#### OF TORTURE NOT OF PLEASURE.

IMPRESSIVE SERMON BY REV. FATHER DONAHER.

St. Peter's Cathedral was crowded to St. Peter's Cathedrat was crowded to the doors with men last evening, at the services in connection with the mission, conducted by Father Ryan and Father Donaher, two noted Jesuit priests. The

conducted by Father had been been as a forceful, thoughtful exposition, and created a deep impression. His subject was based on the words, "I believe in life everlasting."

He pointed out that man, after standing by the open grave and watching the earth close about the mortal remains of one he loved, was borne up in the days following when sorrow and loneliness and disaster surrounded him by the thought, "I believe in life eternal."

When a man's reputation is destroyed by the calumny, the backbiting, the insulations of a scoundrel, and he is outlawed by the tongue of the calumniator,

sinuations of a scoundrel, and he is out-lawed by the tongue of the calumniator, what is it saves him from dread reprisals, from dealing the calumniator a death blow for his crimes? Nothing but the fact, "I believe in life everlasting."

Human language has failed to depict the sorrow of soul over the loss of a good

the sorrow of soul over the loss of a good name. It is priceless beyond all human value, and it is the thought of everlast-ing life that alone prevents men from weaking vengeance on their calumnia-

What is it that hold the gamblers, the drunkards, when conscious of their sins, after some awful debauch, they would destroy themselves? The words of the creed, "I believe in everlasting

#### WILL LIVE FOREVER.

There was a consciousness in mankind that they will not die, that they must live forever. This grows on men, and when conscience stricken it becomes an

To gain everlasting life, the Commandments of God must be kept.

Father Donaher quoted the story of the rich young man who came to Jesus asking what must he do to inherit everlasting life. The answer was "Keep the Commandments."

"There is a courage you do not read."

the Commandments."

"There is a courage you do not read of in the daily papers," said the speaker, "there is a bravery not written on the pages of history, there is a heroism not depicted on marble shaft or bronze statue, the courage, the bravery, the heroism of a child of God, Who in the face of a scoffing world, has the courage, the bravery and the heroism to keep the ten commandments of God. The man who scruples to do right may be a man who scruples to do right may be a fool in the eyes of the world, but he is a dauntless hero in the eyes of God."

A HELL FOR THE WICKED.

Father Donaher firmly believed that there was a heaven for the biessed and a hell for the wicked.

The idea of hell was considered old

fogey, he said, but it was taught by Jesus in the Scripture, and he believed

There were two classes of people who those who loved their body above all things else, who, lived to gratify their sensuality by drink and licentiousness the impure who found down the sensuality by their sensuality by drink and licentiousness the impure who found down the sensuality by the sensuality the impure, who feared death and the

The other class were those who held

The other class were those who held other people's property, those who had atolen property, burned their property. These did not believe in hell, because they feared the place of torment.

Jesus taught that there was a place called hell, that it was a place of torment not pleasure, that the torment was caused by fire, and that life in hell was everlasting, and it is for those who have disobeyed the ten commandments.

Father Donaher quoted the story of Lazarus and the rich man, showing that the rich man went to hell, that he was tormented by fire, and that he was there forever, there being a great chaos between heaven and hell. THE HIGHER CRITICS.

hold to this teaching now 2,000 year old, taught by Jesus himself, and by the est and purest men and women through ne ages. The modern upstarts stand the ages. The modern upstarts stand before the cross as they did twenty centuries ago, and say, 'If thou be the Christ, come down from the cross.' The belief in hell, taught by the Church throughout the centuries still stands, and I accept it."

#### THE MODERN THEATRE.

Father Donaher spoke pointedly about the modern theatre. Men, he said, would go to a theatre, where religion was scoffed at, and gave an instance of a certain performance in Chicago where the death of Christ on the Cross was ridiculed and men applauded the blasphemous exhibition. In every city there were theatres for men only, and men who should know better crowd to see the exhibition of filth. They would scorn to take their sisters or mothers to such places. Men had no right to go where they could not take their sisters or mothers. He also condemned the spicy literature of the present day, and said it was a shame to read such stuff.

#### DEATH OF REV. FATHER COLLINS.

The tolling of the bell of St. Joseph's church, Bracebridge, on Monday foremon, the 19th inst., about 11 o'clock, announced the sad news that the beloved pastor, Rev. Father Collins was dead. His failing health was visible for the last few months, but he hopefully felt that after a little rest from work he would become quite strong again. But it was not to be. His condition grew worse, and after a careful diagnosis the doctors pronounced him incurable. He then realized that his life's work in the then realized that his life's work in the ministry would soon be at an end and in peaceful resignation—non mea sed fiat voultas tua—to the dread summons he calmly prepared his soul to meet his God, and received the last rites of holy Church. As the end was drawing near these descriptions of the press and ask and protruding the press and ask are testimonials in the press and ask are testimonials in the press and ask are testimonials. Church. As the end was drawing near he was visited by His Lordsnip Bishop O'Connor and his brother Father John of Detroit, his aged father of Lindsay and brothers came to wish him a last

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farewell. His last visit to the churo was on Good Friday when he came with the faithful to kiss the cross, the image of Him he so soon was to meet in judgment. His last walk down town was in company with the writer of these few lines—a feeble effort of a fond tribute to his memory—to visit a parishioner who was very ill. The man died and a week from his death the pastor followed him to meet him again, we fondly hope, never to be separated in the bosom of God. It may be truly said that he died in harness. For eleven years and more he faithfully labored in a large and scat-

faithfully labored in a large and scat-tered portion of the vineyard, which in pursuing his sacred duties entailed many hardships and sacrifices, and like the good faithful servant that he was, he loved his Master's work and diligently applied himself to his Master's business. Naturally kind, with a big loving heart and charitably disposed, dear "Father Tim" as he was fondly called by those of us who knew him best, has left behind him something more enduring than tabhim something more enduring than tab lets of brass or marble to perpetuate his memory—the deep affection of loving hearts. Cold words on paper are at best but feeble instruments to portray the thoughts of the mind and feelings of the human heart, so I have to stop, and, do not blush to say, drop a silent tear to

is memory.
The Rev. Timothy Francis Coilins was born in the township of Caven, near Lindsay, Ont., fifty-three years ago last August. He received his early education August. He received his early education in the Separate school at Lindsay, and then took up a Classical Course at St. Michael's College, Toronto, and a Theological Course at the Grand Seminary, Montreal. After staying a year in England, in September, 1891, he was ordained, and spent three years at Peterborough. He was then given charge at borough. He was then given charge at

Brighton, from which he came to Brace-

brighton, from which he cam's to Brace-bridge over eleven years ago.

All day Tuesday as the body lay in state in the church, it was visited by hundreds of people, many of other de-nominations among the number who held him in the highest esteem. On Wednes-day a Solemn Requiem Mass was sung in presence of the Bishop of the diocese by Rev. J. B. Collins, brother of the de-ceased priest, with Rev. Father ceased priest, with Rev. Father McGuire, P. P., Downeyville, as deacon, and Rev. Father Kelly, P. P., Trout Creek, as sub-deacon and Rev. Father O'Brien, North Bay, as master of ceremonies. The Rev. Father Walsh, St. Michael's College, Toronto, delivered a masterly and eloquent sermon fitting

the sad occasion.

After the absolution was given by the Bishop, the body was taken to the sta-tion followed by the chief pastor of the diocese and the following priests:—Rev. diocese and the following priests:—Ke7. Father Collins, Detroit; Dean McManus, Port Huron; Father McGuire, P. P., Downeyville; Father Kelly, P. P., Trout Creek; Father Walsh, St. Michael's College, Toronto; Father O'Brien, North Bay, Father O'Leary, Trout Creek and Father Fleming, Kearney. A large gathering of people followed in the year. The body was then entraised "I may be a back number when compared with advanced religion," said Father Donaher. "I may be an old fogey in the eyes of the higher critics and the modern interpretation, but I held to this togething now 2,000 year old." by the Very Rev. Arch-deacon Casey and a number of priests, and a large contingent from the C. O. F. and C. M. B. A. On arrival at the Church where the body lay in state all night, the office of the dead was chanted by the priests. Next morning at 9.30 priests. Next morning at 9.30 the Bishop officiated at a Sol-emn Requiem Mass for the dead. The Very Rev. Archdeacon Casey delivered a very touching dis-

course to a large congregation that filled the church. The body was then taken to the cemetery followed by the Bishop and priests and a large congregation of people where the last prayers of the Church were read over the body by Rev. J. B. Collins and all that is mortal of the dear departed priest was laid to rest. Requiescat in pace.

#### To Home Seekers.

One of the very best sections of the country in the North-West is Red Deer, Alberta. Those who are seeking homes in that end of the Dominion could not do better than write Rev. Father H. Voisin, O. M. I., Box 341, Red Deer, Alberta. 1592-4

List of Prize Winners in Aid of St. Patrick's Church, Biddulph.

The drawing of prizes in aid of St. Patrick's hurch, Biddulph, Ont., took place on Monday, 20th st. The effort was a grand success in every respect Following is the result of drawing, giving the ames of lucky winners:

James E. Reynolds, Clinton; Rev. Mother Angela ondon; Miss Mary Flood. Saskatchewan; Joht kyder, Biddulph; Arthur O'Neil, Mooresville, Ont Irs. Joseph Kelly, Biddulph; M. Hamilton, Lucan H. Dickson, Exeter; R. Morrow, Brynstown P. Ohtt.; A. McIlhargey, Biddulph; Miss M. M. Mc Larthy, Biddulph; Mrs. Con Toohey, Biddulph enator Cofley, London; Miss M. Harrigan, Lucan; F. Downing, Lucan; A. N. Lusk, Lucan

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DIED.

#### In Memoriam.

(Lines on the tragic death of the Rev. James Kelly, ketor of St. Agnes' Church, Paterson, N. J., who, on emorning of the 17th December, 1998, was carried erboard from the Arabic in crossing the Atlantict and the Christmas with his friends in Sligo, by former school companies.

Oh! cruel, murm'ring, hollow-sounding sea!
How cans't thou date to lift thy chafing wave,
And sobbing low, in feinted sympathy,
Presume to chant a dige around his grave,
Who plucked from out my bleeding breast,
And stole upon thy s'ormy crest
The jewel of my soul.

oulds't thou not well to soft contentment yield o'er all that deep within thy caves and cells he treasures vast thou hast secure concealed?—The glistening pearls and rainbow-colored shells, The starry gems and burning gold, Torn from nations young and old By thy wild and grasping main.

and why not vent upon the rocks and shore
That potent power whose kindled rage can make.
The heavens re-echo to its angry roat
And the solid earth's eternal basis shake,
And leave to me my cherished friend
Whom heaven in kindness deigned to send
As my solace and my guide?

e thousand lordly ships that recfless roam glected and unmanned along the lonely sea, that weltering struggle thro thy splashing for thine by right: I claim thee not of thee —With the cities of a world gone by, With the scenes and halls of revelry Thy waves triumphant hide.

But, why my life of all it prized despoil?
Why quench the light that lit my dreary ways?
Why wreck the work of years of ardent toil
And blight the hopes that cheered my lonely days
By an act of ruthless sport for thee,
But fraught with life-long grief for me,
Bereavement and dejection.

Together were we reared, together grew.
By similar tastes attracted and allied;
And like two apples gilt with rosy hue
We grew, the one into the other's side;
But thy rude hand hath made us part
And my riven and forlorn heart
Droops bleeding from the wound.

even now, oe'r Herod's jealous slaughter r Rachel weeps and will not be consoled

I day within my aching heart it seems if the hope, he lives, should conquer in a strife dat night he wanders thro' my feverish dream all the forms I knew him during life. Now as a youth, now as a boy Redolent of hope and joy.

Now in his manhood's prime.

gain I see his blithe and jaunty air, min see his other and heavy to school this way to school this ruddy face and raven curling lair hed in the Autumn breezes fresh and ci As from Fort Hill's brow his kite he so Or on Lough Gill he plies his oars Or meets the flying ball.

unions and unions below and rills, ng and watching till pass'd that "little while ur Master Shepherd we should see, 'ho from all care should set us free And take us to Himself.

on, I see him pace the trembling deck shed now and then by thy white seething foat thy dread intent how little does he tock his winged thoughts are fixed on those at hor Who, gazing on their wintry fire, Count the lonely hous expire Till he'll bless them with his sight!

a moment of Cimmerian darkness, caught uite unawares, the noble Arabic is right in her beam-ends, by thy wanton wildness brought; and when she rises, hears with sadness and affright. Thy sportive breakers laugh and shout, Dangling him in their arms about.

As they bear her Trust away.

while upon thy crested wave he rides, and stretches forth his helpless arms for aid; hen slowly down thy yielding slope he glides to a fretting, seething watery glade; A moment to and fro is tossed, And then, alas! is quickly lost.

To my tear bedimmed eyes.

But soon, afar, methinks I see him rise,
Laimly reclining on thy rolling billow;
Lorowsy death hath quenched the lustre in his eye
And laid him nerveless on his watery pillow;
Then softly is he drawn into thy deep.
And rocked into a wakeless sleep
Within thy cold embrace.

Ah! the day comes aye when the silver cord is broke.
When the golden fillet strinks upon the brow, and stroke and stroke
And the dust returns to its mother earth below?
When the Spirit loosed ascends above,
Borne on wings of ardent love,
To the God Who gave her life.

The hope was mine that when our day was done
We arm in arm slowly journey home
And gazing calmly on the setting sun
Dit wistful speak of the Empyrean Dome.
Whence issues that celestial light
Which ne'er shall be obscured by night if
Or setting know no more.

But now before the noontide of our day Behold thee summoned sudden from my side And I (if Heaven decrees that I should stay To guard and watch my flock till eventide) When my evening star's pale glimmeric

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