OCTOBER 25, 1890.

" Farth to Earth and Dust to Dast,"

BY GEORGE CROLY.

"Earth to earth and dust to dust," Here the evil and the just, Here the youthful and the old, Here the youthful and the old. Here the matron and the bold. In one silent bed are laid ; Here the vassai and the king Side by side, He withering; "Earth to earth and dust to dust."

Age on age shall roll along O'er this pale and mighty throng: Those that went item, those that weep, All shall with these sleepers sleep, Brothers and sisters of the more, Summer's sun and winter's storm, Song of peace or battle rose, N'er shall break their slupther more; Death shall keep his slient trust— "Earth to earth and dust to cust."

But a day is coming fast; Earth, thy mithuest and thy last; It shait come in fast and thy last; It shait come in star and wonder, Heralded by trump and hunder; It shall come in strife and toil. It shall come in shift and spoil, It shall come in empires' groans, Burning temples, trampled thrones; Then, an whittor, rue thy lust; "Earth to earth and dust to dust."

Then shall come the jadgment, In the East the King shall shine, Fisshing from Heaven's golden gate, Thonsands, thousands, round Hisstan Spirits with the crown and plume; Tremble, then, thou sullen tomb; Heaven shall open to our sign, In a blaze of giorious light, Kingdoms of the ransomed dust-"Earth to earth and dust to dust."

Then shall, corgeous as a gem, Shine thy mount, Jernsalem; Then, shall, in the desert rise, Fruits or more than paradise; Earth by angel feet be ired, One great garden of her God; Till are dried the martyr's tears, Through a glorious thousand years, New in hope of Him we trust— " Earth to earth and dust to dust."

FIVE-MINUTE SERMONS

FOR EARLY MASSES.

BY THE PAULIST FATHERS.

Preached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth avenue, New York City.

New York Catholic Review.

TWENTIETH SUNDAY AFTER PENTECOST. "The man believed the Word which Jesus said to him."-St. John iv. 50.

The Gospel of the day shows to us the power of faith. The ruler believed and thereby merited the healing of his dying

son. Our Lord, therefore, did heal him. My dear brethren, who are they most renowned in this world for their faith? By what name are they called the world over? Who are they who astound atheists, infidele, heretics, heathens and worldly men, once filled with the faith of Christ, but who have lost it entirely ? They are Roman Catholics. Through us as a body, God has shown to the world what men can and do accomplish who live according to the light of faith. To each of us individually has He given the virtue of faith to believe without doubt ing all that which He has taught and does

teach us through Holy Church Do we believe this? We do indeed believe it, and without a single doubt. We rejoice, exult and glory in this faith. It is our life, our all in time. It is our guard and protection from evil in the days of success and prosperity. It is our strength in the time of weakness. It is our consolution under trial, suffering and persecution. It is the foretaste of eternal salvation, of the glories of heaven, of the unspeakable happiness of future union with God, to be ours forever in eternity. This faith, to us, makes time a part of eternity, and in fact in a certain sense turns time into eternity, so that we may be said to live in eternity in this short mode of existence here on earth. The virtue of faith is as a glass, through which we see eternal truths. We then live ac-cording to these eternal truths. Is not this, in a manner, leading an eternal life ?

Again, St. Paul tells us, " Faith is the substance of things to be hoped for, the evidence of things that appear not;" "We see now through a glass in a

and die a good death That eternal word promises, as infallitly just as certainly, bell to the wicked, merited as a just re-ward, by a bad life and a bad death. Rebell to tus ward, by a bad life and a bad death. Its ward, by a bad life and a bad death. Its jice in the promises, then, when doirg what can be done to live up to the faith, but tremble also while not so living, and but tremble also while not so living, and but tremble also while not so living, and the promises is a solution of the solution

The gate of heaven itself. Remember that we lose little by little the gate of heaven itself. Remember that we lose little by little the graces of God by persevering in de literate venial sine—that we have lost the saving power of all by mortel sin. He who is in mortal sin should there-fore rise from it immediately by using the Sacanaents quickly. He who is com-mitting deliberately many venial sine, should stop and repent lest mortal sin overtake him and he lose all forever by dying in his sin. The grace of heaven itself. The who is determination was made solitude revealed him a "mad-man;" but his solitude revealed his grandeur of soul. He was the hero, too, in his self.dying in his sin. Whether he be saint or sinner who

thinks about the faith and its promises, let him impress his mind meat deeply with the idea of the irrevocable certainty of their being faifilied to the very letter. Let him remember that while the bright idda of these promises to include the bright thinks about the faith and its promises, Let bim remember that while the bright side of those promises is infallibly certain the dark tide is equally sure; that so surely as God has made heaven to receive the good, as surely indeed, has He made hell to open and swallow up the wicked. Uatil every soul is subject to the infla-ence of this truth his faith rests upon a slippery foundation; neither can he be raid to belleve truly "the word which Jesus has said to min," and to all the world. To him who refuses to meditate from time to time upon the denger of no doubt, in the fact that total abstingance. world. To him who refuses to meditate dars not bid it to begone. There is muc from time to time upon the danger of no doubt, in the fact that total abstinen going to hell. I believe the loss of his bas no command and no religious role; it faith to be only a question of time. We knows but the law of liberty, and the will faith to be only a question of time. We are told of hell to drive us from sin, We are told of hell to drive us from and entice us are told of heaven to draw and entice us to good. This is God's way of dealing "If only one poor soul could be rescued "If only one poor soul could be rescued

of this year marks the contennial anniversary of the birthday of the hero of total abstinence. Shall it be for us a mere commemorative date, cold as the espair and early death circled around the boxe of works and old area was dispage of history that tells of the men and he occurrence of a bygone sge? Far from this! Be it a day diffusing over souls all the warmth, all the enthusiasm a well-doing, all the love for God and for fellowman, with which throbbed during his life time the heart of Father Mathew. Be it the well spring of

The world has sore need of them; be they ours on Father Mathew's centennial day. Theobald Mathew was born on the 10th day of October, 1790, near the ancient capital of Tipperary, in sainted Ireland. The great work of his life began on the 10th day of April, 1838, in the city of Cork. The story has been often told, but it is ever worthy of repetition. He had gathered around him in his humble school room a group of friends. He spoke to them of the evils wrought by intemperance, "In-deed," he added, "if only one poor soul could be rescued from destruction by what we are now attempting, it would be giving glory to God, and well worth all the trouble we could take. No person in health has any need of intoxicating drinks. My dear friends, you do not re quire them, nor do I require them-neither do I take them. After much re-flection on the subject, I have come to the conviction that there is no necessity for the use of them by any one in good health; and I advise you all to follow my example. I will be the first to sign my name in the book which is on the table,

and I hope we shall soon have it full." Father Mather then appreached the table and, taking the pen, said : "Here goes in the name of God !" and signed as follows : "Rev. Theobald Mathew, C. C., Cove street, No. 1." Cove street, No. 1! Three years ago.

THE CATHOLIC RECORD.

liquor ; brawers, distillers and publicans should not be ruffled in their temper. Besides, he who stirs will be called, even

denial. He imposed total abstinence upon himself, so as to be able to preach divine grace ; but precisely because of this

with man.
No man is permitted to dis-regard it.
"If only one poor soul could be rescued from destruction by what we are now attempting, it would be giving glory to God, and well worth all the trouble we could take." His own words give the key-note of Father Mathew's life and labore.

A name to conjure by ! Be it in this year of grace, 1890, that of Theobald Mathew. The tenth day of the October of this year marks the conterminist contermini excessive indulgence in drink was rife

brow of youth, and old age was dis-honored. Was he to fold in idleness his arms, and watch unmoved the swift cur-rent of destruction? Was he to hesitate before any sacrifice to self, any appeal to others, that might alleviate the sin and the misery ? Assuredly not, so long as his heart was fully aglow with the fire of noblest inspirations to noblest deeds. divine love To spend and to be spent for souls—this is at all times the test and the measure of apostolic zeal. When sacrifices alarm, there is a cooling of the inward fire; when sacrifices are readily met, it burns with celestial heat. Oh

for a Paul of Tarus! who cried out that he might be anathema for his brethren ; who would never eat meat, or drink be scandalized; who lived and died a martyr of zeal and self-denial! The world is warmer and better for centuries from the life of a true hero of divine love, and it is well to gather men closely around one such, that they be permeated with his spirit, and reproduce in them-selves his ardors. Such a man was Theobald Mathew, and hence his force lessness in presence of criticism, and his perseverance despite impediments and

contradictions. That Father Mathew was not mistaken in his estimate of the efficiency of total abatinence in the eradication of the popular vice, subsequent events gave ample proof. Within a few years he regenerated Ireland, whose people became the most sober among the nations of Christendom, and rose to an unexampled condition of material prosperity and social peace and virtue. That the good he wrought did not continue unimpaired by time was not the fault of Father Mathew ; neither can the fact

be construed as showing a defect in the means he employed. The dreadful

all other difficulties we can easily cope, and cope successfully. Intemperance, as nothing else, paralyzes our forces, awakens in the minds of her non-Catho-in the fold of Corist by ascidnous preaching lic fellow citizens violent prejudices against us, and casts over all the priceless treasures of truths and grace which the Church carries in her bosom an impene-trable veil of darkness. Need I particularize? Catholics nearly monopolize the liquor traffic; Catholics loom up before the criminal courts of the land, under the charge of drunkenness and other violations of law resulting from drunkenness, in undue majorities; poor houses and asylums are taronged with Catholics, the immediate or mediate victims of drink ; the poverty, the sin, the shame that fall upon our people result almost entirely from drink, and, God knows, those afflictions come upon them thick and heavy ! No one would dare assert, so strong the evidence, that the disgrace from liquor-selling and liquor-drinking taken from us, the most hate ful enemy could throw a stone st us, or that our people would not come out in broad day light before the country as the purest, the most law-abid-ing, the most honored element in its population, And still—mystery passing strange! — the Taeobald Mathews are few, and these few are its timid. What, as a people, are we doing ? We stand almost at the doors of saloons pelting nicknames at total abstainers. calling them cranks and Manicheans. We exhaust our speech in invoking maledictions upon the heads of prohibitionists and temperance agitators. We in veigh, of course, though often in softest tones against the sin of cut and out intoxication; but, while doing this

much, lest the blows to alcohol be much, lest the blows to alcored be too serious, we are careful to emphasize certain abstract prin-ciples as to the licitness, in se of sa loon keeping and liquor-drinking. On the tables at great banquets the wines sparkle, and their fragrance is wafted through the air to cellar and tenement house tempting the miserable comments house, tempting the miserable occupants to rush to their banquet hall, the corner greg shop. We philosophiza, at times, of course, over the evil which we cannot totally conceal from ourselves; but very strange the cogitations by which we excuse our do nothing policy. In other coun-tries, say we, drinking goes on and no noise is made about it; why should not drinking be as highly thought of in America as in Jatland or among the Carpathian Mountains? Others drink much as our own people do, and may a good deal more than they, and, if they are more temperate than our own people, they have vices more bideons than intemperance, from which ours are free. We must denounce divorce and Mormonism ; we have no time to denounce intemper ance. Then-who knows ?-by opposing intemperance too strongly we might drive wine, if his weakest brother thereby to men into Manichelsm, and, at any rate, we would offend the generous brewer and the joyial faced bartender - men whose dollars are never held back from the char-ities of the Courch. Liquor is the poetry

of life ; a table without wine or beer look like a funeral feast ; those total abstainers are moody, dangerous men, hypocrite and misors. The proper remedy for

intemperance, if a remedy is needed, should be prayer and the sacraments ; but raments, and our obligation towards them ends. Thus do we act, thus do we argue

thus do we joke; and meanwhile the Church of Christ droops her head in shame, legions of poor people rot in sin and misery, and immortal souls are precipitated into hell.

Oh! for a solemn and enduring awakening from slumber and sloth, by virtue of the sacred memory of Father Mathew Why dilly daily another day with this monster-evil which is desolating the land Why, when the enemy is upon us, slaving neighbors and friends, and damning souls, lose a moment in idle discussions and heartiesa pleasantries? For once let us

easter than it was for Father Mathew

those loyal sons of here are so busy read

practice it.

The task is much



do we send, on his anniversary, a message of love and gratitude. To her are we in-debted for him, and for all the inspirations which spring from his name. Next to their own country, Ireland is of all nations descret to the hearts of total abstainers, and for her achariton their for the set PETHICK & M'DONALD and for her salvation their fervent prayers go up to the Throne of Grace. Heaven be praised that, her noble episcopate lead-ing, a new era for total absticence has dewined over her. Show the test of the NEW BOOK dawned over her. She celebrates filly the centernial of her "Apostle." How much there is involved in the triumph of total betinence in Ireland, did but Irishmer understand it ! For herself it means all blessings. "Ireland sober is Ireland free," blessings. said one who loved her well. For her exiled children, scattered to the rners of the earth, it means their own

Solution and their honor in the west own solution of the solution of the solution of the their fellow-citizens in their new homes. For the Ohurch, of which in the vast English-speaking world Irishman and their desendent is an event of the solution. eir descendants form a part so large and important, it means undimmed Total abstinence in Ireland is total ab-inence scross oceans and over continents. And total abstinence in Ireland is to be had for the asking. God has not created a people more docile to their spiritual leaders than the children of St. Patrick. May I dare [speak across the Atlantic and name the means, so easy and so simple, by which Ireland will be made the most sober nation of the earth, and without which labors most herenlesn must fail ? It is this: let the words of Father Mathew reverberate in the seminarles, the monasteries and the presbyteries of Ire-land : "Here goes, in the name of God !" The magic persuasiveness of Father Mathew's appeals lay in his own total abstinence piedge. In their own piedges will the priests of Ireland conquer. "In hoc signo vinces"—Archishop Ireland in Catholic World.

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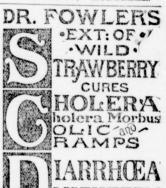
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These graces and gifts begin appiness and are given in small sllowance in this They constitute the happiness and life. peace of the truly Christian soul during life on earth. It is, indeed, the happiness of heaven begun, and truly begun, in this life. The gifts and graces are, in their own nature, eternal, and those who are faithful take these with them to heaven, receiving as they enter it more graces of the same kind added to these. They are all supernatural, divine, and heavenly. It is this glorious faith that secures them to us. same kind added to these. Without this faith no one can possess

them. We have now recalled to your minds, dear brethren, the consolations and fruits of the faith God in His infinite love and mercy grants to the Christian soul. These things ought to make us value the Christian life above everything else-value it above every other kind of life, and above attention of total abstainers, and entirely every human affection, every relation in life, and above all this world contains-of within their lines-to wrest from neglect things beautiful, desirable, and most to be valued here, but what will perish in time, and that have nothing eternal in them. For we belong to eternity even in time, and things eternal can be secured by us even in this life. He who dies filled with these eternal graces passes through death into eternity as easily and naturally as one passes through the door of his house

into the light of a glorious day. What constitutes the strength of our man moves with the crowd, and keeps himself within beaten paths. The hard-est thing to bear is isolation, moral or faith? Its own virtue and the knowledge we have that the God who gives it is so intellectual. Only the bravest, whose make-up is of the heroic kind, will step true that He will not and cannot deceive us. We know that the idea of ever us. We know that the idea of ever deceiving us can never begin to be sug-gested to His mind; that, if it could be, He would cease to be God. This is im-possible. We know that every single word from Him shall be inlified perfectly when the locat execution besite for a out by themselves and suffer to be aloof from their fellows. The tens of thou-sands of contemporary Irishmen bewailed, as Father Mathew did, the terrible evils wrought around them by intemperance. But the tens of thousands did nothing toward remedying the evils. Why should they? Those evils were of without the least exception, hesitation or change from what He had declared.

This is another and the greatest conso-lation of our faith. This is the reason that our bearts are filled with so much joyous expectation. This gives infallible

cortainty to the souls of those who look for the fulfillment of the promises of God. But stop here a moment, dear brethren! Call now to mind the certainty of God's word. That word is not half understood if we look only on the brightside. Those glorious promises of God are only for the good, only for those who lead a good life

ever reckon among the happiest of my apostle himself passed away, and none plete shall be ours. life, to repeat, in earnestness which were found who coveted the wearing of must cease only on the grave's brink, the words, of Father Mathew: "Here goes, in the name of God!" I wished his mantle. He had, indeed, sought to Total abtineets no longer a novely perpetuate his kind. One day he had it has made its record and proved its effi and fifty students of Ireland's farfamed clency, and the Church has set her seal or if the students of the seal of the church has set her seal by the closest contact with scenes amid seminary, Maynooth, and he had be-lieved that a race of leaders had been cre-ated that should never fail in Israel. His Indeed, the would be wise men knew that which he had lived to freshen in my soul my resolution, and gain new strength for it. Thence 1 wandered toward for it. Thence I wandered toward the blackened walls of the chapel, of penal day obscurity—now, also i diverted to uses profane—in which for long years the "Apostle" had devoutly minuscred. I tarviad to a be well with hopes in this regard were doomed to disappointment. Yet not with himself did all his powers go down into the grave. His name remained, and it has ministered. I tarried, too, in meditation beneath the roof of the old "Bszar" building for which he had exchanged the school room as the dozens of followers

upon his principles, and lives off his very soul. The pricet of Cove street reigns to day, and his realm embraces the whole English-speaking world. In the centennial of Father Mathew

and decay one or more of those birth-places of their cherished "cause," and bedeck them with ornaments of love and there is a deep significance. It speaks to us, in accents that will not be stilled, of gratitude, guarding them as sanctuaries of zeal and self denial, for the spiritual our own duty. Intemperance is among fearful harm to bodies and to us, doing reflection of pilgrims from many lands. Father Mathew, as revealed to us on It has not the unlimited sway souls. which former years accorded to it; there are servied battalions in the field opposing that memorable April day, was a man of singular courage, and men of this stamp are, unfortunately, rare. The common it. Public oninton no longer fawns to it: both its victime and its agents are held in

cation and bring greater glory to the Church than that of total abstinence ill repute. Yet, withal, the ellmy serpent lives, and through all ranks of society it trails its poison-laden lengths, distill from all intoxicating liquors. Let this truth be pressed upon our Catholics in season and out of season. Let pastors, ing in all directions its pestilential in whose keeping primarily souls are in whose keeping primary sound are placed, teach it by word and example, Let the religious orders in the Church, that make of self denial a chief duty, embracing, through love for God, fasting and flagella. breathings. Who is there who has not sorrowed over its ravages ? Let me speak as a Catholic. I know I will be blamed for my rashness and credited with unpardonable exaggerations, and, may be, with untruths. There are those who fain would veil from public gaze the gaping tion, take front ranks in the new crusade. Father Mathew was a priest and a relig wounds; there are those who, limiting their observations to their immediate enions, and his example comes home with intensified force to priests and religious old standing ; other men, wise and pru-dent in their generation, had looked on spread disasters, the knowledge of which We quote sgain from the Brief of the dent in their generation, had looked on unconcernedly. Moral evil will endure whatever is done. If it is blotted out me be called, as Taeobald Mathew was, Sovereign Pontiff: "So much the more strongly will all be induced to put this

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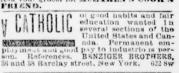
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