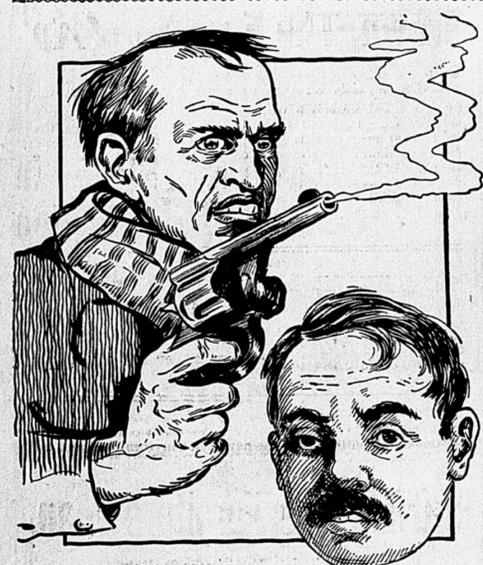


# LIVING NOW IN SHADOW OF DEATH



Vincenzo Cardinelli

**A**T THE WINDOW. Three times have these significant words come to me three times has Death followed in their wake. To the three victims who have each in turn received this strange message of death, there may be added a fourth, a brother of two of those who have already died and a nephew of the third whose life has been taken, declares the New York World. He, in fact, lives with the fear of death so strong in his heart that no amount of assurance can dissipate it. To the words of those who seek to allay the fear that is slowly but surely overpowering him; that is making of a strong man a weakling, his answer is always the same: "I am as a hand that is hopelessly raised when Death's sickle is swinging."

It is an answer familiar to the ears of those who know of the bloody vendetta of Sicily. And it is an answer most fitting; for the man stands in fear of a Sicilian Vendetta. Crimes Justice Cannot Reach. No crime or series of crimes, has presented in years all the strange, mysterious, well-kept inexplicable features that are found in the Cardinelli vendetta, as it has come to be known. Three times has the assassin or assassins sent one message, a warning of approaching death, and three times has Death approached, struck and made his escape. It is in seventeen years and a few months since the Cardinelli family left a little town in the southern part of Sicily. There was the father, Francesco, his wife, his brother Giovanni, and his three sons, Giuseppe, Barthold and Vincenzo. One day the man brought a sealed, bedraggled looking letter to the house. When Giuseppe opened it he turned pale, and without a word walked out of the house. Only six words started out from him across the single page of note paper on which the letter was written. But the words were a message of death. All that met the gaze of the man who was already dead was this short but terrible message: "You will die—at the window."

Others, too, from time to time, left their farms, their homes, and sold their household belongings and journeyed to the land where things were free, where money was plentiful and where one might live without working. Story of The Other. And the others had known the Cardinelli and the Other, who, in this story at least, must go unnamed. What, then, more natural than that the Cardinelli, the Other, and the others be friends here in the country of their adoption? And so it was. That much the police have learned in their efforts to solve the mystery of the Cardinelli vendetta. It is not so many years ago that New York was startled as it had seldom been before or since by a peculiarly atrocious murder. The victim's body was discovered, jammed in a barrel, in the early hours of the morning. The "barrel mystery," as it has ever since been known, was by no means easy of solution. It took the trained sleuths many weary hours of painstaking work to finally trace the victim's history to Buffalo, and eventually to lay their hands upon the men whom they had charged with the crime. Finally Found Solution. The success that did crown the efforts of the police in that case came

**PROMOTER SETS UP A WAIL.** Mr. Boggs Declares Great Chance is Missed in Not Using Catacombs as Subway. "Well, Mr. Boggs," said the lady with the gold forgettes, as the company gathered at the dinner table after a strenuous day in the Eternal City, according to Harper's Weekly, "what do you think of Rome?" "I haven't begun to think, madam," said Boggs, wearily. "I haven't had time." "What have you seen?" asked the student of human nature. "I don't know," said Boggs. "I left my Baedeker with that old taxi brigand who drove me home. Just where I left off when the whistle blew them, I don't know, but I think I was ambling along somewhere on the 432d page when I lost consciousness. The last thing I remember we were standing in a dark and muddy subway called the catacombs, and somebody was saying something about them. I didn't exactly catch what, but English was so sort of tired, but any-

nephew. How he did it he would not tell the police, but Giovanni got word from the Other that he must die. "You will die—at the window," read the message. Giovanni was not frightened. "It is the Other," he said, "but I will do to him what he would do to me." Brave words, but empty.

**Police Could Do Nothing.** Two weeks to a day, or Jan. 18, 1909, after Giovanni received his word of warning, he was sitting beside the frosted windows in the rear of the little poolroom he maintained at 28 Coles street, Brooklyn, when he was shot dead.

Quickly the police reached the spot. Back across the yard whence came the shot that had killed Giovanni went the police, straight to a house fronting on the next street. But there the trail stopped.

But the police did not know then they do now, that the Cardinelli knew who had fired the shot, even though they would not tell. "It is the work of the Other," said the Cardinelli. "The Other must die."

Little is known just how much the Cardinelli has retaliated against their enemies. Yet no great stretch of imagination is required to picture the other side of the story. Back no later than March of this year a particularly sinister-looking Sicilian was found lying badly wounded in the gutter of a street in the Latin quarter of St. Louis. In his body were forty-three distinct knife wounds. It was days before the police of St. Louis were able to force the man to tell his name and admit that he had come from New York. Other than that he would not tell. Why or how he had been injured, or what he would do to the man who attacked him? He knew, but he would not tell. "I know; and I fix him," was all he would say.

In due course of time, thanks to good nursing and a marvelous constant care, the man recovered and left the hospital. The next day he disappeared from St. Louis.

**The Cardinelli Side.** Was that one incident in the other side of the Cardinelli vendetta? The police say it was. Were they not, how ask the police, did the Cardinelli in New York know, even before a word was published in any newspaper, that the Other had been stabbed forty-three times in a street of St. Louis? For the injured man was the Other.

And then came the third warning to the Cardinelli. Bartholdi Cardinelli lived in a modest flat house at 344 E. 21st street, New York. Right next door lived his father, his mother and his brother. Two years and more had passed since the death of Giovanni. In the interim the Cardinelli had escaped all harm. The vendetta for them, at least, had apparently ceased to exist.

And then came the warning: "You will die—at the window." The message did not seem to interfere with Bartholdi's occupation as a barber. To and from his work he went, apparently as care-free as any man could possibly be. Bartholdi even dared to sit on the front steps of the house in which he lived in the early hours of the evenings. But once he set foot across the threshold of his own home—then all was changed. There, and there only, did the vendetta lurk for him.

For two weeks Bartholdi Cardinelli's form never showed at a window of his home, either by day or by night. And then came death. The night was particularly hot. The small rooms of the flat were stuffy. Straight to the source of the stuffiness rose from his chair, walked to the window—fell back dead.

A pane of glass lay shattered on the floor and five gaping wounds made by as many crudely shaped slugs of lead showed in his body. Five minutes after the shooting the entire block was surrounded by police. Not a house, not a roof, not a cellar escaped their search, but the slayers were not to be found.

**Murderers Not in Safety.** It was not difficult for the police to trace the source of the slugs. Almost on a line across the street from the home of Bartholdi they located the lair of the murderers, but the murderers were gone.

They had left behind them the gun with which the crime had been committed, a crude, old-fashioned shotgun, a pile of cigarette ash, an empty bottle or two, and that was all. Vincenzo is still alive. Francesco, the father, is, too. But it is not Francesco who is in fear. He has his days and his days but few as it is. But Vincenzo!

As he stood by the casket in which lay the body of his brother, his cheeks paled and his knees trembled at the thought of the crime. "I am the next, there is no escape," said the man. "They who have killed my brother will return for a fourth. What is to happen will happen."

Know them? Yes, Vincenzo believes he knows them. They killed his two brothers and his uncle, but to the police he will say nothing. "They can do nothing," he repeats over and over again, "and should I speak it would only hasten the end for me."

And despite his fears, despite his own certainty that his end is not far off, it may be that Vincenzo will live. The police have learned much. But a few days back they found one whom they believe to be the Other. He has been arrested, and if they who have told will tell again, the police believe that the time has come when they will be able to write his name to the story of the Cardinelli vendetta.

But Vincenzo Cardinelli shakes his head and, staring straight in front of him, merely mutters, "We shall see."

When will these Romans wake up to their opportunities? Here they have 545 miles of subway handed down to them from the spades of their sires, and no sign of a track running in any direction. No express, no rush-hour, no guards, no impediment—no nothing. Just 545 miles of gloom varied by a few ancestral pigeon holes, any one of which, enlarged a bit, would do nicely for a waiting room or a ticket booth. If some one of our Roman friends who visit America periodically with a hand organ, assisted by one of his simian cousins adorned by red cap and armed with a tin cup, could only drink a few of our modern ideas in the course of his pursuit of the elusive cent, this city of Caesars would begin to look up, and, instead of ranking among the cities of the world as a sort of glorified Mulberry street, would soon become a second Indianapolis, an Italian Syracuse, a Caesarian Cincinnati.

**Its Kind.** Wife—The church is on fire. Husband—Holy smoke!

## The AWAKING of the OLDER GENERATIONS

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 born. I changed the name 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. Throughout these investigations in Turkey, Adana has kept arising as a specter.

Now I have seen what remains to be seen of that holocaust of blood and center of the Armenian massacres of a year and a half ago. Throughout these investigations in Turkey, Adana has kept arising as a specter.

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 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 the massacres may not easily be repeated, but there are greater reasons why a duplicate of it may burst upon the sword against Islamism. The Shahat was its bond and the Turkish the murderers' legion. The power of the hodjas and mollas was

I came down through Asia Minor to Adana and two days back in the center of the Armenian massacres of a year and a half ago. Throughout these investigations in Turkey, Adana has kept arising as a specter.

One cannot enter into conversation with a group of people without catching 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 Young Turk army.

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, he said, they never 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.

**Unvanquished 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 when they engaged in carrying water to extinguish a fire. The 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. It is true that the families of the slain, it is true that the 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 entirely in the hands of the fanatics who have not been spread to the news that two foreigners had been killed and nobody punished. If this may be done with impunity, why not against 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 whoever sheds British blood. The most recent incident of nationality call for the protection of citizens abroad. The department of State has filed 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 live to the gutter 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 Moslems, is a temptation that provokes the massacres. This would make the end chiefly sought not vengeance but simply the removal, 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. It has been spent for 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.

**Natural Indignation.** A cautious German, who keeps a pawnbroker's shop in Sydney, is in the habit of leaving his daughter in charge while he attends to pick up bargains. A Chinaman entered the store the other day to buy a watch. The girl placed four on the counter, and while her back was turned, John changed the places of the highest and lowest priced watches. He then said he would take the cheapest one, for which he paid and departed. It was not until he was clear away that she

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 Turkish making choice of the daughter of neighbors with whose unrefined 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.

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 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 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 mill 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 the massacres may not easily be repeated, but there are greater reasons why a duplicate of it may burst upon the sword against Islamism. The Shahat was its bond and the Turkish the murderers' legion. The power of the hodjas and mollas was

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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 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 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 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 mill 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 the massacres may not easily be repeated, but there are greater reasons why a duplicate of it may burst upon the sword against Islamism. The Shahat was its bond and the Turkish the murderers' legion. The power of the hodjas and mollas was

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 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 the massacres may not easily be repeated, but there are greater reasons why a duplicate of it may burst upon the sword against Islamism. The Shahat was its bond and the Turkish the murderers' legion. The power of the hodjas and mollas was

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