

The nuns rise at 5 a. m. At 6 they assemble for prayer and meditation lasting two hours. At 8 breakfast, consisting for each person of a cup of coffee and two ounces of bread, is served. From this time till 10.30 the nuns are employed in making sacred garments and priestly vestments. Prayer is again practised for half an hour. At 11 o'clock dinner of soup, fish and fruit is served. Meat is never placed on table, nor is it ever partaken of. After dinner recreation is taken to 1 p. m., when one hour's absolute silent contemplation is indulged in. At 2 p. m. prayer lasting for half an hour is practised. From 2.30 to 4 p. m. work in the Common room is carried on. From 4 to 6 p. m. vespers, benediction and prayer are the order. At 6 p. m. supper of potatoes and tea is served, and then recreation till 7.30 p. m., at which time prayer, meditation and examination of conscience is carried on till 8.30 p. m., which is the hour for retiring.

The cell is a bare plank, six feet long and three feet wide. The nuns sleep in their robes, and at midnight they are again summoned for matins, which last two hours. From 2 to 5 a. m. sleep is again indulged in. During all this, day and night, silence is observed. Before one nun can open her lips to another, permission must be obtained from the prioress.

On the face of a cloistered nun man can never gaze. If occasion requires that a man must be spoken to, the nun stands behind a double latticed window, also curtained with gauze, during the interview. The doctor is not admitted to the nun's presence until she is in danger of death. If this is not trying to gain heaven by making earth a hell, it is difficult to see what else it is. The article reads like a chapter from some old tome, written in the days of Numa Pompilius or of Sesostris.

The next article is a pen picture of Father Ignatius, the Protestant monk. He is classed as an "esoteric ritualist." He is also a famous scholar of Oxford. His Monastery is situated in Abergavenny, Monmouthshire, Wales. Father Ignatius himself told the writer of the article how he came to be a monk. Here are the Father's words:

"The idea came to me in a somewhat strange way. While I was at Oxford, we were going, two and two, from one of the colleges to its chapel for evening service, and a fellow student casually remarked, 'Ye monks a-going to vespers,' and I thought, why not? Why should it not be English monks, English church monks going to vespers? From that time it became my determination to re-establish monasticism in England, which, as you know, has not existed since the Reformation. It became my life's work, and I set about examining and reading the constitutions and rules of the various monastic orders. For a long time I found nothing suitable, and I at last thought that I should be under the necessity of joining the Roman Catholic church. But I eventually found what I desired. I discovered a constitution

that would not compel me to become a Roman Catholic if I adopted it."

"And that was—"

"The Order of St. Benedict. And I adopted this, and this is the reason why I sign myself O. S. B."

The pulpits of all the English High Church congregations are open to Father Ignatius, and he generally avails himself of the privilege; he styles himself English Catholic and holds that monasticism is as much at home in England as in Rome or Russia.

The next article is a description of the baptism of Geronimo, the famous Apache Indian, into the Roman Catholic church. The writer, Father Stephane, director of the Catholic Indian Bureau, says Geronimo was neither bloodthirsty nor murderous. In fact, the good father maintains that Morgan, the government Indian commissioner, is a much more savage person than Geronimo.

We have next an appeal from Father Slattery, of Baltimore, for help for the negro mission. This priest is at the head of St. Joseph's Seminary in Baltimore, an institution entirely devoted to preparing colored gentlemen for the Roman priesthood. Father Slattery exhorts all Catholic colleges and churches to open wide their doors to the colored man. He says:

Let our Catholic colleges and convent schools continue to close their doors to the negro race, and the church simply will lose the best of them. No Catholics, rise to your opportunities. Divine Providence has put at your doors 9,000,000 of a people far more alien in faith, than in the dyed body furnished by nature. Here, then, in the south lies our opportunity, and also our responsibility.

The next article is a synopsis of a sermon delivered by a Massachusetts priest on education. The gist of the discourse is that parents are responsible for the religious and moral training of their children, and if parents don't send children to school where this religious and moral training can be had, the parents will be held accountable by God if these children go to perdition. But if the children are sent to proper schools, and if during life they should fall, the parents will not be held by God, but the teachers.

The next is a communication from Mgr. O'Reilly, a learned priest, to the *Catholic Sentinel* on "Hebrew in History." The production is copied from the *Sentinel* by the American *Israelite*, and from that paper copied by the *Catholic Home*. O'Reilly holds that to the Jews of Avignon we owe the printing press. He also holds that the best home training for children of any race or creed in the world is found among the Jews. He holds that the ancient race is still ahead intellectually and industrially of any existing race on earth.

Pages 2 and 3 bear the mark of a patent inside, but page 4, the editorial one, is a solid Roman Catholic inside and out-side. First comes a clipping from the *Baptist Western Recorder* on education. The Baptist editor, whom the *Catholic Home*

classes as esteemed and educated, dwells on the fact that Catholics have established Church schools, and says:

"For our part we honor the Catholics for this action, and we wish every Baptist parent from Maine to Texas would follow their example and send his children to Baptist schools. In these money-loving days it is a grand and inspiring sight to see poor men, as many Catholics in the large cities are, preferring to pay out tuition rather than send to schools free of tuition, in which the children will not be taught what their parents believe, the true principles of religion."

The next editorial opens with the following sentence: "At the present time there is at least one point upon which all thinking minds, Protestant and Catholic, are substantially agreed, and that is that civil society is today sick unto death." Liberal quotations from Pope Leo's letter to the Bishop of Cologne are inserted, and the editorial winds up by saying that the future of society and of civilization depends on the Roman Catholic Church.

We come next to an editorial on Catholicism in the South. Tennessee is coming to the front as a Catholic State. Memphis has several high class schools, among them one, a "Christian Brothers' College for boys, and two academies under the care of "Sisters," for girls. Leading Protestants, it is said, send their children to these schools. Knoxville, Chattanooga, Nashville and Jackson are equally well provided with schools of the orthodox type.

Considering the fact that Tennessee is or was largely colonized by Protestant Irish, it seems strange that Romanism should be popular there. The Irish Protestant is as firm in his views as the Irish Catholic; in this respect both only show the intensity of the race. Politics had something to do with this. The Protestants of the South are democrats; so are the Catholics. But before the war an Irish Catholic had about as much favor shown him as would be shown to a coyote or a full-sized wolf.

The next editorial is based on a clipping from the *New York Independent*. Here is the clipping:

"If we want," says our contemporary, "to keep a people religious, we must trust the Church to teach them, and not the State; and this is equally true of Catholics and Protestants."

The gift of James J. Hill, president of the St. Paul, Minneapolis & Man. Railroad, to Archbishop Ireland, of \$500,000, to establish a theological seminary, Roman, of course, is made the subject of a very heavy editorial. Mr. Hill is a Protestant, but he probably deems it safer, as owner of a vast railroad system, to have Bishop Ireland at his side, than to be depending on Billy Pinkerton and Paddy Foley. In addition to the half million now handed over to the bishop, \$250,000 more is coming when the buildings are erected. This, with Miss Caldwell's gift to the Washington University, and the bequests of Anthony Drexel to Catholic institu-