'Tis a winter's night in old Smyrna, and the dark defile of the mountain is lighted by the fitful gleam of the Roman

Around the blazing fagots a band of brutal soldiers play dice, wrangle and

To one side apart, with eyes uplifted, kneels a venerable man, whose bare head and shackled limbs are mocked by the moaning blasts and the drifting

snows.

This is Ignatius, Bishop, third successor of Peter in the See of Antioch. His silvery hair, his massive brow, his strong face, his flowing beard and sweet smile—all define the sage, wise in council, learned in speech, invincible in courage. But he is sentenced to death—doomed to make a holiday for the capital; as Trajan is making his triumphal march to Rome.

Suddenly, and from the darkness, a whispered voice falls upon his ear. It

Suddenly, and from the darkness, a whispered voice falls upon his ear. It is Polycarp, Bishop of Smyrna, who has come to proffer his aid and his counsel.

"Ignatius, courage!" he says. "Thou art a Christian, and a Bishop! The times indeed are bloody. But all in vain is Caesar lifted up against the Lord and against his Christ. Bear ye bravely! Time is fleeting, eternity endless. These light tribulations are not to be compared with that crown of glory awaiting the above. Fear not, then, the beasts in Rome."

To which Ignatius makes reply: To which Ignatius makes reply :

To which ignatius makes repry:
"Polycarp, thanks! But you read
not well the man to whom you speak.
Fear the beasts! May heaven be my
witness—that as the bride longs for witness—that as the bride longs for the bridegroom, the thirsty hart for the fountains of waters, so does my soul long for the martyr's crown. Fear the beasts! I know not fear. Or, if I fear 'tis only this—that the beasts may lose their ferceness, crouch and kiss the martyr's feet. I have witnessed evil. I have counseled timid virgins for the combat and strong men for the arena. combat and strong men for the arena. Beasts! My brother believe me! Their

Beasts! My brother believe me! Their eagerness to devour can never equal my desire to die. Thanks! Farewel!"

The weary journey is ended, and the Roman Holiday is in the full swing of revelry. The Ampitheatre is crowded to its topmost tier, and Trajay gloats in the success of his triumph. The gladiators have fought well and died; and the dark sands of the arena are crimsoned with their blood. ned with their blood.

Now from the multitude, with one voice and mighty roar, arises the well known fateful cry:
"Christians to the beasts! Christians

to the beasts!' The Emperor waved his hand, and the signal is sounded.

Ignatius, with a little band of Chris-

tians, is let forth into the arena, and

the guards quickly retire.

Ignatius stands with beaming eye; for his heart is where his treasure is—in heaven.
"The Christians to the beasts."

Full well they know, those civel beasts, the meaning of that long and fiendish shout. List how the lions roar and the hyenas scream!

The bars are down! Here they come! Those demon eyes, how they glare! Eager, all eager, for blood! See you tiger crouch for the fatal spring! Ignatius lightly turns upon his heel to greet them, smiles graciously, opens wide his arms and whiterest low:

whispers low:
"Thanks, O beasts, that I become your food for love of Him Wro became

See! They are upon him! He is down! My God! Is it possible! Thanks! The struggle is short! It is

ended! His prayer is heard! Ignatius has won the palm! Great Martyr, thy deeds are still enshrined in our midst. The reflection of thy brilliant course like a bow of beauty still arches the world. Thou art to us a glorious son, whose rising was the glory of the east, whose setting was the pride of the West. Thy glory shall never fade. For in every age, under every sky countless heroet, bearing the shield of thy martial name, with the faith of Loyola, with the courage of Azevedo, press forward in that pathway emblaz oned in glory by thyself, O Father, great Saint, learned Bishop, illustrious Martyr, Ignatius!

FATHER MARSHALL.

THE PRIESTS OF MEXICO.

NON-CATHOLIC FOITOR IS INDIGNANT AT CLERGY.

Mr. F. R. Guernsey, the well-known Mexican correspondent of the Boston Herald, writing from the City of Mex-ico, thus speaks of the growth of the Church in that land and of the splendid work of the priests among the poor and ignorant:

After years of depression, but of unremitting work, there is a genuine Catholic revival in this country. One notes it in the interior towns and cities, where there is a continual restoration of church edifices, a growth in the num ber of character of Catholic schools and a greater activity of the clergy. and a greater activity of the clergy. The Vatican takes a greater interterest in Mexican Church matters, and it is now the settled policy of Rome to maintain permanently here a Papal Delegate, or visitor, who will supervise Church matters. The present Papal representative, Monsignor Scrafini, Archibishop of Spoleto, Italy, is a remarkably able prelate; venerable, wise, conciliatory, and an excellent man of business. He has acquired a little Spanish, and is perseveringly study-Spanish, and is perseveringly studying English, recognizing the importance of our language both in Mexico and elsewhere. He is not a haughty and inaccessfble prelate, but rather a simple Christian gentleman, whose intuence is wholly for good in this country. The high authorities of the Church sustain the republic, and appropriet the administration of President. prove the administration of President Diaz. This great change began to make itself manifest during the latter years of the pontificate of Leo XIII.

That great Pontifi urged the support of the government here upon the Mexican the government here upon the Mexican Bishops and Archbishops. Since that time there has been less of the former taught the children, sewed for them,

bisterness between Clericals and Liberals. A handsome residence is to be built here for the present Delegate and all succeeding Papal Delegates.

It is probable that the activity of the Protestant missions here, and the incoming of thousands of Americans, the latter largely from the West and South latter largely from the West and South-west of the United States, has had an west of the United States, has had an effect upon Catholic Church policy. Undeniably, where missionary effort has been pushed by Protestant sects there has been a stirring of the local Mexican clergy into greater activity. Among enlightened Catholics this is regarded as most salutary. "We needed arousing, needed competition," they will tell you.

they will tell you.

It must not be forgotten, however, that Catholics themselves maintain missions here, and that many devoted priests are up in the Sierras and down among the Tabascan, Chiapan and other followers are applied to the catholic than the catholic tha among the Tabascan, Chiapan and other Indians trying to civilize them; that Jesuit and other missions are held in towns where the poor children are in-structed, the faithful stirred to greater zeal, the humblest people married at a merely nominal charge, and other good works carried on. The Jesuit Fathers are active in many parts of the counworks carried on. The Jesuit rathers are active in many parts of the country and what I have seen of their work satisfies me that they are contributing to the improvement of the public morals. They preach, do mission work and educate the young. How these highly cultivated and most charming men can live in dreary Indian towns and carry on their work, and always with perfect sprenty of demeanor, while we have a wild helt puzzles me. I should make a wild bolt for civilization and Parker House rolls. I have before me a cutting from the Boston Herald's report of a conference of the Episcopal Woman's Auxiliary at Pierce Hall, Boston, on a recent date. One paragraph says: "Bishop Whit-One paragraph says: "Bishop Whit-aker, of Pennsylvania, said people who had never travelled in those southern countries have no conception of the difference between the Roman priestshood in Brazil, Mexico and Cuba and

hood in Brazil, Mexico and Cuos and the honorable, upright men of that Church in this country. He also spoke of the great help the missionaries had been in the cause of education." I hold no brief for the Catholic Church in Mexico, but am getting into a "frame of mind" over the many calumnious reports about the priests of that Church here. Not all are saints; some are self-indulgent, easy going men, but so have been some mercan tile-minded Protestant missionaries who have never lost sight of the main chance. The majority of the Protest-ant missionaries in Mexico are good, honest and intelligent men. And I believe that the great majority of the Catholic clergy here are faithful workors in the great Mexican field.

One thing we must admit, and that is the intense devotion to their task of

the devout Catholic clergymen. I could fill a small book with instances of their entire self-sacrifice. I have known of priests living meagrely, denying them-selves the proper comforts of life, that they might have the more to give to the poor. Right under my observation, to day, are five priests, all Carmelites, as it happens who dine poorly, who work hard and who in all weathers are out among their people, often up to 5 a. m., and taking horse to the mountain villages. These young men go into the hut of the man dying of black smallpox, or of the deadly typhus, to administer consolation and the rites of the Church. This is no hearsay: I

I have met Dominican and other priests whose beds have been nothing better than hard boards covered only by a blanket, who had scanty food, and by a blanket, who had scanty food, and yet who worked with zeal among the poor of their parishes. I have known these men, sat down with them and heard their story of their humble, selfheard their story of their humble, self-denying lives, seen them tested with charity cases, and of such men tell me no tales of a "corrupt and luxurious priesthood." And was that servant of his Master, who lived over Lake Chapala way, who lived in the huts of the poor Indians, satisfied with a handful of tortillas and a cup of milk, a humbug? I saw this devout man, so humble, so devoted to his fisher-farmer flock that I have written. I can do no better. he would not accept their hospitality, freely offered him, by wealthy hacend-

ados or great farmers.

Scholarly priests there are whose conversation is most charming and instructive, men with whom it is agreeable to sit at dinner, as high-bred and as intelligent as any American priest of the class Bishop Whitaker talks about. Take the case of Father Huntabout. Take the case of Father Hunt-Cordes, of this city, a native of New Orleans, a scholar and archaeologist, learned in the language and lore of the ancient Mexicans, who talks with the Indians to-day in Nahauti, and maintains, aided by the charitable (including many broad-minded Protestants,) a home for, working boys in this city. President Diaz and his charming President Diaz and his charming wife give their patronage to the school, whither go newsboys, peddlers and the shoeblacks of the streets for supper, lessons and a bed. These lads often rise in the world. "Father Hunt's boys" are in shops and banks, thanks to his work, to his instruction and his

work, to his instruction and his never-ceasing care of them. One of his lads is in Japan to-day.

Last Sunday I saw in a neighboring villiage 143 little Indian boys and girls who have for weeks been under in struction in Christian Dostrine by five young Catholic ladies of the best families. These children, after their first Communion, heard a discourse, brief and interesting, preached by a Jesuit Father, and then sat down in the great corridor of a private house to a most excellent and nourishing breakfast; each little girl in a new dress and rebeza, or head and shoulder wrap, and each little lad in a new hat, blouge ard trousers, provided by the well-to do Catholic families of the town. The young ladies and young men of the upper class waited on these future citizens and mothers at table, and the religious instruction of the whole 143 will be least us daying the young the

and some of these devoted women died of fever contracted in the course of their work. A priest whom I knew, a young man, is to-day an invalid by reason of a pernicious fever caught while on missionary work in a region in the State of Guerrero. These are but a few facts pertaining to Church work in this country.

There are good Protestant missionary workers, and the aedical missionaries do an amount of good that justifies their existence and liberal support. Many Catholic clergymen have testified to the humane service of the Protestant medical missionaries. Put that fact down alongside the others.

down alongside the others.

Taking the Catholic Church as a

Taking the Catholic Church as a whole in this country, viewing its work broadly and in an impartial spirit, one must commend it heartily. It is a greet warm hearted, brooding mother, doing the best it can with a continually renewed crop of tropical human nature. It is a big fight, and it goes on every day in the year. Priests are human beings, and some of them err at times; but on the whole, taking them at large, what an amount of positive good they but on the whole, taking them at large, what an amount of positive good they accomplish in levelling up the semi-animalistic mass of ignorant and unreflecting people! The old Spaniards who conquered this country made a distinction. White people were "gente de razon," or people who reasoned; Indians were "sin razon," or without reason. We nowadays find that this distinction does not invariably hold good; there are many cultivated men of Indian race. But the big mass of the descendants of the the big mass of the descendants of the Aztecs and the other tribes are guided by their instincts, reason little, perhaps as much as an elephant, and have to be taken by the nape of the neck and pulled up to a reasonably high plane of conduct. They are not emipagans, and if it were not for the big and busy Catholic Church they would

be brutish heathens, and truly

"sin

Not only is Catholic missionary work going on in southern and interior Mexico, but right here in this city. The big organization does its appointed task; it has little time among every-day humanity for high-flown discussion, and the familiar modern slashingout of bits of the Bible; it is wrestling with human nature as it is, and don't imagine that human nature so much better than it was in Rome when St. Paul arrived there. The dainty preacher, the curled darling of the congregation, would be completely out of his element down among the struggling mass of the poor, wanton and ignorant; the raw material of angels, perhaps, but needing centur-ies of spiritual evolution to get there. Yet among the poor and ignorant are sometimes found quiet, devoted souls, like lovely flowers in a barnyard. The "treasure of the humble" is theirs, and the pious priest, discovering them, thanks God that something comes into his life to prevent his utter discourage-

EX-PRESIDENT CLEVELAND AND THE CATHOLIC PRIESTHOOD.

It has often been observed that ex-President Cleveland has many admir ers among the Catholic clergy; on the other hand, one could quote from memory some very pretty expressions of Mr. Cleveland regarding our priests. The Saturday Evening Post (August 5) contains an article from the ex-President's pen on "Old-Fashioned Honesty and the Coming Man," in the course of which "a shrewd old priest" is made to read a brief but pointed lecture to to read a brief but pointed iccure to college men. "I have recently read," writes Mr. Cleveland, "of a shrewd old parish priest who, advising his young assistant, said: "Be up and about and out in the world. Be a man and live like a man!" I can not help thinking that these words furnish a cline to that these words furnish a clue to human sympathy and interest in the concerns of everyday life which have given the Catholic priesthood such impressive success in influencing the whom they minister. In the light of all way of saying a parting word to the

DIOCESE OF PETERBOROUGH.

UBILEE PRESENTATION TO REV. FATHER

JUBILEE PRESENTATION TO REV. FATHER CONWAY-1

Peterborough Examiner. Aug. 23,

Abthe close of the retreat for the priests of the Biocese of Peter borough Rev. Father Conway, the venerable and highly esteemed pastor of 3t. Paul's, Norwood, was invited to the parlor of 5t. Peter's Rectory, where His Lordadie, Bishop O'Connor, and the priests of the diocese were assemb'rd, and there presented with several value bie gifts by his Lordship and brother priests. The presentation consisted of two rich copes with veils to mstch, two costly chasubles, one is gold and the other in red silk veivet, a handsome missal and stand a complete set of highly finished candelabra and a chime of altar bells.

This special present of His Lordship was a magnificent set of lamps for the Benediction of the Blessed Sacrament.

This beau flui display of rich sod valuable altar goods artistically stranged on tables, on one side of the patior, precented a very attractive apprarance and eufficient to cutie unnerve the otherwise stout heart of the venerable patriarch of Norwoo.

Father Murray, P. O. Cobourg, was chosen to make the presentation and he did it, with his accustomed easy, graceful touching style which lends force and conviction to every word he ulterr.

He could not he said, so back to Father Conway's a phy days as a priest, and speak from personal obey ration of a career so loudly praised by older men but he would speak for father Conway's as he knew him since his company and the service of the Divine Master from the days of the sainted and beloved Bishop Jamot down to the present time, his uncessing devotion to duty, his kind, warm Irish heart and the genial hospitality for which his home was ever noted. He bore testimony of Father Conway's a he knew him since his converse special words with which hearts of the Bishop and pries assembled, by whom the Rev. Father is held in the highest esteem not alone for his long years of faithful service in the ministry but also for that uniform kindness and consideration which marks his interoc

some moments of utter slience clapsed before he could give expression to the fullness of his heart.

He thanked his brother priests for their kind remembrance of him on the occasion of his Golden Jubilee, and very modestly disclaimed any right to the many flattering things said of him by his tried and trusted friend, Father Murray. He had only done his simple and plain duty as a priest, and it had pleased Almighty God to blees his feeble efforts. He referred most touchingly to his dear departed friend, Bishop Jamot, with whom he had worked side by side for so many years, and to whose fatherly advice he owed much of his early success in this diocese and that of Toronto. For the priests of Toronto diocese, most of whom had sent their congratulations, accompanied by suitable tokens of regard, he had only words of the highest praise. For His Lordship Bishop O'Connor he could not find words fitting to express his thanks. He had always found in him a true and faithful friend, a good and kind Faiher, whose cheering words of congratulation he appreciated beyond gold or silver. Referring to Father Murray's remarks regarding his spirit of hospitality, he said that his heart and home would ever remain the same, and that a "Cade mille failthe" always awaited his friends and associates both past and present. At the close, His Lordship Bishop O'Connor addressed a few words of congratulation to Father Conway, thanked him for his many years of faithful service in the good work of the diocese humorously referred to many pleasing incidents in Father Conway's early life, and prayed that God might prolong his days of usefulness and grant him the happiness of celebrating his Diamond Jubilee, either here in the land of his adoution or among the friends of his youth in the Green Isle beyond the sea.

The pastor and faithful of the St. Vincent de Paul's Church, Little Current ont., wish to express their gratitude to the charitable Catholes of Ontario who have answerd their appeal for help. Thanks to this true Christian charity extended to them, they will now be able to pay the balance of their debt with their own mesns. The winning tickets of the principal priz swere Nos. 3735, 4837, 4029, 4035, 4163, 2458 1658, 5325, 206, 158, 1215, 1636, and 3810. The winning Red Ticket was No. 319.

GOD'S LOVE.

Clear, thro' the hours that come and go With silent tread, and wreathe Their misty roof of weal and woe, This message seems to breathe:

There's love in sun and sky and stars, And all the world is fair: From bright'ning morn to sunset's bars, God's love is everywhere.

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eatire body of our college men, than to repeat to them the advice of the old pricet: 'Be up and about and out in the world. Be a man and live like a man!" Not a bad motto to copy into the bright scrapbook of youth whom fate reserves for a glorious manhood.— Ave Maria. The Sovereign Bank OF CANADA 394 Richmond Street, London, Canada

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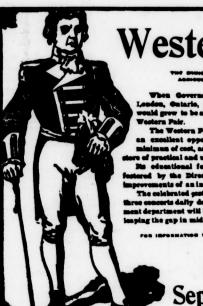
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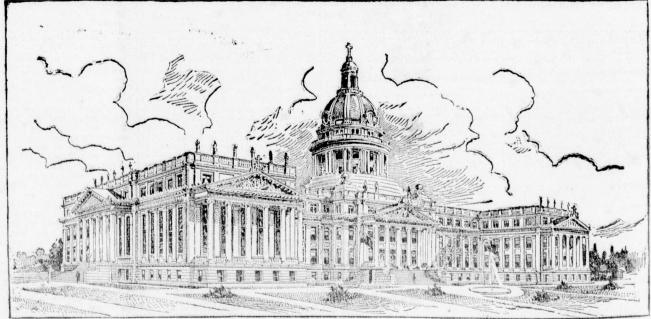
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