

PHILIPPINE FRIARS

Some Inside Facts Regarding a Most Perplexing Problem.

WHY THE NATIVES HATE THEM

Purchase of Lands Held by Roman Catholic Orders and Departure of Friars from Island Will Prove Beneficial.

THE report that Pius X. has decided the property of the friars in the Philippines belongs neither to the vatican nor to the church at large, but to the Philippine church alone, has caused excitement far and wide.

The idea, it seems, is that whatever money the United States shall pay in the purchase of the property of the friars shall remain as a permanent fund for the support of the Catholic church in the islands; for the maintenance of its churches, schools and charitable works. As the sum is estimated at from \$8,000,000 to \$10,000,000, it is no wonder the subject is a matter of wide interest.

As a class the Philippine friars are men that have been trained from boyhood up in the seclusion of the church seminary; not men that have sought monastic life in mature years, after an experience of the outside world, as is the case with many members of the Jesuit order. The Philippine islands have held a unique position in that the administration of the church has been wholly in the hands of monastic orders, and that what is called the secular priesthood has had only small, subordinate positions.

The friars have been at work in the

agreeable, they were usually retired sooner or later.

In the meantime the friars accumulated great wealth. The Spanish government had bestowed large tracts of sparsely settled land upon the church with the idea that the lands would be cultivated and the country improved. And that the friars, or their parishioners, improved these lands, is undeniable; the revenues therefrom have climbed to high figures; the friars have been able to build great cathedrals, construct monasteries and convents almost palatial.

By various other means much other real estate than that granted by the government was added to their possessions, and sometimes half of a province would become church property. At the close of our war with Spain, in the immediate vicinity of Manila the Dominicans held 140,000 acres. Within the walled city in Cavite and in Paco, the Dominicans, Augustinians, Franciscans, Recoletanos, Sisters of St. Vincent de Paul and Jesuits, all had large churches, convents, schools and other property; the finest buildings in the islands were the church buildings. In 1902 the valuation of the real estate of the friars in Manila alone was 5,901,978 Mexican dollars. In addition to their "parish" property—convent, rectory, cemetery, glebe and farm lands the orders have owned sugar estates, blocks of real estate, shares in business companies, and have themselves entered into business enterprises. For awhile they had the monopoly of the important rice trade.

At various periods the people rebelled against their power. In 1622 the island of Bohol made insurrection, and again in 1744; in 1872, in Cavite, there was an uprising; and in 1896 the Tagalog provinces evinced their dissatisfaction with the priestly power. The object was the expulsion of the friars and the confiscation of their property. From time to time secret societies were formed and much agitation was kept up against ec-

Mid-Season Fashion Gossip

THE authorities who rule the world of fashion seem to be allowed no rest, for directly a mode reaches perfection the populace, or rather the shopkeepers who sell at popular prices, begin to copy, and down comes a charming model to the level of the public at large. And then the originator of this particular mode evolves another.

There are certain fashions and certain fabrics which never really get common. I do not think the very wide Marie Antoinette basins will, simply because so very few people can make them, and no matter how they are treated they must be more or less costly.

But whether they become ordinary or not, nearly all the waistbands of the moment have much to be said in their favor—they are neat, tidy, comfortable and becoming. Sashes, too, arranged with a bone in the front and at the back, with knotted ends, usually finished with a silk fringe, are a pretty finish to an evening frock.

The young girl on her own allowance can do wonderful things now that the mode of the fichu is in predominance. The fichu covers a multitude of sins, including the defects of the amateur bodice maker.

Some pretty Indian muslin makes an ideal fichu. And what a pretty finish this is to a velvet frock! There are, by the way, some lovely colors in this inexpensive fabric, including the new shades of claret and tomato reds, which are worthy of note. A velvet frock with a fichu of Indian muslin or shaded chiffon is admirably adapted for country house parties and various quiet entertainments.

Hairdressing at the moment admits of a variety of styles, some of which are

twisted through the tresses, but it is not a fashion I like for the woman past her first youth.

The Parisian is wearing all sorts of fancy tortoise-shell pins, which in themselves are often things of great beauty. Flowers are worn sometimes, but not sufficiently to say that it is a fashion. Some types look extremely well with a single rose in the hair.

Jewels, of course, are always in vogue. The low coiffure with a wreath or chains therein is charming, provided it suits the individual wearer. But the newest mode in Paris, which is extremely becoming to some women, shows the hair arranged loosely and brushed back at the sides from the face, the dressing being continued from the top of the head almost to the neck.



A DEMI-TOILETTE.

Trimmed with Chiffon Roses and Double Flounces, Lace Vest, Velvet Waistband and Bow.

We women are becoming very sensible where the coiffure is concerned, and we realize that, like the wearing of a full or plain skirt, it is a matter which must be regulated by the individuality of the wearer.

The "highwayman" hat is charming with its gold and silver braiddings, its cockades, and hundred and one variations; but how soon we shall tire of it when we see it produced with tawdry trimmings! Gold or silver is ideal for garnitures, but it must be of the best, and best only.

Furs as trimmings are charming. The best skating frocks show trimmings of sable, mink and even ermine; the latter especially is very costly. The cream and white cloths and corduroy velvets now in vogue are vastly improved by an edging of mink or sable, though martentail is a good substitute. It is in skating frocks that we shall see the most perfect specimens of the short skirt; it is at its best cut with a somewhat full frill round the feet, which assists in giving that graceful swing that makes skating such a pretty pastime.



A DARK BLUE COSTUME OF SERGE WITH A BOLERO COAT AND MODISH PLAITED SKIRT.

really charming. It is impossible to lay down any hard and fast rules as to how the hair should be dressed, or what should be worn in it. A young Greuze-like face looks charming with ribbons

Party Frocks for Little Ones

IT IS easy to put a good deal of money into a party frock for a little tot without overstepping the bounds of good taste, but that is only because hand work is expensive, and the daintiest of the sheer little frocks are exquisitely made by hand. Rich or pretentious trimming is altogether out of place, but drawn work, fagoting, tucking, inset fine lace, delicate hand embroidery, etc., are altogether appropriate and lovely upon the dress of finest nainsook, lawn, mull or organdie.

If a mother puts this work upon her small girl's party dress, as a labor of love, the dress does not cost much in money; but if an expensive needlewoman or outfitter of children makes the dress, its price will run up to a surprising figure.

Fortunately, so much hand work is not essential to a pretty frock. A very fine, sheer material is demanded if the little garment is to be successful. This must be made very neatly, and whatever work there is on it must be fine.

Better a very slight amount of hand work than quantities of machine applied trimming. The keynote of the little child's frock should be daintiness, and a few tucks neatly run in by hand, a little fine lace and insertion applied by hand, a touch of fagoting, hemstitching or smocking, will give a fine nainsook, batiste or mull an air of charming delicacy and childlike simplicity.

Some of the soft, sheer silks, such as China and India, silk mousseline and crepe de chine, are made up into party frocks for children, but are more appropriate for girls older than those we are considering here. The fine woollens, too—albatross, nun's veiling, cashmere, etc.—are used in white or light colors for children's dressy frocks, and have the advantage of warmth; but, when all is said, the ideal little party frock is of sheerest

white lingerie stuff made by hand and trimmed with narrow valenciennes—the real valenciennes, if that is within the possibilities.

All white is possibly preferred by the fastidious, yet a sheer white frock worn over a pink china silk slip and with pink sash, hair ribbons, shoes and stockings, is very charming.



The long waist is still favored for the party frocks, though it has lost its vogue for less dressy garments. The Mother Hubbard and shorter waisted frocks are worn, too, but there is something about the long waisted frock, with its crisp outstanding diminutive skirt, that quite suggests festivity and is distinctly piquant.

Two founces ordinarily form the skirt, and the long waist is tucked or plaited in some way by hand, the fine tucks often forming a little yoke cut slightly square, round or pointed and finished with lace. Then, again, the skirt is in one founce, inset with many rows of narrow lace and edged with lace.

WEARS MEN'S CLOTHES.

Mrs. Anna McCoy, an Illinois Woman Who Runs a Farm and Is a Carpenter.

The only woman in Illinois, says a Virginia, Ill., correspondent of the Inter Ocean, who belongs to the Dr. Mary Walker school of fashion and wears men's clothes is Mrs. Anna McCoy, who lives near Virginia. All the year around, in the harvest field, at the carpenter's bench, while milking the cows, caring for the horses, or clearing the timber from the land she tends, Mrs. McCoy wears a hickory shirt and a pair of rough pantaloons, and she does it unblushingly, too.

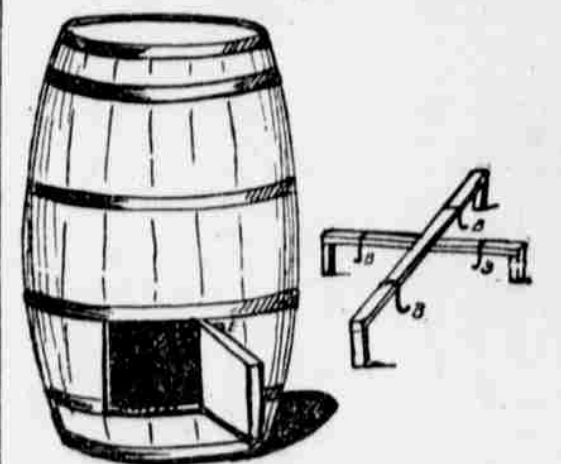
This young woman, who is just 32 years old, is a farmer, and is known as the best stock raiser in this section of the state. She is a carpenter, and built her own home. She is a wood chopper who can swing a ten-pound ax from morning until night, and she can plow a furrow as straight as any man in the state. Before she went to Kansas City, Mo., where she met and married Charles McCoy, from whom she later secured a divorce, this young woman was Miss Ann Bohrer. She was born at Decatur, Ill., of German parents. There was no boy in the Bohrer family, and the girl went to work in the fields. Under the hard work she grew to be a powerful young woman, who, at the age of 20, could throw a 14-inch plow around with one hand. She worked on a farm until she went to Kansas City. When she again returned to Illinois she leased a tract of timber land near here, bought an ax and an adz, and went to work. She won the reputation of being able to cut more cords of wood in a week than any man in the neighborhood. This didn't satisfy her. She next began planning to build a home for herself and her parents. She went into the woods, cut down the trees, hewed the timbers for the building, hauled them to the site selected for the house, and then, without a bit of help, erected the building she had planned. She even made the doors and the windows in the building, and they are as good as any carpenter could make. Mrs. McCoy also shingled the house and plastered it. The work on the farm she personally looks after, and she raises as good crops as anyone in the county.

The work of this young woman has not been confined to the fields. She is a splendid seamstress, and is a good cook. Last summer she volunteered to act as cook at a hotel in Virginia during the illness of the chef. While she was serving as cook a telephone company advertised for a supply of telephone poles. Mrs. McCoy resigned her position as cook and returned to her farm, where she cut the poles and hauled them to town.

BARREL SMOKEHOUSE.

Where But Small Quantities of Meat Have to Be Taken Care Of It Works Quite Well.

Where one has but a little meat to smoke a barrel can often be used for this purpose. A correspondent sends us the following plan which he vouches for as perfectly satisfactory. A sugar barrel, or other barrel of large size, is preferable. With a key hole saw cut a door near the bottom through two or three



BARREL SMOKEHOUSE.

staves. After sawing the door, nail a strip across the staves to hold them together. The hinges (E) are old pieces of leather tacked fast, and may be put either at the side as shown, or the door hung from the top. Make a cross to hang over the barrel and from the hooks (B) suspend the meat. When the meat is in place, throw a blanket over the cross to confine the smoke and light the fire, which should be placed in a pan. Great care must be taken with the fire so as not to burn up the meat or the barrel.—Orange Judd Farmer.

Clover Hay for Poultry.

There is no doubt or question but that clover hay is one of the best of coarse foods for the fowls. In every 500 pounds of clover there are about 15 pounds of lime, and this shows in one way at least, why it is good for the laying hen. The second or seed-bearing crop, when well cured, is the one to put by for the use of the poultry. It can be thrown to them as you throw it to other stock, but for poultry this is a waste. A cutting box that will cut it into half inch bits should be provided. These bits should be scalded and slightly salted before being fed; or better yet, should be mixed in with a mash of some kind. The following is a good formula: Two quarts of clover; two quarts of bran; two of corn meal. Pour scalding water over, and let stand a few hours before feeding.—Farmers' Voice.



THE OLD CATHEDRAL AT CAVITE. A Characteristic Specimen of the Ecclesiastical Architecture of the Philippines.

Philippines for almost four centuries; the Augustinians came to the archipelago in 1589; the Franciscans in 1577; the Dominicans in 1587, and the Recolets in 1606. When the various orders took up the Catholic work in the islands, the work that has grown to such great dimensions, the country was portioned out to them individually and each followed the task assigned. The friars did not settle in communities of their own, but were scattered widely, the priest, ordained to live apart from his fellows, cheerfully accepting hardship and isolation with the native.

From the first the native of the Philippines took kindly to the Catholic mis-

ciastical control. As one writer has so well put it, at the root of all things political in the islands has lain that most delicate of all matters, a religious question. The feeling has grown and grown and to-day, whether unjustly or not, there is a considerable demand amongst the natives for the expulsion of the friars.

The constitution of the Philippine Republic, adopted January, 1899, confiscated their lands; and the revolutionists not only drove out many monks, but imprisoned and put to death others. Some sought safety in flight, and their number decreased from the 1,124 who were in the islands in 1896 to only the 472 of 1900. But the treaty of Paris, which defined our relations with Filipino affairs allowed the expelled monks to return and provided protection for the property of the religious orders.

Since our assumption of authority petitions find their way to newly-arrived American dignitaries, military and ecclesiastical, asking that the signers, loyal Roman Catholics, no longer be required to submit to the administrations of the distasteful friars, but that the secular clergy serve in their stead. Such requests, as can readily be understood have proved difficult matters to settle at all satisfactorily, and the question of what to do with the friars has been one of the very gravest that has confronted us since we took to expansion. Latest reports say, however, that the friars themselves now wish to leave the Philippines, would go as a body into voluntary exile from the land where their kind have labored for so long.

There are many evidences that the friars not only took but also bestowed in their centuries of work in the Philippines. They proved of greatest aid in protecting their people from invading Moor and from Chinese pirate. All the Filipino received in the way of education and religious instruction was through the friar; and however narrow that may have been, he gave the savage whatever of enlightenment he attained to. In 1901 the parish registers showed 6,599,998 church members out of a population estimated at from 9,000,000 to 12,000,000. As missionary, teacher, confessor, physician, the friar has played a very important part in the life of a Filipino community; and if he has arrogated to himself much power, he has also borne the white man's burden of the tropics.



POPE PIUS X.

sionary, and the Spanish conquest of the Philippines was due to the religious orders; to the missionary rather than to Spanish arms. In the beginning, the labor was altogether in the line of missionary endeavor, but gradually the friar began to have put on his back civil burdens, and gradually he took unto himself such burdens. The indolent Spanish officials found it easier to rule through these men that spoke the dialect of the native, knew him and his mode of life so much better than did they themselves. In the course of time, especially in the provinces, the friars came into absolute control. Finally their power reached such a height that if decrees were made in Spain not agreeable to them they would either have the decrees repealed or else ignore them; if officials were sent out that proved dis-