

# THE FRIAR QUESTION

### HOW IT WAS SETTLED BY THE HOLY SEE AND THE TAFT COMMISSION.

Negotiations Which Led Up to the Purchase of the Lands Held by the Religious Orders in the Philippines and the Price Paid For Them.

The purchase of the friar lands having recently been concluded, a short account of the whole transaction will probably prove of interest, says the Catholic Telegraph. To secure reliable data the writer visited the war department and was furnished with the official correspondence relative to the subject.

In May, 1902, Governor Taft was directed by the secretary of war to visit Rome and to confer with the Pope or such agents as he might designate with respect to buying the friars' agricultural lands and settling other questions of a similar character which were pending between the Catholic Church and the government. The negotiations which were had on this subject in Rome are set forth in the correspondence published by the secretary of war in his report to congress. In short, the Pope approved of the purchase of the agricultural lands of the three great orders and appointed an apostolic delegate, with as full powers as he could be invested with, to bring about this result.

The apostolic delegate, Mgr. Jean Baptiste Guld, archbishop of Sturupoll, reached the islands in the fall of 1902, and negotiations were at once begun. In one of the letters written by Cardinal Rampolla he stated on behalf of the Holy See that the requisites of the religious orders would be taken in charge by the supreme authorities for the benefit of the Church in the Philippines, and it first seemed as if the religious orders, with little prospect of reaping much pecuniary benefit from the sale of the lands under this arrangement, were not anxious to further the proposed purchase. There were altogether 420,000 acres, and the original price demanded by the friars was as follows:

Dominican lands.....	\$4,738,751.10
Augustinian lands.....	4,407,385.65
Recollecto lands.....	2,265,303.33
Total.....	\$11,411,440.08

These valuations were in Mexican dollars.

The civil government proposed to pay for a good title to these lands, free and unincumbered, the prices above named reduced to gold at the ratio of two to one as follows:

Dominican lands.....	\$2,369,375.57
Augustinian lands.....	2,203,692.83
Recollecto lands.....	1,132,651.67
Total.....	\$5,705,720.07

Judge Taft received a negative answer to this proposition. Not discouraged, however, by circumstances that seemed most discouraging, the apostolic delegate bent his energies to bringing the parties to a settlement. After many propositions and counter propositions had been made Judge Taft advised the apostolic delegate and those interested that he would recommend to the commission and the secretary an increase in the price offered of \$1,500,000, but no more. With the approval of the secretary of war and the commission Governor Taft made a final offer of \$7,543,000, and this sum was finally accepted. It should be borne in mind that the friars of these three orders had conveyed their holdings to others, and these had to deal with as well as the friars.

The apostolic delegate officially informed the governor that in 1898 the number of friars in the islands was as follows:

Dominicans.....	229
Recollectos.....	327
Augustinians.....	343
Franciscans.....	107
Total.....	1,006

And that by Dec. 1, 1903, their number was reduced as follows:

Dominicans.....	83
Recollectos.....	83
Augustinians.....	97
Franciscans.....	43
Total.....	306

Those of the friars who wish to remain in the islands have been given parishes in which there did not exist any opposition to their return, and there is no doubt that they will be a great help to the American bishops. At the same time it should be remembered that Judge Taft had, in course of the negotiations, received a letter from Cardinal Rampolla, the papal secretary of state, in which he assured him that it was not the intention of the Catholic authorities to send back the Spanish friars to any parishes in which the majority of the people were opposed to their coming. At all events, the friar question is settled once and forever to the satisfaction of the Holy See and our government.

### Miss Annie Leary's New School.

The Pius X. institute is the name of a school which is shortly to be founded in New York by Miss Annie Leary. In it music, painting, sculpture and the other fine arts will be taught to the Italians of the city. It is her intention to have the school conducted on the same plan as that followed by the Cooper Union, with the exception that its field shall principally be the fine arts. Miss Leary recently purchased a house in Charlton street, in which the school will be started, and which she hopes eventually will become a great institution. The Pius X. association has been organized to carry on the work of the institute. The plan is the outgrowth of mission work begun among the Italians by Miss Leary twelve years ago. For her philanthropic work among the Italians she was given the title of countess by Pope Leo XIII. The Pius X. institute will be open to boys and girls of all creeds.

# THE CHURCH IN NORWAY.

### A Revival of Catholicity Sweeping Over the Country.

A renaissance of Roman Catholicism in Norway seems to be an established fact. At present only 2,000 people out of a total population of 2,300,000 profess the Roman Catholic faith, and of these 800 or 900 are in Christiania. During the past half century, however, the number of conversions per year has increased. A writer in the Revue Generale (Brussels) considers the subject, dating the real progress of the movement from the conversion of the famous Dr. Sverdrup, minister of education, who is described as a second Cardinal Newman. According to this article

It is exactly 37 years since the reformation was imposed on Norway by the Danish-Norwegian kings. These kings were, for political reasons, the principal authors of the reformation. Their aim was to utterly destroy the independence of Norway that they might reduce it to the position of a Danish province. The property of the churches and the monasteries was confiscated and turned over to the Danish nobles and the king's servants, who established themselves in the country. The substitution of Lutheran preachers for the Catholic bishops and priests was not brought about so easily. Many of the new pastors were killed.

Despite oppression, however, the people cherished their ancient religious forms, and even today, although they are said to be Lutherans, the inhabitants of the country are really, as far as their beliefs are concerned, true Catholics. The reformers carefully preserved the Roman Catholic institutions and ceremonies, the vestments, mass, communion, belief in transubstantiation and the sacramental forum. The fidelity of the people to their faith is resulting, this writer believes, in a real Roman Catholic revival, especially in religious instruction. He refers to the work of Mgr. Fallize, the famous Norwegian pastor, whose church and school and journal in Christiania are well known throughout all Scandinavia.—Translation Made For Literary Digest.

### Bishop Cusack Beardless.

Because he did not wish to be known as "the bearded bishop" the recently consecrated Bishop Thomas Cusack of New York has shaved off his short beard and mustache and now has a clean, smooth face. For many years the bishop had worn a beard and had one during his recent consecration ceremonies, a fact which singled him out from many bishops and priests who were present and caused one of them to refer to him as "the bearded bishop."

In speaking about the change Bishop Cusack said: "I always wore a beard because it was a sort of protection for a weak throat. The idea of priests being clean shaven is a survival of an old Roman custom and is not strictly demanded by the Church. However, Archbishop Farley is decidedly in favor of the old custom, and this and also the fact that I was becoming known as 'the bearded bishop,' a sobriquet not to my fancy, influenced me to part with my facial adornment. I certainly feel a great deal younger than I did before, and"—here the bishop smiled—"according to my friends, I look just as handsome. Hereafter I shall always have a clean shaved face."

### Mother Drexel's Gift to the Indians.

A gift of \$500,000 for the establishment and endowment of a great school for the Winnebago Indian children on their Nebraska reservation, about twenty miles from Sioux City, has been announced. Bishop Philip J. Garrigan of the diocese of Sioux City announces that he has received information concerning the purposes of the donation, which comes from Mother Drexel, a member of the well known Philadelphia family, who took the veil and renounced society. She makes only the condition that the Indians shall first give their consent to the establishment of a Catholic school among them, and of this there is no doubt. Mother Drexel is the founder of the Order of the Blessed Sacrament, The Winnebago school will, it is understood, be both a literary and a technical institution.

### One of Archbishop Ryan's Jokes.

Archbishop Ryan's telegram of congratulation to Archbishop Glennon of St. Louis was read at an ecclesiastical dinner recently. When the see of St. Louis became vacant the names of two auxiliary bishops were sent to Rome on the slate of the clergy and prelates. The two were Bishop Dunn of Dallas, Tex., and Bishop Nessmer of Green Bay, both of whom, contrary to the general custom of Roman Catholic prelates, wear beards. Neither of the candidates pleased Rome, and Archbishop Ryan was consulted. The Philadelphia family, who took the veil and renounced society. She makes only the condition that the Indians shall first give their consent to the establishment of a Catholic school among them, and of this there is no doubt. Mother Drexel is the founder of the Order of the Blessed Sacrament, The Winnebago school will, it is understood, be both a literary and a technical institution.

### Holy Desires.

The real and solid value in God's eyes of holy desires is not half understood by us. They could be nourished so easily, and yet so rarely are encouraged in our inner life. This happens through a miserable shyness with God, a sort of false humility, which tempts each one to say, as it were, "It is absurd in me, incongruous in one so bad, to utter such desires or to pretend to them." This is not humility; it is an unholiness and detestable diffidence.

### Gifts For the University.

The Catholic university at Washington is soon to be the recipient of paintings and copies of the mural decorations at the Borghesi suit at the Vatican now occupied by the papal secretary of state, Mgr. del Val. The work is being done by the celebrated Catholic artist Mowbray, and the expense of the undertaking is to be borne by Americans in Rome.

# MUSIC IN CHURCHES.

### A NEW "MOTU PROPRIO" ON THE SUBJECT BY THE HOLY FATHER.

His Holiness Takes Measures to Provide a Uniform and Official Edition of the Gregorian Chant For Use Throughout the World.

The Holy Father when he has set his hand to the plow does not turn back, says the London Catholic Times. As he assured M. Charles Bordes, president of the Schola Cantorum of Paris, in a recent audience, having uttered and published his intentions with respect to sacred music, he intends to see them carried out. We give herewith a translation of a new "Motu Proprio" which he has issued on the subject.

"By our Motu Proprio of the 22d of November, 1903, and by the subsequent decree published at our order by the Congregation of Sacred Rites on the 14th of January, 1904, we restored to the Roman Church its ancient Gregorian chant, that chant which it has inherited from the fathers, which it has jealously guarded in its liturgical colleges and which the most recent studies have very happily brought back to its primitive purity. But in order to complete us is fitting, the work that has been begun and to furnish to our Roman Church and to all the churches of the same rite the common text of the liturgical Gregorian melodies we have decreed to undertake with the type of our Vatican printing office the publication of the liturgical books containing the chant of the Holy Roman Church re-stored to us.

"And in order that everything may proceed with full knowledge on the part of all those who are or will be called by us to offer the tribute of their zeal to a work of so much importance and in order also that the work may go on with due diligence and speed, we lay down the following rules:

"(a) The melodies of the Church called Gregorian will be re-established in their entirety and purity on the faith of the most ancient colleges in such a way, however, that particular account will also be taken of legitimate tradition contained in manuscript in the course of centuries and of the practical use of the modern liturgy.

"(b) Owing to our special predilection for the Order of St. Benedict, recognizing the work done by the Benedictine monks in the restoration of the genuine melodies of the Roman Church, especially by those of the French Congregation and of the Monastery of Solesmes, we desire that in this edition the editing of the parts which contain the chant should be entrusted in particular to the monks of the French Congregation and the monastery of Solesmes.

"(c) The works thus prepared will be subjected to the examination and revision of the special Roman commission recently established by us for this purpose. It lies under the sworn obligation of secrecy undertaken with regard to everything concerning the compilation of the texts and the process of the press, which obligation will also be extended to other persons outside the commission who may be called on to help in the work. They must, moreover, carry on their examination with great diligence, permitting nothing to be published for which a suitable and sufficient reason cannot be given and in doubtful cases consulting, besides the commission and the editors, other persons who shall be deemed skillful in this science and capable of giving an authoritative judgment. If in the revision of the melodies difficulties should occur by reason of the liturgical text, the commission must consult the historical-liturgical commission already established by us in connection with the Congregation of Sacred Rites, so that both may proceed harmoniously in those parts of the books which form a common object of the labors of the two.

"(d) The approbation to be given by us and by our Congregation of Sacred Rites to chant books thus composed and published will be of such a nature that it will no longer be lawful for any one to approve of liturgical books, if these, even in the parts which contain the chant, are not entirely in conformity with the edition published by the Vatican printing office under our auspices, or at least are not, in the judgment of the commission, so conformable that the changes introduced can be shown to proceed from the authority of other good Gregorian manuscripts.

"(e) The literary proprietorship of the Vatican edition is reserved to the Holy See. To publishers and printers of every nation who shall make the request and who upon definite conditions shall offer a sure guarantee of knowing how to carry out the work we shall grant the favor of reproducing it freely, as best may please them, to make extracts from it and to circulate copies of it wherever they desire.

"Thus, with God's help, we confidently hope to be able to restore to the Church the unity of its traditional chant in a manner corresponding to the science, the history, the art and the dignity of liturgical worship, so far at least as present studies permit, reserving to ourselves and our successors the right of arranging otherwise.

"Given at St. Peter's, Rome, on the 25th April, 1904, feast of St. Mark the Evangelist, in the first year of our pontificate. POPE PIUS X."

### Next Eucharistic Congress.

On the invitation of Archbishop Farley the next Eucharistic congress of the United States is to be held in New York on Oct. 4, 5 and 6. The sessions are to be held in the Cathedral college, in Madison avenue, near the cathedral. There will be a Pontifical High Mass celebrated by the archbishop. Bishops and priests from all over the country are expected to attend.

# At the Minstrels.

"Mistah Jigglesnapper," said Mistah Johnsing, "I has er 'c'nundum' to 'yo' dis ebennin'." "Yo' has? Den, sun, tell me what hit is." "What am de diffunce ertween a drop curtain an' a actoh?" "Easy, simple! De curtain gits a roll an' de actoh gits a role." "No, sub; no, sub!" "Den what is de diffunce?" "De actoh in his time plays many parts an' de curtain in its time plays many plays." At this juncture Mr. J. Roozlety Flopper, the eminent contra tenor, arose and sang his lovely ballad, "The Moonshine of Kentucky is the Sunshine of My Life."—Judge.

# As We Find Him.

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# A Helpmate.

"I really don't see how the bachelors get along without a loving helpmate," began Mrs. Benedick. "Yes, a woman can help a man in so many ways," replied her friend. "Exactly. Now there's my Harry; whenever he sits down to mend a tear in his coat or sew on a button, he always has to get me to thread his needle for him."—Philadelphia Ledger.

# Attempted Too Much.

"The disguise of that woman pick-pocket who wore masculine attire was absolutely perfect. How did the detectives happen to spot her?" "I believe they noticed a certain awkwardness in her attempt to strike a match man fashion."—Chicago Tribune.

# The Old Story.

Ascum—There's a sort of gem called "bloodstone," isn't there? Ever hear of it? Dunn (the bill collector)—No, but I frequently hear of the stone that you can't get any blood out of.—Philadelphia Press.

# Manners.

"They drive their motor car more than fifty miles an hour. Is that like parvenses?" "Ah, but observe. See them waver when they meet anybody, as if they were about to turn out!"—Puck.

# Not Favoring Fancy Horticulture.

"What do think of the new Japanese ultimatum?" asked the young man who was trying to make conversation. "Very nice," answered Mrs. Cumrox, "although, to tell you the truth, I like plain old-fashioned fruits the best."—Washington Star.

# A Question.

She—Charles, dear, how many teeth does a baby have? He—I don't know. But I think that, after the way I've walked the floor for the last six months, ours ought to have at least a hundred and fifty by this time.—Detroit Free Press.

# Sentimental.

Office Boy—Please, Miss Daisy, would you mind writin' a little slower when I'm around? Typewriter—Why? Office Boy—Because every time



Your pretty fingers touches a key me heart thumps, and unless you reduces your speed I'm afraid I'll get heart disease!

# Crushing.

"Do you think, then, that men descended from chimpanzees?" asked Willie Washington. "Some did," answered Miss Cayenne, "and some merely remained stationary."—Washington Star.

# Better Yet.

We see Pipes, the plumber, sitting in deep meditation, a contented smile hovering upon his face. "Ah!" we venture gayly, "building air castles?" "Better'n that," he tells us. "Plumbing them."—Judge.

# Looking Forward.

Mirandy—Yo' am de laziest human bein' I ebenn set eyes on! Pete—Ah, quit 'yo' flatterin', honey; I'se lib'le teh git de big head an' nebbeh be any use.—Puck.

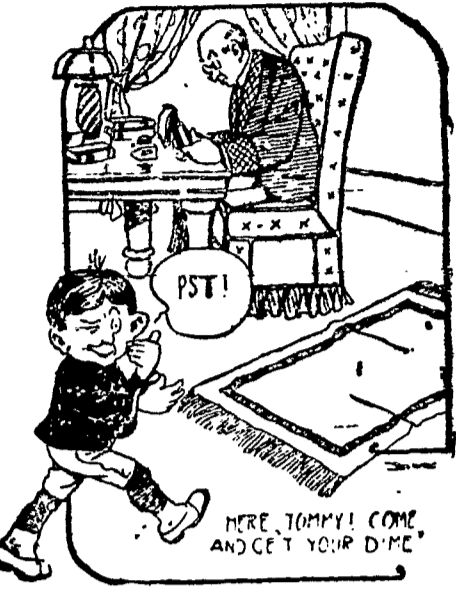
# The Berlin Nueste Nachrichten.

The Berlin Nueste Nachrichten announced the existence of a great cornered beef mine in the Yellowstone Park, the deposits having been caused by the gulping of great droves of cattle during the triocene period; the natural salts of the territory contributing to its preservation.

# A Young Financier.

The old gentleman had a calendar pad on his library table, and he also has a treacherous memory. If there is anything to be done on a certain day he jots it down on the pad, and if his wife has anything to do she jots it down on the pad. He always consults the calendar the first thing on reaching home to see if he has promised to make a call or go to the club or theatre that evening, for it is annoying to be reminded of such an engagement after he has got his slippers on.

It is also necessary to explain, as a preliminary, that he has established a



system of allowances and payments to his children for doing certain things and that he has been known to borrow a dime or a quarter from one of them occasionally for car fare in order to avoid letting a conductor load him up with nickels.

One evening he found this entry on his calendar pad: "Tommy, 10 cents."

"Here, Tommy!" he called, "come and get your dime."

The next evening he found on his pad, among other entries: "Tommy, 25 cents," and he paid it.

A little later his wife remarked casually, "Tommy's getting to be the capitalist of the family. His bank is almost full."

A suspicion crept into the mind of the forgetful man, and he hastily repaired to the library.

"I've got to devise some new memory scheme," he said sadly when he finally emerged. "This one is altogether too costly."

Reference to the turned over slips on the pad showed that he had paid Tommy from a nickel to a quarter every day for over two weeks.

# He Kept His Word For Once.

This story is related of an old time hotel keeper in Maine, who was a great character in his day and who ran his place to suit himself. On one occasion a traveling man, who was known among the boys as one who frequently made resolutions to retire early, and got out early in the morning, but who as frequently broke them, he generally being the last in bed and the last to leave the breakfast table, registered one day at this particular house, and before retiring for the night inquired of the proprietor the time the first stage left in the morning.

"The first stage leaves at 5 a. m.; the second one at noon," answered the landlord.

"I want to catch that first stage," replied the traveler, "that's none too early for me. I want breakfast at 4.30."

"All right," replied the proprietor, "everything will be ready."

Next morning the hotel keeper rose early and prepared breakfast for the early going guest, and when it was ready called to him, "Get up, breakfast is ready and horses are being harnessed for the stage."

"What's the weather?" inquired the guest.

"Snowing like —, and cold as the d duce," replied the proprietor.

"Oh, by George I'm not going this morning, I'll wait until noon."

"Dod better your melt! I've cooked your breakfast, and your going this morning."

"Hold on," cried the guest, "I'm going to stay a week with you and occupy your best room."

"Not by a — sight, you made arrangement to go this morning, and dod better you're going. I'll learn you — sports to keep your word when you come to this house, if I have to drive you out at the end of a shot gun."

The traveler went in the first stage that morning.

# John Allen's Tales.

"Private" John Allen, a former and well-known congressman from Mississippi, once told a good story on himself which a friend in Washington related the other day.

One afternoon as Mr. Allen was returning to his home from his campaign in the district, he met an old colored man in the road whom he had known since a very small boy.

"How are you getting along, Mose?" inquired Mr. Allen, as he approached the old fellow.

Raising his hat from his hoary head the old negro said, "Oh, I'se alright. How's you, Mars John? What's you doin'?"

"I am running for office, so that I can represent these people in congress," replied Mr. Allen.

"Mars John, I hope you'll git the office, yo' father and grandfather had."

"What do you mean, Uncle Mose? My father or grandfather never had any office."

"Yes, he did, Mars John. Yes, he did."

"Why, what office did they hold?"

"What office? Why, jus' the same as you, Mars John—candidate, always a candidate."—Washington Post.

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