

THE TRAPPIST MONKS.

Story of Their Lives as Told By a Secular Writer.

A Monastery in Kentucky—Ignorant of the Doings of the Busy World—Only One Meal a Day and During Lent They Subsist on Bread and Water.

There is, perhaps, no life which the average person is so utterly unable to comprehend as that of the Trappist monks, which is passed in well nigh perpetual silence amid the most rigorous physical and mental austerities, says a secular writer in a Louisville Journal. A profession of public humility can be understood, but the priest or layman who puts on the robe and cowl of the Trappist brotherhood effaces himself and all knowledge of himself. He may pass half a century in a stall next to a brother whose name he does not know (beyond that which is written up above the entrance into the narrow and bare vault in which he sleeps), whose nationality even he never suspects. What his history may be, what connections he may have outside the walls nobody but the abbot may know, unless, piece by piece, during long years of imprisonment, hints or suggestions may be obtained and linked together.

The vow of silence is not so rigorous as is commonly supposed. A Trappist monk may not speak to another or anybody, save the abbot, without permission. He may speak to the abbot upon any matter concerning his daily work or religious duty, but not needlessly. A needless word subjects him to penances, to remorse and mental disquiet. The vow, of course, is voluntary, and there is nothing but the conscience and earnestness of the monk to enforce its redemption. So well is it kept, however, in its best meaning that there are not three members at Gethsemane, in Nelson county, who know the name of the President of the United States or the governor of Kentucky. The severity of the rule is so great that few American born monks are to be found in the establishment.

In Gethsemane a large majority of the monks are French, German and Irish. They eat but one meal a day, consisting of soup, made of vegetables and bread boiled in water, and a little rice. In summer this meal is served at 11:30 a. m., at other seasons at 2:30 p. m. In Lent it is taken at 4:30 p. m., and consists of bread and water alone. The monks take from thirteen to twenty ounces of food per day each, yet they do manual labor in the fields and workshops, and it is noticeable that all of them walk with a light and springy step, and even those well along in years are more vigorous and active than men of their years in ordinary condition. One can best realize the severity of the food regimen when it is remembered that, winter and summer, the monks rise at 2 o'clock in the morning and retire at 7 and 8 o'clock in the evening.

Father Edwards, abbot of Gethsemane, himself a gentleman of rare education, courtly polish and much kindness of heart, says that only those unborne by the deepest religious devotion, with the one idea of prayer to relieve the world of its burden of sin, can ever endure the life. Gentlemen who have suffered disappointments and are seeking seclusion—a living burial—have tried in vain. The heroism of the life is never seen, it cannot be made a spectacle as humility sometimes is, and, therefore, only the mind that thrives upon the true religious exaltation can endure it.

The stories that sift through to the outside world, with more or less romantic detail, concerning the individual monks of La Trappe are many. There is one told of a brother at Gethsemane, which is old, but full of dramatic suggestion. He was a soldier of Napoleon, so it was said, and after the Emperor's first abdication took the cowl of the "Brown Brothers" and ultimately came to Gethsemane. Forty years he lived in silence, hearing nothing of the world's history, but with one item of curiosity left unquenched. When he came to die and was lifted from his hard couch and laid upon the harder floor, strewn with straw, where all followers of the order must meet extremes, the abbot, as is customary, told him he was at liberty to ask any question he desired.

"What became of the Emperor?" the old man asked promptly, and then, for the first time learned Napoleon's fate, long years after that restless clay had become dust.

Father Peter, the kind and gentle old guest master at Gethsemane, smiled at the story and did not deny it. He said there was a soldier of Napoleon who had died there, who, at some engagements, to prevent the landing of sea forces, had swam out with a knife in his teeth, and cut the cables of the boats, which were carried out by the tide and the landing prevented. So perhaps, the whole story is true.

In the outside world there is an unrestrained desire to know who the monks were in the world. The present abbot, Father Edward, was Count Edward de Bourbon, of the illustrious French family. It is said he is a cousin of the ill-starred Louis XVI., or it may be of Louis XVIII.

Despite the austerity of the life, the monks live to good old age. There are now two at Gethsemane who have been in the order over fifty years and are near 90 years old. They all look forward to death as the glorious day when, so to speak, the sun of happy eternity will rise upon them.

GOOD EXAMPLE.

Nothing More Admirable in Man's Character Than Fidelity to This Principle.

There is no lesson that produces a better moral impression upon a person than the good example of another. There is nothing so admirable in the character of a man than his unwavering fidelity to those principles which he believes to be just and true. As this is so in our worldly affairs much more so is it in our religious, in which the effects of a good example are more excellent and enduring.

No one presents a more edifying example before his fellow men than the Catholic who conforms strictly to the rules and practices his religion. The religious discipline, the self-sacrificing devotion, the charity and piety inculcated by the Church, cannot fail to produce a favorable impression when exemplified in the lives of her children. Even among ourselves we are as much in need of good examples as those outside of the Church, for, with the many bad examples continually before us, we are apt to grow negligent in our service to God and render subordinate to our worldly matters those duties which should always be considered first and paramount.

In prosperity and adversity alike we should ever remember the purpose for which we were created, and the way and means to reach our destiny. Our divine Saviour became man to show us the way to heaven, and if we expect to enter His kingdom we must take up our cross and follow Him. Nothing great or good in this world is attained without self-denial and perseverance, and without these we certainly cannot expect eternal happiness. We should, therefore, learn to look upon our trials and tribulations as the means sent by God to wean us from worldly attachment so as to place our hope and seek our consolation in Him.

THE LATE FATHER LARKIN.

A Staunch and Fearless Supporter of the Cause of Ireland.

The death of Father Larkin of the Church of Holy Innocents, New York city, which occurred on the 20th inst., removed a greatly beloved man and a staunch and fearless supporter of Ireland.

Father Larkin was known throughout the country as an intensely patriotic Irishman. On Tuesday, June 21, 1887, while ceremonies in honor of Queen Victoria's Jubilee were being held in the Metropolitan Opera House, Father Larkin celebrated in his church a mass of requiem for the repose of the souls of those Irishmen who "perished in martyrdom under the rule of Victoria." There was a great crowd at the Mass. Father Larkin delivered an address in which he said:

"While the English subjects of Queen Victoria are celebrating the fiftieth anniversary of her ascension to the throne, it strikes me as peculiarly appropriate that we Irishmen and sons of Irishmen should honor the memory of those who have perished by the injustice and tyranny of the Queen and her Government during the last half century. The terrible indictments of the events of Irish history under the reign of Queen Victoria and of her indifference to the sufferings of her people and even her advocacy of the laws and customs that caused them, will be a bloody blot on the pages that will tell the story of her sceptred sway, which would otherwise be one of glory and great fame. The bones of thousands of Irishmen are now resting on the ocean bed and in the Potter's fields of seaboard cities, who were driven from their homes to fill nameless graves by the cruelties of the English Government."

Cardinal Gibbons and the Jews.

The following letter has been received from Cardinal Gibbons by a Jewish publication: "Every friend of humanity must deplore the systematic persecution of the Jews in Russia. For my part I cannot conceive how Christians can entertain other than kind sentiments toward the Hebrew race, when I consider how much we are indebted to them. We have from them the inspired volume of the Old Testament, which has been the consolation in all ages to devout souls. Christ our Lord, the founder of our religion, His Blessed Mother, were all Jews according to the flesh. These facts attach me strongly to the Jewish race."

Connelly's Quotations!

- Rochester, Binghamton, Elmira. MISCELLANEOUS. 3 lbs. Ginger Snaps, 25c. 4 lbs. Milk Crackers, 25c. 4 lbs. Oyster Crackers, 25c. 15 lbs. Washing Soda, 25c. 5 lbs. best Gloss Starch, 25c. 4 pkgs. Corn Starch, 25c. 4 lbs. English Currants, 25c. 4 lbs. Carolina Rice, 25c. 3 lbs. New Valencia Raisins, 25c. 3 lbs. New Prunes, 25c. 6 Blue Boxes Matches, 25c. 1 pkg. 2,400 Parlor Matches, 20c. 5 lbs. Oatmeal, 25c. 5 lbs. Rolled Oats, 25c. 2 Clothes Lines, 25c. 6 bxs. Shoe Polish, 25c. 1 doz. Stove Polish, 25c. 1 doz. pkg. Carpet Tacks, 25c. TOBACCOS. Choice light or dark Fine Cut, 35c. or 3 lbs. \$1.00. 10 lb. pail 25c. Old Times (light or dark) Fine Cut, 50c. 10 lb. pail at 39c. Medley Plug, 1 lb. bars, 45c. (Retail at 60c.) Jack Plug, 25c. lb. Boss Smoking, 20c. 5 1/2 lb. \$1.00. SOAPS! SOAPS! 7 bars Hustler Soap, 25 cents. Box \$3.25. 6 bars Tulip, 25c.; box, \$4.00. 6 bars Master, 25c.; box, \$4.00. 6 bars Octagon, 25c.; box, \$4.00. 4 lb. bar best Laundry, 22c., or 5 bars \$1.00; box (22 bars) at 18c. SPICES (Whole or Ground). 1 lb. best loose Baking Powder, 18c. 5 " Decorated and Baking Powder, 90c. 1 " pure Ginger, 25c.; 5 lb. box 90c. 1 " " Pepper, 25c.; 5 " " 90c. 1 " " Mustard, 25c.; 5 " " 90c. 1 " " Cinnamon, 25c.; 5 " " 90c. 1 " " Cloves, 25c.; 5 " " 90c. 1 " " Allspice, 25c.; 5 " " 90c. 1/2 lb. Nut Mugs, 20c. MOLASSES AND SYRUP. 1 Gal. New Orleans or Vanilla Drip Syrup with a jug free, 55c. 5 gal. keg New Orleans, \$2.50. 5 " " Vanilla Syrup, \$2.50. 10 " " of Syrup or Molasses, \$4.50. 5 " " Porto Rico molasses, \$2.00. (No charge for kegs.) TEAS. 2 lbs. broken leaf Japan Tea, 25c. Premium Japan, 35c. or 3 lbs. \$1.00. Equal to any tea sold by Dealers for 50c. Finest Green or Black Tea, 50c. or 2 1/2 lbs. \$1.00. 10 lbs. at 40c. COFFEES. Rio and Java, 25c. Ceylon Java, 30c. O. G. Java, 32c. Good Ground Coffee, 15c.

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F. BOENHOFER. St. Francis Wis. Oct 24, 1888. A member of my congregation used Pastor Koenig's Nerve Tonic with good results. The patient was so nervous that he could not find sleep for weeks. He suffered from the most intense anxiety which bordered on insanity. I gave the person some of Koenig's Nerve Tonic and he continued to use it. The appetite returned gradually, the anxiety disappeared, the headache left, and to day the sufferer, who had almost despaired, is enjoying excellent health.

Bern. Elkamp, Pastor. Our pamphlet for sufferers of nervous diseases will be sent free to any address, and every patient can also obtain this medicine free of charge from us. This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., for the past ten years and is now prepared under his direction by the KOENIG MEDICINE CO., 21 West Adams, or Ohio St., CHICAGO, ILL. SOLD BY DRUGGISTS. Price \$1 per Bottle. 6 Bottles for \$5.

Shorthand I

Considering the large numbers I have filled in ten and twelve weeks, it does not argue much for the intelligence of those who still continue to doubt.

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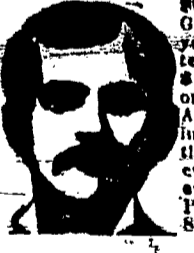
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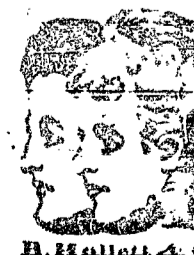
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THE People of the State of New York, by the Grace of God free and independent: To Michael Larkin, John Larkin, Ready Larkin, James Larkin, Michael Larkin and Maggie Larkin, next of heirs at law, creditors and persons interested in the estate of Michael Larkin, late of the County of Monroe, deceased,

being cited and required to appear before our County of Monroe, in the first day of January, 1890, at the forenoon of that day, at the City of Rochester, then the settlement of the account, as the administrator of the estate of said decedent, and if any of the heirs of said decedent, or any of the persons interested in the estate of said decedent, have any objection to the settlement of the account, or to the appointment of the administrator of the estate of said decedent, they are hereby notified that they must appear at the settlement of the account, or to the appointment of the administrator of the estate of said decedent, on the first day of January, 1890, at the City of Rochester, then the settlement of the account, as the administrator of the estate of said decedent, and if any of the heirs of said decedent, or any of the persons interested in the estate of said decedent, have any objection to the settlement of the account, or to the appointment of the administrator of the estate of said decedent, they are hereby notified that they must appear at the settlement of the account, or to the appointment of the administrator of the estate of said decedent, on the first day of January, 1890, at the City of Rochester, then the settlement of the account, as the administrator of the estate of said decedent.



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