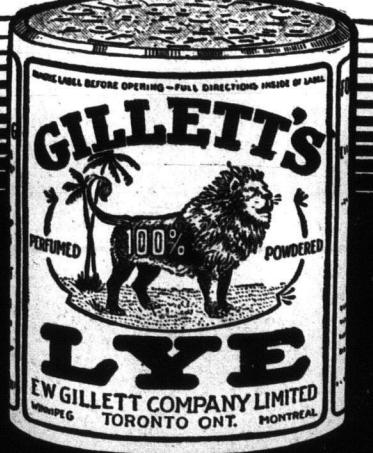


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erected at the era of the Trappist's operations.

Upon the ground floor is the large and lofty reception room replete in furniture of solidity yet plain. A guest book lies upon the centre table; a perusal of its pages is indicative that the Community of Silent Tongues is occasionally enlivened by the visitor from an exterior world. Adjacent to the reception chamber is an apartment wherein the guest is permitted to smoke, a privilege the Trappist is barred against by discipline instituted within a recent year. At the western extremity of this the main corridor is the dining room equipped in useful furnishings; a kitchen complete in every detail is here located. The first upstairs floor contains some twenty rooms fitted with handsome iron bedsteads and other adjuncts. These chambers are utilised by persons clerical and lay visiting the Monastery to enter into "Retreat" of a few days' duration. At the head of the staircase are hose with other appurtenances, a system of water-works is inaugurated at the Monastery in case of fire. The stairway to floor number 3 is in unfinished condition; the rooms similar in quantity to the lower floor are complete in structure, and will be fitted as soon as the Order are enabled to finance the costs. With an air of pride the Guestmaster unlocked a door at the western end of this story; herein are located the suite of rooms assigned

o'clock. He at once enters the church, remains in devotional attitude until three, at which hour the Friars leave the building to commence work, the priests remaining for private Mass. Labour of various kinds is continued with certain intermissions for study until noon when dinner is served. This is followed by a rest of one hour, after which the Community are engaged in work or study until five o'clock. Devotions follow; at seven the Community retire to their cubicles. The day's programme is divisible into the following: Six hours devotions; sleep, seven hours; five hours of work; six hours to the reading of good books and cultivation of the mind. The applicant for admission is not accepted without strenuous investigation into his antecedents. It is imperative he be free from any feature in which the law criminal or civil may follow his entrance. Admission is strictly refused if he is the support of his parents; he is enabled at any time until under full membership in the Order to leave the Monastery; his estate, personal and realty is retained by him until the final vows are taken. At his entrance into the Community, he for four days remains in retreat at the Guesthouse; his meals are, however, partaken of in the Refectory. Should the aspirant at the termination of his retirement still evince desire for admittance, he is furnished the garb and for



French Soldiers, skirmishing in the flooded section of northwest France, strikingly mirrored in one of the hundreds of rain-filled pools

to His Grace the Archbishop of St. Boniface in readiness for any occasion the Head of the Roman Communion in Western Canada may pay the Trappists a visit. The entire work of erecting this large building has been accomplished by the Community with the sole exception of plastering the rooms.

A walk around the grounds attests the busy attitude of the House of Silence during its working hours. An area of several hundred acres is devoted to the cultivation of cereal crop; additional to the acreage surrounding the Monastery, the Order have a large farm some few miles distant. An array of gigantic barns fitted with every available equipment may be inspected; one stable of recent erection contains possibly the largest interior dimensions of such buildings in any rural district of the province. The live stock consists of forty-five work horses; one hundred head of cows; sheep do not figure amongst the Community's assets; few swine only are fed. The fowl houses contain about two hundred hens; despite loss by fire, the aparian industry is to-day represented by forty-six hives of bees. It may be remarked that in 1910, in excess of ten thousand pounds of honey was marketed, the annual output of cheese manufactured from a recipe in possession of the Father House in France, is of large financial value.

The public are cognisant of little pertaining to the inner workings of the Order of La Trappe, which house at St. Norbert in March, 1915, consists of forty-four adherents (fifteen Fathers or Priests, twenty-nine Brothers or Friars). The stringent laws of the Community compel the Trappist be he Priest or Friar to arise every morning at two

two years is entered amongst the postulant members; at the termination of this period, he enters the four years of novitiate. This term accomplished and aptitude for monastical life apparent, the final vows and obligations of the Order are given him; he is then "dead" to everything in connection with the world of his birth. At the western front of the Monastery is a small cemetery in which five members of the Community including the late Father Superior, are laid at rest. This little area with its quintet of simple white wooden crosses, was opened three years ago.

The church contains various features of ecclesiastical interest and pipe organ of superb workmanship. The Father Superior, Rev. Paul, is a man of striking personality; he is assisted in the governance of affairs by a Priesthood of men of highly advanced educational calibre.

And as the writer was walking away from the Monastery, the clang of the bell announced devotions. Along the sidewalk to the church, Priests and Friars were walking with bowed head and clasped hands. From the interior of the building a few minutes afterward came the music of the organ played by the hand of a master musician. The writer wended his way across the rustic bridge, and the voices of the Community were indicative of the fact they were engaged in singing the praises of Him who, in accordance with perhaps a strange procedure upon the part of the cowl garbed men, is the one and sole goal to which the days, months, years of the Trappist's life is pointed toward.

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