

paw of the Great Bear. Beyond formal baptism the Greek Church did nothing to Christianize the people. One idea, however, they seem to have impressed very deeply on their native mind, that they must not change their religion. So, many of the older people solemnly assert that they are of the Greek church, though beyond the name they know nothing of it. These same old people are perfectly willing, anxious indeed, that their children should be of the Roman faith. They will say: "Yes, these children are of your faith; you must instruct them, as for us we are of the Russian church."

Father Jette has much that is interesting to tell of the Indian and Eskimo customs. A few of the other Indians and many of the Eskimos, he says, yet cling to bigamy, however, the marriage of two wives, not polygamy. The most strict and exact set of conventions surrounds the family relations. In the house one wife sits to the left, the other to the right of their liege lord. The house is always built on the bank of the river, between river and forest, so that from their places of sitting the wives are known as the riverside wife and the woodside wife. Of the two, the riverside wife is the chief, though the children of the two wives seem to be on an equality in every way.

Among the Eskimos a very peculiar custom prevails. Each village has its Kasim or Kashga, a sort of club house at which all the men of the village meet. It is a very large place, provided well with bunks and all sorts of Eskimo luxuries. In the winter the men live in this club, the women remaining in the huts. Here the men work and amuse themselves generally, while the women at home prepare food and bring it to them three times a day. A stranger in the village is "put up" at this club in a Kashga as a guest of the whole community.

Indians are Not Greedy.

Father Jette speaks in the highest terms of the hospitality of the Indians. "They have," he says, "no hesitation in accepting gifts from the whites and for these they do not return thanks profusely. So they are blamed for being greedy. As a matter of fact they give quite as freely as they receive. The principle upon which they act, is that he who has plenty should as a matter of course give to those who have less—and who can say the principle is not a good one?"

In a great many cases in the north, when white men were in need, the Indians, though poor, cheerfully shared what they had with them.

"Once," said Father Jette, "when teaching in a village, a long way from headquarters, my stock of tobacco became exhausted. I paddled down the river to where there was a trader I knew would accommodate me. When I returned to the village an old man said: 'Ah, father, you do not trust us. You trust the white men only. Why did you not tell us you had no tobacco? We would have gladly shared what we have with you.' Thus," continued Father Jette, "I was reproved."

In one respect the natives of the far north are very different from their brethren of the plains. The Indian—as we have been accustomed to have him described to us, at any rate—had in him a good deal of the poetic temperament. The orations made as the pipe passed around were crammed with simile and metaphor. "The North Indians," Father Jette says, "are most matter of fact. They not only do not themselves indulge in simile or metaphor; they cannot understand the use of this form of speech. So a missionary must get along in his teaching without the help of comparisons or illustrations."

He tells of a priest who when trying to give his people the idea of authority—an idea quite unfamiliar to them, since they have no chiefs in the ordinary sense of the term—spoke by way of illustration, of the necessity of having a captain on a steamer, from whom the crew could receive orders. He had just begun to develop this illustration, when his people, turning to one another, said, "He is speaking of a steamer. A steamer must be coming. Let us go down to the river to see it," leaving the missionary alone.

So among the missionaries it has become almost proverbial that these people at any rate cannot be taught by parables.

They have their folk lore, however, and Father Jette, understanding their language perfectly, eating and sleeping in their houses, and getting their confidence entirely, has learned a great deal of it. But he says, a great part of its charm is in the telling. Certainly a great charm is in Father Jette's own telling of some of these tales, but they probably could not be well rendered in cold print.

As soon as his book is finished, which will be in the course of a week or two, Father Jette intends to return to his parish—the farthest north of his church in North America.—Free Press, June 7.

A TRAPPIST MONASTERY IN JAPAN.

Japan is hardly the country in which one expects to find a Trappist monastery, yet there is such a monastery near Hakodate, the principal port of Hokkaido, the most northerly of the five large islands which go to form the main part of the Japanese empire. Hokkaido is bleak, cold, covered with primeval forest (at least for the most part), and inhabited not only by Japanese settlers, but by the aboriginal inhabitants, the hairy Aino, a most singular people.

On the occasion of a recent visit to this outlying port of the Mikado's empire, I went from Hakodate to the Trappist monastery above mentioned. It is reached in a few hours by steam launch, being situated at a little distance from the little fishing village of Tobetsu and at the foot of a forbidding-looking mountain called Maruyama (Round Mountain). The monastery is a white, barn-like, one-storied structure about two hundred feet in length and facing the sea. The main building is flanked by two other structures which are somewhat higher and whose gables are turned towards the approaching visitor.

In the centre rises a church steeple sixty or eighty feet in height, bearing on the summit a cross, and in a niche near the summit a large terra-cotta image of the Madonna and Child.

It is almost unnecessary to say that the appearance of this severely plain edifice with its bleak background is not exhilarating; and to heighten the dismal effect, there was, on the occasion of my visit an entire absence of life and movement in the surrounding landscape—not a living thing being in sight except a large raven perched motionless on one arm of the cross of the steeple.

It is generally known that all over the world the Trappists make a special point of receiving visitors and entertaining them gratis as long as they wish to stay. This hospitality I and a friend who accompanied me (a gentleman friend, for no lady, unless she be a sovereign or a princess, is ever admitted into a Trappist monastery), experienced to the full; in fact the Hokkaido monks seem, perhaps on account of their isolation to be unusually hospitable.

Into a detailed description of this monastery I need not enter, as all the internal arrangements are the same as in Trappist monasteries in England and elsewhere. The monks tell me that in winter time the cold is excessive, so that it is almost impossible to prevent the water which is used in the ceremonies of the Mass being frozen. Moreover, in order to withstand the winter hurricanes, the windows in the hotel, or guest's quarters, are double.

The lay brother who had charge of myself and my friend was, strange to say, a Dutchman, and he told me that there are two other Dutchmen in the community. He seemed to know all about the Transvaal war; but tactfully avoided any discussion of it, saying (in French, the language in which he ordinarily converses to guests) that there was no use in talking of it now, it was all over, and the Boers and British were fast friends. Besides these Dutchmen there is one Italian and eight Frenchmen in the community. The Japanese monks outnumber the foreigners, there being no less than thirteen of them, eight of those thirteen being novices,

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ces, and all very recollected, devout and almost angelic-looking. The Trappists had no difficulty in obtaining thirty-seven hectares of virgin soil from the Japanese government, and they have brought the most of it under the plough, their principal crop being corn. In their byres they keep about thirteen Japanese cows, two fine Holstein cows, several calves, and one fine Holstein bull. There are also seven or eight horses, all of them Japanese; that is to say, by no means famous, and mostly used for ploughing. I have, however, seen Japanese boys employed by the monks ride about on them while driving home the cattle; and this fact is sufficiently striking, for in Japan proper a farmer's boy has very seldom a horse to ride on and does most of the horse's work himself. There is nothing remarkable about the collection of domestic fowl kept by the monks, save that, perhaps, the only other collection of the same kind is at the Sapporo Agricultural College, a government institution, besides their agricultural pursuits, the Trappists have a school and an orphanage.

Here in Kokkaido the Trappists lead the same severe life as they lead in Europe, living only on vegetables, fruit and bread; working six hours a day with their hands, and getting up at two in the morning to pray.

Their winter is, as I have already remarked, extremely severe, as may be judged from the fact that near Aomori, which is further to the south two hundred soldiers were lost in the snow exactly a year ago, and all of them frozen to death. The monks manage, however, to survive their six months' winter; and perhaps the excitement of sallying forth occasionally on snowshoes in order to collect fuel on the mountain side is a wholesome break in the monotony of their lives. The monastic museum, which also contains a few snakes, preserved in spirits, and a number of severely religious books, among the latter the ponderous tomes of Cornelius a Lapide.

A final touch and I am done. While walking with the guest-master on the day of my departure among the waving corn fields, I came suddenly on the cemetery. It is as yet only twelve feet square for it contains only one grave, at the head of which is planted a wooded cross, painted white, with a low fence running around it.—Francis McCullagh in the Catholic World.

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