

ants were without anxiety, but at sunset, reads the press dispatch of May 31 from Monastir in European Turkey—

the Turks, who had surrounded the place, began a regular bombardment, whereupon all the villagers assembled in the streets. Though the artillery ceased firing during part of the night, the Turkish infantry fired all night long. The artillery bombardment was recommenced at daybreak, but, as it was ineffective, the Turks set fire to the village on all sides and began a general massacre, slaughtering women, children and the aged. About 300 houses were burned and upward of 200 persons, mostly women and children, were killed. The women and girls were murdered while resisting outrage. Whole households were slain. Not a living soul was left in the village. The survivors, many of them half-burned or otherwise injured, fled. Some of the fleeing villagers were captured and had their ears and noses cut off before they were butchered.

The report adds that 1,500 villagers were in the mountains, without clothing or food, and that of these forty women and children were caught by soldiers in a ravine and killed after horrible treatment.

Regarding the Russian massacre of Jews at Kishineff (p. 101), Michael Davitt, special correspondent for Hearst's papers, has a dispatch in Hearst's Chicago American of the 4th, the dispatch being dated at Kishineff the 3d, which fixes responsibility for the massacre upon the Russian authorities. Mr. Davitt says:

I found the origin of the riots at Kishineff not as reported by Russian accounts, alleging that a Christian woman was struck by the Jewish proprietor of a merry-go-round, which provoked the crowds to the ensuing riots. There is no truth in this story. I found the owner of the merry-go-round, a German, Reinhold Mergert, and a Christian. He assured me no woman was insulted or hurt on that occasion. The real cause of the disturbance is this: The only daily paper at Kishineff, Bessarabia, is violently anti-Semitic. The chief editor, Kroushvan, is of Moldavian origin and has systematically inflamed popular feeling against the Jews as foes of Russia, propagandists of socialism and enemies of the Christian religion. Kroushvan's attacks have been continuous for the last six years. Merchants and employers giving work to Jews were held up to public odium. The expulsion or extermination of the race was openly urged. The Bessarabetz has 20,000 circulation, chiefly among the police, municipal employes and workmen gen-

erally. Two events occurring shortly before Easter were seized upon by Kroushvan to incite the mob to murderous violence. One was the murder of a boy in the village of Doubbosary, between Kishineff and Odessa, by relatives for gain. The other was the suicide of a girl in the Jewish hospital at Kishineff. Bessarabetz declared them ritual murders by the Jews, summoning Russian Christians to punish the authors of the alleged crimes.

The actual leaders of the riots were students and seminarists from the royal school and the city religious colleges. All statements made to me agree that seminarists directed the movements of the both days disguised as laborers and strangers. The rioters comprised 30 bands averaging 50 each, with a seminarist on a bicycle directing the attack. The bands were composed of the lower employes in various departments of the municipality, the telegraph, post office and other municipal officers, but artisans, laborers and Moldavians from the suburb formed the greater body of the rioters, with the Albanian strangers above mentioned. The bands were armed with sticks and stones. There were no firearms. They attacked the Jewish quarters at 30 different points simultaneously, proving a deliberate plan of operation. All the evidence I gathered in eight days of searching inquiry at Kishineff convinces me the outbreak was not the casual, accidental uprising of a mob against the Jews, but a carefully planned attack by local anti-Semitic leaders with the passive connivance of the chief of police, Schanzenko, and the active encouragement of many of the officers. Gen. Van Raaben's deplorable weakness in not employing the military force to quell the riots the first day is responsible for the horrors of that night and the massacres and violations of women and girls on the second day.

A different explanation is that of an official Russian report, received from the director of Russian police at St. Petersburg, by the Christian Herald, of New York, in response to an application made by that paper to the Czar. This report describes "the strained relations existing between the Russians and the Jews of Bessarabia as having been—

made worse by the fact of finding in an outlying village a murdered Christian boy. The murder was attributed by the population to the Jewish ritual habits. Official denials of the ritual murder were not given credit by the peasants, who attributed other murders of Christians in the towns of Kieff and Kishineff likewise to the Jews. On Easter day, in the market place of Kishineff, the workers while holiday

making saw the Jewish proprietor of a carousel machine strike a Christian woman, who fell to the ground, letting go her infant baby. This incident was the immediate cause of an outburst. The workers began breaking windows and pulling down Jewish stores as a sign of protest. The police, who always leave much to be desired in provincial towns, failed to make efficacious intervention, many thousands of the mass of onlookers and holiday makers approving the riot and hindering the policemen's action. After demonstrators came plunderers, the outbreak lasting from five in the afternoon to ten in the evening, and leaving nine Jewish bodies on the place. Night brought the disturbances to an end. What goes far to prove the momentous character of the outbreak in letting loose the popular passions with the strength of natural forces is that on Monday morning the Jews, wishing to intimidate and inflict punishment on the Christian workers, began assembling on the market place in groups, armed with sticks and other weapons. The Jews, being the more numerous, had the best of it in the first encounters, and a Christian was seen to fall, receiving a bullet wound. This called for the popular passion in all its abject form and abomination, the Russian peasants, when driven to frenzy and excited by race and religious hatred, and under the influence of alcohol, being worse than the Americans who lynch Negroes.

The remainder of the report accounts for the non-interference of the police by explaining that the governor wrongfully referred the trouble to the military, who were incompetent for police duty; and asserts that responsible officials have been removed, while "many hundreds of rioters are in prison and hard work in the Siberian mines awaits them."

The cutting allusion of the foregoing report to the lynching of Negroes in the United States, is emphasized by the latest news from the scene of the race war (p. 131) in Mississippi. A press dispatch of the 8th from Forest, Miss., states that four Negro men and one negro woman have been killed, that ten Negroes have been badly beaten, and that most of the others have been ordered to leave the country. This is the result, so far, of the shooting of a white man by a Negro. The white man was one of a party of armed whites who were pursuing a party of Negroes, one of whom had disagreed with his employer over a question of working on a Saturday afternoon. The whites had first shot into the party of Negroes, killing one