

I know a most estimable thoroughly honest and advanced by his people in general. He to have a prejudice against him and a prejudice against his worth. When he is stranger, he unconsciously against himself, as to protect himself against him might compromise the stranger not to be people with whom associate.

He has many strong opinions, he says this against people, often the first meeting, happen to show any pearance or manner lack of great refinement. The least evidence of unusual nerve or anything which looks over confidence discloses him so strongly a long time to overcome a good part coming prejudices against people.

He seems to have fine nature, but he decided to people it seems to reverse the man is supposed to be most guilty prove his genuine take him into his care or even respect him.

This prejudice barrier across the path. But for it, edly have occupied place in his profession.

He has tried to this prejudice, able to do so. When a stranger he reluctantly, hesitatingly, as though he were being led in not dare to greet and heartily, least wards. He pre- cautionsly that the embarrassed and impression.

It is not because he exclusive, or by than the others, manner; it is involuntary prejudice he does not know. What a misfortune not have those pynocrasies education tures when they are instead of letting rank needs to a keep if the audit is not as them th.

How much it would if they could be nature, large health; if they could greet people cordially an open, responsive It is a great genial disposition and charity for.

It is a great first meeting with is favorably, feel that he is bar of a cordial nature come and the st him.—O. S. M. I.

The value on system ingenious or frugality may be, if orderly in his habits, he is the kinds of work methodical work and leave his m merely in the features. Life and happy out Order reigns a business of life pal be neglected.

The young st this necessity may hear it son their fellows scorn. "Red a by word of tape," in the many hard thin man of routine poor creature.

be a means apart from the was originally itself, in this to be swept aw But the abn ment aginst for it, has that settles on forgetful of aim, is necess narrow energy organ of ener of living, con which sees th one of the mo human accom be no possi and effective.

Let every learn the left spirit of his due his energy. Let some master of his rising above carnal dispe cannot be Galdon.

Might doe rule, it man Take pride in it is to be olic to sh to those w you. In do the Master term, and little child

THE CATHOLIC RECORD.

FIVE-MINUTE SERMONS.

Tenth Sunday after Pentecost.

DISTRUST OF SELF.

"Jesus spoke this parable unto certain who trusted in themselves that they were righteous."

My brethren, Holy Church, in bidding us study these words of our Lord, would urge on our attention that we are redeemed by the Most Precious Blood of our Lord Jesus Christ, and not by any merits of our own.

She does this that we may bear in mind, in this season of relaxation, that we need to be redeemed, and that without the merits of our Lord we should be one and all a lost race.

"I have trodden the wine press alone, and of the people there was none with me," says our Saviour by the mouth of the Prophet Isaiah. There is no possibility of winning heaven except by the merits of Christ.

Adam's fatal sin so infected us with its miserable poison that all human remedies were and are totally worthless to cure us.

Of course we need not exaggerate, as the Calvinists do, the depravity of fallen man. We are not by nature totally depraved.

The corruption of the fall is miserable enough; but it has not utterly extinguished natural virtue in man, nor has it made his every action a sin, as our Presbyterian friends once believed, and as some of them still profess to believe.

But when you ask, How is man to enjoy the happiness of heaven? the doctrine of the Catholic Church infallibly teaches the answer: Only by acquiring the merits of Christ.

To trust in your own righteousness, when there is question of getting to heaven is to rob the Son of God of His office of Redeemer and the Holy Ghost of the office of Sanctifier.

Hence the Council of Trent defined as an article of faith: If any one shall say that a man can believe, or hope, or love, or repent in such manner that he shall be justified without the inspiration of the Holy Spirit going beforehand, let him be anathema.

And there is no Christian doctrine more plainly taught in Holy Scripture, or more plainly essential to the office of Christ, than that his merits are necessary to salvation.

But, brethren, if this is cause of humility to us as men, it is cause of wonderful joy to us as Christians. For by the grace of Christ we are made children of God, and are really sanctified with that holiness which the Son of God our Redeemer had and yet has—yes, really, and not technically, or fictitiously, or in name, but actually imbued with that infinite love of His Father which made our Lord's lightest sigh of more worth the purchase heaven than all the best and purest of the human race put together.

What the Son of God is by nature that we are by grace: children of the Eternal Father united to the Godhead by the bond of the Holy Spirit. When we receive the grace of baptism, especially when we receive Communion, we become united to God by a union so perfect that St. John says we are entitled to be called, we actually are, Sons of God.

Our Lord is called, by St. Paul (Rom. viii. 29) "the first-born among many brethren." And what did our Saviour Himself say when He bade His disciples farewell? "I ascend to my Father and to your Father."

Now, my brethren, if there are many who need to be warned against pride by the example of the haughty Pharisee there are some who, like the poor publican, need to be encouraged. There is a true sense in which a good Christian may say, I am a righteous man; it is that sense in which St. Paul spoke when he said, "By the grace of God I am what I am."

As much as to say, My virtue, if I have got any, is some the less mine because I have received it from Jesus Christ, and because by His love I still persevere and hope to persevere to the end in it. Nay, my virtue is all the more to be boasted of, if I give credit to whom credit is due.

Let us, then, be indeed humble when we look at the shrivelled nakedness of our own poor, fallen nature; but let us rejoice and be honestly proud when we consider how God changes us into princes of His heavenly kingdom. Oh! how we ought to value the means of acquiring divine grace—the practice of humble, fervent prayer, the sorrowful confession of sin, and especially the devout reception of Holy Communion; for these are the great and necessary means of acquiring Christian righteousness.

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BLOOD OF MARTYRED PRIESTS OVERSHADOWS ENGLISH ABBEYS.

VENERABLE PILLS CONVERTED INTO COUNTRY HOMES, PRESBYTERIAN CONGREGATIONS AND RUINS. SOME STRANGE FACTS—MISFORTUNE THAT HAS FOLLOWED THEIR OCCUPANTS—PROPHETICALLY FILLED—TRAGIC HISTORIES AND DRAMATIC HAPPENINGS.

Over the ancient abbeys of England some of which date back to the days of William the Conqueror, hangs the curse which followed the inhuman spilling of the blood of the monks who were murdered when the so-called reformation turned loose a reign of heresy and terror in England.

Many of these venerable piles have been converted into country houses, others are now the gathering places of Episcopal congregations. Still others are crumbling ruins, but around them all is an atmosphere of baneful misfortune, as if those from whom the abbeys had been sacrilegiously torn were never to permit them to be possessed in peace till again devoted to the worship of God for which they were devoutly dedicated centuries ago by their Catholic founders.

Whenever an abbey comes into public notice it is usually in connection with some misfortune. Not long ago Selby Abbey founded by William the Conqueror, was partially destroyed by fire; Glastonbury is going begging and after being in the market for many months, faces the prospect of being turned into a country seat by some wealthy American who seems to have more money than brains, else he would never dream of forsaking America for a residence in England.

Fyvie Castle, once an abbey, is fated with some curse; nothing but horror comes to those who live in Newstead Abbey; Battle Abbey and Cowdray Park have been the undoing of all who lived in them; Coryland Abbey was lately the scene of the sudden death of the man who had spent the best years of his life striving to effect its restoration and so with Combe Abbey, Fountains Abbey, Keady Abbey and Bolton Abbey, all have their stories that make the blood run cold.

The worst of the misfortunes that have fallen upon owners of abbeys confiscated has come to those who have made once holy places the scene of roystering orgies.

Newstead Abbey, where priests once devoted their lives to prayer and supplication, was built by Henry II., in exaltation of the murder of St. Thomas a Becket, Archbishop of Canterbury. When it was stolen from the monks a curse fell upon it which seems to specially provide that it shall never pass from father to son.

The fifth Lord Byron saw both his son and grandson die violent deaths in quick succession, and in this way the abbey passed to a distant relative. The Sixth Lord Byron, the poet, had no son, and left Newstead to a remote kinsman. The latter, pursued by the malediction, lost his only son and the property went to the late Frederick William Webb, the traveller and explorer. He so feared the effects of the prophecy that instead of willing Newstead to his son, he left it to his daughter, married to General Herbert Chermiside.

The monks occupied Battle Abbey, erected by William the Conqueror, till the coming of Henry VIII., who drove out the priests and presented the abbey to his favorite retainer, Sir Anthony Browne. The latter elected to take possession by a great feast but when the revelry was at its height a priest, tall and angry, made his sudden appearance, and pronounced a solemn curse upon Sir Anthony and all who might succeed him in ownership of a property stolen from the Church and devoted to the worst of infamies.

The prophecy of the priest has been marvelously fulfilled, for nothing but misfortune has come to the successor of Sir Anthony. He himself died suddenly; his son, Lord Montague, became involved with Guy Fawkes and the Gunpowder plot, and was hanged. Several succeeding Lord Montagues came to their deaths by violence, and the last of the line, the eighth, was drowned in the Rhine.

Hoping to break the string of misfortunes, the owners disposed of Battle Abbey to Sir Godfrey Webster, who rebuilt it somewhat and re-christened it "New Battle Abbey," in the hope of taking the malediction from himself but all to no avail. Misfortune pursued him. Sir Godfrey lost most of his money, and was in turn forced to sell the abbey at an enormous loss. It passed through several hands before being purchased by the Duchess of Cleveland, mother of Lord Rosebery.

Suffolk folk blame the sudden death of Cecil Rhodes to the possession of Dalham Hall, which he had bought only a few months before his demise. Dalham Hall has been a monastery, in the time of William and Mary, but was turned over to other uses after the monstrous Henry VIII. came to the throne. This former abbey has never in its long history passed from father to son, and no permanent happiness has come to those who dwell within its curse laden walls.

All England is bemoaning the fact that Glastonbury Abbey may be converted into a home for some of the foreigner, yet though constant appeals have been made, funds are not forthcoming to purchase it for an English national memorial.

Glastonbury is situated in Somersetshire, and dates its history all the way back to the sixth century. On the site of the present abbey have been several structures before Sir Dunstan, its first abbot, rebuilt it in magnificent state in 1184. Religious warfare raged around the building for some time after the apostasy of Henry VIII., and in 1539 its sixteenth and last abbot, Robert Whiting, was ordered executed by Henry and his body quartered, his head having been fixed on the abbey gatepost.

Its clock, still preserved, is the first on record that struck hours automatically, and was the invention of one of the priests of the abbey.

Selby Abbey was dedicated to St. German and St. Mary, and dated its history from 1097. It was one of the glories of the County of York, and architects came from far and near to study it as a fine example of the developed Gothic. In 1873 Sir Gilbert Scott, at a cost of \$50,000, restored the interior. For long years Selby had been devoted to Episcopalian religious services, and York confidently believed that the old curse of the murdered monks had lost its potency. But alas, for fire recently took the venerable pile in its clutch, and never desisted until the fine organ had been destroyed and the beautiful oak ceiling burned away completely, the walls toppled, the pool of eight bells melted, the tower burned out, pillars destroyed and the nave left in ruins.

More than \$200,000 will be required to restore the abbey, and patriotic Englishmen are striving to raise the money, but even should this rebuilding take place Selby will never be the same, for the glory of its antiquity will have departed forever.

MR. BIRRELL.

Mr. Birrell is a sort of Ministerial Mark Twain. He comes up smiling after each fresh defeat and sets to work again with a good word for the countrymen of those to whose efforts his defeats are mainly due.

Last week, according to promise, he brought in a bill for the restoration of evicted tenants in Ireland. In doing so he waxed truly eloquent when pleading for these unfortunate victims of cruel landlords.

It is a bad year in Ireland as he planned it; "It is in falling piteously; the turf is rotting, and the seaweed used as manure is as wet as when taken from the sea. Such a measure as this will be taken by that population as a token of good feeling. It will do much to bind up many a well-nigh broken heart and in some measure stanch bleeding wounds."

There are two thousand tenants to be reinstated, he estimates, and he seeks compulsory powers to enable him to "make a clean job of it," as he put the case. But this bill will hardly do it, for, according to "The Irish People," there are six thousand more who will be debarred from its benefits by reason of some legal flaws.

Let us hope, if this be so, that the Irish party will force an alteration in the measure so as to make it really effective to "make a clean job" of a dirty business too long allowed to fester and seethe, to the detriment of the public health in Ireland.—Philadelphia Catholic Standard and Times.

A Disgraceful Action.

From the Sacred Heart Review. Rather an unusual point, but nevertheless a good one, was made by a Jesuit priest preaching a mission in the cathedral of Brisbane, Queensland, the other day. He was speaking of the many dangers that surround Catholics at the present day, and the necessity of safe guarding the faith by Catholic reading, when he digressed a bit to score severely the Catholics who show meanness or carelessness in the matter of paying for Catholic papers.

Catholic publications, he said, suffered very much from unpaid subscriptions. Oftentimes the paper was sent for years, and when the bill for payment came, very often a post card was sent, stopping the paper altogether. This, declared the preacher, was a shameful and disgraceful action on the part of Catholics, and a great deal of the weakness and inefficiency of the Catholic press, complained of by some people, is due to Catholics who seem to have money for everything else, but who "get mad" and stop the paper if they are reminded of their remissness.

In life and in death let us have the holy names of Jesus, Mary and Joseph upon our lips and in our hearts. In our affections let not St. Joseph be sundered from those, the best beloved of God, to whom God has joined him so closely.

"WE EAT TOO MUCH."

SO SAYS PROF. CHITTENDEN OF YALE UNIVERSITY, IN HIS LATEST BOOK ON THE "NUTRITION OF MAN," THE LATEST WORD ON FOOD FROM HIS SCIENTIFIC AUTHORITY.

It is an oft-repeated statement—and one that doubtless holds true with many people—that we do not care what we eat so long as it tastes good. The average person in good health gives little thought to the "fuel value" of the food he eats nor is he greatly concerned about the quality of "calories" in his daily diet.

It is only when his stomach or malnutrition show themselves in gradually decreasing strength that he begins to give the food question serious or intelligent study.

Within the last few years, however, there has been a popular awakening on the question of food and the nutrition of man. Pure food laws have been enacted and scientific men are making experiments to determine just what kind of food and how much food is required to maintain health and a proper amount of energy in all kinds of enjoyment, mental and physical.

Professor Chittenden's book is one of the results of this popular awakening. It is an exhaustive work of three hundred and twenty-one pages, covering all sorts of dietary experiments on men and dogs.

Professor Chittenden believes that we all eat too much—and that the great majority of our bodily ailments may be traced to this cause. It is interesting to note the prominence given throughout the book to Shredded Wheat Biscuit as being an ideal, perfectly balanced food, containing all the proteids and calories that are necessary to perfectly nourish the average man or woman.

In outlining a simple dietary showing that will provide a proper quantity of nutriment for the average man he suggests the following as an ideal breakfast menu:

- One Shredded Wheat Biscuit..... 3 1/2 grams
- One teaspoon of cream..... 3 1/2
- One German water roll..... 5.07
- Two one-inch cubes of butter..... 0.38
- Three-fourths cup of coffee..... 0.25
- One-half cup of cream..... 0.78
- One lump of sugar..... 10 grams

OUTWITTING THE FRENCH PERSECUTORS.

HOW FRIENDLY TOWN COUNCILS GIVE PRIESTS POSSESSION OF THE PRESBYTERIES.

For the present, writes Rev. P. Grobel to the London Catholic Times, many a French town council has outwitted the persecutors at Paris. M. Clemenceau and his minions have no idea of people's liberty, and still less of their legal rights. He has forced through the French parliament a law taking away from all local authorities, the legal owners of the presbyteries, the right of letting them to priests, if the prefect withholds his consent.

One would imagine the inhabitants to be living in Peralia under the rule of a satrap! A town council may let a room in the town wall to any wandering gypsy, but on no condition must it let a house free to the priest, the minister of God in the district.

But all councils have not obeyed this order. Some simply left the priest in possession. Others raised the price one franc each time that their decision was returned for amendment. Others have "gone one better." The presbytery needed a caretaker, so they appointed the priest keeper of the township's property. Others, to allow him to pay for the rent of the presbytery, have appointed the priest "sick visitor" or keeper of the local cemetery, and remunerated him for it.

Some authorities, to escape the difficulty, have given him the use of other municipal property, for the law only prohibits the leasing of former presbyteries. In some districts as the churches are to be left open and must have a caretaker, the priest has been appointed to the post, and the salary given to him has been equal to that which the Prefect had fixed for the rent of his former home.

LIQUOR AND TOBACCO HABITS

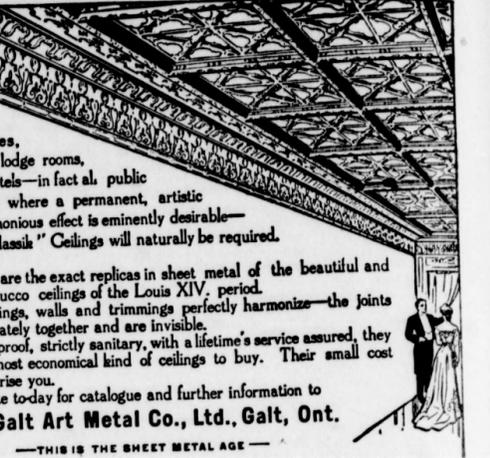
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It is also interesting to know that Shredded Wheat is the only Wheat breakfast food mentioned in the entire volume, which may be regarded as the latest scientific authority upon the question of food. It merely tends to confirm the general belief of physicians and dietetic experts that Shredded Whole Wheat is becoming more and more recognized as the one standard cereal food which contains in well balanced proportion and in a digestible form all the elements that are needed for the complete nourishment of the perfect human body.

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