

flash in and out from under the gauzes of their piña skirts as they trip upon the polished floors.

Taking advantage of the hurrah, Phil gives me a pinch. Together we take our brides and sneak down the stairs, for we have secured two pretty little villas out in Ermita—where the sea breezes blow amid the palms and bamboos—for honeymoon retirement.

Two carriages await us, a little apart from the throng of vehicles.

As Phil holds the door open and Maud gathers the laces of her wedding robe about fairy ankles to step into one, and I am assisting Mazie into the other, Sergeant Malony, gazing on us, says to his squad, who are still ready with champagne bottles: "Drink the brides' health agin, lads. Tare 'an ages, I've a conundrum for yase—Why are these beautious brides loike these same blessed Dewey Islands?"

"Because they'll be almighty ticklish critters to handle," grins his Yankee Corporal.

At this Mazie gives a little giggle.

"Out upon ye, for a non-expansive Harvard Professor—Divil take ye, yer making the bride blush. Ther raison these darlints are loike these same blessed Dewey Islands is, bedad, because the German wanted 'em and couldn't get 'em! Drink!"

Catching this precious oration, the great man of the war, who is just stepping into his carriage, bursts out laughing.

But what do I care for politics, conquest and glory—I who have love before me! I step into my carriage where a little fluttering beauty gathers in her gauzes to make room for Señor Jack Curzon.

FINIS.

APPENDIX.

ON THE WONDERFUL POWER OF SCENT IN SOME OF THE TAGAL TRIBES.

THE acuteness of this sense of smell in certain of the Tagal tribes has been noted by Bowring, Foreman and all other travelers who have visited the interior of the Philippines. Bowring states that certain of the Tagals can discover, not only their masters and their mistresses as dogs do, but even carry their sense so far as to determine the affections of other people to them.

This sense, though probably more developed in certain tribes of the Island of Luzon than in any others, is also noticeable in other savage races; Humboldt stating that Peruvian Indians are able to distinguish by their noses, in the middle of the night, whether an approaching stranger is a European, American-Indian or Negro.

The peculiar acuteness of this sense in some of the mountain tribes of Tagals is so great that it is said the appearance of the nose itself is somewhat different to that usual in the human race, the nostrils having such power of dilation and expansion that in action they make long-drawn lines upon the cheeks reaching to the eyes.

A well known London physician who has spent many years in the Island of Luzon, says of this in the *New York Sun* Oct. 16, 1898:

"So keen is the sense of smell among the Filipinos that they say they can tell to whom any article belongs by merely smelling of it. There is a peculiar manner of kissing in vogue among many of these tribes. Instead of touching lips they press the nose against the cheek of the person they wish to caress and draw a long, deep breath."—ED.

This delicacy of scent can also be cultivated in the Caucasian race.

"A boy, James Mitchell, was born blind, deaf and dumb, and chiefly depended on smell for his connection with the outer world. He readily observed the presence

of a stranger in the room and formed his opinions of persons by their characteristic smells."—ENCYCLOPEDIA BRITANNICA.

THE SOCIETY OF UNITED FILIPINOS,

Known under its native name as the *Katipunan* was organized seven or eight years before the outbreak of the rebellion against the Spanish, which began in the Philippines in 1896. It was originally formed with the intention of resisting the Spanish tax exactions and oppressive local laws, and the intense influence of the *Fraile** or bands of friars and religious communities over every function of domestic life in the Philippines by political agitation.

From this it drifted into a society of immense power which included among its members the richest and most educated of the Mestizos; also a number of native priests, when it commenced its aggressive operations against the Spanish Government, and the rebellion of 1896 was inaugurated, which for sixteen months devastated the Island of Luzon with a war which for ferocious cruelties on the part of the Spaniards and fearful retaliations on the part of the Filipinos, and unutterable miseries brought upon the inhabitants of the island, combatant and non-combatant, has scarcely been equaled by any wars except by those waged by Spain in the Netherlands in the times of Alva and Alexander Farnese, and the more modern campaigns in Cuba under Valmaceda and Weyler.

Among its members were the richest and most educated of the Mestizos, the two Roxas, Pedro and Fernando, Luna the artist, Atachio, Aguinaldo, etc., also the physician, Dr. José Rizal, who was one of the professors at the Manila University, and who not only arranged the constitution of the *Katipunan*, but also the mystic rites of that society which, in their weird and occult blood-brotherhood, appealed to the savage and superstitious nature of the Malays and Tagals of the islands. Rizal was a Spanish Mestizo, a man of high education. He spoke a number of languages, and wrote a number of

*As to the influence of the *Fraile* upon the social life of the Philippines, see article in Singapore *Free-Press*.—ED.

valuable books which were chiefly political and caused his exile at one time from the islands.

The "blood-brotherhood" mark of the *Katipunan* was made generally on the left forearm, though sometimes on the left knee, by a curious knife covered with the symbols of the Society, a good many of which were taken from Masonic emblems.

The intention of the *Katipunan* was to inaugurate its rebellion by the assassination of General Blanco on September 15th, 1896, and on the day of his burial to attack the funeral procession and make itself master of the old Citadel of Santiago and the walled town of Manila with its batteries, arsenals and barracks. But this plot being discovered, some say by the wife of Pedro Roxas, who was a devotee and revealed it at confessional to her religious director who in turn made it known to the Captain General (or the more common report), by the sister of one of the printers of the documents of the Society, making it known under the confessional to *Padre Gil*, the *Cura* of the Tondo, one of the suburbs of Manila, and he in turn disclosing it to the Spanish authorities.

Forewarned, the Spanish Captain-General arrested the chief leaders in the Society during the month of August; among them the two Roxas, though one of them, Pedro, by bribing of the Spanish officer in charge of him made his escape. Rizal also fled to Spain, though he was captured and brought back to Manila and executed in the presence of a large concourse of people, many of them ladies and children, on the Luneta, December 30th, 1896.

By these arrests, the original plan of the rebellion was modified so that the insurgents made their opening attack on Manila on August 30th, and from that time until Aguinaldo's purchase by the Spanish authorities during December, 1897, made unceasing war upon the Spaniards, devastating the island. They were utterly crushed, and had not Dewey's squadron annihilated the Spanish fleet on May 1st, 1898, would never have raised arms against Spain.—ED.

* * * * *

THE KATIPUNAN MARKS ON THE BODY,

And Spain's terror of, hatred and ferocity to, this society are noted in the following extracts taken from a

letter from Manila to the *New York Sun* of October 22d, 1898:

"If you want to go straight to Spanish hell, you join the *Katipunán* * * * * To be suspected of being 'Katipunán' is sufficient ground for life imprisonment in the Philippines.

"Several of them frankly admitted to Capt. Moffett that they were members. They even showed him the marks which proved their initiation. All who join the *Katipunán* sign the roll in their own blood. The third finger of the left hand is pricked at the tip until the blood runs and with that blood they sign. Then as a sure sign of membership a vein is opened in the left forearm in such fashion that the wound will certainly leave a scar, or a wound is made in the left breast that will leave a round scar like a vaccination mark."

THE SUPREME COURT OF MANILA,

Generally called by the Spaniards the high *Audiencia*, is the only offset to the power of the Governor-General, but not a powerful one, as the Governor-General is ex-officio President of it, though he very seldom appears in his judicial rôle.

The court consists of a regent and five auditors or judges, besides two fiscals or solicitor-generals, one for civil, the other for criminal procedure, and as far as can be learned from its records, is equal in *tyrannical injustice, illogical conclusions, medieval methods of procedure, barring the torture chamber, to any court ever invented to give injustice to mankind, as will be seen from the following:*

"M. Malate says the weakest part of the administration of the Philippines is that of justice. One of the great grounds of complaint is the imprisonment of the accused during the collection of evidence. This sometimes keeps a party on trial before conviction many years, it being optional for the prison to accept or refuse bail in all cases before trial, and sometimes refused on very arbitrary grounds. Thus the accused is sometimes imprisoned until he dies, yet never tried."—DE MORGAN'S PHILIPPINES.

John Foreman in his book on the Philippine Islands, published in 1890, has the following:

"No man can have a greater calamity than a civil or criminal lawsuit in Manila. He is generally destroyed by notaries, procurators, solicitors, and is driven to despair and poverty. Often after a case is decided, to give these hangers-on of the law more work and plunder, the case is reopened on some technical ground and gone over again. A man once accused of homicide, and tried and acquitted in a local court, came up to Manila in order to insure himself from all further prosecution. He obtained from the supreme court an affirmation of the verdict, but this simple proceeding cost him so much that he had to mortgage all his property, and finally borrow money from his friends. Still, after returning to his province, a new judge wishing to make more money reopened the case a number of years after, and the persecuted one having used all his resources, was sentenced to prison for eight years.

"In one instance the descendants of a family who had owned and occupied land for a hundred years, its estate being claimed by the Augustines, dared to ask for a *titulio real*, or written title, and for this were all banished from Luzon."

In regard to imprisonment without trial—without even charges entered against prisoners, the following paragraph, taken from the Manila correspondence of the *New York Sun* of Oct. 23, 1898, may give some suggestion that the case of the DAUGHTERS OF CAPTAIN GORDON was not without parallel or precedent in the Philippines under Spanish judicial methods.—ED.

"It was when Captain Moffett began to investigate the roll of prisoners that he came across the iniquity of Spanish institutions. It stirs an angry feeling in the blood of an American and provokes a wish that after all Dewey's guns had been turned loose on the cruel Spaniards to know such things as went on in the make-believe courts of Manila. The Spaniards talk and boast of a proud old civilization. But a civilization which makes war on women and which sentences men to jail for life on mere suspicion, is no civilization. * * * * *"

First on the roll were the women, twenty-eight of them. Engracia Tanoy led the list, and bracketted with her were Maximiana Duran, Tomasa Palupo, Felipa Quique and Gregoria Tio. The record showed, and the commitments agreed with it, that they had been in the Bilibid prison since July 11, 1889, on the order of the Captain-General, without trial, for the offense of resisting the armed forces of Spain. Five little native women in chains and the giant great heart in the Governor's palace sends them to prison for life without trial.

Then there was Dorotea Arceaga, committed on Aug. 8, 1895, for "sacrilege" after a trial by court-martial. She was the teacher of a little school for native children. Dorotea was a devout Catholic and went to mass in the old red brick church in Malate where now Aguinaldo's men house themselves.

Dorotea was comely, and the priest to whom she confessed was a devil in a black robe. Dorotea had that instinctive regard for her own honor which not even the training she had had could remove, and her father confessor found a spirit he could not defile, a will he could not break. He went to the Captain-General and said Dorotea had stolen a chalice from his church. Thereupon the good-looking little school-teacher was charged with "insurrection" and "sacrilege," and a court-martial sent her to Bilibid to end her days. Two cases showed where the despicable Spaniard had tried to cover his tracks. The second gave the date of commitment of Doña Maxima Guerrera as July 11, 1890, but it specified no crime. The Captain-General was named as the committing magistrate, and there was no record of trial. Captain Moffett called for the original commitment papers, and there the story was revealed. She had been in Bilibid since 1890. In the summer of that year, when she was fifty-one years old, she had resisted the armed forces of Spain. She was a widow. Her husband had accumulated some property, and she was worth about \$40,000. Most of it was in land, there was valuable timber on the land, and one day when the Captain-General needed some money he sold the wood to a contractor of Manila. He didn't mention the transaction to Doña Maxima, and the first she knew of it was when the contractor's men appeared and began to cut down her trees. Then she fought. The soldiers came to enforce the Captain-Gen-

eral's order and see that the wood was cut, and Doña Maxima resisted them. She made no denial of that fact. She had been in prison eight years for it, but she would do it again. The soldiers brought her to Manila, and the Captain-General sent her to Bilibid. Then he sold land as well as wood, and was \$40,000 richer, with no one but Doña Maxima to make complaint—no one but a few natives, who did not count with the Captain-General.

Fulgencia Mason was sent to Bilibid on July 11 of that year also, for no recorded offense. The original commitment papers in her case showed that she, too, had been imprisoned in 1890, when she was accused of uttering forged telegraph stamps. There was no record of any trial, but the papers did show that she had been released in 1891 and had been at liberty for nearly a year, when she was rearrested on the old charge. She had been in the prison ever since without trial. * * * * When she had been in prison a year she found out that for \$900 the judge would liberate her. Her friends helped and with what she had she got together the \$900 bribed the judge and was let out of the prison. She had her freedom for nearly a year; then the judge went home to Spain, and a new scoundrel took his place. The outgoing judge had been in office some time and had robbed himself rich. He was satisfied with a comparatively small bribe, but the incoming thief was poor. It was a case of a brand-new Captain in a fat precinct. He wanted everything in sight. He heard of Fulgencia and demanded \$3,000 as the price of her continued liberty. He might as well have demanded \$3,000,000, it was as much within her reach. She couldn't pay and had been in Bilibid ever since.

EXTRACT FROM SINGAPORE FREE PRESS.
AUGUST 2d, 1888.

It is proper to assume that in both cases, Cuba and the Philippines, the main features of Spanish administration—call it maladministration if you will—were practically identical; and that, therefore, all the consequent grievances and disabilities that ensued, to the disadvantage of the two populations were similar in nature, and, perhaps, in intensity.

Had that been all, the mild and tractable Filipino population might never have showed intolerance of Spanish rule in the way in which their brothers in misfortune in Cuba have done. But within the Philippines there has existed for centuries a dominant power that has absolutely overridden the entire civil and military executive, and by influence over these has in effect held in the hollow of its hand the lives and fortunes of each individual Filipino beyond all hope of appeal for protection to the ordinary tribunals of the law. We refer, of course, to the great religious fraternities who sway to their arbitrary will every power of Church and State in the Philippines. Their members, in many instances, are grasping, unscrupulous and vicious. It has been related by those who know that the honor of wife or the virtue of daughter of the unlucky Filipino is held at the disposal of the Fraile, on demand. Resistance to such a demand means certain denouncement of the victim to the civil power as a "Freemason" or a "sympathizer with *insurrectos*." The civil official knows much better than to question any charge of this kind emanating from such a source, and the unlucky man vanishes, perhaps forever, from his family. What goes on in the Philippine prisons, without trial, in the way of torture, misery, thirst, starvation, mutilation and murder has been of late a common enough theme. These religious orders have, it is well known, been expelled from Spain: they have no existence in Cuba: but the unfortunate Spanish colony of the Philippines has been their happy hunting-ground for many generations.

It is against the intolerable centuries of oppression and extortion at the hands of these religious incorporations and their pliant tools of the civil power that the Filipinos have entered upon their struggle, now at last crowned with success, owing to the encouraging influence and aid of Admiral Dewey.

EXTRACT FROM INTERVIEW WITH MAJOR GENERAL MERRIT, COMMANDER OF THE UNITED STATES FORCES AT MANILA, AT PARIS MONDAY OCTOBER 3d, 1898.—*New York Herald*.

"In this connection it may be interesting to note that

among the complications prevailing in the religious world in the Philippines the Jesuits and their native priests are popular among the Filipinos, while on the other hand the monastic orders are bitterly hated. This is caused by their aggressions and oppressions. The monks own everything; they use the natives to cultivate their lands, and then turn them off after the land has been worked into good condition.

"The Filipinos allege that the monastic orders have also debauched their women, and I have been told some very horrible stories in this regard. I do not know anything of course, about this; I only tell you what are common reports in this respect. Every student of Blackstone knows very well what was considered in the olden times to be the feudal right of the lord over the female vassel who married on his estates. It may be surprising to many to learn that the Filipinos allege vehemently that the monastic Orders claim and exact this feudal right on the marriage of the young Philippine girls, but I must remind you that again that I am relating to you simply and solely common reports in the country.

"In any case I can assert without a shadow of doubt, what the *Herald's* readers have been previously told by its correspondents—that the people are very bitter towards the monks.

"On the other hand in striking contrast to this openly avowed hatred, one may turn to another phase of their religious predilections. They are really much attached to their own native priests. They are considered to be good Catholics, a term easily understood by those who are members of that Church.

"I mean they are good Catholics so far as their intelligence renders them capable of thinking and living."