

Marriages on the Boer Battlefields

One of the most notable features in connection with the siege of Kimberley, relates a London paper, is the callous way in which the inhabitants treated the Boer bombardment, even finding time to celebrate three weddings during the progress of hostilities.

However unique this may seem, reference to past campaigns will reveal other cases of a similar nature. Even after the slaughter of Waterloo two weddings came off in the field, one being especially pathetic in detail. A young officer in a well known cavalry regiment sent direct from England was ordered to leave home a few days before he was to have been married, and his fiancée, disappointed and anxious at the turn things had taken, decided to follow him, despite his protests. This she did unknown to her lover, and was in the neighborhood when the great battle was fought.

After the victory she failed to gain any news of him, so, thinking he must have fallen, employed a peasant and together they searched the field before the work of rescuing the wounded was begun. After some hours she came upon him lying half buried beneath a bloody heap of his own comrades and dead horses in that part of the field where the conflict had raged fiercest. He was not dead, and at his request she sent the peasant for a priest and not long afterward they were mated, where he lay, only to be separated a little later by death.

A burly guardsman furnished the next case in point, which was a happier one, for beyond a wound in the right arm the bridegroom was in excellent health and spirits. The marriage was celebrated at daybreak on the morning after the battle and was conducted by the priest who had a moment before been reading mass over the slain.

Even the misery which existed in the trenches before Sebastopol during the dreary winter of 1854 was broken by a wedding celebrated in actual battle, the desultory firing from the city forts and the corresponding booming of our guns taking the place of the "wedding march." The bride was connected with the nursing department and had for some time previously been under Miss Florence Nightingale until sent nearer the scene of hostilities, where she met and fell in love with a corporal in one of the regiments of foot. Furthermore, one of the first functions held in Sebastopol after its fall by our troops was a wedding ceremony between a young lieutenant and a Russian girl of noble birth, who had some time prior to the event turned against her country and come over to the British camp. She returned to England with her husband, who eventually became a soldier of some repute.

During the siege of Strasburg by the Germans in the year of 1870, no fewer than forty-two weddings were solemnized in the

city, even while the enemy's shells were falling in the streets. All of these were safely carried out, despite the perilous surroundings, with the exception of one, and in this case a shell fell near the happy couple on their way home from the church, killing the bridegroom among a number of others. In another instance a shell struck the church while the ceremony was in progress, bringing down a portion of the tower, but fortunately no one was injured.

Nursing sisters have frequently been wedded to their soldier lovers scarcely before the echoes of battle have died away. After the taking of Cabul in 1879 and the entry of our troops into the city, a mosque was utilized for the purpose, the service of course being performed according to the rites of the English church. The bridegroom was a young lieutenant, who had but just recovered from a wound received in one of the earlier engagements. During the time he was in the hospital he had fallen in love with the woman who nursed him and finding his affections were reciprocated, took the earliest opportunity of leading her to the hymeneal altar. Many of the officers were present with the humbler members of the victorious army and after the ceremony a regimental band escorted the couple through the city to the lively strains of the "Wedding March." Although such marriages have naturally been rather hasty affairs and without the parental permission of the two parties concerned, it is astonishing how few have proved unhappy.

Instructive

Chicago Record: See the Man. He is riding along leisurely on his bicycle. A Large Dog is trotting still more leisurely ahead of him. The Man rings his Bell. "When he hears that," he soliloquizes, "he will Turn Out." But the Dog swerves not a Hair's Breadth, and the Man runs into him and takes a Hard Fall.

This shows that things do not always turn out as we expect in this World.

Carpenter's Letter

(Continued from Seventh Page.)

be started at a profit. My brothers then clubbed together and sent me back to Sulu to set out the trees. The first thing I did was to lay out the plantation. I cut down the jungle and burned it and later on set out the plants in the regular order you see them. We got the seed from Borneo, choosing Liberian coffee, in order that it might better resist the blight. The seeds were first sown in seed beds and when the plants were eight inches high we set them out.

Each plant was grown in a tube of bamboo and so transplanted without disturbing the roots. After a short time the bamboo tubes rotted and the roots came through on all sides. We set the sprouts out without shade and they grew from the start. We had no particular time for planting, putting them out from day to day throughout several months.

"Our labor was made up of natives, some of whom were slaves. At first I lived with the workmen, often sleeping with fifty of them in the same house. I use such men and women on the estate today. They are Moros. I find they work very well, although I pay even my slaves for their labor, doing so, as far as possible, by the piece. I have many women who each earn from 25 to 40 cents in silver a day, and men who do even better than this. I have made it a point to be friends with the Moros. I employ any of them who will work, and so far I have had no trouble in getting good labor.

"At first I kept the plantation very clean,



MORO COFFEE SLAVE.

hoeing the trees and pulling out the weeds, but when the Americans came they so disarranged things that I had to let much of my work go. I have now a little disease among some of the trees, but I think it chiefly comes from the foul condition of the land."

Pulping Coffee with Human Teeth.

Later on I went to Mr. Schuck's house and watched the pulping of the coffee or the getting the seeds out of the berries. It was a curious sight. The plantation house is a building covering perhaps half an acre with a heavy thatched roof. It is high up from the ground upon posts, so that you can easily walk under the first floor without touching it with your head. Upon the ground below the house there were about two dozen women and ten children, the most of them girls. Each woman had a basket of coffee berries and a dirty pan or a worn out kerosene can before her. They were all brown-skinned, all half-naked and all had teeth as black as the blackest of ink. Some of the women were wrinkled and there was hardly one that was not disgusting. All were busy. They were working their jaws, making a crunch, crunch, crunch as they bit into the berries and rolling their tongues around the seeds, chewed off the pulp and spit out coffee beans and pulp into the pan. They worked wonderfully fast, making a stream of this spittle flow from their mouths to the pans and grinding away at about six movements of the jaw to the second. I was told that they received about 12½ cents of our money for a gallon of the chewed mixture. This was the result of one day of working, from morning until night, and it seemed to me that they well earned the money. I picked up one of the berries and went through the process. The shell was quite hard, but the pulp and seeds tasted sweet and the operation tried only once was not particularly unpleasant.

It is in this way that all of the pulping is done, although I am told that the process is so expensive that machines have been ordered.

After this the mush of pulp and seeds is placed for some days in the sun to ferment. It is next taken to the creek and washed and the beans are then laid out upon mats in the yard. They remain for five or six days in the sun and are then ready to be hulled. Every coffee bean has still two skins upon it, which must be taken off before it is ready for sale. There is an outer skin as thick as your finger nail, and an inner one as thin as fine tissue paper. In order to remove these the beans are put into a mortar made by gouging out a hole in the upright end of a log and a native pounds upon them with a pestle-like wooden club, breaking the skins. The coffee and shells and skins are then winnowed by throwing them up in the air, just as our pioneer fathers winnowed their wheat, and the coffee beans which remain are ready for the market. They are bagged and carried to the seacoast on the back of a water buffalo and then shipped to Manila for sale.

Such is coffee raising as it is carried on

in Jolo and such coffee can be produced in this way, I am told, at a profit. If this is true it certainly should pay after modern methods and with modern machinery. In the meantime it must be remembered that all of the land here in Sulu belongs to the sultan, and that as yet none is for sale.

FRANK G. CARPENTER.

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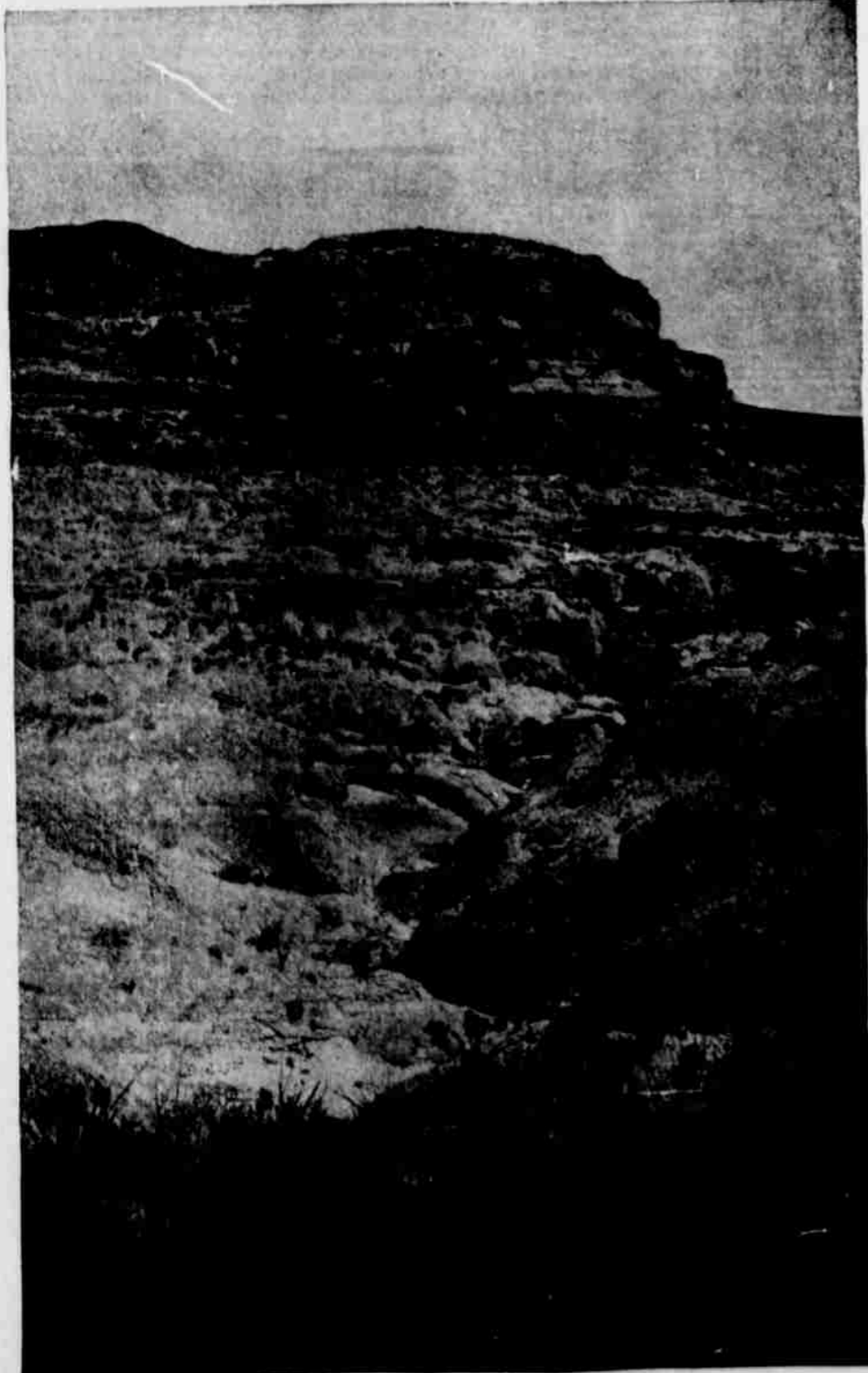
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