

(Continued from third page.)

The Abbey of La Trappe, in France was founded in 1140 and six years later entered into the general chapter. This chapter is memorable in the annals of the order for having been presided over by Pope Eugene III, who had been a monk at Cîteaux, before his elevation to the Pontifical See. The Cistercians became numerous and powerful, and again abuses manifested themselves. A thorough reform was instituted by Abbot Rance, a Parisian nobleman, at the Abbey of La Trappe, in 1700. His efforts to restore the original austere rules of St. Benedict was successful. As the Cistercians are a Branch of the Benedictines, so are the Trappists of the Cistercians. Though designated as Trappists, they observe the original rule of St. Benedict. They are a body of men, who, by their own free will, are completely cut off from communication and intercourse with the outside world. They devote themselves to a life of prayer, penance, fasting, contemplation, solitude, silence, manual labor, and live subject to the will of their Superior, and are members of the Catholic Church. Notwithstanding the various political changes, the Trappists have survived all.

Only two monasteries are to be found in the United States—New Melleray, near Dubuque Iowa, founded by a Trappist, who came from the Emerald Isle in 1867, and Gethsemane, where The Post's lonely youth is penning this article.

This Abbey was founded in 1844 by monks from Melleray France. It is situated in the southern portion of Nelson county, on the New Hope & Bardstown turnpike. Gethsemane forms a station on the Knoxville branch of the L. & N. railroad, and the abbey is one mile from there.

We enter the monks church, where I obtained a better view. Encircling the main altar are pictures of the "Way of the Cross," and there are some other pictures in the brothers choir, which were painted by the old masters, that have been in the order for hundreds of years. All the wood work in the church is exquisitely carved, and its high ceiling and stained windows help make it a very handsome structure. Entering the sacristy, I was shown the "Abbot's Crosier," or "Shepherd's Crook." It is a piece of inlaid work or mosaic in wood. It is composed of nothing but different pieces of wood bearing portraits of Jesus Mary, St. Benedict and St. Eutropius, with birds and flowers and other fancy cuts. I doubt if there is a piece of workmanship in America to compare with it. Father Timothy devoted seven years of his life to it. The work of this rare genius ornaments every altar in the building.

We next entered the graveyard. In a niche back of the monk's church is a large and picturesque shrine of the Grotto of Lourds, with a statue of little Benedict kneeling at the feet of the Blessed Virgin, as she says: "I am the Immaculate Conception." To your left is the grave of Mrs. Nancy Miles, and by her side rest the remains of Mrs. Mary Bradford, the only sister of Hon. Jefferson Davis, late President of the Southern Confederacy. They were great benefactors of the order and on that account they were permitted to be buried in the inclosure.

Each monk's grave is covered with myrtle, and his name in religion

is painted, in white letters, on a black cross. At the foot of each grave is a small stool, where the monks often go to pray for their departed brethren. When the monk dies, "no coffin encloses his breast," but wrapped in his circular with the cowl drawn over his face, as he lived, buried to the world, so is he placed under the sod. The monks do not dig their own graves, as is generally believed. When a monk dies, the sexton immediately opens another grave to constantly remind them of death. To your left is the shrine in which is interred the remains of Baron de Hodimont, a Belgian, who spent the latter part of his life at the home of the Trappist. His only surviving heir was Emma, a bright-eyed little miss that recalls tender recollections of boyhood days. She went West, and I lost sight of her. Among the handsome donations of this gentleman to the Trappists is the grist and saw-mills and carding machine which he rebuilt some years since when theirs burned.

The next was the dormitory, where each monk has an iron cot, and is partitioned off from his fellows by some heavy fire-brick. As in death the monk always sleeps with his clothes on, and in three minutes time from the tap of the bell whether it strikes 1 or 2 o'clock in the morning he is expected to be in the church. Their regular time to arise is 2 o'clock, and on feast days from one to two hours sooner but never later. It is to these apartments, on every Friday evening, they retire and scourge themselves with a cat-o-nine-tail (a rope with nine knotty strings hanging from it), in honor of the scourging of our divine Saviour. I then followed the Holy Father to the kitchen, where four large boilers are used to cook their meal, which consists of a vegetable diet. Except by a physician's prescription, a monk never tastes meat of any kind. No fish, eggs, butter or lard is used in cooking. No stimulants, not even tea, coffee or tobacco in any shape, are used.

Next was the dining-room. For each monk is a tin-plate a wooden fork and spoon. From September 14 to Ash Wednesday, the Trappist only eats one meal a day, at 2:30 p. m. During Lent, this meal is two hours later. From Easter Sunday to September 24, they eat two meals, the first at 11 and the second at 6 o'clock. They are free from all diseases of the stomach, and it is claimed that they live from ten to fifteen years longer than the people in the outside world. The number of very old men in this order bears testimony to this fact.

There are sixty monks in this monastery.

The habit worn by the monk was the ordinary dress of the people of the fifth century.

The Trappists observe perpetual silence They never speak to each other unless in presence of the abbot.

One of the inmates was at one time a reporter on a Paris daily, so I was informed. The monks own 1,800 acres of land, 900 of which are in a high state of cultivation. The cheese manufactured by the monks is said to be very fine. Large quantities of it is shipped to your city. Only two Americans belong to the order. One is from Selma Ala., and the other from Philadelphia.

The members of this community are of various nationalities: French, German Swiss, Italian, Irish and Belgians.

In the center of the inner court is a cistern and well together. From one pump you can draw rain water, and from the other well water.

Their library is well filled with Latin French and English books. In it I found an old Bible printed in Lyons in 1532. The type is very clear, and the paper on which it is printed is very heavy.

By ancient rule of the order, the wife of the ruler of the nation is the only woman who will be permitted to go through the abbey. The Trappists pay much attention to raising fine stock. Their barn is one of the most novel in the State. They have a small engine that cuts up all the feed, and small cars that carry it to the proper places.

The Trappists have a school, at which young men living in this section can obtain a first-class education, free of charge or a person can go there and work to pay his board, and be educated free, or by paying a small sum for his board he can receive a free education. It was the abbot's desire to have a similar school for girls, and he erected the academy of Mount of Olives, but the sister who took charge of it for some cause or other gave it up.

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