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## UNCLE SAM'S SLAVES.

How Men, Women and Children Are Bought and Sold in the Southern Philippines.

FRANK G. CARPENTER.

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Davao, Island of Mindanao, April 26.—

Was offered four slaves here today for fifty gold dollars. They were owned by a woman who claims she is a Christian, and not by one of the Mohammedan Moros. I went into the woman's house and chatted with her for some time about the human flesh on sale, and later on persuaded her to bring the slaves out in the yard that I might make a photograph of them. Three of them were boys, ranging in age from sixteen to six. The other was a girl of twelve, the age at which the girls are sometimes married down here on the edge of the equator. The smallest boy had nothing on but a shirt, which barely reached to his waist, and the other two wore only coarse pantaloons extending from the waist to the knees. The girl was half naked, her only garment being a wide strip of dirty cotton cloth wrapped about her waist and fastened there in a knot. I had a photograph made with myself standing beside her, and she reached just to my shoulder. As I stood thus the slave owner evidently thought I wanted the girl and said "Mucho bueno," or very good, and told me that if I bought only her she would have to charge me more in proportion than she asked for the job lot. She said the little girl should be worth at least \$15, and seemed surprised when I did not jump at the bargain.

I asked her where the slaves came from. She replied that they had been brought in from the mountains, having been captured by one of the savage tribes in a recent war with its neighbors. She said they were Aetas, or Mindanao Negritos, and as I looked at their black skins, thick noses and sensual eyes I could see traces of African blood. I talked with the slaves, through an interpreter, but could not get any evidence of their having been ill-used, but they seemed indifferent as to whether they were to be sold or not, and evidently had no idea that they could possibly object. Had I bought them I am told I would have had according to the custom which prevails in the country about here, power of life and death over them, and that I could have killed them without risk of a criminal investigation.

## A LAND OF SLAVES.

Slavery is common among the people of Mindanao and the Sulu archipelago, and I am led to believe that there is a form of debt slavery in some of the islands farther north. Here in Mindanao there are not only debt slaves, but slaves by birth and by conquest. I have been told at every place I have stopped that slavery is common, and that women especially are bought and sold. All of the Moro dattos have numerous slaves, and the richer of their subjects have as many as they can support.

The Visayans of this island, at least, have slaves, although it is nominally against the Spanish law. Still human beings are bought and sold, and even the officials have been accustomed to use slaves. I met this afternoon the president of the town of Davao. He is a rich Visayan, who has a large farm far from here. He owns a number of slaves and keeps several in his family for servants. I have been told that the Christians seldom sell slaves, although they buy them, and that it is common for a man to purchase children to bring them up for work about the house.

## SLAVERY AMONG THE MOROS.

The chief slave owners, however, are the Moros. They have the right to slave by their religion and have held them for centuries. In the past they have carried on a great business in kidnapping men, women and children, and taking them to Borneo and elsewhere for sale. There are white men still living who have been Moro slaves, having been captured by the Moros in their wars with the Spaniards. According to the Moro laws the father has the right to sell his children. He can sell his wife and if he gets into debt he sells himself to pay it. The debts of fathers are paid by the sale of their children, who agree to work for their creditors until the debt is paid.

Dean Worcester, one of the commissioners sent by the President to examine into the Philippines, quotes the price of Moro slaves in the island of Tawi Tawi at fifteen bushels of rice, and states that he was offered a girl of fifteen for \$3. My investigations are that these prices are too low. Some of the slaves I see here are estimated as high as \$30 in gold and \$10 in thought

to be very little for a grown up woman.

## A GALLANT DEED.

Captain Hagadorn told me that he bought a slave girl for twenty Mexican dollars and gave her her freedom. It was a case of sentiment on the part of the captain. It is said that "all the world loves a lover," and this is especially so when the lover is the feminine gender. This slave girl was in love with a young man of the village, but the man was poor and as her master was needing money he was about to sell the girl to a hated rival, an old Moro. The girl said she would rather die than serve him. Captain Hagadorn's heart was touched. He bought her and made her free, and she has since married the lover of her choice.

## DIED FOR LOVE.

The idea that love does not exist among the slaves of the Moros is a mistake. Cupid does not restrict his darts to any race, color or condition of servitude, and even the sultan of Sulu is powerless to restrain him. The sultan has, you know, the right of life and death over all his subjects. They are

feet and begged him to protect her from death. She was an escaped slave of the Datto Yantong, one of the two most powerful dattos, and, fearing he would kill her, had run away. In a short time the datto appeared and demanded she be given to him, and, according to the law, Captain Dapray had to consent, although he made the datto promise her life would be spared if he did so. He made the datto agree to bring the girl once a week to his quarters to show him that she was still alive. After the second visit the datto offered the girl to Captain Dapray as a present. The captain might have accepted the gift and freed the girl, but he realized that this would not be acceptable to the datto and refused. She was taken back to the datto's establishment, where she was evidently ill-treated, for she ran away a second time. She was again captured, and shortly after this disappeared, the datto saying he had killed her. Whether he killed her or merely sent her away is not known.

## SLAVES NOT BADLY TREATED.

As a rule, however, the slaves are well treated. They are not slaves of

37, and if the woman so touched by a married woman the fine is \$105. The woman who is so insulted must complain at once to the authorities, for if she allows the matter to rest over night the Moro law provides that she must pay half the fine.

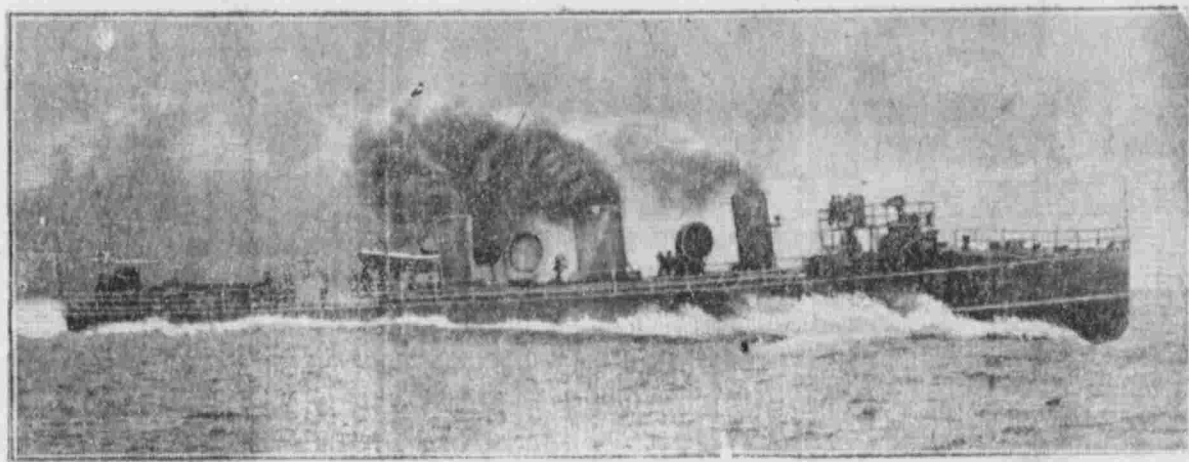
The husband has also the right to whip his wife, and if she is untrue to him he can kill her. Divorces are often brought about by the mutual consent of both parties, and, notwithstanding all the laws are in favor of the husband, the wife sometimes runs.

## HOW THE MOROS MARRY.

I have spent considerable time in trying to ascertain just what the marriage customs of the Moros are. There is nothing concerning them in the books, and my information has been gathered from talks with their leading men through interpreters, and also from a German lady who has lived among them for many years. I find that the marriageable age ranges from twelve to sixteen, and that a girl is a very old maid indeed past twenty.

When the Moros maiden reaches twelve she begins to bang her hair, shave her eyebrows and blacken her

## QUICK DASH TO RESCUE CHRISTIANS.



H. M. S. Wasp, swift to sting England's enemies, is reported to be under sealed rush orders for Tien Tsin. She travels 41 miles an hour, and will be valuable to the joint American and British fleet, in pursuing the slippery pirates of the Yang Tze river who take advantage of the Boxer massacres to wage more openly their lifelong war on honest men.

really his slaves. He commands them and they obey. He has the right to seize any of the women, and he has a goodly number of slave girls in his house. Not long ago a female slave connected with his household fell in love with one of his warriors. She was neither wife nor concubine, but merely a servant of the house, and the warrior asked his master if she be given him as a wife. The sultan refused, and the two ran away and got married. They were captured and brought back, and the sultan then said that the man and his children are subject to sale if the master so desires.

## THE LAWS REGULATING SLAVERY.

According to our treaty, as I understand it, any slave in the islands ruled by the sultan of Sulu can be freed upon payment of \$20 by him to his master. I doubt if this covers the island of Mindanao, which is now a part of our country, and, therefore, subject to the thirteenth amendment of the Constitution, which provides that slavery shall not exist in any place subject to the jurisdiction of the United States. At present the Spanish laws are in force, and they will continue so until Congress adopts others. It was more than 200 years ago that Spain decreed that slavery should be abolished in the Philippines. King Philip II then made a decree that all slaves over twenty years of age were to be freed after five years' more service, and that child slaves were to be freed upon becoming of age. Notwithstanding this, the Spaniards held slaves themselves, and about one hundred and odd years ago some of them had as many as 300 apiece.

According to our present policy, we cannot restrain the Moros as to their treatment of their slaves. The jurisdiction of our officers extends only to cases of dispute and trouble between Moros and Christians, and the dattos and the sultans are to settle all cases between the Moros themselves.

Take, for instance, a case which recently came up before Captain Dapray, in command at the island of Bonito. A very pretty girl rushed into his quarters one day, threw herself at his

feet and begged him to protect her from death. She was an escaped slave of the Datto Yantong, one of the two most powerful dattos, and, fearing he would kill her, had run away. In a short time the datto appeared and demanded she be given to him, and, according to the law, Captain Dapray had to consent, although he made the datto promise her life would be spared if he did so. He made the datto agree to bring the girl once a week to his quarters to show him that she was still alive. After the second visit the datto offered the girl to Captain Dapray as a present. The captain might have accepted the gift and freed the girl, but he realized that this would not be acceptable to the datto and refused. She was taken back to the datto's establishment, where she was evidently ill-treated, for she ran away a second time. She was again captured, and shortly after this disappeared, the datto saying he had killed her. Whether he killed her or merely sent her away is not known.

Very few of the Moros are agriculturists. They are not industrious, accumulative nor thrifty, and the slaves usually have as easy a time as though they were free and had to work to support themselves. Under different conditions, such as will come from the development of labor, the opening up of coffee and sugar plantations, their situation might be changed, but as it is now their servitude is little more than slavery in name.

I do not apprehend that our government would have a great deal of trouble in eradicating the system, provided the work is done diplomatically and slowly, although it is difficult it will be far safer to let it alone.

## OUR POLYGAMOUS MOHAMMEDANS.

The question of polygamy is a more serious one. This is connected with the Mohammedan religion, and if the United States attempts to abolish it, it will probably last until the Moro population is wiped out.

According to the Koran, every Mohammedan has the right to marry as many wives as he can support, and that when he goes to heaven a part of his bliss will consist of numerous and beautiful houri. He has also the right to as many concubines and female slaves as he wishes to take, and as a rule, his number is only limited by his means. Datto Utto is said to have about sixty women in his harem, the sultan of Sulu has the unlucky number of thirteen, and the sultan of Mindanao, whose women I photographed at Cotabato, has at least ten. Each of the head Moros has two or more wives, although many of the lower classes, on grounds of economy and peace in the family, restrict themselves to but one.

Some, I am told, vary their number of wives with the times and the seasons. All that a Mohammedan has a right to do is to get rid of a wife is to say "I divorce you! I divorce you! I divorce you!" three times and the woman is divorced and must return to her parents. This is so convenient that some Persian husbands are said to take on an extra lot of wives at harvest time, using them to gather the grain and divorcing them when the crops are all in.

## HAREMS OF OUR AMERICAN BROTHERS.

I suppose we may now consider these Mohammedans as a part of our national brotherhood, and we should therefore know something of their customs as to the family relation. They differ in many ways from the Mohammedans of the Mediterranean, but they believe in the Koran and are fanatics in the exercise of its precepts. They do not pray so much nor so often as their brothers of Turkey and Arabia, but they believe just as strongly. They have different customs as regards their harems, not being so exclusive as to their women. As I said, the women do not hide their faces from the men. They go out unveiled, upon the streets, and in their rural huts there are no women's quarters.

The Moros, however, are as strict as the Turks as to the women. They allow them to be touched only by the male members of the family to which they belong. The man who rubs against or lays his hand on a woman outside his family is subject to a fine of

teeth. She has her teeth filed into the approved shape of Moro beauty, rubbing them off square at the bottom and cutting a hollow groove in their front so that they stand out like miniature scoop shovels. Then she uses the black tooth wash, boiling some ripe coconut milk and dropping a piece of red-hot iron in it. The milk and iron form an acid which gives the teeth the appearance of having been painted with black carriage varnish. One coloring lasts for a month or so, when a new wash is required.

## THEY BUY THEIR WIVES.

About this time the young men of the village, yes, and the old men too, for a Mohammedan is seldom too old to marry, cast their eyes upon the girl, and announce that their son has fallen in love with her. If she is at all good-looking she has not long to wait. One of the boys falls in love with her at sight and tells his parents he wants her as a wife.

Then comes the question of the price, for marriage is always a matter of bargain and sale. The parents of the would-be groom call upon those of the girl and announce that their son has fallen in love with her. There is a council, during which the two families discuss the situation, while they chew the betel nuts which the party of the bride has brought with them for the purpose. The price to be paid for the girl is suggested and then the council breaks up. The bride's family usually takes three days to consider the proposition, and at the end of this time the contract is made.

## TEN-DOLLAR BRIDES.

The price varies according to the wealth of the people, and also according to the education and beauty of the girl. If she is pretty and can read the Koran she brings more than the otherwise would. As a rule, however, the average price is \$10 in silver, a water buffalo worth about \$15, and 500 pieces of rice cake, worth one cent each. Of the cash it goes to the girl and the rest to her parents.

The other supplies are to be used for the wedding feast, which is thus paid for by the groom. For this occasion the buffalo is killed, cut into small pieces and stewed. The rice cakes are then spread out, and the friends of the two families begin in the morning and eat away until all is consumed. The only drinks are coffee and tea, for according to the Koran, the Mohammedans do not use anything intoxicating.

## THE CEREMONY.

The marriage service is performed by the Mohammedan priest. It takes place in the house of the bride, the couple to be married standing while the priest repeats a long prayer from the Koran over them. At the close of this the man is asked if he takes this woman for his wife and he replies yes. Then the question is put to the woman. She does not answer for herself, but her relatives reply in the affirmative. These questions and answers are three repeated, and during this time the priest holds the groom's hand in such a way that his right thumb rests against that of the groom. At the close the groom presses the thumb that has been against that of the priest upon the forehead of the bride. Next he mixes up a chew of betel for her and, waving it about her head, throws it down in front of her. She pretends not to notice it, but one of her own picks it up and later on she chews it in secret.

After the betel throwing and the thumb pressing the service is over and the couple are man and wife. When the wedding feast is over, the family of the groom goes away with the bride. There are some other visits of ceremony and then the two conclude whether they will stay with the parents or go off to live by themselves.

In making the arrangements the bride

has little to say. She is not supposed to be consulted and her parents decide everything. In case she decidedly objects to the groom, the wedding is sometimes declared off, although her parents can force her to marry if they see fit.

According to the Moro law if a husband remains away from his wife for more than three months at a time she can demand a divorce.

The sultan of Sulu referred to this law the other day and asked whether it was the same in the United States, and if the wives of our soldiers would not all be getting new husbands on account of the absence of the old ones for so long a time. It may be he is considering the Americans as possible husbands for the next crop of marriageable Mohammedans.

## WRONGS OF THE INDIANS.

An Indian lawyer of ability writes to the "News." Superintendent J. S. Spear has made himself very unpopular to the Yumas, a tribe of Indians living along the Colorado river in California. These people are known to be self-supporting, law-abiding, good hearted and hard working Indians. The only means by which they make their living were put to an end last February by Superintendent Spear because they do not give in to his whims in having Poncho for their chief.

These people have been struggling with M. O'Neil for the past seven years, and were it not for their struggle Supt. Spear would not have been there. It is said that he has gone far beyond any authority the law ever gave him. He claims to be a United States Indian agent, superintendent, judge and sheriff, and he is doing all these things. Therefore he has arrested a good many of the Indians, and made them work one week and then set them free. The Indians suffered greatly from Superintendent Spear's cruel treatment, but no reports have been made yet.

The following is an appeal made by the Yuma Indians on Fort Yuma reservation:

All these troubles are not of our seeking. We simply wish to be let alone so that we may have peace, and that is the only thing we are striving for. We simply stand where our forefathers stood centuries ago. We stand upon the great fundamental principle announced by our old chief, Pasqual, who died thirteen years ago. We have but a few acres of dry land, of which one-fourth is already taken from us by some rich white men, and the remainder we cannot afford to give or sell.

If Poncho, the chief, wants to sell any land he can sell what belongs to him, and can sell no more. He is known to be a Coconino Indian, and has no land in the reservation. He belongs to Mexico, where all the Indians of his tribe are. He is recognized as chief by a few of his followers, but we do not recognize him, for he is a very unpopular man.

We have selected a chief of our own, named Joe Frank Pasqual, a man of good character. He is a grandson of old Chief Pasqual. We think a great deal of our new chief and will try to help him all we can.

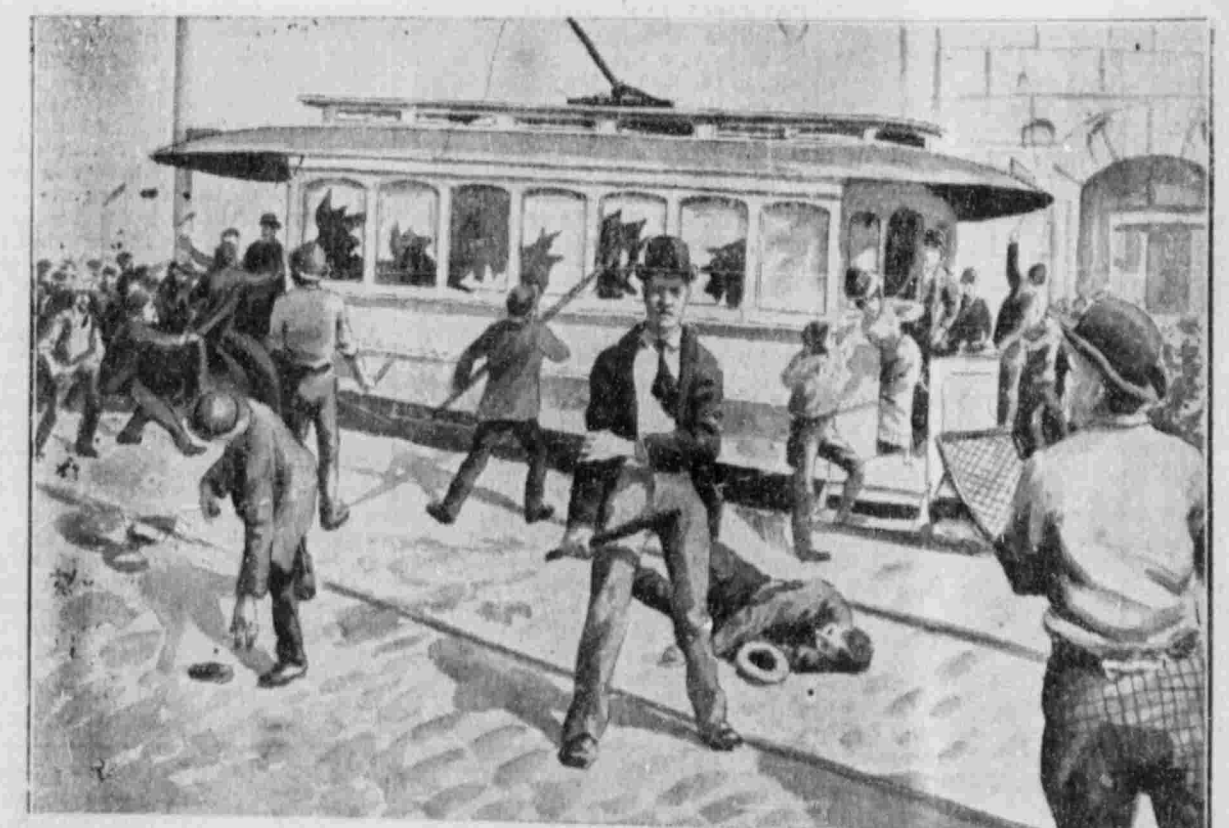
The following are the chief men of the reservation, who are in favor of the new chief, and who are in favor of having peace on the reservation:

A-Pok-co-Ma-han, A-Pok-ka-thah-A-Shock-ara-eun, A-ha-a-pil, Ah-nai-Quar-ekw, A-ha-qua-a-Mut, A-qua-a-Vare, A-rhe-a-Yuach, A-ves-pun, A-Coy-Ya-ni, A-coul-he-va, A-Ma-a-Vohet, A-cou-to-Wack, Cha-Ma-thoi, Ca-hus, Comino Sweet-rat, Domingo Ete-u-co, Vam, Ets-a-ya-a-dore, Hal-pah-Mich, Hay-Gol-to-Nak, He-lay-th, Hot-Sa-Car, Ha-Cha-to-Care, Ha-Soom-qua-on, Ham-ka-Soom, May, Ham-a-say-yuav-kew, How-a-dore, He-Shal-a-Whet, Mep-a-ho-a-pine, Mep-a-high-yuav-kew, Mo-han-a-Vare, Mo-han-yua-ta-Vare, O-rav-nay, Oys-Cham, Gue-lay-Say, Spun-thok, So-Cher-a-Nec, So-Mi-Ja-Soom, So-Pore, So-hum-co-raw, So-pie-co-raw, Shock-bar-Um, Shier-Nor-thav-co-raw, Ta-thes-aves-Shoo, Tame-an-no-cum, A-Sav, Mo-Say, Mo-high-yuav-a-Say, Whee-Moy-a-hon, Pah-nay-ky, Nay-va-ca-Vare, Mont-tee, Met-la-ko-Mity, Hom-a-say-yuav-kew, A-cu-yuav-kew, O-Cue-go-raw, Ma-Shook.

## PERFUMES OF FLOWERS.

The perfumes of flowers are best obtained by distillation, but where high temperature changes the substance the usual process is enflourage, or absorption with fats. Hitherto experiments with solvents have required costly apparatus. It is now claimed, however, that a new factory at Prejus, France, is able to use carbon disulphide, acetone or petroleum ether in a very simple apparatus, consisting of a tank for the solvent, one for the flowers, and a third for the solution, with a steam worm, condensing worm, and pump. The steam heat gently distills off the solvent, leaving an extract ten times as strong as the enflourage pomade.

## ST. LOUIS OUTRAGES WORSE THAN THOSE OF CHINA.



First photograph published in this city showing the terrible strike violence in the Missouri "metropolis," where men are shot, stoned and clubbed to death without cause, and women—young and beautiful, old and helpless, alike—because they choose to ride on street cars instead of attempting to walk impossible distances, are stripped, beaten and maimed by murderous mobs.