

The Saturday "News" Special Foreign Service.

Shooting Down Prisoners in the War with Morocco

Special Correspondence.

TANGIER, May 22.—Any of the officers in the French army now fighting in Morocco would admit that they "keep" no prisoners taken in arms. The Arabs opposing them, they point out, are murderers who had looted Casablanca, attempting to slaughter the European residents, and, falling had turned upon each other to fight not only for plunder but for wives. What would have happened to the European women, the Frenchmen asked, had the consulates not sustained the siege? What happens to French soldiers who are captured? The French officers argue also that drastic methods bring submission quickly.

On one recent excursion with the French I happened to witness the shooting of six prisoners. We set out from camp as usual at early morning and moved up the coast for a distance of eight miles, with the object of examining a well which in former days supplied Casablanca with water, and was now no doubt supplied by the Arabs. By marching in close formation and always keeping down in the slopes between hills, we managed to get to the well and to swing a group of Gourmiers round it without being noticed by a party of 13 Moors of whom only three were properly mounted.

The unlucky 13 had no earthly chance. The Gourmiers swept down upon them, killing seven and making prisoners of the remaining six. As I was marching with the artillery at the time I missed this little engagement and my first knowledge of it was when the prisoners trailed by me on foot—six tall, gaunt, brown men, barelegged, and three of them bareheaded, none clad in more than a dirty vest and a shirt that dragged to his knees. They moved in quick, frightened steps, keeping close to one another and obeying their captors implicitly. Allah had deserted them and their souls were as dead as their bodies.

The Gourmiers, I follow. Mahometans and devout—I have seen them pray—followed on tight-reined ponies, riding erect in high desert saddles, their colored kaffians thrown back from their sword arms—brown men these, too, with small black eyes and huge noses.

One of the Frenchmen who followed brought along a gun, a long-barreled Arab flint-lock, an antiquated thing safer to face than to fire. He carried a bayonet fastened with a hemp string to the end of a stick; the others seem to have been unarmed. They were indeed a poor band.

I did not follow to their summary trial, but moved instead over to a spring where some artillerymen were watering their horses while a dozen sportsmen tortured the mud. The Gourmiers had bread and water, while I had none. Bread and water are heavy on campaign and a few cigarettes I had found were good. My cigarettes were distributed and we were just beginning our breakfast when a man standing up called our attention to the Gourmiers coming back. They were walking in the same order, the prisoners first in a close group moving quickly on foot, not venturing to look back. The Gourmiers, possibly 20, riding steadily on hard bits.

"Pour les tuer," said a soldier smiling. "Pour les tuer," repeated the others, looking at me to see if I smiled. I shook my head in pity, for the doomed men were ignorant, pitiable creatures.

HOT IN THE BACK.
A hundred yards beyond us was a clump of dwarfed trees and some patches of dry grass among the rolling, almost barren hills, and for this spot the Moors were headed. Mechanically I went on eating, undecided whether to follow, for I did not want to see the thing at close range. I thought the Moors would be lined up in the usual fashion, their swords delivered and a moment given them for prayer. But suddenly, while their backs were turned, just as they set foot upon the dry grass, quickly a dozen shots rang out almost in a volley—then came a straggling fire of single shots. The single shots were from a pistol, as an officer, the Gourmiers, possibly 20, riding steadily on hard bits.

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On another occasion, crossing a trodden grain field, we came upon three Arabs, dead or dying, a dead horse and the scutterings of a shell. A lean old brown man with a thin white beard and a shaven head lay naked with eyes and mouth wide open to the sun, arms and legs flung apart, a gasp in his stomach, and a bullet wound with a powder stain between the eyes.

CAMP SURPRISED.
Choosing a high point from which to watch an engagement, we saluted the captain of a line of Algerians and lay down among the men. Below us, in plain view not a quarter of a mile away, was the camp of the Moors, about 400 tents, ragged and black with dirt, some of them old, circular army tents, but mostly patched coverings of sackcloth, such as are to be seen all over Morocco. It was to destroy this camp, discovered

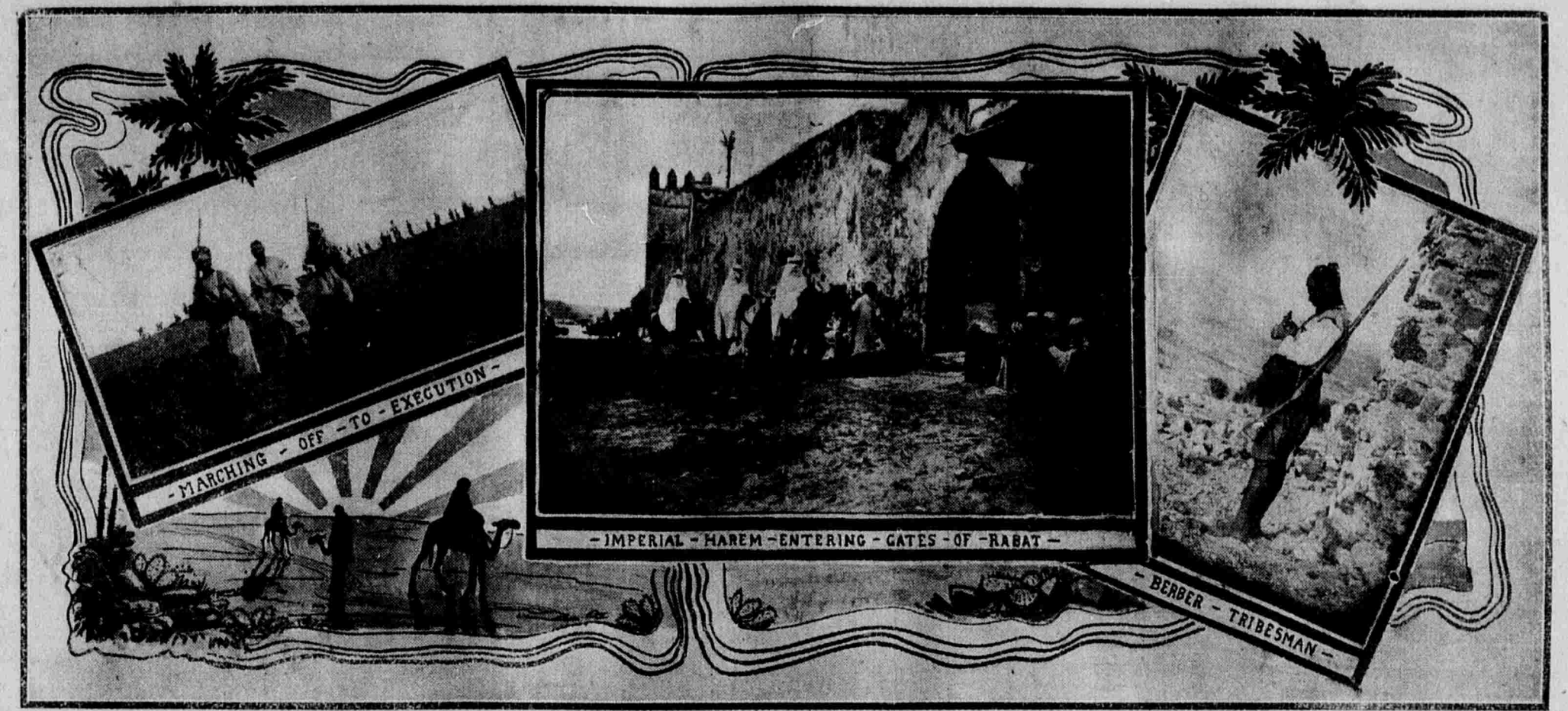
by the balloon, that the French army had come out, and we had managed to come over the knoll at the moment that the first flames were applied to it; just beyond the camp the squalid village of Thadert, beneath a cluster of holy tombs, a place of pilgrimage, was already afire. The Moors evidently had been taken by surprise. They left most of their poor possessions in the camp, getting away with only their horses and their guns. A soldier of the Foreign Legion came back driving three undersized donkeys, with several short, peevish Moorish drunks. We spoke to him and he told us that they had taken seven prisoners and had shot them.

ALLAH DESERTS THEM.
When the Shawia tribesmen made their first attacks upon the French at Casablanca they were thoroughly confident of their own prowess and of the protection of Allah. They had often, before the coming of the French, called the attention of Europeans to the fact that salutes of foreign men-of-war entailed not only nearly so loud as the replies from their own antiquated

battery—always charged with a double load of powder for the sake of making noise. But they have come to realize now that Christian ships and Christian armies have bigger guns than those with which they salute; and the news that Allah, whatever may be his reason, is not on the side of the noisy guns has spread all over Morocco.

The Arabs now seldom try close quarters with the French, except when surrounded or when the French force is very small and they are numerous; and as I have indicated before, their defense is most ineffective.

American Correspondent Witnesses a Summary Slaughter of Disarmed Arabs by French Troops—French Officers Admit That Prisoners Taken in Arms Are Not "Kept"—An Officer With a Pistol Finishes the Work Left Undone by Volley Firing.



not one of them would have got back over the hill.

MOORISH "SURGERY."
The Arab losses under the fire of the French, the French officers usually heavy where the Arabs attempt a serious resistance. I should say it would average a loss of 50 men to the Moors for every French soldier they wound. What is worse, when a Moor is severely wounded he dies, for the Moors know nothing of medicine and the only remedies of which they avail themselves are bits of paper with prayers upon them, written by Shoreefs; these they swallow or tie about a wound while praying at the shrine of some departed saint.

The arms of the Arabs are generally of the most ineffective sort, many of them made by hand in Morocco. While I was out with the French on one occasion we found on a dead Moor (and it is no wonder he was dead), a modern rifle the barrel of which had been cut, evidently with a cold chisel, to the length of a carbine. The muzzle being bent out of shape and twisted, natural-

made in all the churches in England. It is estimated that the various sections of the congress will be attended daily by at least 5,000 delegates and members, all of them representative of the opinion of the Anglican church in some part of the English-speaking world. There will be delegates at the conference from men of almost every race under the sun. Negroes from Africa will sit side by side with Chinese and Japanese converts, and women from the zenanas of India will take part in the debates with their sisters from the English shires and from the United States. The Indians from the churches missions in South Africa will sit in the same hall with Eskimaux from the icy north and with South Sea Islanders who have been converted by the clergy of the diocese of Polynesia.

CHANCE TO ENTERTAIN.
The problem of housing so many bishops and their wives brings up a question of entertainment. The bishop and many of them are bringing daughters and nieces as well, his taxing the resources even of the churchmen of London. The hospitality committee has been appointed and it is hard at work searching out wealthy churchmen who are willing and able to entertain a bishop or two. The archbishop will take about a dozen at Fulham Palace. There are half a dozen English bishops who have houses in London which they occupy while the house of lords, of which they are members by virtue of their office, is in session, and they take in a many of the visiting bishops as they can accommodate, but when all these are accounted for there will still be nearly 200 bishops and their families left over. The committee has great hopes, however, that it will not have to send any of them to hotels.

DEMOCRATIC ASSEMBLY.
The Pan-Anglican congress which will meet in London from June 16 to June 22, will be in some respects a more representative church body than the Lambeth conference and in some respects less so. It will certainly be a more democratic assembly because every churchman and woman, lay or clerical, in England is entitled to membership and every diocese abroad is entitled to appoint six delegates. In this way it is more democratic and more representative than the conference of bishops, but it will not be so widely representative of the church, because a great many distant and poor dioceses will be represented by their bishop at the bishop's meeting but will not be represented at the congress. The decisions of the congress will also, of course, be only expressions of opinion and will have no binding force on the churches.

BIG MEETINGS PLANNED.
During the week of the Pan-Anglican congress great meetings will be held every day for the delegates at Westminster Abbey and St. Paul's. Special attention will be devoted to the life of the average Englishman and the life of the average American during the week of the congress special collections for missions work will be made in all the churches in England.

TIPPING IN BERLIN.
Berlin is the city of the small tip, but, likewise, the city of the numerous tip. It is amazing to observe the grateful thanks that follow the princely bestowal of 10 pfennigs, or about 2½ cents. Still, there need be no worry that tips are not expensive enough. In the total, for the Berliners have evolved a graduation of service that makes the outflow of 10-pfennig pieces rapid and continuous. You are waited upon all right, but it takes a platoon of servants to accomplish what is wanted.

There was a gala performance at the opera house, and a party of Americans secured a box. After running the gantlet in the lobby and elsewhere, they came to their box and were met by a gorgeous citizen covered with gold lace, looking as if he were one of the personal attendants of the kaiser. This haughty and bullion person led the party to the box. It was more than a mere bit of attention. It was a function. He opened the box door grandly and bowed the party in. "Surely," thought the financier of the party, "this is one of the important sounds of this gala performance, and he must be recompensed for his trouble." So five marks were bestowed on him. Then, in a few minutes, it was discovered there were half a dozen other attendants in line for fees. The man who appeared to own the opera house had nothing to do but open the door of the box. There were other chaps, equally gorgeous, to place the chairs, bring programs, and do all that sort of thing. You couldn't move without stumbling over somebody in gold lace who wanted a few pfennigs in his palm. Everybody wants a tip. It is even the proper thing to give to the conductor of the street car when he takes up your fare.

The life of the average Berliner is ordered on the tipping scale. His economic condition is not conducive to much luxury. He gets small wages and lives in a small way. Everybody's Magazine.

Greatest Gathering of Bishops On Record Meeting on July 4

Special Correspondence.

LONDON, May 28.—Preparations are now being completed at Lambeth palace, the headquarters of the archbishop of Canterbury, and at Dean's Yard close by old Westminster Abbey, where most of the executive offices of the Church of England are situated, for two of the greatest religious gatherings which have ever been held in the English speaking world.

One of these is the Pan-Anglican congress, which meets in one of the large halls connected with the Abbey in June, and the other is the Pan-Anglican conference of bishops which meets at Lambeth palace in July. The latter meeting is the fifth of its kind and has assumed official importance. The congress is the first of the kind ever held.

EVERY TEN YEARS.
The Lambeth conference, as the meeting of bishops is called, is held every 10 years. The first conference was held in 1867, the second in 1878, the third in 1888 and the fourth in 1897. The first conference was attended by less than 100 bishops. The conference this year will be attended by about 250 bishops representing Anglican dioceses in all parts of the world.

Nothing can show the great extent of the Anglican communion better than a few figures concerning this meeting of bishops. The church, of course, had its origin in the secession from Rome at the reformation. After that it spread to Wales, Scotland and Ireland, and then to the colonies which have since become the United States. As the Anglo-Saxon race spread and colonized the arch Anglican church went with the colonists preserving its distinctive ritual and its episcopal form of church government. Today there are 27 bishops in England and Wales who will be present at the conference as representatives of the mother church. The rest of the 250 bishops will represent the daughter churches. Ireland and Scotland have 20 bishops, most of whom will be at the conference. The United States comes first in point of numbers with 94 bishops, of whom it is expected that about 40 will come to Lambeth. Canada has 24 bishops, Australia 20, India 11, South Africa 10, while 11 will come from China and Japan. In fact in almost every corner of the earth where English-speaking settlers are to be found there is a diocese of the Anglican church presided over by a bishop, and it is expected that at least 90 per cent of these bishops will be at the conference. Some of them, whose dioceses

are three months' journey from London, have started already.

PRIMATE TO PRESIDE.
The Archbishop of Canterbury, the primate of all England and the spiritual head of the English church will preside at the great gathering. The Protestant Episcopal church in America is, of course, entirely independent and is democratically governed, the bishops being elected by their people, while in England they are appointed by the king, who is the nominal head of the church. The American bishops trace their ordination, however, to the Anglican church and the sentimental tie is very close.

The churches in Canada, Australia and many of the other colonies are also entirely independent of the mother church and are governed by their own synods and metropolitans, or archbishops, while in some of the smaller or newer colonies the bishops are directly under the control of the archdiocese of Canterbury.

HEATHEN RACES USE MORE BIBLES THAN CHRISTIAN ENGLAND

Special Correspondence.

LONDON, May 20.—In a single year over a million Bibles have been distributed throughout China, 1,400,000 in Japan, according to the advance summary of the British and Foreign Bible society's hundred and fourth annual report, while in England and Wales, where the year's demand has fallen off, only 1,105,000 have been sold.

Three additions have been added to the society's long list. In South America, where Lengua is spoken by the Indians of the Paraguayan Chaco, a version of St. Mark's gospel has been printed in this tongue; in the heart of Africa, St. Matthew's gospel has been printed for a Uganda tribe speaking a language called Lu-Nyanakole; in India, two gospels are being published in Hindu-Sinhli. In six other languages versions are almost ready. The publication of the Canonical books of the Bible has been completed in two additional languages—in Giryama, for British East Africa; and in Ngunu-Ekate, a combination of the dialects of two islands in the New Hebrides. With these, the number of complete Bibles is now 105. The New Testament has been completed in Baffin's Land Eskimo, and in the Mombasa form of Swahili; these raise the number of New Testaments to 99. While 208 other languages, in which only some part of the Testament has been issued, make up the total to 412 different languages "in which the British and Foreign Bible society has promoted the translation, printing or distribution of at least some part of God's book."

REVISING JAPANESE BIBLE.
Important progress has also been made in revising versions whose quality requires improvement. Here we can mention only the two dominant languages of the far east. In Japan, a representative body of Japanese

scholars and foreign missionaries has recently agreed upon a joint plan for revising the Japanese Bible. In China, the "missionary conference" of Shanghai in 1890 arranged for "Union" versions of the Chinese Bible in High Wenli, and in Mandarin. The task has been successfully fulfilled in all three cases so far as concerns the New Testament.

The rapid influx into North America of immigrants from Europe has increased the demand for diglot Testaments, in which English is printed side by side with one or other of a dozen continental versions. A new edition of the English Bible in Braille (raised type for the blind) is in preparation, thus in divers portions and in divers manners. In the hands of the English and among far-away folk of foreign speech under alien stars, God's book carries its own eternal message to the human heart.

MILLIONS OF COPIES.
The year's issues amount altogether to 5,688,381 volumes, a total of 22,000 copies above the output in the previous year, though still 283,000 below the record total announced two years ago.

The issues from the Bible house in London for the year ending June 30, 1907, totaled an increase of \$5,000 on the previous year. The growth here, however, has been in foreign versions sent out from London. The issues in English and Welsh amounted to 1,105,000 copies—a falling off of 112,000 from the previous year, which again was 114,000 below the year before. Of the society's issues, a smaller proportion are English and Welsh Scriptures than was the case 10 years ago, when it was over 30 per cent. Now it is under 20 per cent of the total. For this, however, there may be a twofold explanation. On one hand, people today who can afford them prefer more expensive editions, often with notes or helps, which they procure elsewhere than from the Bible house. On the other hand, some extremely cheap English editions have been put on the market by other publishers.

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