

The Haik.

An Armenian Organ.

Semi-Monthly.

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IT IS A NEW JOURNAL

The HAİK, namely the English department of it, is a new journal, having started with the new year. It is at present the only Armenian organ published in the English language. It will give, besides news and views concerning the Orient, plenty of raw material of the highest interest relative to Armenian life, habits, traditions, religious and social customs, proverbs and language. It will give the history of various American Institutions in Armenia, and review the Mission work among the Armenians. It will give the story of Armenia in a series of articles, and of the Armenian language and literature in an other series. Pastors and theologians, thinkers and historians, philologists and ethnographs will find the HAİK interesting as will the general sympathisers with the Armenian cause. Therefore we address a general invitation to all our friends who have received or will receive sample copies of this paper, to kindly send us their names and thus aid us in forming a regular list of subscribers. When we get

a sufficient number of names, then we may separate the English portion from the Armenian and send to our American readers the first only.

Rev. Dr. James L. Barton, secretary of the Board of Commissioners for Foreign Missions, who has received during the last two years the HAİK, says he has convinced himself "of its great influence and power." "It seems to me, he adds, that it is a paper that every Armenian should read who loves his nation and his people, and since the English department has been added the paper contains a vast amount of valuable information for all who are interested in the Armenians and the questions, which gather around their history and their life."

Has the concert of the Powers in regard to Turkey been transformed from fiction to fact? The world will learn the answer of the question from the way the Powers will treat the crisis of Crete. The only solid ground on which the general agreement can be established is the ground of justice, right and humanity due to the down-trodden subjects of the Sultan. On any other ground the agreement can have no stability and war will be sure to come. If the Powers direct the development of the Cretan affair in such a way as to bring about the annexation of Crete to Greece, then we shall believe that there is a concert of the right kind which may overcome the greater difficulties of Oriental Question without a big war.

The Haik,

A Journal devoted to Armenia, Armenians, and
Oriental Peoples.

Published Semi-Monthly

BY

M. S. GABRIEL, M.D.,

AT

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The address published in the present issue of the HAIK on "Christian Armenia and the Christian Powers" has been given last year by the Editor, with some variations, to a number of New York congregations. It will serve, we hope, to clear up some of the essential points of the Armenian Question for those who are not familiar with the inner intellectual life and national ideal of the Armenians.

A GOOD EXAMPLE

An Association has just been organized in a very intelligent way at Rome, N. Y., for the support of the Armenian orphans. The members have signed the following pledge:

"We, the undersigned, hereby agree to become members of the Armenian Relief Association of the city of Rome, and do agree to pay quarterly in advance to the treasurer, the sums set opposite our names, for the relief of the suffering Armenians."

Some agreed to support one child for one year at two cents per day. Others took half and some quarter membership.

AN OTHER GOOD EXAMPLE

To the Editor of the HAIK,

DEAR SIR—Hitherto I have felt that every dollar which I could devote to suffering Armenians I must send to Turkey: but having deep sympathy with you in your effort to maintain the publication of the

HAIK and desiring to receive the information it contains, I forward my name as a subscriber. God bless you and all your fellow countrymen in well directed endeavors for the relief and welfare of your sorely afflicted nation.

Yours very respectfully

Genesee, N. Y.

REV. GEO. W. WOOD

THE PHYSICAL DEGENERACY

OF THE TURKS.

There is a notion among the Europeans that the Turks are a fine, strong race, full of physical vitality and courage. This is a grave mistake leading to illusory conceptions as to future possibilities of a Turkey for Turks. Prof. Von Düring, charged with a special mission by the Sultan, made last year careful investigations in the provinces of Hudavendigar, Kastamouni, Trebizond, Angora and Sivas, and found the Mohammedan population frightfully affected by syphilis. According to this specialist, thirty out of a hundred of the children going to the Moslem schools, have inherited the disease, and only 10 out of a hundred of the new-born attain the age of 12 years. That is a fearful mortality. The disease is general among all Mohammedan races. This degeneration explains why the number of recruits, 85,000 in 1885, is less than 55,000 to-day, and is tending to diminish every year. It shows also the reason why the last mobilisation took so much time and only half of the number demanded came out. It is feared that the Turkish race is in danger of extermination in not a very remote future.

Mr. H. Stepanian has subscribed to the HAIK for the Y. M. C. A. of Waukegan, Ill.

We have received from M. T. S. \$2, for a year's subscription to the HAIK for the Washington Public Library, Washington, Conn.

CHRISTIAN ARMENIA
AND
THE CHRISTIAN POWERS

— — —
An Address

by

M. S. GABRIEL, M. D.

You have much heard and a great deal read about the recent tragical events in Turkey; but the tragedy is not yet through and you will have, unfortunately, continue to hear, after the shouting and roar of the Mohammedan rahble which passed like a ravaging tempest, the pitiful cries of the orphans and the mourning of the inconsolable widows of Armenia. That is, however, not all that claims your attention. The Armenian Question is not merely the question of the Armenian but of the entire Orient—the question whether the Ottoman Power is at all capable of becoming a member of Christian Europe, and if not, what must be the relation of the Sultans to their Christian subjects on the one hand, and with the Powers of Europe, on the other. The question is old and a very thorny one. Its thorns are just at present forming a crown to martyred Armenia. These thorns have bled Greece and Roumania, Serbia and Bulgaria, but these Christian provinces have successively got rid of the thorns by the hand of Europe. Poor Armenia only remains most cruelly involved in the thorns and is bleeding to death, without any defence whatever. Defenceless, O! wholly defenceless is Armenia despite the promises of Europe; despite all the high-sounding speeches made in her behalf in Europe and America; despite the important fact that Armenia, by the Treaty of Berlin, has been placed under the patronage of the Great Powers in general and, by the Cyprus Convention, under the protection of Great Britain in particular. Despite, did I say, but it would be truer to say thanks to European patronage and sympathy Armenia is

being destroyed—yes! thanks to the paper patronage and empty sympathy of Europe is Armenia dying. This may seem strange to those who are not well acquainted with the course of events. Let us make it clear.

Christian Armenia had for centuries been oppressed by her Moslem rulers and burdened with crushing taxes. To the brutal force of the Turks the Armenians answered with their valuable services as tillers of the land and as men of industry and trade. In the higher circles of politics and diplomacy also the Armenians rendered much-needed service to the State; their services were the more appreciated by the Sultans and their ministers as the Armenian statesmen and diplomats were always occupying a subordinate position, though superior in talent to their titular superiors. The trusted political advisers of some of the Sultans have been Armenians. By great services rendered with humility the leading Armenians had gained the sympathy of the Sultans and were able to mitigate in a certain degree the sufferings of their compatriots in the Armenian provinces. The Armenians, having no relation of any ecclesiastical or racial order with any of the great nations of Europe, depended on their own prudence and faithfulness toward the Ottoman throne for preserving their existence and national institutions, and were, in fact, considered by the Sultans more loyal than the Greeks and the other Christian subjects. Thus a tolerable accommodation had naturally been effected between the Turkish Government and the Armenians.

This accommodation was deranged in the course of the last twenty years. How this change was brought about, that is the point I desire to make clear to you. Several things contributed to it. One principal preparatory factor was the greater acquaintance of the Armenians with Europe and America. The American Missionaries have been powerful agents of Armenian regeneration. A host of Armenian teachers and leading men have come out of American Institutions with a wider intelligence of the world and a higher ideal of life. Though no Armenian ever imagined that the United States Government would at any event take

a direct part in the solution of the Oriental Question, every Armenian, however, thought of America as of a moral support and a good acquaintance. The Turks also had the same view of the Armeno-American relations. The official accusations against some of the American missionaries as favoring Armenian revolution are false and insincere. The Armenian leaders were never inspired by the missionaries with revolutionary ideas. The truth—and this is a most important truth—is that the Armenian leaders, professors of the Colleges, the writers and Associations were endeavoring to spread education throughout Armenia, and thus strengthen the nation and enable it to resist better the bad influence of Moslem corruption, to oppose pen to sword and gain greater freedom without shedding blood. It was a noble dream of the Armenians. They were trying to introduce into the world the principal of peaceful conquest by the might of the educated mind.

This Armenian ideal, alas! was brought to naught by European politicians who sacrificed Armenia to their selfish, narrow ambitions. First of all, it was Russia who introduced into the San-Stefano Treaty, in Feb 1878, some clauses regarding Armenian reforms; a mere matter of formality resorted to for the purpose of apparent consistency with the object of the war made for the sake of the Christian subjects of the Sultans. But worse than this was the 61st article of the Berlin Treaty, signed the same year by the six great Powers, which Powers took the engagement of superintending the execution of Armenian reforms. And still worse than this was the Cyprus Convention, between England and Turkey, by which Convention the Government of Great Britain made itself the associate and collaborator of the Sublime Porte in the matter of reforms.

All these Treaties and solemn engagements of the Great Powers misled the Armenians into the sweet hope that mighty Europe in general and Great Britain in particular were going to do something in the way of ameliorating the Turkish administration of the Armenian provinces. From 1878 to 1893 the Armenians held an expect-

ant attitude toward Great Britain, refusing to believe that all the Treaty pledges might be mere words. They had been acquainted with the American missionaries and regarded them as samples of Christian Europe. They had read the works of the best authors. They had formed an exalted idea of Europe. They knew it was omnipotent, and believed it was in sympathy with the weak and the oppressed. They knew nothing of the Bismarckian type of statesmen, nothing of the new spirit of governing Europe which placed might above right and worshipped brutal military force.

The unfortunate Armenians found themselves in a most dangerous situation. The supposed moral alliance between Armenia and Europe was a dream, while the old accommodation between Armenia and Turkey was undone, and the Armenians were face to face with a Sultan who hated them with all his heart. None of the Great Powers cared any thing for Armenia. Great Britain, doubly responsible for the situation, was busy pocketing her new Turkish booty, Egypte, and would not irritate her Turkish victim for Armenian reforms. The Sultan was aware of the disposition of Russia, and proceeded to crush his Armenian subjects who had offended him first by asking the Powers to do something for them, and were still continuing to offend him by agitating the Armenian question in the European press. Abdul-Hamid regarded the Armenians as morally separated from Turkey and adhering to Europe, appealing to the Christian Powers, his enemies;—the Christian Powers, the humblers of Ottoman Power, the plunderers of Turkish territory, the pretenders to his succession! "Ah," said the Sultan to himself "I can not directly humble these terrible Powers, but I can humble their would-be ally, Armenia, whom I have in my grasp. I can and I will humble her, rob her, persecute, torture, insult and kill her."

The Sultan did carry out his project. About his killing process of the last two years you know enough, but about the persecution and all sorts of horrors accumulated on the Armenians from 1884 to 1894 you know very little. The slow martyrdom

continued for ten years before the wholesale massacres began. The population, throughout the Armenian provinces, was ground to dust, benevolent associations scattered; teachers, professors, bishops and influential men exiled, peasants chased out of their villages by Kurds, who simply appropriated their lands and houses and cattle, and thousands of innocent men flung into the prisons.

This was different from the old oppression to which the Armenians were accustomed. It was no longer an oppression by local authorities with a view of enriching themselves; it was an organized, general, systematic persecution of the whole Armenian race, including all the classes, the rich and the influential as well as the poor and helpless, and the object of it was to destroy the Armenian nation.

The Armenians thus placed in face of a sure destruction, were divided into two parties; one of them was of the opinion that the situation should be brought to the knowledge of the Powers, in hope they would pity them at last. The other party, in despair, tended to measures of self-defence or revolution. Please note here the important point that the revolutionary party came into existence after, and as a result of the, destructive policy adopted and carried very far by Hamid. It was not a strong party, it has not succeeded to organize any revolt or serious resistance to the Turk. It has served only as a plausible pretext to the Sultan for multiplying his cruelties.

While the Sultan was thus taking advantage of the insignificant revolutionary party of the Armenians, England and the other Powers were refusing attention to the appeal of the peaceful Armenians. Hamid lost no opportunity. He proportioned carefully his increasing temerity to the indifference manifested by Europe. Then he proceeded from piecemeal to wholesale massacres and tried it first in a remote, secluded region of Armenia. In the summer of 1894 Kurdish and Turkish troops wiped out 40 villages in Sassoon and killed over a thousand of the inhabitants. It was not until two months after the destruction of Sassoon that the news reached Europe and America,

so carefully the work had been done. Upon the intelligence of the news, the Press throughout the civilized world raised a shout of protest and England was obliged to do something. What did England do? She consented to a Turkish Commission being sent by the Sultan to Moosh to investigate the facts on the spot, or rather to keep European investigators off the spot. The Commission lingered around Sassoon for 6 or 7 months, though the British Government had received consular reports of the frightful massacre long before the Commission reported.

It was a moment of the highest interest for the Armenians. England had at last intervened. The story of the awful massacre was verified, and the victims expected some relief, some protection from further outrage. Russia and France joined Great Britain and—you remember what they did: they did not demand the exemplary punishment of any officer or Kurdish chief who had commanded the troops to massacre the innocent peasants, no! on the contrary, the general commander, Zechi Pacha, was even decorated by the Sultan—but they prepared a scheme of reforms, just as useless as all the previous schemes, and submitted it to the Sultan. Hamid, after a few weeks of deliberation, signed the scheme of reforms. The Armenians, so inclined to believe yet that Europe was coming to their rescue, held in the Cathedral of Erzerum a service of thanksgiving for the good news. It was, indeed, good news to those who believed and to those who pretended to believe that the Sultan had been brought to his senses without any measures of violence being taken. "Victory" shouted the British Government, diplomatic victory!

"Not victory," thundered Gladstone, "but defeat!" In fact it was a defeat, that agreement between the three Powers and the Sultan. Abdul-Hamid had signed and sealed not a scheme of reforms but the doom of the Armenians. Being assured by one of the Powers—and no body was ever at a loss to guess which one—that they did not mean to achieve reforms by all necessary means, the Sultan entered upon the most brilliant part of his career, ordering

not the massacre of an other Armenian community, but of all the Armenian communities throughout Armenia and Asia Minor. A High Commissioner to superintend the reforms was sent by the Sultan to Armenia, and, strange as it was, he superintended the massacres. Reports of terrible butcheries began to come in quick succession. Massacre at Trebizond, massacre at Baiburt, massacre at Erziguian, at Erzeroom, at Diarbekir, massacre at Harpoot and Arabkir, and at Palou and Malatia and Maden, massacre at Marash and Aintab and Furnuz, massacre at Berejik and Ourfa, again massacre at Marash, massacre in towns and in villages without number.

Massacre! Does that horrible word say enough? Not in this case. It is not mere butchery, it is something infinitely worse. Who can describe the horrors? Who can realize them? I myself, though a native of Armenia, am unable to conceive the tremendous magnitude of the atrocities. I come near realizing them only when I read of the horrors to which my own familiar regions and personal acquaintances were subjected—when, for instance, I read of the terrible martyrdom of Rev. Abouhayatian, of Rev. Melkon, of Rev. Tamzarian and Rev. Siraganian and other ministers whom I knew personally—or when I read of the ruin, burning and massacre of Eguin, my own native city on the banks of the river of Euphrates; of the unspeakable terror which struck the women at the sudden appearance of the murderous hordes; of the slaughter of all the male above 13 years, except about 40 who escaped by almost miracle; of the satanic cruelty of the soldiers who cut off the ears of my grand father, a trembling old man of 90 years, dug out his eyes and then threw him into the flames of his burning house. Think of it, my friends, think of the indescribable misery into which is plunged a city after three days of massacre, plundering and burning, when the women and children only survive. Oh! the women, I most bitterly mourn them, who have lost house and all furniture, lost husband, father, sons, having no bread, no bed, no shelter, no consolation,

almost naked and unable to sleep. Their condition is worse than death.

Whom shall I accuse? Whom shall I condemn? The soldiers and mobs who perpetrated these crimes? Yes!, but still more the Great Assassin who conceived the scheme and ordered the execution of these crimes. Shall I not go further? I will. I will condemn the Great Powers which refused to listen to the piercing cries of agonizing Armenia, of that Armenia whom they had solemnly taken under their patronage. Oh! it is not the respect of treaties, it is not the interest of Christian civilization in the East, it is not the cause of justise and humanity that they care for, but victory, diplomatic victory! What an irony! What a victory!

3,000 villages have been devastated; 130,000 innocent men, women and children have been slaughtered; half a million are left without house, without clothes, without bread. Is that victory or defeat?

Thousands of Christian women and maidens have been carried by Moslems into captivity or married by force to brutal Turks and Kurds, churches reduced to ashes and chapels turned into stables and mosques. Is that victory?

Is the waving of the crescent over the cross your Victory? O Salisbury! Answer me! And you too, Emperor of Germany, and you, Tsar of Holy Russia. I question and judge and condemn you all, not in my name, but in the name of the multitude of orphans crying for bread; in the name of the innocent babies tossed on bayonets; in the name of the Armenian martyrs, of that host of brave Christians who, when threatened with instant death if they would not deny Christ, answered: "We are ready to die for the love of Christ;" in the name of those women who, in order to escape from the outrage of the foul soldiery, threw themselves into the river of Euphrates and drowned; in the name of the virgins of Armenia who, in struggling to defend their honor against their brutal captors, received 20, 30 sword cuts and were covered with wounds. Yes! in the name of those heroes and heroines I judge and condemn you all, "Christian" Powers!

Having all of them judged, I will now make a particularly honorable mention of some of them. The Emperor of Germany, judging from his speeches, is full of military spirit; and almost every time he speaks of war and victory, speaks also of God. We should expect to see such a prince, in face of the massacre of 100,000 innocent people, say, inspired with a holy indignation, sword in hand, as did Macduff—

Gentle Heaven, cut short all intermission;
Front to front bring thou this fiend of
Turkey and myself;
Within my sords length set him, if he
escape,
Heaven forgive him too.

In stead of that, he said in cold blood that he must support the authority of "the fiend" and give him time to execute his plans of "reforms," those reforms which were promised to Armenia 18 years ago, in the very heart of Berlin, and were to be carried out "without further delay." This Christian Emperor expressed his sympathy and regards to "the fiend" of Turkey by presenting him with a photograph of his family, after the last massacre at Constantinople.

The same sort of honorable attitude was held by a still younger emperor, who did not speak much, but acted. He accepted presents from, and his ambassador was decorated by, the Great Assassin.

They are saluting each other, the Sultan and the Christian Emperors, most respectfully; they are exchanging presents and decorations while 100,000 slaughtered bodies are lying before their eyes and half a million perishing of hunger and pestilence.

What century are we living in!

O Christian princes! you shake hands with the cruel assassin who trampled upon your treaties, mocked at your threats, and threw to your face the beheaded body of a nation in defiance of heaven and earth!

Heaven will not forgive you this if the earth does.

Now, I turn to you, my Christian friends and call your attention from the princes shamefully defeated by "the Fiend"

to the Church of Armenia victorious through Christ. Christian Armenia is wounded, bleeding, prostrate, naked, starving, and the cruel feet of the enemy are yet trampling upon her, still she is victorious. Listen to her words. She has learned them from St. Paul, and is repeating them from the deepest depths of her soul:

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written. For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For we are persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

While they thus worship God in their souls, the survivors of the massacres in many villages are deprived of the privileges of public worship. Their churches are in ruins, their pastors or priests slaughtered, their school-teachers murdered. It is not merely bodily hunger that they are suffering from, but "as the hart panteth after the water brooks, so panteth their soul after God." Their cry is: "When shall I come and appear before God? . . . I will say unto God my rock, why go I mourning because of the oppression of the enemy? As with a sword in my bones, my enemies reproach me, while they say daily unto me: Where is thy God."

Yes! my friends, that reproach of the enemy cuts deeper into the bones of the Armenian Christians than all swords and daggers.—Where is thy God? Where are thy Christian Powers? Why do not they succor thee. Cry louder, perchance thy Christian friend are deaf . . .

Deaf have been the Powers to the cry of Armenia, but you, Christian people, I trust you will not be deaf. You can succor Armenia, and succor right away. Whatever you give to-night, gold or silver, for the survivors, will serve not merely to feed and dress their famishing bodies but comfort and

strengthen their fainting hearts. Whatever you give to them, you give to the orphans and widows of Christian martyrs. There can be no occasion more worthy of your most generous sympathy. I gratefully acknowledge the generosity already shown by many; but the funds have been so far not commensurate with the stupendous extent of the demands. One servant girl gave for the Armenian orphans all her savings: \$95.00. Surely there are heroes in this country too, and in this congregation. May God bless Armenia through you, and bless you through Armenia!

MORE FUNDS NEEDED.

New York, February 2, 1897

To the Editor of the HAİK

The following item of news and the information cabled from Turkey will interest many of your readers:

The National Armenian Relief Committee recently forwarded to Turkey \$35,000. They have just received a cable message from the International Committee at Constantinople, of which the British Ambassador is Chairman, acknowledging the remittance, and stating that the funds in hand are entirely inadequate to meet the awful suffering and destitution, and that careful investigation has shown that not less than 40,000 children have been made orphans by the late massacres. These "Wards of Christendom" can be easily saved from starvation or debasing enslavement in Moslem homes, and can be cared for at the rate of a dollar a month, but thousands will perish before Spring unless generous gifts are sent at once to Brown Brothers & Co., 59 Wall Street, New York, who are the authorized treasurers.

Yours truly,

FREDK. D. GREENE
Secretary,

SPENCER TRASK
Chairman.

Brown Bros. & Co., 59 Wall St., New York, Treasurers of the National Armenian Relief Committee.

Chas. H. Stout, National Bank of the Republic, Treasurer of the Armenian Relief Association, New York.

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A young man, aged 23, photographer of six years experience, desires employment. He can operate, develop, retouch. Reliable character. Address Editor of HAİK.

There are also a tailor, a carpenter, a blacksmith, a hand-shoe-maker, a cook, a waiter, a brass-founder, all wanting employment. A number of young men would like to do housework or render themselves in various ways useful in stores and factories and farms. Address Editor of HAİK.

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