

The Haik.

An Armenian Organ.

Monthly.

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ABDUL HAMID'S DIPLOMACY

In face of the decline of the Ottoman Power, some Moslem thinkers in the XVIII century came to the belief that weakness in temporal power was due to weakness in faith or deviation from the paths of old Islam. Mohammed abd el Ouahab, the founder of Ouhabism, was the first to preach the doctrine that the Koranic law should be applied literally and Islamic theocracy reestablished in stead of temporal domination. The Ouhabists threatened seriously the Ottoman Khalifate by taking Arabia, Syria and entering into Damaskus in 1808. No less powerful was the founder of Senoussism, the great Sheik Senoussi, who would like "to crush with one blow Turk and Christian alike."

The Moslems of Africa, Arabia and India would bear an Ottoman Khalif on the condition that he be powerful and reflect the glory of Islam; but a degenerate

dynasty, or Sultans who would bow to Christian Europe, they don't want at all.

In the eyes of the Turks themselves, specially those Turks who have received some European education, the Sultan and Islam were alike discredited. They had conceived in some vague manner that the superiority and power of Europe was due to Christianity or some principles respected by Christians. Few people in Europe and in this country are aware of the irreligiousness of the young Turks. They have refused Islam, without accepting Christianity. They have developed a national feeling, and their creed is Turkey for the Turks. They hate the Armenians and the Greeks not so much on account of their being non-moslem as their being Armenians and Greeks.

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According to some indications Sultan Hamid himself belonged to the young Turkish party, specially at the beginning of his reign when the party was strong. But he soon fell under religious influence or, perhaps, chose to do so in view of better prospects of success. He was aware of the anti-Turkish spirit of the Islamic world. He felt the political necessity of becoming a fanatic Moslem and patronizing Mohammedan institutions and mosques and sheiks. He thus encouraged religious feeling and aroused fanaticism among the ignorant Turks, but, at bottom, he remains probably a non-believer. Mrs. Max Muller tells that the Sultan did not touch the cup of wine

at table, but when the punch was served, he drank it with pleasure, though it strongly smelled alcohol. Alcohol and wine are prohibited in the Koran, but the "punch" is not mentioned in the sacred book. Well, if the Sultan was heartily in sympathy with the reform movement of Islam, he would not touch the "punch" any more than wine. He is just saving the appearances. He desires to appear a good Moslem. That is the first, and the easiest condition of his being supported by the Moslems. The second but more difficult condition to realize is to be a powerful Sultan, a conqueror. Hamid has tried hard to be that as well as a good Moslem. His first triumph was achieved on the Armenians. The French writers estimate the Armenian victims of Hamid at 300,000. Now he is pursuing his victorious career in Greece. He may meditate some step against Bulgaria too. The Ottomans had for nearly 200 years been used to be defeated by Christians, now they defeat Christians; used to give away territory, now they try to get some; used to pay indemnity, now they are demanding some. So Hamid is fulfilling the second condition of his khalifate: he massacres the defenceless, defeats the weaker Christians and has, if not at his feet, at least at his service the greater Powers.

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What does this mean? Is the Ottoman empire gaining vitality? Is "the sick Man" getting well? No, not a bit. The internal dissolution of the empire is proceeding unchecked. The Turks measured themselves with Greece, a power ten times smaller, and proved to be good fighters five against one. But their empire is decaying not because they do not know how to fight but because they do not know how to govern.

The survival of Turkey until this late hour is due to special influences from outside. Europe has by all means been trying to prolong the days of Turkey and Hamid has had the shrewdness of benefiting by the opportunities in a very narrow-minded way. He has never thought of any radical and general treatment of the sickness of his empire but tried day after day to find a

way out of the troubles of the moment. He has been grooping in the dark and asking of Europe some light to get out of critical situations, and Europe has given him the needed light. Let us illustrate this by a remarkable instance. After the Sassoon massacre of 1894, Hamid was really in fear of seeing European control brought into the affairs of his empire or something worse. In an interview with the Ambassador of the French Republic, M. Cambon, on Dec. 7, 1894, he himself opened the Armenian question and expressed his anxieties (soucis.) "I answered him, writes M. Cambon to M. Hanotaux, that my Government had prescribed me not to take any initiative in this affair, but to enlighten the Sultan. I indicated him two grave errors committed: the first, imputable to the Vali of Bitlis, who might have settled on the spot the difficulties between Kurd and Armenian and who has transformed tribe quarrels into political agitation; the second, imputable to the Porte which, the enquiry once ordered and accepted by England, has thrown the whole question back by its maladroit communication to the Journals. The Sultan answered me by reproducing the terms of the denial addressed by the Porte to the European Press. On the official communication he entered into long explications, declaring himself ready to rectify it and consulting me as to the form of this rectification."

Here is the secret of Hamid's diplomatic success. He has derived guidance from the advice of European diplomats as to the best manner of deluding public opinion in Europe and baffling all attempts at real reforms. His first adviser and friend is the Emperor of Germany to whom he has sent the most expensive presents. Hamid undertook to carry out the most colossal scheme of massacres, without imperilling his throne, because he, with extreme caution, first assured himself against any such danger. So he went to war against Greece, undoubtedly having secured beforehand some guarantee of safety against bad consequences.

But all these are artificial guarantees, available for the present moment. The end of Ottoman power is fast approaching thanks to that very shrewdness of Hamidian diplomacy which aims at momentary safety from the unavoidable results of the most cruel and most stupid policy.

THE ARMENIAN PERIODICAL PRESS.

II

IN TURKEY.

The American people have much heard of the massacre of the Armenians by the Turks, but not of the massacre of Armenian words and newspapers by the Turkish censure. The censure first attempted to exterminate dangerous words before the Government undertook to kill the dangerous people. The most objectionable word of all was Հայաստան, Armenia, the use of which word was absolutely prohibited to all publishers. Some very innocent books were censured on account of the word "Armenia" occurring once or twice in its pages. Armenians were ordered to say Kurdistan, the country of the Kurds, whenever they desired to mean their own country. Next, the expressions "the Armenian Nation" and "National" were cut off, and then "liberty", "persecution", "regeneration", etc. fell by the sword of censure. You can read four or five years back the Armenian papers published in Constantinople without ever coming across any of these words, and without seeing any poems or verses, as the latter are also prohibited. As to the news which these news-paper can publish, there are the most absurd restrictions. Any news of real interest to the readers is left out. Caravans were robbed, villages raided, churches desecrated, Christians massacred, even before the great massacres, but the papers could not make the most indirect allusion to these occurrences.

The result is that the Armenian political papers of Constantinople could not speak of politics, nor of Armenia, nor of the Armenian "Nation", and could communicate no news of national interest. Moreover, they were forced to publish the official communications of the Turkish Government, thus becoming organs of misinterpretation of important events. Under these unbearable conditions some of the papers disappeared, others continued a humble and troubled existence disgusted with themselves, yet hoping for better

times.

Such are the Armenian periodicals being now published at Constantinople—ՄԱՍԻՍ (MASSIS), at its 46th year, ԲԻԻԶԱՆՏԻՈՆ (PUZANTEON), both daily; ՓՈՈՆԻՉ (POONCH, bouquet); ԾԱԶԴԻԿ (DZAGHIG, flower); ԲԻԻՐԱԿԵ (PURAGN, the name of a source in Armenia); ԱՎԵԾԱՔԵՐ (AVEDAPER, the organ of the American missionaries); and 3 or 4 others.

It is the most delicate of professions to publish an Armenian paper in Constantinople; it requires tact and prudence of an unusual degree. Some of the editors have got it, and are able to educate the people without getting their papers stopped and themselves thrown into prison.

III

Now I must speak of the Armenian Public Press in Armenia proper, in the cities of Van, Erzeroom, Moosh, Bitlis, Harpoot, Hadjin, Zeitoon etc.

Given the zeal of the Armenians for Press, and remembering that among an Armenian colony of only 50 persons a newspaper was published at Singapor in Indo-China, one would expect to find at least one paper in every city of Armenia—and yet, the fact is that there is not a single Armenian newspaper in all Armenia Major and Minor. Men capable of publishing and people desirous to read good papers, there were plenty before the massacres, but the Government was fiercely opposed to the idea. Armenian papers would be the most helpful measures for the progress and education of the Armenians, therefore most objectionable from the Hamidian point of view. What the Armenians need is not press, but pressure and oppression.

An Armenian, returning home from America, had a type-writing machine with him; the Turkish authorities, frightened by its remote resemblance to a press, did not permit him to introduce the innocent instrument into Armenia.

While the Turkish authorities do not allow even the shapow of a press to be at the service of the Armenians, they have, upon the orders of the Palace, established news-papers, or, as the Turks call them,

gazettas in the Turkish language at the principal city of each vilayet or Governorship. It is difficult to say what is the real intention of the Porte in creating these miserable organs. It is a varnish of civilization but a varnish of a poisonous character. These "gazettas" are full of the recitals of the bounty and magnificence of His Majesty the Sultan and most ridiculous informations on science, astronomy, agriculture etc!!! This reminds us of the efforts of the French Government in the eighteenth century, before the great revolution, to govern and manage the public press, not being able to suppress it absolutely. Louis XV himself became a kind of supreme editor of the "Gazette de France," and ordered through his minister all the "intendants" of the provinces to furnish the Gazette interesting and singular facts regarding natural history, physics etc. Being urged by repeated circulars, the intendants and sub-delegates made great efforts to communicate some things of "a nature to interest public curiosity." One of them writes that a woman of his region has given birth to three girls at once; another reports that "a terrible storm took place, which, in truth, did not cause any harm."

The same thing, only in a far more ridiculous shape, presents itself to day in the Turkish Gazettas of Armenia. The one published at Van, for instance, had a letter from Arjesh, as we learn from Mschak, running in this fashion: "On the 15th of this month a strong earthquake took place in the village of Ekmal, but, thanks to the sub-governor, did not cause any harm."

Note the difference between the French and the Turkish report. Both concern some physical phenomenon beyond human control, but in the French case the phenomenon is the interesting thing, and the harmlessness of the storm is not attributed to the representative of the Government; while the subgovernor of Arjesh, shadow of the great Sultan Hamid, has proved to be stronger than the strong earthquake, and the object of the correspondence is evidently to flatter the official rather than to communicate any news.

The provincial gazettas, in doing this, follow the example of the Constantinople papers. A fire occurs at Trebizond, suppose; a dispatch reports it in this way to a paper at Constantinople—"the fire was quickly subdued thanks to His Majesty the Sultan..."

The Mohammedans of Turkey are thus educated to believe that the Sultan is to be thanked even for the bounties of Nature: the sun shines and the rains fall, the water is plenty and the harvest abundant thanks to His Majesty.

I must tell you now something concerning the methods adopted by the authorities for securing subscribers to these Turkish gazattas. When they issue the first number no body cares to subscribe. Then they order the notable Armenians to the government headquarters, and tell them to pay the subscription price, say three Turkish dollars. The Armenians object that they have no use for the paper because they can not read Turkish. But the Government threatens and the Armenians pay. In the case of the Turkish officials, the affair is arranged more easily, the subscription price is simply subtracted from their salaries and the papers are sent to their addresses.

(To be continued)

LETTER FROM EGHIN, ARMENIA.

Eghin, April 12, 1897.

The American Missionaries at Harpoot are about to found a little orphanage, for 40 or 50 orphans, in our city. They have hired the house of T. for 10 Turkish pounds a year. It will be for both boys and girls. Besides receiving school education they will be taught some trade; the boys will learn shoemaking, the girls to weave rugs and carpets. These orphans were hitherto kept in various families. No orphan ever has been taken from this city to either foreign countries or to any orphanages established within the dominion of the Sultan.

Yesterday the sub-governor (Kaimakam) asked the Armenian bishop whether there was no exaggeration in the number of 850

orphans and 400 widows as reported some time ago and sent to Harpoot. No, there is no exaggeration. In this city and its neighboring two villages of Lijk and Narver there are 1175 orphans, 95 of which number have neither father nor mother. To this class belong those 50 for whom the missionaries are establishing this little orphan-house here. Those orphans who are not needy yet, are not included in the number of 1,175 above mentioned.

Ten pairs of oxen were allotted to Lijk and six pairs to Narver.

The condition of this city is miserable beyond description and beyond belief. It is the city most fearfully crushed by the massacre of September last. It is almost annihilated. Those of the survivors who are fortunate enough to procure the expenses of travel, emigrate from the ruined city. You can not understand what it is.

GAIL

The Haik received through Mr. J. W. Miles. \$10 from the Sunday School of the "Church of the Strangers," for the orphans of Armenia. We have sent the sum to Eghin to be distributed to eight orphans as named in our letter.

MR. KNAPP'S EXPULSION FROM BITLIS.

HOW HE WAS "FRIGHTENED" INTO LEAVING
THE TOWN AND HIS SUBSEQUENT
EXPERIENCE.

(From The N. Y. Tribune.)

Sir: In The Tribune of May 15 is the heading, "Mr. Knapp Not Expelled from Turkey." True, he was not expelled from Turkey, but he was expelled from Bitlis, his place of residence. The item says Mr. Terrel writes that Mr. Knapp was "frightened into leaving his post at Bitlis." This is very unjust to Mr. Knapp. He remained at his post for months at a time, when his life was often in danger; he barely escaped a pistol shot from his own Turkish neighbor while walking on his own roof. Final-

ly he received a notice from the Vali (Governor) of Bitlis that he must be prepared to leave the city in twenty-four hours. At the end of that time an escort of one hundred mounted soldiers appeared at his door to accompany him out of the city. If that is not being forced to leave, what would Mr. Terrell call force? A resident in a foreign city cannot resist the peremptory orders of a Governor.

On his way, at Diarbekir, the English Consul invited Mr. Knapp to be his guest, but this the guard refused. At Alexandretta, the seaport town to which Mr. Knapp was conducted by his guard, the American Consul, by the orders of Mr. Terrell, took him from the Turkish authorities and put him aboard a United States warship, and later he proceeded to Constantinople. Mr. Knapp justly demands that the false accusations made against him should be examined, and that he be honorably reinstated at his post. Seeing no evidence of effort on the part of our Government during the late Administration to push the matter of his trial, and receiving from Mr. Terrell's own lips last August the statement that he (Mr. Terrell) had more important business on hand than his case, he left Constantinople on urgent business. By the advice of friends he remains in Germany till needed for trial.

MRS. W. N. CHAMBERS.

Amhrest, Mass., May 17, 1897.

STATISTICS OF THE ARMENIANS IN THE UNITED STATES.

I

Fresno, Cal.

We have asked our correspondents in the various parts of the United States to send us the statistics of the Armenian colonies of their respective places; we publish them as they reach us, without following any particular order.

We have received the following from our correspondent in Fresno.

In Fresno, the beginning of the Armenian colonization dates from 1882. In the first 4 or 5 years, their number was very

small, but their growth has of late been remarkable.

The total number of Armenians here is at present 329

Of these, 51 are married men, 51 married women, 7 men whose wives remain in Armenia, 5 widowers, 15 widows, 88 bachelors, 18 young women, 94 children, boys and girls under 15 years of age, of nearly equal numbers, but the scarcity of marriageable young women is embarrassing for the bachelors.

The married men have mostly come from Armenia with their wives; only 17 have married here, out of which number 8 have brought their brides from Armenia, the others have chosen theirs among our own colony. Three Armenian men have married with Americans, and one Armenian young lady married an American.

As to the occupation of our Armenians, I give you the following numbers: 14 tailors, 8 watchmakers and jewellers, 7 dealers in second-hand clothes, 4 shoemakers, 3 carpenters, 2 barbers, 2 butchers, 5 fruit sellers, 1 grocer, 1 sells animals, 1 makes and sells bicycles, 1 exports packed fruits, 1 dentist, 1 druggist, 1 midwife, 1 printer, owning his printing house, 1 artist, painter, 1 singer. The rest of the Armenians mostly possess and cultivate vines, and some work for others, generally for Armenian vine cultivators.

There is no Armenian rich in the American acception of the word. One man is estimated to have \$20,000, and a few others are supposed to be worth \$5,000 or more. But the families generally possess their own houses and land. They are all thrifty.

Out of Fresno, in the different cities of California, there are about 50 Armenians.

H. M. NSHIGIAN

ANOTHER ARMENIAN RIDDLE.

The more I cut the longer it grows,
The more I chop the thicker it becomes.

Answers to this riddle will be welcome until the 15th of June. Those who give the correct solution will receive The Haik free of charge to the end of 1897.

THOSE WHO SOLVED THE ARMENIAN RIDDLE.

The persons named below have given the correct solution of the Armenian riddle and will receive The Haik free of charge to the end of the current year.

1 Mrs L. C. Harvey, Texas Valley, N. Y.
2 Mr. Basil R. Gabriel, Poultney, Vt., who wishes us to send The Haik to the Y. M. C. A. of Troy, N. Y.

3 Mr Ardashes H. Kelleian, Chicago, Ill.
4 Dr. Karekin H. Sewny, New York.

5 Charley Sarkisian, Brighton, Mass.
6 HARRY WHITE, 542 Ferry St., Everet, Mass., "a nine years old boy" who very intelligently writes us as follows:

"This is the meaning of the Armenian riddle in The Haik No. 7

I have a white field: that is the paper.
I sow with my hands: that is the writing.
I reap with my eyes: that is the reading."

Dear Harry White: Your answer is not only correct but it has the beauty of simplicity. The Haik congratulates you and your parents heartily. ED.

SOME ORIENTAL STORIES.

1 A Turk takes a wife. The next morning the woman, very homely, asks his advice as to whom she should appear and to whom not—as, according to moslem rules, a woman must cover her face except when in presence of certain close relatives. The husband, who sees her face for the first time, answers: "Appear to whomever you like, but don't appear to me."

2 A peasant of Shabin Karahissar presents to the Hoja (the teacher of the village) a sentence of the court to read. The poor Hoja who is illeterate and presumes the writing to be a letter, begins to read it as such. In the course of his reading he turns to one of the peasants present there and says "he sends you his regards." Then a moment after, he tells another: "He sends you too his regards." Then the receiver of the sentence, surprised, says to the Hoja: "Hoja, it is not a letter, it is a sentence." The Hoja answers: "Why don't you tell me that I read it as a sentence?"

3 The Armenian Amiras (the nobles) of Constantinople were once discussing the question what Enoch was eating in heaven as he was taken there with his body. Unable to agree among themselves, they sent a messenger to the then famous Armenian theologian to ask his opinion. The theologian was very old then and without any means of livelihood. He sends this answer to his rich inquirers: "Better you think what poor people around you are eating than to trouble yourselves to know on what Enoch or Elijah are fed in the paradise."

FRENCH SYMPATHY

WITH THE VICTIMS OF THE EVENTS IN ORIENT

Our friends in America will be glad to know that a powerful Committee has been organized in Paris, France, for the object of aiding the survivors of the massacres. The name of the Committee is

COMITE' DE SECOURS AUX VICTIMES DES
E'VE'NEMENTS D'ORIENT.

It is organized as follows:

Anatole Leroy-Beaulieu, member of the
Institut, President.

The'odore Reinach, Sec'y.

Eugene d'Eichthal, Treasurer.

Guillaume Bre'ton ;Denys Cochin; Max. Collignon, membre de l'Institut; Francois Coppe'e, de l'Academie francaise; Alfred Croiset, membre de l'Institut; R. Dareste, membre de l'Institut; Gaston Deschamps, ancien membre del'E'cole francaise d'Athenes; Paul Desjardins, publiciste; Anatole France, de l'Academie francaise; Jules Girard, maitre de confe'rences a l'Ecole normale superieure; Henry Houssaye, de l'Academie francaise; Jean-Paul Laffitte, publiciste; E. Lavissee, de l'Academie francaise; G. Maspero, membre de l'Institut; Gabriel Monod, maitre de conferences a l'Ecole normale superieure; Henry Pereire; Georges Perrot, membre de l'Institut; Georges Picot, membre de l'Institut; E. Pottier, professeur a l'Ecole du Louvre; Jean Psichari, directeur d'e'tudes a l'Ecole des Hautes Etudes; Salomon Peinach, membre de l'Insti-

tut; Ary Renan; Emmanuel Rodocanachi; Sully-Prudhomme, de l'Academie francaise; Albert Vandal, de l'Academie francaise; E. Melchior de Vogue, de l'Academie francaise; Henri Weil, membre de l'Institut.

The first list of subscriptions gives a total of 10,336 francs and 25 centimes.

From the Scranton Truth.

One of the latest claimants for public attention in the journalistic field is a semi-monthly publication entitled "The Haik," and devoted to the interests of Armenia and the Oriental peoples. The current number of this interesting journal contains an address delivered some time ago by its Editor, Dr. M. S. Gabriel, in which the following words occur:.... Dr. Gabriel and his paper, "The Haik," are rendering noble service to the cause of humanity.

From the Wilkes Barre Times.

The people of Armenia, and, in fact, all the Christians of the Orient, have at last an advocate in this country which promises to bring before the public the true facts of the situation under the despotic rule of the Sultan of Turkey. It is a semi-monthly journal entitled "The Haik" and is devoted to the interests of the Oriental people.

FACTS ABOUT ARMENIA

This pamphlet contains a report of the Sassoon massacre by a native refugee, the great Chester speech of Mr. GLADSTONE on Armenia and the renowned article of Dr. Dillon on the fearful condition of Armenia for many years before the late massacres.

Price 15 cents.—To write to the Editor of HAIK, 341 W. 23d St.

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Oriental Peoples.

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MISCELLANEOUS.

We read in the Arevelian Mamoul of Smyrna that in Nicocia, Cyprus, an Armenian orphanage has been founded on Armenian initiative. An eight year course of instruction will be given, the English language being among the obligatory studies. The Armenians of Paris, France, and of Egypt have made generous contributions for the institution.

We read in the Ardzagang of Tiflis that on May 8 died at Tiflis, Russia, an Armenian merchant, Hohannes Khoutatian, having bequeathed \$75,000 to the Armenian Benevolent Association of Caucasus.

Mrs. Lee of Toronto, Canada, has paid \$4 for four copies of the Haik to be sent to Armenian students and associations.

Rev. Haig Adadourian writes us from Malden, Mass. that the number of the Central Turkey College alumni living now in the United States is 125. The first reunion of them will be held in Boston, Mass., May 29—31.

An Armenian young man, speaking English and French, desires to be useful at a Doctor's house or office. Good references. Address: Savanian, 628 3d Ave., New York City.

The Czar has informed the Sultan of the despatch of an ambulance with surgeons, nurses, five hundred beds, and all requisites, for the Turkish wounded.

No less than 20,000 Turks probably were killed or wounded during the war with Greece.

11 Railway carriages full of wounded Turkish soldiers arrived at one time at Constantinople.

A thousand Jews followed at Salonica the 47 Greek prisoners from the station to the prison howling and cursing.

About £73,000 is the total amount of contributions raised in the British Empire during the last two years for the relief of the Armenian victims.

The Russian Consul, M. Petroff, during the recent attack made by the Moslems on the Armenians at Tabreez, Persia, threatened to summon Russian troops from the frontier garrison, if effectual measures were not instantly taken by the local authorities to put an end to the trouble. and the effectual measures did the authorities take.

NEW PUBLICATIONS.

ARCHAG TCHOBANIAN

L'ARME'NIE.

Son Histoire, sa Litterature, son role en Orient. Avec une introduction par Anatole France, de l'Academie Francaise, 1897, Paris, Mercure, 8°, 90 pp.

ARMENIAN MASSACRE.

It is a colored picture published by the Il Lavoratore Italiano.

Via Gesu, 23, Milan, Italie.

Price of one copy 40 centimes; 50 copies 15 francs; 100 copies 25 francs.

CHRISTIAN ARMENIA

AND

THE CHRISTIAN POWERS

An Address
by

M. S. GABRIEL
TO AMERICAN CHURCHES

This address explains the origin of the Armenian Question and expresses the reproachful sentiment of the Armenians regarding the Governments of Europe.

Price 10 cents. Address Editor of HAİK.