

PRESS OF THE CAMPAIGN.

on election campaign is... and both parties are... possible candidates... suppose to have a good... success in the respective...

incident of the campaign is... of Sir Oliver Mowat... a of Dominion politics... that he was requested... to give up the Premier... with a view to accept...

in the Dominion Reform... which is confidently ex... w the general elections... and in which he says... offer was first made he... could not entertain it, as... abundance of able men in... ready from among whom... be made to fill all the... ions. Besides, the ac... offer would necessitate...

of his connection with... in which constituency he... y personal friendships... g the many years he has... representative in the Ontario...

also that to his ad... of seventy six years, the... new duties in a new... increase his work and... more especially as the... Parliament last twice as... of the Ontario Legisla... hours of work are much... the other hand his posi... of Canada's greatest... quite as highly esteemed... and by himself as would... n in the Dominion Gov... vertheless further consid... him to accept condi... Laurier's offer, and in... cess of the Reform party... ns, he suggests that he... nd of the necessity of con... in the House of Com... appointed to the... be determined to retain... mber for the Dominion... thus determined to enter... politics for the sake of... success of the Reform... the coming contest, be... says, he has confidence... policy of the party will... ntry more than that of... ves.

Manitoba school question, Sir... the statement that he be... settled in such a way... tory both to the major... nity in that Province... Ontario has settled satis... as difficult as this, is that it can be settled...

recently pointed out in... that it is the undoubted... vnement, to whatever... belong, to see to it that... s in this matter. Even... en no promise given by... to the original settlers... of all their rights on... Confederation, it is a... t to humanity that I... be at liberty to give... such religious instruc... see fit; and to employ... will fulfill this duty for... of law which interferes... is an injustice and a... the tyranny is all the... en it is perpetrated in... solemn compact, as is the... ea.

on Government admits... pact was entered into, its... obligation to carry it... Charles Tupper in his... electorate calls upon all... ctors to sustain the Gov... fulfillment of its... people of Manitoba, and... t in the next session of... Remedial Bill will be... up and passed, unless... e the Manitoba Govern... difficulty itself by pass... legislation to the same...

on all hands that it... that this troublesome... be settled by Manitoba... Province created the... Oliver Mowat and Mr... that they believe that... e induced to deal with... a satisfactory manner.

ever, Mr. Greenway... obstinacy of the mule, effort to arrive at a... clusion by conciliatory... Greenway still insists... justice to Catholics—still...

insists upon refusing to Catholics a complete and satisfactory Separate school system—what, we ask, will, in such case, be the course of Messrs. Laurier and Mowat, provided the Liberal party be given the reins of power? In a nutshell, the matter stands in this way: Sir Charles Tupper says to Mr. Greenway, "If you won't come down from your high horse we pledge ourselves to pass such laws as will compel you to do so." Mr. Laurier and Mr. Mowat promise to do all they can to settle the difficulty in an amicable manner. But let us again ask: If Greenway will not do what is right, by amicable means, what then?

For our part we have such confidence in the justice of the case, and in the fairness of the people of the Dominion generally, Protestants as well as Catholics, that we are convinced that no Government could retain its position if it were to refuse the remedial legislation on which we have the right to insist in accordance with the constitution of Canada.

Sir Charles Tupper in a speech in Winnipeg on the 8th inst. after assuring his audience that he is not one of those who use language to conceal their thoughts, added:

"If the present Government consisted of men, every one of whom were the bitterest enemy of Separate schools, they are bound to adopt and enforce the policy they have already announced. They are charged to carry out the constitution. The Manitoba Act is clear and unmistakable. It says the Province shall have the exclusive right of legislation in regard to schools, provided she does not take away by legislation the rights and privileges that were enjoyed when she came into the union, or were conferred by legislation afterwards. Now we have the inestimable privilege that when a difficulty arises between a province and the general Government, we have a court so exalted as to command the admiration of the world, the judicial Committee of the Queen's Privy Council and when the decision of the Privy Council has been given it has been at once accepted by the Government of Canada and the Government of every province."

He also stated that the provision in the law constituting the Parliament of Canada to be the final Court of Appeal when the minority of any Province is unjustly treated, was placed there specially at the desire of the Protestants of Quebec, and that there would have been no Confederation if that provision had not been made.

EDITORIAL NOTES.

As will be seen by a report in another column, Mr. and Mrs. Matthew Teffy, of Richmond Hill, celebrated, on May 5, the golden jubilee of their marriage. We beg to offer them our very heartiest congratulations. This honored couple are amongst the most worthy pioneers of Ontario. They have ever been model Catholics, reflecting credit upon the Church, and are deservedly honored and respected by their neighbors of every class. May their remaining years be many, and may happiness still continue to encircle their home.

The Orange Lodge of True Blues of Winnipeg have passed a set of resolutions in which they describe the Hon. N. Clark Wallace as their Moses who would rather suffer affliction with his brethren than enjoy the pleasure of sin for a moment. They add:

"We believe that as God honored and placed Moses at the head of a mighty army, in a like manner will his (Mr. Wallace's) efforts be acknowledged by the God of right and truth, and he become the leader of a great party who will deal justly and act honorably to all men."

The True Blues forget to mention that Mr. Wallace kept to the flesh-pots of Egypt as long as he possibly could, and only gave them up when he was compelled to do so if there were any shame in him, or any desire to appear before the public as having the least atom of consistency in his composition. The filippic use of God's name, and of Holy Scripture for the purpose of making a point in politics is becoming so common that we might suppose that there exists a complete forgetfulness that there is a precept of the decalogue forbidding this profanity.

It was generally believed that the result of the voting of the local Conference would be the admission of women as delegates to the General Conference of the Methodist Episcopal Church of the United States, but the full returns have shown that for the present this is not the case. A three-fourths majority is requisite to make this change in the fundamental law, and the returns in down to the last couple of weeks showed that the women had received 84 votes above the requisite number from the places...

heard from. It was supposed that the Conferences still to be heard from would increase this majority, but the reverse happened, and, with all the returns in, the women lack 66 votes of having the required three-fourths majority. The vote stood 7,553 for, and 2,606 against admission, to carry which 7,619 votes would have been necessary. There is little doubt that four years hence the admission will be carried, as another vote on the subject will then be taken, and the next thing will be their admission to the ministry. There are already hundreds in the ministry of some sects, and there is no reason why this should not be the case, for St. Paul had not these sects in view when he forbade women to be preachers of the gospel.

The Rev. Dr. Parker Morgan, rector of the Church of the Heavenly Rest, New York City, has been receiving a most unmerciful castigation from the press, both secular and religious, because he delivered on Easter Sunday a sermon of another preacher as his own. He made acknowledgment that one sentence was quoted, as he said, from "a quaint old writer." This quaint old writer was a Unitarian minister, Dr. George Putnam, of Boston, who died less than twenty years ago, so that Mr. Morgan is accused of absolute falsehood as well as plagiarism and deception. In fact the whole sermon was Dr. Putnam's, almost word for word. After all, we do not see that it would be a very serious crime for a preacher to use the sermons of another if he could thereby do more good than with his own compositions; but the most serious part of the matter is the deliberate attempt to pass off the sermon as his own, so that he might appear to his congregation as a clever man, knowing that it is brilliancy they want rather than gospel truth. At all events if the desire had been to preach the truth of the gospel he would scarcely have looked for it in a Unitarian Easter Sunday deliverance, which we may reasonably presume to have been of a character calculated to upset belief in the Resurrection, the most important and fundamental of the truths of Christianity.

It has been currently stated the Wisconsin Legislature has been seriously contemplating to send the statue of the Franciscan explorer, Rev. Father Hennepin, as the contribution of that State to the statutory hall in the capitol at Washington. Father Hennepin is certainly worthy of the honor, but Catholics in Washington do not desire to arouse again the demon of bigotry, as was the case when the statue of Father Marquette was placed in the capitol, and high ecclesiastical authorities have declared that the proposal ought not to be urged, however much Father Hennepin merits the honor. Hence the proposition is not likely to be acted upon. It was a matter of principle to place Father Marquette's statue in its position, whereas it had been presented by a State, and accepted by Congress, and bigotry should not be allowed to prevail in its insensate opposition, but for the sake of peace it is not deemed advisable to re-open such a controversy as has already arisen once too often. The principle has been asserted and maintained that the religion and ecclesiastical position of one whom a State Legislature considers worthy of high honor, shall not be an obstacle to the recognition to which he is entitled, and it suffices that this recognition be made once.

CATHOLIC PRESS.

A leading feature of the Chataqua Assembly this year will be the rendition of the Stabat Mater by a chorus of five hundred voices. Think of Methodists singing: When in death my limbs are falling, Let Thy Mother's prayer prevailing, Lift me, Jesus, to Thy throne: To my parting soul be given Entrance through the gate of heaven; Then confess me for Thine own. Gate of Heaven, may they enter in to thee! Help of Christians, restore them to the bosom of that fold outside which are dangers many and great!—Ave Maria.

John Dillon, M. P., chairman of the Irish Parliamentary party, expressed his conviction in a notable speech delivered before the Nationalists of London, on the 22nd ult., that there is no obstacle of any kind standing between the people of Ireland and the realization of their liberty except dissension in the ranks. This truth is very generally realized among the friends of Ireland in America, who have nothing but disgust and contempt for him who, unable to subordinate his petty vanity to the common good, creates a new "ite" in the Irish party.—Boston Pilot.

The annual meeting of the Catholic Truth Society of England, which was held two weeks ago at the Archbishop's House, Westminster, furnishes evidence of the vast amount of good to be accomplished by means of such an organization. Its splendid and timely publications have brought home to English Protestants the beauties of Catholic doctrine. Where the productions of so-called historians had prejudiced non-Catholics against the Church, the simple truth as put forth by the society enlightened men and women who were in a fair way to become life-long bigots and made them admirers of our faith, and very often converts Catholicity.—Catholic News.

A curious condition of affairs in the Anglican Church is revealed by an article in a recent issue of the London Spectator, namely, an avoidance of disruption by a conspiracy of silence on what it believes about the Real Presence. A Catholic writer having asked the Established Church clearly to define its position on this point, the writer in the newspaper remarked: "It is quite certain that if this advice is followed, the English Church will be rent into fragments never more to be joined." What a Church it must be that leaves room for the widest disagreement on so vitally essential a doctrine of Christianity.—Catholic Standard and Times, Philadelphia.

A zealous Protestant clergyman, the Rev. Sullivan Blagden, of Boston, writes at the end of a letter to the proprietor of the Telegraph: "Praying the Lord Jesus to bless, keep and prosper you and the Catholic Telegraph with His richest spiritual and temporal benedictions and gifts, and as to Him semeth best, for His great and faithful, Silliman Blagden." We reciprocate the Rev. Mr. Blagden's good wishes and prayers. God, who sees our hearts, knows that Catholics entertain for sincere and pious Protestants none but sentiments of goodwill, esteem and love. We pray for them every day. We rejoice in their welfare. We solicit for them every grace.—Western Watchman.

The feast which the Church celebrated on Thursday, when it commemorates the Redeemer's triumphant return to the celestial throne which He quitted voluntarily for the sake of mankind, may be said to mark the termination of His mission upon earth, the priceless benefits of which were to endure for all ages. For although the great work of human redemption was accomplished when Christ offered Himself up as a Victim for the world on Calvary's Cross, there remained certain things in His beneficent plan to be accomplished after that Sacrifice had been made. During the forty days that He remained on earth after His Resurrection, the risen Saviour perfected His plan, which provided for the salvation of all future generations, until nothing remained but for Him to send the Holy Ghost upon the Apostles to teach them all truth, and to abide forever with the Church which they were to organize. This is the great mystery which is honored in this day's observance, but there are many other thoughts suggested by the Ascension. For instance, who, that meditates upon the Saviour's return to Heaven does not rejoice that humanity has at the throne of grace an Advocate all-potent who once wore its semblance, compassionate with its sufferings and whose answers to its appeals for assistance are always prompt and generous.—Catholic Columbian.

The Sisters were accompanied to the leper camp by Sister Mary Agnes, of the Charity Hospital of New Orleans, and Sister Mary Jane, of the Louisiana Retreat, who went to see them installed in their new home. Sisters Agnes and Mary Jane returned to New Orleans on the following Monday, and in conversation with the former a few interesting facts were gleaned in regard to the arrival of the nuns in the leper settlement and the manner of their reception by this sad, forsaken people. The trip to the camp was made on the Paul Tulane, the steamer arriving at the landing of the settlement at 11 a. m. Friday. Captain Campbell and the ladies and gentlemen on board extended every courtesy to the Sisters, and one noble hearted gentleman, who grew deeply interested in the work which these brave young hands have taken up, offered, before parting, to send a donation of cows to the settlement, so that, in addition to the condensed milk provided by the Board of Directors, the lepers might have the benefit of pure fresh milk. The offer was made by Mr. Hanlon and was gratefully accepted.

The Sisters were met at the landing by Dr. Wailes, the physician of the camp, and their first act was to go immediately into the lepers' quarters. "It was touching," said Sister Agnes, "to see the happiness of these poor people when they caught sight of the Sisters. They almost wept for joy. They had gathered in front of their quarters, and Sister Beatrice, who is to have charge, went straight to them and said: 'My dear friends, we have come to nurse you, to take care of you, and to try to make you happy.' 'Have you really, really come to stay with us?' they keep on repeating. 'You are sure that you are not going back?' said one sad-eyed girl. 'They told us that you were coming, but we would not believe it,' said a poor leper, his voice trembling with emotion. 'You are sure that you are not going back?' You will stay with us poor lepers.' 'Yes, yes,' said Sister Beatrice, 'we have come to stay with you always. You need not be afraid; we will not go back. We have pledged ourselves to God for life. We are here to stay, and, dear friends, we do not intend to ever have the word leper mentioned in our home again. We are going to call you our friends—our patients. We are all God's children.'

FROM CABIN TO CABIN. "It was a scene that I can never forget," said Sister Agnes, "and it was hard to tell whose joy was greater, that of the poor lepers or that of the Sisters, who had volunteered for this work and taken it up as a holy duty. There are thirty-one lepers in the camp. We found one female cook and nurse when we reached there. The Sisters immediately assumed the work of nursing and caring for their charge. Oh, I can tell you it was pathetic going from cabin to cabin, for the camp is built somewhat on the order of a plantation settlement. In one of the quarters we found four girls who were sisters and all suffering from this terrible disease: the youngest of the girls is only sixteen years old, and yet, young as she is, she is there till death, for science has as yet discovered no cure for leprosy.

Nevertheless, under the humane methods and treatment inaugurated by the present able Board of Directors of the hospital all the lepers are doing as well as can be expected from the nature of their disease. Every provision has been made for their comfort as far as the means at the disposal of the board allows. They have plenty of food and kind medical attention. Still there is much that the kind-hearted people of the State might do towards assisting the board in the way of sending clothing, delicacies and other articles to the lepers. Some of them are sick and would appreciate a dainty little chicken now and then, and other small delicacies that the Sisters will prepare and serve to the poor people. Then people might send books for them to read, for the Sisters intend to build up a library there. There is work for the Sisters, and they are equal to it.

All Friday, Saturday and Sunday our Sisters were busily engaged in arranging the lepers' rooms more comfortably. The grounds also will be greatly improved, and when the grass is cut and a pretty lawn and garden laid out, it will be more home-like and attractive at the camp. The camp has about ten acres of ground, and the trees are large and beautiful. In time it can be made one of the prettiest spots in the State.

THE COLONY AT MASS. "Sunday morning for the first time there was religious service at the camp. Father Colton volunteered his services to Archbishop Janssens for work among the lepers, for, of course, the Sisters had to have the benefit of religious services. The lepers were simply invited to attend if they chose. Every one went to the early Mass. Many, though not of our faith, wept for joy at the opportunity of hearing again the Word of God. Father Colton addressed them in simple, touching words, telling them how we had come to labor among them, to bring some of the early happiness of home and mother back into their sad, deprived lives, to make them happier and better; and when he bade them lift up their hearts, for, though isolated and condemned to pass their lives far from all that had once been dear, God was very near them, the soles could be heard throughout the little chapel. After Mass Father Colton paid each of them a visit, and Sister Beatrice announced that they would have a little party or family reunion in the evening. The family reunion was a very nice dinner, winding up with lemonade and cakes, the Sisters serving. You may imagine how the lepers enjoyed their first party.

Monday morning bright and early the Sisters were at work trying to make the place more and more home-like. I left them as happy as they could be among their afflicted, isolated friends. As I said before, the board provides well for the lepers' wants, but there are many things that the women of the State could do for them in the way of making their home bright, pretty and attractive—in sending them delicacies, and so on—a work essentially feminine and graceful—of which men are too busy to think. I am glad that the Sisters have taken charge of the home—glad, indeed, as our four Sisters whom I left there, that to them is given a work so fitting the mission of the Sisters of Charity.

"But will they not grow weary among that sad, afflicted people? Will they not sometimes long for the companionship of their Sisters and friends?" queried the reporter. "Oh, no," said Sister Agnes. "They are with God's friends, the poor afflicted. They will never grow homesick, for they have given their lives to the poor, and it is their happiness to serve them. They will do well." And so ended the first chapter of the history of the lepers' camp under the management of the Sisters of Charity. Enough has been said to give an idea of the change which has been wrought...

and said: "My dear friends, we have come to nurse you, to take care of you, and to try to make you happy." "Have you really, really come to stay with us?" they keep on repeating. "You are sure that you are not going back?" said one sad-eyed girl. "They told us that you were coming, but we would not believe it," said a poor leper, his voice trembling with emotion. "You are sure that you are not going back?" You will stay with us poor lepers. "Yes, yes," said Sister Beatrice, "we have come to stay with you always. You need not be afraid; we will not go back. We have pledged ourselves to God for life. We are here to stay, and, dear friends, we do not intend to ever have the word leper mentioned in our home again. We are going to call you our friends—our patients. We are all God's children."

in the lives of this unhappy people. If aught of happiness—real happiness—can ever come to them again—naught of joy or gladness, surely it will be under the gentle ministrations of these heroic nuns! In that far away, isolated mission, which they have taken up with the heroism of the martyrs of old, says the *Picayune*, they deserve the aid and moral support of every man and woman in the State.

AN IDEAL JESUIT MISSIONARY.

Reprinted from The Advance of Chicago (Congregationalist). Jean De Breboeuf was one of the three followers of Loyola who first set foot on the soil of Canada. This was in 1625. As early as 1611 two Jesuit priests, Biard and Masse, had found their way to Acadia; but not until the time just named did the members of this order penetrate as far as Quebec. By general consent Breboeuf is a fine specimen of the Jesuit missionary. He came of excellent Normandy stock. He was an extraordinarily large man; but he was built symmetrically, and he had the strength and endurance of a trained athlete. His mind, like his body, was far above the average. But he belonged to the practical rather than the speculative order of intellects; and with something of the quick and unerring instincts of genius he was able to see just what could be done and not done in any given combination of circumstances. His faculties were splendidly disciplined. His most marked characteristic, however, was the capacity he possessed for heroic and enthusiastic devotion to a cause. He had more than the courage of the lion, for nothing could daunt him. To what he conceived to be duty he was as faithful as the needle to the pole. He had dreams and visions, or strange, brooding fancies as Socrates and Lincoln appeared to have had; but these extravagancies of the zealous brain never clouded his judgment, nor unduly exalted his spirit, nor diverted him from his sacred purpose. From the hour of his consecration to work for the salvation of the Indians in America, to the hour of his coveted martyrdom, he never faltered, but held straight to his task till the last sacrifice he had to offer was laid on the altar.

Breboeuf was the founder of the mission to the Hurons. It is a singular fact, however, that of his first labors among this people, which began in 1626 and ended on the occupation of Quebec by the English in 1629, there is no record. We only know these must have been years of valuable preliminary training in the language and customs of the Huron tribes. When, therefore, in 1634, at the head of a devoted little company of missionaries of minds and spirits akin to his own, he re-entered the field, he was especially fitted for effective service.

On reaching his destination—from Quebec, nine hundred wearisome miles into the heart of a wild country—he met those who knew him, and the welcome received was spontaneous and hearty. "The richest and most hospitable of the Hurons" opened his house to Breboeuf and his associates. Very soon the village built the missionaries a house they were to have for their own. In this way, at Itonatiaria, the Huron Mission was begun. The mission force consisted of three Jesuit priests, Breboeuf, Daniel and Davost, with four Frenchmen skilled to help and armed with arquebuses.

With a practical sagacity which characterized the movements of all these early missionaries, work was begun with the children, or what Parkin calls "the small fry of heathendom." For the first year or two only infants and a few adults who were dying were baptized.

Before three years had passed his fortunes befell the Hurons which gave the Jesuits their supreme opportunity. A pestilence, something like the one perhaps which swept so many of the Indians of eastern Massachusetts out of existence a little before the landing of the Pilgrims, visited them. At the height of the pestilence smallpox broke out, and preyed on the people with the fury of a relentless scourge. In the winter of 1636-37, the sick and the dying were everywhere in the Huron country. Through all these long, dreadful months the Jesuits journeyed from village to village, and from home to home, with such relief as they could carry both to the bodies and souls of the victims of these awful maladies. This devotion bore fruit, and gave the missionaries a new hold on the hearts of the people.

At length, after three years of faithful efforts, "a Huron, in full health and manhood, respected and influential in his tribe," was won to the faith and "baptized with solemn ceremonial" for the occasion. In a couple of years more the converts rose to sixty—"a large, though evidently not a very solid, nucleus for the Huron church."

But for fifteen years the work went on. The missionary force was increased from time to time. Some retired from the field; but others and larger numbers came. In the early part of 1643, "there were in the Huron country and its neighborhood eighteen Jesuit priests, four lay brothers, twenty-three men serving without pay, seven hired men, four boys and eight soldiers." Breboeuf was stationed at St. Ignace; but Sainte Marie was the center of operations. The separate missions which Sainte Marie was the basis of were fourteen. Two of these were established in the neighboring Tobacco Nation. Success, as has already been seen,

was slow in coming; but in the closing period of the mission the converts were many. What was far better, these converts showed signs of an intelligent and sincere apprehension of the truth. There were villages in which the Christians were more than the heathen and in nearly all they formed a strong party. In several towns there were churches with resident priests. "Each church had its bell, which was sometimes hung in a neighboring tree. Every morning it rang its sonorous tones, and issuing from their dwelling of bark, the converts gathered within the sacred precinct, where the bare, rude walls, fresh from the axe and saw, contrasted with the sheen of tinsel and gilding, and the hues of gay draperies and gaudy pictures. At evening they met again at prayers; and on Sunday, Masses, confession, catechism, sermons and repeating the rosary consumed the whole day."

This was not after the type of Elliot and Brainerd; but there was sincerity at the heart of it all, and the discipline of many of these untutored savages was genuine. In some instances it has seemed comparatively easy to lead rude men into the Christian faith; but it has never been otherwise than difficult to lead rude men forward and establish them in the thought and custom of a Christian civilization. It is to the immortal credit of Breboeuf that along moral lines he was uncompromising. Simply to receive baptism at the hand of a Father and go through certain forms of worship, in his estimation were not enough. When the pestilence was raging and Indians were dying on every hand, and feasts and dances and the preposterous ceremonies of the medicine men seemed to do no good, appeal was made to Breboeuf to know what to do to secure God's pity and help. This is the answer he made: "Believe in Him; keep His commandments; abjure your faith in dreams; take but one wife, and be true to her; give up your superstitious feasts; renounce your assemblies for debauchery; eat no human flesh; never give feasts to demons; and make a vow that, if God will deliver you from this pest, you will build a chapel to offer Him thanksgiving and praise." "Surely there is little here to which Elliot and Brainerd would not have said Amen; as there is little beyond which they could have gone."

In the midst of the persecution aroused by the enemies of the Christian faith, who saw that their craft was in danger if this faith should be generally accepted, and who with cunning malignity diffused the notion among this people that toleration of the presence of the missionaries had brought upon them their sicknesses and calamities, Breboeuf wrote the following letter to his Superior at Quebec:

"We are perhaps about to give our blood and our lives in the cause of our Master, Jesus Christ. It seems that His goodness will accept this sacrifice, as regards me, in expiation of my great and numberless sins, and that He will thus crown the past services and ardent desires of all our Fathers here. Blessed be His name forever, that He has chosen us, among so many better than we, to aid Him to bear His cross in this land! In all things His holy will be done!"

In the tone of this communication do we not discover something akin to the sublime resignation and confidence and hope and courage which breathe in the letters Barnum and Gates and Lee have been sending to their friends in America from the fiery furnaces of Turkey.

But a swift and awful end came to the people and the mission alike. It was in 1649, when the most serious obstacles to progress had been removed, and brilliant triumph had already been achieved, and the promise was never before so bright, that the fatal disaster occurred. With the madness and energy of fiends incarnate the fierce Iroquois, who had long been thirsting for their blood and planning their destruction, crept stealthily in upon them, and in an incredibly short space of time practically annihilated the Hurons.

Breboeuf with Lalomant, his associate at the time in the mission of St. Ignace, was put to death. Only devils, one would suppose, such horrible tortures could conceive such horrible tortures. But he neither uttered cry of pain nor flinched. After four hours of unutterable torture he entered into rest. His skull, inclosed within a silver bust, is preserved as a sacred relic in the Hotel-Dieu at Quebec.—(Rev. F. A. Noble, Union Park Church, Chicago.)

Bigotry of the Boers.

A letter from Mgr. Schoch, O. M. I., which has been received by the editor of the *Missionary Record of the Oblates*, states that nonn and Protestants are employed in the Government service. Catholics and Jews can not be elected members of Parliament nor hold any Government situation. There is, therefore, no Catholic in either of the Volksraad; and the rule that the Government clerks, post and telegraph employes, officers of the police or artillery, and so on, should be Protestants, is now rigidly enforced. The worst provisions of the old Dutch penal laws are in full vigor, and petitions for the removal of the disabilities under which the Catholics suffer are entirely disregarded. "We have lived," says Mgr. Schoch, "and hope to live all the same, but we feel the burden." If every year we rooted out one vice we should soon become perfect men.—The *Litigator*.