

The Haik.

An Armenian Organ.

Monthly.

PRIESTS AND PASTORS OF AINTAB, TURKISH ARMENIA.



H. C. Bulbulian, K. H. Kazanjian, M. G. Papazian, H. Nigoghosian,
Der Movses, Der Bedros, K. Gregor, Der Georg, Der Eghishe, Der Karaped.

The Haik,

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

Published Monthly

BY

M. S. GABRIEL, M.D.,

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INFORMATION REGARDING THE PICTURE.

The picture represents the Protestant and the Gregorian Armenian clergy of Aintab, Armenia. The four standing ones and the light-dressed gentleman sitting are Protestant, the other five, with the Armenian priestly cap, are Gregorian priests. Of the standing gentlemen, except the one in the right extreme, with a large beard, all are educated in America. Rev. M. G. Papazian, the bear-headed young man, is a graduate of Yale and Andover, and is still the pastor of the Second Protestant Church of Aintab. He is a man of superior abilities as a speaker and organizer. The fraternity reigning now at Aintab between the Protestants and the Gregorians is mostly his work, as well as that of Rev. K. H. Kazanjian, on his right, who (a graduate of Yale) was the pastor of the First Protestant Church, but was compelled in some way to leave the country and now is in America. Rev. K. Gregor was for over 40 years the pastor of the Second Church, and is still discharging pastoral duties in company with Rev. Papazian, this latter gentleman having to teach also in the Central Turkey College of the city.

GOOD NEWS

ABOUT ARMENIA.

My Dear American friends!

This time not of the horrors but of the wonders of Armenia I shall speak to you. You kindly listened for two years to the recitals of the abominable occurrences, you have a right to know of the cheering signs now observable in that land of sorrow, and the more you have a right as it is due, not in a small measure, to your own exertions and sacrifices that these wonderful phenomena appear there.

You have taken pains to organize Armenian relief meetings and associations, and have given your time and money for the object of saving the survivors of the massacres. You did this as Christians, but you were not quite sure of the final results of your efforts: would the Armenians be saved, or was all life crushed out of them? More than half of the adult men having been slaughtered, would the rest pick up courage again and hold on existence and aspire at progress? Such were the questions asked by most of you who had an adequate idea of the tremendous extent of the calamity which cost 300,000 souls to Armenia and brought on it an economic destruction almost total.

To your anxious questions I am able to answer now. The proofs are daily increasing to show that the bullets of the Turkish soldiers have not reached the soul of the Armenian nation who amidst the immense ruins, stands there full of hope and courage—hope and courage Christian, and a complete confidence in the Father of infinite goodness and wisdom. The terrific persecutions have not only failed to produce despair and disgust, hatred and repulsion among the Armenians, but have, on the contrary, been instrumental in drawing closer to each other the people, the various denominations, the Gregorian, the Protestant and the Catholic. There is now more genuine love, more religious tolerance, and, therefore, more cohesion and solidarity and strength in the nation.

Among the wonderful signs of this revival of Christian spirit and brotherly love

is the fact that Protestant pastors and Gregorian priests are joining hands in distributing relief, in consoling the people and in preaching the Gospel. The Protestant pastor is invited to preach in the old Armenian (Gregorian) church, and the Gregorian priest is invited to preach to the Protestants. This has taken place in many cities, but more extensively at Aintab, the priest and pastors of which city are represented in the picture published in the present issue of the Haik. Even the President of the Central Turkey College, Rev. Dr. A. Fuller, was invited once to preach in the great Armenian church of Aintab, and that was, we think, the first time ever since the missionaries had begun their work in the East that a missionary was invited to preach in an Armenian church. It is to be acknowledged that many of the present missionaries of the American Board are more broad-minded than their predecessors of 50 years ago. They now look more into the essentials of religion and have no fanatic disgust of the external forms of the Eastern churches. At Aintab "the first hour of the service in the Second Protestant Church was given up to the Gregorians, who were allowed to bring their altar with them, and set it up, with a censer and other necessities, in front of the Protestant pulpit. And when they had done their evening service, the Protestant worship began†"

The same broad-minded spirit characterises Rev. Robert Chambers at Bardizag, and his brother William Chambers at Erzeroom, who send every Sunday the pupils of their respective orphanages to the Armenian Church for religious worship. The missionaries thus demonstrate that their purpose is not to convert the children into protestantism, but to save them from becoming Moslems, and to give them an unsectarian, general education. The missionaries have adopted this course not that the Armenians may not consider the orphanages as sectarian traps, but from a conviction that the old Armenian Church is Protestant in spirit and that it is not essential that the

Armenians should embrace the Congregational or any other protestant denomination.

This is very satisfactory at a time when the American missionaries have in their hands tens of thousands of the Armenian orphans to educate. They have now a splendid opportunity to raise a well-educated generation in Armenia. The Armenians, both laymen and clergymen have confidence in the sincerity of the missionaries. The doors are widely open before the missionaries. Mr. Harris says, speaking about Aintab, that "in spite of everything there are now over 600 students, boys and girls, on the grounds, whose laughter at play, or singing in the schools, often comes to my ears as a strange contrast to everything else around." And this is Mr. and Mrs. Harris's conclusion, after a long travel through Armenia: "We were soon compelled to recognise that civilization in Armenia was making very rapid strides indeed, even in face of a tyranny which had assiduously encompassed the destruction of 'the whole forest of civility,' as Wordsworth calls it, and which in recent repressive measures had 'doomed it to perish, to the last fair tree.' But of a genuine civilization it may be said, as of a truly progressive religion—and the Armenians have both—that the forces which are with us are more than those that are against us."

Now, American friends of Armenia! I wish you may realize the important fact—as I do not believe you have fully realized it—that you, by your contributions and prayers and meetings have been a powerful factor in bringing about this Armenian regeneration; the "laughter" of the children in Armenia, their "singing," reading and playing is largely the result of your kindness to them. The fraternal co-operation of the Protestant and Gregorian pastors, the ringing of a protestant sermon in an Armenian Church and the prayers and songs of the old Armenian Church in Protestant churches, and all the other "strange" and wonderful sights are greatly due to your Christian patronage, to your love and sympathy for that martyred people.

Armenia is an orphan placed by Providence under your care. Continue with untiring generosity your work for them, and you will be happy to see more glorious results yet and the ultimate triumph of justice and Christian civilization in the East.

† Prof. Harris, Letters from Armenia, p. 47.

WHAT THE ARMENIANS IN THE
UNITED STATES ARE DOING
FOR THEIR OWN EDUCA-
TION AND THE EDU-
CATIONAL WORK
IN ARMENIA.

The great mass of the Armenians scattered in the New England States are mostly from the villages of the Harpoot province of Armenia. Their age, on an average, may be estimated at 28 or 30. The greater number of them are men of very little, if any, education. Some are altogether illiterate. There are, however, among them, a certain number of graduates of high schools and colleges. What is most encouraging is the desire of the uneducated and their sacrifices for the education of the children in Armenia. In view of their poorly and somewhat peasant-like appearance, this would be unexpected, but it is a fact. The Armenians of each village have organized among themselves an association for the object of promoting the educational work of their village in Armenia. They are raising, by regular payments of weekly dues, funds for the object of either founding a good school in their respective villages or bettering the condition of one already existing. Some of these associations have formed some kind of alliance with the American Board, which has in safe keeping their funds until they attain the amount needed for the purpose.

We know of fourteen associations of this kind among the New England Armenians, each association consisting of the members of one Harpoot village. We give below the names of the villages and the amount of funds already in hand:

Name of village, funds. Name of village, funds.

Kesirig	\$2,000	Kokh	\$700
Kooyloo	1,300	Hoghe	600
Buzmeshen	1,200	Vartatil	600
Dadem	1,000	Haboosi	300
Huseynig	1,300	Shuntil	400
Perchench	1,000	Ertmeni	300
Garmeri	500	Sorseri	200

These poor Armenians are not altogether neglecting their own culture. They like to hear sermons and lectures, and have even founded numerous libraries for their

use. The Armenians of Worcester, Mass., recently celebrated the fifth anniversary of the foundation of their library which now contains 400 volumes. The Armenian library of Providence, R. I., contains as many volumes. There are many others steadily growing.

If our American friends knew the Armenians better, they would like and esteem them more. They are uneducated but do love education,—that means that they are intelligent and have a sound understanding of their moral needs. They are in some ways too economical, perhaps, but they devote their savings generously to objects of philanthropy and education.

THE ARMENIAN PERIODICAL
PRESS.

IV

IN EUROPE AND AMERICA.

(To see the two previous numbers.)

As the severities of the Turkish censure against the Armenian public Press went so far as to prohibit the use of the name Armenia, Հայաստան, and all discussion of matters of national importance, and as life and honor were more and more placed by the Imperial Government at the mercy of Kurdish barbarians, there arose the necessity of founding Armenian political organs in European free countries. Thus appeared in Marseilles, France, Mr. Portookalian's "Armenia," ԱՐՄԵՆԻԱ, in the Armenian language; Le Haïasdan, ՀԱՅԱՍՏԱՆ, in French and in Armenian, was founded in London, which disappeared after two years of existence; L'Armenie, in French, founded by Prof. Minas Tcheraze, in London. All these were organs of agitation and information moderate in tone.

But there appeared also the organ of revolution and trouble, the Hentchak, ՀԵՉԿ, professing socialism and preaching strange things to the Armenians. The Editors of the paper were Russians, Armenian by name, but not in thought and in heart. Their publications acted as a poison on the Armenians, and though the greater number

of the poisoned have recovered, there are a few here and there who still suffer from the consequences. Our own organ, the Haik, ՀԱԻԿ, has been the principal opponent of the Hentchak, and we beg the permission to give our American friends some detailed information regarding the direction and character of this organ.

The Haik was founded in New York, by M. S. Gabriel, on the 1st of Jan. 1891. It is a semi-monthly paper in the Armenian language, still being continued. Its objects are to enlighten the Armenians. It is an organ of education for the Armenians in the United States particularly and of all the Armenians generally. It is political, literary and hygienic. The best way of showing you its character is to give here the titles of some articles published within the last few months.

We may divide the articles into two classes.

I. ARTICLES FOR THE EDUCATION OF THE ARMENIANS IN THE UNITED STATES.

How the Armenians should behave themselves in America?

(A series of) Lessons of the English Language for the Armenians.

Lecture by Rev. Lyman Abbott to the Armenians.

Lecture by Rev. Parks to the Armenians.

Some Important Information for wandering Armenians.

Statistics of Armenians in the United States.

Laws of Naturalization.

Laws and Governments of the United States of America.

Citizenship of the United States.

Citizens and laws of naturalization of the United States.

II. LEADING ARTICLES OF GENERAL INTEREST FOR THE POLITICAL EDUCATION OF THE ARMENIANS.

The strength of the Armenians (in moral unity.)

The regeneration of the Armenian Nation (physical and moral.)

Does Political crime serve the interests of a party? (No, it is both unpolitical and

immoral.)

The Hentchakist disease.

Evolution or Revolution?

The part of Religion in Civilization.

It is evident from the above that the Haik in English is not the English edition of the Armenian Haik, but the two Haiks are quite different, the one tries to make the Armenians—their history, literature, language, character, aims and needs known to Americans, while the other is endeavouring to spread among the Armenians American elements of civilization and to cultivate sound habits of reasoning and judgment of public affairs.

(To be continued)

THE PAN-ANGLICAN CONFERENCE

AND THE RUSSIAN CHURCH.

(Contributed)

There is a scheme on foot in Europe at the present moment to which Armenians and their friends would do well to give some attention. Although it is religious in its character, it cannot fail to have political consequences, whether it fails or whether it is brought about. The scheme referred to is the rapprochement between the Anglican established and the Russian Orthodox Churches.

For some time the Anglican Church, finding its influence steadily diminishing and many of its adherents in the clerical and lay ranks going over to the Roman Church, has been halting between a union with either the Roman or the Eastern Orthodox Church. The tendency was strong toward the Roman, but the recent encyclical of Pope Leo XIII., in which the Vatican definitively refused to recognise as valid the orders of the Anglican Clergy, has closed that door, except to individuals going over detail. But that does not meet the views of the Anglican Clergy as a body, who though they were prepared to enter into Communion with the Roman Church, are not at all prepared to give up their benefices. Finding no prospect of any change of minds at Rome, they have turned to Russia, and during the spring just passed

the Archbishop of York was deputed to go over to Russia to open up negotiations with the head of the Russian Church. He was received at Petersburg and Moscow, and other places he visited, with great honors and treated with the highest consideration. What transpired during his intercourse with the various high and exalted personages in the religious and political circles in Russia was not made known, but that some progress was made, is apparent, because the Tzar has appointed a high functionary of the Russian Church to be present at the meetings of the Pan-Anglican Church Conference about to be held in London after the Queen's Jubilee celebrations are over.

As has been said, a rapprochement between the Anglican and Russian Orthodox Churches, if arrived at, could not fail to have important political consequences. The Community of religion, and the entente between the two countries that it would produce, would undoubtedly color their international relations in many ways. This would be felt more strongly perhaps in their relations with the Ottoman Empire than in any other direction. For this reason it is a subject to be deeply considered by the Armenian Church and people. The differences that separate the Gregorian Church from the Eastern Orthodox Church on one side, and from the Anglican Church on the other, are not greater than those that separate these two last named from each other. Nothing would seem more rational therefore than that the Armenian Gregorian Church should seek a union with them and enter the Federation of the non-Roman Christian churches. So powerful a body could not fail to draw toward it the other autonomous churches of the Eastern Orthodox rite in due course, which would further extend the bounds of the fraternity of the races professing and practising a common faith. It would be a moral guarantee of great force for the peace of the world and the harmonious progress of the peoples composing the union.

The consummation of a union between the Anglican and Eastern Churches would in the nature of things have an attracting

influence on the great body of the Protestant Churches of the United States and the British Colonies, before any long time had elapsed; and the same effect might be expected to be produced on the dissenting bodies in Great Britain itself. The moral and material advantages of forming part of a great Federation of peoples, united by the sacred ties of Christian fellowship and working together for the peace and progress of humanity, are too evident to need lengthy demonstration. The possibilities that slumber in the present stage of the relations between the Anglican and Russian Churches are of supreme potentiality, not alone for the two countries concerned, but for all those peoples whose religious faith brings them within the sphere of their influence. For the Armenian Church and people the situation is one of the very deepest interest, and should therefore be watched with close attention, for in a religious union of the two great peoples of the British and Slavic races, the persecuted Armenian people would find their salvation.

LETTER FROM ARMENIA.

Aintab, May 11, 1897.

There has been a gradual change here for the better during the past six months. We now have a fair degree of order and security for Turkey. The Grecian trouble has made but little excitement here partly perhaps because no soldiers have been drawn from this Vilayet for the war. Schools, church work and all forms of Christian activity have made progress with unexampled rapidity during the past year; and in so far as the destruction of the worldly prosperity of the people has turned their thoughts and energies to higher forms of activity it has been a blessing.

But poverty brings in its train many physical ills. Consumption has increased enormously in our city, enteric troubles due to improper and insufficient food are very common. Our hospital work has increased enormously, and not only in extent but in difficulty as well since you can do but little good to underfed and ill-fed patients unless you feed them as well as medicate them.

I am planning if I can find the funds to open a soup kitchen in connection with the hospital next year. I estimate that for 150£ I can serve 100 people each day for a year with one quart of good nourishing soup and a small loaf of bread; at present I have no funds in sight, but I believe they will come. Since Oct. 1st we have treated 3,300 free patients at the Hospital not to speak of those visited in their homes and have done 337 surgical operations of considerable magnitude. Having only 30 beds in our little Hospital we have to treat many of our surgical cases as out-patients, even cases of supra-pubic operations for stone in the bladder, we often send to the city from the operating table, and have them brought each day for dressing.

F. D. SHEPARD

ORPHANAGES IN ARMENIA.

We have received the following from the National Armenian Relief Committee.

Dear Friend: ... By your gifts you have had the honor of sharing in HHE ONLY PRACTICAL EFFORT THUS FAR MADE to undo the awful consequences of Turkish fanaticism, and to atone for the blundering and heartless diplomacy of the so-called "Christian and civilized Powers."

As is shown by the report, this effort has triumphed over great obstacles, beyond our most sanguine hopes, thanks to the untiring efforts of the brave and experienced American missionaries and British Consuls under whose personal direction the work is being carried on.

For the future, while money will continue to be sorely needed for general relief, the burning question is the rescue and care of orphans—tender little boys and girls who have been left to die like scavenger dogs, though they are the children of virtuous Christian parents martyred for their faith.

During the past six months the National Armenian Relief Committee has forwarded to Turkey \$36,520.00, contributed especially for these children. This money has been used in the inauguration of orphanage work in sixteen large centers, from which smaller cities and outlying villages

are also cared for. The total number of orphans has been estimated at 50,000, and the money our contributors have sent has enabled the missionaries to select from this vast number 2,000 of the most deserving and most promising children, whom they now have under their care. The small sum of \$25.00 a year will provide for these absolutely destitute children, not simply food and clothing, but tender care and a good industrial training.

To relieve the missionaries from their crushing anxiety as to the support of these children, we feel led to ask you—whose generous gifts have made this work both possible hitherto, and necessary for the near future—if you would be willing to assume part of its responsibility by pledging the support of one or more orphans.

Gratefully yours,

FRED'K. D. GREENE
Secretary.

Send all funds to the authorized Treasurer, Brown Bros. & Co., Bankers, 59 Wall Street, New York.

HARPOOT, EASTERN TURKEY.

We extract the following from the report of the Secretary.

"It is a great joy to see the happy faces of the children in the different Homes. One little girl had been rescued, after several efforts, from a Turkish family where she had been kept since the massacre, and she had forgotten how to speak Armenian, though she understood what was said to her. A few weeks after she came to the Home we received a poor girl who, with her step-grand-mother, was wandering about, sleeping in stables, or wherever they could find a place, and begging their daily bread. It was cold, but this girl had on only two borrowed cotton garments, and her feet were bare. Great was the joy of those two girls when they met in the Girls' Home that evening, for they were step-sisters.

"In one of the Homes is a little boy five or six years of age, rescued the other day with much difficulty from the Turks. He, too, had forgotten his Armenian, and his friends, besides. He cried lustily when

brought to our house. His older brother, Muggerditch, also rescued from Turks, was already in the Home, laid up with a broken bone; but little Krikore would have nothing to say to him, but threw himself on the floor and screamed.

"We have now rented four good-sized houses in the city, and each is under the care of a Christian family, and each is a happy home. The whole number of orphans under our care in Harpoot and in other towns and villages of this field is about seven hundred.

"The receiving and providing for so many children is a great care, but we feel that we are not alone in this work. We have noble helpers in other lands, who not only give of their money, without which nothing could be done, but who also give time, thought, and prayer for this object.

"(MRS.) MARY E. BARNUM."

THE ARMENIANS

Are a distinct and very ancient Christian people, with a language of their own, and belong to the best type of the Caucasian race. Their Church is independent of both the Greek and Latin, and claims an apostolic origin. Centuries of oppression by heathen and later by Mohammedan invaders have made them industrious, peace-loving and deeply religious. Their history is a brave and simple record written with the tears of the saints and the blood of martyrs. From a powerful ancient nation of perhaps 12,000,000 it has been reduced to 3,500,000, of which only about 2,000,000 survive in Asiatic Turkey, the rest being in Russia, Persia and other lands. Few realize that there are nearly 10,000 in the United States, for they are good citizens, minding their business and do not indulge in fighting or drinking as other foreigners do. Since the massacres, these men have sent from their small earnings \$160,000.00 to their stricken families in Armenia.

Mrs. Isabella Bird Bishop, the well-known English traveler and author, in a calm estimate before the massacres began, wrote: "It is not possible to deny that they are the most capable, energetic, enterprising, and pushing race in Western Asia,

physically superior, and intellectually acute, and above all they are a race which can be raised in all respects to our own level, neither religion, color, customs, nor inferiority in intellect or force constituting any barrier between us."

We have received the following from Tabor, Iowa.—

To the Editor of The Haik,

Sir: for two or three months past we have had the opportunity of reading your paper, and we have become very much interested in it; we had thought but little of the suffering Armenians and knew less until last winter we met Garabed Der Hagopian and were very favorably impressed with him.

He has become quite an intimate friend of ours and we find him to be very bright and intelligent and learns the English Language quite rapidly.

He is a very earnest Christian and he has many Christian friends in and around Tabor.

MRS. SARAH GOODE.

In addition to 240,820.25 raised directly by the National Armenian Relief Committee, other large sums have been given in America through the following channels: American Board of Missions, \$105,167.68; The Christian Herald, \$62,635.57; Boston Relief Committee, \$37,555.79; The Congregationalist, \$24,540.62; The Chicago Committee raised \$16,487.98.

LETTERS FROM THE SCENES OF THE RECENT MASSACRES IN ARMENIA.

By

J. RENDEL HARRIS and HELEN B. HARRIS
With map and other illustrations.

With an introductory letter from
Mr. Gladstone.

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I commend to your special attention the Letter No. VIII., which is enough to compensate for the trouble of getting the book.
Ed.

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