

THE CLOSED DOOR.

If you had come to my door alone,
Love, my lord;
Had I heard no footfall save your own,
No voice but yours,
Oh, how wide had my door been thrown,
Oh, how gladly the way been shown,
Love, my lord!

But I peered from my casement cautiously,
Love, my lord;
You stood at my door with benches three
I knew too well;
Doubt and distrust stared up at me
And gaunt-faced, white-lipped jealousy,
Love, my lord.

Oh, the house of my heart is over small,
Love, my lord;
Ah! if I let you in I must let in all,
Oh, every one!
And I will weep in my quiet hall,
And I fear we soon would my dwelling fall,
Love, my lord.

You went who might never entrance win,
Love, my lord;
Strange that I thought it little sin
To har my door;
But a king comes ever with shout and din,
And not alone had you entered in,
Love, my lord.

—Theodosia Garrison, in Puck.

FIGHTING TO THE DEATH

A BULGARIAN LEONIDAS AGAINST THE TURKS.

Thirty-eight Men Repel the Attack of Thousands—A Gallant Defense of a Mountain Pass—The Robin Hood of Macedonia and His Explains.

BY ALBERT SONNICHSEN

FOR the past few weeks I have been studying bits of reports that have come in from Macedonia from various chiefs of chetas, secret agents and other individual members of the organization, all recording a certain incident which occurred some weeks ago down in Southern Macedonia, in the caza, or district of Teregli. It was much telegraphed about at the time and mentioned in the European papers, but some of the main facts and all the details have as yet remained secret. Putting together the dry official reports to the committee with the narratives of several participants or witnesses who arrived here several days ago, and excluding obvious individual exaggerations, there still remains the story of an event which stands out as remarkable even in this country of sensational events. It is just such a one as you may find here and there in the pages of Herodotus—a second Leonidas in another Thermopylae. It is the story of how thirty-eight combatants, well armed and well entrenched, for a whole day stood off the repeated attacks of 2000 regular Turkish soldiers, a horde of several thousand bashi-bazouks, several hundred Albanians and a band of thirty Greeks. These numbers are quoted in the Turkish reports.

Few people familiar with events here for the past few years have not heard of Apostol Voyvoda, known to the Turks and gendarmerie officers as Captain Apostol. There is a standing price of 5000 liras, or Turkish pounds, on his head. He is a small, dark, keen-eyed man of about thirty-five years, who can neither read nor write, and always signs his dispatches, written by his secretary, with a rubber stamp hanging as a watch charm. Were he a man of education, he would be one of the general leaders, for he is intellectually keen. But he is the Robin Hood of Macedonia. It is about him that the story centres.

A week before Lent Apostol came here to Kustendil, to recross the frontier some days later with several horse loads of munitions. He was going to take them to his own district, whence they were to be used as a reserve for the summer's fighting. With him were Save Michaeloff, his sub-chief, and thirty-eight men. On the day before the beginning of Lent, Apostol and his band were in the Givato Mountains. He wanted to get over into the Chern-Dervent Mountains; between the two ranges runs the River Vardar. During the day he had sent a courier across the river to the village of Spalivo, asking the villagers to send horses for the ammunition. As was afterwards known, the courier was stopped in the intermediate village of Stoyak, where a company of soldiers were quartered. And this is the reason he was stopped.

A Greek shepherd boy, wandering about the mountains with his flock, came accidentally upon Apostol's band in hiding for the day. They took him prisoner. Now, every Greek is an enemy to every Bulgarian, and for some moments the boy's life was in danger. Perhaps it was his youth which appealed to the chief; at any rate, he released him. The boy at once went to the village of Stoyak and reported Apostol's presence in the nearby mountains, and later pointed out the courier passing through the village for Spalivo. The latter was arrested. When night came and the horses from Spalivo did not appear, Apostol decided that perhaps the villagers had lost the way; so he and his men shouldered the ammunition bags among them, descended to the river, crossed it, and by moonlight had reached their destination, Spalivo. This village was several miles higher up the same bank of the river on which stood Stoyak, where the soldiers were quartered. On one side are high mountain bluffs, on the other the River Vardar.

But as the villagers had not received Apostol's message, they not expecting him, had made no preparations. First, they had allowed their dogs free, who noisily announced the entrance of the bandmen into the village. Their barkings were heard by some Albanian shepherds a short distance outside. However, the ammunition was stored in an old, half-broken-down deserted house, and two of the bandmen were detailed to sleep upon it. Apostol, Michaeloff and their companions then divided themselves among a half dozen houses nearby. In half an hour all were asleep, save a few of the villagers, who remained awake to guard against surprise. Meanwhile the sol-

diers in a dark had quietly marched up to Spalivo and surrounded it. Then a search party entered the village and began searching the houses. The Albanian shepherds, who had heard the barking of the dogs, joined them. The soldiers were now doubly assured that they had Apostol and his band surrounded in last.

Meanwhile, the pounding at the doors as the Turks demanded entrance to the houses, alarmed the village. Fortunately, the search began from the side opposite to that where the bandmen were quartered. Now, it is a standing law of the committee that the bandmen must never fight in the villages, unless absolutely cornered, so Apostol and his men, still half clothed, gathered themselves together, and determined to break through the ring. It is probable that the traitor, who, as a Greek, hated the Turks only a little less than the Bulgars, had minimized the number of the band, and that the Turks thought they had only a band of ordinary size to deal with, of from fifteen to twenty men. At any rate, Apostol and his men had no difficulty in walking through the circle. They retreated quickly up the pass through which the river runs until they could go no further. Behind them the bluffs descended abruptly into the Vardar; on one side rose cliffs, on the other, below them, ran the river, a wide, swift stream just then, for the snows were melting. Before them the rocky ground descended toward the village. From a military point of view, it was an ideal position for defense—and death, for no escape was possible.

Day was dawning then, as the bandmen hastily threw up three lines of trenches with loose rocks and boulders that had once tumbled down from the heights above them. As soon as the Turks were able to locate their positions by the growing light, they spread out in fan formation below, and began to fire. The bandmen numbered just thirty-eight, for in the hurry there had not been time to enter in the two men who were in the hut with the ammunition. As was found later, they continued sleeping undisturbed for the Turks had not considered the hut worthy of search, and there the ammunition and its two guards remained in safety during the whole day. The first line of trenches in the pass was defended by Save Michaeloff and eleven men. Fifty yards beyond and higher up fifteen men were stationed, and still higher up were Apostol and twelve men.

Meanwhile the firing had begun to attract to the spot the ventures of the Turkish army, the bashi-bazouks. These are a disorganized, irresponsible rabble, who seldom fight but are always on hand to share the plunder. On occasions, they will sometimes support the troops in a charge, for they are well armed. These began to gather in great numbers now, and took up positions with the regulars. When the fight was two hours old a Greek band of thirty men, commanded by an officer in the uniform of the Greek army, appeared and joined the Turks.

Evidently the Turkish officer in command had recognized the strength of Apostol's position, for hitherto he had ordered no attack. Meanwhile it had been telegraphed to Salonica, two hours away, by train, that Apostol was cornered and more troops were needed. But, anxious to gain the big reward on Apostol's head, the Turkish officer determined to get him before his superiors arrived. Enforced by the bashi-bazouks, the Albanians and the Greeks, he ordered a general charge. The bandmen allowed the charging throng to come half-way up. Then four hand grenades were thrown and as many volleys fired. They also rolled down huge boulders into the panic-stricken Turks. The destruction by the bombs was terrific, for even the Turkish regulars, fierce fighters as they are, poured down in scrambling retreat.

Having lost heavily, the Turks made no further efforts then to storm Apostol's position. But in three hours the reinforcements from Salonica began to arrive. By noon twenty-five carloads had come, two thousand soldiers in all. Meanwhile the bashi-bazouks had streamed steadily in from the surrounding villages to the number of five thousand, some reports say. That is probably an exaggeration, and then, too, as far as actual fighting was concerned, most of these fellows probably took up the passive attitude of expectant spectators.

Upon the arrival of the general officer

In command from Salonica, he impatiently ordered a general attack at once. The soldiers made a wild upward scramble, but again the bombs were blasting up the loose lava among them. That attack failed, as had the first. Two more equally desperate attacks had a similar result soon after. Then the Turks withdrew and began to open up a heavy fire on the rocks above, depending on rock splinters to destroy the insurgents behind their positions. These tactics, although costly—for Apostol and his men were slowly pot shooting individual officers wherever visible—were more successful. By seven that evening, at fifteen o'clock by Turkish time, the insurgents had been much reduced. Another attack was ordered, before dark should give the few survivors a possible chance to escape. In the first trench only Michaeloff and three men were alive, and they all wounded. In the other two lines of trenches were eight men unharmed.

As this last general attack began the ammunition of the bandmen gave out in a few last volleys. Then Michaeloff and his three men in the first trench rose, deliberately, smashed their rifles over the rocks, destroyed their watches in a similar manner and drank the poison, which is part of every bandman's equipment, to save him from torture, if wounded. The eight men above killed their wounded comrades with their knives, and then made a break for the river. The Turks were successful. They had gained the position. The news was then telegraphed that Apostol had been killed. From one of the bodies were taken personal letters addressed to him, a rifle with his name engraved upon it was found, and various villagers identified the corpse. Later it was found that this was the body of Apostol's secretary. So well was the Sultan pleased with the news that he immediately telegraphed his personal thanks to the troops, and sent \$350 to be divided among them. The gendarmerie, the creatures established by the reformers, who had taken part in the fight, were all promoted.

Next day Georgis Pasha, the Italian gendarmerie officer, commissioned there by the Powers, arrived and began an investigation. It seems he was the first to question Apostol's death. At any rate, he sent for Apostol's wife, who lives in a village nearby, and the dead having already been buried, he ordered them disinterred, that she might identify her husband among them. She failed to do so.

But several days after all doubts were settled when the kaimakam, or governor of the caza, received a letter bearing Apostol's rubber stamped seal, announcing himself in good health, save for a sprained ankle. Of the whole band of forty men, six escaped, two being the guards who watched over the ammunition and took no part in the fight. They remained with it until another band came a week later and carried it safely off. Of the eight who broke for the river, three were drowned while attempting to swim across, and one, realizing that he could not even attempt it, drank poison. One reached the opposite bank and escaped, and is now here in Kustendil. Apostol and his three comrades crouched among some rushes in shallow water, and escaped later in the night when the search was over. He is now recovering from his sprained ankle in a secret hospital in the mountains.

What the Turkish losses were in the fight is hard to estimate truly. Turkish reports only mention two Greeks and sixteen Albanians killed. Villagers of Spalivo say 1200 in all fell, but that is perhaps an exaggeration. Still, the casualties must have been heavy, otherwise such a large force could not have been checked for a whole day by thirty-eight men.—New York Post.

Rachel's Sister Still Lives.

Comparatively few persons are aware that the once great actress of the Comedie Francaise, Rachel, who died so far back as 1858, has a sister still living in Paris. This sister, Mile. Lea Felix, was hurt in a carriage accident recently, but is now getting better. Mile. Felix retired from the stage fifteen years ago, her last appearance being as Joan of Arc, in Corneille's drama, at the Porte Saint Martin. She always retained her family name of Felix. Mile. Rachel, the great tragicienne, had four sisters and one brother. All her sisters were actresses, like herself, and had considerable success in the profession. Lea Felix is, in all probability, the only one of the sisters now living.—London Telegraph.

Noble Revenge.

It was a hot day, and the dry horse and the thoroughbred carriage horse happened to be drinking at the same trough. "You're a perfect fright," said the thoroughbred, indulging in a horse laugh, "with that hideous old straw hat on your head." The dry horse looked at him, but said nothing. Then, with a brush of his ample tail, he branned a fly from the quivering hide of the carriage horse, and the latter, with his poor little stump of a tail, was unable to reach, and dipped his nose in the trough again.—Chicago Tribune.

A Curious Club.

One of the most curious clubs on record has recently been formed by society ladies in Berlin. The principal condition of membership is that the applicant must be deaf. The club has over a hundred members, who meet regularly once a week in handsomely furnished rooms in the Wilhelm Strasse, where they converse by means of ear-trumpets and the sign language and drink tea.

SOME PRIMITIVE PLANT FOODS

WE are accustomed to speak of the Indian as a hunter, to think that his food consisted wholly of flesh, and that he lived purely on the products of the chase. This impression is very far from true. The Indian—like man everywhere except in the Arctic regions—is an omnivorous creature, and while he may subsist chiefly on flesh, he also greatly relishes vegetable food. As a matter of fact, the great majority of the aboriginal tribes of North America were cultivators of the ground. The popular idea that the Indian was a nomad wandering from place to place and never camping twice in the same spot arises from an entire misconception of facts. We have been told for years by the newspapers and other equally ill-informed authorities that the Indians were wanderers, and we have come to believe that this was true. It was not. The Indians lived in very large measure in permanent villages, near which they had their cultivated fields, and which they occupied for the greater part of each year. At certain seasons special absences—more or less protracted—were necessary for the purpose of hunting some particular game or of gathering some special sort of wild roots or fruits.

This permanency of habitation was true even of some of the tribes inhabiting the semi-arid plains who depended for support on the buffalo, and to-day, one who visits one of the plains tribes and asks the old men how their fathers used to live will everywhere receive the same answer. They will say that they used to grow corn, beans, squashes or pumpkins, and tobacco besides this they gathered an abundance of wild crops which gave them a certain amount of vegetable food all through the year.

Of the Inoquois we are told that the crops they harvested were so large that they frequently had in their storehouses two or three years' supply of corn, beans and squashes. The Pawnees, occupying the arid West, like the Delawares of the moist sea coast, stored their crops in great pits dug in the ground, which they lined with mats, and in which their corn was perfectly preserved all through the winter, or until the supply was exhausted. Very different was the situation of the Copahs inhabiting the desert away to the Southwest. They scraped aside the rocks that covered the dry mountainside and, uncovering a little soil, planted there a few hills of corn and squashes, carrying on their backs from the distant spring the water which should moisten the ground to cause the seeds to sprout and to refresh the plants until the crop matured, and when it was gathered they at once consumed it.

Within the memory of living men, and while there were yet buffalo in abundance, the Western Indians of many tribes continued their primitive culture of the stubborn soil. The Pawnee women used to hoe their corn with hoes made from the shoulderblade of the buffalo lashed to a wooden handle, and about the same time the warlike Cheyennes were planting their little cornfields on the Little Missouri River. We know that in early days, when wooded Minnesota was much farther from the centre of things than Alaska is to-day, the Indians of that territory planted little crops of corn, loosening the soil, either with hoes purchased from the traders or with the hardened sharpened branch of a tree. Their fields were small, from a quarter of an acre to an acre in extent, and produced a small corn the ears of which were from three to eight inches long, and which was chiefly consumed green as roasting ears. A part of the crop, however, was boiled on the ear while green, cut from the cob and dried in the sun to be kept for winter use. Baked with meat it made a nourishing and palatable dish. There was no food more delicious, and none better to work on than dried corn and buffalo meat.

Over the whole of North America, wherever the climate permitted it to ripen, corn was cultivated by the Indians and constituted an important part of their subsistence. Leskiel, who in the eighteenth century wrote interestingly and at great length of the Indians among whom the United Brethren worked, enumerates no less than twelve methods employed by the Indians in preparing their corn for food. A concentrated form of nourishment much employed when traveling on the warpath, or where it was necessary to go swiftly or with light loads, was citamon, an interesting analogue of the pemmican used in old prairie travel. Pemmican consisted of pulverized dried meat mixed with melted fat, but, as those who remember who have read the old works of travel in the Northwest, or even those "Trails of the Pathfinders," which have recently appeared in Forest and Stream, there was another sort of pemmican made of the pulverized flesh of fish also mixed with fat. Citamon, on the other hand, was finely pounded cornmeal of the pemmican used in old prairie travel. Pemmican consisted of pulverized dried meat mixed with melted fat, but, as those who remember who have read the old works of travel in the Northwest, or even those "Trails of the Pathfinders," which have recently appeared in Forest and Stream, there was another sort of pemmican made of the pulverized flesh of fish also mixed with fat. Citamon, on the other hand, was finely pounded cornmeal of the pemmican used in old prairie travel. Pemmican consisted of pulverized dried meat mixed with melted fat, but, as those who remember who have read the old works of travel in the Northwest, or even those "Trails of the Pathfinders," which have recently appeared in Forest and Stream, there was another sort of pemmican made of the pulverized flesh of fish also mixed with fat. Citamon, on the other hand, was finely pounded cornmeal of the pemmican used in old prairie travel. 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