Dead Actors.

W. E. HENLEY.

Where are the passions they essayed.
And where the tests they made to flow?
Where the wild humors they portrayed
For laughing worlds to see and know?
Othello's wrath and Juliet's wee?
Sir Peter's whims and Timon's gall?
And Millamont and Romeo?
Into the night go one and all.

Where are the braveries fresh or frayed?
The plumes, the armor—friend or foe?
The cloid of gold, the tare brocade,
The mantles glistening to and fro?
The pomp, the price, the royal show;
The cries of war and festival?
The youth, the grace; the charm, the glot
Into the night go one and all.

The curtain falls, the play is played;
The beggar packs beside the besu;
The monarch troops, and troops the maid;
The thunder huddles with the snow,
Where are the revelers, high and low
The clashing sword? The lover's call?
The dancers, glesming row on row?
Into the night go one and all.

ENVOY. Prince, in one common overthrow
The hero tumbles with the thrall;
As dust that drives, as straws that blow,
Into the night go on one and all.

SHORT INSTRUCTIONS FOR LOW MASSES.

[Delivered by the Rev. James Dono-hoe, rector of the church of St. Thomas Aquinas, Brooklyn, N. Y.]

XL.

HOLV ORDERS

DEAR PROPLE: I am going to speak to you to-day on the Christian Priest-bood. I am fully persuaded that consemediator in the New Law, to offer the sacrifice of reconciliation for the living and the dead, and to distribute to the quences of the highest kind depend upon the people having a just appreciation of faithful the fruits of the sacrifice of Cal the people having a just appreciation of what that priesthood is. The day when there will be no priest, humanity will be a synchym with crime; the world will be a ruin. The day when you come to judge the priest from a narrow, worldly standpoint, you destroy the salutary action of his ministry upon your life. If you lived in the time of Christ, talked with Him, saw Him perform miracles, and slistened to His discourses, and still judged Him to be a mere man, His blood would be shed in vain for you. If you judge the sacerdotal power and dignity by merely human standards, you do an injustice to Carist by failing to recognize the boundless love that moved Him to institute the Priesthood. You him the mediator between God and the wary.

Well has the Angelic Doctor styled him the mediator between God and man. To him God says: "I have seen the siffliction of My people, come and I will send you and you shall lead them forth." At the word of the priest God comes down from beaven and is present on the altar. Holy Scripture says the angels, who are highest in heaven, that "they always stand before the altar, the throne of God, and holds in his bands Him Who rules the universe. Whilst angels adore Him in silence in the sanctuary, the priest gives Him to the faithful. He is wary.
Well has the Angelic Doctor styled Him to institute the Priesthood. You do an irrepsrable injury to yourself by failing to partly appreciate the means of satisfaction and salvation He has given you. A fatal mistake may also be made the mediator between God and the people. Like Moses, while the people are in fear and trembling, he pleads for them before God. When sin abounds by confounding the sacerdotal dignity and God is angry, he approached the with the personal merit of the depository of that dignity. In Christ alone the dignity and the merit are absolutely "Spare, O Lord, Thy people, and be identical. In His representatives these two things are separable. Thanks be to is who prays much for the people." One God, they are generally in harmony, but if ever they are not it is spiritual self—merged by a storm at sea. The admiral destruction to despise the dignity on account of the person. Considered in arms, and raising him up towards heateself, the sacerdotal dignity can neither ven besought God to save his fleet, and account of the person. Considered in itself, the secretotal dignity can neither be augmented by the excellence of Him who is clothed with it, nor diminished by the unworthiness of him who exercises it. A true conception of the sublimity of the Christian Priesthood, at the same time that it is very advantageous to the people, is for the priest himself most salutary. It is in the rature of things that a man will try to be what it is well known he cught to be. But how can I raise your minds to a just appreciation of the sublime dignity and wondrous powers of the priest?

All the potentates on earth, all the "This is My body, this is My blood." In

and wondrous powers of the priest?
All the potentates on earth, all the All the potentates on earth, all the power, learning and skill that have ever appeared in this world, could not make the words of Tertullian he is another Christ. a priest. His vocation, his state, his dignity, his functions, his charge are indissolutely united to his person. The power which could make a man the ruler of all the nations of the world could not make him a priest, and there time when our Saviour was on earth, to is no power on earth that could take put money into boxes which were placed

away his priesthood.

"To be a priest," says St. Thomas Aquinas, "is to be a mediator between God and man." of the priests who efficient the support of the collected in the common shall say that there is not in the New Testament a visible and external visethcod or that there is no common that there is not in the New Testament a visible and external visethcod or that there is no common that the common that there is no common that the commo one shall say that there is not in the New Testament a visible and external priesthood, or that there is no power of priesthood, or that there is no power of who were less wealthy, see how charitable consecrating and offering up the body and generous they were in their almsand blood of Christ, and of forgiving and retraining sins, but an office only and a bare ministry of preaching the Gospel, let him be anathema." There is then a priesthood, and the priest is the media mediator he is placed between two parties who are spart for the purpose of bringing about a reconciliation. The priest is the mediator between God and the people. He transmits to the people God's gifts and presents to God the God's gitts and presents to God the needs of the people; offers for them to the Most High, prayers, thanks and sacrifice; as St. Paul says in his epistle to the Hebrews: "Every Pontiff taken from among men was established for men, regarding the worship of God, to offer gitts and sacrifices for sin." To be a priest is to be a mediator between heaven and earth mediator between heaven and earth To be a priest is to be charged with the mission of ending the separation between God and men, of establishing the rela-tion of love which should unite the creature to the Creator. Man in separ ating from God commits a crime. crime must be expiated before a union is re-established. Hence the necessity of sacrifice. Hence in all ages the essential function of the priest has been the offering of sacrifice. His very name, the offering of sacrifice. His very name, Sacerdos, means offering the sacrifice. Jesus Christ is the only one who offered sacrifice sufficient to expiate man's sin.

that He might always appear before the face of God in our behalf, that He might remain perpetually our mediator.

Now, if Jesus Christ is the only mediator, He is also the only Priest. The sacerdotal power and dignity belong to Him alone. The priesthood is in some way enclosed in Him. It has in Him to rigin, its fullness, its root, and its expansion. But there is a visible priesthood in the world, and it is a catarrh, no matter how bad, or how long standing, which they cannot cure. They are thoroughly responsible financially, are thoroughly responsible financi

St Paul puts this very clearly when he says: "There is but one God, there is but one mediator between God and man,

Jesus Christ, who delivered Himself for the redemption of all." In a hundred

places of sacred Scripture the doctrine of our mediator is clearly put forward. Christ is called the Lamb of God who

takes away the sins of the world. By the obedience of one we are all made

just. Jesus Christ entered into heaver

that He might always appear before the face of God in our behalf, that He might

Translated for the CATHOLIC RECORD.
THE OBLATE MISSIONS.

priesthood only by its relation to Him, the One the only Priest. The power, the authority, the efficacy of the minis-try of the twisthead comes from Him

try of that priesthood comes from Him.
The priest is His representative. But
there always has been a priesthood in

the world, amongst the most barbarous as

authority was united to the natural authority. The patriarchs were clothed

priesthood was connded to the tribe of Levi. Both these priesthoods were merely figures of the Christian priest hood. To the Levitical priesthood there succeeded in the series of divine and positive institutions the Christain priest

hood, created not for one people, but for the church which embraces all peoples; not for a period, but forever. As the

not for a period, but forever. As the Levitical priesthood prefigured Christ to come, the Caristian priesthood recalls Christ having come, and represents the incarnate saviour. The Caristian priest

represents the one, the only High priest. The Christian priest alone is called and authorized to continue the function of

The Widow's Mite.

It was the custom of the Jews, at the

One day as our Lord sat near the

treasury, He watched the rich men come to the box, and place in it their contributions with much pride; and He was greatly displeased; for He could see the

vanity of their hearts,
Presently a poor woman—a widow-

came to the treasury, leading a little child by the hand. She was very poorly clad, and her garments formed quite a contrast with the fine clothing of others

about her. She timidly approached the box, and after looking around her to see

if she was unobserved, she quietly dropped into it two mites, which were about equal in value to half a cent. It

was a small sum, but it was all she

possessed.

Perhaps she thought that no one noticed her, but Jesus saw her, and calling His disciples together, He said to them: "Amen, I say to you, this poor widow bath cast in more than all they, who have cast into the treasury."

widow hath east in more than all they, who have east into the treasury."
Meaning, thereby, that all that the rich and proud had east in had been given out of their abundance, and they had plenty left besides; but the poor widow had offered to the service of God all that the model and toward the service of the service of

had offered to the service of God all that she possessed in the world, and trusted to His Divine Providence for more. It is not always the amount we give which is pleasing to Almighty God, but the spirit

The World Moves!

Don't disgust everybody with the offensive odor from your catarrh just be

cause some old fogy doctor, who has not discovered and will not believe that the

world moves, tells you it cannot be cured.

The manufacturers of Dr. Sage's Catarrh Remedy have for many years offered, in

good faith \$500 reward for a case of nasal catarrh, no matter how bad, or how long

and motive with which it is given.

well as the most civilized peoples Even pagan peoples saw in the priest the image of God, His representative, His embassador, the depository of His law and oracles. Before the coming of He was prefigured by the patriarchal and levitical priesthood.

Under the law of nature the religious suthority was united to the patriarchal and levitical priesthood. with a specie of sacerdotal dignity, which they transmitted to their first-born. To the patriarchal priesthood there suc-ceeded the people's priesthood under the positive direction of God, and that priesthood was confided to the tribe of

out in the mission, and our new building, which was nearly completed, and of which I was perhaps too proud, was entirely consumed. I still ask myself how this sad accident occurred. In less than two hours the work that had caused such labors and fetigraph. such labor and fatigue was entirely

God's hand is heavy at times, is it not? For a while I teared that our little chapel would share the same fate, but God had pity on us, and St. Raphael was there watching over the dwelling of which he is the blessed patron. This all took place in the absence of Rev. Father de Rerangue.

A little orphan whom we are educating was with myself in sole charge of the mission. Besides our new house we lost all our tools. These I regret all the more that in this northern district it is so difficult to procure others.

Happily on his return from the mis

Happily on his return from the mis sion at Fort Simpson, Father de Rerangue brought a lay brother with him. Never had we more need of help. As our old dwelling threatened to fall, we thought best to pullit down, and with the same material construct a habitation that would also construct a habitation that would shel-ter us for the winter. It is very small, but one day we hope to extend its di mensions.
I left St. Raphael on the 16th of

September to bury myself for nine long we may purchase in greater quantity months in the solitude at St. Paul's. The journey lasted ten days.

reigning in the camp. The women and children could not come. My mission

main with them. Since the days when I strayed from the road and wandered for nineteen days in the woods and was on the point of starving, I have not much inclination to undertake the jour ney from Nelson to Liards on snowshoes. So remained.

Three months passed tolerably enough

Foreseeing a forced fast, I deprived my-self of much, and imitated the ant of the fable. 1888 dawned, and as a New Year greeting, the trading chief of the Hud-son Bay Company told us that we had provisions for only about fifteen days, and that if the Indians delayed much longer in sending us food, we would starve to death. We faced the battle like heroes. The farmer, his employees and your humble servant, all of us determined to make war upon the rabbits and partridges. Like Lot and Abraham we chose our land, one going to the right, the other to the left. Each day, and that at a time when the cold of winter was most intense, we went in quest of our game. The best hunters ate little and care of their same a character of their same as the cold of winter was gave of their game a share to the less tortunate. We lived thus for two months. Rabbits became rare and we found scarcely enough to keep life in us. The Indians came into the Fort, emaciated and looking like walking skeletons. and looking like walking skeletons. Instead of helping us they stole the little at the entrance of the temple. This was called the treasury, and the money deposited there was used for the support we had. My little stock soon gave out, I could not resign myself to see these poor savages starve when I had come so poor savages starve when I had come so far to help them. Each day they came in procession to extend their hand which I filled with pulverized meat. This is meat cut in strips, then dried in the sun or by smoke, it is then powdered by means of vigorous pounding on a stone. At the Fort not a mouthful could be had. To those who begged, the agent gave bear and beaver skins, and this, let me tell you, is what the English would call "poor stuff" in the way of food. Our dogs, which are also our horses, succumbed and I feared much for our selves.

selves.
Finding rabbits scarce, we made large snowshoes and tried to shoot elks. Each one thought himself able for this, but I one thought himself able for this, but I had little hope in the matter. These animals are so keen of hearing that the cracking of a twig suffices to frighten them off. Yet we tried and after many useless endeavors gave it up. Reduced to the utmost extremity some tried to appease their hunger by eating pieces of bear skin. Others boiled the paws of rabbits, and I, unable to stomach this food, waited until the good God should take pity on us. I prayed and made the

little children pray, and God was touched, He so loves the innocent heart. One of our servants killed an elk near the Fort. Joy beamed on every face. Each one took a bag and repaired to the spot where the animal fell. You would have laughed to see us slash up this meat that we could hardly wait to have cooked. If I never before eat raw meat, I did then and gladly. From this time out, the Indians began to kill game and supplied us with food,

The above, my dear Father, will suffice to give you an idea of what we have suffered this winter. I would have been glad to escape to Fort de Liards, but on the other hand I could not abandon my post. My Catholics here could not bear to hear of my departure. If God had not taken pity on us we would all had not taken pity on us we would all have died together. This would have been fine, would it not? The country is daily becoming more impoverished and soon the Indians will not be able to feed the white men who inhabit the coun-

Having recruited my strength somewhat I set about manual labor. In my free time I made about 6,500 shingles to cover our chapel of St. Raphael, Besides this I have finished the wainscotting of our house. You see, Reverend Father, that I am something of a "Jack of all trades."

Our Indians arrived on the 24th of May with a quantity of dried meat, but very few skins. They had eaten the greater

Letter from Rev. Father H. I ecomte, O. M.

1., to Rev Father P. Boissame O M. I,
Superior and Novice Master of the Oblates
of Mary Immaculate at Lachine Locks,
Canada:

Mission of St. Psul, Fort Nelson,
June 11th, 1888.

Reverend and Dear Father—I do
not remember whether I wrote to you
last autumn. I was very busy and all summer was in such a state of suffering that I
fear to have neglected this duty. To
tell you at once the cause of my trouble,
we were burnt out.

On the 11th of July, 1887, fire broke
out in the mission, and our new building,
which was nearly completed, and of

soliciting your prayers and a memento in the holy sacrifice, and begging you to offer my respectful greeting to all our fathers and brothers at "Our Lady of Angels." Tell your good novices to be sure and not forget me.

I remain, Reverend Father, you son and brother in Christ and Mary Immaculate, H. LECOMTE, O. M. I, Priest.

NOTE FROM MGR I CLUT, O. M. I.
Rev. Father Boisraine, my class mate in
theology and my sincere friend, in communicating to me the letter of Father H.
Lecomte, adds these few lines:
MY LORD AND DEAR FATHER.—This

famine to which our Oblates of McKenzie prevented by having provisions in reserve? You Lordship knows better than I how matters stand.

I answer these reflections thus : I. Yes the famine to which our poor Oblates are exposed is truly terrible.
Those who have read the letters of Fathers Le Doussal and Pascal which I had published lately in the papers, and who read the above will have tangible

proofs of this.

II. There are means of preventing this famine. I will briefly indicate some of these means.

Let alms be multiplied if possible that

procure more of these than our limited Our Indians arrived very late in the fall, and in small numbers. Famine reigning in the camp. The women and reigning in the camp. The women and children could not come. My mission orphans would be assured. Besides therefore was of small extent and consisted of only a few confessions.

The Indians having but a small stock of provisions, it seemed imprudent to winter at St. Pau's, but I elected to remain with them. Since the days when us to procure flour, bacon and other provisions. Our allowance is too restricted, and the poor missionaries, whether they will or not, are obliged to great economy. I trust then that the kind readers of this will hear the cries of distress from the poor missionaries of

McKenzie, and that they will promptly come to their aid.

All contributions given to Mgr. I. Clut, coadjutor bishop of McKenzie, or sent to Mgr. H. Faraud, Vicar Apostolic of McKenzie, may be sent to Rev. Father J. Lefebvre, O. M. I., Procurator St. Peter's Caurch, 107 Visitation street, Montreal, Canada, and will be faithfully forwarded to Mgr. Faraud, who might thus increase the very meagre allowa f each central mission of the McKenzie Vicariate.

+ ISIDORE CLUP, O. M. I., Bishop of Avindele. St. Roch de l'Achigan, 28th Sep., 1888

Rheumatic Pains

Require no description, since, with rare exceptions, all at some time have experienced their twinges Rheumatism is not easily dislodged, only the most powerfully-penetrating remedies reach to its very foundations, The most successful treatment known, and it is now frequently resorted to by medical men, is the application of that now fragment known, show the successful fragments are the form of the some fragments. tion of that now famous remedy for pain— Polson's Nervilue. It is safe to say that nothing yet discovered has aforded equal satisfaction to the suffering. A trial can be made at a small cost, as sample bottles of Nerviline can be had at the drug stcre for 10 cents, large bottle 25 cents.

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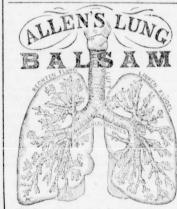
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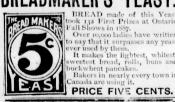
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