RELIGION IN THE PHILIPPINES.

Interesting and Scholarly Description of Beliefs, Practices and Ceremonies by the Different Native Tribes.

By HYLAND C. KIRK.

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One thing likely to impress the visitor in Manila, especially during the early days of American occupation, was the religious enthusiasm of the great majority of the natives. An interesting illustration of this occurred on Sunday, Jan. 14, 1900, after my arrival there, known as the "Feast of Quiapo," the culmination of a church fiesta of nine days' duration peculiar to that district of the city. During this period the residents of Quiapo refrain from subjugating labor, attend church at intervals, and engage in various kinds of amusement.

These days of jubilee (Dias de Jubileo) or periods of plenary indulgence (Indulgencia Plenaria), are quite frequent in Manila, a Spanish guide-book for former years giving 67 such periods yearly, ranging from one day to a week or more in extent. "Indulgencia Plenaria" refer to the quondam practice of granting "the most plenary and complete indulgence, pardon and remission of all sins," in practice limited to certain periods and by certain conditions, to "the faithful who are truly penitent and have confessed." This privilege was first obtained by a Jesuit Padre, Alonso Sanchez, who went from Manila to Spain in 1586, and subsequently to Rome for that purpose, in May, 1859. He was "commissioned by the ecclesiastical and secular States and by order of the Governor to obtain from the King the measures which good Government and the prosperity of the islands demanded."

SPAIN SOLD INDULGENCES ON SPECULATION.

The Pope granted to Sanchez and his assigns the right to use under the authority of the King of Spain a stamp or die of any suitable form, with one or more images such as the holder might select, to contain also the figure of Christ, the Very Holy Virgin, or St. Peter, or Paul. On the reverse side a bust portrait of His Holiness was to be engraved, with the following indulgences attached thereto: "To him who should convey the word of God to the infidels, or give them notice of the holy mysteries—each time 300 years indulgence. To him who, by industry, converted any one of these, or brought him to the bosom of the Church—full indulgence for all sins."

This Bull was dated at Rome July 28, 1591. Various minor indulgences were conceded at that time and subsequently for services to be rendered to the Pontificate, for Pater Nosters, Ave Marias, using beads, medals, crosses, pictures, blessed images, etc., "with which one could gain nine plenary indulgences every day, or rescue nine souls from purgatory." Jagor, who visited the islands in 1860, says: "The Spanish throne enjoys the right of conferring different indulgences, even for serious crimes, in the name of the Holy See. This right, which, so to speak, it acquired wholesale, it sells by retail to its customers (it formerly disposed of it to the priests) in the estanco, and together with its other monopolies, such as tobacco, brandy, lottery tickets, stamped paper, etc., all through the agency of the priests; without the assistance of whom very little business would be done. The receipts from the sale of these indulgences have always been very fluctuating. In 1819 they amounted to $15,930; in 1839 to $36,390, and in 1860 they were estimated at $58,954. In the year 1844-45 they rose to $292,415. The cause of this large increase was that indulgences were then rendered compulsory; so many being allotted to each family, with the assistance and under the superintendence of the priests and tax-collectors, who received a commission of five to eight per cent. on the gross amount collected."

FIESTA POSTPONED FOR CAUSE.

In ordinary times the "Feast of Quiapo" would have begun in December, so that the most imposing part, the final fete and grand procession, would have taken place on New Year's Eve. Rumors of uprisings in Manila were plentiful during 1899, some of which, as it now appears from the captured correspondence of Sandico, Luna, and others, had a basis in fact, and one of these fixed the time for a general massacre of Americans during the "Feast of Quiapo." At least, the mutterings of insurrection which came to the ears of the authorities were of such a threatening character that it was deemed best to avoid the confusion likely to occur on the streets during the passing of the procession through the large crowds incident to the holiday season; and accordingly, with the consent of all parties, the "Feast of Quiapo" was postponed.

GAUDY, NOISY, AND DEVOUT.

This deviation from the course pursued for several centuries did not seem to lessen the ardor of the worshipers in any degree. The "Iglesia de Quiapo," one of the oldest churches in the city, beginning with mass at an early hour, was filled with devout celebrants till the procession was formed in the evening; the great bells clanging a resonant prelude to each separate service. A number of priests, both native and Spanish, were engaged in the various rites. The soothing, solemn tones of the organ were interspersed at times with some lively American airs, and though there were venders of all sorts of wares about the entrance, and crowds were constantly coming and going, the worshipers were very reverential. All classes and conditions, with varying styles of dress and shades of complexion, were commingled. Citizens in dress suits were side by side with cocheros in sinamay, and elegantly dressed mestizas and Spanish ladies bowed their heads coincidently with low-caste native women.

As evening came on the supporting floats bearing the sacred images were brought forth, and the procession formed in front of the main church entrance on Plaza de Quiapo. For the most part these floats were heavy, and it was with difficulty that the bearers managed to work their way through the struggling crowd. The burden bearers having formed, column halted, and a thousand or more people scattered over the broad Plaza reverently knelt and bowed their heads in prayer. Women and children crowded around the image-bearers, touching the catafalques and figures now and then, as if they could bestow some wonderful power.

The mere onlooker might smile at the spectacle and ask himself—Is religion a form, a ceremony? Is its saving power a conformity to certain rites, "in which," to use the words of a Catholic author, "the assertions of ignorant enthusiasts are received for the sake of a certain agreeable excitement which they cause, and their maxims embraced and defended with sudden and irrational ardor—a state of mind which sees miracle and special providence everywhere, and, ignorant as it is of nature, and careless of the beauty and of the structure of the outer world, is quick to evolve the laws of a supernatural world out of scraps of tradition and misunderstood sayings of prophets?" He might go further and question all the tenets that underlie such observances, and yet he could not well deny the sincerity of the kneeling throng before him.

Here on this spot, the site of a former native village, centuries ago pagan worship was conducted by women instead of priests. Baylanes, priestesses, killed the victims and interpreted the omens. Sometimes these were human sacrifices, and the baylanes with true sybelline fervor were accustomed to work themselves into a state of unnatural excitement wherein they foamed at the mouth, uttered the cries of animals and indulged in wild gesticulations, the rites ending at times in woeful orgies. Surely this is an advance.

THE FIESTA PROCESSION.

A venerable native led, carrying a silken banner. Three natives followed, each bearing a candlestick ornamented with gems, the central one surmounted by a jeweled cross. Then came an imposing float of polished metal, on which were seated the "Madonna and Child," illuminated by two rows of brightly-burning tapers. Two long files followed, one composed of native women and the other of children, each bearing a lighted taper. A string band succeeded this display, which produced the "Filipino Quickstep," the "Marseillaise," "Marching Through Georgia," and other compositions. Prominent citizens of Quiapo, in black, full-dress suits, came next, and preceded an imposing metal creation of the ark, on which reclined the image of a Galilean shepherd as if asleep. His crook was in his hand, rushes waved about his head and numerous tapers burned around the borders of the float. Then came two more files of women of perhaps a hundred each, all dressed in black, keeping step with the music and carrying long wax candles.

A TYPE OF CHURCH BUILDING.

The Philippine towns usually have a church for their most prominent building.

There were some American spectators along the walk of Calle San Pedro, through which the procession passed, and one of them remarked that several friars had officiated in the services, not by the wishes of the people, as he understood, but because they were upheld by American authority. This seemed to be a novel function for the Government to engage in, and events since that time seem to show that the speaker was not mistaken. Since that time the position of the Filipino people, by demonstrations all over the islands, by petitions to the authorities and in other ways, as positively and unalterably opposed to the friars, has been very clearly defined, and the friars have made retaliatory accusations against the people. The unbiased observer watching the passage of that procession would probably be impressed with their love for fantastic display, but would hardly suppose them to be insincere.

ACCUSED THE FRIARS.

However, Dr. Manuel Xerez y Burgos, a native Filipino, in his testimony before the Philippine Commission, said: "I consider that the Filipino people are thoroughly fanatical, but not thoroughly religious. They are fanatical because they believe, not in the part of a religion which is practical, but in the part which is fantastic. They believe not so much in the practical part of religion as in the things which are unbelievable; and this is due to the fact that the friars in teaching this religion taught the things which are most apt to make him fanatical, because it would be more lucrative for themselves. The civilized class of Filipinos—not the higher, but the lower class of civilized Filipinos—have a very superficial knowledge of religion, and although they practice the form of the Catholic religion they still preserve a great many of their beliefs and customs which they have retained from their former religion. In my opinion religion in the Philippines is of great importance in some matters; but the people of the lower class have some very strong beliefs left from their old religion, and as they have this feeling toward their ancient religion the Catholic religion is not very deep-seated, and is not well understood either. In the middle class, and in the most elevated classes of society in the Philippines, religion is a secondary matter—it is more a matter of form than anything else."

Similar statements have emanated from other intelligent Filipinos who are devout Catholics; and an American officer once told me that he witnessed some heathen rites performed in one of the southern islands by Christianized natives.

PRAY TO THEIR ANCESTORS.

Sir John Boring says: "Many of the padres complain that, notwithstanding all the religious instruction given, the taint of idolatry still exists among the converted Indians. There is a sort of worship of ancestors which is seen in many forms. They attach to the word nono (forefather) the same spiritual meaning which the Chinese give to Kwei. These nonos are often addressed in prayer, in order to bring down blessings or to avert calamities. If an Indian gather a flower or fruit, he silently asks leave of the nono. Certain spots, woods and rivers, he never passes without an invocation to these departed genii. Pardon is asked for shortcomings or actions of doubtful character. There is a disease called pamoao, which is attributed to the influence of the nonos, to whom petitions and sacrifices are offered to obtain relief. These idolatries, says one of the friars, are so deeply rooted and so widely spread as to demand the utmost vigilance for their extirpation."

Sawyer, in his recent work, says: "A friar of the order of Recollets who had held a benefice in Bohol, assured me that they have a secret heathen organization, although every member is a professing Christian, taking the Sacrament on the great feasts of the Church. They hold a secret triennial meeting of their adherents, who come over from other islands to be present. The meeting is held in some lonely valley, or on some desert island, where their vessels can lie concealed, always far from any church or priest. All the Recollet could tell me about the ceremonies was that the sacrifice of pigs formed an important part of it."

AMUSING SUPERSTITIONS.

The blending of their old and new faith is suggested, too, in some of their current superstitions, such as the following:

"Some amulets lose their virtue if the person wearing them receives the benediction given by the priest after mass is over; to avoid this, it is convenient to leave the church after the formula; 'ite missa est' has been spoken."

"Should it be your desire to make yourself invisible, place in your pocket the egg of a crane laid on Holy Thursday and taken at midnight of Good Friday."

"Never kill a cockroach or any insect you may find in the receptacles for holy water placed under the images of saints, because these little animals are God's playthings."

"If you desire to see an evil spirit, repeat the articles of the Faith and when you come to the words: 'resurrection of the flesh, bow your head until nearly touching the ground and you will notice the evil spirits wriggling there."

"Whenever you lose an article, pray to Saint Anthony of Padua, and you will find it."

"If you wish to become invisible to those in pursuit of you, carry a small piece of wood from the cross on which Christ died."

"Do not pare your nails on Friday, for on that day the devil pares his."

"Any image working miracles must not be retouched; if this is done, it will lose its power and misfortune will surely befall the person retouching it."

"If a strong wind blows on Saint Lawrence's Day, the saint is awake; but should there be no wind, he is asleep, and can work no miracles."

"For finding a thief, write the names of the suspects on slips of paper; throw the slips in a pot of boiling water, light a blessed candle, and say a few times the articles of faith. Then examine the slips, from which the names will all have disappeared except that of the thief."

"When you throw your ashes away, say: 'Jesus, Maria and Joseph! Give room, friends!' Then none will fall upon an evil spirit."

"At the door of every fishtrap you make, you ought to place a piece of rope from a bell rung on Holy Thursday, or small pieces of palm leaves or bamboos over which the procession of Good Friday has passed; this will always insure you great catches."

"Never miss Good Friday for going hunting, for on that day deer are very tame and easily snared."

"On Holy Friday seek for herbs to make a love philter."

"A good remedy against lightning is to tie up the head with palm leaves blessed on Palm Sunday."

THE PROCESSION AGAIN.

Returning to our procession, next in order came a life-size figure of Christ with a dark brown or black skin, supporting and stumbling under the apparent weight of a heavy cross upon his shoulders. The weight of the whole float was sufficiently real, for it required a hundred husky hombres to bear it in the cortege and many of them imitated the image in their gait. Chants floated on the air as it passed, hats were doffed, heads bowed, and many rushed forward and kissed the fringes of the float.

The color of the passing figure aroused comment among some of the spectators, though it is not an unusual hue in the Philippines or Catholic countries of the East; and even at Rome there are many such black figures of the Christ which in no wise detract from their sacredness. The Santo Nino de Cebu, the oldest sacred image in the islands, is black, and it has a marvelous history. About 15 inches in height, of carved ebony, it was picked up on the shore of Cebu by one of Legaspi's soldiers, July 28, 1565; and from its appearance the Augustin friars decided that it had fallen from heaven. Accordingly a church was constructed for the exclusive use of the Holy Child. When that church burned in 1627, the image was saved, and can now be seen in the Convento of the Church of Santo Nino, Cebu, almost covered with silver jewels, the gifts of admirers. By some decree, when exhibited publicly the Santo Nino is accorded the honors of a Spanish Field Marshal.

The last float to pass was surrounded by a well-wrought image of the Virgin, wearing silken robes and a golden crown set with diamonds and other precious stones flashing in the light of a hundred candles. Behind this image came a long column of people marching two abreast all bearing tapers.

A MARINE VIRGIN.

The image of the Virgin is perhaps most popular of the saints among the Filipinos, even surpassing the Holy Child in favor. In the church at Taal, Batangas Province, is the image of "Our Lady of Casaysay," which was caught some centuries ago by a native in a fishing net. He secreted it in a cavern, where other natives discovered it, being attracted to the place by sounds of music. On entering a wonderful light was found to radiate from the head of the saint, which finally came forward and spoke to a native woman. Since that time it has always been revered, and so long as galleons plied between Mexico and Manila they always saluted "Our Lady of Casaysay" when passing the Batangas coast.

The most popular of the "Senoras Santas," however, is the "Virgin of Antipolo," so called from the native name of a tree into which the Virgin was accustomed to descend from the altar and display herself. She is also called "Nuestra Senora de Buen Viaje y de la Paz," "Our Lady of Good Voyage and Peace," from having on repeated occasions calmed the tempests which arose on her trips across the Pacific. This image is made of brass, with natural hair, and adorned with jewelry, ribbons and lace. She was sent over to Manila from Acapulco, Mexico, in 1626, on a State galleon which brought Juan Nino de Taboro, the newly-appointed Governor-General of the islands. During the passage a tempest arose which the Virgin graciously calmed, and her powers thus becoming known, she made eight subsequent voyages across the Pacific at the solicitation of sailors, thus insuring the safety of the ships. Thus it was that sailors out of gratitude for their preservation carried her to her sanctuary in the village of Antipolo, some 15 miles east of Manila, where in the month of May thousands of people from all parts of the Philippines have been accustomed to make pilgrimages. "Our Lady," though she has escaped numerous fires as well as tempests, besides protecting the lives of others, has one scar on her face where she was stabbed by a Chinese rebel. Her miraculous deeds would fill quite a large book; in fact, there was such a book published at Manila in 1886, by M. Romero.

In Manila the Church of San Sebastian has "Our Lady of Carmel;" Binondo Church, "Our Lady of the Rosary of Saint Dominic;" the Church of Sampoloc, "Our Lady of Loreto;" and the Church of Santa Ana, has "Our Lady of the Abandoned Ones." Some of the decorations worn by these "Lady Saints" are very expensive. Thus the dress and jewels worn by "Our Lady of the Immaculate Conception" on the day of her fiesta are valued at $25,000.

Another interesting "Lady Saint" is Santa Ana, enshrined at Molo, a suburb of Iloilo. According to the current beliefs, Santa Ana has a husband, San Joaquin, who is enshrined at Ilog, a town on the west coast of Negros. San Joaquin was formerly accustomed to visit his wife once a year in an altogether mysterious manner, on which occasion money was freely contributed by visitors at Molo for the benefit of this interesting pair of saints. The first year of American occupation, however, the meeting did not come off on schedule time, as some sacrilegious collector seized the package containing San Joaquin, which he found on a coaster, and held him for a duty until the usual period for his appearance had passed.

PROFITABLE SAINTS.

Saints which could move their eyes and limbs were formerly met with in various towns, and there was one in Manila for a time which attracted such crowds that its use was prohibited by the Archbishop. In recent years the discovery of saintly images has been frequently looked upon with suspicion; because almost invariably it becomes a source of revenue to the discoverer. An official of the fort at Iloilo amassed quite a fortune from merely having seen the Blessed Virgin and Child appear in the well of the prison; he put a price on the water, and it sold with wondrous rapidity. One principal source of revenue in the late insurrection was derived from the exhibition of mysterious images, and displays of the kind were made in the city of Manila until the real character of the exhibition was discovered and managers apprehended.

All former insurrections have grown out of, or have been closely accompanied by, religious defections. In 1841 Apolinario de la Cruz, the son of a friar in Tayabas, having killed the Spanish Alcalde in a rage, persuaded his acquaintances that he possessed the power to make the earth open and swallow up the Spanish army. As "King of the Tagalos," he said that a Tagal maiden would come down from Heaven to wed him when he had destroyed the Spanish forces, which he could do with a handful of rice. He also proposed as soon as he had captured the Spaniards to tie them to trees and have them shot by women with arrows. Though a native regiment of Tagalos from the Province of Tayabas that was lying at Manila, mutinied, and though Apolinario collected a force of some 3,000 men, women and children, he was completely routed by the 800 soldiers and coast-guards who went against him, and immediately executed.

The simplicity of the native mind is illustrated also in the faith of the Babaylanes, followers of Papa Isio, Negros. Their religion was a cross between old and new faiths, but each one firmly believed that, provided with an anting anting from Papa Isio, he was absolutely invulnerable in battle. Under Spanish rule the Babaylanes, who were located near Isabela, Negros, exacted tribute from the haciendas and pueblos in the vicinity. His proclamations were issued from "Paradise," and he made no discrimination between Americans and Spaniards; "Kill all," was his motto.

Don Felipe Calderon, in his testimony before the Commission, said: "The fact is that the people at large have not grasped the true inspiration of Catholicism—it is tinsel dazzling before their eyes. Certain things come up, and immediately the people turn over to fetichism and idolatry. There is a sect called the Colorum in the Provinces of Batangas, Laguna, Mindoro, and Tayabas, which has more than 100,000 proselytes, which is an adulteration of the third order of St. Francis admixed with ancient idolatries, and that is the real cause of the tremendous fanaticism that exists in those four provinces. It is not confined to these four—it is pretty general."

Father Aglipay's movement is of another kind, as he is an intelligent man and a devout Catholic. He was made Vicar-General of the Insurrecto army by the Malolos Government, and was also appointed Ecclesiastical Governor by the Bishop of Vigan, who was then being held as a prisoner by the Insurrectos. Archbishop Nozaleda did not approve of these appointments, and on Aglipay's refusal to abdicate, excommunicated him. Whereupon Aglipay coolly issued a Bull excommunicating the Archbishop! Now an effort is being made by prominent Filipinos to organize a Philipine Catholic Church of which Father Gregoria Aglipay shall be Bishop.

TO DESIRE MORE LIGHT.

The procession was moving on down Calle San Pedro while the band discoursed "Dixie," "The Spanish March" and "Hail Columbia," which led to some discussion as to the splendor of the display, and the effect of American occupation on the future of religion in the islands. A native mestizo, Senor C——, in the party, remarked that the display was not up to the usual standard, as when the military and civil authorities took part, arches decorated with flowers and banners stood on every corner, there were military salutes and fireworks at intervals and the "Coltum grande" (grand column) stretched away for miles. "If such things make religion," he continued, "we were the most religious people in the world. Yet, as to the effect of American occupation on religion, I believe all parties are ready for the experiment. What we want is less display and more information. The humblest Filipino is tired of mere show and wants to know the truth." And really is not such a desire in line with intellectual development and human progress? As the lowest type of religion is the Philippines, exemplified in fetich worship, is also the beginning of observation and the groundwork of intelligence, how can we expect that intelligence when actually awakened to rest content at any point in its growth? The old regime, Spanish Catholicism and rule, is undoubtedly entitled to the credit of that awakening, and the same Church under American auspices may have much or all to do with future growth. American Catholics appear to differ from Spanish. A padre in Hong Kong remarked to a Spaniard in March, 1901: "American Catholics seem to have one God for America and another for over here; and, moreover, they believe too much in progression. You know that progression is against all the tenets of the Church. It is just the same always, and cannot progress in accordance with the ideas of modern progression, while the American Catholics favor progression."

If competition tends to correct faults in religion as in other matters, then may we not expect with the introduction of other faiths improvement in the dominant religion? And it is pretty generally conceded that there is room for improvement. Pope Clement X. is reported to have once said that he did not believe that a tropical climate could produce a saint, and that bananas and saints do not grow together! That the saints of the Philippines have mostly passed to the great beyond, seems to be the verdict of all observers.

Not long after the "Feast of Quiapo" the Ceylonese Buddhists held a fiesta in Manila, which I believe was the first affair of the kind ever presented there. Not very long afterwards the meeting of a Hindoo sect was advertised; and before leaving Manila I noticed that the Jewish Feast of Roshoshana was celebrated to the great satisfaction of that ancient sect, who had never been permitted to assemble publicly under Spanish rule.

FROM WORSHIP TO COCK FIGHTS.

Having marched through the principal streets of Quiapo, the column again reached the Plaza and Church, where the comments of W. G. Palgrave on a similar occasion seem apropos:

"Inside and without the church decorations testify to Mariolatry, Hagiolatry, and the entire system habitually branded by those who wish to give it a bad name as 'idolatry,' 'man-worship,' 'creature worship' and the like, here carried out to its extremest limits, and constituting in practice nine-tenths, or rather more, of the religion of the land. It is a religion admirably adapted to the requirements of the people, and proportionately beneficial. Ancestor-worship in one form or other has ever been, as Mr. Fergusson correctly remarks, and yet is, the favorite expression of religious feeling among Turanian races; and the Malays, themselves the southmost branch of the great ethnical tree, are no exceptions to the rule. Here in the Philippines they have, with the easy pliancy in such matters that once covered the equatorial island-group with Brahminical temples, and facilitated the spread of Buddhism among their cousins of China and Japan, adopted without questioning the Catholic-Christian system, and placed its mythico-historical virgins, saints, and martyrs at the head of the unseen kingdom already tenanted by their own proper ancestors and relatives, till they now rejoice in the possession of a well-stocked Olympian Valhalla, sufficient to their sympathies and hopes. Ingrafted thus on a genuine indigenous stem, the more recent and exotic religion, while retaining much of its own peculiar form in flower and fruit, derives its local energy and development from the unfailing sap of the national mind; no longer foreign, but native, believed in sooner than taught, an integral part of daily life, not a plastered-on addition, it affords so far an absolute contrast to the "musical bank currency" of the Erewhons of our age, and is itself a not inconsiderable part of the genuine circulating medium of the Philippines. Hence, as a social bond, a humanizing influence, an effective sanction, a promoter of friendly intercourse, of right, of love even, a poetry amid life's commonplace, a balm—ideal but not inefficacious—of the wounds and bruises of fact, Christianity has, it would seem, rarely been more advantageous to its followers than here, where it can scarcely be distinguished from a well-regulated, genial Asiatic paganism; a riddle harder to read in appearance than in reality."—Cornhill Magazine.

The congregation is dismissed, not by the "Royal Spanish March," but the March of Sousa, an American, and the worshipers retire to cock-pits in the suburbs and banquets in private apartments to finish the "Feast of Quiapo;" meanwhile the sun is shining on the other side of the world, illuminating the United States with a brilliancy equivalent to saying: "It is up to you!"

(The end.)

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AN INSECURE PRISON.

Old Carriage House of Rev. Jehu Hunt Failed to Detain 14 Yankees.

EDITOR NATIONAL TRIBUNE: An old carriage-house at the home of my uncle, Rev. Jehu Hunt, may be of interest to some comrade. The place is six miles south of Union, the county-seat of Monroe County, W. Va.

I have the story from my cousin, L. H. Hunk, who, at the time of the events, was a boy of 14 or 15.

One evening a squad of rebel soldiers came from the direction of Union, and had under guard 15 Union soldiers, taking them South. My cousin thinks the prisoners were captured at the Dry Creek fight, near Lynchburg.

The officer in charge asked my uncle if he would keep them over night and feed them, and was told that they could stay. The officer wanted a safe place to keep his prisoners, and was shown one of the upper rooms, but thought it would not do, as it opened on a second story porch at the back of the house. He concluded

that that old carriage-house, a building 12 by 20 feet, was a safer prison, as the guard had but to watch the one entrance, and all would be secure. The carriage-house stands on the brink of a deep ravine that runs back to the mountains, 200 yards distant. The mountain was covered with dense undergrowth. The house was made of three-quarter-inch poplar boards. That was all that the Yankee boys found between them and freedom. It was a small job for them to cut a hole through those boards and silently crawl out, one at a time, drop into the ravine and make off to the mountain. That was what they did, of course. In the morning, when the guards unlocked the door to feed the prisoners they were surprised to find but one Yankee left! I do not know why he remained. The guard reported to the officer, who slept in a bed in the house, and he blustered around at a great rate; said he would soon have them all—but he failed to find even one fugitive, and gave it up, and they started on with the one prisoner, looking as sad and as mad as if they had lost something they valued. They were laughed at by the younger members of my uncle's family.

My cousin does not know to what command either the prisoners or the captors belonged. If any of either squad reads this story I hope they will enable The National Tribune to tell the whole story, so that my uncle's folks may know how all the parties fared afterward, and learn all that went before.

The cut is from a recent photograph of the old carriage-house.—J. W. HANK, Co. F, 129th and 187th Ohio, Jackson, O.

A Fine Kidney Remedy.

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MUSTERED OUT.

BAIRD.—At Freeport, Ill., Dec. 16, 1903, James Baird. He was born Nov. 30, 1834, at Philadelphia, Pa.; enlisted in Co. I, 21st Iowa, Aug. 21, 1862; discharged July 16, 1865. He was a comrade of John A. Davis Post, 98, Freeport, Ill.

BENNER.—At Townsend, Mass., Jan. 9. Amos C. Benner, aged 60 years, nine months and 11 days. He was a comrade of Co. F, 6th Me.; Co. C, 1st Me., and a charter member of Capt. Theodore Lincoln, jr., Post, 38, Dennysville, Me. He leaves a widow and one son.

BLANCHARD.—At Wellsville, N. Y., Dec. 16, 1903, Rev. A. I. Blanchard, aged 80 years. He was a comrade of Co. B, 1st N. Y. Dragoons.

BLANDIN.—At Taunton, Mass., Jan. 12, Simon G. Blandin. He was born at Norton, Mass., July 9, 1821. He enlisted April 22, 1861, as First Sergeant, Co. F, 4th Mass.; reenlisted at end of three months' service as First Sergeant, Co. K, 4th Mass.; was mustered out as Captain, Co. B, 58th Mass., at close of the war. He was a member of Wm. H. Bartlett Post, 3, Taunton, Mass.

FISHER.—At Kodiak, Alaska, Nov. 17, 1903, William J. Fisher, aged 73 years. Comrade Fisher enlisted at Dorchester, Mass., April 19, 1861, and served three years. He was a Lieutenant in Co. E, 7th Mass. After the war he was clerk at the State House, Boston. In 1868 he went to San Francisco, and was in the Government service on deep-sea soundings in the Pacific. About 1880 he went to Kodiak, where he married, and resided till his death. Comrade Fisher was a good soldier, well beloved by his associates. He leaves a widow and three daughters.

HEATON.—At Mount Carmel Hospital, Carroll, O., Nov. 1, 1903, after a surgical operation, Samuel C. Heaton. Comrade Heaton served in Co. B, 46th Ohio. At Dallas, Ga., he was shot in the right eye; the wound never healed, and he was never without pain from it.

HERMAN.—At Florence, Mont., Jan. 3, of pneumonia, Frederick Charles Herman, aged 56. At the age of 15 he enlisted as a drummer under the first three-months call. After the expiration of that time he reenlisted in Co. C, 1st Ohio, and was discharged in September, 1864. He was three times wounded. His funeral was conducted by his home Post. A widow and two daughters survive him.

HORTON.—At Poultney, Vt., Jan. 7, Myron Joseph Horton. He was born at Mount Holly, Vt., Aug. 3, 1841; enlisted Aug. 4, 1861, in Co. E, 51st Mass.; reenlisted in 6th Mass.; charter member and often and long Commander of Joyce Post, 49, Poultney, Vt.; eminent officially and socially in Masons, Odd Fellows, the church and politics; had held every office the voters of the city could bestow upon him, and served them in the Legislature.

KNAPP.—At Norton, Kan., Jan. 11, Comrade Henry E. Knapp, of Capt. Jarvis Post, 209, Norton, Kan.

McKINNON.—At Midvale, N. J., in December, 1903, Comrade Isaac McKinnon, Co. A, 27th Wis. He was a "working Christian."

WEIK.—At New Bedford, Mass., Aug. 17, 1903, Michael Weik, Co. D, 47th Mass., and comrade of Wm. L. Rodman Post, 1, New Bedford.

WILLIS.—At Hampton, N. Y., Jan. 11, Edwin Willis. Comrade Willis was born at Shaftsbury, N. H., Jan. 19, 1831; served three years in Co. K, 123d N. Y., and was a member of Joyce Post, 49, Poultney, Vt. A widow, two sisters, a daughter-in-law and five grandchildren survive him.

YOUMANS.—At Kansas City, Kan., June 17, 1903, after an operation for appendicitis, James Youmans, "a faithful soldier of the Union who loved the Stars and Stripes more than he loved his own life." He served in Co. H, 102th N. Y.

War-Time Christmas Days.

EDITOR NATIONAL TRIBUNE: We have great reason to feel grateful to our kind Father in Heaven, that we are now enjoying Christmas days in peace and prosperity, under the dear old Flag, in the midst of our loved ones at home. Christmas day often brings back to my mind how and where we spent the day in those dark and gloomy times of 1861-65.

In 1861 I spent my first Christmas day of the war in camp at Somerset, Ky. It was a cold and chilly day. A number of the boys went to town, where they found a cellar well supplied with full barrels; but as soon as the news reached headquarters 19 barrels of old whisky was seen running down the street—and nobody was permitted to attack it. My second war Christmas I spent in the city of Nashville. We left Louisville, Ky., Dec. 7, and arrived at Nashville on the 24th. It was a long and weary march; but the weather for the time of year was delightful. Christmas day we spent in camp, enjoying the day the best we could.

My third war Christmas day, 1863, was one never to be forgotten. I was a prisoner on Belle Island, partaking of the hospitality of our generous host, Jefferson Davis. Our Christmas dinner was probably our usual meal of black bugs and cow peas.

My fourth army Christmas, 1864, I spent on the Island of Hilton Head. Serg't A. G. Smith, of my regiment, and I were once more under the old Stars and Stripes, and on our way to the land of freedom. Fourteen terrible months I had been starved and tortured in rebel prisons. It is useless to say that this was one of my happiest Christmas days. It is useless to try to tell what I suffered and experienced. Three times I made my escape; twice I was recaptured; but as the third time is always considered a charm, Serg't Smith and I got to Sherman's army, about 20 miles from Savannah, after Fort McCallister was taken. We were given transportation to Washington City.—PAUL GROGGER, Co. F, 2d E. Tenn., Leeds, Mo.

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I have made $560.00 in 80 days selling Dish-washers. I did my housework at the same time. I don't canvass. People come or send for the Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will devote all my future time to the business and expect to clear $4,000.00 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-Washer Co., St. Louis, Mo.

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Reunion of 12th Ohio.

The 23d Reunion of survivors of 12th Ohio was held at Dayton, O., Oct. 14, 15. The welcome address was by Mrs. Frank Griefrueder, daughter of Comrade Wm. Hirsch, of Co. I. The address was received with enthusiasm.

All outgoing officers, except Treasurer, were re-elected. The officers are: President, Lloyd Stockman, Carlisle, O.; Vice-President, Lot D. Hull, West Jefferson, O.; Chaplain, Rev. W. P. Jackson, Blanchester, O.; Corresponding Secretary, Josiah Holbrook, Pittsburg, Pa.; Secretary J. D. Compton, Covington, Ky.; Treasurer, E. R. Grim, Morrow, O. Comrade Ireland, owing to protracted ill health, asked to be relieved from the duties of Treasurer.

It is proposed to hold the Reunion of 1905 at Fayette, W. Va. The comrades are asked to attend the session of 1904 prepared to advise upon the matter. The date of the meeting for 1904 will be fixed by the officers and committee. The Reunion Committee is Comrades James Eagle, John Cline, W. J. Edgington, Alf. De Velous.

The Secretary was instructed to prepare and publish a roll giving name and address of each surviving comrade. All comrades are urged to send their own names and addresses, with those of all others they know of, to the Secretary.

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Special attention to adjustment of accounts of civil war Volunteer Officers.

We think very few officers were properly paid. Widows (even if remarried), or other heirs, are entitled. Write for details.

We are especially anxious to communicate with officers (or their heirs) who (1) were not paid for recruiting services, or for services rendered prior to muster in; (2) who were denied bounty by reason of promotion; (3) who were dismissed from the service; (4) who were denied travel pay by reason of resignation for personal reasons or convenience; (5