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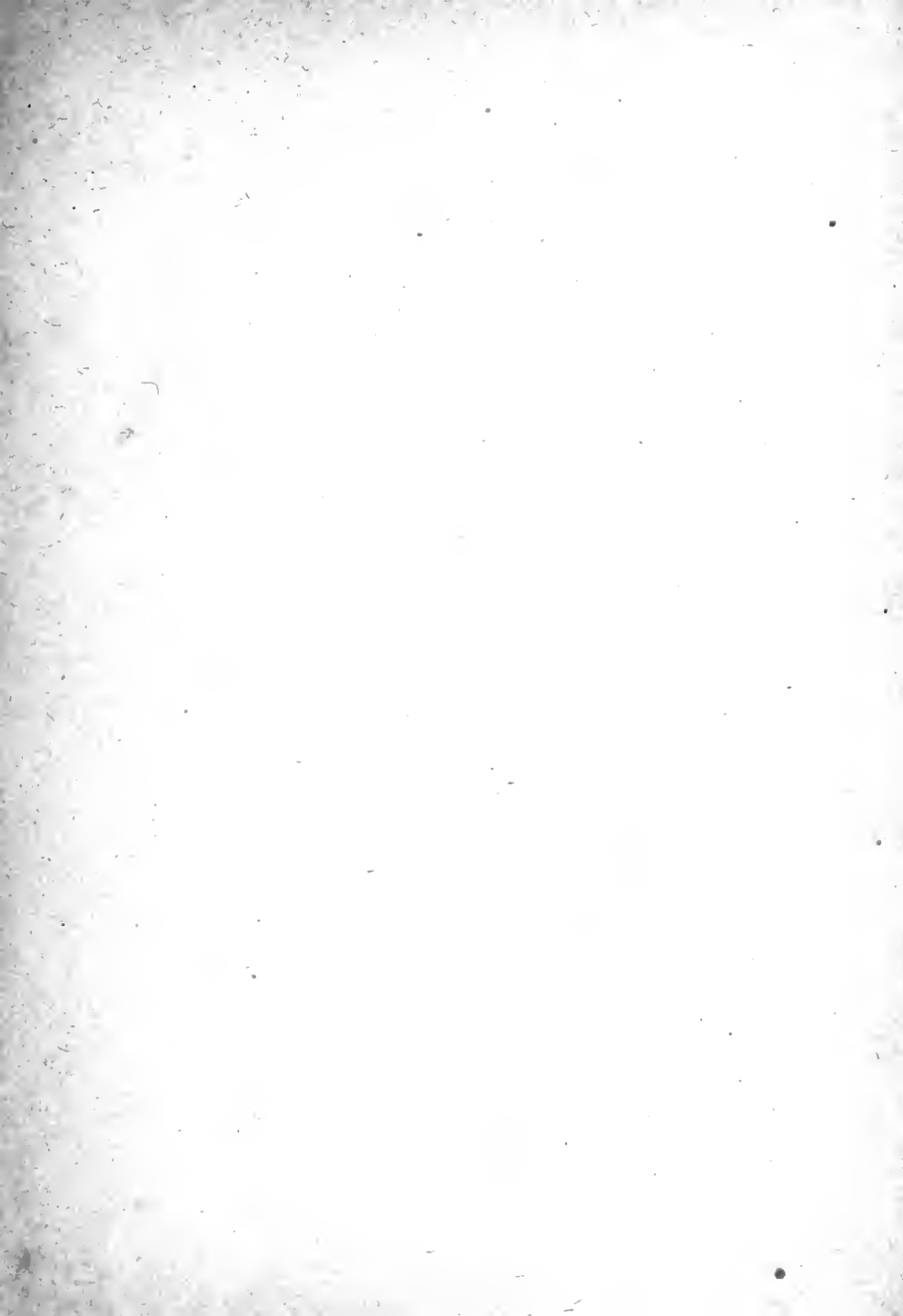


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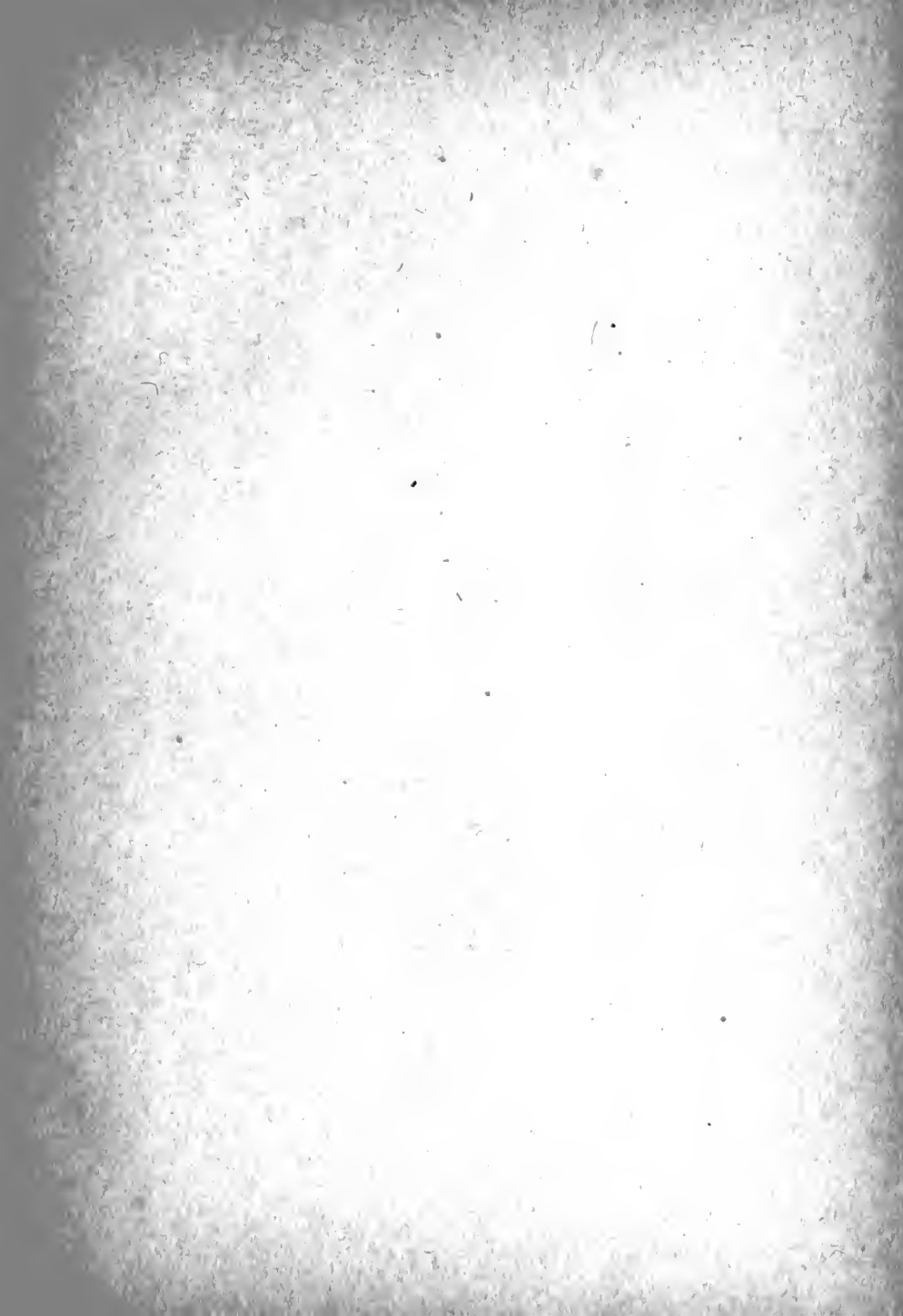
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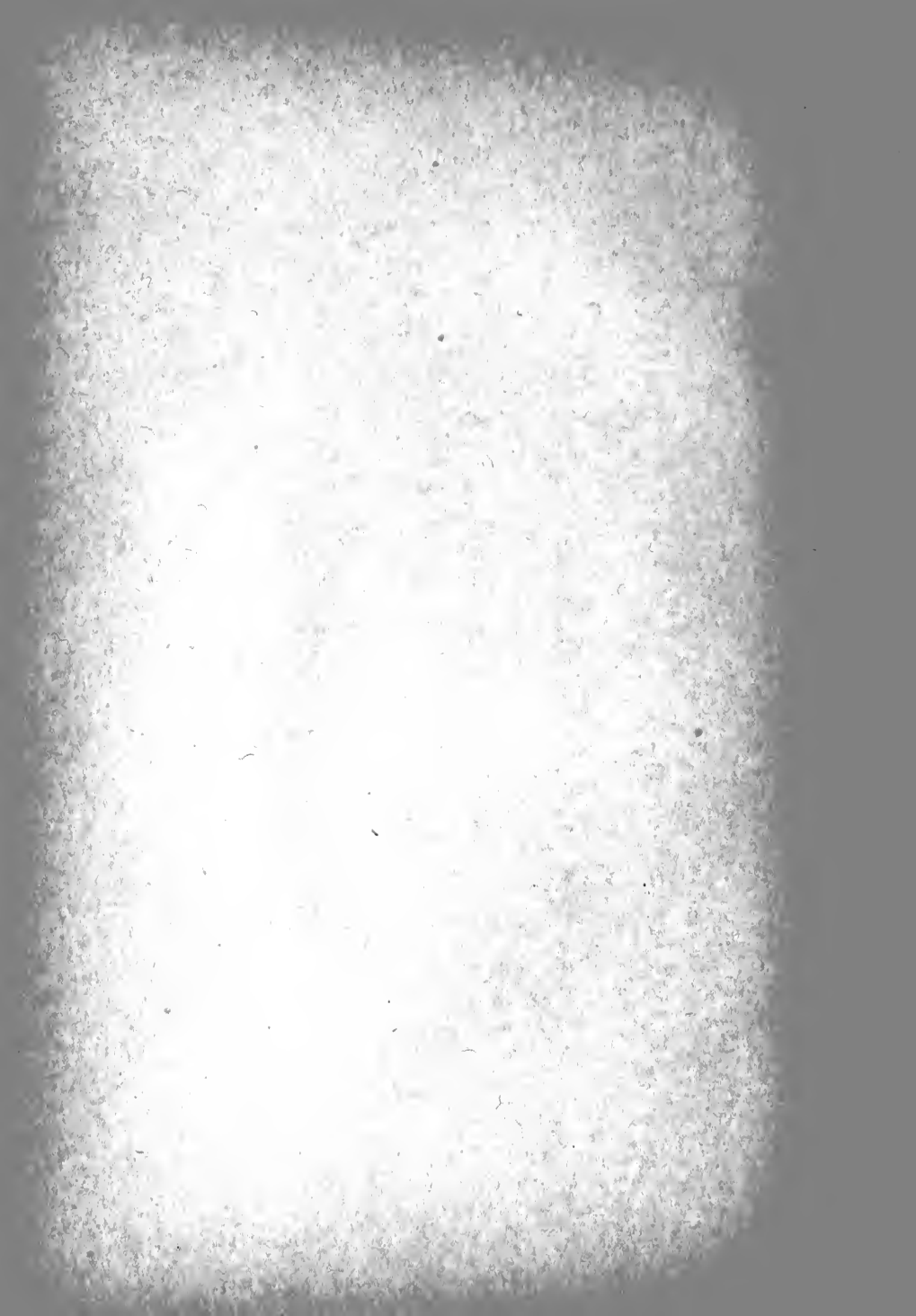
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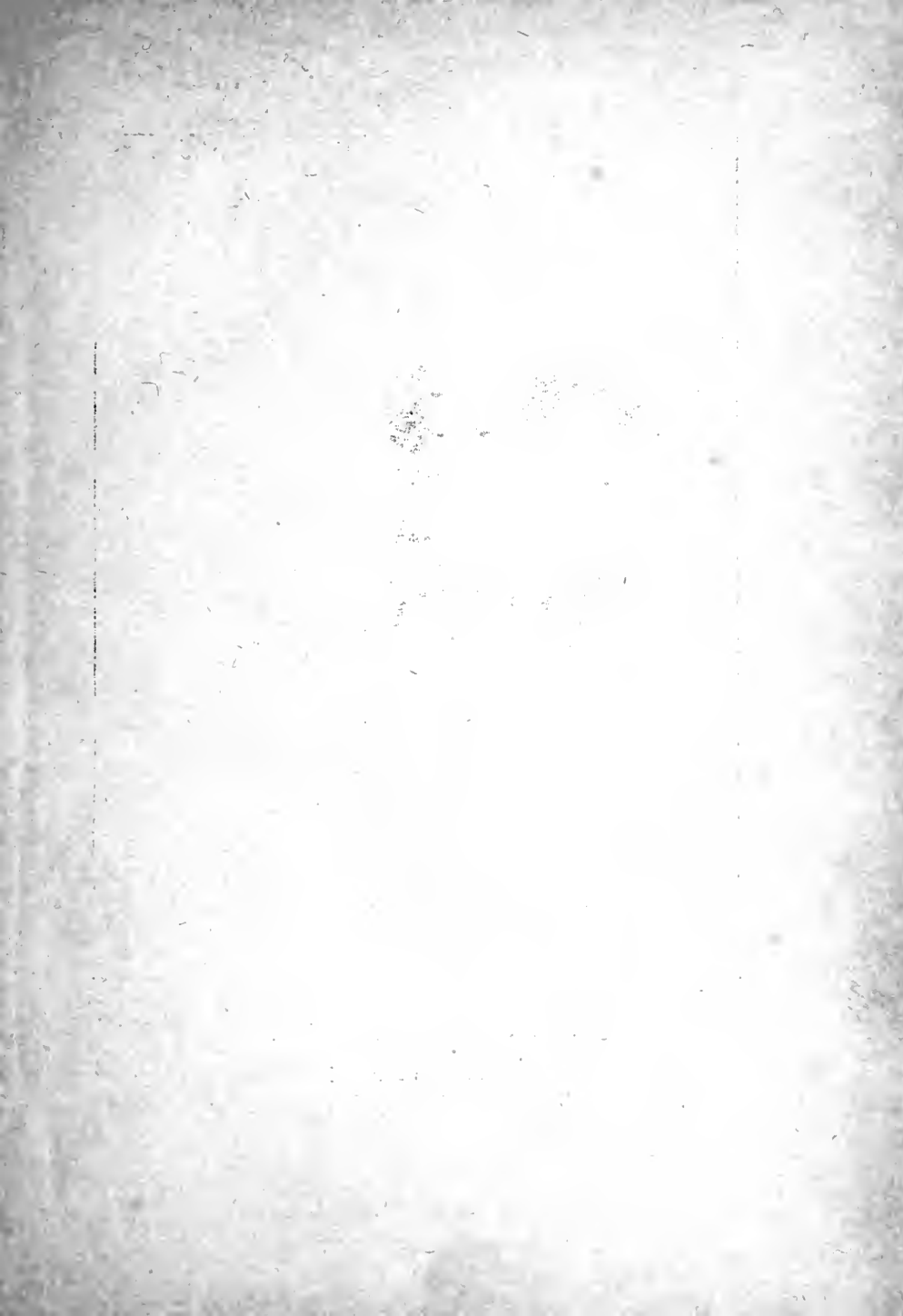




ARMENIA'S ORDEAL.

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By ARMAYIS P. VARTOOGULIAN.







THE SPIRIT OF ARMENIA.

(AFTER AN OLD ETCHING.)

SECOND EDITION.

[Price \$1.00.

# ARMENIA'S ORDEAL.

A SKETCH OF THE MAIN FEATURES OF THE

HISTORY OF ARMENIA ;

AN INSIDE ACCOUNT OF THE WORK OF AMERICAN  
MISSIONARIES AMONG ARMENIANS, AND  
ITS RUINOUS EFFECT ;

AND A GENERAL REVIEW OF THE  
ARMENIAN QUESTION.

BY

ARMAYIS P. VARTOOGUIAN.

Վիշտք վրտանգք տառապանաց  
են մեր միայն լաւութեան զինք:  
—ԲԱԳՐԱՏՈՒՆԻ

Griefs and distressing perils can alone  
determine our excellence.

—PACRADOUNI.

NEW YORK:  
1896.



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## PREFACE.

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It was not a vain desire to come out as an author that impelled me to undertake the present work. Only a short time ago nothing was further from my thoughts than to write a book in the near future. My youthful age, my limited knowledge of the English language, my education, and many other circumstances, were unfavorable for me to make such an attempt. I would fain not assume this work, and wait longer that some abler person might undertake the task, or until I would be more mature in age and otherwise ; but I was driven by some invisible power to write this book *now*.

Several books and pamphlets have already appeared during the past two memorable years, treating of the Armenian Question. But I venture to say the writers thus far have been treating of the crust of the Question, and the inside has not been penetrated.

Some of the authors of such works have rendered excellent service in lighting up certain points of the Question ; while others have taken up the subject, not out of any good will to the Armenian cause, but for the furtherance of their craft wherein lies their own interest.

I have been displeased with two volumes on the Ar-

menian Question, by authors formerly connected with the missionary work in Turkey, and I am shocked to see them stabbing the Armenians even now when these Armenians are electing martyrdom for the sake of Jesus when offered the alternative of the sword or the Koran. I could not imagine that they would stoop to slander the faith of those martyrs who are giving their lives for their Christianity, and to criticise their Church in the manner that was their wont many years ago. Moreover, I am grieved to see that a guilty conscience does not sting their hearts for the evils which are in no small measure due to them. The manner in which authors of this class have treated the bleeding Armenia in their books is similar to the one suggested by Doctor Cat when in consultation on poor Jenny Wren—

Doctor Cat says, "Indeed  
I don't think she's dead ;  
I believe if I try,  
She yet might be bled."

Their chief aim in writing of Armenia has been to recommend the missionary cure as the cheapest and best remedy for both Turks and Armenians—like some patent medicines which are claimed to cure everything, yet would do good to none.

Canon MacColl's pamphlet on "England's Responsibility Towards Armenia" is a good illustration of the Ar-

menian affair from the standpoint of an Englishman of liberal mind.

Miss Alice Stone Blackwell has done a commendable service in introducing to the English-speaking world some samples of Armenian poetry, representing the feelings and pangs of the Armenian poet, by publishing a collection of Armenian poems rendered into English verse by herself, containing some excellent specimens of the poems of Archbishop Lusignan and the boy-poet Bedros Tourian, whose writings have always been full of pathos and brilliant with originality.

Mr. William Watson's "Purple East" is an excellent collection of sonnets on the occasion of the Armenian horrors, upbraiding the British Government for its shameful stand towards the distressed Armenia. The English *people* may well be proud of such a fiery bard who would give vent to what the Spirit of Truth inspires. It is said that the "Purple East" cost its author the Laureateship, which, however, if true, is no loss for a poet like Watson. As a plain and independent poet, as all poets should be, Watson is far greater than the "Treachery's Apologist," who received a laurel that was formerly worn by one of a much larger head, and not fitting his own, slipped down around his neck, Lord Salisbury holding the end of the ribbon attached to the laurel. Such gewgaws cannot add to the worth of Watson.

In my present attempt, I venture to break the crust of the Armenian case, and exhibit what lies within. My object has been to give full information of the Armenian nation itself, without which it would be difficult to form an adequate idea of their position in the present crisis. The Armenian nation and the Armenian troubles are grossly misrepresented by parties interested in doing so, and everything is seen by those outside in foreign colors. While many are in earnest sympathy with the Armenians in their nation's ordeal, they have not been in a position to inquire into the inside of the matter, and to distinguish the falsehoods of our enemies from the truth. Therefore it was necessary that an Armenian, familiar with the inside, should bring the facts forth into light.

The present work is divided into three parts. In the first part is made a general review of the main features of Armenia's history ; in the second part an inside account is given of the labors of the American missionaries among the Armenians, for they have had much influence on the nation, and a true conception of the real condition of the modern Armenians cannot be had without knowing what the missionaries have done to them ; and in the third part the Armenian Question is examined in its various phases and conditions, and a knowledge of the Armenians and their present condition, acquired by the

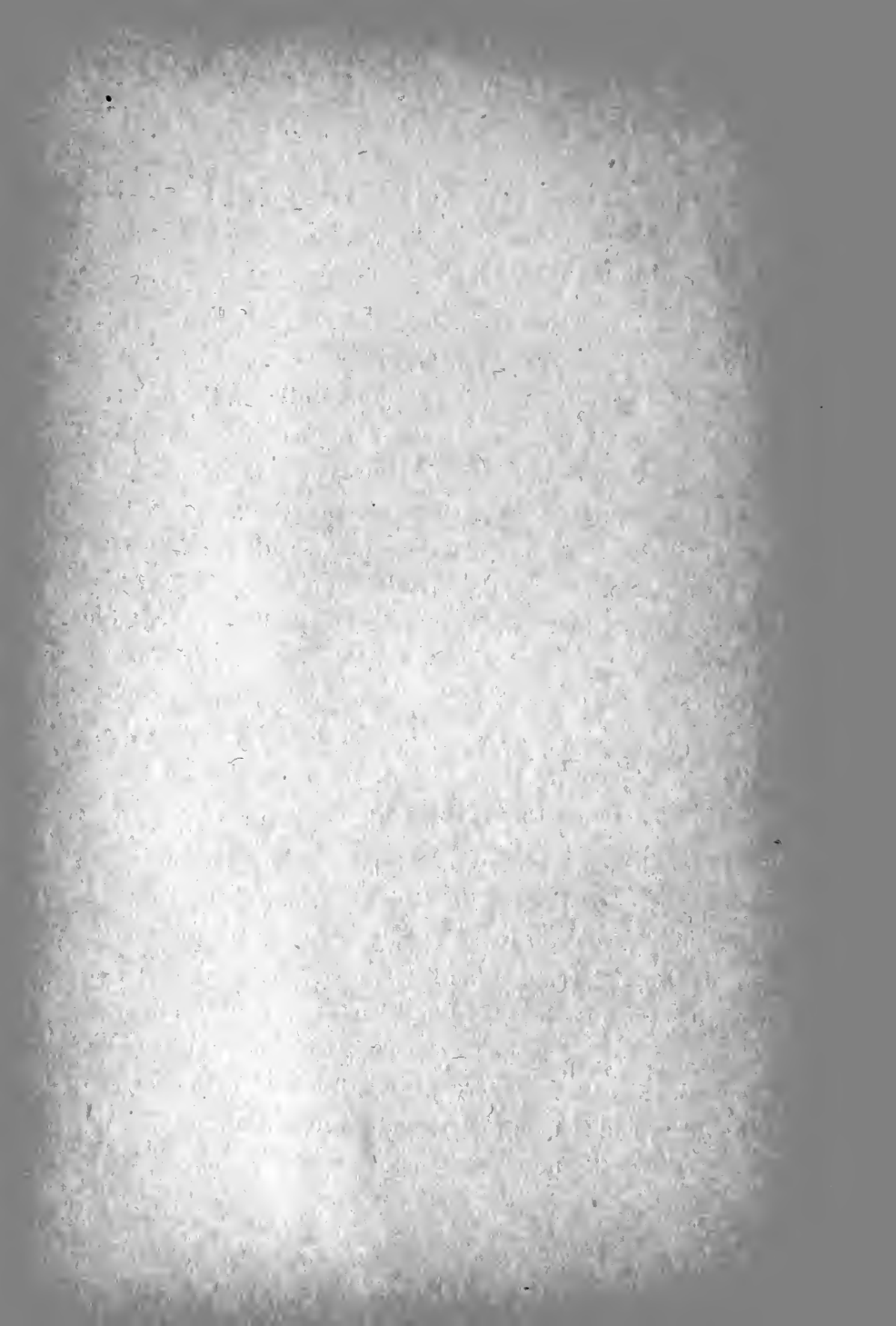


reader in the second part, will be a help for the true conception of some of the evils in the Armenian troubles spoken of in the third part.

The name of Truth is applauded by all, but Truth itself is very disagreeable and unwelcome to many. Knowing this, I have resolved to cling fast to the truth, to say nothing but the truth, and to say a good deal of the truth that I know in relation to my subject, unmindful of its consequences. The Turkish proverb says : "He that will speak truth shall have a hole in his head." It is risky sometimes to speak truth. But what do I risk except myself ? and what am I in comparison with the sacred cause for which I come forth to speak ? The sacred cause of my martyred nation demands of me to speak out, and to speak the truth ; for the best interests and the only hope of my people lie in the revelation of the truth. Therefore I must speak the truth at all hazards.

In conclusion, I must request my readers to look on my defective English with leniency, remembering that only eight years ago I was wholly ignorant of the language in which I make this literary venture, and that I acquired my knowledge of English under very unfavorable circumstances. I make no claim whatever that this work possesses any literary merit ; my object is to express my thoughts, and if I am understood I will be satisfied.

A. P. V.



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TIGRANE THE GREAT.



# ARMENIA'S ORDEAL.

## PART FIRST.

### A HISTORICAL SKETCH.

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#### CHAPTER I.\*

##### THE ORIGIN AND GROWTH OF THE ARMENIAN NATION.

THE Armenian race belongs to the Japhetic branch of the human family. Its origin is traced to a patriarch like that of the Jews. They are the descendants of Haig, the eldest of the eight sons of Torgom, or Togarmah. Togarmah's name is recorded in the book of Genesis as a grandson of Japhet. This shows that the national antiquity of the Armenians dates further back than that of the Jews.

After the deluge Noah is said to have settled near the skirts of Mount Ararat, which is quite natural to assume, where his descendants lived with him until they grew so numerous that it became necessary for them to emigrate towards Shinar.

Haig accompanied the migration to Shinar where he took part in the construction of the tower of Babel, but after the confusion of the tongues he returned with his family to the shores of Lake Van, in Armenia, where his

\*This chapter is written chiefly upon the authority of Moses of Khorene, the Armenian historian of the V. century.

father and grandfather resided. It is but natural that all did not join the great emigration, and the older folks preferred to remain in their paternal home near the skirts of Mount Ararat. Returning to the home of his forefathers, Haig built a town for his family and attendants, in all numbering about three hundred souls, which he named Hark, meaning the fathers, from which Ingigian, the eminent Armenian archæologist, infers that Haig must have been an affectionate son, strongly attached to his forefathers; hence he finds it natural that Haig should have learned again the tongue of his father which he had lost in the confusion, and that he did not preserve the language which he brought from Shinar, and which was given as a divine curse. In those days Nimrod, a powerful chief, established a monarchy and ruled over all the emigrants who had gone to Shinar. After his arrival and settlement on the shores of Lake Van, Haig was followed by Nimrod, who came at the head of an army to subjugate Armenia. Haig gave battle to Nimrod and slew the tyrant. By this act of gallantry Haig became the protector and chief of his country.

The family of Haig grew into a nation within 300 years, and Prince Aram, the sixth generation of Haig, extended his conquests as far as Cappadocia, where he planted a great colony on the site of the present Cæsaria. It was after this prince that Haig's descendants were called by foreign nations "Armenians," instead of Hai, and their country was known as Armenia, instead of Haiasdan. Hai and Haiasdan are still the only appellations used among the Armenians themselves. Particulars are wanting regarding the rule of the first Armenian dynasty, which governed Armenia down to the time of Alexander

the Great, by whom the country was brought to submission, B. C. 327. Among the princes of the first dynasty the greatest was King Tigrane I., who reigned over Armenia for forty-five years (565-520 B. C.). In the days of this illustrious monarch Armenia attained the maximum of her pre-Christian prosperity. The historian tells that in those days almost all the available land throughout the kingdom was cultivated; the country was densely populated, and the prevailing prosperity attracted the peoples of the neighboring countries. The famed city of Tigranocerta, now known by the Turkish name Diarbekir, was founded and built by this king. Tigrane I. also engaged in many wars and aggrandized his dominion. He was succeeded by Vahagn, the youngest of his three sons, who possessed such remarkable muscular strength that he was deified and his image was worshipped by the Georgians for several centuries.

After the downfall of the first dynasty and the conquest of Armenia by Alexander the Great, the country was governed by Armenian noblemen, who paid a tribute to Seleucia. Armenia regained her independence in the year 149 B. C., receiving upon her throne Vagharshag, a Parthian prince and a brother of the king of Persia. Vagharshag became the founder of the Arshagouni (Arsacidean) dynasty which reigned over Armenia until A. D. 428.

Under this second dynasty Armenia once more became a powerful kingdom. Ardashes I., surnamed the Conqueror, ascended the Armenian throne B. C. 114. He was a warlike prince, and conquered many neighboring principalities. One of his enterprising achievements was the construction of a formidable fleet with which he su

ceeded in capturing many islands in the Mediterranean. He also invaded Greece, and thence imported to Armenia the images of Grecian deities, together with their respective priests, and established them in various parts of Armenia; hence the introduction of Grecian polytheism in Armenia. After a glorious reign of twenty-five years Ardashes the Conqueror was killed by his own troops during a tumult in his army.

Tigrane II., better known as Tigrane the Great, succeeded his father, Ardashes the Conqueror, in 89 B. C. The news of the sudden death of Ardashes came to the newly conquered nations like a signal for a general rebellion, so that when Tigrane ascended the throne Greeks and other peoples were invading Armenia. Tigrane's rule began by first putting down the widespread insurrections, and making it understood by all that although Ardashes was dead, he was much alive in the person of his young son.

Mithridates VI., King of Pontus, was a brother-in-law of Tigrane, having married a daughter of Ardashes the Conqueror. His kingdom was under the suzerainty of that of Armenia, and, on account of his extraordinary talent and bravery, he had been a favorite at the court of his father-in-law. Tigrane entrusted Mithridates with the command of an Armenian army consisting of 140,000 infantry and 16,000 cavalry, and commissioned him with the conquest of Greece. Mithridates met with great success. Within a short time he subdued Bithynia, which was in revolt, and advanced on Thrace, Macedonia and Greece, which likewise submitted to his conquering advance. The Armenian army under the command of Mithridates finally captured Athens in 87 B. C. This swift

success encouraged Tigrane the Great to contemplate of pushing his conquest forward even to Rome itself. But soon matters took an adverse turn. Sulla hastened from Rome at the head of an army to meet Mithridates in Greece. The Romans were coming out fresh from their home, while the Armenian army was badly in need of reinforcements as its conquests had naturally cost more or less loss of strength. But Armenia was too far behind for immediate reinforcements. Mithridates was driven out of Greece with great loss and the Romans pursued him across the Hellespont.\*

Dissatisfied with the outcome of Mithridates' expedition in Europe, Tigrane assumed the commandership himself and began to conduct the war in person. These wars lasted very long. Sulla, Lucullus, and Pompey were successively sent on Armenia, but they found her unconquerable. Tigrane and Mithridates resisted them very bravely. The Romans would have certainly been driven back to Europe had it not been for treacheries in Tigrane's own army,—the result of Roman bribery and promises. Parnag, (Pharnaces,) son of Mithridates, passed to the enemy's side and besieged his own father at Panticapæum till at last in his despair Mithridates sought relief in death by committing suicide together with the mem-

\*Mithridates being a king himself, the Romans seem to have had the impression, which was not unnatural, that he was waging this war on the account of his own crown, and Roman historians have recorded this campaign accordingly. They also seem to have felt a pleasure in speaking of the achievements of the Armenian fleet in the Ionian and Tuscan Seas as the work of Cilician pirates, but the magnitude of the depredations, as they describe, is sufficient to convince their readers that they could have been no work of mere pirates.

bers of his family who were with him, B. C. 63. Tigrane the Great also had the same misfortune as his brother-in-law. His son, Diran, rebelled against him and by the help of the king of Persia laid siege to the city Ardashad. Diran was defeated by his father and put to flight, whereupon he went into the camp of Pompey whom he guided against his own father. Under these sinister circumstances Tigrane was compelled to conclude peace with Pompey, ceding to Rome certain territories.

Tigrane abdicated and placed his son Ardavazt I. upon the throne, taking the command of the army upon himself. Once more he went to war with the Romans and fought against Gabianus, Crassus, and Cassius, but eventually the Romans became masters of Assyria because Tigrane was no more young. By making certain concessions Tigrane secured the alliance of the King of Persia and renewed hostilities against the Romans and drove them out of Assyria. The wars continued until Tigrane the Great died at the age of eighty-five years, having reigned fifty-four years, which was an era of almost continual wars for Armenia.

Ardavazt I. did not possess the spirit of his father, and the powerful kingdom of Armenia was soon overcome. Ardavazt was treacherously made a prisoner by Mark Antony and was carried to Egypt where he was decapitated. After the death of Ardavazt, the kingdom of Armenia was divided into two and was governed by two different princes of the Arsacidean dynasty, the one being Armenia proper and the other Mitchaked (Mesopotamia).

## CHAPTER II.

## CHRISTIANITY IN ARMENIA.

ARSHAM, a nephew of Tigrane the Great, became the ruler of Mesopotamia, making Mudzpin (Nisibis) his seat, and paid a tribute to Rome. After a reign of about thirty years he was succeeded by his son, Abgar,\* in the year 1 B. C. This prince became famous in Armenian history not by conquest, but by being the first monarch to believe in Jésus Christ.

Finding Mudzpin to be too near to the Assyrian boundary, King Abgar thought that he was exposed to the danger of suddenly being attacked by the Romans. Therefore he removed his seat to Edessa. In his days the King of Persia died and a dispute arose for the succession among the king's surviving three sons. The royal house of Persia being related to that of Armenia, Abgar hastened to Persia to settle the dispute by arbitration. During his sojourn in Persia Abgar contracted a dreadful disease, supposed to be leprosy, by which he suffered long.

It so happened that three Armenian military emissaries upon their return from their mission, passed through Jerusalem for the purpose of seeing Jesus, whose fame had

\*According to Moses of Khorene the correct name of this prince was originally *Avac-air*, (which in Armenian means *great man*;) "because of his meekness and wisdom, and also for his stature," but it was corrupted by his numerous Greek and Assyrian subjects to Avgarus; hence Abgarus. This latter form some less informed persons have supposed to be a corruption of the Arabic name Akbar.

reached their ears. On their return to Edessa they told to King Abgar of the miracles they had witnessed and heard of. Upon hearing their narrations the afflicted king exclaimed: "He must be either a god that has descended from the heavens, or a son of a god." He believed in Jesus then and there, and believed that He could cure him of his disease. Immediately he caused a letter to be written to Jesus inviting Him to come to Edessa and heal him, and rule upon his little kingdom together. The letter was dispatched by Anan, the royal courier. Anan was accompanied by an artist who was instructed to bring a portrait of Jesus, in case He should decline the invitation. Jesus sent an answer, written by the apostle Thomas, in which He declined the invitation and promised to send two of His apostles after He would "ascend unto His Father."\* Besides the letter, the Lord

\*The text of Abgar's letter and its answer are to be found in Eusebius' *Ecclesiastical History*. Eusebius declares that he had found the copies in the archives of Edessa, and had translated from them. Moses of Khorene, one of the best scholars of the Golden Age of Armenian literature, testifies in his *History of Armenia* that in his time those manuscripts were still preserved in the royal archives of Edessa. His history contains not only the texts of those two letters, but also those of several other important epistles sent by Abgar to various monarchs recommending them the religion of Jesus. These precious documents were lost probably during the destruction of Edessa by the Saracens when the magnificent metropolis was set on fire and razed to the ground.

Referring to the passage in the Gospel where the visit of "certain Greeks" to Jesus is mentioned, Moses of Khorene says that they were Abgar's emissaries. In the Greek version of the Gospel those visitors are referred to as "certain Gentiles," while according to the Syriac version they were "Aramæans."

It is considered strange that a full account of such a remarkable event in the career of our Lord should have been o-



sent to King Abgar a napkin bearing the likeness of His face.

After the ascension of Jesus, apostle Thomas sent Thaddeus, one of the seventy-two disciples, to Edessa. King Abgar received Thaddeus with the greatest honors, and even prostrated himself on his face before the dis-

mitted by the four Evangelists. In chapter xii. of the Gospel of John the account of the visit of those Gentiles seems to be abruptly curtailed. While the Evangelist has gone into details regarding the visit of the strangers as to who they saw first, what they said, and what Philip did &c.; nothing is said about the strangers being received by the Lord, and why they wanted to see Jesus, or why Philip was so much stirred up as to go and confer with another apostle. There must have been something unusual about these strangers, for we see no other instance in which the apostles should have conferred with each other before presenting to Jesus any one that wished to see Him.

Assuming that the strangers were royal emissaries, who had come to offer the Lord a crown, does it not seem natural that the apostles should have conferred with each other as to with what etiquette the distinguished visitors were to be received by Jesus? Philip and Andrew, after conferring with each other, did not take the strangers forthwith to the presence of Jesus, but went and spoke to Him, presumably to inquire in what manner He would receive such royal emissaries on such a mission. The words of Jesus on this occasion tend to support the belief that they were Abgar's emissaries inviting Jesus to go to Edessa and share the throne with the king. Jesus said on that occasion: "The hour is come that the Son of man should be glorified," [that is to say, I think, that he should be glorified by the accomplishment of His mission, which was to die for the salvation of mankind]. His words on this occasion are very much like arguing why he should not accept the offer, and should suffer death at the hands of his own people. He said:

"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me let him follow me." (John xii. 24-26.)

ciple.

"Art thou the disciple of the blessed Jesus," asked the king eagerly, "whom He had promised to send unto me, and canst thou heal me of my affliction?"

"If thou believe in Jesus Christ, the Son of God, thy heart's wish shall be granted unto thee," replied Thaddeus.

"I have believed in Him, and in His Father," answered Abgar.

Thaddeus preached the gospel, and placing his hand upon the head of the king healed him of his affliction. The whole royal household and the people of Edessa soon believed in Christ and were baptised by the apostle. Thaddeus ordained Atte, the king's morion maker, as bishop of Edessa and he went to Armenia proper there to preach the gospel.

During the days of Abgar Christianity was rapidly spread throughout Armenia, but upon his death Anane, Abgar's son and successor, and Sanadroug, Abgar's nephew and the king of Armenia proper, became persecutors of the newly introduced religion, obviously for political reasons. Anane reigned but a short time and he was crushed to death under a falling pillar while giving instructions in the construction of a new palace. Upon Anane's death Mesopotamia was re-annexed to Armenia proper. Apostle Bartholomew also came to Armenia and labored for the propagation of the Christian faith. Like Anane, Sanadroug also lost his life by an accident. He was killed by an arrow shot astray by one of his archers while hunting.

After that there were times of persecution and times of toleration, and the number of the believers increased or

decreased accordingly. But Christianity was never peremptorily abandoned by the Armenians. However a revival took place at the hands of St. Gregory the Illuminator, by the conversion of King Durtad (Tiridates,) and once more Christianity became the national religion of the Armenians, A. D. 302. Within a very short time almost the whole nation had been converted. The Church of Armenia was formally organized and St. Gregory became the Catholicos or Pontiff of the Church.\*

### CHAPTER III.

#### THE STRUGGLE FOR THE MAINTENANCE OF THE NATIONAL CHURCH.

Upon the downfall of the Arsacidean dynasty, 428 A. D., Armenia lost her independence and became a satrapy of Persia. Yezdigird II., the King of Persia, first secured his powerful grasp on Armenia, and then he invited the Armenian nation to renounce their religion and become Zoroastrian fire-worshippers. A council consisting of the leading ecclesiastics and the nobility, especially assembled, wrote, on behalf of the nation, a ringing reply to the King's imperious message, which concluded thus:

“From this faith no one can move us,— neither angels

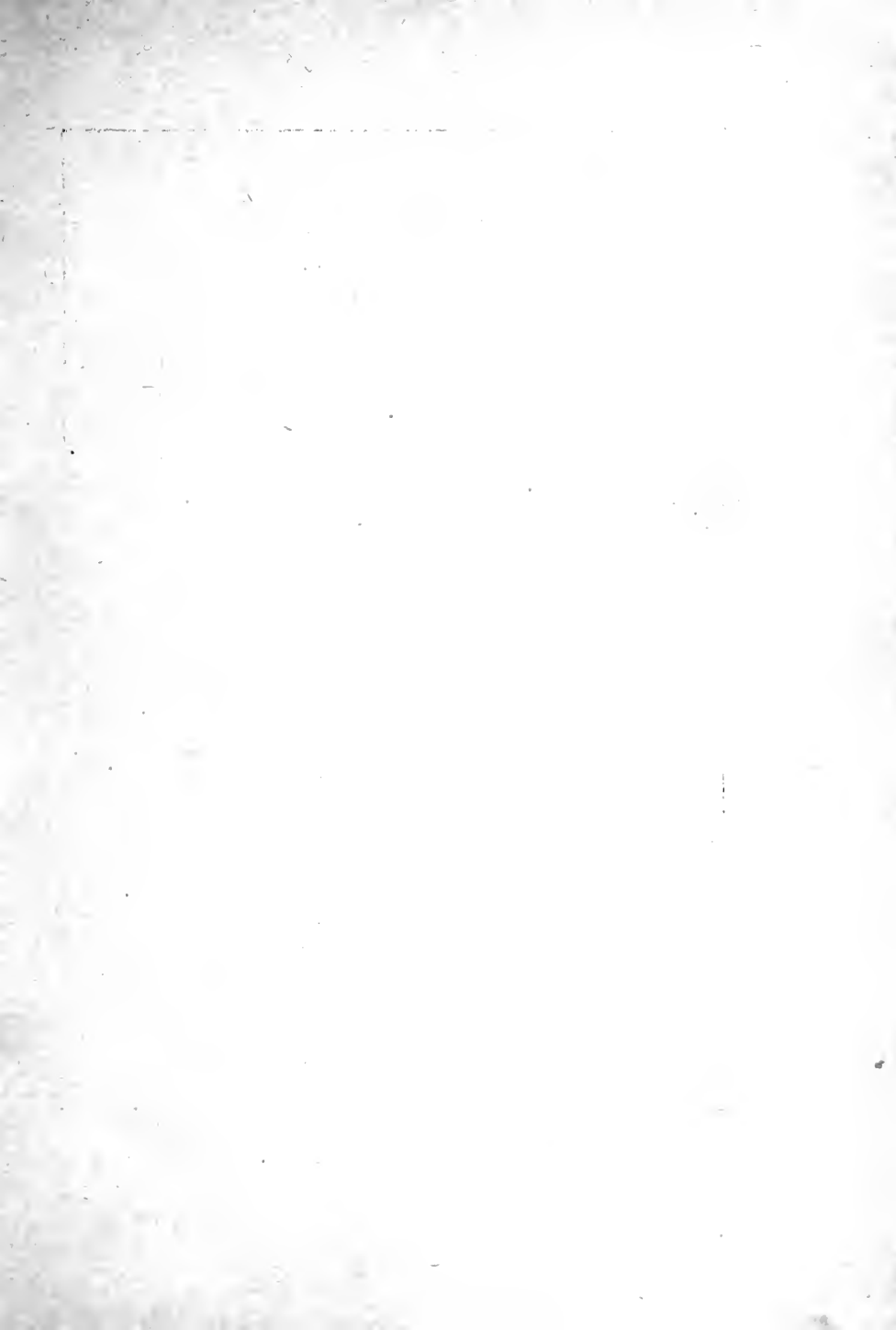
\*Perhaps it may not be out of place to correct an error, which appears so often in the press, regarding the Catholicos of the Church of Armenia. The Catholicos is not the “head” of the Church as he is erroneously called. He is the high priest of the Church,—the head of the clergy. The Church of Armenia recognizes Christ as the only head of the Church, according to the teachings of Paul (Ephesians 7, 23, Colossians 1. 17-18.)

nor men; neither sword, nor fire, nor water, nor any deadly punishment. If thou leave us our faith, we will have no other [civil] lord in place of thee; but we will accept no god in place of Jesus Christ.”\*

This dauntless reply enraged the self-styled King of Kings, and he issued orders to his generals to go and crush the rigid necks of the obstinate Armenians, and to show them that the crucified Jesus, whom they worshipped so devotedly, was no match for Zarathrustra's Ahura-Mazda. This happened in A. D. 451. The invading army was accompanied with a host of magi who were to instruct the Armenians in the worship of the fire when brought to submission by force. The Armenians were determined to perish rather than renounce their Christianity. A great Armenian revolution resulted, led by the ecclesiastics,—a holy war, a heroic struggle, great bloodshed, horrible martyrdoms. The decisive battle was fought in the plain of Avarair, on the banks of the river Dughmood. One thousand and thirty-six Armenians fell in the battle, including many prominent nobles, and the Commander-in-chief Vartan Mamigonian, the soul of the revolution, who has since been recognized as a saint for defending the Church so heroically.

Of the Persians that day over 3500 were killed, among whom were many prominent soldiers and chiefs, the flower of the army, so that the Persian commander trembled to report to his sovereign the result of the battle. Yezdigird II. became convinced that it would be impossible to subdue the Armenians and to forcibly proselyte them, and wishing to put an end to the unprofitable war-

\*Eghiche, *Vartan, and the War of the Armenians.*





VARTAN MAMIGONIAN.

fare, he abruptly changed his policy and issued an edict granting them freedom of worship.

Peace reigned in Armenia for a short time, and the Persians again began to oppress the Armenians. About fourteen years after the battle of Avarair, the Armenians once more revolted against Persia; this time being led by Vahan Mamigonian, the worthy nephew of Vartan. This revolution met with every success. The Persians were driven out of Armenia, and the King of Persia sued for peace, conceding to Vahan the satrapy of Armenia for life. Vahan governed his country for twenty-six years on a liberal scale, and after his death Armenia continued to enjoy an autonomous government for about one hundred and forty years, being ruled by Armenian nobles appointed by, and tributary to Persia.

In the first half of the VII. century Armenia successively fell into the hands of the Greeks, the Persians, and the Saracens. About the year 640, during the Khalifate of Omar, when Mohammedanism had become powerful in the South, the Saracens swooped upon Armenia under the leadership of Abd-ul-Rahman. They met with but little resistance and captured Tween, the then capital of Armenia; they plundered the city and massacred 12,000 souls, and they carried 35,000 into captivity. After thus plundering and devastating the country they retired from Armenia. At this time Armenia was governed by a native prefect, appointed by the Emperor of Constantinople. While the Greeks ruled over Armenia and exacted heavy taxes, they would not protect her inhabitants against foreign incursions, and, besides, they would even abuse their power so much as to attempt to meddle with the religious affairs of the Church of Armenia. These

things drove the Armenians to prefer to be under the suzerainty of the Saracens rather than that of the fanatical Christian Greeks who hated them as much as the Moslems did, and whose bigotry and endless theological disputes were more intolerable than the rule of the Mohammedans.\* Therefore they entered under the protection of the Saracens. This enraged Emperor Constantine and he invaded Armenia, and garrisoned the country with Greek soldiers. He ordered the Council of Chalcedon to be read in the cathedral in Tween, and forcibly constrained the Armenians to accept the same. But after Constantine's departure, the Catholicos, Johannes the Philosopher, condemned the Council of Chalcedon and ruled it out, 647 A. D.

After that Armenia alternately fell into the hands of the Saracens and the Greeks. Each one proved to be worse than the other. When the Greeks were dominant Armenians wished to be under the Saracens, and when the latter ruled they wished to be under the former. The Greeks were as tyrannical as the Mohammedans and as much eager to proselyte the Armenians into their Church. Armenians struggled with all their might for the preservation of the apostolic purity of their national church, which was "the price of the blood of their brave forefathers, and the glory of the Armenian nation." It was impossible for such a conscientious people as the Armenians to leave their pure and simple Christian Church, which stood only for the edification of the spi-

\* "The Greek race, too old and too exhausted to bear a new and a severe religion like Christianity, dissolved it into theological quibbling which was obliged to borrow substance from idolatry."—Menzies, *History of the Ottoman Empire*. p. 37.



rit,\* for that of the Greek Church, which was used as an instrument to subjugate peoples and to rule over the nations, body and soul. Armenians would endure the tyranny of the Moslem rather than forsake their practical Christianity and suffer the sanctity of their religion to be made the plaything of the Greeks. So, finally, in the year 693 A. D. once more they flung themselves into the arms of the Saracens in compliance with the motto of Vartan Mamigonian's revolution: "Fear him not that killeth only the body; fear him that doth cast both body and spirit into hell."

Had the Greeks left the Armenians alone, perhaps the Armenians could defend their country against the Moslems and could regain their autonomy. But it was impossible for them to do anything effective between those two fires, having on the one hand the fanatical Greek Christians and on the other hand the barbarous Arabian Mohammedans. Armenians could not resist both of these powerful enemies at the same time. They had to choose between the two and throw themselves into the arms of the one which they considered less dangerous to the constitution of their Church.

\* The following is the testimony of an American who was formerly a missionary in Armenia; it has particular weight because, as a rule, the missionaries are not disposed to speak well regarding the Church of Armenia:

"By nature the Armenians are deeply religious, as their whole literature and history show. It has been a religion of the *heart*, not of the head. Its evidence is not to be found in metaphysical discussions and hair-splitting theology as in the case of the Greeks, but in a brave and simple record written with the tears of saints and illuminated with the blood of martyrs."—Rev. Frederick D. Greene, *The Armenian Crisis in Turkey*, p. 140.

## CHAPTER IV.

## THE RISE AND FALL OF THE BAGARATIAN DYNASTY.

Under Moslem rule Armenia became the scene of the most awful cruelties for a period of about one hundred and sixty years, until they regained their autonomy at the hands of Ashod Pacradouni, an Armenian nobleman, who established a kingdom tributary to the Khalif of Bagdad, and became the founder of the Pacradouni (Bagaratian) dynasty, A. D. 859. This dynasty reigned over Armenia one hundred and eighty-seven years. During the reign of the Bagaratian princes Armenia once more flourished and became a centre of civilization. Her capital, Ani, became a magnificent Christian metropolis which boasted of having one thousand and one churches.\*

\* The reader may be enabled to form an idea of the splendor of this superb metropolis of ancient Armenia by reading Sir Robert Ker Porter's description of the state of its ruins on the occasion of his visit in 1817, several centuries after the destruction of Ani by earthquake. It is as follows:

"The Western and Northern fronts have been defended by a double range of high walls and towers of the finest masonry. Three great entrances present themselves to the north. Over the centre gate was sculptured a leopard or lion-passant; and near it on the flanking towers, several large crosses were carved in the stone, and richly decorated with exquisite fret-work. On entering the city I found the whole surface of the ground covered with hewn stones, broken capitals, columns, shattered, but highly ornamental friezes; and other remains of ancient magnificence.' Several churches, still existing in different parts





KING ASHOD PACRADOUNI.

If there ever was a place and a time when the kingdom of Christ was come on earth, in the highest sense of the word, it was Armenia under the Bagaratian dynasty. While, in times past, and in the present, Christian monarchs have assumed and do assume to be the head of the church wherein their subjects worship, the King of Armenia at this time humbly served the priest before the altar, and chanted hymns together with the choir like any other common man. The King of Armenia, when in the church, considered himself the equal of any layman, and below any ecclesiastic. The priesthood had no worldly power wherewith to constrain the laity into submission, yet the people revered them and humbly submitted to their authority as to the servants of the Church of Christ. And the clergy guided their flock in the true

of the place, retain something more than ruins of their former dignity, but they are as solitary as all the other structures, on which time and devastation have left more heavy strokes. In the western extremity of this great town, in which no living beings, except ourselves, seemed breathing, we saw the palace, once of the kings of Armenia; and it is a building worthy of the fame of this old capital. Its length stretches nearly the whole breadth, between the walls of the city on one side, and the ravine on the other. Indeed it seems a town in itself; and so superbly decorated within and without, that no description can give an adequate idea of the variety and richness of the highly wrought carvings on the stone, which are all over the building; or of the finely-executed mosaic patterns, which beautify the floors of its countless halls.

“Near the centre of the city rise two octagon towers of an immense height, surmounted by turrets. They command all around them, even the citadel, which stands to the south-west on a high rock and at the edge of a precipice. The farther I went, and the closer I examined the remains of this vast capital, the greater was my admiration of its firm and finished masonry. In short, the masterly workmanship of the capitals of pillars,

spirit of Christianity, without taking advantage of the people's submission for their own worldly benefit.

The Pontiff of the Church of Armenia never needed to have temporal power for the purpose of being obeyed by the laity; the laity obeyed him as children would to their father. When the King was found in any misdemeanor the Pontiff would go and advise him or rebuke him, as the case might make it necessary. The King, having all the power in his hand to punish the Pontiff for disregard to his royal dignity, would cast down his eyes acknowledging his fault, and would promise to be good, sealing a kiss upon the hand of the venerable Pontiff. The King, as a Christian, knew that the temporal authority was below the spiritual, and that the former was to be guided by the latter. The King obeyed the Pontiff as a robust young man would obey his aged father, never for a moment thinking that he is physically

the nice carvings of the intricate ornaments, and the arabesque friezes, surpassed anything of the kind I had ever seen, whether abroad, or in the most celebrated cathedrals of England.

"I particularly observed a religious edifice, of less dimensions than some of the others, but of exquisite architecture. It stood very near the octagon towers; and its high arched roof was a beautiful specimen of mosaic work, enriched with borders of the pure Etruscan, formed in red, black and yellow stone. The pillars, and all ornamental parts of the building, were as sharp and fresh as if but the erection of yesterday.\*\*\* Fine and brilliant mosaic, executed with more or less precision, spreads itself over the city; and, in general, the form of the cross appears to be the root whence all the various patterns spring. Houses, churches, towers, embattled walls, every structure, high or low, partake the prevailing taste; and on all we see the holy insignia carved, large or small, in black stone."—Sir Robert Ker Porter, *Travels in Georgia, Persia, Armenia, Ancient Babylonia, &c., &c.*, vol. 2 pp. 172-174.

superior to his father.—(I fear that this simile will not convey to the average American mind just what I wish to express, for I have observed that in America generally fathers do not receive due respect from their children,—except when the “old man” is wealthy. But I know of no other example wherewith to express my idea.)

During the reign of the Bagaratian dynasty the Armenian nation did not cease to have troubles with the various Moslem races and the Greeks, and parts of Armenia having fallen into the hands of the invaders, the inhabitants of those parts suffered very much under their alien oppressors. But the majority of the Armenians living in their autonomous country, enjoyed liberty, and much flourished and prospered. This excited the envy and the grudge of the Greeks.

In the year 1045 Gagig II., the King of Armenia, was invited by the Greek Emperor, in a friendly manner, to visit Constantinople. The King of Armenia accepted the invitation and went to the Greek capital. The Christian Emperor of the Greeks violated all laws of hospitality and made a prisoner of his royal guest. In the meantime Ani, the Armenian capital, was invaded and captured by an army of 100,000 of the Emperor's troops. After the Greek occupation of Armenia was accomplished, Gagig II. was released, and subsequently he was murdered by Greek assassins.

The domination of the fanatical Greeks was attended with severe religious persecution, and the Catholicos, Bedros Kedatartz, was banished out of Armenia. The territories which the Greeks snatched with cowardly treachery, were soon overrun by the Seljukian Turks. The Greeks were no Armenians; they could not resist the fu-

rious torrent of Mohammedan invasions with the same bravery which the Armenians had heretofore manifested. Within about thirty-five years all those territories fell into the hands of the Turks. In the struggle between the Greeks and the Turks, the Armenians were trampled by both. In wresting any city from each other's hands, both of the combatting powers would not spare the inhabitants. Almost every city became the scene of atrocious cruelties. The defeated Greek soldiers, in their flight, broke their vengeance upon the Armenians. The Greeks would not spare them because they did not accept the Greek Church and, therefore, were accursed heretics; and the Turks would burn the Armenian cities, massacre the inhabitants, and perpetrate all sorts of infernal atrocities, because they were "Christian dogs" and did not accept the Prophet of the Allah.

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The student of history will note that the growth and conquests of Mohammedanism were considerably facilitated by the unwise policy of the Christian nations toward one another. The Christian governments, excepting that of Armenia, have been short-sighted, and selfish in the extreme; they have been plotting against each other, fighting with each other, weakening each other, and rendering each other easy prey for the advancing common enemy,— Mohammedanism. In this respect the Byzantine empire has been very foolish. The Armenian nation stood like a formidable barrier between the Asiatic Mohammedans and Europe. But the Byzantine empire, instead of helping the Armenians to hold their ground and keep the invading Mohammedans at bay, has been as much eager to pull down that barrier as the Mohammedans were. One would think the Greeks imagined that there were treasures hidden beyond Armenia for which they yearned. After becoming masters of Armenia by means of treachery, as related above, they found themselves face to face with the fire of hell in the person



of Alp Arslan, the sultan of the Seljukian Turks. The Greek power melted like wax before that fire. Alp Arslan crushed the immense Greek army which was headed by the Cæsar Romanus Diogenes. The Emperor himself was taken prisoner and carried to the presence of Alp Arslan, who trampled upon the pride of his distinguished captive by actually setting his foot upon the Greek Emperor's neck. (See Menzies' *Hist. Ott. Emp.* p. 29.) And the Greeks brought this upon themselves by plotting against the unoffensive Armenian nation!

The Seljukian Turks wrested Armenia from the hands of the Greeks and pushed forward into the heart of Asia Minor, near to the Byzantine capital. Ere long the sultanry of Iconium was founded, (1095), and Asia Minor became the home of the Turks; but the Greeks did not take lesson from this. Their hatred towards Christians outside of their own Church was so intense that they were disinclined to consider the interests of Christendom, and were blind to their own. Even then the Byzantine empire leagued secretly with the Moslem sultans, against the Crusaders who were coming to avenge Christianity, and to deliver the holy places from the hands of the infidel. Why? Because the Crusaders belonged to the Roman Church and not the Orthodox Greek.

When the Ottomans took rise and were rapidly growing into an empire, the Byzantine empire and the other Christian governments of Eastern Europe, instead of being alarmed and forming themselves into a Christian league against the common enemy, sought to smash each other's head by the help of the Ottomans. The assistance of the Ottomans was sought by the Greeks even in factional quarrels among themselves in Constantinople. The minor Christian nations in Eastern Europe followed the same unwise policy. Thus they enfeebled themselves and one another, and helped the Ottomans to grow powerful. Eventually all of them received the reward of their foolishness by being devoured by the monster which they petted as a fine beast to tear those they hated. They are to be pitied for their want of common sense.

## CHAPTER V.

THE REIGN OF THE RUBENIANS AND THE PERIL OF THE  
NATIONAL CHURCH.

The sufferings of the Armenians were somewhat alleviated by the rise of a new dynasty and the establishment of an autonomous Armenian principality in the province of Cilicia, which afterwards became a kingdom. This fourth dynasty was founded by Ruben I., a relative of the unfortunate Gagig II., and was known as the Rubenian dynasty. The dominion of the Rubenians began in 1080, and its authority was confined to the province of Cilicia, which became a place of refuge for the Armenians. Armenia proper was in a state of anarchy under the sway of Mohammedanism, and battles were constantly fought between the barbarian Moslems and the desperate Armenians who would revolt and fall upon their relentless oppressors. The country had become one vast field of massacre, rapine and incendiarism, attended with all their shocking details that the Moslem mind could conceive. To these horrors were added famine, pestilence and earthquake. The magnificent Ani was destroyed by earthquake; Edessa, the cradle of Christianity in Armenia, was burned to the ground together with its numerous suburbs, and the populace were put to the sword or carried into captivity. The hideous calamities which befell Armenia after the fall of the Bagaratian dynasty cannot be described.

The Rubenians preserved an autonomous government

in Cilicia for two hundred and ninety-four years, with a short interval of Greek domination. This little kingdom had to contend with three powerful foes, only one of which would be sufficient to ruin any such diminutive state. The first was the almost incessant Moslem incursions; the second, the Greek hostilities; and the third, the Roman Catholic missionaries who created discord and strife among the Armenians, and fomented a great many internal troubles. These missionaries endeavored to have the Armenian Church recognize the supremacy of the Roman papacy, and accept the doctrines of the Romish Church in place of those handed down by Gregory the Illuminator and the early fathers. These troubles developed particularly in the days of Hethoum II.

During the reign of Leon I., the Greeks dealt another fatal blow to Armenian autonomy. Emperor Johannes Porphyrogenitus marched upon Cilicia at the head of a vast army, determined to crush the heretic Armenians and to put an end to their self-government. After a brave struggle the little kingdom was conquered, and the King was carried into captivity together with his two youthful sons, Ruben and Thoros; and all three were imprisoned in Constantinople, A. D. 1137. Thus the martyred Armenian nation was deprived of its sole refuge on earth, and lost the little comfort that it enjoyed. Leon I. died in captivity, and Ruben was poisoned.

Thoros made his escape from captivity and went to Cilicia. He revealed his identity to a priest, and immediately about ten thousand armed Armenians joyfully gathered around him, anxious to shake off the intolerable Greek yoke. Within a short time the Greeks were driven out of the country, and Cilicia was once more free

with Thoros II. as king. When through emissaries it was asked of Thoros what amount would he accept for the ransom of the Emperor's generals whom he held captives, the young King replied with disdain: "I am surprised to learn that my captives are of any value for the Emperor. They are not worth anything for me; I captured them so easily. But since the Emperor desires to have them, he can get them from me for any amount of money that he thinks they ever merit." In order not to humiliate the noted prisoners, a large ransom was paid, which Thoros ordered to be distributed to his warriors in the presence of the Greek emissaries who brought the money; and, turning to the Emperor's representatives, said: "I give this sum to my brave soldiers that, if need be, again they bring your generals to me."

As has been already alluded to, during the reign of the Rubenians there was a great deal of internal disturbances provoked by the Roman Catholic missionaries and their adherents who advocated the union of the Church of Armenia with that of Rome. These missionaries were called Uniters.

As the Armenians suffered very much by the Moslem incursions, these Uniters made promises that if the Armenians should accept the supremacy of the Pope, His Holiness would exert his influence with the European sovereigns to help the Armenians against the Moslems. There was a faction among the Armenians who placed faith in such promises and were quite willing to sell the independence of their national church in consideration of such assistance, but the vast majority would not hear such bargaining.

King Hethoum II., who was a crafty man, endeavored

to please the Pope and enlist his sympathy in support of his kingdom. In his efforts to gain the Pope's favor, he was so hypocritical that he became a monk and dissembled profound religiousness; he feigned reluctance to rule, and abdicating the throne, retired into a monastery, seemingly to lead the life of a recluse. In the meantime he employed all means in his power to introduce such changes into the Church of Armenia, as would satisfy the Pope and induce him to come to his assistance against the Moslems. Constantine II., the Armenian Pontiff, rebuked Hethoum for his hypocrisy, and perfidy to the national Church. The saintly (!) Hethoum avenged himself by deposing and banishing the venerable Pontiff; and then he got some one else placed upon the Pontifical throne, that he might be able the better to operate his designs.

During the time when Hethoum had retired into a monastery, one of his brothers, Thoros III., was the king, but it was the tricky Hethoum that actually reigned over Cilicia. After a while Hethoum and Thoros exchanged their places; Thoros entered the monastery, and Hethoum once more ascended the throne.

Noticing Hethoum's inclinations, Emperor Andronicus desired to have a grasp upon Hethoum, whom he considered a convenient tool for drawing the Armenians into the Greek Church, and he requested that one of Hethoum's sisters be given in marriage to his son, Michael. Hethoum was quick in accepting this proposition, and he degraded himself and the honor of the state so much as to ship to Constantinople two of his sisters, Mary and Thepany, fifteen and thirteen years of age respectively, leaving Michael to pick out his choice of the two. Mary

was wedded to Michael, and Thepany to another Greek prince; and both were reconfirmed after the Greek fashion, in 1296. The youthful Thepany died soon after her marriage.

After these matrimonial alliances, Hethoum went to Constantinople, together with Thoros, and appointed Sumpad, one of his brothers, regent during his absence. Hethoum made this journey evidently to ascertain the prospects of a religious bargain with the Emperor of the Greeks. Hethoum's impious policy was a source of discontent for his subjects, and in his absence a *coup d'etat* was effected by the crowning of Sumpad as king of Cilicia at the hands of Catholicos Gregory VII., and Hethoum was declared deposed. Returning to Cilicia, Hethoum found himself divested of his royal authority, and decided to apply to the Khan of the Moguls, the ally of the Armenians, and ask him to come and reinstate him. To defeat this wicked design, the government was obliged to imprison Hethoum and Thoros. The latter died about this time, and it was said that he was killed. May be this was true, and may be it was not true and the rumor was spread by the Uniters simply to injure King Sumpad III. There was another rumor set afloat, which got into history as fact, that Hethoum's eyes were gouged out by order of the King; but, after Hethoum's release, it was seen that his eyes were alright, and the Uniters gave out that he recovered his eyes by miracle! — Just the man on whom God should have wrought a miracle! Since the Uniters invented this story and got it into history as fact, they could have just as easily invented the fable of the murder of Thoros.

After a reign of two years, Sumpad III. was deposed

and succeeded by another brother, Constantine II. Constantine was kind to Hethoum and released him, but the Uniters soon deposed Constantine and reinstated Hethoum II. The self-same Hethoum who some time ago was such a pious man that he would abdicate the throne, now banished both of his brothers to Constantinople that he might be safe against any further attempt for his deposition, (1300). Sumpad and Constantine were committed to the care of the Emperor of the Greeks. They lived in Constantinople as prisoners, and ere long both of them died,—I hope by natural causes.

The wily Hethoum kept on with his designs for Romanizing the Church of Armenia for the purpose of inducing the Pope to help him against the Moslems.\* Once

\* How badly Hethoum must have been deceived by the Uniters regarding the moral influence of the popes upon the European sovereigns! Hethoum was making all hazardous efforts to gain the favor of the Pope of Rome, believing that a mere wink from the Pope to the European sovereigns would be sufficient to strike a fatal blow to Mohammedanism. How mendacious the Uniters must have been! In Hethoum's time the papacy had fallen to a very humiliating state. The Pope was disregarded, and he had to send to the French king bull after bull, expostulating that his authority was to be regarded, that he was the "vicar of God" (in God's absence), that "every human being was subject to the Roman pontiff, and to believe this was necessary for salvation," &c. &c. While, on the other hand, King Philip took one of these bulls sent by the "vicar of God" and got it publicly burned. Besides this, the King wrote an answer to the Pope, beginning his message in such manner: "Philip, by the grace of God, king of the French, to Boniface, who giveth himself out for sovereign pontiff, little or no greeting. Let thy Extreme Fatuity know that we be subject to none, &c., &c." Hethoum did not know that the Pope, on whom he had fixed his hopes and expectations, was undergoing the last stage of a prophesy pronounced upon him by his pre-

more Hethoum found it necessary to abdicate, and he placed upon the throne his young nephew, Leon IV. who acted as a mere tool in his uncle's hand; and Hethoum himself assumed the regency, (1305). Catholicos Gregory VII., who had taken a hand in Hethoum's deposition, shortly died, and a plan of reforming the Church was produced, the authorship of which was attributed to the deceased Pontiff.

A convention of about forty bishops, several prominent monks, and many nobles, assembled in the cathedral of St. Sophia, in Sis, for the purpose of electing a successor to the deceased Catholicos. There the King and his regent proclaimed to the assemblage their intention of putting into execution the plan of reforms said to have been prepared by the late Pontiff. The convention feared to raise objections, and silence being taken for assent, the proposed changes were immediately ordered to be put into practice. The order was carried out within the borders of Cilicia, and the changes were received everywhere with demonstrations of popular indignation; and the result was strife, and even bloodshed. The arbitrary action of the King and his regent, and their abuse of power,—and that in such a grave matter,—were soon denounced from the pulpits.

The commander of the Scythian army stationed at Anazarpa, heard that Hethoum and Leon were entering into a league with the Europeans; he was alarmed lest something serious should result. He invited Hethoum and Leon to visit him for the purpose of conferring on some

decessor, the infallible Pope Celestine V., in the following words: 'Thou risest like a fox; thou wilt rule like a lion, and die like a dog.' (See Guizot's *History of France*, vol. ii. pp. 120-131.)



weighty affair. When Hethoum and Leon went to the Scythian commander, both of them were massacred together with their forty attendants.

Unfortunately for the nation, these troubles did not terminate here. The successors of Hethoum II. did not take lesson from the evil consequences of his ruinous policy. They were deceived by the Uniters regarding the power of the Pope, and were led to believe that the Pope was the mightiest ruler who commanded all the sovereignties of Europe; their eyes were upon him, and they were eager to persuade the people in some way to acknowledge the supremacy of the Pope, and thus secure the Pope's favor, which tantalized them. And in this very period the Roman papacy was in its sixty years' "Babylonish captivity" in Avignon.

In striving to gain the sympathy of the popes, the kings of Cilicia lost the hearts of their own subjects. The kingdom of Cilicia had been maintained for more than two centuries without the aid of popes, and it could be maintained much longer if the kings had been wise enough to trust in God and have faith in their own people; and to endeavor to have the confidence of the Armenians, instead of running on the fool's errand.

Hethoum's successors sent letters, and even deputations, to the popes in Avignon, describing their dire situation and the urgency of immediate Christian help against the Moslems. The popes made promises freely, but could fulfil none. All they did was to send additional missionaries to see that the Armenian Church would be engulfed in the Roman.

These unprofitable negotiations not only disturbed the Armenian people, but also alarmed the Moslems lest the

Armenians get up an European crusade against them. The Moslems increased their efforts to break up the kingdom of Cilicia, and the incursions grew more frequent.

The government of Cilicia had ceased to be an Armenian government, and had become a tyranny. The kings had become the servants of the Roman papacy, not because they cared a jot for popery, but for the reason that they wanted to get the help of the popes,—the help that never came. The kings made every effort to make Roman Catholics out of the Armenians. They allowed themselves to be guided by the Uniter, and tyrannized upon the Church of Armenia in a manner as though the government was a Catholic one. In short, the people suffered religious persecution at the hands of the kings. The Catholicos had lost his significance, and having no temporal power, he was at the mercy of the kings. The people and the clergy clung fast to the national Church, and struggled for the preservation of its purity. They did this not because they knew of the incapacity of the popes for helping them, but for the simple reason that they would not have the sort of Christian help that was being offered,—a help which could be had only by setting their conscience aside and trading religion. The Armenians did believe that if they should become Roman Catholics, the great Pope, who commanded the European sovereigns, would promptly succor them; and that their lot would be far better from a worldly standpoint. But they preferred to face the worst as the true followers of the blessed cross, rather than seek refuge under the wings of such Christians who could persecute an already persecuted Christian nation, and would constrain them to submit to their own religious authority.

At this time the Armenian Patriarchy of Jerusalem was established by Bishop Sarkis of the Holy City, in order to defend the Church against the audacious intrusions of the impious kings of Cilicia, (1311). The exasperated Armenians, both the military and the civilians, arose against the government in defense of the Church of Christ "which was the price of the blood of their brave forefathers, and the glory of the Armenian nation." Within two years (1343-1345,) they killed two kings, namely, Constantine III. and Guidon.

King Constantine IV. (1345-1362,) was a true Armenian, and he made every effort to save the decaying kingdom from its doom. He helped the Catholicos to call conventions to repeal and expunge all the popish forms and tenets which had been but recently forced into the Armenian churches in Cilicia by his predecessors. Constantine IV. did not pay attention to the bulls sent by the popes of Avignon, inviting the Armenian nation to the true path of salvation, of which the Armenians have had too much and had found that it led to nothing but perdition. The Armenian churches in Cilicia assumed their former appearance, being cleansed from all foreign additions. An era of regeneration seemed to be dawning. The policy of Constantine IV. had marked beneficial effect upon the condition of the decrepit state, and the important castles of Ayas and Alexandretta, which had fallen in the hands of the Mameluks some time since, were recovered.

On the death of Constantine IV. Cilicia once more fell into a disturbed state. The Uniters became very active and created endless troubles regarding the succession, which remained in suspense for three years. The

Uniters fought hard to get a Latin prince on the throne; and Latin princes claiming relationship on their mothers' side with the Armenian royal family, flocked from Cyprus eager to get the crown by the help of the Roman missionaries. The Uniters spared no efforts, imagining themselves not far from ultimate success. In this struggle the condition of the kingdom grew worse and worse. Many of the conservative nobles and thousands of the people became so disgusted with the state of affairs that they forsook their beloved homes and emigrated towards Armenia proper and elsewhere.

After a struggle of three years, the Uniters succeeded in getting upon the throne a Latin prince, Leon Lusignan of Cyprus. Leon VI. was not disposed to meddle with matters of religion. The end of the Cilician kingdom was at hand. Cilicia was enfeebled by emigration, and demoralized by dissension and strife. The kingdom could no more defend itself against the violent Moslem invasions. In 1374 Melik-el-Eshref Shaban, the sultan of the Mameluks, invaded Cilicia with an immense force. The country was laid waste, and the inhabitants were butchered without regard for sex or age. Even the decaying bones of the dead were not left undisturbed in their graves; the savage invaders opened the tombs of the kings of Cilicia and taking out the bones, burned them up. The flourished cities Mamesdia, Adana, Tarsus and Sis were transformed to ruins.\* Leon VI., the

\* For so many centuries Moslem races have been the masters of Armenia, Asia Minor, Thrace, Macedonia, Greece, &c., and all through the time of their domination they have demolished and destroyed all the glorious works of former ages. When they entered these countries they found them in a highly flourished condition, and they reduced them to ruins. On the site of ma-

king, who had taken refuge in Fort Gaban, after being besieged for about nine months, surrendered and was taken to Egypt in chains together with his queen and daughter. Armenian autonomy was ultimately lost, and Cilicia was at the mercy of her conquerors.

Heaps of ashes were left to the victorious Uniter.

## CHAPTER VI.

### THE CHURCH AS THE PRESERVER OF THE NATIONALITY.

After the fall of the Armenian kingdom, the Catholic faith lost ground in Cilicia. It owed its sway to the tyranny of the kings. The Armenians could no more be constrained to become Roman Catholics.\* After that

ny magnificent cities now stand, if aught stands at all, groups of pitiful cottages and shanties. Let the Ottomans show one, and only one town that has been founded and flourished under their domination exclusively by Moslems. The myriads of dogs night and day barking all over the Empire, the harems, —those establishments of debauchery,— the narrow and filthy streets, and the still filthier hearts of government officials are the only glory of the Ottoman Empire. The Turks can not point to the palaces of the sultans as their own productions, for they were built by Armenian architects, Armenian skill, and with money squeezed out of the oppressed Christians of the Empire. In the face of these undeniable facts there are still found Europeans and Americans,—children of modern civilization,— who are not ashamed of themselves to come out before the world with a good word for the “noble Turk.”

\* There is now a schismatic body of Roman Catholic Armenians who have a patriarch in Constantinople; but it is not the fruit of the Catholic missionaries of the XIV. century. The Roman faith was introduced among Armenians anew in the XVIII. century,<sup>3</sup> and the Catholic patriarchy of Constantinople was

in all the trials of their national life, the Armenians clung fast to their Church. The magnetic tenacity which the national Church had upon the hearts of the Armenians became the means of preserving their nationality in spite of the furious flood of Mohammedanism which threatened to engulf those nations that came on its way. The Church became the focus of a powerful internal union and the strongest bond of brotherhood whereby the nation was enabled to resist and survive all calamities, although sustaining great loss.

The Armenians looked upon their national Church as a covenant between themselves and their God, into which they could not tolerate any outside interference; and it was impossible for the nation, as a whole, ever to entertain the idea of making use of the Church for worldly advantages. The Armenians preserved their national Church with the greatest jealousy, and the Church preserved them as a separate and distinct people. So long as they remained faithful to the Church there was no fear for their commingling with the dominant races of a widely different religion.

The Armenians understood Christianity as a bond between a brotherly union and God; and they greatly shunned the very thought of being ruled by, or ruling other peoples through the instrumentality of the Church. It was on account of this belief that the demand of the Ro-

founder in 1831. The Roman Catholic Armenians have sundered all relations with the Armenian nation, and they are so much alienated that they prefer to speak in Turkish rather than in the language of Haig, Tigrane, Abgar, and Vartan. When asked what nationality they belong to, they will answer: "I belong to the Catholic nation." They are styled as the Catholic nation of Turkey.

man and Greek Churches of having jurisdiction over the Church of Armenia was considered outrageous and un-Christian. The Armenians abhorred the idea of making Christianity the means of worldly domination, which was contrary to Christ's injunction: "The princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. *But it shall not be so among you.*" (Matt. xx. 25-26).

The Armenians well comprehended the spirit of the Saviour's commandment that, "Whatsoever ye would that men should do to you, do ye even so to them." They denied the right of the Roman or the Greek Church of having jurisdiction over the Church of Armenia, and they never demanded to have jurisdiction over the peoples that were converted into Christianity by Armenians. Various neighboring nations were converted into Christianity by Armenian monks who would go and preach the gospel with every Christian self-denial, without being backed by missionary organizations or funds, just like the apostles; and the Armenian Church would be but happy to see those peoples have their own independent bishops and patriarchs. The Church of Armenia has never demanded to have jurisdiction on any of them for the purpose of deriving revenues therefrom.\*

\*The Abyssinians are one of the nations converted into Christianity by Armenians, and they recognize the Church of Armenia as the mother Church, yet the Church of Armenia has not demanded to have jurisdiction upon them. The Armenian Catholicos does not claim to possess the patented keys of Heaven. The Greek and Roman Churches have been making efforts in the recent years to take the Abyssinians under their authority; but the Abyssinians still look to the Church of Armenia. The present Armenian Patriarch of Constantinople wears upon his breast a cross which is the gift of the Emperor of Abyssinia.

## PART SECOND.

## AMERICAN MISSIONARIES AMONG ARMENIANS.

When nations are to perish in their sins,  
 'Tis in the church the *leprosy* begins:  
 The priest, whose office is with zeal sincere  
 To watch the fountain, and preserve it clear,  
 Carelessly nods and sleeps upon the brink,  
 While others poison what the flock must drink;

\* \* \* \* \*

His unsuspecting sheep believe it pure,  
 And tainted by the very means of cure,  
 Catch from each other a contagious spot,  
 The foul forerunner of a general rot.

COWPER.

## CHAPTER I.

## BEGINNING THE WORK.

After centuries of suffering at the hands of the Zoroastrian fire-worshippers, the Mohammedans, the Greek and Roman Churches, the Armenian nation was to receive another blow from the Christians of America.

This last blow did not come like its various precedents in the shape of tyrannizing force, but rather like a wasting disease which consumes one's vital strength and prostrates the victim gradually to sink and die. This blow was the one dealt by the missionaries of the American Board, who entered into the home of the



Armenians like lambs, but tore them up like wolves.

They created discord and schism. They set the son in defiance to his father; they raised the flock against the shepherd; the brother against the brother. They taught the pious Armenian to scorn and despise what he had learned to be sacred and holy. The result of this was spiritual and moral degradation and degeneration.

The introduction of Protestantism among the Armenians have had more ruinous effect on the nation than anything else ever had. Protestantism was justly branded by the nation with the name *porod*, as an abbreviation for the word Protestant, and meaning in the Armenian language *leprous*; and forsooth, its effect upon the body of the nation was of the leprous character.

To one who makes a close study of the history of the missionary work in Turkey, it will appear that the American missionaries went there not to give the natives the Gospel, but to give them their own form of religion, no matter whether it would do them good or evil.

The missionaries were determined to impose their religion upon the people in Turkey, and knowing that they could not accomplish their purpose honestly, they employed dishonest methods, and approached to their victims with cunning and deceit. The missionaries of the American Board, before entering Turkey, started a printing establishment in the island of Malta, in the Mediterranean, where they printed school books in the Oriental languages for circulation in Turkey. They left America as missionaries, but they did not begin work among the peoples of the East as such. They employed falsehood. They professed to have gone there simply for educational work, intending to open schools for edu-

cating the native children, and to print school books.

In Malta they had an opportunity to learn something about the natives of Turkey, and accordingly they laid their plans for the future. Their plan was to begin their work in the disguise of promoters of education, and nothing more. There was no prospect for laboring among the Mohammedans without putting their lives in jeopardy; and that would not do for them. Therefore, their attention was attracted chiefly by the Christians of Turkey. They meant to carry on their work among the Christians. But how could they get support from the Christians of America for the purpose of converting Christians from one form into another? Oh, that was easy enough for them: they could misrepresent the native Christians; they could publish to America injurious reports regarding their moral and religious condition; they could calumniate them as nominal Christians, idolaters, heathens, and all that sort of thing; they could weave their stories with mendacities, and could strain the pockets of American Christians by their artificial lamentations for the lost people of Turkey.

The plan of the missionaries for their work among the Christians in Turkey was as follows: They were "determined not to call them [the native Christians] forth into opposition by a proselyting and controversial course,"\* but to win some of them and get them into fighting with their own brethren.† "There is no doubt," they wrote from Malta, "but the Oriental churches will enjoy whatever benefit [!] religious controversy is able to impart.\*\*\* Let members of those churches acquire a

\* *Missionary Herald* for 1830, p. 117. † *Miss. Her.* for 1830 p. 18.

perception and love of truth, [the kind of truth that these missionaries were going to teach,] and they will defend it and ATTACK whatever opposes it. The missionary's aim should be to raise such champions among the people."\*

This plan, as set forth in their own words, is sufficient to demonstrate that the missionaries entered among the Christians of Turkey with mischief in their mind. They were going to win a few persons and use them as cat's paw. They were going to create strife and conflict among the natives and then fish in the troubled waters. *Divide et impera* was their policy. There was no such doctrine in the Gospel that the Armenians possessed, but perhaps the version which the missionaries held in their hands taught them so. The Gospel which the Armenians acknowledged taught them: "Blessed are the peacemakers: for they shall be called the children of God." Let the reader think for himself whose children would be those that break up the peace and create strife.

Before starting the first mission in Constantinople, Messrs. Smith and Dwight, two missionaries of the American Board, traveled in Asia Minor and Armenia for the purpose of learning the general condition of the peoples living therein; not to study their needs, but to spy their weaknesses and accordingly contrive means for storming their fortifications. Their eyes were set on the Catholicos in Etchmiadzin even before starting on their journey from Malta. If they could only win the head of the Armenians in some way! They went as far as Etchmiadzin to see the Holy Pontiff. The monks of the great monastery of Etchmiadzin received these strangers

\* *Missionary Herald* for 1830, p. 178.

with the kind hospitality peculiar to the Armenians, especially in those times. The disguised missionaries were accommodated with lodgings and meals. They expressed their desire to have an audience of the Pontiff, but Catholicos Eprem would not see them. The trick which these missionaries were going to play, was already played out in the neighborhood of Etchmiadzin. Some years prior to this (1830) German missionaries had gone to Shoosha on the pretext of converting the Mohammedans. They made the acquaintance of the Armenians, and proposed them to open a school for the Armenian children; the unsuspecting Armenians consented to this thankfully. The school was opened and the service of Boghos Vartabed, a learned monk, was secured to teach. Ere long they wanted to introduce into the school some novel religious teachings; the Vartabed (monk) discovered that these foreigners meant to pervert the Armenians from their faith while working in the innocent guise of promoters of educational work, and he left them warning his people of their real object.

Dwight and Smith were disappointed in their scheme. They had but one opportunity to see the Holy Pontiff from a distance, and that was on the Sunday following their arrival, when his Holiness officiated in the Cathedral of Etchmiadzin. The disappointed missionaries broke their vengeance on the Catholicos by publishing in the *Missionary Herald* a frantic attack on the solemn religious services which they witnessed without understanding them. On this occasion they wrote the following:

“The spirit of the monastery of Etchmiadzin differs but little, if at all, from that of the Papal See at Rome.

\*\*\* In Turkey we imagine that the Armenians, at present, feel but little the authority of the patriarch at Etchmiadzin, [because the spirit of the monastery at Etchmiadzin was not like that of the Papal See at Rome,] and before long they may be entirely separate from his control, [and fall under the control of the missionaries, eh?] We confidently hope that the Lord may open a way [by breaking up the authority of the Catholics or something of that kind,] by which successful missionary efforts will be carried on among the Armenians in that country."\*

Returning from this journey, the missionaries of the American Board started a mission in Constantinople. Goodell and Dwight were the first missionaries that established themselves in Constantinople, -- together with their families, of course. The missionaries always receive good salaries and, as all commodities are very cheap in Turkey, they can afford to live in high style. They concealed their mission and their object of proselyting the natives into a new form of religion, and lived in Constantinople like gentlemen of leisure. They began to enter into relations of a purely personal character with the natives. Armenians who excel their compatriots of other nationalities† in their hospitality and kindness to strangers, especially to Christians, were soon befriend-

\* *Missionary Herald* for 1831. p. 246.

† One's nationality is distinguished in Turkey by the church and religion one belongs to. Those who accept the Moslem faith become Turks, and those who join the Greek Church are recognized as Greeks. Those who join the Armenian Church become naturalized Armenians. However, it is of very seldom occurrence that an alien should join the Church of Armenia; for Armenians make no effort at all to win others into their

ed by the missionaries, while the Greeks, who were not less crafty in religious matters than these missionaries, looked on them suspiciously. The doors of the highest Armenian society in Constantinople were thrown open before them. These *chelebees* (gentlemen) were cordially received by priest and laymen alike; and the Armenian Patriarch of Constantinople, who, besides his exalted ecclesiastical function, is the civil head of the Armenians throughout the Ottoman Empire, became one of their sincere friends on whom they could call whenever they wished.

The cautiousness with which the missionaries acted in the beginning lest the natives suspect the true nature of their intentions, is peculiar to thieves. They introduced themselves to the Armenians as Christian clergymen from America who had taken so deep an interest in them that they had left their home and had come from the other side of the world to live with the Armenians and promote education among them. Armenians being a people who give high value to education, and there being at that time an educational movement on foot among them, these presumed Philarmenians were received with delight; and some Armenian priests even offered them pecuniary assistance for the printing of the New Testament which was used in the Armenian schools as a text-book. The missionaries had a printing establishment where they printed parts of the New Testament, the Psalms, school books and religious tracts of a new Church. Armenians, as a race, all being in the national Church preserved their racial distinction through the Church. Armenians are a race, but the Turks are not. The Turks are a mixture of very many varieties of races and their nationality consists in their religion.

tral character, containing nothing objectionable to the Armenians, as they did not treat of doctrines. But the missionaries, in their reports published in the *Missionary Herald*, speaking of the priests offering them money for the printing of the Scriptures, give the misleading impression that the priests did it because they recognized that their people were in need of being evangelized by the missionaries, and gave their donations for that end.

The missionaries attended the Armenian churches, particularly the cathedral of the Holy Mother of the Lord, opposite the Armenian Patriarchate at Koum-Kapou. The Armenian clergy evidently had the impression that these strangers had taken such a liking to the Armenians that, in course of time, they would join the Armenian Church and become Armenians. The missionaries, in order to gain the perfect confidence of the Armenians, seem to have encouraged such expectations.

On New Year's Day, 1835, (O. S.,) the missionaries Goodell and Dwight attended religious services in the cathedral at Koum-Kapou. Patriarch Stephen, who was officiating at the altar, sent word to the two Americans inviting them to call on him at the Patriarchate after the services were over. This was a particular honor to these Americans; for the Patriarch would be very busy on New Year's Day receiving distinguished persons, and could not receive every body. The behavior of the missionaries towards the Armenians and their church was of a nature that made the Patriarch quite confident that they were going to become Armenians by joining the Church; therefore, he had made up his mind regarding their future:—he meant to receive them into the Church not as mere laymen, but also as clergymen,

as they already were; so that, **they** might the better be useful in their educational efforts. The Patriarch seems to have recognized their clerical ordination to be valid; for he treated them as he would treat the clergy of other sister Churches. On one occasion a bishop invited one of the missionaries present in the church to take an ecclesiastical mantle on himself; the missionary declined, which the Armenians attributed to his modesty. The poor Patriarch! he took these men for the honest gentlemen that they appeared to be. But how could he imagine that those strangers were disguised missionaries with religious designs, since they concealed their real object and appeared like men who spoke but the truth.

The missionaries that day called on the Patriarch and were received with kindness. Taking their leave from His Holiness, Messrs. Goodell and Dwight next called on the Vicar of the Patriarch and had a pleasant conversation in the course of which Mr. Goodell told to the Vicar that Mr. Dwight had already acquired the knowledge of the Armenian language and had *altogether become an Armenian*, and that it was time for the Vicar to take him and baptize him. The Vicar was not surprised; he knew it was going to come to this; he replied that the Armenian Church accepted Mr. Dwight without baptising him anew, the former baptism being recognized to be valid. They had a little more talk and before they left, the Vicar turned to Mr. Dwight and informed him that, by and by, he was to become a preacher to the Armenians. \*

\* "We afterwards called upon the *wakeel* [vicar]. Mr. Goodell told him that as I have now learned the Armenian language, I had become altogether an Armenian. 'And you,' added Mr. G..



The Church of Armenia has no formalities for initiating one who wishes to join the Church. If one goes to an Armenian clergyman and declares himself to be an Armenian,—an Armenian in sentiment and belief,— and wishes to join the Armenian Church, the clergyman receives him, and if he is not already baptized in any other Christian Church, baptizes him, and that makes him an Armenian and a child of the Church of Armenia. If the convert is already baptized in any other Christian Church, the verbal declaration of the priest made to the convert that he is accepted by the Church is sufficient to make him a child of the Church. There are no formalities for receiving any one in the Church; there is no church membership. The Armenians are called the children of the Church, not members.

Now, the conversation which the missionaries had with the Vicar, legally made Mr. Dwight a child of the Church of Armenia,—a convert. Mr. Goodell told the Vicar that Mr. Dwight had learned the Armenian and had become an Armenian altogether, and that it was time that he should be baptized and formally made an Armenian. The Vicar having no doubt of their honesty, declared Mr. Dwight accepted without baptizing anew. That finished the business. Dwight was proposed to be admitted in the Church and he was received by the Church.

'must take him and baptise him.' 'By no means,' replied the wakeel, 'we accept him without. The Greeks would baptise him again, but with us it is unnecessary.' We had a familiar conversation for some time, when the wakeel, with a thoughtful and peculiar expression of countenance, turned to me and said, 'You will, by and by, become a preacher to the Armenians.'"

—Rev. H. G. O. Dwight, *Missionary Herald* for 1836. p. 47.

What was the meaning of this mischief? A missionary joined the Church of Armenia, in Constantinople; and other missionaries went about in Syria, wearing white turbans on their heads, the emblem of Mohammedan theologians, for which they were arrested by the Moslem religious authorities and were rebuked for their hypocrisy. \*

After the conversion of Mr. Dwight the visits of Armenian priests to these Americans were more frequent. One of the Americans had already joined the Church, as the Armenians believed, and the conversion of the others was in prospect. Armenian priests visited them often with a view to instil into their minds the Christian truth as recognized by the Church of Armenia; of which, indeed, these missionaries were in great need, and subsequently showed their incapacity to comprehend the true spirit of Christianity, which teaches us to sacrifice our own interests for the benefit of our brethren; whereas, as it will be seen, they pursued a course to the contrary.

Such visits paid to the disguised missionaries by Armenian priests and laymen, under these circumstances, were reported in the *Missionary Herald* as though the visitors were coming to them to *learn* of them the Christian truth. But this was an untruth and an impossibility since the missionaries had not introduced themselves as the teachers of any religion; and the fact that these visits were discontinued and the personal friends grew cold as soon as the real designs of the missionaries were discovered is alone sufficient to disprove those misleading reports, and to evince that the visitors were not coming to learn religion from them.

\* See *Missionary Herald* for 1825, p. 24.

Under such circumstances the first missionaries made their survey of their surroundings, and it did not take them very long to determine that the Armenians were a soft and a simple people of whom they could make an "easy job;" while the Jews, the Mohammedans and the Greeks looked on them suspiciously, and kept themselves aloof.

## CHAPTER II.

### THE MODE OF EVANGELIZATION.

The highest aim of religion is, according to my conception, to help a man to lead a pure life, to restrain him in the destructive passions of the body, to ennoble and elevate him spiritually. The religion which fails to accomplish this noble purpose is bound to turn a curse, for "he that gathereth not with me scattereth abroad." The Church of Armenia had accomplished this purpose more than any other Church that I know of.

The plain, pure, clear and conscientious life led by the average Armenian, before the American missionaries made their entry among them, was something enviable, and was of a nature that these missionaries should have left undisturbed had they been actuated in their undertaking by the spirit of Christianity; and they should have centered their efforts upon the Mohammedans, never fearing the obstacles and perils that might come on their path, like the true followers of the Cross.

It is out of my line to essay to prove that the reli-

gious doctrines maintained by the Church of Armenia are in full harmony with the Gospel, and to contend that the teachings of the missionaries were not evangelical. I will simply take up the results of missionary labors and examine whether they have helped the Armenians to moral elevation or degradation. It is not what one professes that makes one a true Christian, but if one practices the commandments of the Saviour. Profession is dead without practice.

The Christian life which the Armenians led at the time was not in need of modification or reformation at the hands of the missionaries. Yet the missionaries were determined to Protestantize the Armenians, and continually they planned to carry their object into effect, unmindful of the ruinous effect it would have on the Armenian nation by creating schism and strife among them.

Protestantism is a revolution—a revolution which was the consequence of religious oppression and arbitrary misrule in the church. A revolution may be a good remedy to cure a bad government, but a revolution against a good government is an unjustifiable crime.

The Church of Armenia is constituted entirely different from the Roman Church ; it is almost of a democratic character, both in principle and in spirit. The Armenian clergy have been the good shepherds of the flock—not arbitrary rulers ; it is the people who choose the clergy, and a man is ordained to the priesthood only by the unanimous approval of the people. The relation of the people and the ecclesiastic in the Church of Armenia has been very much like that between the son and his father. To incite the son to rebel against his father, who has al-

ways sought his welfare, is not anything to meet the approval of God or of men.

But the American missionaries were not inclined to take these circumstances into consideration. They had come to dress the Armenians with a garb which was made for a people of different form and condition, and could not fit the Armenians. They had come to impose their form of religion on the people in Turkey, and they meant to make prey of those who could be captured with the least effort, and the Armenians were marked out as the easiest game.

During their friendly intercourse with the Armenians the missionaries sowed their seed with cunning, and gradually they gave larger and larger pills to their acquaintances. They gently contended that they did not think it was essential for salvation to believe in this, and that, and the other ; and gradually they won a few Armenians whom they taught to disclaim all that was in the National Church, and to take only the Gospel, the Word of God, and read it and follow it as they understood it (of course by the interpretation of the missionaries). This sowing of seed was done chiefly among the poorer and ignorant classes, and the missionaries were assisted in the work by two young Armenians in their pay. The ignorant men were flattered that they were intelligent enough to understand the Gospel, and that it was not necessary for them to mind the priests, who merely sought their own personal interests and wished to keep the people in ignorance. The ignorant, being flattered that they possessed sound judgment, took the Gospel in their hands, not prepared to understand its contents, but to seek how they could criticise their mother Church, thereby demon-

strating their intelligence and mental superiority over the priests, who were revered by the masses and who paid reverence to the Church.

Many of the poor were easily won, who flocked around the missionaries in expectation of pecuniary benefit.\* The missionaries had plenty of money, and those who came in touch with them could in some way be benefitted by them ; at least they could be employed by them as servants and cooks, (for the missionaries always live in high style,) compositors, printers, bookbinders, book peddlers, teachers and preachers, &c.

The mask at last came off their faces, and it was understood that these foreigners had come not to join the Church of Armenia, but to tear it into pieces by inciting the flock to rebel against the shepherd. The leading Armenians and the clergy were sadly disappointed in them, and they cooled off in their friendly relations with the missionaries.

The missionaries found success chiefly among the ignorant, and set them in defiance to the mother Church. Their converts began to preach the "truth" to the Armenian people. They had their own mode of preaching. They criticized and abused the Church in foul language and denounced everything that was in the Church. And

\*Mr. Dwight wrote at the time :—" Many, no doubt, claim to be Protestants, who have very little acquaintance either with themselves or the *truth* [he means Protestantism]; but then this is a first step, and an important one." (*Missionary Herald* for 1836, p. 49.) Now, what was the motive of those many in professing to be Protestants when they knew nothing about Protestantism? Surely, they could not be seeking truth, Gospel, or anything of the kind ; and they could not have any good motive. Yet this was a first step and an important one from the missionary point of view.

as they were ignorant, they knew no limit wherein to confine themselves, and began to preach in a clumsy manner. They were suddenly divested of their faith, but were not clothed with a new one. Their Christianity and piety consisted in the abuse and the denunciation of the mother Church. They had become like demoniacs; they would go about the city and engage in conversation with any Armenian, whether a tinker or a tailor, a peddler or a sailor, and would question him as to the evangelicality of this or that doctrine maintained by the Church of Armenia. When they found a man who was not familiar with the contents of the gospel so much as to be able to discuss theological questions, they would ridicule him for blindly trusting the priests; and if they met a man who was disinclined to discuss religion he would be insulted as an ignorant idolator.

I will recount some of the innumerable impudences indulged in by these converts in "preaching the Gospel":

One of the leading converts asked of an Armenian whether the images of Christ, the Virgin Mary, the Apostles and Saints adorning the altar and the walls of the churches were sacred, and receiving answer in the affirmative, he asked: "Then how is it that the rats gnaw them?" The Armenian was surprised to hear such a crazy question, and was struck dumb. "I tell you what those images are good for," added the converted Protestant, "they are mere canvas, and good to be used as lining in my shoes; they would serve to keep my feet dry."

Another convert spoke of the cross laughingly and said:

"Pooh! pooh! pooh! The cross! the cross! What is it? A mere piece of wood! All it is good for is to

build a fire with."\* The same man denounced the Armenians for kissing the Gospel in the Church after the services are over, and called them idolators for paying reverence to a mere book. He said: "The book is nothing to kiss. All we want it for is for its contents. When I am through with reading it, this is what I would do." And saying this he laid down the Bible and sat upon it to convince the Armenians that there was nothing about the book to call for reverence. There are Armenian Protestants in Turkey who will be shocked to hear that the Americans perform such heathen rites as kissing the Bible in the courts.

Other converts preached that the communion bread was no better than any other bread, and after the congrega-

\*Many years ago a small Protestant meeting house was built in Hass-Keuy, a suburb of Constantinople, and some of the church-members thought it appropriate that a cross should be placed on the gable to show that the building was a Christian house of worship. In the Protestant churches in Turkey generally the members are divided into two parties, namely : the popular party and the missionary party. The former maintains that the people have rights of their own in the affairs of the Church ; and the latter, who are the obsequious servants of the missionaries, do only as the missionaries would have them to do. The missionary party in this Church opposed the planting of a cross on their meeting house, on the ground that it was an idol. They had a hot fight over it. This trouble has arisen many a time in many places. I hoped it helped them for their spiritual and moral elevation, and increased their brotherly love.

The missionaries did not bring from America this contempt for the cross ; they borrowed it from the Turks, who call the cross an idol and the Christians idolators for paying reverence to it. The Christians of America recognize the cross as the emblem of Christianity ; and the Presbyterians and Congregationalists, to which denominations these missionaries belong, also recognize the cross and plant it on their churches. But there are Protestant Armenians in Turkey who would not believe it.



tion partaking of the communion, if any of the bread was left over, it could be thrown to the dogs as well as any other bread.

Another said in the face of the Patriarch that the cross which the Armenians so much prized was of no more value to him than any other timber piled in the lumber yards.

Another one, when shown that those doctrines maintained by the Church of Armenia, which he ignorantly attacked, were in harmony with the precepts of the Gospel, said: "Oh, nonsense! Never mind the Gospel; that doctrine is not essential to salvation. I know what I am talking about, and whoever speaks against me the same speaks against the Holy Ghost," &c., &c., &c.\*

Thus the most ignorant became authorities in theology—in their own estimation—and continually discussed theology and attacked the Church in everything.† None of

\*That Protestantism in Turkey has not much improved in these respects is demonstrated by the testimony of an Armenian Protestant pastor now living in Worcester, Mass., who a few years ago published a pamphlet in Armenian, in which the following paragraph occurs :

"I feel very sorry and am ashamed as I remember the pulpits in the [Protestant] meeting houses in our country, especially in the villages. On them have appeared, and still are seen, ignorant men, inexperienced young fellows, and sometimes even boys. On them appear childish men, ignorant of [religious] doctrines and of truth. \* \* \* on those pulpits such persons speak novel and self-created things—novel superstitions. I have personally seen on them men dancing like buffoons, crushing the pulpit with their feet and hands, roaring like mad beasts; teaching what is incomprehensible even to themselves, and what are out of one's thoughts and understanding; and making even such utterances which are not short of swearing."—Rev. H. G. Barakian, *Light and Darkness*, pp. 86-87.

†The Armenians were no Christians according to these con-

the converts considered himself too ignorant to discuss religious doctrines.

Apostle Paul says "The letter killeth but the spirit giveth life." But the American missionaries clung to the letter and discarded the spirit, and behold the result!

With such fanatic hostility the new converts daily attacked and abused the Church of Armenia all over the city; in the cafes, in the market places, in the streets and in the houses. These profanations of the sanctities of the Church excited and exasperated the persecuted Armenians, and, had they been like other peoples, blood would have flowed freely in the streets of Constantinople; but Christian meekness would not permit them to resort to violence. The Armenian clergy were alarmed lest some of their flock should lose their temper and a serious conflict break out, for they knew that it would be followed with fierce measures on the part of the tyrannical government for the suppression of the disorder, and then the innocent and the guilty would suffer alike. In order to prevent any outbreak, the Armenian clergy continually admonished their flocks to keep aloof from the Protest-

verts, and they were called by these fanatics with the nicknames Mashdotzagan (Mashdotzists), after Mesrob Mashdotz, an eminent theologian of the V. century; Gregorian and Lousaworchagan (Illuminatorist) after Gregory the Illuminator. The nickname Lousaworchagan was used so much that gradually it became the acknowledged appellation of those Armenians who remained faithful to the mother Church, and like the name Quaker, originally given in reproach and now the acknowledged name of the Friends, the name Lousaworchagan is no more a name of reproach. However, the Church of Armenia bears no such name as a Church, and her children are to be called nothing but Armenian Christians. The American missionaries have a special liking to calling them Gregorians, and still style them as such. These names are but mementoes of Protestant fanaticism.

ants and have no intercourse with them, lest they be given opportunity to exasperate the Armenians of the National Church.

While the Armenian clergy were making all efforts to prevent troubles, the American missionaries, on the other hand, would incite their converts to go and "preach the truth," even though it may end in serious trouble and their (the converts') banishment by the government.\*

The missionaries meanwhile would send reports to America stating that there was a great evangelical revival going on among the Armenians, but the bigotted Armenian clergy were persecuting the Protestant converts by not allowing their flocks to have any intercourse with them.

The leading Armenians of the capital, bankers, architects, &c., were deeply grieved and much displeased by the disturbances created by the missionaries, and were dissatisfied with Patriarch Stephen because of his mild character, for which reason he was called Stephen the Dove. They considered it essential for the preservation of public peace that the Patriarch should adopt some strong measures against the revilers of the National

\*The following is from the journal of the mission in Constantinople :

"Mr. O., an Armenian from Constantinople [proper], called on Mr. Dwight. \* \* \* A single man, he said, can do nothing. He may try to communicate enlightened sentiments to others, but he stands alone, and if he is the means of effecting any individual reform he is in continual danger of being sent to the galleys, or into banishment. *Ans.* [By Mr. Dwight]. 'Let him go into banishment, and there, in imitation of the Apostles, let him preach the Gospel.'"—*Missionary Herald* for 1837, p. 201.

The missionaries knew how to say bad things in good words. They can curse and swear by praying.

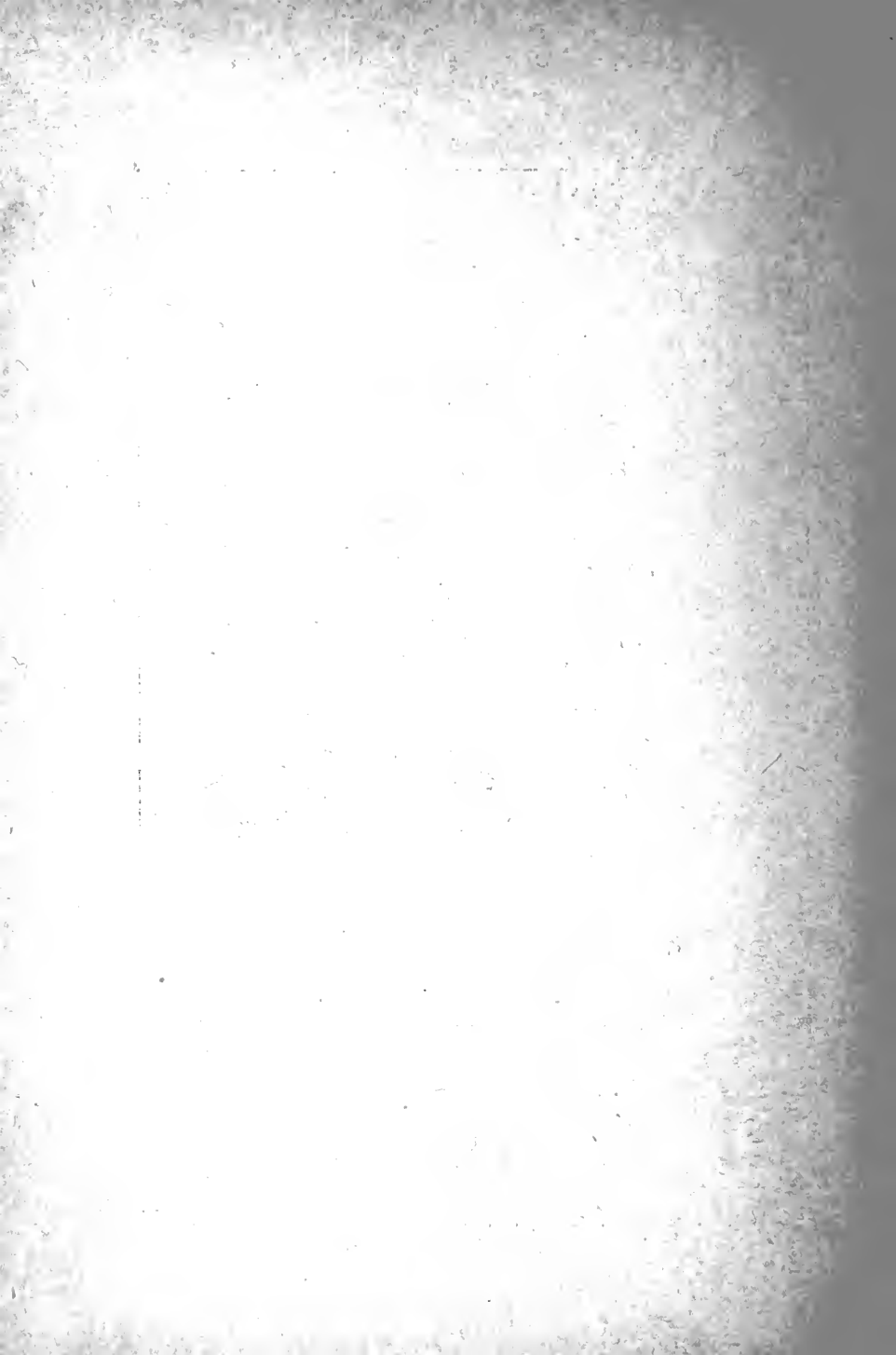
Church. Accordingly, they invited Archbishop Hagopos, of Marsovan, to go to Constantinople, and subsequently he was appointed adviser to the Patriarch.

Ligorius, the Patriarch of the Greeks, anathemized the faith of the missionaries, and Archbishop Hagopos also denounced the same from the pulpit of the Cathedral in Koum-Kapou. The American missionaries resorted to sophistry, and raised the cry of "Persecution!" They went to Sir Stratford Canning (afterwards Sir Stratford de Redcliffe), the British Ambassador to the Porte, and complained of the Armenian and Greek Patriarchs with their unquestionable truthfulness(!) The British Ambassador, without investigating the matter, went forthwith to the Porte and protested against the two Patriarchs. The Turkish Government, with its arbitrary misrule, was too glad to inflict punishment on "Christian dogs," on the complaint of other "Christian dogs," and it took advantage of this opportunity. Within four days the Porte severely censured the Armenian Patriarch and deposed the Patriarch of the Greeks. Thus, the Christian missionaries not only raised brother against brother, but also took advantage of the domination of a tyrannical government and incited it to trample on the rights of its Christian subjects by deposing their Patriarch.\*

\*To illustrate how the missionaries would take advantage of the rule of an unjust government, and would impel the government to add to its oppression of the Christians while they were giving out that they suffered persecution at the hands of the Armenian nominal Christians, I translate an extract from the late Prof. Berberian's "History of the Armenians," treating of a case which occurred fourteen years after the Protestants were separated from the nation and had been constituted as a separate national community without any claims on the properties of the Armenian nation. Prof. Berberian has served as secretary of the Ar-



ARMENIAN BISHOP DELIVERING SERMON DURING MASS.



Through the efforts of the missionaries, and by the assistance of the British Ambassador and the American representative, the Protestant converts of various nation-

menian Patriarchate in Constantinople for about twenty-five years, and therefore he must be a good authority ; he writes :

"About this time [1860] an Armenian Protestant, named Miri-Kelam Garabed, died, and the Protestant Armenians wanted to bury his body in the Armenian cemetery at Edirneh-Kapousou, [the property of the Armenian Church]. The Armenian people knew him as a blasphemer who in his lifetime daily reviled the Armenian Church and nation, calling them house of idols and idolators respectively, and who declared himself to be an apostle of Christ, claiming that he had seen Christ, and had been ordained by Him to preach the Gospel, in the manner that Paul was, and who made other hellish utterances. The Armenian people, being unable to tolerate this, arose in a great multitude and did not allow the burial in their cemetery, choosing to die for the honor of the nation rather than receive the blasphemer of the Virgin Mother of the Lord in their holy grounds.

"And as the disturbance augmented the representatives of England and America intervened on behalf of the Protestants, and they sent their dragomans to the Armenian Patriarchate, who came and requested of the Patriarch, with bitter complaint, that he should permit the burial of the dead man in the Armenian cemetery. But Patriarch Sarkis could not grant this request on account of the public agitation. He foresaw that the strife would come to the highest pitch, and he resolved to face even death for the honor of the holy Church and of the nation. Then the representatives protested to the Sublime Porte. Riza Pacha, the Minister of War, and Mehmed Pacha, the Minister of Police, went to the cemetery with numerous troops and policemen. Patriarch Sarkis also went to the cemetery to defend the nation's rights, and by his wisdom and amiability he appeased the anger of the Minister of War, who was threatening to disperse the crowd of Armenians by opening fire upon them. \* \* \* Then seeing that because of one dead man thousands were prepared to lay down their lives in defense of their canons, the Minister of War conferred with Mehmed Pacha, and they selected a corner without the border of the cemetery for the burial of the corpse."—Prof. Avedis Berberian, *History of the Armenians*, pp. 384-385.

alities secured a charter from the Sultan, in 1846, constituting the converts of the missionaries in Turkey as a new national community, independent of all other religious bodies in Turkey, and to be recognized by the name *Protestant Millet* (Protestant Nation).

The name Armenian was discarded by these converts. The Protestant Millet consisted of the Armenian, Jewish, Greek, Turkish, Persian, Syrian and all other sorts of converts of the missionaries.\* These various foreign races, through this schism, naturally sundered all relations with their own respective races and nationalities, and were mixed up with each other through intermarriage. And this was the newly created Protestant nation;—a mixture of the alienated children of half a dozen widely different races. But in this mixture the Armenian element being the largest in proportion, the others were digested, and the Protestant Millet became nothing but a schismatic body of Armenians corrupted by foreign blood.

\*The missionaries were not encouraged in their mission work among the Mohammedans and Jews, and after making hardly a score of converts of them in about as many years, they gave up that field and centered their labors on the Christians. Their efforts among the Greeks, also, were of little avail. They won several thousands of Armenians, but during the past 25 years that also has stopped. They will tell you that their efforts had immense influence on the Mohammedans morally, but don't you believe them.



## CHAPTER III.

## SOME RESULTS OF MISSIONARY WORK.

Like a rock precipitated from the summit of a lofty peak, rolling and rolling down with great velocity, of which there is no telling where it may stop, Protestantism in Turkey could not stop anywhere. It kept on rolling down—to the great sorrow of the missionaries.

The missionaries taught these people to rebel against their Church and traditions, in order to take them under their own rule; but rebellion having become their instinct, they could not meekly bear the missionary yoke, especially since they did not find it to be an easy one. The missionaries denounced sacerdotal rule, yet they attempted to rule over their converts like infallible popes. They would not recognize a Pope, but each of them was a pope in himself.

There was continual friction between the native Protestant churches and the missionaries, and disputes and quarrels were of frequent occurrence. The missionaries demanded to have their own way with the churches because they had the money, while the churches demanded regard for their own rights.

I shall recount an incident of this character to show the Christian spirit of the missionaries and the noble work of evangelization they are carrying on in Turkey among the "nominal Christians," as they style the Armenians in their truthful (!) reports.

About thirty years ago the Protestant Church of Lan-

ga, at Constantinople, was the foremost of its kind in the Ottoman Empire. In 1868 the pastor of this Church took leave of absence for an indefinite period for the purpose of making a journey to the United States of America. The Church was to have a temporary preacher until the return of its pastor. The missionaries desired either Rev. Mugurditch Kiretchjian or Rev. Avedis Constantian to take the place, because these two were obedient to the will of the missionaries, and for that very reason they were unpopular among the Protestants. The missionaries presented to the Church of Langa the names of three preachers from which the Church was to select one. Two of the candidates were the above-mentioned preachers, and the third was Rev. Stephen Utujian, a man whom the missionaries did not like and were quite confident that the Langa community also would not have him. His name was put on the list simply to mislead the church-members that the missionaries were not so very anxious for the election of either of the other two. Besides presenting the names of these three candidates, the missionaries particularly suggested to some leading members of the Church that if they should not approve of Kiretchjian, Constantian would be the best man for them to choose.

But when a secret ballot was cast by the church-members, somehow or other it so happened that Utujian was elected, to the astonishment and embarrassment of the missionaries. The missionaries were excited upon this unexpected result, and declared that this election must be annulled and a second ballot should be taken, thereby intimating their disapproval of Utujian. After a long dispute the Church consented to ballot a second time. Again Utujian was their choice. This time the mission-

aries declared that since the Church would persist in electing Utujian, they would not pay his salary as preacher (a large portion of the pastor's salary being paid by the missionaries because of the poverty of the church-members).

Desiring to bring about an amicable settlement of the trouble, Mr. S. M. Minasian, a Protestant merchant, offered to pay the preacher's salary out of his own purse. Mr. Minasian could not imagine that this would offend the good missionaries; but, unfortunately, it did offend them. The missionaries were exasperated, and declared that the church building was bought by them and that therefore it was their own *private* property, and that the congregation had no right to use it.

The congregation took this for an outburst of temporary loss of temper, and could not think that these evangelists could be so mischievous as that. But on the following Sunday those who went first to the Church for the morning service were surprised to see some sort of seal on the door. This seemed to the church-members something too ridiculous to be taken seriously. True it was that the building was bought by the missionaries, but it was with the money given to the American Board by the Christian people of America to be used for the Protestants in Turkey. They opened the door and went in for the morning service. Soon after the service was begun Mr. Herrick, one of the missionaries, marched into the Church at the head of a squad of Turkish police, and he directed the policemen to arrest those who had come to worship, charging them with breaking into his own house, although the Church was not Mr. Herrick's own house anymore than it was anybody else's. The church-

members were seized and clapped in prison, and this ended that Sunday's morning service. The church-members were released afterwards, and they began to hold their Sunday meetings in a house, surrendering the church edifice to the missionaries.

Let the reader imagine what effect this missionary persecution must have had on the minds of the Armenian "nominal Christians." This event shocked not only Constantinople but also it was re-echoed in America, and the *Church Union*, the organ of Rev. Henry Ward Beecher, strongly condemned the missionaries, and published a series of strong articles on the subject.

There were two liberal minded missionaries in Turkey who expressed their opinion that the native Protestant Churches should be allowed to freely exercise the right of electing their pastors, and that they should not be tyrannized by the missionaries. These two liberal missionaries were Dr. Henry J. Van Lennep and Dr. Cyrus Hamlin, the founder of Roberts College, in Constantinople. These two were punished by the intolerant missionaries for encouraging the rebellion of the native Protestant Churches against the missionary authority—(of infallible papacy ?)

The Roberts College, which was realized through many years of effort and suffering by Dr. Hamlin, was wrested from the hands of its founder, and Dr. Hamlin was banished to America, there to repent for his mortal sin.

Dr. H. J. Van Lennep had the same fate ; he was abruptly driven from Turkey, together with his family, and was so roughly handled that the shock paralyzed his eye-

sight for the rest of his life.\* Dr. Van Lennep has been the only missionary to whom the Armenian Protestants have felt so much gratitude as to honor his memory by placing a tombstone on his grave in Great Barrington, Mass., which stands as a mark of appreciation for the manly stand taken by him against missionary despotism.

The persecution and banishment of two colleagues was not sufficient for the missionaries to conquer and subjugate their converts. The converts would resist; they would rebel, especially when the missionaries would attempt to dictate to them arbitrarily, and would treat them as though they were their religious vassals.

A large number of the Protestant Armenians gradually became disgusted with the missionaries, finding

Their piety a system of deceit—

Scripture employed to sanctify the cheat.

They repented for having frivolously forsaken their mother Church for another without sufficient inquiry and knowledge. But they had not the manliness to acknowledge that they were mistaken. Their self-love and foolish pride would not permit them to return to the mother Church, to acknowledge their error, and to hear the "I-told-you-so" of their gladdened friends and relatives. Yet they could not endure their position and wanted to

\*"I have been driven from my chosen field of thirty years' labour for presuming to defend the religious liberties and rights of the sixty new-born Evangelical [Protestant] Churches of Western Asia, and for expressing views based upon a broader experience and more generous sentiments than have fallen to the lot of my persecutors."—Rev. H. J. Van Lennep, D. D., *Little Known Parts of Asia Minor*, Vol. I., Preface, p. iv.

have a change. The result of this was the introduction of various other Protestant denominations at the hands of rebellious Protestant pastors. The Protestant Millet was torn to half a dozen sects. The dissatisfied Protestants found gratification in their desire for having a change, and with their restless habit began to jump from one denomination to another, and changed their faith as often as they pleased.

This fluctuation worried the American missionaries, and they made every effort to prevail upon the various denominations in America to dismiss their native missionaries, as they were confounding the "Lord's work." They endeavored to have the new missions closed up, that the American Board might have the religious monopoly of Turkey.

These events had a demoralizing influence on the Protestants, and the majority of them received the lamentable impression that religion was all humbug, and that it was to be used for worldly advantages. "Free-thinking" and atheism, which were heretofore unknown among Armenians, gradually began to spread among the disappointed Protestants. Some openly denied the existence of God, while others did not renounce their faith because it was to their interest to feign religiousness.

And as when "one member suffers all the members suffer with it," the Armenian nation itself did not remain free from this contagion. A number of Protestants, finding that their faith was a failure, gave up religion altogether and plunged into atheism, but they were not satisfied with their own ruin and wanted to ruin the others also. As the irreligious would be looked on by the religious with disdain, they were bent on destroying relig-

ion in order to escape the contempt of the religious.

Atheism began to spread. Christianity in general, and the Armenian Church in particular, was ridiculed and sneered at, and the sanctities of the Church became the theme of vile comic papers. Atheistic literature was translated into Armenian and published, and he who was not an atheist was not an up-to-date man.

Atheism was spread among Armenians particularly in the Turkish capital and in Smyrna. Some Armenians who would not believe in any religion at all began to advocate the reformation of the Church of Armenia; they wanted some transformation, some change, some alteration and reduction on Protestant principles. If they approved of Protestantism, why not join one of the various Protestant denominations and why bother with changing the Church of Armenia? But, no; they did not care for any form of religion. They just wanted to ruin the existing orders—that was all.

An Armenian novelist in Russo-Armenia, whose works found wide reading among the Armenians, especially since the Turkish government prohibited their circulation because of their somewhat seditious character, having been infected by the epidemic of the time, made it his business to calumniate in his novels the Armenian clergy and Church, perhaps imagining that by so doing he would become an Eugene Sue. He advocated church reform and all sorts of absurdities; his idea of the true form of religion was a confusion of everything, and included the transmigration of the soul. His novels tended to propagate atheism rather than anything else, and had a very ruinous effect on the minds of his readers. One of his thoughtless utterances was his calling attention to

the Armenian monasteries as very good edifices to be utilized for barracks in case of an Armenian revolution, and now, as a result, some of them have been transformed to barracks of the Kurdish Hamidieh cavalry.

When this novelist died, the *Avedaper*, the Armenian organ of the American missionaries, published his obituary in the highest words of praise, and lamented the loss of such a great man ; and the greatness of this man consisted in this, that he did much in ruining the faith of the Armenians.

This man had an associate named Gregor Ardzrouni, who was the proprietor and editor of an Armenian newspaper, the *Mschak*, published in Tiflis, in the Caucasus. Being atheists themselves, they had formed a party for the reformation of the Church of Armenia, all the Protestants being in sympathy with them. They did this for the simple reason that a "church-reform" movement among the Armenians would be the first step towards the annihilation of the Church of Armenia.

Impudences of this nature reached their maximum, and a crisis was fast approaching—a crisis which was to determine whether the ancient Apostolic Church of Armenia, after passing through the ordeal of so many dark centuries, was to perish on the threshold of the twentieth century, or whether Divine Providence was to deliver her from the destructive plans of the wicked.



## CHAPTER IV.

## THE EDUCATIONAL WORK.

Before proceeding with the account of the activity of the Church reformists, I must pause to make an examination of the educational work of the missionaries.

Besides the religious work, the missionaries carry on also an educational work. This is a branch and an instrument of the former. Although for the past twenty-five years there have been almost no converts to Protestantism, this educational work is propagating the "truth," and hundreds of Armenian boys annually sent to the missionary schools by simple-minded parents, come out from them altogether changed and different from what they were when in the home of their parents. It is true that they get a general education; they learn reading, writing, arithmetic, geography, and this and that. But are these sufficient to refine and elevate these children?

The missionary educational institutions are on strictly religious principles; they are meant to make Protestants out of the pupils. The work of Protestantization has two courses. In the first course they teach the pupils that the Church of Armenia is all corruption and all wrong; in the second course they instruct the students in the strict observance of the sabbath, regular attendance to the wearisome prayer-meetings, and a few idle formalities to which the missionaries attach too much importance. The innocent children do learn that their mother Church is all corruption, but they do not see why

those few idle formalities emphasized by their teachers should be observed at all, and when they grow into manhood they do not believe in the Church of Armenia, neither would they become Protestants. They enter these schools with piety in their hearts, but they come out with contempt for religion. The missionaries feel satisfaction in seeing that Armenians are cooling toward their Church, and they hold this to be an evidence of enlightenment.

There are missionary colleges in Marsovan, Aintab and Harpoot, and high schools in Bardizag and Bitlis. There is also the Roberts college in Constantinople, which is formally said to be an independent institution, but in fact it is under missionary control since it was wrested from Dr. Cyrus Hamlin's hands.

Now, what good have all these educational institutions done for the Armenians? They have existed for so many years and millions of American money have been wasted on them—have they done any good for the Armenians? The Armenians are known as a very intelligent people, who have earned fame everywhere they have gone. How is it that the missionary education has not raised anybody of particular note from among this people? The Hon. James Bryce, speaking of the Armenians, testifies for them the following :

“ They are a strong race, not only with vigorous nerves and sinews, physically active and energetic, but also of conspicuous brain power. Thus, they have held a very important place among the inhabitants of Western Asia ever since the sixth century. If you look into the annals of the East Roman or Byzantine Empire, you will find that most of the men who rose to eminence in its service as generals or statesmen during the early middle ages were of Armenian stock. So was it after the establish-

ment of the Turkish dominion in Europe. Many of the ablest men in the Turkish service have been Armenian by birth or extraction. The same is true with regard to the Russian service. Among all those who dwell in Western Asia, they stand first, with a capacity for intellectual and moral progress, as well as with a natural tenacity of will and purpose, beyond that of all their neighbors not merely of Turks, Tartars, Kurds and Persians, but also of Russians."\*

How is it that out of such a race the missionaries have not produced from their educational institutions anybody of merit or distinction, who should have rendered any service to his nation? Where are the authors in poetry, history, and in the various other branches of literature, that such educational institutions should have produced were they not crippled by such teachings as would demoralize the intellectual faculties?

I challenge the missionaries to show a few graduates of their colleges for whom they can testify as scholars of any merit, that have rendered any service to Armenian literature, or men who have been of any use for their nation. Can they show, out of the thousands of graduates of their educational institutions, a single person of the standard of Archbishop Lusignan, Patriarch Izmirlian, or Catholicos Mugurditch I. (Khrimian),—those worthy sons of the Church of Armenia?

How is it that during their sixty-five years of labor among the Armenians the missionaries have not raised a single Armenian whom they themselves have found worthy of being the bearer of the title of Doctor of Divinity? How is it that during all this time there has not

\*As quoted by Miss Alice Stone Blackwell, in *Introduction to Armenian Poems* (Roberts Brothers, Boston.)

been a single Protestant Armenian whom they should have deemed worthy of a seat in the Strawberry Conventions?\*

Let the missionaries point out the most eminent and worthy man in their estimation (a living man) that their educational institutions have reared, and let us see what he is like.

Let us examine the ability of one of the most prominent missionaries engaged in educational work, and thereby judge the fruit that such a plant could possibly bear.

Dr. Crosby H. Wheeler, the founder of the Euphrates College in Harpoot, who has been president of that college until recently, is a good type of the missionaries engaged in educating the Armenians. Thousands of boys and girls have received their education under his supervision and direction.

When asked by Armenians why the Protestants do not practice the commandment of Jesus regarding washing each other's feet, which was given not only verbally, like the commandment for baptism, but also by practical example, Dr. Wheeler replied, "Well, I wash my wife's feet." I do not know how this sounds to Americans, but it is most indecent and profane language for Armenians, especially when used in connection with sacred affairs of

\*The missionaries in Turkey annually gather in Constantinople for the purpose of conferring on the means of promoting their work. This convention is held in May, when the celebrated strawberry of Arnaut-Keuy, a suburb of Constantinople, is put in the market, of which the missionaries are very fond. The missionaries hold their session in strict secrecy, and it was whispered about that the meeting of the missionaries was all a sham, and only a pretext to come to Constantinople and enjoy the strawberry of Arnaut-Keuy; hence it derived its name of Strawberry Convention, now in common use in Constantinople.

religion. Only libertines would indulge in this sort of vile language.

On an occasion when Dr. Wheeler happened to be in an Armenian Church, a lady approached him after the church services were over, and asked him if there was anything wrong in kissing the cross, which the priest held out for the people to kiss before leaving the Church, after the established custom, and whether Dr. Wheeler would not kiss the cross? The missionary replied,

“Why should I kiss a cross?”

“Don't you know that the Saviour died upon the cross?” asked the Armenian lady.

“Well,” said this novel evangelist, “if I must kiss every cross because the Saviour died on one, then I must kiss every ass because the Saviour rode on one.”

The priest, who was standing not far off, overheard this, and interposing, said :

“Pardon me, lady, let me answer that foolish talk.” And turning to Dr. Wheeler, added, “Jesus *saved* me by dying on the cross, but what did he do for me by riding on an ass?”\*

The above two stories are recited with glory by Dr. Wheeler in one of his books, to show how he preached the “truth” to the Armenian “nominal Christians.”

Now, which of these two—the Armenian priest and the American missionary—which of these two should evangelize the other? Which is a better Christian?

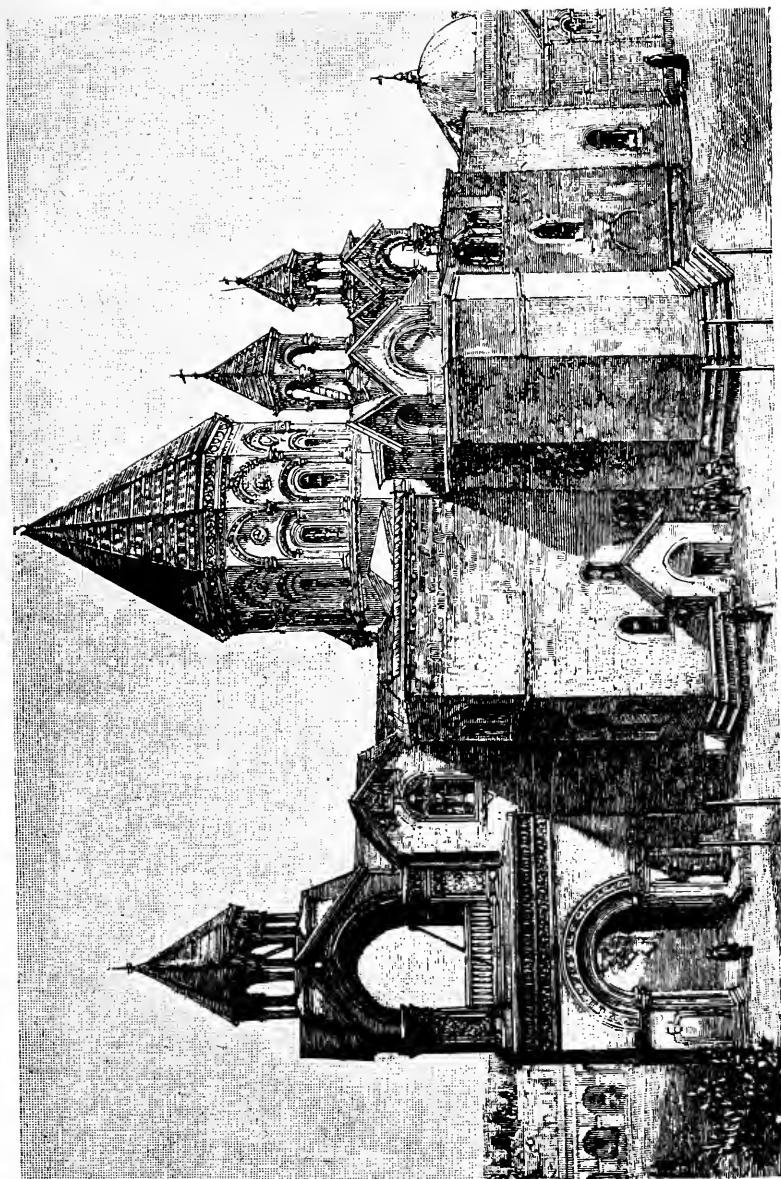
\*“But God forbid that I should glory, save in the cross of our Lord Jesus Christ” (Gal. vi. 14.) “I have told you often and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly and whose glory is in their shame, who mind earthly things” (Phil. iii. 18-19.)

Which is a better man? Which of the two is fit to be the shepherd of a people, and which one is unfit? Should such a man like Wheeler be entrusted with the education of the young while he speaks of holy things with such disrespectful language? And when he is trusted with such a vital task what kind of pupils can be expected of him? Could he possibly educate his pupils to be any better than himself?

Christianity has been the life of the Armenian nation; when it is uprooted from the Armenian heart how shall the nation live?

This corrupt educational work has demoralized the new generation. The spirit of nationality is dead; all noble feelings are gone, and those sons of the nation who should have devoted their lives for the well-being of their nation, now look upon everything as vanity excepting their own selves. When a man has no religion; when a man has no fear of the Deity; when a man does not believe in a future life, wherein he may expect to receive the compensation of his noble deeds in this world, what on earth can impel a man to lay down his life for his brother, or even to give precedence to the well-being of his brethren over that of his own?

What have the missionaries made of the Armenians that have fallen under their influence? Have they elevated them or debased them? Not long ago Dr. Farnsworth, one of the oldest missionaries to the Armenians, declared to a gathering of American ladies in Brooklyn that before the entry of the missionaries in Turkey the Armenians possessed such a corrupt form of religion that their Moslem neighbors detested it, and said, "Is this Christianity? If so, we want none of it." But since then the



THE ARMENIAN CATHEDRAL IN ETCHMIADZIN.





missionaries have brought their converts to such a state that the Moslems would not say that any more.\* Is this elevation or degradation? Is it to the credit of any Christian to meet the approval of the Moslems regarding his religion? Are the Moslems the true judges of the best form of Christianity? Should we seek their approbation for our faith? The children of the Church of Armenia have always sought to meet the approval of God alone, and not of the Turks. When God approves, of course the harem-keeping Turk should disapprove; and when the harem-keeping Turk approves God would certainly disapprove. I feel very sorry for Dr. Farnsworth that he considers the disapproval of our religion by the Moslems something to our discredit.

I fear that the missionaries in Turkey, instead of influencing the Moslems with Christianity, are themselves falling under the influence of Mohammedanism, and are becoming admirers of Mohammed. It was with no little regret that some time ago I read the following passage from the pen of a former missionary of the American Board:

“I have a profound respect for the prophet of Arabia, who might have been another apostle Paul,” &c.†

It is something to be regretted that while the missionaries have no respect at all for the Cross, and would compare it with an ass, they have *profound* respect for Mohammed; and yet they claim to be the propagators of

\* See Dr. Farnsworth's speech to the Brooklyn Auxiliaries of the Women's Board of Foreign Missions on February 26th, 1896, reported in the *New York Times* of the following day.

†Rev. Frederick D. Greene, *The Armenian Crisis in Turkey*, p. 110.

the Christian faith. Is it any wonder that such missionaries should make their converts also admirers of Mohammed and Mohammedanism ?

Rev. Eghia Boyajian, M. D., of Nicomedia, was a graduate of the Bebek Seminary (now Roberts College). He labored with the missionaries as Protestant preacher for several years, and afterwards he embraced the Islam faith.

Dr. Nevdon M. Boyajian, the son of Mr. Hagop Boyajian, the civil head of the Protestant Millet, who is the same to the Protestants of Turkey as the Armenian Patriarch of Constantinople is to the Armenians, five years ago published an article in the *Cosmopolitan Magazine* (for October, 1891), on the "Modern Women in Turkey," in which he highly praised the Sultan and the Turkish women, and declared himself to be a Mohammedan, assuming the name Osman Bey, as it is customary when a Christian embraces Islamism for him to assume a Moslem name. That there may be no mistaking who this new Osman Bey was, a portrait of Dr. Boyajian was given with the article. It was shocking to the Armenian people to hear that the son of the civil head of the Protestant Millet should have acknowledged the faith of the Prophet of Arabia. Osman Bey, when a Christian, had held the post of President of the Armenian Branch of the Young Men's Christian Association of New York. He was a graduate of the Roberts College, and I can say that he was the most highly educated Armenian Protestant that the missionary institutions have ever produced.—If I am mistaken, let the missionaries kindly correct my error.

Is this what the Armenians are to come to under mis-

sionary education? Armenians have always looked to the Mohammedans with shunning, and nothing was looked on with so much horror as the apostasy of an Armenian to become a Moslem. But now, thanks to the missionaries, the times are changed and the people are more "enlightened."

This educational work of the missionaries has arrested the progress of the Armenians in the same line. It is true that the Armenians of the National Church have numerous schools of their own, but in almost all of them the effect of missionary influence is felt. The Protestant Armenians have not kept themselves aloof from the nation as the Roman Catholic Armenians have done. They mingle with the Armenians of the National Church, and communicate to them their own ideas. They claim to be as patriotic as the rest of the Armenians, and as solicitous for the progress of the nation. They often co-operate with the Armenians in their educational work; they join with the educational societies of the Armenians, and they get Protestants, or graduates of Protestant schools to teach in the schools of the Armenians, saying that "We are all Armenians—religious differences should not be a barrier amongst us."

The Armenians of the National Church have been altogether too tolerant in this respect, and behold, the ruinous Protestant influence is felt in almost all the schools. The new generation is demoralized in these schools by corrupt teachings regarding the Church. There are no regular lessons given about it, but often a contemptuous smile from the teacher on matters of the Church would have a more ruinous effect on a whole class than wordy homilies. In former times the Armenian boys in the Na-

tional schools learned not only how to read and write, and this and that, but also how to be good Christians. But now they learn that Church and religion are only for the old women, and that it is not decent for a learned young fellow to go to Church or observe religious precepts like other superstitious people.

Alas! for the Nation. It has very little to expect from the rising generation; and when the Nation's leading spirits—the Armenians of the old school—shall disappear, I know not how the vacancy can be filled.

As a direct result of this corruption, modern Armenian literature is in a miserable condition. Forty years ago we were better off in that respect. The publications were not so numerous then, but they were not rubbish, as is contemporary literature, with very few exceptions.

The colleges of the missionaries, and those of the Nation in recent years, have produced no men of merit. The graduates of these schools have been of no benefit to the Nation. As a rule, they are full of self-conceit, pride, vanity and ostentation—wind-bags, in short. They have lost seriousness, earnestness and modesty, which are the characteristic traits of an Armenian left in his natural state. They have been in many cases worse than useless, and dangerous for the Nation in its most grave trials in recent years. I will have occasion, further on, to speak on the attitude of this class of men towards the Nation.

About the time when the American missionaries began their labors among the Armenians, Mr. Pease, one of the missionaries of the Board, wrote from Constantinople the following :

“I have never seen an Armenian engaged in the busi-

ness of selling spirits, nor in a grog-shop, nor drunk, or at all under the influence of spirits.”\*

And Mr. Dwight, after having traveled in Asia Minor and Armenia, wrote—

“I am not aware that hitherto any of the Armenians have become free-thinkers, nor do I imagine that, as a nation, they are particularly exposed to this evil.”†

Blessed times !

Can the missionaries say these things now ?

O ! Missionaries ! Give us back those blessed old times ; give us back our old Christianity which you took away from us ; give us back our former purity ; give us back our lost brethren whom you have led into the mire of corruption ! You have ruined our nation, you have defiled our homes, you have debased our brethren morally and spiritually. “Woe unto you scribes and Pharisees, hypocrites ! for ye compass sea and land to make one proselyte ; and when he is made ye make him twofold the child of hell than yourselves” (Matt. xxiii. 15). You have been speeding the day of the coming of the Lord by annihilating the faith of Christians to fulfil the prophesy of our Saviour : “When the Son of Man cometh shall he find faith on the earth ?” (Luke xviii. 8.)

\**Missionary Herald* for 1837, p. 412. †*Miss. Herald* for 1836, p. 49.

## CHAPTER V.

## THE PLOTS OF THE "CHURCH-REFORMISTS."

At the end of the chapter previous to the preceding one, the formation of an atheistic party for the purpose of demolishing the National Church was alluded to. Now I come to give an account of the deeds of this party, which we can safely term as the result of the tares sowed by the missionaries.

When on April 28, 1891, Catholicos Magar I., the Supreme Patriarch of the Church of Armenia, died, the Armenian horizon was thickly enveloped with dark clouds. By the death of His Holiness the nation was left in darkness as to the future. It was the beginning of a great struggle for the maintenance of the National Church. A crisis was at hand, and the fate of the Church was to be decided. There was to be a battle between light and darkness—a battle between the Kingdom of Christ and that of Satan. It was to be decided whether the Apostolic Church of Armenia was to be subjected to a revolution at the hands of a pack of impious scoundrels or whether she was going to be upheld in her primitive spirit of Christianity.

This vital question was to be determined by the character of the new Pontiff to be elected to succeed the deceased Catholicos. A remarkable vision seen by the late Catholicos on the night previous to his decease, pointed out that the Kingdom of Christ was to come out triumphant in the coming struggle, and that a new era

of regeneration was at hand.\* But the truthfulness of a vision cannot be relied on until it is fulfilled ; therefore, while it inspired some encouragement, the anxiety for the future must have been, indeed, very great to those who could fully realize the gravity of the situation.

There was only one prominent candidate for the succession on the Pontifical throne, and the eyes of the nation were hopefully set upon him. He was Archbishop Khrimian, whom the whole nation idolized and called with the endearing name Hairig (papa.)

Khrimian was a true son of the Church of Armenia. He was a conservative in matters of the Church, and a man of great intelligence. He possessed all the qualifi-

\*The following is the account of the vision seen by Catholicos Magar, which he related to those around his death-bed :

" My sons, I have disturbed you, but I have had a dream : Mount Aiarat was flooded with light. The Apostles of the Church of Armenia, the Illuminator, with his sons and grandsons, Sahag, Otsnetsi, the Nersesses, all the laboring Patriarchs, Abgar, Tiridates, Vramshabouh, the Sumpads, Gagig, Leon, the Vartanians, in short, all the martyrs of the Armenian Church and of the National autonomy, were gathered and were rejoicing. I saw vipers devoid of their venom, and dead. A luminous form spoke out to all : ' Behold, I have annihilated from among you all the poisons of corruption ; this land shall always shine if its sons should not create reptiles anew. I bestow this grace unto you for the sake of your blood. Inspire your spirit into them that they may know the value of my visitation. I have enriched them four times, but each time they squandered their riches with their own hands.' The luminous form called an old man and said unto him, ' Thou lead them by thy piety. [The Form] ordered a young man to assume leadership, and by his patriotism chastise the surrounding enemies. [The Form] ordered a youth to exercise them in modesty. [The Form] commanded a brave man, dressed in red, not to be so lenient, and not to trust in every pledge, but to harpoon the vainglorious plotters ; and, after all these, [the Form] blessed an angelic looking lad, the like of whose gracefulness I

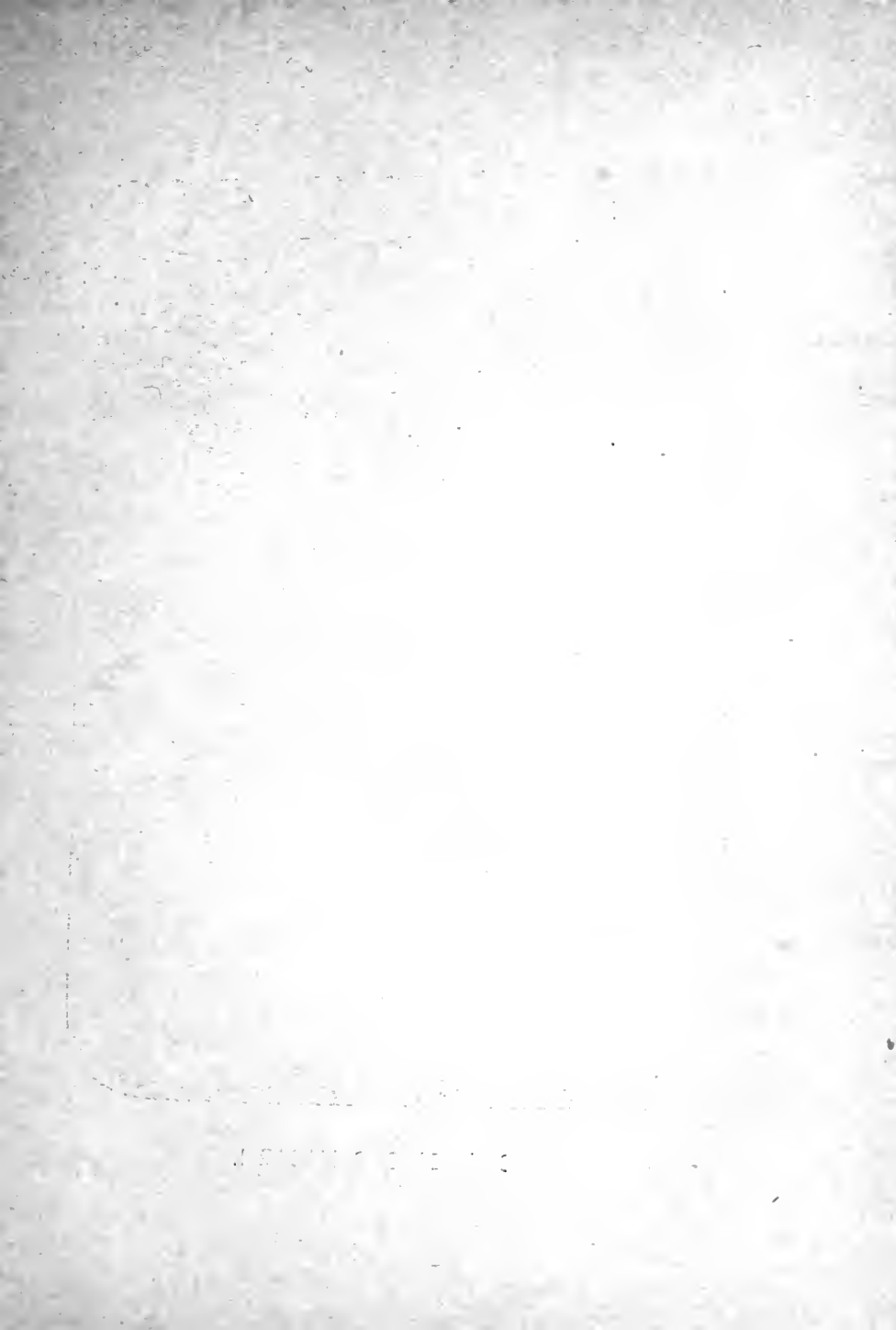
cations for the exalted office of the religious head of the Nation. He had held high posts, discharging his duties with wisdom; he had filled the Patriarchal chair of Constantinople for four years (1869-1873), and had won the love of the whole nation. He could have held the post of Patriarch of Constantinople for life had he not been driven to resign by the intrigues of the Turkish Government, which disliked him very much because of his zeal for the well-being of his flock. Unfortunately Khrimian was, at this time, an exile and a prisoner confined in the Armenian monastery in Jerusalem by order of the Sultan.

The atheistic church-reformists, whose leader was Gregor Ardzrouni, also had their own candidate, whom they desired to see on the Pontifical throne. He was Bishop Arisdagess Setrakian.

Setrakian was a man of no particular distinction, very little known by the nation, devoid of the qualifications necessary for the sacred office to which he aspired. He was an ambitious man, and anxious to become Catholicos—not to serve the nation, but to receive the homage

have not known any, and [the Form] ordered all to obey him. They were led towards this temple [the Cathedral of Etchmiadzin]; I also went with them; I also desired to bless that young man, but the Voice forbade me, saying, 'There is time yet. Saul must die that the David which I have anointed may be publicly anointed here in this holy place.' I worshipped that luminous Form and awoke. It seems that this signifies a visitation of our Lord. Be faithful to the God of our forefathers; give good example to the people and encourage them not to despair, but to labor with patience, each one pursuing his course in his own calling, in the brave and dauntless religiousness and patriotism of the forefathers."—*The Last Days of Magar I., Catholicos of all the Armenians*, by his biographer, reported in the *Armenia*, of Marseilles (France), July 8, 1891.







CATHOLICOS MAGAR I.

of the nation and to gratify his vanity. He was ready to sacrifice anything for the sake of capturing the throne. Setrakian was a member of the Synod in Etchmiadzin, the seat of the Catholicos, where he had much influence, especially after the decease of Catholicos Magar. Setrakian entered into secret negotiations with the Russian Government to secure its assistance in his election, in return promising that in the event of his election he would place the Church of Armenia in close relation with the Russian Church. Thus, the Russian Government became as much interested in Setrakian's election as Setrakian himself was. Setrakian was inclined to do all the mischief in his power for the promotion of his ambition, and the Russian Government was ready to help him.

Ardzrouni was particularly anxious for Setrakian's election because Setrakian promised that, when elected, he would carry out such reforms in the Church as his supporters desired.

The Church of Armenia, according to the words of Jesus, maintains that "Whosoever shall marry her that is divorced committeth adultery" (Matt. v. 32). Now, Ardzrouni desired to marry a woman who had deserted her husband and was unlawfully living with him (Ardzrouni), which is something of extremely unusual occurrence among Armenians, and considered shockingly immoral. Ardzrouni was not satisfied with setting such a shameful example before the Armenian people and desired that the Church should sanction his crime by marrying them. In order to evade the condemnation of his people, Ardzrouni took Setrakian's promise that, when elected Catholicos, he would, in return for Ardzrouni's support, reform the marriage code, and make it

lawful for people to secure divorce and marry others. In other words, Ardzrouni sought to evade condemnation for his crime by making the crime general.

Setrakian gave such promises freely to his would-be supporters, and it seems that he was so ignorant of the constitution of the Church that he imagined the Church was the plaything of the Catholicos, who could do with it as he might please.

The election of the new Pontiff was set down for May 16, 1892, to take place in Etchmiadzin. According to the regulations an electoral congress, consisting of ecclesiastics and laymen, was to assemble, one ecclesiastic and one lay delegate being sent from each diocese all over the world.

The seat of the Catholicos being under the flag of the Russian government, the election of a Catholicos by the Armenian delegates is hampered by Russian intermeddling. The Holy Czar uses his worldly power to violate the inviolable rights of the Church of Christ. There is a certain law set by the Russian government regulating the election of an Armenian Catholicos by the Armenians themselves, and the Armenian delegates must observe that law.\* In case the delegates should defy that law

\*"The relations of the Armenian Church to the Russian Government are regulated in a long document which received the signature of Emperor Nicholas on March 23, 1836, and which, while reciting the internal constitution of the Church and the rules which govern the conduct of its own affairs, defines at the same time its privileges and its duties in connection with the Russian State. \* \* \* The spiritual supremacy of the Catholicos of Etchmiadzin is recognised; but Russia emphasises and develops the constitutional position of the Synod in the government of the Church, and then very wisely [for Russian despotism] frames regulations which aim at making the Synod subservient to herself.

the penalty is hard labor in the mines of Siberia. This law robs the Armenians of the right of electing their Catholicos—a right which has been exercised down to the

This Synod consists of four archbishops or bishops and four archimandrites, all residing at Etchmiadzin; the Catholicos, if present at the sitting, presides. The Emperor fills up any vacancy in the body, two names being submitted to him by the Catholicos from which to make his choice. \* \* \* The Synod must conduct its affairs according to the Russian laws which govern colleges, and it is under the supervision of the Minister of the Interior. The Russian Government also appoints a *Procureur* or Controller who speaks both Armenian and Russian, and whose business it is to reside at Etchmiadzin and to supervise all the decrees of the Synod and pronounce upon their legality and their consonance with the powers which that body holds. These decrees are headed, 'By the *order* of the Emperor of Russia,' the Emperor being the tutelar head of the Synod [by virtue of his tyranny]. The members of the Chancellery, who conduct the clerical work of the Synod, must be chosen with the approval of the Russian Controller, and at present they work under him. Nor is the Catholicos in a position of complete freedom even when he acts with his Synod. He cannot punish a member of Synod or even a diocesan bishop without notifying his intention to the Emperor and receiving his consent. If he happens to have any matter pending with any foreign state he must communicate to the Emperor through the governor of the province of Erivan. If he wishes to leave Etchmiadzin for more than four months he must obtain the permission of the Emperor through the Minister of the Interior; nor can he sanction the absence of a bishop abroad for more than the same period without having previously consulted the Imperial will. Every bishop of a diocese is appointed by the Emperor, to whom the Catholicos presents the names of candidates. But perhaps the most serious, because the most insidious, weapon against the independence of the Armenian Church, is the provision which enacts that a year shall elapse between the death of a Catholicos and the election of his successor. \* \* \* as a consequence a long *interregnum* ensues during which it is possible for the Government to play off one party against another, and to obtain those concessions which might be resisted during the occupancy of the chair." —H. F. B. Lynch, "The Armenian Question," in the *Contemporary*

present century until Etchmiadzin fell under the Russian flag. This outrageous law requires that the Armenian electoral congress shall *nominate* two candidates and sub-

*Review*, July, 1894.

“The Church of Armenia, which withstood the persecutions of Sassanian kings, the blandishments of Byzantine emperors, the fiery onslaught of fanatic Mussulmans, and the more dangerous intrigues of its own schismatic members, is now gradually succumbing to a judicious combination of all forms of persecution and cajolery employed by Russia. From the days of St. Gregory, the scion of a royal house and first Patriarch of Armenia, the Church has been governed as an absolute monarchy by his successors, called ‘Catholicos,’ until a comparatively recent period, when the ‘natural protector of Oriental Christians’ forcibly introduced government by a Synod—the right of veto being invested in the Catholicos—as the thin edge of the wedge, which has been hammered and driven in considerably since then. The next important move was made a few years ago, on the death of the late Catholicos, Kevork, who hated the Russian Government with the thoroughness and cordiality of which only a Christian ecclesiastic is capable. Theretofore it was customary for the delegates of the Turkish Armenians, who possessed a voice in the election of a Catholicos, to select, for economy’s sake, one or two of their number, to whom they delegated their voting powers. These would then set out for Etchmiadzin, in Russia, where the election takes place. On the death of Kevork, however, the Government suddenly refused to sanction the practice of voting by proxy, and the electors were informed that unless they undertook, one and all, the costly journey to Russia, they must forfeit their votes. Against this the whole Armenian Church protested, and the Government straightway threatened the existence of their schools. The privilege—which in Turkey and China would be the indefeasible right—of having parochial schools attached to Armenian parish churches was suddenly made conditional upon the priests and inspectors accepting the new additions made to their ancient ecclesiastical constitution. They replied that according to the canons of their Church no modifications could be lawfully introduced or accepted unless first sanctioned by the Catholicos, and as there was no Catholicos they felt unable to take the matter into consideration. On this, the police entered the schools, drove out the weeping chil-

mit their names to the Czar, for him to choose and elect one, whereby the Czar's choice becomes the Catholicos-elect.

dren, and closed the premises. Still the Synod stood firm. Then Prince Dondukoff-Korsakoff pointed out to the members of that body that according to Article 329 of the Penal Code, the penalty for their contumacy was hard labour in the mines of Siberia, inasmuch as the objectionable clauses had been promulgated in a Ukase of the Most High—*i. e.*, the Tsar. [The Czar goes up so high that no room is left for God.] The Synod was deaf to these threats. The Emperor, directly appealed to by his representative, telegraphed reiterating his commands, but the Synod repeated its *non possumus*.

The elections at last took place, two candidates were chosen according to custom, the right being vested in the Russian Government, as the natural protector of all Oriental Christians, to approve either of them. It had never before exercised that right to prefer the favorite candidate of the Synod to an unpopular one put forward merely in obedience to *force majeure*. On this occasion, determined to avail itself of this right of selection, the Government took steps to have one of the candidates a Russophile. The ecclesiastic electors, over whose heads the penalties decreed by Art. 329 were hanging, were informed that their crime would be left unpunished if they voted for Archbishop Magar. Hoping or believing that the candidate of the majority would be approved by the Russian authorities, the ecclesiastical electors purchased pardon on these seemingly easy terms. They, and they only, to the number of fourteen, voted for Magar, while both they and the lay electors chose Archbishop Muradian, who was thus unanimously elected with thirty-one votes. The Government at once selected the unpopular Magar and materially contributed to originate a schism in the Church of a people, the majority of whom live in Turkey. Several bishops and priests refused at first to recognize the new Catholicos, others struck his name out of the prayers during divine service, and even now many venerable ecclesiastics are only restrained from protesting and transferring their allegiance to another by considerations of prudence and patriotism. Impotence to resist only intensifies the feeling of hatred with which most Armenians regard the Russian Government for its systematic endeavours to sweep away the National Church,

Khrimian's popularity was so overwhelming that any one opposing him would be recognized by the nation as a traitor. Khrimian was recognized as the standard of patriotism, and whoever sought the best interests of the nation could not but favor his election. The only fear entertained and the apprehension felt by the Armenians was that the Czar might approve of the other name that needs must be presented with that of Khrimian.

Setrakian had no fair chance for election. The moment it should have been discovered that he was aspiring for the exalted office he would invite the hatred of the Armenian nation. His chance of being elected was only through craft, guile and deceit, and he began to plot against Khrimian soon after the decease of Magar I.

The civil code regulating the election of a new Catholicos requires that the election should not be held until

this last repository of the traditions, hopes and aspirations of a brave people. That the closing of the schools was not merely a transient form of punishment for disobedience, but one of the means deliberately employed to crush out the national spirit, is evident from the galling conditions attached to their re-opening after the Government had scored a success in the election of the present Catholicos. The schools were declared to have permanently forfeited several of their 'privileges,' their programme was considerably narrowed, they were forbidden to have more than two classes, so that the utmost they can now do is to teach a child to read a little, and in the girl's school not even so much, as they can possess but one solitary class,"—E. B. Lanin, "Armenia and the Armenian People," *Fortnightly Review*, August, 1890.

Notwithstanding the fact that Catholicos Magar owed his election to the Czar, he was so much disgusted with Russian intrigues that he became a bitter Russophobist, and his death was hastened by excitement in preparing a memorial which he signed two days before his death, and sent to the Czar, protesting against his renewed oppressive measures.



one year after the death of a Pontiff. This gave Setrakian ample time to conspire.

Gregor Ardzrouni was Setrakian's secret manager. His plan to carry out Setrakian's election was to get his candidate's name on the ticket as the second choice of the nation, and to have it presented to the Czar together with Khrimian's name. That would finish the business, for the Czar's choice would surely be Setrakian.

In order to operate freely this evil design, Setrakian found it necessary to have two of the members of the Synod removed. These two were the Bishops Soukias Barziantz and Nerses Khudaverdiantz. The Russian government was ready to give all assistance to Setrakian. Shortly after the decease of Catholicos Magar the great monastery of Etchmiadzin was unexpectedly visited by the Russian secret police, the two above-mentioned Bishops were seized and thrown into a closed van, and carried off to parts unknown under the orders of supreme authority. The rumor was soon spread that the two Bishops were banished to Siberia, and that the one had died on the way.\* Armenians were helpless to do anything, and they could but hate the Russian government all the more. It was not known then that this was a part in the programme of the Setrakian-Ardzrouni conspiracy, even the existence of such a conspiracy being unknown at the time. By the removal of these two Bishops the monastery of Etchmiadzin was left under the sway of Setrakian, who now had every facility to plot and conspire.

Ardzrouni could not openly advocate the nomination of

\*The two Bishops were held in detention until after the new Catholicos was elected and enthroned, when they were released.

Setrakian to be the nation's first choice, for that would make him a dead man morally; therefore he resorted to hypocrisy. He advocated Khrimian as the only man to be the nation's first choice and the future Catholicos, and he pretended to be the most ardent and fiery advocate for Khrimian. By this hypocrisy he succeeded in becoming the leader and manager of the Khrimian boom in Russian Armenia. The vote of the Russo-Armenian delegation was under his control. He pleaded that the ticket should be prepared with Khrimian as the first choice and Setrakian as the second choice. He argued that the Russian government, knowing well what a strong man Khrimian was, would bitterly oppose him, and the Czar would surely approve of any other person but Khrimian, whoever the second party might be. Therefore, he argued, the only hope of the nation in realizing Khrimian's election would be in fooling the Czar by placing on the ticket with Khrimian one who would decline to accept the high office, when the Czar should approve his name, whereby the Czar would be compelled to recognize Khrimian as the rightful Catholicos. He advocated Setrakian as the only trusty man on whom they could rely for giving him the second place on the ticket. He assured them that Setrakian would rather die than accept the throne in case the Czar's approval should fall upon himself, and thus the Czar's choice would inevitably settle upon Khrimian, the only choice of the Armenians, whom the nation was determined to have.

But Ardzrouni's secret design was not to fool the Czar but to fool the Armenian nation; to place Setrakian on the throne by deceit, and then laugh upon the electoral congress and the nation.





CATHOLICOS MUGURDITCH I. (Hairig.)

But when the delegation came from Armenia proper and Turkey, there were such men among the delegates whose sight could penetrate into the hearts of Ardzrouni and Setrakian, and could see their duplicity and malice.

The 16th of May, 1892, arrived. The electoral congress was assembled. Thousands of Armenians had flocked thither from the neighboring towns. Peasants and farmers had forsaken their toil in the fields, and had tramped several miles to be at hand to hear first of Khrimian's nomination as the nation's first choice. The electoral congress had locked itself in the Cathedral. The lay delegates were solemnly sworn in the name of the Almighty to remain faithful to the nation in the discharge of their duty—an oath which only those could feel themselves bound to keep who did believe in the Almighty.

A vast multitude of Armenians surged around the walls of the sacred edifice, and all awaited in great anxiety to hear of the result of the balloting. It was a touching spectacle. Men and women, the young and the old, wept like children as their voices grew hoarse by shouting "Papa! Papa! Papa! Long live Papa!" (Hairig! Hairig! Hairig! Gettze Hairig!)—as the whole nation was wont to call the beloved Archbishop Khrimian by that affectionate title.

Ardzrouni and Setrakian met with utter defeat in their secret design. Archbishop Khrimian, of Van, was unanimously nominated as the nation's first choice, receiving the whole vote of the 72 electors; but the second choice was Bishop Izmirlian, of Constantinople, who was nominated with 52 votes.

At high noon the signal was given by the peal of the bell of the Cathedral, informing the surging crowd that

“Papa” was the first choice of the electoral congress. The great multitude went wild with joy. The cause of the Church was won.

## CHAPTER VI.

### THE TURNING OF THE TIDE.

The result of this election was very displeasing to the Russian Government. Khrimian was a strong and industrious man in spite of his old age, and his inauguration meant the raising of Etchmiadzin to a powerful religious institution. This was displeasing to the Russian Government, which has been doing all in its power to ruin Etchmiadzin, to debase its high significance, to fetter the Catholics, and gradually to entomb the Armenians in the Russian Church. But Izmirlian, the second choice of the nation, in addition to being an intelligent, strong and active man like Khrimian, was younger by about a score of years, combative and fearless by nature, and openly in opposition to Russian civil interference with the matters of the Church of Armenia—a man who could make things unpleasant for the “Holy” Czar and his ungodly policy against the Apostolic Church of Armenia.

The Czar could not find his way out of this dilemma except by approving of Khrimian. But he was reluctant to do this.

After the electoral congress adjourned and the delegates had gone home, Setrakian and Ardzrouni were active in making every effort to annul this election, and to make a new election necessary, hoping that in that event they

might find success in their base design. This was in harmony with the wishes of the Russian Government, and the Czar gave these plotters ample time by reserving his decision for about six months. But finally, when there seemed to be no hope for the annulment of the election, the Czar rendered his decision approving of Archbishop Mugurditch Khrimian, the prisoner of Jerusalem, and the first choice of the Armenian nation.

By his election to the Pontificate Archbishop Khrimian became a Russian subject, but the Turkish Government was reluctant to release its distinguished prisoner, and the Russian Government was not anxious to secure his release. Thus, for months the matter remained in suspense, and the nation in great anxiety.

At this time Gregor Ardzrouni died of heart disease, soon to be followed by his paramour, an immoral woman because of whom Ardzrouni would imperil the integrity of the Church and the fate of the nation, and have opened the way to great internal disorders and schisms, and that in such a grave epoch in the history of the nation, when a political crisis was fast approaching in Turkey and Armenia, and the nation was to be overtaken by tremendous calamities which were being concocted at that time by Sultan Hamid, and of which the Armenians were not wholly unaware.

Ardzrouni's death naturally crippled the Setrakian conspiracy, which ended in complete failure. Finally Archbishop Khrimian was released, although with no little amount of difficulty, and was enthroned in Etchmiadzin 8th October, 1893, as Catholicos Mugurditch I.

Setrakian attempted to exercise influence over the new

Pontiff, and to advise and direct him in his administration, as one who was familiar with the affairs of Etchmiadzin, where he had resided so long. He soon discovered that the new Pontiff was too great a man to fall under his influence, that he was a man of will and purpose, with an administrative ability that surpassed that of any of his predecessors since the days of Nerses V.

The Mschakists clamored that the new Catholicos must have an advisor, and that the advisor should be none but Setrakian, and if it were possible they wished to have Setrakian appointed advisor to Catholicos Mugurditch, as though the Catholicos were not responsible for himself.

On making a survey of his surroundings Catholicos Mugurditch was horrified to see that the seat of the Armenian Pontiffs was made, so to speak, the hole of wolves. Setrakian, during his unbridled sway, had placed the college of the convent in the charge of atheistic and infidel teachers belonging to the Mschakist school—men of sordid morals, one of whom even lived in there with a woman who was not his wife, and with whom he had several children, and the boys of the college were committed to the tuition of such a creature. Setrakian had done these things with the belief that he was to become Catholicos, and thus he had taken the primary steps toward the "reformation" (understand deformation) of the Church.

Catholicos Mugurditch could not tolerate such degradation, and he undertook to overhaul and renovate the whole institution, and to purify it according to the spirit of the Church of Armenia.

Setrakian's mask soon came down. He arrayed himself in open defiance to the Holy Pontiff. Ardzrouni's



paper, the *Mschak*, published brutal attacks upon the nation's idolized "Papa," and insulted His Holiness with such vile epithets as "savage," "lunatic," &c. The Mschakist teachers and professors of the college incited the students to make demonstrations against His Holiness. The students were already spoiled under the corrupt influence of their teachers. They went to the Holy Pontiff in groups and made silly representations; they sent to the Catholicos impudent letters, they cursed and swore at His Holiness, they spat and trampled on the portraits of the nation's revered head, they hurled oaths upon the Holy Pontiff in the sacred Cathedral of Etchmiadzin while His Holiness officiated before the altar; in short, anarchy reigned in Etchmiadzin. And all these things were done at the instigation of the "enlightened" Mschakist teachers of the college.

These violent methods were employed to drive the old Pontiff out of his wits, and to bring about his resignation under terror. His very life seemed to be in peril. Almost every one in the great monastery was a stranger to His Holiness, and such a large number of its inhabitants turned to be his enemies that he could hardly trust in the sincerity of any, excepting his nephew, Mr. Khorene Khrimian, who was fortunately with him.

But Catholicos Mugurditch was no ordinary man. He was a hero. He endured all of these for the sake of the nation to which he had been a devoted father for thirty-nine years. He employed rigorous measures to cleanse and purify Etchmiadzin of all its foreign corruptions which had found their way into the nation's sacred monastery during the recent few years. He dismissed the teachers and the students of the college and brought new

ones in their places. He gave a good shuffling to Setrakian's adherents and dispersed them abroad on various missions. He banished Setrakian from Etchmiadzin by appointing him Father Superior to some monastery in some corner, and thus got rid of the chief agitator of all the troubles. It is likely that Setrakian would have been divested of his religious orders and punished as he deserved to be, if the Catholicos were not hampered by the Russian laws, which forbid the punishment of an ecclesiastic by the Catholicos unless sanctioned by the Czar, and the Czar surely would not permit that such a villain should be punished.

The Catholicos gathered worthy ecclesiastics within the walls of the convent. He introduced rules and regulations in every department. He set the presses at work printing the Holy Scriptures. He reformed the financial department and directed that no more than 4,000 roubles (\$2,000) should be used annually for his own personal expenses, while heretofore the treasury had been at the command of the Pontiffs, wherefrom they could draw any amount at will.

Within one year the convent of Etchmiadzin underwent a great transformation, and the seat of the Armenian Pontiffs assumed an appearance worthy of its former times. Thus began the turning of the tide, and the atheistic and church-reform sentiments gradually began to decrease and disappear.

## CHAPTER VII.

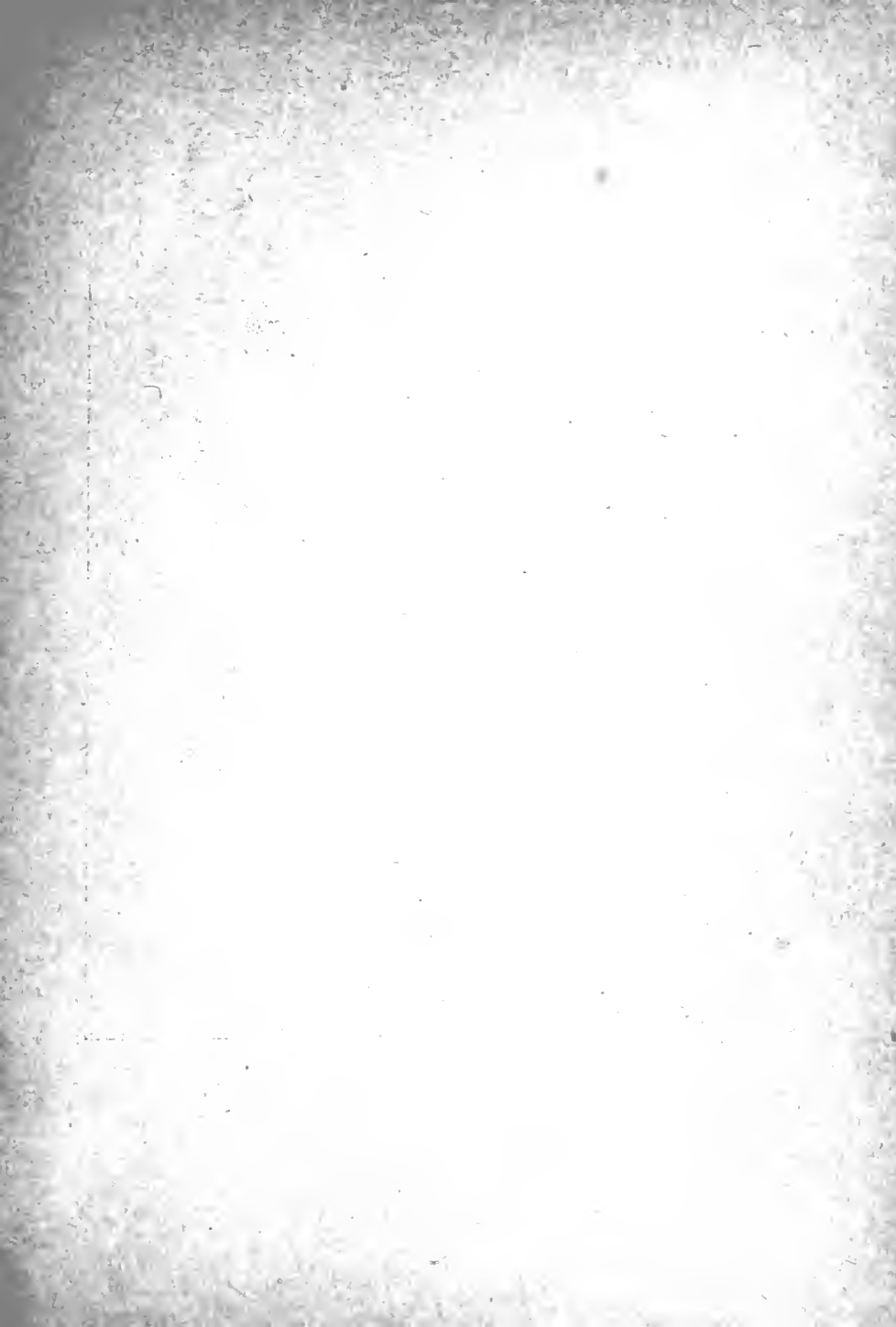
## ANOTHER STEP TOWARDS NATIONAL REGENERATION.

From the beginning of the year 1891 up to April, 1894, the Armenian Patriarchy of Constantinople was usurped by the villainous Khorene Aschikian, who, after making a shameful record for two years as Patriarch, had been driven to resign in the summer of 1890.

On the occasion of Aschikian's instalment as Patriarch in August, 1888, Archbishop Khrimian being present at the ceremonies, addressed the delegation which brought the new Patriarch to Constantinople and was taking its leave to go back, and spoke the following prophetic words: "Now, you go back and after two years come again to take away this Patriarch." It was not understood at the time what Khrimian exactly meant by saying this; but it was just at the end of two years from that time that Aschikian was forced to resign in disgrace. But on his resignation Aschikian did not go back to Nicomedia, whence he came—and whence Julian the Apostate came, by the way. He tarried in Constantinople, and after a few months he went and assumed the Patriarchy by order of the Sultan, against the will of the whole nation. The Armenian National Assembly was dismissed, and Aschikian ruled like a cruel dictator. Whoever dared to raise a voice of disapproval against the Sultan-made Patriarch, he would be punished by the government as a traitor. Aschikian was a mean, selfish, cowardly and vainglorious man, and he became an obe-

dient tool of the Sultan. Aschikian was but a blind instrument, and during his dictatorship the Sultan himself was virtually the Patriarch of the Armenians.

Aschikian was in no small measure responsible for the banishment of Archbishop Khrimian to Jerusalem. This monster, during his dictatorship, suspended the saintly Archbishop Khorene Nar-Bey Lusignan in the exercise of his ecclesiastical functions. Archbishop Lusignan was subjected to severe persecution, both by Aschikian and by the Turkish government. His crime consisted in this, that he was a very intelligent Armenian, a great man, and a descendant of the last dynasty of Armenian kings. He was kept under police surveillance for months—and that of an outrageous character. When he went out anywhere he was followed and preceded by a pack of police and spies. When he called at the house of a friend a police cordon would be drawn around the house, and on his departure the house would be searched and its occupants taken to the Department of Police for “examination”—and that is saying much in Turkey. These things were done to terrify the Armenians from going near to Archbishop Lusignan, and every Armenian feared to communicate with the beloved father of the nation. He lived in an isolated condition, and would not attempt to communicate with his friends lest they should fall in trouble on account of him. Prince Guy de Lusignan, the Archbishop's wealthy brother in Paris, could not succor the unfortunate Archbishop because of the severe watchfulness of the spies who did everything to cut away from Archbishop Lusignan every source of help. He was deprived even of the means of a living, and was compelled to go and entreat the mercy of his cruel enemy





PATRIARCH MATTHEW IZMIRLIAN.

Aschikian, in his pitiful distress, but he was turned out from the Patriarchate almost like a vagrant—and this was the great Archbishop Lusignan, who had been the President of the Ecclesiastical Council of the Patriarchate!

Archbishop Lusignan was several times taken to the Yildiz Palace, the residence of the Sultan, to be "examined." On October 15, 1892, the Archbishop was once more taken to the Palace, and on the following day he dropped dead in his house from the effects of poison, which all believed had been administered to him in the Palace on the previous day. On his death a police cordon was drawn around his house, and no one was allowed to enter it. The government physicians pronounced the death to have been caused by heart-failure. The dead Archbishop had a hasty burial; his death notice was not permitted to be printed until a week after the burial of his remains. But the sad news was quickly whispered about, and some hundreds of Armenians hurried to the Church to which the dead Archbishop's body had been removed for the funeral services. By this time every evidence of poison was seen on the body of the deceased prelate. After the funeral services the body was hurried to the Armenian cemetery at Shishli, again under police surveillance, where it was buried like the corpse of a common man. Some Armenians who followed the coffin on foot to the cemetery in spite of the rain, could not restrain their grief and were seen weeping. They were arrested and imprisoned for making a demonstration against the government. Thus ended the life of one of the greatest men that the Armenian nation has had in the present century.

Aschikian's course was intolerable and proved disas-

trous to the nation. Simon Bey Maksud, an Armenian in the service of the Porte, who had a hypnotic influence over Aschikian and was known as a notorious traitor to his nation, was killed by certain exasperated Armenian patriots, and shortly afterwards an attempt was made on the life of Aschikian himself. Aschikian gave up the Patriarchal chair in terror and retired to live on a pension granted by the Sultan. The patriots to whom the relief of the nation was due were charged with being revolutionists, and were put to death in Turkish prisons under terrible tortures, many innocent Armenians also sharing their fate on the charge of being accomplices.

The Patriarchal chair was vacated at a critical time, when the Turkish government was altogether prepared to begin the wholesale massacres for which end it had been arming the Kurds and the other Moslems since 1891. The Armenian National Assembly was called, and Bishop Humyyag Timaksian was elected Patriarchal *locum tenens*. Thanks to Bishop Timaksian's energy and wisdom, soon an election took place and Bishop Matthew Izmirlian, who had been the nation's second choice for Catholicos, was elected Patriarch of Constantinople, and was installed at a very critical time, when the Sassoun massacre already had taken place.

Izmirlian was a man of great wisdom and courage, and he made such a brave stand that he excited the admiration of all the foreign diplomats in Constantinople. In his day the Armenian Patriarchate was raised to its former high significance. The Sultan madly hated Izmirlian, and desired his downfall that the butchery might go on without any protest from the Armenian Patriarchate. When Izmirlian paid his first visit to the Sultan in his



Patriarchal capacity to present his compliments to his sovereign, he met with a very cold and rude reception at the Palace. But Izmirlian was not afraid on account of this. In the nation's overwhelming calamities he made a heroic struggle for his people. A correspondent, occasionally writing from Constantinople to the *New York Tribune*, described Patriarch Izmirlian thus:

“ \* \* \* There is no other man in the Armenian nation so wise, so strong, so calm as Matthios Izmirlian. He is one of those men raised up in the supreme crisis of a nation's history—a god-like man. His face, seamed with the suffering of years, is resolute beyond comparison. In his every word and action there is revealed the born king of men. If any man can lead this people through these troubles it is he. If he resigns there will be nothing then to hope for.\* The Patriarchate will become the servile instrument of the Porte, and Ottoman oppression can proceed unchecked by any protest. While he stands and directs the affairs of the Armenian Church, there is still some faint hope for the wretched thousands in Anatolia. He has bound up the wounds made during the last six months to an extent known to only a few. When he falls the last hope expires.”†

In his first encyclical letter as Patriarch, addressed to the children of the Church of Armenia and their shepherds, and given February 10, 1895, Patriarch Izmirlian said among other things, directing his words particularly to the clergy :

“ Be watchful that the grace of the Christian faith does

\*He has been driven to resign the Patriarchy under the threats of the Sultan, and about a fortnight after his resignation occurred the awful massacre of Armenians in Constantinople, in which tens of thousands perished.

†*New York Tribune*, April 3, 1896.

remain immaculate. Be watchful that no novelties find their way into the Apostolic discipline, the canons, the forms and the traditions of the Holy Church of Armenia."

And in an especial encyclical letter addressed to the pastor of the Armenian colony in Marseilles, France, dated March 4, 1895, Patriarch Izmirlian wrote :

" We beg that you communicate our greetings of fatherly affection to all [of the flock in Marseilles], and that you admonish them to remain bound to the nation in harmonious spirit, and to love its Holy Apostolic Church *which is the centre of our unity.*"

Khrimian as Catholicos and Izmirlian as Patriarch, the nation's two ablest fathers at the helm of the nation, striving for the regeneration and moral elevation of their people, gave hopes for the recovery of the dying Armenian nation. Within a short time their good influence over the Armenians was discernible. Now it was not so fashionable for the people to look on the Church with contempt—the Church which for so many centuries had been the nation's ark of refuge and salvation. Sincere piety began to awaken in the benumbed hearts, and the people began to learn to have faith in God and seek consolation in the Church where their forefathers worshipped, and for which their ancestors suffered martyrdom.

But, alas! These signs of recovery proved to be like that which appears in an invalid on his death-bed, when the end is nigh, and which is soon followed by a relapse, and the patient sinks.

Amidst these hopeful circumstances Armenia was overtaken by a tremendous calamity, and that country where God once planted the Garden of Eden, became a panorama of the awfulest bloodshed and cruelty that the world has

ever witnessed in the darkest centuries of barbarism. As a newspaper correspondent declared, after having penetrated into Armenia at the risk of his life, to-day Armenia is from end to end a flaming hell, in which a nation is perishing for the sake of Jesus Christ, the Son of God, whom they will not renounce.

Now, instead of the early morning church-bell is heard the report of the Moslem assassin's rifle, thundering on poor innocent creatures, and instead of the hymns chanted in the Churches in praise of the Eternal Father is heard the wail of defenseless women and children.

## PART THIRD.

## THE ARMENIAN QUESTION.

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Never, O, \* \* \* England, nevermore  
 Prate thou of generous effort, righteous aim!  
 Betrayer of a people, know thy shame!

—WATSON.

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## CHAPTER I.

THE POLICY OF ENGLAND AND RUSSIA TOWARDS THE  
 OTTOMAN EMPIRE.

While Europe has been progressing in civilization the Ottoman Empire has remained in its slumber of mediæval times. The world has undergone a revolution, yet the Turk is in his primitive barbarity, with all his Tartar instincts. The Ottoman Empire has been an anachronism in the nineteenth century, and it could have no place among the nations of Europe. Its destiny was to be swept away—some say to be driven to Asia, but no—its destiny was to be swept away from the face of the earth. It has been a proverb to say that “Where the Turk goes no grass grows.” The Turks have always acted as though they did not mean to stay among the nations of Europe. They behaved in their dominion like savages who had swooped upon a civilized country and must necessarily make their retreat. They robbed, murdered, burned and

destroyed. They did not consider themselves the owners of their possessions, as they were not, therefore they had no reason to spare anything. Such was the Ottoman Empire—organized brigandage. Such a monstrous power was unfit to have a place among the civilized nations.

The Turk was destined to go, but who was to drive him away ?

The Russian Empire presumed that it had the divine vocation of rendering this service to Christian civilization and to humanity—the service of removing the rotting Sick Man. It has been the policy of Russia to stand up in defense of the oppressed Christian nations under Turkish domination, and to free them one by one as the opportunity presented itself. Englishmen will say that Russia did not do this simply out of humanitarian sentiments ; that Russia was a hypocrite, and while she oppressed her own Christian subjects she posed as the defender of the Christians in Turkey merely to further her designs for the conquest of Asia. It is but right to answer the Englishman in the words of our Saviour : “ And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye ? ” It is true that Russia has been following the above policy for the advancement of her own interests, but is it not commendable that she finds the furtherance of her interests in doing good to others ? Why should we have a grudge against the Russian conquest of Asia, since Russia is doing it by noble means ? Where do governments acquire the right of ruling over nations except in seeking the welfare of humanity ?

Russia has nobly shed the blood of tens of thousands of her children for the liberation of Christian nations suf-

fering under Turkish tyranny, and for transforming the Ottoman empire into a civilized country, and to-day Greece, Servia, Roumania, Bulgaria, Bosnia, Herzegovina, Montenegro and Eastern Roumelia are freed from the claws of the blood-thirsty Turk through the efforts of Russia, which countries are being lifted up in the arms of civilization. What has England done in the liberation of those countries except to thwart Russia's noble efforts and to obstruct the advance of civilization in Turkey? England's hatred for Russia has impelled her to stand by the barbarous Turk, and to draw her sword against the liberator of oppressed Christian nations.

As the selfishness of the Byzantine Empire, and its hatred for Christians outside of the Greek Church has facilitated the Turkish invasions and the occupation of Armenia and Asia Minor by them, and has greatly helped the rise of the Ottomans, so, also, in the present century British selfishness and greed has been maintaining this curse of Turkish domination, which was doomed to perish forty-three years ago.

When Russia went to war with Turkey in 1853, for the purpose of fulfilling an old prophecy—that of putting an end to Ottoman domination on the four-hundredth anniversary of the capture of Constantinople by the Turks—England drew her sword from its sheath, with the alliance of Napoleon III., in defense of the Turk. After a tremendous war Russia was defeated in her noble intention. (It was noble, for had it been accomplished the world would not have witnessed the horrible butchery of myriads of Christians in 1860, 1876-77, 1894-96.) Peace was concluded and a treaty signed in Paris March 30, 1856. England's vile ambition was accomplished. The

barbarian Turk was vindicated, and "the Powers were bound to respect and guarantee the independence and territorial integrity of the Ottoman Empire." What cared England for the Turk's millions of Christian subjects? The Turkish Empire was a bulwark between Russia and the British interests (sordid interests!), and those interests required that it should remain and its existence be guaranteed. In short, the Turk was the Englishman's favored dog, and he had the privilege of biting and bleeding innocent children.

Knowing well what the Turk was, and what the Sultan's farcical *Hatt* for reformation amounted to, the following was inserted in the treaty of Paris in order to protect the Turkish Empire from further Russian encroachments—encroachments which always came as blessings to the Christian subjects of the Turk :

" *Article IX.* His Imperial Majesty the Sultan, having in his constant solicitude for the welfare of his subjects, issued a Firman which while ameliorating their condition without distinction of religion or of race, records his generous intentions toward the Christian population of his Empire, and wishing to give a further proof of his sentiments in that respect, has resolved to communicate to the Contracting Parties the said Firman emanating spontaneously from his sovereign will.

" The Contracting Powers recognize the high value of this communication. It is clearly understood that it cannot, *in any case*, give to the said Powers the right to interfere either collectively or separately, in the relation of His Majesty the Sultan with his subjects, nor in the internal administration of his Empire."

Thus the Turk was protected against all foreign intermeddling *in any case*, as regards his treatment of his subjects. And four years later—1860—thousands of law-

abiding Christians were butchered in Lebanon like as many sheep. Thanks to Napoleon III., France had become master of the political situation and was prompt in sending an army of 5,000 French soldiers to Lebanon, where they remained for two years, and certain ministerial reforms were carried out in that province which are still enjoyed by its inhabitants. In this instance also England attempted to thwart foreign intervention in the internal affairs of the Ottoman Empire, and wished to prevent France from interfering on behalf of the Christians of Lebanon.

What British influence on the Porte has done to injure the Christian subjects of the Turkish Government in the following few years is summed up in the following words of Dr. George Washburn, the President of Roberts College, Constantinople :

“It was by his [British Ambassador Sir Henry Bulwer's] advice that the half-savage Circassians were colonized among the peaceful villages of Bulgaria [who a few years later were employed by the government to massacre the Bulgarians]; by his advice that the Turks refused to grant any privileges to the Bulgarian majority of the Orthodox Church, and thus stirred up an agitation which resulted in the events of 1876 ; by his advice that the government undertook to maintain its Mahometan character intact by preventing the conversion of Moslems to Christianity. He even went so far as to advocate the abolition of the capitulations which would have resulted in putting Christian foreigners in Turkey upon the same footing as the natives \* \* \* On the whole, the relations of England and Turkey during these years were so managed as to alienate the sympathies of the Christian populations, *to convince the Turks that, whatever they might do, they had nothing to fear from England*, and to *encourage* them in pursuing a course which was rapidly



bringing on the ruin of the empire. \* \* \* The Cre-  
tans [who were in rebellion] had held out nobly ; Greece  
had sacrificed everything in the hope of securing the  
island which properly belonged to her ; Russia had used  
every influence to aid them ; but, thanks to English di-  
plomacy and Turkish obstinacy, the question was settled  
by granting to Crete a constitution, destined never to be  
put in force.”\*

The Bulgarians, having been under the cruel jurisdic-  
tion of the Greek Church, were treated in an outrageous  
manner. For several years they had been begging of the  
Porte to be recognized independent of the Greek Church,  
and to have an Exarch of their own. This was a very  
simple question, and there was not any mischief under-  
lying it. But the British Government, which in imagi-  
nation sees the spectre of Russian intrigues in every in-  
significant movement in the Turkish Empire, opposed  
this. The British Ambassador in Constantinople advised  
the Porte to refuse the petition of the Bulgarians, and  
afterwards engaged himself in a foolish and absurd  
scheme of getting the Bulgarians under the jurisdiction  
of the Roman Papacy, so that they might be altogether  
alienated from the Russian Church and sympathy. The  
Bulgarians were determined to shake off the intolerable  
yoke of the Greek Patriarch, and the Porte was instiga-  
ted by the British Ambassador to repress the Bulgarians,  
and not permit them to separate from the Greek Church  
lest they throw themselves into the arms of the Russian  
Church. The friction between the Porte and the Bulga-  
rians kept Bulgaria in an agitated condition for several  
years.

\*Rev. Geo. Washburn, D. D., "England and Turkey," *Interna-  
tional Review* for June, 1879.

The Bulgarians prepared not only to free themselves from the Greek Church but also from Ottoman misrule. Other Christian nations in the Balkan had also their own grievances against the Turkish tyranny.

Some revolutionary outbreaks occurred in Herzegovina and Bosnia, with which the people in the principalities of Montenegro and Servia were in sympathy. These outbreaks did not originate in Russian intrigue, although when the situation was aggravated Russia remembered her duty to the Christians of the Ottoman Empire. The British Government, instead of seeking to pacify them by using its influence upon the Porte to ameliorate their condition and give satisfaction to the grievances of the oppressed Christians, incited the Porte to crush these rebellious movements by a powerful stroke. The British Government looked on all Christians in the Ottoman Empire with enmity, since they were a pretext for the Czar to attack Turkey—that bulwark of British interests.

Not only the British Ambassador to the Porte advised the Turkish Government to adopt rigorous measures against the Christians in the Balkan, but also the British Government insisted that Austria should prevent the Dalmatians from giving aid to the insurgents.

“Under the influence of General Ignatieff [the Russian Ambassador to the Porte],” writes Dr. Washburn, “the Porte was carrying on the war in a languid, half-hearted manner, and *would have yielded to any earnest pressure* on the part of the European powers ; but England, and especially Sir Henry Elliot [the British Ambassador to the Porte], said ‘No ; the rebellion must be put down BY FORCE.’\* ”

\*Rev. Geo. Washburn, D. D., “England and Turkey,” *International Review* for June, 1879.

Turkey undertook to put down the rebellion by force, as England would have it done, and the Balkans were so much disturbed that the little principality of Servia declared war on its suzerain, the Sultan. (1875.)

In order to strike terror to the Bulgarians and put a stop to their revolutionary movements, the Turkish Government commenced a series of frightful massacres of the peaceful Bulgarians. These massacres were executed by the Moslem populace of the province and the savage Circassians who had been but a few years since colonized among the Bulgarians by the Porte, upon the advice of Sir Henry Bulwer, the British Ambassador, who of course did not do it without a purpose.

Several weeks after these massacres had begun, when inquiry was made in the British Parliament, Mr. Benjamin Disraeli replied that the British Government [officially] did not have any knowledge of any atrocities in Bulgaria. In fact, the British Government did not care to know of the occurrence of such atrocities, and would be happy if others, also, would not care to know of it. Yet atrocities had occurred and the news was exploded. Mr. Disraeli took the trouble to add that probably the reports were exaggerated ; that it was a kind of irregular warfare in which, no doubt, there were outrages on both sides. While the British Government pretended to be in ignorance as to whether the reported atrocities were true, it assumed the duty to prejudice the minds beforehand, that in case they should prove to be true the Turkish Government, if possible, should not be held to blame.

Sir Henry Elliot, the British Ambassador in Constantinople, declared that the reports of atrocities were mon-

strous exaggerations. But the impartial report of Mr. Eugene Schuyler, the United States Consul at Constantinople, who went to inquire into the facts personally, showed that no less than TWELVE THOUSAND Christians, of all ages and both sexes, had been murdered in cold blood in Batak alone. The attitude of the British Prime Minister and Her Majesty's Ambassador in Constantinople were such as to give the Porte to understand that, do what it may, it had the full support of the British Government, which was ready to belittle the Turk's crimes, and when necessary to fight for him.

The British Prime Minister was undoubtedly exercised over the whole matter, but it was not the ruthless butchery of women and children, the deflowering of youthful maidens, the desecration of churches and the destruction of cities, that worried Mr. Disraeli. No—Mr. Disraeli only worried because these facts were published to the world, and Russia once more had a pretext to whip the Turk, as the champion of the Oriental Christians, and that would be injurious to British interests. At this time Mr. Disraeli solemnly emphasized the provisions of the Treaty of Paris to the effect that the European powers were bound to preserve the independence and the territorial integrity of the Ottoman Empire in any case.

The Porte felt little apprehension from Russia, being encouraged by England's zeal and solicitude for the maintenance of Turkey's territorial integrity, and by its anxiety to cloak the crimes of the Turkish bashi-bozouks and regular soldiers by the much-abused word "EXAGGERATION." The Turkish Government carried on the work of bloodshed without fear. The Turks were so confident of Britain's support that they believed that in case Russia

should declare war on Turkey in defense of the Christians, England would step forward and do the fighting for them as she had done twenty years prior to that. Any common Turk was sure of it. When in 1877 the Turkish troops were ordered to the Russo-Turkish frontier in Armenia, the soldiers could hardly understand what it could mean, and they constantly asked of Mr. Norman, the correspondent of the London *Times*, who accompanied them to the frontier, whether the British soldiers had not started yet to fight the Moscovite ; and they cherished the hope that the Ingilliz (English) troops would overtake them before the frontier was reached.

When the whole of Europe was agitated on account of the monstrous butchery of Christians in the Balkans, and civilization demanded a remedy, England stepped forward to take the initiative in applying the remedy, lest Russia should begin to do it herself. But England stepped forward, not to remedy the wrong, but to fool the world and prevent Russia from coming to the rescue of the Christians of the Balkans. England proposed that a Conference, consisting of representatives of the Powers, be held in Constantinople for the purpose of applying a remedy to the grave situation.

This Conference was proposed to be held on certain principles set forth by Lord Derby, some important features of which were the following :

First—That the Porte also should have its representatives in the Conference.

Second—That the independence and the territorial integrity of the Ottoman Empire was to be preserved.

Third—That there was to be no question of the creation of a tributary State.

Fourth— That *the Porte should undertake in a protocol* to be signed in Constantinople with the mediating Powers, to grant to Bosnia and Herzegovinia a system of local administrative *autonomy*; by which was to be understood a system of local institutions which was to give the populations some control over their own local affairs.

Fifth—That there was to be some guarantee against maladministration in Bulgaria.

This scheme was wholly a humbug, and would serve only to deceive the world that something was achieved. All that was substantial in this was that the Porte was to be constrained to *promise* that it would carry out certain administrative reforms in the Balkans.

It was a mere repetition of the humbug of Cretan reforms in 1869. The Turk was to promise, and then was to be left in full sway to do as he pleased, and the world was to be fooled that the matter had been settled in favor of the Christians.

But the Turk had been so much petted by England that he had become like a spoiled child, and he would not comply with the advice of his best friend, the British Government. He stamped the ground with his feet, saying, "I won't," and left it for England to worry for the consequences, since she had bound herself to shoulder all his sins, and surely she was not going to let Russia come and take possession of Turkey. In fact, the Turk seemed to be desirous of seeing a war precipitated, for he believed that when once Russia should set her foot on Turkish territory England would go wild, and she would immediately rush forward to do all the fighting, leaving the Turk to have the pleasure of looking on at the "Christian dogs" tearing one another.

The Porte knew well that it was required only to give a mere promise, without being expected to fulfil it ; but it was reluctant to humiliate itself even so much as to acknowledge its fault and make the desired promise for reforms. To defeat the purpose of this Conference a sham Constitution was hastily drawn up by Mithad Pacha, the then Grand Vizier, and, according to a previous arrangement, it was declared with the firing of guns—responded to by the barking of Constantinople's thousands of dogs—on December 23, 1876, just when Edhem Pacha was opening the meetings of the Conference as the President of that body.—The criminal filled the chair of the presiding judge !

Edhem Pacha, in his opening speech to the Conference, declared : “ This is a constitutional government ; and the Constitution guarantees all possible reforms, not only to two or three provinces, but to the whole empire. What more can you ask ? ” The representatives of the Porte in the Conference would not discuss the question for which the Conference was called, maintaining that it would be absurd to discuss reforms for certain provinces since reforms had been declared for the whole Empire. Thus, the representatives of the Powers were mocked, and nothing was left for them but to lug their bag and baggage and get out of Constantinople like fools, which they did, including Lord Salisbury, who represented England. The Turk did not see why he should not play mean tricks on the great Powers, since for one reason or another they felt themselves impotent to intervene by force, and confined themselves to time-killing parleying.

The sham of a Constitution which was contrived for the purpose of tricking the Conference, and which

worked with success in gaining the desired end, was now of no more use to the Sultan. Its author, Mithad Pacha, was banished to Arabia, the Constitution was abolished, and the Sultan took certain measures to strike terror to the school of young fellows who were too enthusiastic about the Constitution. It is not surprising that the Sultan should have treated Mithad Pacha in this manner when he had rendered an important service to him, for a Pacha is like a shirt, which after doing service, goes into the wash-tub.

Such was the Turk, and in such manner did the British Government essay to protect this Turk. And the Bulgarian horrors were carried on.

Now that it became clearly seen that England could not put a stop to the reign of terror, it was next Russia's turn to see what she could do. Russia sent out a circular dispatch to the Powers inquiring what they intended to do about the matter. There was no answer. What could they say? After some business-like negotiations Russian troops were marched into Turkey, April 23, 1877, to apply a remedy in the only practical manner. But Russia feared that England might unsheathe the sword against the cause of Christianity, of humanity, and of civilization, as it had done once before; and therefore she did not fall upon Turkey with all her strength. Instead of rushing on to Constantinople with a large army, she advanced slowly with a small force, in order to test England's patience and get Britain gradually accustomed to see her idol (the Turk) being beaten; although this tardy advance gave the Turks ample time to ruin Bulgaria and to butcher innumerable thousands of Christians.



for whose blood Mr. Disraeli will be called to answer before the Supreme Judge in the last day.

The crazy Turks imagined that England idolized them for love, and they were astonished to see that they were deserted by the Khunzer Ingilliz (hog of an Englishman) in their hour of distress, and were left to fight the Moscovite alone. So long as Russia did not take possession of Turkish territory permanently the British interests were safe, and so long as the British interests were safe England said in her mind, "Oh! Let the pig-headed Turks die like dogs in the battle-field. They are no better than the thousands of Christians they have been killing, and for whom I have not cared a jot." The war went on and the Turks were splendidly whipped. The victorious Moscovite army came as far as San Stefano, and the boom of the Russian cannon terrified the Turkish capital. The capture of Constantinople was a matter of a few days. Two things were left for the Sultan Abdul-Hamid, the Butcher—to flee from Constantinople or become the prisoner of the Czar.

Mr. Alfred Austin says of England :

"She bides her hour behind the bastioned brine."

England did bide her hour all through the Russo-Turkish war, and when her hour arrived she loomed up from "behind the bastioned brine" with a powerful fleet in the sea of Marmora, and commanded Russia to halt in its march to Constantinople, with a determination to save the unspeakable Turk from his deserving doom, and thereby preserve the British interests!

This England which threatened to go to war with the great Russian Empire, was the very same England which,

only a year prior to that, could not force the Turk to stop in his massacre of Christians. But you know that England loves peace ; she does not like to fight—not for the good of others. But when it comes to her own selfish interests, you may be sure that she would fight like the devil.

## CHAPTER II.

### BRITISH CRUELTY.

Now that it has been seen how low the British Government would stoop for the sake of “ British interests,” it is necessary also to inquire into these “ British interests,” and learn what they are.

Are they the interests of the peoples of Great Britain ? Is the British Government committing such monstrous crimes out of a mad patriotism and excessive zeal for the benefit of the British nation ? Are the English people to be blamed for the black record of their government ? And when we speak of England and the English doing this and that, do we mean the English people ?

By no means.

I cannot believe that the British nation could approve of the shameful deeds of the Government that bears their name and rules over them. I cannot believe that the nations of Great Britain—the people—could endorse the crimes of the British Government if they were made acquainted with them. I have been in England and have known the English to be a good people. I have seen them suffering from their government quite as much as

other nations have suffered and do suffer from it. But the English are a quiet people, and bear their sufferings with patience. They are taught to be obedient to their superiors, to respect them, and to endure their sufferings without plaint, whatever might be their lot. The British Government is not worthy of the respect of such a people.

The people of Great Britain are held in the hands of a pack of freebooters, who are sucking the life-blood out of them. These freebooters are the owners of the land of Great Britain, and of all her wealth and interests, and the people are like slaves under them. They operate their system of robbery with such cunning; that while they murder thousands by indirect means, they are recognized as the honorable and noble Lords, the protecting and solicitous fathers of the British, and they give themselves out as the most humane, and most civilized men, good Christians, and seekers after the welfare of humanity.

These freebooters are the peers, mostly the descendants of ancient feudal chiefs— brigands, like the Kurdish chiefs now in Armenia. They are not savages now, like their ancestors. They carry on their robbery and cruelty by different methods on a much larger scale, and in the mean time they appear as honest and civil gentlemen.

They own the land of Great Britain, and her possessions are their farm. The English Government consists of them, and they are the masters of the British Empire. It is the interests of these people that are called "British interests." The common Briton has no interests abroad. He is even deprived of his rights at home.

By the abuse of education their victims, the people,

are made blind to their crimes, although suffering under them, and by the abuse of Christianity they are taught to forbear, whatever might be their lot.

The patriotism of the people is abused and the patriotic English youth is sent to die in foreign lands and on foreign seas for unjust causes—causes which are only for the advancement of the sordid interests of a school of selfish men who would evict the parents, the brothers and the sisters of the very brave fellow whom they send abroad to die for England—to die for the England wherein his nearest and dearest ones are impoverished by an unrighteous system of robbery, and are often evicted and deprived of the means of an honest living.

What is the condition of the English people under these heartless landlords and Peers, on whose lips is the phrase “British interests! British interests!” What are these British interests? Are they the interests of the British peoples?

When I was in London in the winter of 1887–88, I saw thousands of unemployed workingmen who had been deprived of the means of making a living, and had come out to march in the streets in a body, and to make it known that they were at the point of starvation. There were no signs of violence about them. They had come out simply to make a peaceful demonstration, to hold a meeting in Trafalgar Square, and to say that they were starving, with their wives and children. They did not ask for charity, they wanted work. The humane British Government, which is so zealous for the well-being of humanity that it sheds blood to prevent the slave trade in Africa, and fights for the salvation of ape-like African savages—in districts where precious stones or gold mines

abound—this noble British Government massed thousands of policemen to draw a cordon around Trafalgar Square, to not allow the unemployed unfortunates even to hold a meeting and to say that their families were starving !

Some of these miserables held a meeting in another quarter and a speaker declared, “ Our children are starving in our homes like rats in their holes.” A few days later, as I chanced to cross Blackfriars’ Bridge, I saw some boatmen in a row-boat fishing out the corpse of a miserably clad man, who probably was one of those hungry workingmen whom I beheld marching up Ludgate Hill a few days before, and had sought relief from his sufferings by jumping into the merciful Thames, which is ever ready to receive those whom unmerciful London would reject. A paragraph was read and translated to me at the time out of a London newspaper, stating that a woman was walking in the street with her three little children, and although she was not begging, the appearance of the group was so pitiful that it invited sympathy. She was arrested by the police, together with her children, lest some kind-hearted person would take pity on them and offer them alms.

The condition of the people of London is well described by Dr. Henry M. Field, in a book of travels, from which I condense the following :

“ Can it be that a city so vast, so populous, so rich, has a canker at its root ? Do not judge hastily, but see for yourself. Leave Hyde Park Corner, and its procession of nobles and princes ; leave ‘ the city,’ with its banks and counting-houses, and plunge into another quarter of London. One need not go far away, for the hiding-places of poverty and wretchedness are often under the very shadow of the palaces of the rich. Come,

then, and grope through these narrow streets. You turn aside to avoid the ragged, wretched creatures that crouch along your path. But come on, and if you fear to go farther, take a policeman with you. Wind your way into narrow passages, into dark, foul alleys, up-stairs, story after story, each worse than the last. Summon up courage to enter the rooms. You are staggered by the foul smell that issues as you open the doors. But do not go back; wait till your eye is a little accustomed to the darkness, and you can see more clearly. Here is a room hardly big enough for a single bed, yet containing six, eight, ten, or a dozen persons, all living in a common herd, cooking and eating such wretched food as they have, and sleeping on the floor together.

“What can be expected of human beings, crowded in such miserable habitations, living in filth and squalor, and often pinched with hunger? Not only is refinement impossible, but comfort, or even decency. What manly courage would not give way, sapped by the deadly poison of such an air? Who wonders that so many rush to the gin-shop to snatch a moment of excitement or forgetfulness? What feminine delicacy could stand the foul and loathsome contact of such brutal degradation? Yet this is the way in which tens, and perhaps hundreds of thousands of the population of London live. \* \* \*

“Such is a true, but most inadequate, picture of one side of London. Who that sees it, or even reads of it can wonder that so many of these ‘victims of civilization,’ [victims of barbarism disguised in the cloak of civilization], finding human hearts harder than the stones of the street, seek refuge in suicide? I never cross London Bridge without recalling Hood’s ‘Bridge of Sighs,’ and stopping to lean over the parapet, thinking of the tragedies which those ‘dark arches’ have witnessed, as poor, miserable creatures, mad with suffering, have rushed here and thrown themselves over into ‘the black-flowing river’ beneath, eager to escape

"Anywhere, anywhere,  
Out of the world! \*"

"Such is the dreadful cancer which is eating at the heart of London—poverty and misery, ending in vice and crime, in despair and death."†

These are the children of men who have fought and died for England, and these are the people out of which come those who fight and die for England. Englishmen go to die in foreign lands at the command of the government, and as a recompense their children, their brothers and sisters, inherit such misery, while a minority of lazy men reap the benefit of England's territorial aggrandizement, and lead a life of shame in great wealth—wealth which is not earned by honest labor. The British Empire has become the property of inhuman hypocrites who sacrifice humanity for their own selfish comfort and uncloyed greed.

Behold the British nation, and the meaning of the phrase "British interests."

Look at the contrast between the United States of America and the Dominion of Canada, two countries side

\*"The bleak wind of March  
Made her tremble and shiver,  
But not the dark arch,  
Nor the black-flowing river.

Mad from life's history,  
Glad to death's mystery  
Swift to be hurled  
Anywhere, anywhere,  
Out of the world!"

†Henry M. Field, D. D., *From the Lakes of Killarney to the Golden Horn*, pp. 44-46.

by side. Both of them are nearly the same size in area. See the flourishing condition of the United States and how populous they are, and then look at the desolate condition of Canada. While the United States are crowded with over 70,000,000 inhabitants, the population of the vast Dominion of Canada, from the Atlantic to the Pacific, is less than that of the State of New York alone. Yet the tide of immigration is directed towards the United States, and none care to go to Canada. What is it that prevents Canada from prospering, and what is it that keeps her in such desolation, if not the curse of British domination? If Canada should be annexed to the United States, before long it would flourish as much as the United States now; and the United States never could have been what they are to-day had they been still under British domination. Where British domination goes, there the common people are impoverished and deprived of the means of making a decent living. When the masses are in poverty in a country, it is always safe to seek the source of the evil in the dominant government—there must be something wrong with the government. The masses are the productive power of a country, and they can make their living with ease if they are not hampered by an unrighteous system of government which deprives them of the nature's bounty which nature's God has provided for humanity.

Turn your eyes on Australia—that immense continent. What is its condition? Is it over-crowded? Is it populated? Has it a population of three souls to every two square miles? Why don't the Europeans go there instead of flocking to the United States, where they are not wanted any more?



Thousands are starving in England and are begging, not for bread, but for work whereby they may earn their daily bread. It would be a boon to them to have a small piece of land to cultivate, and to produce something whereby they may feed their hungry children. And there are millions and millions of acres in the possession of Britain which have been bought by the blood of the fathers of these starving wretches, but are now grabbed by a few "noble Lords" who have no use for it, who do not cultivate it, neither would they let their own British people make any use of it in deriving therefrom the nature's blessing to which they have a rightful claim as the creatures of the God who created lands for the sustenance of humanity, and not for British Peers alone.

When the British Government is so cruel to its own people at home, what cruelty may not be expected of it for foreign nations, although it may appear in humanitarian cloak ?

"If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (I. John, iv., 20). How much more of a liar he is who has no mercy for his own brethren at home, and says that he seeks the welfare of humanity, and not seeing the beam that is in his own eyes, goes to Africa to pick the mote out of the eyes of the King of Ashantee and the Sultan of Zanzibar ?

It is wrong to style the British Government a Christian Power—it is an injustice to Christianity. It is reviling Christ's sacred name.

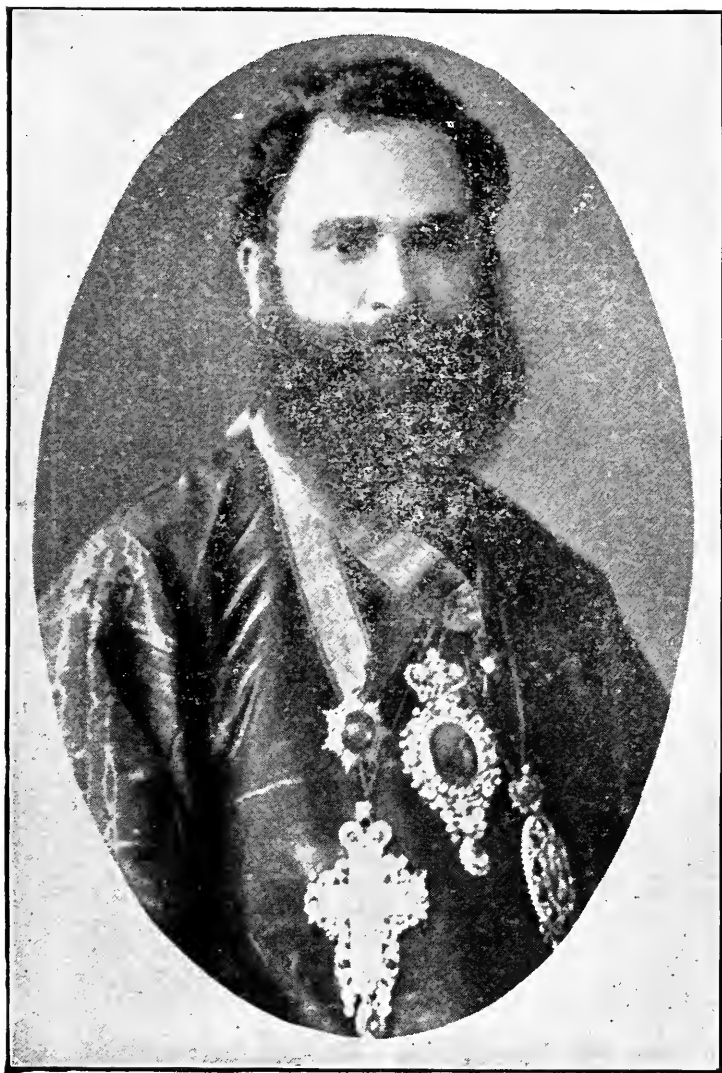
## CHAPTER III.

THE ORIGIN OF THE ARMENIAN QUESTION AND ENGLAND'S  
CRIME.

Another Turko-Russian war had occurred, and again England had intervened with her power to uphold the rotten Ottoman Empire, and to prolong the life of the Sick Man, whose life means death to his Christian subjects. The largest portion of Turkey in Europe was liberated from the Ottoman tyranny, yet the Sick Man was to be allowed to exist because British interests—brutish interests!—required that there should be a mad dog on Russia's way to India.

This meant that henceforward the lot of the Armenian subjects of the Turk was to be far worse than it had been heretofore. A large portion of the Turk's dominions was being torn away from him, and he was to be left to glut his ravenous belly upon his remaining Christian subjects—mostly Armenians. Hereafter the Armenians were to bear the monstrous burden which several nations had been bearing together.

Archbishop Khorene Nar-Bey Lusignan, the able Armenian prelate, advised Patriarch Nerses to go and plead for Armenia to the Grand Duke Michael, who was dictating to the Sultan the terms of peace at San Stefano, a few miles from Constantinople, where the conquering Russian army was encamped, its advance on Constantinople having been halted by the British fleet in the Marmora, which threatened to open fire on the Russian army



ARCHBISHOP KHORENE NAR-BEY LUSIGNAN.



and destroy the liberating Moscovite forces. At this serious juncture Patriarch Nerses allowed himself to be guided by the wisdom of Archbishop Lusignan, and accordingly he applied in person to the Russian Grand Duke in the Moscovite camp in San Stefano. This was a sudden turn in the policy of Patriarch Nerses, who had hitherto sought not to displease the Porte, and it was so much further from his thoughts to create an Armenian Question at the hands of Russia, that when the Turko-Russian war broke out he ordered his people to offer special prayers in all the Armenian Churches for the success of Turkey—done to please the Sultan and gain his good graces.

This was a sinister beginning of the work. While Archbishop Lusignan's idea was an excellent and patriotic one, the Armenians, from Patriarch down to the least sexton, were wholly unprepared for it. Archbishop Lusignan's suggestion was adopted by the Patriarchate, but I fear that the whole matter was not pushed forward according to his plans, and some unripe thoughts found their way afterwards into this most serious enterprise.

Upon the appeal of Patriarch Nerses, the Russian Grand Duke caused a certain Article to be inserted in the Treaty of San Stefano with reference to the future of Armenia. It read as follows :

“*Article XVI.* As the evacuation by the Russian troops of the territory which they occupy in Armenia, and which is to be restored to Turkey, might give rise to conflicts and complications detrimental to the maintenance of good relations between the two countries [*i. e.* Russia and Turkey], the Sublime Porte engages to carry into effect, without further delay, the improvements and reforms

*demanding by local requirements* in the provinces inhabited by Armenians, and guarantee their security from Kurds and Circassians."

It was a question who was to determine what the local requirements were. The Treaty made provision for determining that immediately by a Commission, composed of Russian and Ottoman delegates. Russia meant business. The following article in the same Treaty provided for that indispensable necessity :

" *Article XIX.*—The definitive limits of the territory annexed to Russia \* \* \* will be fixed by a Commission composed of Russian and Ottoman delegates.

" This Commission in its labors will take into account the topography of localities, as well as *considerations of good administration and other conditions to insure the tranquility of the country.*"

This does not mean little when it is Russia that dictates it. But British interests could not allow that Russia should have her own way. The British Government was astounded to see that Russia picked up an Armenian Question of which nobody even dreamed. It was already an awful grief for Great Britain to see that the Christian nations of the Balkan were being unmercifully liberated from the yoke of her beloved Turk. And she endeavored to console her miserable heart with the thought that, anyhow, at last Russia could have no more pretext to bother the sweet Turk, there being left no more Slavonic races under Turkish domination. It was a dreadful shock for Britannia to see that after all these mischiefs done to her darling Turk, Russia meant not to leave her pet dog alone, and was going to take the life

out of that dear animal by prodding the poor doggie with an awful Armenian Question.

“ Ah ! ” sighed Mr. Disraeli, “ I will fix that Armenian Question. Russia has been taking things altogether too far. ”

When, in 1878, in International Conference was assembled in Berlin, consisting of the representatives of the six European Powers and of Turkey, for deliberation on the Eastern Question, Russia was stopped from taking any single handed action for the security of the lives, property and honor of the Armenian people.

The British representatives were particularly anxious in crippling the Armenian Question and making it null and void. Lord Salisbury took up the Armenian Question and gave it an all-around trimming, until nothing but a paragraph of meaningless words was left. In the place of the 16th Article of the Treaty of San Stefano, the 61st Article of the Treaty of Berlin was substituted—reversed in numbers as well as in spirit. It read as follows :

“ *Article LXI.*—The Sublime Porte undertakes to carry out, without further delay, the ameliorations and reforms demanded by local requirements in the provinces inhabited by the Armenians, and to guarantee their security against the Circassians and the Kurds. It will periodically make known the steps taken to this effect to the Powers, who will *superintend* their application. ”

This whole article would not amount to anything excepting for the last clause, which gave assurance that the Powers would *superintend* the application of the reforms. The meaning of the word *superintend* was understood by all with its definition as put down in the dic-

tionaries. Webster defines the meaning of this word as follows :

“ To have or exercise the charge and oversight ; to oversee with the power of direction ; to take care of WITH AUTHORITY.”

To superintend a work is understood by all to mean, to see that the work is done ; to push the work through. But, after eighteen years of inaction, Lord Salisbury defined the meaning of this word in an altogether different sense. It meant, according to Salisburian definition, simply *to look upon*, as a stork would look down below from his high perch on the *minaret* without in any way being concerned what passed on. And the Signatory Powers of the Treaty of Berlin discharged their duty conscientiously by merely looking upon the Armenian horrors of 1894-96, as city after city was burned and pillaged, and thousands upon thousands of human beings, pursuing their peaceful vocations, were ruthlessly butchered, the chastity of the women was frightfully outraged, and maidens of the tender ages of six and seven years died, falling victims to the vicious lust of Hamidieh troops and bashi-bozouks. And the European Powers faithfully discharged their duty, for which they were sworn in the name of the Almighty, by coolly looking upon this horrible panorama. [By the way, their sense of decency is so tender that they may be shocked at my immodesty in alluding to such shameful details of these atrocities, although their enaction could be tolerated by them easily enough.]

While the Armenian horrors were in progress in the



winter of 1895-96, Lord Salisbury, speaking of the claims of the Armenians on Europe for protection, said :

“ All that there is is an Article in the Treaty of Berlin, in which six Powers agree, not with any outside person but with each other, that IF the Sultan promulgated certain reforms, they would watch for the execution of those reforms. That is the whole. \* \* \* Nobody can adduce from that Article an undertaking on the part of a single power to go to war to compel the Sultan to govern any better than he does.”\*

If the Sultan did have the pleasure of carrying out reforms in his dominion, then the Powers would watch ; or, in the sense that Salisbury understands, would be idle spectators to the operations, whatever they may be. And what sort of reforms was the Sultan expected to carry out, according to the stipulations of this Treaty, if he were ever pleased to do it ?—“ Reforms demanded by local requirements.” Who was to determine what the local requirements were ?—Nobody.

It will be seen that the 61st Article of the Treaty of Berlin was a mere humbug, and from the very beginning it was England's object to help Turkey in killing the cause of Armenia.

The Armenian delegation sent by the Patriarchate of Constantinople to plead for Armenia at the Berlin Conference returned from its mission greatly disappointed and discouraged. The idea of creating an autonomous Armenia at the hands of the European Powers, which the Patriarchate desired, being altogether new and sudden,

\*Lord Salisbury's speech at the banquet of the Nonconformist-Unionist's Association, in London, Jan. 31, 1896, as reported in the London *Times* of the following day.

the Armenians were ignorant of the weight and difficulties of such a great task.

I must confess that the Armenian Patriarchate made a serious mistake in its demands for Armenia. It demanded that the Armenians should have a voice in the government of their country, &c. The Armenians were wholly unprepared for such a scheme. Under the circumstances they could neither get what they demanded, nor could they get along with it even if they did get it. Therefore the demands of the Patriarchate in this respect were both unripe and impracticable, and gave ample opportunity for the malicious designs of the British Government. The only practical thing for the Armenians to have demanded at that time, and even now is, that either Russia or Austria should occupy Asia Minor and Armenia in the manner that England now occupies Egypt.

The Armenians imagined that their demands could be realized within two months by merely sending a delegation to the Conference of the Christian Powers assembled in Berlin, and laying before them their grievances and supplication. Poor Armenians ! They looked upon the Powers of Europe as Christian Powers—Christian according to their conception—and thought that their aim and occupation was nothing but to do good, especially to their own co-religionists, the Christians. The European diplomatic world was still an unexplored province for them.

The outcome of the Berlin Conference was disappointing to the Armenians, but they had plenty of hopes for the future. "At least we have gained recognition by the Christian Powers," said the Armenians among themselves, and that was a sufficient consolation for them.

Their hope rested in the future—that is, in the future policy of Great Britain.

The Armenians could not understand the true meaning of these transactions ; they were satisfied with the knowledge that their case was taken charge of by the Great European Powers, of whose integrity and honest purpose they had no any doubt. The Armenians did not understand the full meaning of the annulment of the Treaty of San Stefano and the substitution of the Treaty of Berlin, nor what effect it had on the Armenian cause. Their impression was that Russia was going to liberate Armenia, and England stepped in to take charge of the matter herself—something which would even gratify their heart as England had the name of being a more liberal power than Russia, which intermeddled with the affairs of the Church of Armenia.

Soon followed the Cyprus Convention, which was a fatal blow to the Armenian cause—a treaty, whereby the British Government pledged to Turkey its armed support against any future encroachment on the part of Russia in Turkish territory. Russia could not dare in the future to come to the assistance of the Armenians without giving offense to England, and without being prepared to fight the British Lion. Great Britain received the island of Cyprus as advance payment for the future armed support which she pledged herself to give against Russia. Now, so long as the British Government occupies the island of Cyprus by virtue of the Cyprus Convention, it continues to be the ally of the Turk, and its pledge to the Porte for armed support against Russia stands good, and the Defender of Oriental Christians cannot set foot on Ottoman territory in Asia without

encountering the armed resistance of England. The British Government holds Russia at bay on the Armenian frontier.

Lord Salisbury again fooled the Armenians by inspiring in them vain hopes, while he was planning for their destruction. He caused a certain clause to be inserted in the Cyprus Convention, which reads thus :

“ In return, his Imperial Majesty, the Sultan, promises to England to introduce necessary reforms, to be agreed upon later between the two Powers [*i. e.* England and Turkey], into the government and for the protection of the Christian and other subjects of the Porte in these territories ” [*i. e.* the territories of the Sultan in *Asia*.]

The Armenians were overjoyed to see that England had taken such an active interest in their cause that she came and occupied Cyprus to be nearer to them, and exacted Turkey's promise to introduce in their country *necessary* reforms, to be agreed upon between Turkey and England later—of course not very late, they thought. They did not see that the British Government's aim was directed to defeat any attempt on the part of Russia for coming to their rescue in case of emergency, and did not imagine that England could not but mean to do something for the amelioration of their condition. The British Government pledged her armed support against Russia if the latter attempted any encroachment on Turkish territory in *Asia*, that is to say, Armenia. Armenia was the specified territory where any future Russian encroachment was to be arrested. Lord Sherbrook spoke but the truth when he said at the time that the policy of the British Government had turned the keys of hell upon the Chris-

tians of Turkey—a violent form of expression, yet it was the sober truth.

As regards the Sultan's promise, exacted by England, regarding the introduction of reforms in the Asiatic provinces of Turkey, Lord Salisbury, in his infamous speech at the banquet of the Nonconformists already alluded to, gave the following explanation :

“How people got that idea of the convention into their heads I cannot imagine, for there is not a trace of any undertaking in that convention on the part of England that she would interfere physically and materially on behalf of the oppressed subjects of the Sultan. I say this with some assurance, because it so happens that I drew the Cyprus Convention myself, and I helped in drawing Article 61 of the Treaty of Berlin, and therefore I have a very vivid recollection of the fact.”

In this instance, also, the British Government meant to assume the duty of merely gazing on the operations of the Turk if he would do anything, and it remains faithful to its shameful duty. Russia cannot go on Turkey, the British Government shall not care a jot if the Armenians are exterminated, and the Turk is at liberty to do his worst—which he is doing.

The Armenians reviewed these transactions at the time with optimistic eyes, but at the end Lord Salisbury's notorious speech, and the shameful policy of the British Government, showed that the object of the British Government towards the Armenian people and cause all along had been but malice.

At the present the Armenian situation in a nut-shell is as follows :

The Turk will not cease to massacre the Armenians

until they are all exterminated in his Empire. Russia is the only Power that has saved all the other Christian nations from the Turkish yoke, but Russia now hesitates to come to the rescue of the Armenians because she does not want to have a war with the British Empire on account of Armenia, and she will not save Armenia until she is assured that by so doing she will not incur a war with Great Britain. The British Government will not let Russia save Armenia, and it means to fight Russia if Russia should attempt to march into Armenia. The British Government has been doing, is now doing, and intends to do all in its power to maintain the Turkish Empire. The British Government would neither allow Russia to take possession of Armenia nor would occupy Armenia herself. Great Britain does not intend to take possession of Armenia herself; she does not want Armenia because she does not want to have a common frontier with the Russian Empire, for in that event she will be compelled to maintain an immense standing army as well as any other European Power—something which she does not need to have so long as she has no common frontier with any of the Great Powers. There is a deadlock between England and Russia, and the massacre of Armenians will continue so long as this deadlock may last.

The British Government has been the greatest obstructionist and the greatest hypocrite. The British Government pretends to be the only Power striving for the good of the Armenians, while it is responsible for all these Armenian horrors. The British Government will always find some one to lay the blame on; its advocates will always accuse some one for hindering England from saving Armenia. A liar is never at a loss for an excuse.

One day they will blame the United States for bothering the British Government in Venezuela ; another day they will blame Germany for not allowing it to swallow up the Transvaal ; another, they will blame Russia and another day some one else. (Who can tell whether they will not next lay the blame on the writer of these lines for publishing this book ?) The British Government will always hold all others as the enemies of the Armenians, while it has been itself the greatest enemy that the Armenian nation has ever had.

The Armenian Question can be solved only when the British Government will revoke the Cyprus Convention, withdraw from supporting Turkey, and let Russia or Austria occupy Turkey. We have had too much of this British duplicity and criminal trickery ; and after the butchery of hundreds of thousands of inoffensive human beings it is about time that the British Government should begin to be ashamed of itself for its monstrous crime.

Must a whole nation be exterminated by the sword because British interests so require ? If all the British Peers were cannibals, and instead of maintaining and supporting the Turkish Government as they do now, they lived on nothing but Armenian flesh, the Armenian nation would have been comparatively fortunate ; for today, owing to the criminal policy of the British Government, the sword of the Turk is consuming in one year more Armenian lives than all the British Peers put together could consume in their life-time by devouring Armenians.

## CHAPTER IV.

## THE PORTE'S PRELIMINARY STEPS FOR THE SUPPRESSION OF THE ARMENIAN QUESTION, AND ENGLAND'S SHAMEFUL PART.

Shortly after the Treaty of Berlin the British Government despatched a number of consular officers with certain instructions to go and inquire into the general condition of Armenia, for the alleged purpose of ascertaining the necessary measures of reform.

These officers were secretly commissioned to make efforts for the killing of the Armenian Question. In the first place they baptized Armenia with a new name ; they called Armenia with the name Kurdistan, meaning the land of the Kurds. And who were the Kurds?—They were predatory savage tribes who lived on the highlands of Armenia, in tents, and had no place where they lived permanently the year round. They roved all over the country, and earned their *honest* living by means of their daggers. It was against these savages that the Armenians wanted protection, and the Signatory Powers of the Treaty of Berlin recognized in the 61st Article of that treaty that they were a bad lot, and that the Armenians needed protection against them. But the British consular officers recognized these professional thieves and assassins as the rightful owners of the country, and the Armenians were made guests in the home of these Kurds. This alone settled the Armenian Question. There was no Armenian Question according to this doctrine of the



British Government. The country belonged to the Kurds, what did the Armenians want? After that for many years Armenia was officially recognized by the British Government as Kurdistan, and when a question was made in the Parliament whether such and such outrages reported from *Armenia* were true, the under-secretary for Foreign Affairs would reply that the Government had no information of such an occurrence in *Kurdistan*.

The consular officers despatched to Armenia further published information regarding the imaginary virtues of the Kurds; and when it came to saying anything about the Armenians they would pick out what was injurious to them. Among others, these consular officers raised a question as to whether the Armenians did really form a majority of the population, to warrant their claims to having the administrative reforms which they desired—an absurd question! If Armenians were found to form but a minority in their mother country, it appears that the hordes of Mohammedan savages would acquire the right of doing as they pleased with the helpless minority—a splendid style of majority rule!

The Armenians suffered under the various Mohammedan elements, and they asked for redress; they asked for justice; they asked for the security of life, property and honor. But these things they had no right to have, before the eyes of the British Government, unless they formed a majority of the population—an absurd pretext to obstruct the progress of civilization, and to keep Turkey intact in her barbarian character that it might the better serve as a barrier between Russia and the British interests in India. When has it been heard that preda-

tory wild tribes, and civilized citizens living in cities, pursuing manufactures and arts, or industrious peasants pursuing agriculture, have been taken into account as equals in having voice in the construction of a government? If the British Government is so zealous to do as the majority in a country would have, why does it not respect the will of the majority in the countries that it goes to grab? And why does it seek the will of the majority in Turkey alone when the majority consists of savages and cut-throats? Did the British Government occupy Egypt by the consent of the majority of Egyptians? If to-day a popular vote were to be taken in Egypt as to whether the natives want England to stay in there or not, it is very likely that she would be voted out with an overwhelming majority. Did the British fleet ask the consent of the majority of the natives when it bombarded Zanzibar? Did Britain respect the will of the native savages when she invaded Zululand, Matabella and Ashantee? Then what the deuce impelled her to respect the will of the savage Kurds in introducing reforms in the administration of Armenia?

This absurd question of majority as regards the introduction of administrative reforms in Armenia, was simply a round-about suggestion to the Porte that it could get rid of the Armenian Question by diminishing the number of Armenians, and the Turk was quick in taking the hint. Hence the Turkish doctrine that "The solution of the Armenian question consists in the annihilation of the Armenian race."

The Porte concluded that the shortest way of laying the Armenian Question to sleep was in seeing that the

Armenians *did* form a minority—and a good minority at that.

The Circassian mountaineers in Daghistan had but recently been brought to submission by Russia, and they had begun to emigrate to the domains of the Sultan rather than live under the rule of the Czar and be restrained from exercising their wild habits. The Porte welcomed them all with open arms, and settled them in the fertile fields of Armenia, to live on the fat of the land. When these Circassian hordes entered Armenia they were in abject poverty ; they had almost nothing but the daggers and the pistols in their girdles, which are like inseparable members to a Circassian's body. Within two or three years these Circassians were all in a prosperous condition, without labor or toil. They had all the cows, sheep, horses, rugs and other necessities that they cared to have, and they had so many cattle that they drove herds of them to the towns and sold them for any price to raise money for the purchase of better arms—swords, revolvers, rifles—the instruments wherewith they earned their livelihood. And where did they get all these things ? By robbery and plunder.

Even then the Porte attempted to begin the work of devastating the homes of the Armenians, at the hands of Sheikh Oubedullah, a Kurdish chief, who carried matters to such excess on the Persian frontier that the Porte was at last compelled to stop him, upon the strong representations of the Shah of Persia.

Meanwhile, the Armenians remained idle, and expected a speedy settlement of the matter by the good British Government. Everybody pursued his own course ; everybody minded his own business. Nobody felt the neces-

sity of any preparation ; nobody realized the gravity of the future ; nobody could imagine that England was playing a treacherous part. Everything went on as before, and there was a general quietness among the Armenians. They had confidence in their Patriarch and they did not think that they had any personal duty themselves. Dullness reigned in the Patriarchate. The Patriarch simply waited to see what good turn the events might take, and to tell the truth, little was thought of the Armenian Question, which was like a spark that appeared and disappeared again.

The Protestants kept on in their course and the atheists in theirs. The Armenian newspapers in the Turkish capital were filled with unimportant local news, information about Parisian life, translations of French novels daily printed in large instalments to fill vacant space which could not be filled by the empty head of the editor, edifying (!) articles on the discoveries of Darwin, showing that men were the descendants of monkeys (a good consolation to those who are not descended from any better creatures), and a lot of other sorts of trash which could not serve for the culture of the mind or the elevation of the spirit of their readers.

But the Porte was not idle. The press censorship gradually grew strict. Obstructions were raised before the educational work of the Armenians, which was already demoralized internally. Schools were closed and teachers persecuted—imprisoned, expelled or banished. Laws and regulations were put in force fettering the movements of business and agriculture, and making it necessary to procure a permit from the Government for almost everything imaginable—and it takes a good deal

of time and bribes to secure a permit in Turkey. Gradually business became slack, taxes increased, and small shop-keepers had to close up their stores. It became harder and harder to make a living.

Petty brigandage increased in the provinces ; robbers and assassins were not molested by the Government. Kurds and Circassians grew bolder and bolder, and they no longer waited on the highways for their prey ; they would go into the villages by daylight and commit murder without fear. The Government at first would arrest some and set them free the following day ; afterwards it pretended to be unable to catch the lawless assassins ; later on it arrested and imprisoned those Armenians who would make any complaint to it of any acts of brigandage, and would charge them with maliciously inventing falsehoods, with intent to throw discredit upon the competence of the Government.

The Government began to search the houses of Armenians for arms, which Armenians did not have, it being forbidden for Christians to possess any arms, although the Moslems would go about in the streets armed to the teeth.\*

\*"The Sacred Law of Islam forbids the Christians to possess arms. This is so well known that it is not necessary to dwell upon it. The Sultan engaged in the Treaty of Paris in 1856 to put the Christians, in this as in all other respects, on a footing of perfect equality with his Musulman subjects. But that promise, like all the Sultan's promises to ameliorate the condition of his Christian subjects, has remained a dead letter. In the Berlin Memorandum, Germany, France, Austria, Russia, and Italy proposed to demand the fulfilment of the Sultan's treaty engagement to permit the Christians to possess arms. Lord Derby strenuously opposed this most reasonable suggestion on the ground that if the Christians were armed 'a collision would be inevitable' ! So

The Government knew that the Armenians were unarmed, yet it searched their houses on the pretext of fear, and became positive that they possessed no instruments of self-defense in case of an emergency.

The Armenians were not aware that this was the beginning of a destructive scheme. They thought that the Government really suspected them, and that everything would be all right with them if they only showed that there was no ground to suspect their loyalty, and thus they behaved accordingly.

The Armenian town of Zeitoun, the inhabitants of which possessed arms, and, owing to their bravery, lived

he avoided the collision by leaving the Christians unarmed and helpless at the mercy of the armed Musulmans. [But Lord Derby did not care for the Christians in Turkey, he strove for the British interests alone.] The other Powers replied

'That the Christians would prefer the disarming of the Musulmans: but as it would be impossible, without serious disturbance, to apply such a measure to men who had been accustomed to wear arms from their childhood, the only way of establishing equality between the two populations would be to extend the right to wear arms to Christians.'

"But Lord Derby was obdurate, and the other Powers acted without him. Pushed into a corner, the Sultan appealed to the Sheik-ul-Islam (the supreme arbiter, without whose sanction the Sultan cannot alter an atom of the Sacred Law). The Sheik-ul-Islam, in order to give solemnity to his decision, summoned the Ulema of Constantinople in consultation. And then he issued his peremptory *fetva* against the possession of arms by Christians, on the ground that the unchangeable Sacred Law forbade it. [The Sheik-ul-Islam could issue such *fetvas* so long as the British Government backed the unspeakable Turk.] That was in 1877, during the sitting of the conference of the Great Powers at Constantinople. The Armenian subjects of the Sultan are thus literally as defenceless as a flock of sheep surrounded by wolves."—Canon Malcolm MacColl, *England's Responsibility Towards Armenia*, Third Edition p. 12.

in an independent state, was set on fire in 1884 by Turkish incendiaries, and the whole city was consumed by fire leaving its 10,000 Armenian inhabitants homeless and destitute. It was evident that the Government had a finger in this crime in order to reduce the Armenians of Zeitoun into total submission.

In the spring of 1885 several Armenian notables were suddenly arrested and imprisoned in Van, in the heart of Armenia. Archbishop Khrimian, who was a native of Van, was at this time living in retirement in his birth-place, after having served his nation as Patriarch of Constantinople. He was one of the many that were arrested and was carried to Constantinople. Mr. Mugurditch Portoukalian, a schoolmaster in Van, was likewise suddenly seized and taken to Constantinople. No charges were preferred against them in the capital, for they had not been at fault, and they were released in Constantinople with the mandate that they could not leave the capital. They were virtually prisoners in Constantinople. There was no reason why the Government should treat them in such manner, but it wanted to persecute and oppress the Armenians, so that if they did not think of rebelling at all they should awake and make some seditious movement, which would furnish a nice pretext to the Government to fall on them.

Mr. Portoukalian did not remain in obedience to the mandate of the Government, and he left Constantinople for Marseilles, in France, where he started to publish a semi-weekly Armenian newspaper, the *Armenia*, wishing to make Armenians familiar with the state of affairs in the interior of Armenia, whence he came. Mr. Portoukalian at first had no intention to publish anything

against the Porte itself. Perhaps he did not even know that the misgovernment of the Governor of the Province of Van was in harmony with the instructions given him by the Porte. His paper at the beginning was so carefully edited as not to give offense to the Turkish Government. Assuming that the lamentable state of affairs in Armenia were against the wishes of the Porte, and that should the Porte be informed of the deeds of its Governors in the interior it would not be slow in applying a remedy, as any Government should do, Mr. Portoukalian published an article in the first issue of his paper regarding recent occurrences in Van, to which he called the attention of His Excellency the Grand Vizier. The article was well worded, and written with lavish compliments for the Sultan and the Grand Vizier which is customary with petitioners and editors in Turkey. Mr. Portoukalian sent two copies of this issue in a sealed letter addressed to His Excellency the Grand Vizier, of course hoping that it might have its good effect. But the Grand Vizier answered this polite petition by sending instructions to the postal authorities to debar the *Armenia* from Turkey. It was a crime for an Armenian to make any complaint touching the incompetency of any Government official in the discharge of his duties. It was a crime for an Armenian to speak of justice and ask for redress. The Porte was satisfied with the conduct of all its officials, and would not hear any complaint about them. Not only the circulation of the *Armenia* in Turkey was prohibited, but also the Government arrested all those who happened to have copies of it, and treated them as traitors—banishment to Tripoli in Africa being the penalty.



The case of the Armenian and the Turk had become like that of the lamb and the wolf ; it did not matter what the Armenian said or did, he would be adjudged by the Turk to be guilty in every instance. The Turkish Government already had taken steps toward exercising stringent measures over the Armenians, for the purpose of gradually weakening and finally crushing them. Mr. Portoukalian's innocent attempt of politely petitioning the Grand Vizier made him a traitor, and his paper was made a pretext to begin a political persecution, as though he were propagating a rebellion.

The Turkish Government accused the Armenians with being engaged in revolutionary movements, and named Mr. Portoukalian as the revolutionary leader, while it knew well that the Armenians did not even dream of revolting against the Sultan. Mr. Portoukalian having been suddenly seized and carried out of Van, and having made his escape from Constantinople under narrow circumstances, was struggling to keep body and soul together to continue the publication of his small sheet, which had to depend only on about one hundred subscribers abroad, its circulation in Turkey having been prohibited. The Turkish Government pretended to fear such a feeble thing, which any other Government would not have taken the trouble of noticing. But the Turk meant to make capital of everything; to fall on the Armenians.

The publication of the *Armenia* was a very heavy burden on the shoulders of Mr. Portoukalian, and the pecuniary assistance given by some sympathisers was but a trifle, and Mr. Portoukalian experienced a trying time. Shortly after the publication of the *Armenia* was begun,

Mr. Portoukalian was approached by a few strangers, who pretended to be ardent patriots, and offered to join hands in carrying on the work of publishing the *Armenia*, and to organize the Armenian colonies for patriotic purposes. Mr. Portoukalian found these strangers to be suspicious characters, and declined to have anything to do with them. He was not mistaken. These unknown strangers started the publication of a new paper, with the name *Hentchak* (Bell).

## CHAPTER V.

### THE HENTCHAK.

All about the *Hentchak* was deeply mysterious at the beginning. It was not known where it was being published or who published it. It came out in red revolutionary color. It advocated socialism—a socialist revolution in Turkey ; the institution of a socialistic government in the place of the Turkish Government, and the amelioration of the poor Armenian workingman in Armenia.

This seemed to the intelligent Armenians as a very funny anomaly, and its mysterious publishers were taken for buffoons. The Armenian Question, the cause of the Armenians, was as remote from socialistic grievances as the sun is from the moon. One would but laugh and want to know what Armenian workingmen these crazy chaps wanted to free ? and from what capitalist's oppression ? There was hardly any work in Armenia, and no capitalist. Armenians would be but happy if there were

some capitalists in Armenia who would supply them with work even at the rate of twenty-five cents per day.

This journal was a small sheet, published at intervals of three and four weeks irregularly. It claimed to have many adherents in Armenia, and alleged that socialist revolutionists infested the highways and robbed the Turkish travelers, &c. Intelligent Armenians merely laughed and said that the *Hentchak* was telling such lies for the purpose of winning the sympathy of some ignorant Armenians, while the ignorant, who did not know what socialism meant, gave ear to such mendacious statements with doubt, and only hoped that the alleged Armenian revolutionary movements were true.

As the condition of Turkey grew worse day by day, the people began to flee from the country, and a tide of emigration to the United States was begun in 1883, which gradually swelled, and to-day there are nearly 10,000 Armenians in the United States. A large majority of them are Armenians belonging to the National Church, while a comparatively small portion are Protestants, the converts of American missionaries. The Protestants were soon in sympathy with the *Hentchak*, and they were very much pleased to read in it vile attacks on the Armenian Church and clergy. The *Hentchak* denounced all the clergymen of the Church of Armenia, and made violent attacks upon the nation's beloved "Papa," the Holy Pontiff. It denounced Christianity in general, and the Church of Armenia in particular.

All the Armenian clergy and the children of the National Church were in antipathy to these rascals, whose identity was unknown. But the Protestants, those converts of the missionaries, liked the *Hentchak* very much,

and were soon attached to it. Almost all the Armenian Protestant pastors in the United States advocated the *Hentchak* as the revolutionary standard under which all Armenians should gather, and those who followed these pastors became the followers of the *Hentchak*, and formed a Hentchakist party in America. The leaders of this Hentchakist party, as a rule, are the Protestant pastors, and the followers are the Protestants.

Since the construction of the Armenian chapel of the Holy Saviour in Worcester, in 1889, the Armenians of the National Church in America have had two monks, both of whom were strongly opposed to this Hentchakist evil, and were persecuted by the Protestant Armenians for this very reason. The impudence of these Hentchakists was carried so far that they created an actual riot in the Armenian Chapel in Worcester because of the Armenian monk's opposition to them.

The Protestant Armenians have been ardent supporters of the *Hentchak*, and they have collected and sent to it thousands of dollars.

Now, I shall try to explain this complicated curse of Hentchakism as plainly as I can possibly do.

The *Hentchak* at first invented false stories of Hentchakist revolutionary movements in Turkey, which, if true, would have been very foolish on the part of a revolutionary organization to make public. When the Turkish Government began to make arrests on alleged suspicion, the *Hentchak* published the names of the arrested, saying that such and such members of the Hentchakist revolutionary movement had been arrested by the Turkish Government. This was sufficient evidence for the incrimination of the arrested Armenians, and they were

sentenced to heavy penalties. The "revolutionary organization" itself was confessing that the arrested were members of the organization. What more evidence would the Turk care to have?

In the summer of 1892 the Sultan was alarmed about a plot on the part of the Turks to depose him, which perhaps existed only in his delirious imagination, and suddenly he caused two thousand Moslem theological students to be arrested and shipped to the various parts of the empire whence they had come. These students, called *softas*, are a lot of lazy and immoral men. They are ignorant fanatics, and are gathered into *Medressehs*, there to learn theology, which consists of fanaticism and hostility to Christians. These so-called theological institutions have been very much encouraged by Abd-ul-Hamid and have helped to revive the old Mohammedan fanaticism. Two thousand of these scoundrels were suddenly attacked by Turkish troops by night, dragged out of their beds, and hustled into vessels of transportation, and many of them were said to have been strangled and thrown into the sea. They were carried to Asia Minor, and each went to his home, and there brooded mischief against the Sultan who caused this wholesale banishment. In the following winter seditious placards were posted in several towns in Asia Minor, among them Marsovan and Cæsaria, calling on the Moslems to revolt against Sultan Hamid II., and re-instate Murad V., Hamid's deposed predecessor, who is now the Sultan's prisoner. The placards were in Turkish, and there is no doubt that the authors were the *softas* that had been banished from the capital. The Turkish authorities, in order to defeat the designs of the *softas* and prevent a Moslem outbreak against the

Government, promptly charged the Armenians with being the authors of the placards, and this was preached by the *imams* in the mosques. The Turkish populace was infuriated with fanaticism against the Armenians for plotting against the Commander of the Faithful, the Sultan, and promptly they took up their arms and fell upon the Armenians. They pillaged Christian houses, murdered Armenians, and burned a building belonging to the College of the American missionaries in Marsovan, which was filled with Armenian students. The troops came out to quell the disturbance, and they arrested hundreds of *Armenians* but no Turks. About half of the arrested were later released, after having their share of suffering in the prisons, and more were released afterwards on the intermediation of foreign representatives. About 300 were held and carried to Angora, there to be tried for treason.\*

\*The *New York Herald*, which had no reason at the time to speak on these matters otherwise than as they appeared, published the following review on the affair :

"The Grand Vizier has dismissed from the command of the provincial gendarmerie Housref Pacha, whose guilt of setting fire to the Marsovan College has been established. Doubtless, according to the custom in such cases, Housref will shortly receive a more lucrative appointment.

"Much though he fears Greek and Armenian disaffection Sultan Hamid fears Mohammedan disaffection more. In his terror of the revolutionary spirit which is spreading so fast through Arabia, Syria and Albania, he allows turbulent Moslems of the interior to set the law at defiance with the hope that they may thus be kept loyal and contented. Kurdish robber and Arnaut brigand are sure of pardon provided they leave foreigners and children of Islam unmolested. The Christian, on the other hand, must endure in silence the oppression of the government, and, far worse, the tyranny of his Mussulman neighbors. Should he in sheer despair smuggle arms to replace those of which he has been deprived, or dare hint at a limit to patience, local authorities

The Government charged them with being Hentchakist revolutionists and the authors of the disturbances, and while the poor victims pleaded innocence the *Hentchak* boasted that they were Hentchakists, and that there were many more yet who had something to show the Porte. Shortly before this a Roman Catholic Armenian, named

raise the cry of revolt, and discover seditious placards posted up on every wall. Then come the mob, rushing about towns and villages, murdering peasants, insulting priests, plundering houses, violating girls, until the wretched rayah is cowed into abject submission, and we hear that order is restored.

"Such was the story of the Marsovan trouble, only in this instance complications have been provoked by the burning of a missionary school. It was a most unlucky bit of *trop de zele*, and is causing the Sultan profound annoyance. He can easily pay the indemnity and dismiss a caimakam, but how complete the satisfaction demanded by Washington without punishing Moslems, and therefore running the risk of angering their fellows? That is a tough problem, yet one which has to be faced, as the United States will not stand trifling. In point of fact the vast majority of Mohammedans desire to live at peace with the Christians, and would be delighted to witness the guilty sent to gallows and convict hulks; but their sovereign shrinks from the mere idea of having to sacrifice a few ruffians.

"An escape out of the difficulty will be found—for Yildiz Kiosk is a past master in the art of shuffling—and the matter permitted to pass into oblivion. Still Downing street might usefully study its real significance. Why ignore plain facts? A Cromwell in theory, a King John in practice, Abdul Hamid has neither nerve nor strength to adopt the reform necessary to delaying the fall of his empire."—*New York Herald*, June 28, 1893.

Again, the *New York Herald* in its issue of August 26, 1893, said:

"From all the information that can be gathered on the subject the Moslems were clearly in the wrong, having been the aggressors. But why have they not been punished? The central power at Constantinople believes that it is a good thing to wink at Moslem outrages. If Moslem discontent finds an outlet for its energy in attacking others, the less, it is thought, the throne will have to fear."

Andon Reschdouni, had approached some young Armenians as a Hentchakist revolutionist, and had asked their co-operation in the revolutionary work. I know not whether they consented to co-operate with him or repelled him, but the fact is that they did not have time enough to engage themselves in any movement even if they wanted to. They were arrested during these troubles, together with Andon Reschdouni, this revolutionary leader. The *Hentchak* eulogized Reschdouni's heroism, and recognized him as a great agitator, who had rendered so much service for the cause of socialistic revolution in Turkey. In court Reschdouni appeared as a dauntless hero, who was ready to be hauled up on the gallows at any moment; he looked on death with a contemptuous smile; in a word, he would make a capital hero for a dime novel. He did not deny the charges preferred against him. He confessed, nay, he boasted of all the plots he had been engaged in, and he pointed at his fellow prisoners as his accomplices, and could tell in detail what part each person had in the work of socialistic revolution. When his alleged accomplices denied his story, he laughed at them for their timidity and cowardice.

During this farcical trial Armenians applied to the representatives of the Powers, begging them to watch on the trial lest injustice be done to the innocent prisoners.

Abedin Pacha, the then Vali of Angora, invited a British consular representative (I am not positive from where) to go to Angora and hear the facts from the lips of the revolutionary leader himself. The consular representative did go, and Reschdouni was conducted from the prison to the Pacha's presence in chains, and was presented to the British representative. Reschdouni de-



clared that he was a socialist and advocated a socialistic revolution ; that he was engaged in a revolutionary movement, but was arrested, together with all his accomplices ; nevertheless, the socialist revolution would be carried on, as the Armenian followers of the doctrine were innumerable. Reschdouni was conducted back to prison, whence he wrote a letter to the consular representative in which he reiterated what he had said verbally. This letter was taken to the British representative, although no prisoner was allowed to send out any communication from the prison. The consular representative refused to receive the letter in disgust, but he reported to his government what he had heard and seen. The letter was returned to the writer. Reschdouni took the letter and sent it to Prof. Minas Tcheraz in London, requesting him to publish it in his Anglo-French monthly sheet, the *L'Arménie-Arménia* ; but Prof. Tcheraz did not publish it, fearing it would injure the case of the prisoners. This letter Prof. Tcheraz read out to the Armenian colony of New York, assembled in a mass-meeting held especially to hear the Professor speak, on Sept. 30, 1893. The document must be now in the possession of Prof. Tcheraz.

The trial was a farce all through. Seventeen persons were condemned to death, including Andon Reschdouni ; six persons were sentenced to imprisonment for a term of fifteen years ; eight were sentenced to imprisonment for ten years, and ten for seven years, including a young woman.

Out of the seventeen of those sentenced to capital punishment the sentence was carried out on five, and they were hung in public ; the rest were thrown into dun-

geons, and some of them were released through the intercession of the Ambassadors and of the Armenian Patriarch in Constantinople. Those sentenced to various terms of imprisonment were sent to different prisons in various parts of the Empire, and God alone knows what became of them. But amid all these severe punishments a wonder occurred—call it a miracle if you please. The leader of the Hentchakist revolutionists, Andon Reschdouni, on whose testimony all those innocent persons were sentenced to such monstrous penalties, *was not hung*. But that was not all. He was removed to the Central prison in Constantinople, and after awhile, through the fatherly clemency of the most compassionate Sultan, he was PARDONED. He goes about freely in Constantinople as a revolutionary leader ; he has charge of most of the “revolutionary” disturbances in Constantinople, and the Government knows him but he is not arrested. He has the privilege of being a revolutionist. This may seem incredible to the reader, yet it is a fact.

After the Angora trials the *Hentchak* published a pamphlet containing a lot of fictitious documents showing how the victims of the Angora trials were really socialist revolutionists, engaged in sedition.

While all blamed the Government for hanging innocent young men, what made the *Hentchak* so anxious to show that they were not innocent, and that the Government punished but revolutionists ? The *Hentchak* would not do otherwise if it were in the hire of the Sultan, and it did these things because it *is* in the hire of the Sultan.

## CHAPTER VI.

THE SULTAN PREPARING FOR THE EXTERMINATION OF  
THE ARMENIANS.

The extermination of the Armenian nation in Turkey was decided upon several years ago ; not long after the Berlin Treaty and the Cyprus Convention. The Government gave full liberty to the Mohammedans to do as they pleased with the Armenians, and was eager to drive the Armenians to make a movement at rebellion. If they did it, then that would be the opportunity for the Turkish troops to begin the extermination of the Armenian nation, for they were wholly unarmed, and could be butchered like sheep.

The Turks and Kurds ravaged the country, and when any complaint was lodged with the Government the complainants were punished as political agitators anxious to calumniate the Moslems. The Government freely circulated the fable of an Armenian revolutionary movement to incite the Moslem populace against the Armenians, and to put them into a more vigorous activity.

Mr. Clifford Lloyd, the British Consul in Erzeroum, wrote under date of October 2, 1890, as follows :

“I believe that the idea of revolution is not entertained by any class of the Armenian people in these provinces, whatever may be the aims of those outside them. An armed revolution is, besides, impossible. Discontent, or any description of protest is, however, regarded by the Turkish Local Government as seditious, and a policy

such as I described in my despatch alluded to is pursued, depriving the Armenian subject of every liberty to his person, and for which no justification exists. This materially aggravates the existing discontent, and produces a feeling of animosity between Musulman and Christian which would otherwise die out, or which would at least lie dormant.

“\* \* \* In all crimes of violence of which the Christians have been the victims during the past year in the Province of Erzeroum, no one has been punished, nor, with very few exceptions [at pretense?], has any effort been even made to bring the offenders to justice.

“On June 20 of this year a Musulman mob attacked unoffending Armenians in the streets of Erzeroum, killing and wounding many, and at the same time pillaging their houses and shops, but up to date no steps of any kind have, to my knowledge, been taken to prosecute the guilty persons. In one case an Armenian shopkeeper applied to the Governor for redress, and was referred to the Procureur-General, to whom he detailed all the facts, giving the names of the offenders and eye-witnesses to the attack and robbery. The offenders were arrested, but next day released, since which no further action has been taken. On the other hand, Christians have been arrested and detained in prison for long periods without any charge being made against them. \* \* \* The agricultural portion of the Armenian people plead not as rebels, but as subjects of His Majesty the Sultan, for protection; but, in the words of the Note presented ten years ago to the Sublime Porte on the same subject, the Local Government at Erzeroum seems ‘to refuse to recognize the degree of anarchy which exists’ in this province, or ‘the gravity of a state of things which, if permitted to continue, would, in all probability, lead to the destruction of the Christian population of vast districts.’”\*

And Consul Hampson, the successor of Mr. Clifford

\* *Turkey*, No. 1 (1890-91), pp. 81-82.

Lloyd in Erzeroum, wrote, under date of June 12, 1891, the following :

“The idea of any wish or plan of rebellion among the Armenians in these parts is, to the best of my belief, groundless, and the power of carrying such a design into execution is entirely wanting. Armenians in this district are a most peaceable people, perpetually squabbling among themselves, and for that very reason the less likely to unite for any common design of rebellion. They have neither arms nor leaders, and the idea of any general rising is laughed at by all who know the real state of the country. In spite of this, however, the Turkish authorities insist on acting as if they believed that an insurrection was imminent, and by so doing are promoting, if it were possible, the realisation of what they pretend to dread.”\*

But, under such circumstances, the work of extermination made very slow progress. The Kurds, while given the liberty to kill Armenians, had no desire to do it, when they could get the desired plunder from the Armenians without murdering them. Their object was plunder, not murder.† But this did not suit the plans of the Sultan.

So many good things have been said about Abd-ul-Hamid by various Europeans, and still occasionally good testimonies appear in newspapers attributing to him such virtues as he does not possess, and does not even dream of possessing. I can safely say that all those who would say such good things about the Sultan, are either ignorant of what they are speaking about or are base enough

\* *Turkey*, No. 1 (1892), p. 57.

† A Kurdish chief said to Dr. E. J. Dillon, “The Turks hate them [the Armenians], and we do not. We only want money and spoil, and some Koords also want their lands, but the Turks want their lives.”—E. J. Dillon, “The Condition of Armenia,” *Contemporary Review* for August, 1895.

to have an interest in lying. I cannot imagine how any child of civilization can utter a good word for such a monster, who is responsible for the most atrocious and most tremendous bloodshed in the annals of history. To say that Abd-ul-Hamid was not directly responsible for the Armenian horrors is blindness pure and simple, for the facts stand demonstrating this as conspicuously as the midday sun.

As a Turk and as a Sultan, Abd-ul-Hamid is not an exceptionally cruel monster. The reason why he has been carrying on a tremendous work of butchery is that he had the opportunity to do it. Any other Turk, given the same opportunity, would do the same. The mutual jealousies of the Powers were an opportunity to him, and he took advantage of it. A Turk is not to be judged by his smiles to foreigners ; one can only know what a Turk is when looking at his face as a *rayah*.

The Turkish Government consists in the Sultan. The Sultan is all in all in the "administration" of his empire. He must know everything and he must sanction everything.\* This has put the country in a state of par-

\*Mr. Shaw Lefevre says : "There is no detail of administration of his government so small or trivial that it does not come before him personally for his approval and signature. The British Ambassador, as an illustration of this, told me that he could not get his steam-launch repaired in the Turkish dockyard, at his own expense, without the matter going before the Sultan for his approval. Another ex-ambassador said that in an interview at the palace the Sultan complained of overwork, and pointed to a great heap of papers on his table on which his decision was required. The ambassador glancing his eye at the papers, observed that the first of them consisted of proposed regulations for a *cafe chantant* in Pera."--Quoted by Mr. William T. Stead, in his "Character Sketch of Abdul Hamid," *Review of Reviews* for January, 1896.

alization, and it is almost impossible to get permission for anything of good, while much is done of evil. And the Sultan knows what is done, and what is being done, and what is to be done. In former times the Ministers had the power to act according to their judgment, but in Hamid's days they must always seek the Sultan's sanction first. Thus the Sultan is his own Minister of the Interior, of the Foreign Office, of the War Department and of everything; and all those dignitaries bearing those titles are like jumping-jacks in the hands of Hamid. This fact is so well known—of course by those who know anything of Turkish affairs—that it would be very absurd to say that Hamid means well but is kept in ignorance of what is going on in his Empire, and that should he learn of the prevailing misrule he would not approve of the state of affairs. Rustem Pacha, the late Turkish Ambassador to England, was one of the ablest diplomats in the Turkish service; he said: "The idea that things are done in the Sultan's name without his knowledge is nonsense. The Sultan knows everything and sees everything, and any official attempting to conceal anything would be instantly dismissed"\*—and more than dismissed, I should say.

Abd-ul-Hamid himself personally directed the increased oppression and persecution of the Armenians, as he directs everything else.

Seeing that the Kurds did not do much work in killing Armenians even when they were left at full liberty to do it, Abd-ul-Hamid invited all the savage Kurdish chiefs to Constantinople in 1891, and gave them direct instruc-

\*This declaration of Rustem Pacha may be found in all the leading English and American newspapers of October 5, 1893.

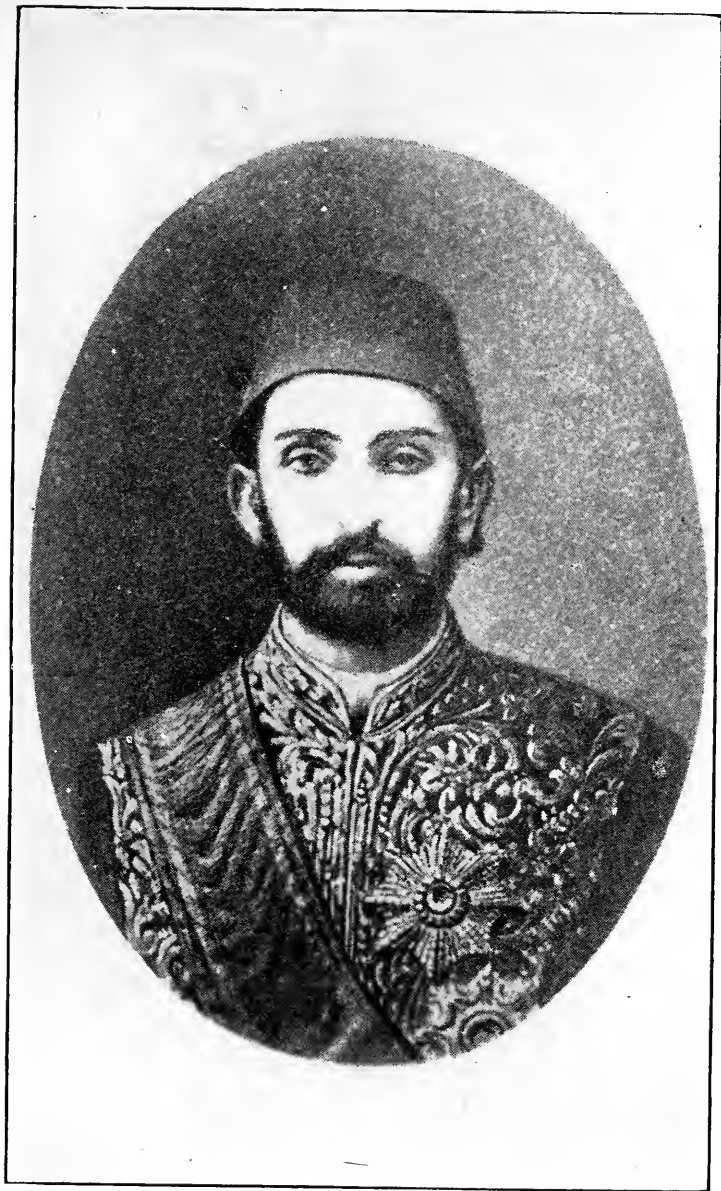
tions for the future. He invested them with military degrees and created Pachas of them, and commissioned them to go and organize the Kurdish cut-throats into an army to be known as the Hamidieh Cavalry, to be held in readiness for service. This army was to be self-supporting, and all their necessities were to be cared for by themselves, excepting for firearms, which the Sultan undertook to furnish. This meant that they were to be left at liberty, as before, to do as they liked, and to live by robbing the Armenians, with the difference that hereafter they were not to be regarded as brigands but as regular soldiers in the service of the Sultan, and whoever offered them resistance in anything, the same would be a rebel against the Government. The Government furnished this Kurdish army with Martini-Henri rifles in the place of the old-fashioned flint-lock muskets in their possession. And as this army was to be cavalry, every Kurd had to have a good horse. The Kurds in the very beginning visited the Armenians and carried away thousands upon thousands of the best horses. Resistance on the part of the Armenians meant sure death, for they were the Sultan's troops. If an Armenian was foolish enough to go to the Government and complain on a Kurd, he would be seized and thrown into prison as a rebel.

After organizing the Hamidieh Cavalry, and furnishing them all the modern firearms necessary for actual warfare, Abd-ul-Hamid was ready to begin the work of slaughtering the defenceless Armenians at wholesale.

The arming of the Kurds was an open violation of the Treaty of Berlin, but the Powers remained silent.\*

\*The *New York Herald*, which, for one reason or another, is at the present (when the Armenian wholesale massacres are being car-





HAMID II, Sultan of Turkey.

The author of the Armenian Massacres, and the most blood-thirsty monster  
in the history of the world.



## CHAPTER VII.

## THE SO-CALLED ARMENIAN REVOLUTION AS IT REALLY IS.

Besides organizing the Hamidieh Cavalry, the Sultan caused the organization of a "Secret Society of Armenian Revolutionists." This was organized by Nazim Pa-

ried on), a rabid Armenophobist and a philo-Turk of the most infamous type, said, on the occasion of the organizing of the Hamidieh Cavalry, the following, under the heading--

## "TURKISH MISRULE.

"A special commission has been appointed by several of the European Powers to investigate the Armenian question, but, like many other governmental commissions, they are very dilatory in their movements. It is more than five months since their appointment, and they have not yet visited the country. Meanwhile the Turkish authorities have found a new way to harass the unfortunate Armenians in mobilizing the ferocious Kurds as a species of flying constabulary.

"Seven regiments, each numbering about five hundred and fifty troopers, have already been formed, the contingents being chiefly supplied by the Kurdish tribes of Van, Bitlis and Erzeroum. Other tribesmen, with the consent of their chiefs, are volunteering in large numbers, so that it is estimated that about forty-four or forty-five regiments will be finally enrolled. The whole will number about 22,500 men. These mounted levies will be known as the Hamidieh Cavalry, and bear the ordinary numbers of line regiments in the Ottoman army.

"Under such a military incubus the hopes and aspirations of the Christian Armenians are finally dissipated. They besought the protection of the co-signatory Powers to the Berlin guarantees against the ruthless oppression of the lawless and ruffianly Kurds, and with the tacit consent, if not the approbation, of those Powers, the Porte now appoints their worst enemies as their guardians."—*New York Herald*, April 11, 1893.

cha, the Minister of Police, who is a favorite of the Sultan and enjoys Hamid's confidence more than any other of his Ministers.

Nazim Pacha is Minister of Police and Minister of "Revolution" *ad interim*. The Turkish Government is the only government that has a Minister of Revolution; it is the only government that possesses such a department. This was the invention of Abd-ul-Hamid's infernal head, and has been a cloak to his crimes with much success. I come to show the devil's cob-web spinned by Abd-ul-Hamid—an infernal cob-web in which a nation is tangled up and is dying like a fly.

The work of the Armenian wholesale massacres is being carried on by the Turkish Government itself, and not by unruly Mohammedan mobs. The mobs are armed and raised by the Government under the directions of the Sultan. They begin their work under orders from the Government. In many cases the signals to begin and to stop have been given by the firing of a gun from the citadel. They are allowed to kill all they can within a specified time, and when the time expires they stop the work of blood and withdraw to let the remaining Armenians bury their dead and clear up the streets of the mangled corpses.

This work of butchery is divided into two branches—the one is the "Armenian Revolutionary" Branch and the other is the Butchery Branch. The former furnishes the pretext at a wink from Nazim Pacha, and the latter does the work of butchery. After inoffensive Armenians are slaughtered by the thousands the Sultan has plenty of apologies to the Powers, telling them that the Armenians rebelled and were the aggressors, and that he is do-

ing his best to suppress the Armenian outbreaks. The Powers know well what all these mendacious apologies amount to, but they are genteel and polite, as civilized men should be (!) and they don't tell the Sultan to his face that he is a liar, and that there was no Armenian revolutionary outbreak. They are even satisfied with this hoodwinking scheme of the unspeakable Turk, for it is serving also as an excuse for their own criminal inaction and as a means of blindfolding the civilized world in seeing their (the Powers') share of responsibility in the crime. The Turk is going ahead with his work of blood, telling the world that he is doing his best to suppress the Armenian rebellion and to restore order. The Turk will keep on giving this lie to the Powers so long as they feel themselves bound to accept it as truth because of their inability to come to an understanding among themselves. It is a matter of life and death for the Armenian nation, but for the relentless European powers it is a matter of political advantages. While the Turk is murdering the Mother Armenia, the European gallant knights are disputing among themselves as to which of them is going to have her garment when she is dead. And the Turk goes ahead with his work.

For the past two years this unparalleled system of human butchery at wholesale has been carried on systematically by its two branches—*i. e.*, the "revolutionary" and the butchery branches. Beginning their work in September, they carry on wholesale massacre all through the winter when military movements on the north side of the empire are difficult, and there is no probability of a Russian invasion of Armenia—the only thing that the Turk fears. When spring comes—the time when Russia

begins her wars—the slaughter is stopped and European indignation is appeased. There is a lull in the summer, but the work of blood at this time goes on at retail, few at a time, depriving thousands of their lives. And when September comes again the work of blood is resumed at wholesale.

The Hentchakist Committee consists of spies of various nationalities, including some Roman Catholic, Protestant and atheist Armenians—degenerated monsters in whom all human feelings are dead, who have turned into enemies toward the nation of their origin, and are acting as tools of the unspeakable Turk under the directions of Nazim Pacha. One could hardly imagine that such degradation and degeneration could be possible in a human being if there was not such a hideous example as the betraying of Jesus by Judas, one of his own apostles. If a human being could possibly be so much degraded as to betray unto death his own Lord and Master, of whom he had received nothing but good, under whose divinely good influence he had remained so long, whose teachings he had daily heard, and whose affection he had enjoyed equally with all the other disciples of the Lord—if a human being could possibly become so much debased and degraded in spite of such divine influence shining upon him, what degradation is impossible under bad influence? Indeed, human beings are capable of becoming more monstrous, more relentless, than any beast in creation.

These hirelings of the Turk act as Armenian revolutionists, and socialists at that. They not only make the world believe that Armenians are in rebellion, but also that Armenians are socialists, so that all should shun the Armenians, and there should be no sympathy for them.

When these so-called Armenian revolutionists are not engaged in concocting sham demonstrations against the Government on behalf of the Armenians, they generally engage themselves in blackmailing wealthy Armenians. They visit rich Armenians with every boldness, and demand large sums of money in the name of the "Armenian Revolutionary Committee," and they threaten to kill upon refusal. The Armenians pay the money, cursing such an Armenian revolution, which is directed against Armenians. When the victimized Armenians apply to the police authorities for the capture of the ruffians the police run in the opposite direction to catch the "revolutionists"! The correspondent of the *Armenia*, of Marseilles, recently wrote from Constantinople that the police authorities were well acquainted with these "revolutionists," and while they went about freely blackmailing this and that the police would not arrest them. Many patriotic Armenians have been murdered by these licensed assassins, and boasted of in their organ, the *Hentchak*, that the "Armenian Revolutionary Committee's" brave agents had assassinated such and such *traitors*. Khackalour Gherektzian, a leading Armenian of unimpeachable patriotism, was murdered by these assassins in Erzeroum, and the Armenian banker, Mr. Dieran Karaguezian, was not long ago murdered in Constantinople upon refusal to pay the demanded money. Karaguezian was a patriot and philanthropist, and in his will he left one-third of his whole wealth to the nation's charitable institutions—all that the law allowed him to bequeath for charitable purposes—recommending his heirs to donate large sums out of their shares for charitable institutions.

The so-called Armenian revolutionists have always murdered respectable Armenians of the character of Gherektzian and Karaguezian, and the assassins are not punished by the Turkish Government. The Government will either pretend to be unable to capture the criminals or will take advantage of such an opportunity to arrest scores of innocent Armenians as revolutionists having complicity in the crime, and will throw them into foul prisons, there to rot and die in filth, and under the lash of the ferocious keepers.

The Turkish Government has been giving out that there exists a great revolutionary movement among the Armenians, and that these crimes are the work of Armenian revolutionists. But these so-called Armenian revolutionists have murdered many prominent Armenians, including several priests, *but not a single Pacha is killed by them*. Do you call this an Armenian revolution ?

Whenever any minor government official or Turkish spy is killed by an exasperated Armenian—something of rare occurrence—in revenge for the loss of a brother or a son, or a father, the *Hentchak* is ready to claim that also as the work of its agents; and the assassin—who is sure to be captured in such instances—is praised by the *Hentchak* as a brave Hentchakist revolutionist. The Armenian avenger of course cannot hear the *Hentchak's* lying statement in the depths of the Turkish dungeon or in the bottom of the sea, where he may have been despatched, much less deny its truthfulness. The terrified Armenian people are made to believe that he was a Hentchakist revolutionist. Such assassinations puzzle the Armenians, and they cannot understand how it is that these Hentchakists kill both good and bad men.



It has been the general impression among the Armenians in Turkey that these Hentchakists are true revolutionists, but, being crazy men, they don't know what they are doing; and that, although they mean well for the nation, they are doing infinite harm because of their want of sense. However, they are hated by all the Armenians, excepting the Protestant Armenians whose pastors in America (and there are a lot of them) are warm advocates of Hentchakism, and are particularly interested in collecting money for the Hentchakist revolutionary movement—a large percentage of the collections finding its way into their own pockets, while another portion goes to the editor of the *Hentchak* in London, where it is now published, to secure the *Hentchak's* acknowledgment of the full amount.

Mr. F. D. Greene, who published a book on the "Armenian Crisis in Turkey" not long ago, speaks of the Hentchakists thus :

"The revolutionist movement, as it is called, is thus far nothing but a blind turning of the worm. It is ill-considered, without resources [from the Armenians], reckless, and *foreign to the real spirit, objects and methods of the Armenians on Turkish soil.* \* \* \* *They are HATED by the vast majority of the Armenians in Turkey.* [The italics are ours.] \* \* \* The Turks take great pains to thrust them into public notice, as a cloak for themselves, and with good success."\*

Several months before the massacre of Sassoun, which occurred about the end of August, 1894, the alarm was given in America that the *Hentchak* was a Turkish tool, and a bitter hatred towards it was the result among

\*F. D. Greene, *The Armenian Crisis in Turkey*, p. 82.

the Armenians in the United States. But the Armenian Protestant pastors stood fast in their devotedness to the *Hentchak*, and exerted all their influence to keep Hentchakism alive among their flocks. The bitter opposition of the Armenians of the National Church, and the obstinacy of the Protestants in remaining in sympathy with the *Hentchak* culminated in a bloody conflict among the Hentchakist and anti-Hentchakist Armenians in Providence.

Shortly after the alarm was given that the *Hentchak* was a Turkish tool, an Armenian patriot named Nazaret, a native of Zeitoun, who had been imprisoned in Aleppo, together with some forty other Zeitounites, having been released, went to Athens where the *Hentchak* was being published then. Nazaret went to Athens for the avowed purpose of killing the villains who ran the *Hentchak*. However, he was apprehended by the Greek Government before he could carry out his intention. Gadban Effendi, the Turkish Ambassador to Greece, for some odd reasons intervened on behalf of Nazaret to secure his release, as Nazaret was a Turkish subject. The Greek Government, pressed by Gadban Effendi's mediation, released and expelled Nazaret. After one week Gadban Effendi was recalled, and shortly after his arrival in Constantinople he dropped dead suddenly. It is necessary to state that it is customary for Turkish officials to go to Constantinople and there drop dead suddenly, when they have done anything displeasing to their Imperial Master. Many Turkish officials of high standing have expired by dropping dead suddenly, but, for reasons best known to Abd-ul-Hamid, it so happens that they generally drop dead in Constantinople and



NAZIM PACHA,  
Turkish Minister of Police, and the Chief of the so-called 'Armenian Revolutionist.'



seldom elsewhere—who knows? perhaps they find Constantinople the most convenient place in which to drop dead suddenly ! Probably Hamid was angry that instead of trying to have Nazaret punished his Ambassador secured the Armenian patriot's release. Hamid's anger has killed many. His private secretary, Sureyyah Pacha, also suddenly dropped dead two years ago, when simply rebuked by him.

The Greek Government, being in antipathy with the Turk, had treated these so-called Armenian revolutionists with hospitality, having the belief that they were true Armenian revolutionists, brooding some trouble for the Sick Man ; but on the death of Gadban Effendi the Government became suspicious of the *Hentchak*, and within a few weeks from that incident, its publishers were ordered to leave Greece immediately, which they did, and established their bogus revolutionary press in London.

There was another "revolutionary" sheet issued at very long intervals, and claiming to represent a secret Armenian revolutionary organization. Its name was "*Droschak*" (Flag). This, too, was a socialist sheet like the *Hentchak*, printed in the same style, and the whereabouts of its place of publication was in deep mystery as that of the *Hentchak* was at its beginning. One could not trace any difference between these two so-called Armenian socialist sheets excepting their names. In the course of three years the *Droschak* had issued only a few numbers, at very long intervals, and it did not attract any attention ; but when the *Hentchak* came to be looked upon with distrust, and its simple-minded sympathizers fell off in disgust, then the *Droschak* came out. It began

to be published oftener, and attacked the *Hentchak* for its boastfulness. The two papers had a quarrel with one another, as if trying to say all the bad things they could about one another, and it all consisted in this, that they charged one another with heresy in the sacred doctrines of the demi-god Herr Carl Marx, each one professing to be the only true orthodox socialist. If Carl Marx could come to earth and see what these villains were in reality, he would have them hung to the first lamp-post. Rava-chol himself would look on these criminals with horror. This mummerly was of course intended to fool those simple-minded men who were followers of the *Hentchak* but now disclaimed it with horror, and to draw them to the *Droschak*, as if it were not like the *Hentchak*, while in point of fact they are both the same thing, and under the control of the same Nazim Pacha.

These so-called revolutionists, whether under the name Hentchakist or Droschakist, consist of two classes—the one comprising those who are engaged in active work in Turkey, and the other consisting of those ignorant men who are in sympathy with them, under the belief that they are earnest Armenian patriots striving for the deliverance of the nation from its distress. The men of the former class make victims of those of the latter class.

These so-called revolutionists, these hirelings of Nazim Pacha, have the privilege of going about and blackmailing the wealthy Armenians, assassinating respectable people, and terrifying the Armenians under the guise of Armenian revolutionists, provided no Moslem is injured by them in any way. They go about in Turkey freely, and approach Armenian young men, asking their cooperation in the revolutionary work. They gather a group

of them to go to work, and before the poor fellows do anything their false leader gives information to the Government and they are all arrested, sometimes the false leader also being seized with the rest. The poor victims go to prison, never to come out alive again, but the "revolutionary leader" will be freed to go and entrap more Armenians. He will deceive the Armenians with some story to the effect that his release was secured by the "Revolutionary Committee's" bribes given to the Turkish officials, &c.; or, if he cannot deceive the Armenians a second time in the same district, he will go and labor somewhere else, and some one else will come and take his place. The Government, however, does not always depend on these spies for its victims. If it makes a raid in a town once, it can go ahead and arrest the relatives of the victims, and the relatives of the relatives, and the friends of the relatives of the relatives, &c., in an endless chain. The Turk has no more use for these hirelings in Armenia, where complete anarchy reigns; now they are used only in Constantinople when a wholesale massacre is to be executed.

When, after the first wholesale Constantinople massacre, September 30, 1895, all the Armenians were so much terrified that they could not venture out of their own houses, and the streets were being "patrolled" by Turkish troops, ready to drag to prison any Armenian who might dare to come out of his house, Nazim Pacha's "revolutionary" agents went about freely and levied blackmail on the terrified wealthy Armenians, and collected a large amount of money under threat of assassination. The police did not arrest one of these "revolutionists," who are the only revolutionists existing there.

The police had no reason to arrest them, because the collected money was carried to the Police Department by the "revolutionists" themselves.

These so-called revolutionists persecuted Patriarch Izmirlian and constantly haunted him with threats. Patriarch Izmirlian heroically struggled to bring about tranquility by applying to the foreign Ambassadors, by raising relief funds and distributing them to his distressed flock in Armenia. He had been the consolation of the unfortunate Armenian nation. But persecution from the Palace and persecution from these so-called revolutionists, on account of whom he dreaded a repetition of the wholesale massacre of September 30, 1895, he was driven to resign the Patriarchate in utter despair.

The flock was deprived of its shepherd, and the wolves had full liberty. Nazim Pacha began to have Armenians hung in the public places; in the market places, at the Galata Bridge and elsewhere, whereby he taught the Moslems how to treat the giaour Armenians, and excited their thirst for blood. The Moslems of the capital were furnished by the police authorities with arms and bludgeons. A second wholesale massacre of the Armenians in Constantinople was decided upon for August 26. The Mohammedans were held in readiness to begin to kill the Armenians at a signal. The signal was given by a sham raid on the Ottoman Bank by "Armenian revolutionists," who entered and took possession of the Bank and began to create a great noise, to make all believe that there was a terrific outbreak. Within fifteen minutes the Mohammedan mobs were murdering the Armenians, pillaging the shops, breaking into houses, and perpetrating every imaginable atrocity. The Armenians were all



taken unawares, while all the Moslems were prepared and ready for the work of horror.

The *New York Herald*, which for one reason or another is the champion of the "much-abused innocent Turk," and is anxious to show the admirable good behavior of the Turks in murdering tens of thousands of inoffensive Armenians, published the following from Mr. Sidney Whitman,\* its worthy Constantinople correspondent—worthy of such a paper—regarding the good behavior of the Turkish troops towards the terrible *Armenian* bank-burglar-anarchist-socialist-nihilist-Fenian-mafia revolutionists who had taken possession of the Ottoman Bank :

"The [alleged] Armenians [who had taken possession of the Bank] are now *firing* from the bank windows *upon the soldiers* whose conduct is admirable, they surrounding the building QUIETLY and awaiting orders from the Sultan."†

These Turkish soldiers must have been either angels or asses to await the Sultan's pleasure *quietly* when they were being *fired* on by dynamiters, or else the revolutionists firing on them from the bank must have been their confederates, using blank cartridges alone.

The Turkish soldiers surrounded the bank and took good care that the "revolutionists" did not hurt any one,

\*The staff of the *New York Herald* are not always to be judged by their names. Its great Parisian correspondent, who signed himself Jacques St. Cere, when implicated in a blackmail scandal a short time ago, it came out that his real name was Finkelstein or Oppenheimer, or something of that sort—I don't remember what; I don't care to remember, either. The person signing himself Sydney Whitman might himself be a Solomon Isaacs or a Yacob Eppstein for all that we know.

†*New York Herald*, August 27, 1896.

or rather to see that no one should hurt the revolutionists. The "Armenian revolutionists" surrendered on condition that no injury be done to their persons, and that they should be conducted to a vessel to go abroad. The honorable Turkish Government accepted the terms and conducted them to a vessel, and they went to Marseilles safe and sound, without taking away a penny from the Ottoman Bank. You know the Turk is a man of honor, and when he gives his word of honor it is as good as gold. The revolutionists were promised a safe conduct abroad, and the Turkish authorities could not violate their promises, nor shoot them down as soon as they evacuated the bank. But why did the honorable Turkish Government massacre thousands of inoffensive Armenians while it allowed the revolutionists to go free ? †

The "revolutionists" went free, and thousands of unoffending Armenians were massacred. Patriarch Izmir-

†The *New York Tribune*, which is well known as one of the foremost newspapers in America, said editorially :

"The Ottoman Bank episode of a fortnight ago shows plainly enough of what they [the Turks] are capable. Apparently, a gang of desperate Armenians seized the bank building, and were with much difficulty subdued and captured by the Turkish police. They were, however, merely captured, not killed, and instead of being put to death as rebels, were comfortably transported out of the city and released. Whereupon the Turkophile press greatly applauded the clemency of the Porte. But now it turns out that these "desperadoes" were not Armenians at all, but Turks, in Government employ. They were "agents provocateurs," deliberately detailed by the police to do as they did, in order to bring discredit upon Armenians, and to give the Turkish Government a pretext for repeating in the streets of Constantinople the nameless horrors of Sassoun. The diabolical plot worked well. The raid on the bank was performed, an outcry against Armenians was raised, and nearly 10,000 men, women and children were

lian was seized and thrown into a vessel and carried to Jerusalem, surrounded by ferocious soldiers, like a criminal. Anarchy had complete sway in Constantinople, thanks to the chief anarchist, Abd-ul-Hamid. Mohammedan mobs for days perpetrated in Constantinople, under the noses of the ambassadors of the Great European Powers, such horrors as are not to be seen among the savages even in darkest Africa.

After all the savage desires of the Mohammedan mobs, and the more savage wishes of the monster of Yildiz Palace, were cloyed by the terrific bloodshed of August 26-28, 1896, a farcical commission was appointed by the chief criminal, Abd-ul-Hamid, to inquire into the disturbances and bring the guilty parties to justice. The criminal himself coming out to do justice!—a mockery to the Powers and an insult to the world.

The Turk can easily bring the "guilty parties" to "justice" if the Powers will allow him to go ahead in his own way. He kills an Armenian, and then he hangs another Armenian to avenge the blood of the Armenian that he killed himself, and justice is satisfied so far as Turkish justice is concerned.

The Commission appointed by the Sultan to investigate the "Armenian revolutionary outbreak" and punish the guilty parties, quickly found, tried and sentenced

slaughtered in cold blood, with every imaginable accessory of torture and outrage. \* \* \*

"The current announcement, that the Armenian revolutionists are threatening the foreign Embassies and foreign residents generally, may be believed by the fishes in the Golden Horn; surely by no one else. It is promulgated by the Turks themselves, to create prejudice against their victims."—*New York Tribune*, Sept. 16, 1896.

the "guilty parties." The "guilty parties" were found to be Armenians, as always, but in this instance a few Mohammedans also were found guilty. This was done simply to fool the world, and make believe that impartial justice has been done. The "guilty" Armenians were sentenced to death, and the "guilty" Mohammedans to imprisonment for a term of fifteen years. That the Armenians who were adjudged guilty were innocent, there can be no question, as Armenians were not at fault at all. That the sentencing of some Moslems was a farce there also can be no question. If the Moslems sentenced to a term of fifteen years were really guilty of murdering Armenians as vigorously as the Sultan would like to have a Moslem do, they shall be conducted to prison as a farce, and will be let out from the back door; but if they should be really punished we may be sure that they were not guilty of the crime charged, for the guilty is not punished in Turkey. Were the really guilty author of the wholesale massacre to be punished, Abd-ul-Hamid would have to be hung.

During all these massacres, the Sultan not only did not punish the guilty, but even conferred decorations and honors—the sort that he can give—on those who had done the most hideous work; and when any Government official was found to have made earnest efforts in stopping a massacre, he was dismissed from his post and thrown into prison. This is the way justice is done in Turkey. "The fish rots from the head," says the Turkish proverb. The guiltiest parties are those in the highest places. If the monsters who are responsible for these most horrible, most savage wholesale butcheries, were to be brought to justice by a Supreme

Tribunal with full authority, Abd-ul-Hamid and Lord Salisbury would be hung side by side.

If the Turk is allowed to investigate his own crimes and do "justice" as he might please, he would atone one crime by committing another. He did not get the appellation "unspeakable" for nothing. After massacring thousands of unoffending people the Turkish police began to search Armenian houses, and "discovered" a large number of dynamite bombs, and the European and American newspapers in the pay of the Sultan made capital of them to attack the victimized Armenians as anarchist revolutionists. The Turkish police can discover dynamite bombs wherever they please; they can find them also in the Embassies of Britain, Russia, Austria, Germany and Italy if they should like to do it, and if they should have the power to break in.

In 1883, Bahri Pacha, a Kurd, who was the Chief of Police in Pera, raided a house and discovered all the forges and dies of the counterfeit coins that had been put in circulation, and arrested the inmates of the house as forgers. There was a very exciting trial, in the course of which it came out that the Turkish police under Bahri Pacha had broken into the house at night and placed all those instruments there, and then arrested the inmates and carried them to the Police Department, together with all the instruments of forgeries which they had deposited there themselves. As the trial went on, under the vigilance of the European Embassies (for Pera is the quarter of European residents), it was found that the head forger was Bahri Pacha himself, and that he had turned the Police department into an institution of forgery and all sorts of crimes. Bahri Pacha was found

guilty and sentenced to death, and on the following Friday, as the Sultan was going to the mosque, a crowd of European residents of Pera made a demonstration of joy and cheered Abd-ul-Hamid rapturously for the justice done under his rule. Shortly, Constantinople was thunderstruck to hear that the Sultan had PARDONED Bahri Pacha, this monstrous criminal. (It was said that a sister of Bahri Pacha was one of the females in the Sultan's feminine stable, the harem.)

Bahri Pacha was not only pardoned by the Chief Anarchist Abd-ul-Hamid, but was also promoted from the post of a Police Chief to that of Mayor of Scutari. The notorious brigand, Moussa Bey, who some years ago ravaged the Armenian villages in the Moush Plain with his band of Kurdish assassins, was a son of a sister of Bahri Pacha, so that one of the wives of Abd-ul-Hamid must have been an aunt of Moussa Bey, who could address the Sultan as his "dear uncle." Any wonder that Moussa Bey also should have gone unpunished after a farce of a trial in Constantinople? When Moussa Bey came to Constantinople to be tried, he was the honored guest of his uncle, the Mayor of Scutari, and was affectionately received, before going to the tribunal of Turkish justice, by his other uncle, Abd-ul-Hamid, the Sultan of Turkey.

Later, Bahri Pacha was promoted Governor-General of the Province of Van, the most important province in Armenia. His administration was a reign of terror, and the Province of Van was ruined.

Behold the Sultan, who is expected to punish the guilty parties in the Armenian massacres, is the brother-

in-law of a notorious criminal and the uncle of a monstrous brigand. !

After all the horrible massacres have been perpetrated, and after it is seen that Abd-ul-Hamid is the author of them all; that the institution called the Turkish Government consists of the most bloodthirsty, most monstrous assassins, it is an unpardonable crime for the Powers to wait and see that the Turk should do justice and punish the guilty parties. It is sharing in these monstrous crimes of the unspeakable Turk. It is complicity pure and simple. This cannot be allowed to go on, and the European Powers—and, above all, the British Government—should know that they are not the most omnipotent masters of the world. They cannot barter the lives of mankind as they will. They should know that they stand, not alone by the power of their swords and cannons, but by the respect and regard of the nations. They are always before the Tribunal of Public Sentiment and subject to its sentence. If they act with such relentless rascality,—if they will permit such horrors to go on because of their sordid interests and criminal greed—they shall lose the respect of their peoples, and when they lose the respect of their subjects they lose everything.

Emperor William, of Germany, loves to speak of the divine rights of sovereigns. The sovereigns have no divine rights if they do not perform their divine duties, for right and duty go together ; where there is no duty there is no right.











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