

The Awakening of the Older Nations.

On the Scene of the Recent Massacres in New Turkey—Even the Men Who in Cold Blood Slew Americans Are Permitted to Walk at Liberty.

By WILLIAM T. ELLIS. Adana.—I watched Baltimore burn. I trod the smoking ruins of San Francisco. I have threaded my way through camps of myriads of starving Chinese, in the great famine of four years ago. But no experience I have ever undergone has been so depressing as a visit to Adana, the center of the Armenian massacres of a year and a half ago.

Now I have seen what remains to be seen of that holocaust of blood and fire and pillage. The heart of the city is still in ruins. People are only beginning to rebuild. Widows and orphans bulk largely in the population. A measure of self support is coming through the picking of the cotton crop, at which a family may earn as much as 25 cents a day. It seemed to me, as I walked about the streets of the city, and had pointed out to me individuals as well as neighborhoods which had been responsible for a share of the five thousand deaths, as if there were a cynical leer upon the faces of the Turks who watched the stranger pass.

A Pall Upon the Country. I came down through Asia Minor to Adana, and two days back in the Taurus mountains I was told that "Here the massacres began." The Christians were harried through many villages and into Adana and Tarsus. The whole region ran blood. One cannot enter into conversation with a group of people without quickly hearing echoes of those awful days. I chanced to meet six prisoners just out of jail, where they had been imprisoned since the massacres, because they had defended their village against the Turks who assaulted it. Some of the stories of the defense of individual homes and village communities are thrilling to the last degree.

One English speaking young man told me quietly when I questioned him that he had not been in Adana at the time, but in a nearby village which had successfully resisted the attacks of the Moslems. At the last attack, when the Turkish soldiers and the fanatics came upon them, the men of the village moved in a body outside the walls, to make there a last stand for their homes and loved ones; for they knew if the butchers got within the gates, all would be over.

The massacre swept like a forest fire over all this beautiful region. It gives a visitor a creepy feeling to have a resident point out to him, here and there, an individual who led in the attacks upon the Christians. The real leaders in the massacre were never punished. To the credit of the young Turks, be it said, they hanged fifty-six unimportant persons whom they held responsible. On the spot I find an ominous questioning as to whether the party in power has not been obliged to make terms with the reactionaries.

Unavenged Americans. It comes as a surprise to learn that nobody has been punished for the cold-blooded murders of Rogers and Maurer, the two Americans who were shot down while engaged in carrying water to extinguish a fire. The very names of the murderers are mentioned here. It would seem as if the simplest kind of detective work on the part of the government could find the culprits. I saw the exact place of the tragedy. The men were shot from a window that was pointed out to me, while they were engaged in a work of mercy. It was not random balls from a distance—the nature of the street precludes that—but well-aimed shots from the home of a well-known citizen, occupied at the time by Turkish neighbors. Trowbridge, the third American, escaped only by falling on his face.

Here arises an important question. The safety of all other Americans in Turkey is endangered by the immunity of the murderers of Rogers and Maurer. The fanatics have not been slow to spread the news that two foreigners had been killed and nobody punished. If this may be done with impunity once, why not again? Americans in this part of the world are quite perturbed over the situation, and they point to the well-known usage of Great Britain in following to the bitter end whosoever sheds British blood. The deepest instinct of nationality calls for the protection of citizens abroad. The department of State has fled a caveat with the Turkish government, so that the way is yet open to demand the punishment of the offenders and indemnity to the families of the slain. It is true that a few persons of no consequence were punished for the murders of fifteen thousand Christians; but nobody has been punished specifically for the death of the murdered Americans.

The Reason for the Massacres. "When the hive is full we gather the honey," is the way one Turk is quoted as having explained the Adana massacre, and those that have preceded it throughout the past fifty years. That is to say, many foreigners resident here believe that the prosperity of the Christians, which is markedly superior to that of the Mos-

lems, is a temptation that provokes the massacres. This would make the end chiefly sought not vengeance but simply loot. Certainly, in addition to the massacres, the houses and stores of the Christians were completely gutted. I saw whole lines of shops that had been stripped bare by the Turks. The latter are no better for all their plunder, for "Come easy, go easy." Most of it has been spent in dissipation and gambling. The latter vice sits heavily upon Adana.

Another reason, greater than the loot, was the carrying off of Christian girls and women to Turkish harems. This is a phase of the massacre which naturally cannot be written about in detail. It was no case of haphazard plunder, such as that in which the Sabines used to figure; it was rather Turks making choice of the daughters of neighbors with whose unvelled faces they were familiar. Each man had his prize marked before the signal was given. And this applied also to loot as well as to lust.

One typical instance was recalled to me, as I met a woman who had lost in the massacre every member of her own and her husband's family. Her daughter, I was informed, was one of the twenty-seven Armenian girls who braided their hair together and perished in a burning house, taking this means of making sure that none of them in an agony of pain would escape from the fiery prison, which was really a deliverance from the fate they most dreaded.

It is undoubtedly true that some of the Armenians had been indiscreet in the use they made of the liberties granted by the constitution, they talking patriotism and a possible renewal of the ancient Armenian kingdom. They followed the general custom of carrying firearms and they openly practiced with them. They were flamboyant and injudicious, and gave this slight pretext for the awful crimes which followed.

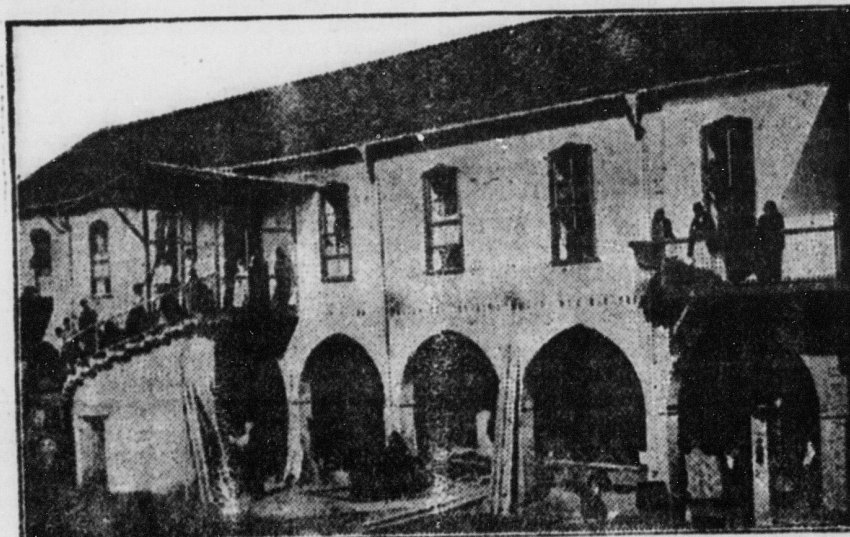
The Holy Law of Blood. The fundamental cause must be sought deeper than any of the considerations named. The reason lying at the bottom of the massacres may not be doubted. It is clear to whoever would look. It was the appeal of Abdul Hamid to the holy law of the Sheriat. One need not go far-

The Christian community, which represents many denominations of the older churches, stand solidly together in a conviction of a possible repetition of the massacres. At Adana I had an interview with the leaders of the orthodox Greek church, the Greek Catholic church, the Armenian Catholic church, the Gregorian Armenian church and the old Syriac church, and they were a unit in declaring that the attitude of Islam toward Christians has not changed, and that the worst is still possible, although they have confidence in the good intentions of the present Governor. Even the Rev. W. N. Chambers, the American Board missionary, who has been the foremost figure in events subsequent to the massacres, and is easily the leader of the community, is under the same cloud of depression. Small wonder, when he recalls the murdered friends who died in his arms, and the bodies which he rescued from mutilation.

The argument for the possibility of another massacre lies in the fact that there has been no change in the minds of the people. The Moslems have not been made over by the punishment of an inconspicuous few of their number. They still look upon the Christians with antipathy. The village Moslem children cry at their Christian playmates: "I am going to get that dress when we kill you."

A Crop of Orphans. The aftermath of the massacres is the multitude of orphans, each with a story as individual and as tragic as if his were the only story of sorrow in the land. I have met many at Tarsus, where 5,000 Armenians refugees in the American school, so that only two hundred were slain. I saw a little boy of 7 or 8, whose father and brothers had been killed before his eyes. I asked how he escaped. With a significant gesture he answered: "I lay among the dead"; that is, he had fallen down as if slain and had waited until the murderers left.

The mission schools are overwhelmed with these orphans. In Adana they are so thick in one of the schools, which the missionaries hope may one day be made larger, that they sleep on the floor so closely that the teachers must pick their way among their bodies in order to reach



International Mission Hospital, Adana.

ther back than the indubitable fact that the one line of division which marked the massacre was the line of religion. It was Islam raising the sword against Christianity. The Sheriat was the bond that held together the murderers' legions. The power of the hodjas and mollas was the machinery chiefly used in organizing the massacres. The one great weapon left in Abdul Hamid's hands was his office as Caliph, "the Commander of the Faithful." So, to confound the plans of the Young Turks, and to invoke foreign intervention, he gave the command to strike. Only the power of the Young Turks prevented similar massacres in many places. This is a chapter mostly unwritten. Sometimes it was a forceful governor who prevented the fulfillment of orders from Constantinople. In one case it was a Young Turk military officer, who, upon receiving news of the plan, went into the presence of the Governor and said: "I want you to understand that if there is to be a massacre here, it will begin with you."

In Adana, strangely enough, most of the Christians still blame the Young Turks for at least a measure of responsibility. They say that the Young Turks wanted to give a lesson to the turbulent Armenians and Macedonians. They point out that the worst massacre occurred nine days after the first, the Christians having been disarmed in the interval. The Salonica soldiers they charge with participating in the slaying of the Christians. There are some things that cannot easily be explained about the massacre, if the New Regime is to be acquitted of all responsibility, yet there is no doubt, whatever agencies contributed, the real power of the massacre lay in the ineradicable hatred for Christians on the part of the followers of the Prophet.

Will There Be Another? When I asked the Minister of the Interior in Constantinople, Talaat Bey, if there could be another massacre, he lifted up his hands and cried, "God forbid." The Sheikh ul Islam assured me positively, and he was speaking as the religious head of Islam in the Turkish government, that such a thing could not occur again. The enlightened and strong-handed governor of this province, Djemal Bey, gave me his word that there would be no more massacres in the region of which he has since taken charge. No assurance could be more positive than these I have had from the highest quarters.

None the less, in the interior of the country the people feel otherwise.

their own rooms. Pathetic tales of the murders are legion. Here is one, for instance, of a widow who has to support a swarm of little children, an aged mother, and an idiot sister, and who herself has no training for earning a livelihood. The missionaries have started industrial work among the Armenians, and they have also established an international hospital, which is to be a permanent memorial of the Adana massacre.

Surveying the Situation. It seems to me as if "Remember Adana" should be written on the mind of the Young Turk party when it is tempted to boast; and also before the eyes of all the statesmen and publicists who have anything at all to do with affairs in the Turkish empire. There are some reasons why this massacre may not easily be repeated, but there are greater reasons why a duplicate of it may burst upon the world at almost any time. For the mind of Islam has not changed.

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Barney Won. Henri Gressit, the Savage advance man, who, it is claimed, is the perfect sartorial gem of his profession, sailed yesterday on the Cretic for Mediterranean points on a five weeks' pleasure trip. At 9 o'clock yesterday morning Barney Reilly decided to go along. They had to hurry, but they caught the ship. Quite pompously Henri went aboard. Barney followed him in anything but a pompous manner.

A few moments before the moorings were cast off Henri, talking to another passenger, said: "My man and I had to hurry to get here in time."

Barney heard him. He knew he was that "man," and he wasn't exactly pleased. Stepping up to Henri he asked: "Where did you tell me you're to be head waiter when you return to New York?"

Henri turned away, drew a pink silk handkerchief from his sleeve and mopped his brow.—New York Telegraph.

Some Uses for Antiquities. Old parchments on which state documents were written have been sold in England for various purposes. Fishmongers and tobacco dealers made use of many tons of them, a gold beater bought large quantities to be sold to boys to be used in whipping tops, and some were turned over to a pastry cook, who intended to make jelly out of them, but found them too poor for the purpose.

There's a story of a deponent Sulian of Turkey whose seers told him he could be cured if he would wear the shirt of a perfectly happy man. His envy searched the world for the happy man, and found him at last in Ireland. But when they seized on him to get his shirt, he was shirtless. His happiness was caused by perfect health. All happiness has its basis in health. People who "feel blue," who are discouraged and deponent will find their spirits rise and their courage come back with the use of Dr. Pierce's Golden Medical Discovery. It removes the clogging impurities from the blood,

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