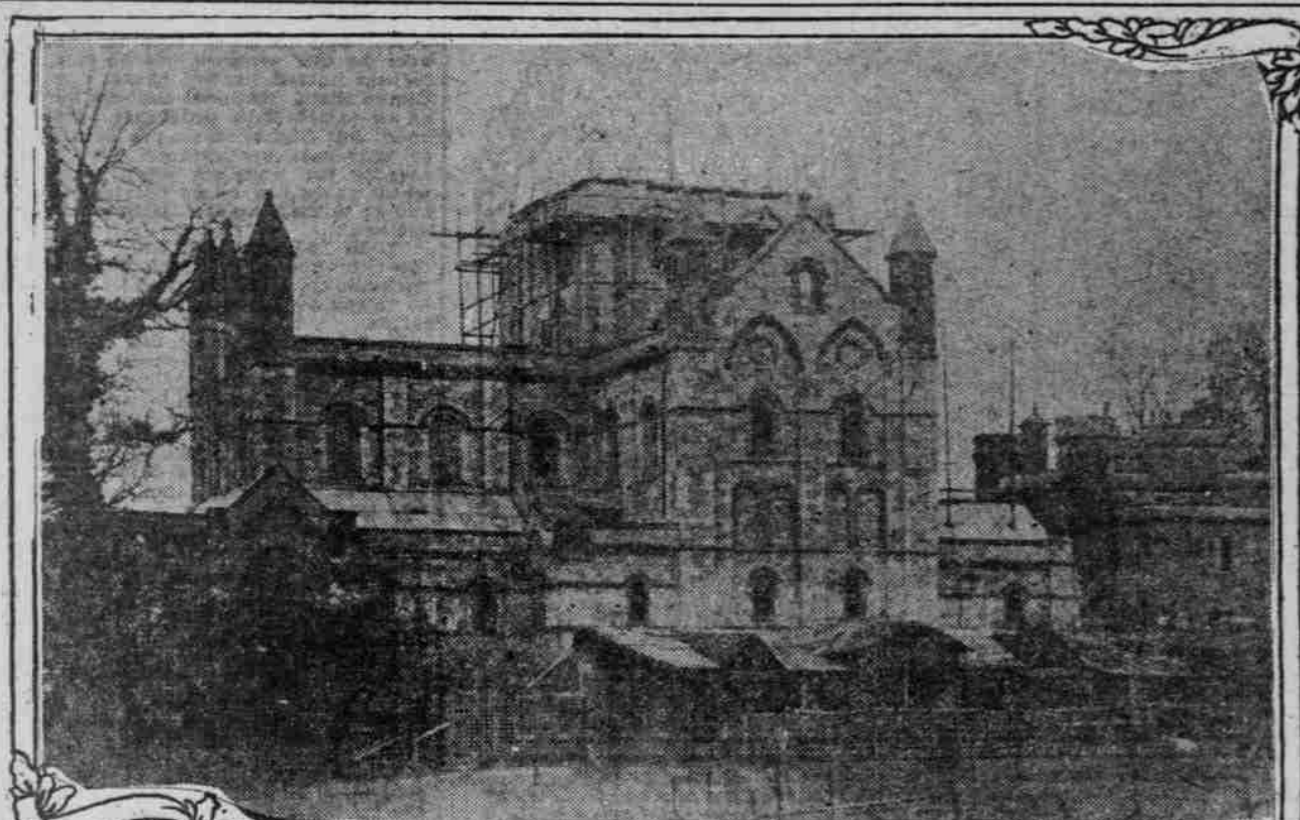


ABBEY, RICH IN ANCIENT LORE, IS BEING RESTORED BY MONKS WITHOUT OTHER AID

At No Time Have More Than Six Worked in Rebuilding Which Was Started 12 Years Ago—Building Is Now Well on Way to Former State.



Buckfast Abbey As It Stands Today

W HETHER said the days of miracles are past must rest his opinion, for what sort of a miracle could it be for four men, none of them skilled masons or carpenters, to construct and impose chancel 250 feet long with beautiful chancel, nave and lofty tower and to accomplish the task with very little money to pay for the large amount of costly building material required in such an extensive operation?

To all human reckoning such an undertaking would seem preposterous. Yet it has been done and well done by the good monks of Buckfast abbey, situated in the tiny town of Buckfastleigh in Devonshire, England. Rather say that it was situated there, for up to a short time ago there was little left of the famous old Cistercian abbey, dating back to the days of the early English kings, except tradition and a few weather-beaten foundation stones. So old were the ruins that almost nothing is known of them, despite the fact that their location is the little town on the banks of the River Dart in the near neighborhood of such places as Plymouth, Ashburton and Exeter.

In 1832 when the mansion which had stood since the beginning of the 19th century on the old monastery site was put up there, the former splendid abbey of Buckfast, had vanished out of all recognition.

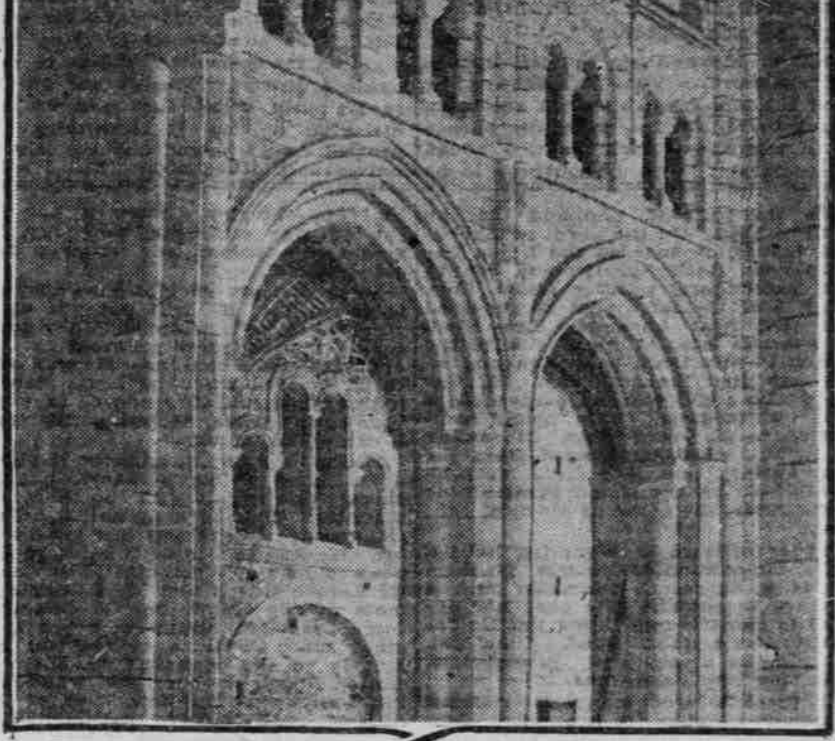
Old Mansion Is Sold. At the same time the mansion was bought by some French monks, who two years before had left their native country in the face of a hostile government. They were looking for a suitable place to start undisturbed their regular monastic life once more, and this seemed the best place to choose. They were headed by Rev. Father Thomas Duperou, O. S. B., who had been abbot of the abbey in Oklahoma. He was only the representative of Abbot Stephen Denis, head of the colony of monks in the United States, to which this colony of monks belonged.

For the first time at Buckfast abbey since the Reformation mass was said on October 23, 1832, and from that day the monks there were only those who had been appointed by the abbot at the beginning of the restoration of the abbey. At the end of the mass the little choir of monks in their footstep had been directed to Buckfast by the Almighty, so that they might undertake the prodigious task of restoring the sacred pile. Thus the seal of the monks was undated by the size of the choir. A temporary church was soon erected in which services could be held regularly and then the work of excavating the foundations of the old abbey was taken up in earnest.

George Mivart the famous scientist, was interested in the monks in the movement, and with his help a committee was soon formed, of which Lord Clifford became the chairman, for the restoration of the Abbot's tower, which was still sufficiently preserved to deserve that special care. The whole work was superintended by Father Walters who is still supervising the rebuilding of the old church.

Work Begun in 1907. The work was most solemnly begun on January 5, 1907, a young brother being appointed to the office of prior for the solitary mason of the community. In brief two men began the actual work of restoration. It was impossible for any beginning of so huge a task to have been more humble. By little and little a few more brothers were set to the same task and at one notable another year, their number as many as six. The average number of men employed on the job for the last 12 years however, has been not more than the present number, four. Yet the great task is now almost complete, final success being

fully assured. This patient and persevering labor of the monks has shown once more to the world that well-organized religious communities of zealots are still able to achieve, as in times past, great and lasting results. It is now believed by the monks that another decade at most will see Buckfast fully restored to its ancient splendor and that they will be rated with Canterbury, Westminster, York and other famous churches of England.



Interior View of the Abbey Church

Baron-Gould even thinks that before Saxon times the place was already a center of British monarchy dating from 600 B. C. The obscurity in which the early beginnings of the abbey are wrapped is the prevailing industry of Buckfast. The name of the first abbot of Buckfast whose name is known, or rather whose name is identifiable as that of an abbot of Buckfast, is Aelfwine, in the reign of King Canute. This king made to the abbey a grant of land in the village of Holne (the birthplace of Charles Kingsley), in whose ancient church the Buckfast abbey are still to be seen as they are at Spitchwick and Widecombe-in-the-Moore, besides the larger manors of Staverton, Ash and Brent.

The abbey also possessed a gallows at Bovey Heathfield, with the power of life and death. Other possessions could be mentioned as having been added to the abbey's domain, but a word must be said concerning the woolen industry established by the Benedictine monks of Buckfast centuries ago and which even in our days is the prevailing industry of Buckfast and Buckfastleigh. Such a fastidious and industrious man as Abbot William Giffard obtained royal privileges for a weekly market at Buckfastleigh and a yearly Michaelmas fair at Brent.

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LIVING FOR RICHES IS DEPLORED; GOD'S SERVICE IS HIGHEST CALLING

Pastor Beseeches All to Leave Things That Are Behind and Reach Out to Great Deeds of Tomorrow—Prayer, Honesty, Justice, Labor and Love Suggested.

BY DR. JOSHUA STANFIELD. Pastor of the First Methodist Church.

How rapidly time flies. Today we find ourselves in the "now" of eternity. A point of time, a week ago, was future. Now it is past. Time is a human creation composed of days, hours, minutes and years, something which we have named and indeed created for human convenience, but we are in an eternal "now," or the now of eternity.

But life is pre-eminently a matter of relationships. In your vital relationships to God, to your family, to men, to things, to movements, to hear the old year saying, "I have brought to you most largely." How have you

used these days and these relationships? What is the record? "Forgetting, or leaving the things that are behind, press on to the things that are before."—Phil. 3:13.

What of that? How fared? A woman and a child are more than creatures to be housed and clothed and fed. "Life is more than meat, and the body than raiment." The old year passes out into eternity with a sad record for those who have not used it as they should. What of the woman who through the 365 days and 3700 hours of 1919 had "nothing to do" and has done it? Such a life is indolent, aimless and indulgent with entertainment and amusement until all things are esthetic. "Life is more than meat, and the body than raiment." The old year carries for her a sad and

heavy record of what she has not done. Nothing worthy has been attempted. Her life has been a waste, a workless, worthless, withering life. And what of him who through the year has given his all of time and strength and being to getting, and gaining—increasing money and property, and holding and things until he is rich only in possessions, not in personality; in what he has, and not in what he is. "Born a man, died a grocer," or "Born a man, died a millionaire," is a tragic epitaph for any human.

Let our text be, "Forgetting the things that are behind, press on to the things that are before." But can we forget? There is reason to think we never can wholly forget what has been in our life; but we may "leave" the things of the past, and that is better, and indeed, that is what the text urges we should do. "Leave the things that are behind, press on to the things that are before."

Continuing my discussion of last week's article on the importance of playing—whether adversary or declarant—taking hints as they can from the dummy hand and turning them to their own advantage. I would state that one of the very important things for the declarer to note as regarding this hand is the possibility of its getting a ruff. When a ruff seems imminent instead of so playing as to make it possible, he, the adversary, should do all in his power to avoid it, as he will find this end often resorting to the lead of trumps. Such policy is particularly desirable when the lead is through declarant's strength up to dummy's weakness, but even when the situation is reversed and the lead is through dummy up to declarant, the adversary should still often lead the trump rather than leave the dummy in position to ruff.

The adverse lead of trumps under these conditions applies especially to cases where the dummy has but few trumps, three or less. If he holds a greater number and as at the same time short a suit, the ruff in any case will usually be accomplished and the adversary is generally powerless to prevent it.

To force the strong holder, the declarer should lead and should be resorted to as often as possible, or until it develops he is so strong that the force does not appreciably weaken the adversary. To ruff is usually to concede the side one or more tricks as the case may be. The following is a situation which often develops in which, unless corrected by the declarer, generally results in the declaring side making one or more tricks than it should.

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