\*\*

BATURDAY, MAY

1778 the Irish Catho during a brief period i 1778 the Irish James II., beaten utt ground. I do not kno give a better picture of in the middle of the ei tury than by quoting uttered in 1758 by a in his judicial capacity Catholic lady who has by her Protestant frier to the Established reli fuge from their import house of a Mr. Saul, v law and sheltered her. Saul was prosecute occasion of his prose judge, addressing him, aws did not presume s ist in the Kingdom, n breathe without the c the government." In such a condition o

hardly state that ther tholic schools worthy from Elizabeth's time laxation of the penal la the reign of William s of four courses had be sorted to by Irish Catl cational purposes. rich enough sent their -others furtively sough from fugitive priests, o the roadsides, by the h in mountain passes. M at a neighboring gent where a tutor was eng the children of the tam services were frequently eagerly accepted by th district. A few attend Protestant government fered some guarantees stance, the appointmen teachers) that their re victions would not be t But after the Revolution resolved to make the one of these expedimen ble in the future. One natives was thencefort sented to the Irish Cat they must enter th schools to be educated or remain in ignorance creed by Parliament th should, under heavy abroad himself or s abroad, to be educated wise aid or assist in th of foreign educational or of those who had g At home no Catholic v mitted to keep a scho to instruct in private children other than the such houses. Finally, ing the venalties of hig the second offence, no act as usher or teacher tant schools in the cou der that "no pretence" ven to Papists for savi were not sufficient educ lishments in the cour meeds, it was provided al means should be tak

cluding Catholic cluding Catholic assi and pupils from the En chools, and kindred ins they were not effective plishment of their main ly, the destruction of th nationality of the Irish shrank en masse now m from English educatio ments, and resorted to dient in their endeavors brave the laws that pros religion and took awa ties. Many a time, in days, the smuggling cra quented the Irish carried as part of their the seas, Irish youths, v be "educated and brough seminaries throughout the Catholic Europe. At home Ca risked life and limb to faith and fatherland: oft through the country; so guised in the garb of h the flocks of Catholic fa day, and, when evening by the fireside under the tome friendly and symp teaching the peasants of ding neighborhood to spell, and, perchance, what they were ready

the schools of Henry more successful than the

These statutes were el

lieve, and had too much believing—that Rome friend and England their Coercion had done its period since the landing mans down to our own t seeds of disaffection been ly sown in Ireland, as

reign of William III and

(NOTES BY "CRUX.") 

The United States Catholic Histo- embraced the Knickerbockers, i. e. rical Society has published in book the posterity of the Dutch founders of New Amsterdam and Fort Orange. form the autobiography of the late In the South, from Maryland to Geor J. Thebaud, Rev. Father Augustus gia, it consisted of the descendants S.J., in which a story of his exof the cavaliers or of the large land periences in the second quarter of th owners who might be of Puritan last century are given. His observa-Huguenot descent. tions on life in America in the thir-"Having spent three days in New ties and forties of the nineteenth cen York, Father Thebaud started tury are very interesting and most Philadelphia on his way to St. Mary's highly instructive. This priest wa College in Marion County, Ky. The a native of Nantes, where he was only means of quick communication born in 1807. At the age of twenty

between the two great cities was the eight, when a priest, he went Amboy and Camden Railroad, From Rome, and was admitted to the Sothe South Ferry landing, near Castle ciety of Jesus. He completed his ec Garden, a kind of steam ferryboat clesiastical and religious training at took the traveller around Staten Isthe Roman College. He went land to Amboy, where he found Paris in 1838, and was sent thenc train ready to start for Camden. From Philadelphia the line of railto be a professor at St. Mary's College, in Kentucky. He had scarcely road running westward did not, any knowledge of English at the 1839, go further than Lancaster, Pa. For six years he taught Thenceforward stages only were availmistry in that institution, and able. From Pittsburg Father The 1846 he was made rector of Ford baud might have descended the Ohio ham College. The rest of his in a steamboat, but he had heard so was practically spent in New York much about steamboat explosions on State. In 1869 and 1870 he was the Western rivers that he was unin Montreal and for a brief time was willing to risk his life. pastor of a secular parish at Hudson City, N.Y. He died at Fordham or "There was no means of warming

the 17th December, 1885. the feet, and the pouring rain could Here are a few extracts from not be excluded from the interior of autobiography as summarized by the the stages. Then, again, the roads, Sun. It was in Oct., 1838, that he even between towns, were so impersailed for America. fectly built and graded that occasionally the roadbed itself would be obstructed by huge stones and stumps of trees. His vehicle was always be-NEW YORK SIXTY YEARS AGO hind time, and once it was upset -"New York at that time had about From Maysville, at which point, hav-300,000 inhabitants and Brookly ing recrossed the Ohio, he entered about 25,000. He recalls how dif-Kentucky, he proceeded to Lebanon, ferent was the outward aspect which and although he traversed the richest the city of New York then presented part of the State, he found the roads from that which it exhibits to-day What struck him most in 1839 was as bad in Knetucky as they were in the exterior appearance of neatness Ohio, with rhe exception of one turnpike forty miles long between Lexingand comfort visible everywhere in the

ton and Nicholasville.

streets and squares. He admired

particularly the white linen of the

butchers and milk vendors who came

from the suburbs of the city every

morning during the week. All were

shaved clean and the custom of wear

ing thick beards or whiskers was yet

unheard of. He remarked that the

incidents criticized by English tra-

the habit might give offense to ladies

it is also certain that they chewed

both habits may have been rendered

more unpleasing by the scanty use of handkerchiefs. Father Thebaud

Americans gave each other ridiculous

titles, captain, colonel, doctor, etc.,

and were addicted to questioning

strangers about their names, occupa-

tion, and place of origin. He points

out, however, that such external de

fects cast but little light upon funda

mental questions, such as : Were Am-

ericans ready to oblige, charitable to

ward the poor, moral and just in their dealings? Experience quickly

taught him that the few outward ble

mishes just mentioned were insignifi-

cant compared with their admirable

qualities of heart and mind. Simpli-

city of manners was in those days

occasionally a roughness in the ex-

hibition of simplicity, because their

exterior refinement was confined to

the small circle of the educated. Ear-

ly risers, New Yorkers then seldon

prolonged their evening relaxation

which Father Thenaud looked upon as

a voucher for their morality. They

on rare occasions would they indulge

in costly finery. Few of them had

carriages, and when etiquette requir-

send to the nearest livery stable. O

in the 30's and the 40's the endless

now meets the eye every afternoon or

Fifth Avenue. Broadway, which there

was the great thoroughfare, was fill-

ed with stages. The same simplici-

had French and Italian cooking begun

to penetrate the most opulent dwel-

and fowls for meat, and sherry, port

India fruit or peaches would end the

ARISTOCRACY AND STAGES. -

"Father Thebaud soon discovered that all along the Atlantic coast

New England it comprised the des

unders of the Eastern co-

cendants, real or pretended, of

a l'anglaise, with only roast

or maderia for drink. Some

meal.

was observed at dinner. Scarcely

The best families were served

one never saw in New York

on of private carriages that

avoided extravagance in dress

ed the use of a vehicle they

a moderate limit, a fact

would

almost universal, There might

noticed that in conversation

tobacco, and the consequence

too

the

where

vellers had been invested with

much importance. No doubt

Americans smoked in places

SLAVE OWNERS AND SLAVES -Very much of these interesting notes we must skip, for lack pace, but there are a few remarks that deserve special attention; those concerning slavery and those touch ing on religious prejudices.

"Father Thebaud foresees that he nay be asked whether slave masters could properly be called "good natured and charitable." He testifies that in the main the slave owners treated their human chattels kindly, and that no correct impression of the facts is given by "Uncle Tom's Cabin." That book he pronounces an ex parte state ment, which leaves unmentioned countless facts opposed to those Mrs. Stowe presents and leading to a very different conclusion. Father Thebaud, indeed, would not deny that in the extreme south, where the plantations were much larger than they were in Kentucky, and where, conequently, the task of supervision had to be confided to an overseer, there may have been some men like Mrs. Stowe's "Legree." They must have been few, however, for two obvious reasons: First, such men would have been despised and shunned by all the other planters in the neighborhood; secondly, no one could see in the Southern Negro any signs of the frightful treatment and degradation described in "Uncle Tom's Cabin." On the contrary, they were every were healthy, well-formed, and, what was even more significant, jolly and full of fun. Evidently they were not by Mrs. Stowe.'

RELIGIOUS PREJUDICE,-"When Father Thebaud came to this country there were comparatively few Catholics here. Moreover, although in theory they had all the rights of citizens, yet in practice they were excluded from nearly all public offices. All public institutions-prisons, hospitals, poorhouses and academics for naval and military officers -were in the hands of Protestants. Has the prejudice against Catholics so obviously felt by Protestants sixty years ago entirely vanished at this ment? Father Thebaud, writing in 1882, replies that personally he has found Presbyterians, Baptists Methodists well nigh as prejudiced against Catholics as were their Purp tan ancestors. There is always, he said, amongst them a lurking fear of Catholics, and for many of them "Papists" are worse than pagans. thom Episcopalians-ministers and peoplethat a kind feeling towards us ionies. In the State of New York it really to exist, and during the whole

time of my ministry I have often fully persuaded that they were stucere friends. It was before Ritualism arose and when Tractarianism was prevalent among them. As to Low Church Episcopalians, they had, thought, few prejudices against yet would have spurned the idea having any dealings with us."

# Trappist Monastery In Japan.

Japan is hardly the sort of country in which one expects to find Trappist monastery, yet there 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 and inhabited not only by Japanese settlers, but by the aboriginal inha bitants, the hairy Arno, a most singular people. The Japanese government consequently looks upon it in much the same light (to compare great things with small) as the Russian government looks upon Siberia, or the British government upon Ca nada: that is, regards it as a coun try which, when developed and colonized, may prove to be a very valu able possession,

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. This 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 steepl sixty or eighty feet in height, bearing on the summit a cross, and in a niche near the summit a large terracotta image of the Madonna Child.

It is almost unnecessary to say that the appearance of this severely plain edifice with its bleak background is not exhilarating; and, to neighten 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 on 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 m (a gentleman friend, for no lady, unless she be a sovereign or a princess, is ever admitted into a Trappist mo nastery) experienced to the full: in fact the Hokkaido monks perhaps on account of their isolation to be unusually hospitable.

Into a detailed description of this nonastery I need not enter, as the internal arrangements are the ame as in Trappist monasteries 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 from being frozen. Moreover, in order to withstand the winter hurrior guests' quarters, are double.

The lay brother who had charge o myself and my friend was, strange to say, a Dutchman, and he told that there are two other Dutchmen in the community. He seemed know all about the Transvaal war: but tactfully avoided any disc of it, saying (in French, the lan-guage 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 fast friends Besides these thre Dutchmen there is one Italian eight Frenchmen in the community The Japanese monks outnumber foreigners, there being no less thirteen of them, eight of those thirteen being novices, and all very recollected, devout and almost angelic looking.

The Trappists had no difficulty in obtaining thirty-seven hectaires virgin soil from the Japanese ernment, and they have brought the most of it under the plough, their byres they keep about thirteen Japanese cows, two fine Holstein cows several calves, and one fine Holstein

bull There are also seven or cight horses, all of them Japanese; that is to say, by no means famous, mostly used for ploughing. I have however, seen Japanese boys employ ed by the monks ride about on them while driving home the cattle; and this fact is sufficiently striking, in Japan proper a farmer's boy has very seldom a horse to ride on most of the horse's work him self. There is nothing remarkable about the collection of domestic fow kept by the monks, save that, per haps, the only other collection of the same kind is at the Sapporo Agri cultural College, a government in-stitution. Besides their agricultural pursuits, the Trappists have a school and an orphanage.

Here in Kokkaido the Trappist lead the same severe life as they lead in Europe, living only on vegetables. fruit and bread; working six 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 nea 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 occasion ally on snowshoes in order to lect fuel on the mountain side is a wholesome break in the monotony of their lives. The monastic mus which also contains a few snakes preserved in spirits, and a number of everely religious books, among the latter the ponderous tomes of Cor nelius 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 or the cemetery. It is as yet only twelve feet square, for it contains only one grave, at the head of which in planted a wooden cross, painte white, with a low fence running around it. — Francis McCullagh in the Catholic World.

### POPE AND PILGRIMS.

pilgrimage and several British Catho lics in Rome, numbering in all about 300 persons, were received in audi ence by the Pope recently, His Holiness walked along the line of kneeling pilgrims, giving each his hand kiss, and addressing a few words to some. His Holiness also blessed the religious objects which the pilgrims had brought with them.

## Patent Report.

Below will be found a list of Cane dian patents granted to foreigners through the agency of Messrs. Marion & Marion, Patent Attorneys, Montreal, Canada, and Washington D.C.

Nos.

85,885-Jules Dansette, Paris, France Process for manufacture of cera mic articles

85,888-Samuel G. Coburn, thorn, Australia, Imp. in field gates.

85i923-Dr. Stephan and Dr. Hunsalz, Berlin, Germany. Process of making camphor.

85,999-Messrs. Seguin and R. de Sales, Paris, France. Method o manufacturing artificial caout

many. Method of destroying canker and of protecting trees against damage.

86,249-Guido Ferrahino, Dusseldorf, Germany. Feed regulators steam boilers.

86,327-Messrs. Loffler and Weidle, which the liquid to be filtered to sucked through filtering bodies. 86,840-James Purdie, Dunedin, N

Z., wave motor. 86,870-Heinrich Zoelly, Zurich, Swit zerland. Elastic fluid turbines 86.889-Johan A. Holmstrom, Roma Italy. Etching apparatus.

## SYMINETON'S

**COFFEE ESSENGE** 

GUARANTEED PURE

As I am not a politician I am open | ly powerful, and had again upset the to correction should I make a mistake in speaking of anything that be longs to that domain. In glancing over the debates in the House Commons upon the Grand Trunk Pacific project, I find a great deal has een said for and against the fifty years clause; that is to say, the fifty years of control that is accorded the Company over the proposed new line. am not sure whether the balance is in favor of those for or those against it: but I know that many long hours have been taken up in dis ussion of the point. Amongst those who spoke the strongest and with the most de termination upon what was to be done, in fifty years hence, with the road, was Mr. McCreary, member for Selkirk. It was very late on a Tuesday night that Mr. McCreary's strong voice raised the echoes of Parliament. On Wednesday morning a few hours later he was dead in his room at his hotel. I am recalling these facts, which I have gleaned from the press in order to accentuate what I have observed and what I have been to think regarding the matter

QUID PRODEST ? -St. Paul's

fifty years hence.

question, "What availeth a man?" is strongly suggested by these facts and reflections. In the "Immitation" a like question is asked, and the "Quid bono" of the old Latins has its Christian significance. What matter does it make to you, or to me, to one set of politicians or to the other. to the man who died yesterday or the one who will die to-morrow, what is to be done in fifty years hence? It is true we ase here for a purpose, for many purposes; and we must not forget that we have to act for pos terity, that we are the custodians of our children's interests, and that those to come after us will either bless or blame us for their lot , in the world. But as far as any the men who are so deeply interested in a great national scheme are concerned, what difference will it make to them in fifty years from now, who ther they are blamed or praised, who ther the work is a success or a failure?. This may appear a very selfish and narrow way of looking at the matter; but it is not so, I am merely drawing attention to the fact that our lives, our energies, and all we possess are devoted to the realization, or the safefguarding of that which-great as it will be in import ance to those of fifty years hence-is very insignificant compared to that which we neglect and which will really affect us. Not one of the names of the men who are worrying themselves to death over this special subject will be known, remembered even mentioned when the fifty years come about. This may seem an ex aggeration; but I will simply recall a few facts.

NAMES UNMENTIONED - Not fifty, but only twenty-five years have gone past since the projection of the now famous line of the Canadian Pacific was on the tapis. It had been the source of unending debates;

rival party that it had placed power. For fully fifteen years after one of the great men whose names were identified with that gigantic struggle absorbed the entire attention of the Dominion, and a goodly portion of the attention of the Empire, Since then events have rolled This new scheme has come up; the debates on it, last year and this, have filled over two thousand Pages of Hansard. In all that mass speeches, I find that the name Hon. Alexander Mackenzie, once Premier of Canada, was mentioned twice, that of Sir John A. Macdonald, seven times; and those of Sir Jehn Abbott and Sir John Thompsonsubsequent Premiers-not once. And were it not for the contrasts and comparisons drawn and instituted between these two great railway projects, the name of Mackenze Macdonald would have been enshrouded in the same oblivion as that which hung around those of Abbott and Thompson. And yet all these men (especially Macdonald and Thompson) filled the eye and the press of the country in a manner suggestive of immortal memory amongst men, and above all amongst political

I am only recalling these facts to emphasize the statement that fifty years hence the very names of the most prominent men associated with the project will be entirely unknown and unmentioned. What does it matter, then, how things will be in fifty years hence? Yet it matters a terrible lot, for each individual, he will be situated in the world come in fifty years from this; still that does not worry him, it is railway's future that occupies

TIMELY VERSE. - In this connection I have come upon a few lines, from the pen of Teresa Beatrice O'Hare, in the Boston "Pilot," and they seem to very appropriately convey the thought that was suggested to me on reading all about this "fifty years" clausef They run thus :

'What will matter in fifty years ... Care or laughter, joy or tears? Who will wonder, who will care Whether our days were dark or fair, Whether we smiled or whether frowned,

What we sought or what we found? Wisdom, folly, hopes or fears-What will matter in fifty years?

Who will care for our gold or dross, Whether we shirked or bore our cross? Who will know if our hearts were kind.

Or of the dull or the brilliant mind, Whether our days were wild or tame, Whether we longed for love or fame? Praise or blame, or critics' sneers-What will it matter in fifty years?

What will matter? Oh, Christ above, What will matter save thy dear love? Earthly friends who share our gain Fly when comes our woe or pain. Pure of heart and strong of will. Falling, struggling, climbing still, Eyes raised heavenward, penance,

tearshad upset one government, apparent- These will matter in fifty years."

While the month of May is specially dedicated to the Blessed Virgin, still each particular day has a special saint whose invocation is , always a source of blessings. Although we have now reached the middle of the month, it may not be untimely to mention those saints whose me mories are recalled on each day. The first of May is dedicated to Saints Philip and James, the latter being Neri, confessor; the twenty-sev nasius; the third to the Finding of the Holy Cross; the fourth to St. Mygustine, Bishop; the Holy Cross; the fourth to St. Monica, mother of St. Augustin; the Trinity; the thirtieth to Our Lady fifth to St. Pius V., a Pontiff o Rome; the sixth to St. John of La teran: the seventh to St. Stanislas, Bishop and Martyr; the eighth to ninth to St. Gregory Nazianzen, Bishop and Doctor of the Church; the tenth to St. Antonius, Bishop; the Mother of God.

sor: the twelfth, the A -a feast of obligation; the thirteenth to St. John the Silent, Bishop; the fourteenth to St. Boniface, martyr; the fifteenth to St. John Baptist de la Salle; the sixteenth to Ubald, Bishop; the seventeenth St. Pascal Baylon, Confessor; the eighteenth to St. Winaud, martyr; the nineteenth-the Octave of Ascension; the twentieth, to St. Bernardine of Sienna: the twenty-first, the vigil of St. Hospitius, the twenty-second, Pentecost; twenty-third, to Blessed Andrew bola; martyr; the twenty-fourth St. Vincent of Lery. Confessor; twenty-fifth to St. Gregory VII., Pope; the twenty-sixth to St. Philip St. Bede the Venerable; the of Help of Christians; and the thirtyfirst to St. Angela of Merici, virgin Thus have we on each day a particular saint or a special great feast

## CAINTC OF TUE MONTH | eleventh to St. Francis Jerome, a I DAIN I DUC I NE IVIUN I N

(By an Occasional Contributor. )