

This year is the 150th Anniversary of SION periodical, which is the official organ of the Armenian Patriarchate of Jerusalem. It started its publication in Jerusalem in 1866 until 1877 when it ceased for 50 years.

It resumed publication in 1927 by the order of Patriarch Yeghishe Tourian and has continued with brief interruptions until today.

SION has published extensive news of the Patriarchate and its activities in countries which were under Patriarchate's jurisdiction (Israel, Palestine, Jordan and Cyprus), asserting its special position in the Armenian Apostolic Church, its relation to the Mother Church in Armenia and relation to other churches, political authorities, organizations and individuals. It also publishes academic and scientific articles related to Armenian religion, history, arts and culture.

The history and the faith of SION and the Armenian Press of St. James are closely tied to each other, they served to the same cause - educating the seminarians, the students and the Armenians worldwide to have more books and publications on their desks.

The following article is the English translation of Bishop Mesrob Nshanian's article, translated by Fr. Krikor Maksoudian.

Bishop Mesrob Nshanian

STS. JAMES PRESS OF THE APOSTOLIC SEE
OF JERUSALEM

ON THE OCCASION OF ITS CENTENNIAL
1833-1933
(A Reprint from SION)

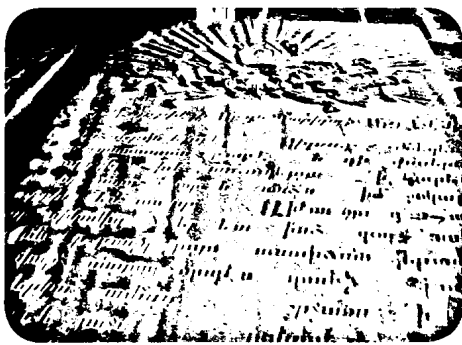
STS. JAMES PRESS
JERUSALEM
1933

During the current year, 1933, the Press of the Holy See [of Jerusalem] will mark the centennial of its existence. It would have been impossible to let <the anniversary of> a publishing operation that has functioned for a century go unnoticed. For that reason, at the wish and recommendation of His Beatitude Archbishop Torkom Kushagian, the incumbent patriarch of the Holy See [of Jerusalem], arrangements were made so that 1933 would become a memorable year for the [Sts. James] Press by holding a centenary function and by publishing the present special issue of <the journal> Sion.

The task assigned to us in the present issue <of the journal> was to offer a historical summary of the centennial operation of the Holy See's press.

Twenty years earlier, on the four hundredth anniversary of Armenian printing, we had already published in the appendix of the 1914 <Jerusalem> Calendar a short overview about the Jerusalem Armenian press, which had completed its eightieth anniversary in that year. Having before us that article, we composed the pres-

ent study, making the necessary corrections and at the same time adding a description of the operation of the Press during the ensuing twenty years (1914-1933).



Գարրիկ Պարթի դամբանը, Ս. Փրկիչ, Երուսալմ.

Sts. James Press was established in 1833 during the patriarchate of Kapriel of Nicomedia, when the latter had <already> left Jerusalem, and Archbishop Boghos of Adrianople, originally a member of the Sacred Brotherhood and former patriarch of Constantinople, had taken over the helm of the administration of the Holy See as overseer. But then we learned that the first person who proposed and worked towards the cause of establishing a press was Patriarch Zakaria Der Bedrosian, a native of the village of Gop in Daron. Since the time when he was still a vartabed while serving as vicar [of the Holy See of Jerusalem] in Constantinople (1826-1829), Zakaria, who knew well the importance of education and printing, had decided to provide the Holy See of Jerusalem with the above two institutions. In

Constantinople he slowly began to acquire the necessary materials for a press and bought matrixes for different kinds of type. But before he could complete the undertaking, he was exiled to Cyprus by sultan's order in March 1830. From there he wrote to Bedros Aga Yousoufian in Trieste, brother of Boghos Bey Yousoufian, and asked him to donate a printing press to the Holy See of Jerusalem. Yousoufian readily obliged, buying a wooden printing press and leaden type, which were sent to Jerusalem together with the previously acquired matrixes and other material. But it was still impossible to commence the printing operation because of lack of very basic tools.

In the following year [1831] Zakaria was released from exile through the efforts of Patriarch Boghos of Adrianople and the amiras, and right after his return to Jerusalem he headed for Etchmiadzin to be ordained a bishop. Thereafter he was appointed vicar [of the Holy See] of Jerusalem. Towards the end of 1832, Zakaria travelled to Egypt, where in order to resolve a number of issues he had a meeting with Mehmet Ali Pasha, whose jurisdiction at that time extended over Palestine. There, at the expense of his friend Mahdesi ["pilgrim" to Jerusalem] Alikan Yeghiazarian of Agn he bought a lithograph press and on it he first published in Egypt an announcement in which he highly praised the benevolence of the two brothers, Bedros and Alikan."

After the preliminary preparations, on January 1, 1833 the press of the Holy See [of Jerusalem] produced its first publication, a pamphlet consisting of 16 pages, "DEDRAG AGHOTAMADUYTS vash chermerant aghotasirats vork antsamp gam mdok nergayanan i dnorinagan deghis Krisdosi Asdudzo mero" ["Prayer book for devout lovers of prayer who either in person or in mind attend the Dominical sites of our God Christ"], first printing.

The year of the publication of this pamphlet (1833) is hereby presented as the beginning of the Armenian printing operation in Jerusalem. Therefore, as it was stated above, the present year, 1933, marks the centennial anniversary of the existence of the printing press.

In the following year, 1834, a second booklet of 29 pages was released: "Desutyun Antaram dzaghig medzatsustsein, araryal Medzi Vartana vartabedi" ["Commentary on the 'Unfading Flower' Magnificat by the Great Vartabed Vartan"]. Also a Keragan ["Grammar"] of 32 pages was published.

In this way, the printing press had a modest origin and its development progressed at a very slow pace as a result of lack of essential equipment and especially financial means.

In order to seek a solution for the problems of the printing press and then to establishing a monastic school, Zakaria had the Khorhrtaganats Zhoghov ["Council of Advisers"] convene, with Patriarch Boghos of Adrianople presiding. After hearing Zakaria's explanations about the necessity of a school and a printing press, the Council decided to endow a fixed amount both for the press already in existence and for the school about to be opened so that the <the two> projects would be placed on a firm <financial> foundation. For the establishment of the school, Patriarch Boghos turned over his personal savings of 30,000 kurush that he had lent to the Holy See sixteen years earlier without any interest. Bishop Mgrdich Meghrig of Yerevan, the senior sacristan, donated his claim for what the Holy See owed him according to three promissory notes (73,000 kurush). The interest for <both of these> amounts was calculated to be 7,000 kurush from January 1, 1831 to June 5, 1835. The press <also> received the 40,000 kurush that the nuncio Samuel vartabed of Constantinople, who had passed away in India in that same year, had willed to [the Holy See of] Jerusalem. In the course of the same meeting [of the Council of Advisers] Zakaria was appointed as dean of the school and Bishop Giragos of Jerusalem as overseer of the press. Since 40,000 kurush were not enough for the press, 110,000 kurush set aside for the school were added to the press fund and it was resolved that the salary of the instructor of the school and its other needs would be provided with the income generated from <the operation of> the press.

We present here the minutes of that meeting as an important document for the history of the press and the school in Jerusalem.

"Long before our time, our ancestors of blessed memory had wanted to establish at the Holy See a special school for the spiritual and intellectual advancement of the monks of the Holy See. From early on we had also entertained this idea that was dear to everyone, but because of various <trials and> failures, neither our forefathers nor we could fulfill this wish. But since it is God who ensures the success of all at all times, and knows and regulates the day and hour for the supervision of all to the glory of His name, so also now He stirred in our hearts the same passion <as that> of our forefathers, at an even higher level of zeal, to establish a permanent school. And because of the need of large amounts of money for such an undertaking, on January 1, 1831, Archbishop Boghos, originally a member of the Brotherhood of the Holy See and former patriarch of Constantinople and presently overseer at the Holy See, donated to the school his personal 30,000 kurush (which was for the past sixteen years loaned to the Holy See without any interest). In like manner, Arch-

bishop Mgrdich, senior sacristan, who had for a number of years saved the income from his wages as sacristan and invested it in the Holy See with three promissory notes that added up to 73,000 kurush with interest as of January 1, 1831, gave <that amount> to the school of the Holy See. The sum total was 103,000 kurush. To this amount 7,000 kurush were added as interest for the period from 1831 to the present <when the capital> was on loan to the Holy See, and the total sum rose to 110,000 kurush. At present this is the amount of money that the school has.

As for the press which had not been functioning for a number of years - <realizing that> its operation is the Holy See's pride and that it requires a great deal of money - we have presently earmarked for it the forty thousand kurush that belonged to Samuel Vartabed who passed away in India. Before leaving for India he had left a will in his trunk to the effect that after his demise <the above amount> would be given to the Holy See as an permanent memorial in his name. For that reason we thought that it would be appropriate to invest his money in the press as capital, and we appointed Archbishop Giragos to be in charge of the press and Archbishop Zakaria in charge of the school. To them we gave the above forty thousand kurush together with the one hundred ten thousand kurush and acquired from them a sealed statement for one hundred fifty thousand kurush. Since the printing press will not operate on only forty thousand [kurush], for that reason the school's one hundred ten thousand kurush will also be used for the operation of the press, and the proceeds from it will be applied towards the salary of the school master and other expenses, so that the school would from day to day outshine to the pride of the Holy See and for the benefit of our nation.

In conclusion, let no one be the reason and cause for the obstruction of either the press or the school, and let no one demand money from mentioned archbishops, so that they, according to their wisdom <and> independent of all, may supervise these matters on their own. Likewise those who succeed them should make use of that sum of money according to the arrangements made by these men and should make an effort to increase the capital amount. But if any one of the ensuing patriarchs, supervisors, advisers and whoever else should try to close down the school or the press, let that person himself be responsible before the awful tribunal of Christ. June 5, 1835, Holy Jerusalem." (Seals and signatures)

Bishop Boghos
(of Adrianople)

Sacristan
Bishop Mgrdich

Vicar
Bishop Garabed

Humble gatekeeper
Asduadzadur Vartabed

In the year following this arrangement (1836) the press published only one book: *Megnutyun derunagan Hayr mer aghotits yev jark Khachelutyun, Taghman yev Harutyun yev Khrad mianstants, yeranelvuyn S. Yeghishe vartabedi* [Blessed Yeghishe Vartabed's Commentary on the Lord's Prayer and Homilies on the Crucifixion, Burial and Resurrection, and Advice to Solitaries]. We find no books published in 1837. But from 1838 to 1841, that is, until Zakaria's ascent to the patriarchal throne, the following eleven books were printed: 1) *Zanazanutyun hink taruts* ["Division of Five Ages"], vol. I, by Patriarch Boghos, first printing, 1838; — 2) *Dedrag Surp Harutyun mshdnchenavor shapatagan taporats* ["Book of Perpetual Weekly Processions in the Holy Sepulcher"], first printing, 1838; - 3) *Zanazanutyun* ["Division..."], vol. II, first printing 1839; - 4) *Dedrag kovasanats i vera dnorinagan surp ukhdadeghyatsn Krsidosi* ["Book of Veneration regarding the Holy Dominical Pilgrimage Sites of Christ"], first printing, 1839; - 5) *Dedrag daregan hantisor araroghutyants Srpo Harutyun dajarin* ["Book of Solemn Annual Services in the Holy Sepulcher"], first printing, 1839; - 6) *Keragan* ["Grammar"], second printing, 1839; - 7) *Zanazanutyun...* ["Division ..."], vol. III, first printing, 1840; -- 8) *Araroghutyun Srpo Atourys Yerusaghemi esd nakhnagan sovorutyun* ["Ritual of the Holy See of Jerusalem according to Ancient Tradition"], first printing, 1841; - 9) *Khorhtadedr* ["Missal"], first printing, 1841; - 10) *Ganon horzham parebashdon dznoghk hantsnen zravags yuryants ent zovoror bashdabanutyamp Surp Kikhatri* ["Guideline for Devout Parents Who Place Their Children under the Powerful Protection of the Sacred Repository of the Apostle James' Head"], 1841; - 11) *Hekeren* ["Primer"], 1841. (1)

Patriarch Kapriel passed away on April 25, 1840 and after a hiatus of one year and six months Bishop Zakaria of Gop succeeded him on October 24, 1841. We have already seen that before occupying the patriarchal throne Zakaria considered establishing a school and a printing press at the Holy See (2) "The printing press was already established through his and Bishop Giragos' effort and labor. As coworkers the two men, who were close friends, dedicated their entire passion and energy to the prosperity of the Holy See. Patriarch Zakaria, who had been educated in the Monastery of San Lazzaro [Venice], had a wonderful idea: following the Mekhitarist fathers' <path of> praiseworthy achievements <he proposed> to publish those works of our ancient writers that the <Roman Catholic> Mekhitarists had hesitated to print in order not to compromise their principles. Not considering the numerous shortcomings of the printing press and the absence of learned and scholarly people, he undertook the publication of *Mashdots ganonyal Mgrdutyun* ["Book of Ritual,

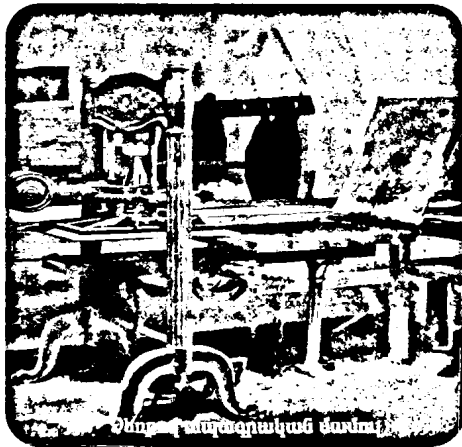
Canon of Baptism") (1843); - Badmutyun Hovhannu Gatoghigosis ["History of Catholicos Hovhannes"], first printing (1843), and Nerses of Lampron's Khorhrtadzutyun Surp Badarakin ["Commentary on the Divine Liturgy"] (1842). At that time the patriarch of Constantinople was Bishop Asdvadzadur, a narrow-minded person with an unpredictable temper, who did not trust Zakaria, as the latter's doings ran counter to his own ideas. When printed copies of the above works reached Constantinople and when Asdvadzadur took a look at them, he was greatly enraged and immediately sent word to Jerusalem to shut down the printing press and stop selling these books. The Mashdots, though printed from an old manuscript, varied in one place from the earlier printed editions. As for the Khorhrtadzutyun Surp Badarakin, since it was the work of [Nerses] of Lampron, a churchman considered to be favorably inclined towards the Roman Catholic Church in a number of his writings with references to peripheral liturgical reforms, Asdvadzadur had baseless suspicions in regard to Zakaria: he assumed that because the latter had received his education in the Mekhitarist monastery, he also adhered to their doctrines. For the purpose of avoiding a scandal, the publication of the Mashdots was absolutely prohibited, but [Nerses] of Lampron's and Catholicos Hovhannes' works were put on sale. The latter had a second printing in 1867, in which a leaf that contained free expressions about the prophet of Islam was deleted. (3)

Zakaria's tenure of office as patriarch lasted for four years and thirteen days. He passed away on May 8, 1846. During his lifetime, in addition to the above mentioned books there were also other publications: Araroghutyun Spvo Atoruyts ["Rituals of the Holy See"] (1841), Ganon dghayanveri ["Canon for Dedication of Children"] (1841), Zanazanutyun Bararan ["Dictionary of Sorting"] Persian and Arabic words, first printing, 1844, and Psalter with large letters, first printing, 1844. We do not have any books published in 1845 and 1846. The reason for this seems to be Zakaria's severe illness (dropsy), which made him suffer during his final years and did not allow him to turn his attention to the printing press that he cherished so much.

Zakaria's successor was Giragos of Jerusalem (February 13, 1847), who would obviously be attentive to the progress of the printing press as he had been his predecessor's co-worker and had shared his ideas. To that end he invited from Izmir to Jerusalem his old friend Krikor Savalanian's son, the knowledgeable Dikran H. T. Savalanian, well versed in languages, to teach Armenian Studies and a number of [other] subjects and handed over to him the management of the printing press as well as the task of proofreading books about to be printed (August 1848). Under his supervision

[the following books] were printed: Dedrag Aghotamaduyts ["Prayer book"], second printing, 1848; - Yeprem Khuri ["Ephrem the Syrian"], prayer book, first printing, 1848; - Zanazanutyun, vol. I, second printing, 1849; - Hovsep Keghetsgi zruyts ent Asaneta amusno yuro ["Joseph the Fair's Dialogue with Asenath, His Spouse"], 1849. The author of this work was Isahag Dzayrakuyun Vartabed of Galatia, but Savalanian corrected and improved on the language and style.

In 1849 Patriarch Giragos had a beautiful hand-operated printing press imported from Vienna (plate 1) (4); on it there is the following inscription: "For the progress of Armenian letters in the city of Jerusalem, made in Vienna, 1849." Also, in place of the unshapely and disfigured leaden type at the printing press he had newly molded proportionate letters imported from the Muhendisian <printing establishment> in Constantinople. With these <new letters the following books> were published: Archbishop Bedros Pertumian's Megnutyun tghtuyn Yepesatsvots ["Commentary on the Epistle to the Ephesians"], 1850 and "Dedrag Kovasanats", second printing, 1850.



The patriarch desired to expand education and knowledge in the monastery, and realizing that the school building as well as that of the press were not suitable [for these purposes], he put in mind to have proper structures constructed. He wrote to Bishop Hovhannes of Smyrna, vicar of the Jerusalem <patriarchate> in Constantinople, and recommended that he acquire royal permits [issued by the Sultan's court] for the construction of a school, printing press as well as a hospital and have them immediately sent to Jerusalem together with an Armenian architect. The royal edicts and the Grand Vezir's instructions were received, but alas, the diligent and enlightened patriarch's tenure of office was short, lasting only three years and three months. His unexpected demise (May 25, 1850) did not allow him

to see the fulfillment of his magnificent projects for the benefit of his people.

Giragos' successor, Patriarch Hovhannes of Smyrna endeavored from the day of his enthronement to improve the economic state of the monastery by creating new sources of revenue. For that purpose he purchased a number of buildings and lots as permanent possessions of the Holy See. The most important of these was the lot named Medz-Ard ["the Great-Field"]. The structures subsequently raised on this property and those that are now [1914-1933] in the process of being built there will today and to a larger extent in the future be the main sources of revenue for the monastery. The results of Patriarch Hovhannes' efforts of expansion are, among others, the magnificent building of the patriarchate and that of the seminary. These are as much a source of pride for our people as they are outstanding tributes to the person who had them built.

Patriarch Hovhannes is considered to have been a practical mind in financial matters but one who had no interest in books and literature. As he was very frugal, he reduced Dikran Savalanian's salary—the only teacher that the seminarians had—and indirectly forced him to resign from his positions and take leave of Jerusalem at the end of the 1850-s. This brought about the closing down of the school and rise of complaints and protests on the part of newly ordained monks and deacons, the echoes of whose protests occasionally reached as far as Constantinople. Notwithstanding this, the printing press of the monastery did not cease from functioning so that during the ten year period of Hovhannes' tenure of office as patriarch (1850-1860) the following twenty-one books were published: 1) Yerevuyt Kritis ["Exhibition of Emotions"], Krikor Vartabed of Constantinople, 1851; - 2) Tankaran khraduts ["A Treasury of Advice"], Patriarch Boghos of Adrianople, two volumes, vol. II (vol. I printed in Constantinople), 1851; - 3) Kordzk Arakelots ["Acts of the Apostles"], pocketbook, first printing, 1852; - 4) Hayeli virats ["Mirror of Wounds"] in verse, Father Boghos of Eodemish, 1852; - 5) Darerk Imasdasirutyun ["Elements of Philosophy"] by <Gioja> Melchiorre, translated by Clerk Kapriel Kevorkian of Potishan, 1852; - 6) Gdagakir hokeshah banits ["Testament of Spiritual Words"], Markar Khojents of Yerevan, 1853; - 7) Megnutyun Haydnutyun ["Commentary on the Revelation"], transl. by [Nerses] of Lampron, 1853; - 8) Patsadrutyun Hrazharman yev Zghchman etc. ["Explanation about Renunciation and Repentance"] etc., Mgrdich Vartabed Ardzrunian, 1854; - 9) Zanazanutyun, vol. II, second printing, 1854; - 10) Dramabanutyun ["Logic"], Krikor Peshdimaljian, 1854; - 11) Char haghaks hnuyun Yerusaghemi ["Treatise on Ancient Jerusalem"], <Jean Baptiste Bourguignon> d'Anville,

transl. by Hovhannes Chamurjian, 1855; - 12) Djark yev khostovanutyunk havato ["Treatises and Professions of Faith"], of [Krikor] of Nareg and Vahram Vartabed, 1856; - 13) Deschutyun hovvagan ["Pastoral Superintendence"], transl. by Hovhannes Der Garabedian, 1856; - 14) Yeprem Khuri ["Ephrem the Syrian"], Prayer book, second printing, 1857; - 15) Hrahank kam Usumn baruts Suavei ["Novelle Morali di <Francesco> Soave"], transl. by Hovhannes Chamurjian, 1857; - 16) Badaskhanik Mkhitar kahanayi Sgevratsvo haghaks hamabadvutyun yergodasan arakelots ["Priest Mkhitar of Sgevra's Answers about the Twelve Apostles Being Equal in Honor"], first printing, 1857; - 17) Psalms, of medium size, first printing, 1859; - 18) Sdorakrutyun Srpo Kaghakin Yerusaghemi ["Description of the Holy City of Jerusalem"], 1859; - 19) Bataskhanik Mkhitar kahanayi Sgevratsvo, second printing, 1860; - 20) Desutyun Jaroren prgagan khorhto srpazan Badarakin ["Meditation in the Manner of a Homily on the Salvific Mystery of the Divine Liturgy"], Schoolmaster Hovsep Mardirosian, 1860; 21) Dedrag Kovasanats, fourth printing, 1860. (5)

After Patriarch Hovhannes' demise (December 23, 1860), the [patriarchal] Throne remained unoccupied for four years and three and a half months.

Immediately after the demise of the patriarch the Central Committee of Constantinople, which had been reorganized as a result of the institution of the Armenian National Constitution, embarked on reforming the Bylaws of the Brotherhood of Jerusalem according to constitutional principles and resolved to elect, only for this occasion, a patriarch and a locum tenens from among bishops who were not members of the Brotherhood, arguing that there were no suitable candidates for those offices in the Monastery. The Brotherhood opposed this decision and a strong conflict began to emerge between the Brotherhood and the Central Committee.

This conflict gradually led to wider ramifications that gave cause to painful frictions and antagonisms [known as] from inside-from outside. The members of the Central Council, the representatives [in the National Assembly], the people at large as well as the Armenian newspapers were divided into two opposing factions known as the Enlightened and the Blind, or Constitutionalist and Conservative.

The newspapers that supported the Constitutionlists, Munadi, Meghu and Masis, began a passionate campaign against the conservatives and raised their denunciations to the extent of using unrestrained expressions in their writings, insulting the Sts. James Brotherhood and blaming it with baseless or exaggerated allegations.

Hurt in their feelings and upset by this open verbal abuse, the Brotherhood refuted the allegations of the above newspapers by publishing the following two pamphlets addressed to the National Representative Assembly: 1) *Herkumn anirav zrbardutyants yev aghers ar Enthanur barekhorhurd Azgayin Zhoghovn* ["Refutation of Undue Libels and a Petition to the Gracious General National Assembly"], 1861; - 2) *Poghok yergord ar Azkayin Enthanur Zhoghovn, zor khonam hapor madutsane ampozh Miapanutyunn S. Yerusan ghem* ["Second Protest that the Entire Brotherhood of Sts. James is humbly presenting to the General National Assembly"], 1861.

Besides these pamphlets, in that same year, 1861, the press published the following books: *Nor Aybbaran kam banali hayeren vertzanutyun* ["Primer or Key to Reading Armenian"] (parts I and II), vol. I, Martiros Vardaped Mzhezhiants, and Tsavali dekh me vor pataetsav Betghehem S. Tzmnyan mer yekeghetsvomej ["A Sad Event that Took Place in our Church in Bethlehem"]. The latter describes the serious fight that took place in that same year in the Church of Holy Nativity, where the Latins had encroached on our rights.

During the ensuing years, 1862-1864, the following books were released: 1) *Zanazanutyun*, vol. III, second printing, 1862; - 2) *Djark entertsyalk havur daretarts* Tarknanchats Sahaka yev Mesroba, hashagertats Zharangavorats Usumnarani ["Speeches that the Students of the Seminary Read on the Commemoration Day of the Translators Sahag and Mesrob"], 1863; - 3) *Medzn Nerses gam Hayasdan* parerare ["Nerses the Great or the Benefactor of Armenia"], tragedy in four acts, Sarkis Mirza of Vanant, first printing, 1863; and 4) "*Zanazanutyun*", vol. I, third printing, 1864; - 5) *Povandakutyun nvakats Hay S. Yegeghetsvo* ["Music of the Armenian Church in Full"], Yeghia M. Dndesian, 1864.

As is evident, during these years the press functioned at a slower pace. The cause of this may have been the in-house anxiety that the Brotherhood suffered as a result of the above turmoil that did not allow any commitment to publishing.

* * *

When the Constitutionalists realized that they would not be able to carry out their plan of electing as patriarch someone from outside [the Brotherhood], they finally gave up and the Representative Assembly of August 14, 1864 elected from a slate of three names presented by the Brotherhood Yesayi Vartabed, a native of the village of Talas near Caesarea [Kaiseri], and the mentioned quarrels and troubles ended.

A few months before his election Yesayi had returned from Europe where he had studied photography and galvanizing [for photoengraving]. Because of this he had made a name for himself in Constantinople as an enlightened clergyman who appreciated the arts, and it was assumed that as such he would be able to move the Brotherhood towards the path of progress and acquaint it with constitutional principles.

At the end of the same year, 1864, the newly elected patriarch was ordained bishop and returned from Etchmiadzin to Constantinople, where the National Council asked him to tend to the welfare of the monastic school, press and museum. The patriarch expressed his willingness to carry out in full the wishes of the nation and promised to establish a seminary with major subjects on its curriculum, and to expand the printing plant, the library and the museum beyond expectation. Indeed, as soon as he reached Jerusalem (April 5, 1865) he zealously began the work.

With the first [group] of students that he had brought with him from Constantinople he immediately established the new Seminary in the magnificent structure built by his predecessor. In the large hall there he had twelve shelves set up for the museum. Various antiques were gradually collected <and placed> on the <shelves>. He established on the premises of the monastery the first photography shop in Jerusalem and converting one of the rooms in the patriarchate into a photoengraving workshop, he spent time there during his free hours. He also put in order the manuscript library and entrusted Dikran Savalanian the preparation of a proper catalogue. The latter had returned to Jerusalem at the invitation of the Brotherhood in 1863 and resumed his former secretarial and teaching duties, simultaneously doing the proofreading <at the press>.

Until that time the printing plant was located in six rooms in a quarter on the northeast side of the monastery. (5) As we saw earlier, Patriarch Giragos had put in his mind to have a new structure built for the printing plant, but unfortunately he soon died and the printing press remained in the same quarter for another fifteen years. The financial situation <of the Patriarchate> did not allow Patriarch Yesayi to implement that plan. Therefore he decided to adapt one of the existing monastic building for the use of the printing plant.

To the south of Sts. James Cathedral there was an extensive ground level arched structure covering a space of about 1000 sq. meters. Catholicos Yeghiazar had this [building] as well as its two upper level quarters - Tokad tagh ["Tokat Quarter"] and Bekar tagh ["Bachelor Quarter"] - built in 1675 as a shelter for beasts of burden belonging to those pilgrims who traveled by

land (plate 2). In an area covering two-thirds of the ground-floor of this structure adjustments were made for the printing plant by subdividing it into a foundry, typesetting department (plate 3), printing room, bindery and bookstore. The tools, and the type from the old printing plant, in addition to which newly cast



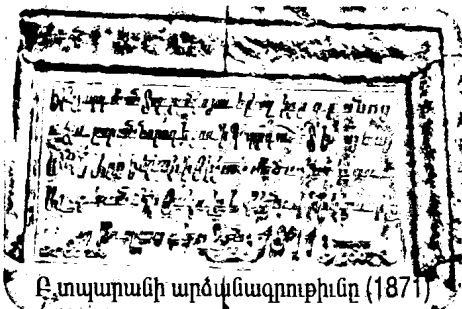
type and matrixes that the patriarch had bought in Constantinople from Hovhannes Muhendisian, were brought <and housed> in the new building. In the following year, Patriarch Yesayi's close friend, Hagop Efendi Ashekian, donated a large hand-operated press (plate 5), on which the following is inscribed: "In Holy Jerusalem, August 14, 1866. This printing press is in memory of the honorable Hagop Aga who lives in Alexandria." These were complemented by a hydraulic press, sewing machines for the bindery, different kinds of molds and a number of secondary tools as well as a new lithograph press.

A few years later when the operation expanded, the need for a separate foundry and a depository for printed books emerged, to which end the third part of the ground-floor was appended to the printing plant. It was divided into two compartments, with the first designated as foundry and the other as storage for bound and unbound books (plates 4, 6).

The expenditure for the renovation and modifications in this addition to the printing plant <to the amount of> 274 Ottoman gold was donated by Hagop Efendi Ashekian, in whose memory the following inscription appears on the north elevation of the building: "The second section of the printing plant, <which was> added <to serve> as book-storage and foundry, was renovated during the patriarchate of Archbishop Yesayi in memory of the renowned Hagop Efendi Ashekian from the village of Talas near Caesarea [Kayseri]."

With the expansion of the press the numbers of the employees doubled and tripled. Eyewitnesses confirm that at that time the press had as many as fifteen to twenty employees. As expected, the expenses [of the operation] also grew accordingly. When some of the

members of the Brotherhood—who had seen the monastery in an economically prosperous state thanks to Patriarch Hovhannes' frugality—noticed the debt with interest rise, every time that they advised the patriarch for moderation, the latter would answer: "The nation and the time demand this from us."



It would be tedious to list one by one the large and small books—as many as 165 works altogether—published during the twenty year tenure of office of Patriarch Yesayi (1865-1885). (6) But in order to make our description complete, we shall mention them in chronological order.

1865. - 1) Yeghishe vartabedi vasn Vartanants baderazmin ["Yeghishe Vartabed's On the War of Vartan and His Followers"]; - 2) Yeprem Khuri Prayer book, third printing; - 3) Nor Aypnenaran gam Panali hayeren verdzanutyun, second printing; - 4) Badaskhani ent dedragi H. Remijio Buzelliin ["An Answer to Fr. Remigio Buselli's Pamphlet"], Savalan; - 5) Badaskhanik enttem Mkhitar kahanayi Sgevratsvo, third printing; 6) Keragan ["Grammar"].

1866. - 1) Zhamakirk artsern ["Book of Hours, pocket-size"]; - 2) Sion amsakir azkayin, panasiragan, kratadagan yev kaghakagan ["Sion Monthly: National, Philological, Literary-Critical and Political"], First year.

1867. - 1) Aghotakirk Srpazan Deghyats ["Prayer book for the Dominical Sites"], first printing, G.H. Ye. [(afterwards Bishop Mampr Margosian); - 2) Arakinutyun jampan gam Mendor mangants yev yeri-dasartats ["The Road to Virtue or Mentor of children and Youth"], first edition, transl. by Savalanian; 3) Avedaran artsern ["Gospel, pocket-size"], second printing; 4) Kordz vosgeghin, Samuel rabbi hrei ["Golden Work, by the Jewish Rabbi Samuel], translated by Clerk Melkiseteg; - 5) Khntir Surp Deghyats ["The Question of the Dominical Sites], in French, abbreviated; 6) Hamarod badmutyun S. Yerusaghemi yev Sodorakutyun Srpazan Deghyats ["A Short History of Jerusalem and a Description of the Dominical Sites], Khoren Vartabed Mkhitarian; - 7) Jark yerek khoset-syalk hashagerdats Zharankavorats Varzharani i doni

Vartanants yev kervtadvzk chork ["Three Speeches Delivered by the Students of the Seminary on the Commemoration of Vartanank and Four Poems"]; - 8) Hovhannu gatoghigosi badmutyun ["History of Catholics Hovhannes"], second printing; - 9) Badmutyun S. Krots ["History of the Holy Scriptures"], Yeghia Dndesian; - 10) Saghmso ["Psalms"] medium size, second printing; 11) Surp Krikor Lusavorichin mukhtasar tarikhi ["A Short History of St. Gregory the Illuminator"] <in Turkish>; the Clerk Baghdasar, first printing; - 12) Dedrag kovasanats, sixth printing; -- 13) Sion amsakir, Second year; - 14) Oratsuyts 1867 tvaganin [Calendar of the Year 1867]; - 15) Question sur la propinrit du Couvent Armnien de St. Jacques, Carlo Turmani.

1868. - 1) Avedaran jashu ["Gospel of the Noon Hour"], with the second volume of the Directorium; - 2) Kordzk arakelots, pocketsize, second printing; - 3) Tasakirk entertsanutyun gam Nor nakhakidelik ["Textbook for Reading or New Primer", S. Papazian, third printing (first edition and second printing done elsewhere); - 4) Gherupna Yetesatsi, Tught Apkara takaori Hayots yev karozutyun Srpuyn Tatei arakelo (7) ["Labubna of Edessa, Letter of King Abgar of Armenia and the Preaching of Apostle St. Thaddeus"], (in the same volume with Badmutyun Aghvanits yergri ["History of the land of Aghvank"]; - 5) Nareg, larger volume with a wordlist, first edition; - 6) Nor jashag tbrutyun gam hamarod jardasanutyun ["A New Literary Anthology or Brief Rhetoric"], Yeghiazar Muradian; - 7) Saghmso, with large letters, second printing; - 8) Varjutyun pokhasats mangants ["Training of Psalmodists"], first printing; 9) Donatsuyts ["Directorium" or "Typicon"], two volumes, first printing; - 10) Ukh d hayrenasiri ["Vow of a Patriot"], Melkiset Vartabed Muradian, first printing; - 11) Sion amsakir, Third year; - 12) Oratsuyts 1868 nahanch tvaganin ["Calendar of 1868 Leap Year"].

1869. - 1) Anurchik i Sion ["Visions on <Mount> Zion"], versified by M. Tatul; - 2) Panakhosutyun ashagerduhyats mech ["Public Speaking among Female Students"], first printing; - 3) Tasakirk entertsanutyun, fourth printing; - 4) Tasakirk tvakidutyun ["Arithmetic Textbook"], S. Papazian, fourth printing (first, second and third printings done elsewhere); -- 5) Gensakrutyun Pasgala ["Biography of Pascal"], translated by M.S.D. Sdepanian; - 6) Hekeren (first canon of the Book of Psalms), second printing; - 7) Madteos Urhayetsi, Badmutyun. Sharaharyal i Krikor Yeritsue ["Matthew of Edessa, History, continued by the Priest Krikor"]; - 8) Usumn dramapanutyun ["Study of Logic"], translated by Melkon B. Papazian; - 9) Saghmso large; - 10) Keraganutyun kaghghieren lezvi ["French Grammar"], Yeghiazar Muradian; - 11) Sion amsakir, Fourth year; - 12) Oratsuyts 1869 tvaganin.

1870. - 1) Tasakirk Azkayin badmutyan

["Textbook: <Armenian> National History"], S. B. Papazian, fourth printing (first, second, third printings done elsewhere); -- 2) Yeprem Khuri Aghotakirk, fourth printing; - 3) Zanzan araroghutyunk hErusaghem i Surp Hagop ["Various Rituals at Sts. James, Jerusalem"]; - 4) Tankaran khradu, two volumes, third printing; - 5) Zhamakirk Adeni ["Book of Hours"] (containing the Psalter and the Typicon), first printing; - 6) Henrigos yev Mariam gam Yergu Vorpere ["Henry and Mary or the Two Orphans"], translated by Hovhannes Tateosian; - 7) Hrahank siro ["Instruction of Love"], Schoolmaster Hovsep Malezian; - 8) Mikhayeli badriarki Asorvo Zhamanagakrutyun ["Chronology of Patriarch Michael the Syrian"], first printing; - 9) Badmutyun Tatarats, Vartana Badmchi ["The Historian Vartan's History of the Tatars"]; - 10) Saghmso, small; - 11) Keraganutyun hayeren lezvi ["Armenian Grammar"], Gyuregh Vartabed Srabian; - 12) Krisdoneagan vartabedutyun ["Christian Teachings"], with Arabic <translation>; 13) - Sion amsakir, Fifth year; - 14) Oratsuyts 1870 tvaganin.

1871. - 1) Yergamya bankhdutyun i Habeshsdan ["Two Year's Sojourn in Abyssinia"], Dimoteos Vartabed Saprichian; - 2) The same work in French (translated by Savalanian); - 3) Enthanragan tughtk Srpuyn Nersisi Shnorhalvo ["General Epistles of St. Nerses Shnorhali"]; - 4) Khntir Spazan Deghyats yev nora bashdonagan knutyunn ["The Issue of the Dominal Sites and its Official Investigation"]; - 5) Gkatrutyun aroghchutyun ["Regulation of Health"], Kevork Avedian Zakariants; - 6) Grtaran Avedaranagan panits ["Guide to the Words of the Gospel:"]; a) Simeon Peter, Melkisetek Vartabed Muradian; - 7) Grtaran Avedaranagan panits, b) The Samaritan, same author; -- 8) Grutyun kaghghieren lezvi yev hadvadner Hayots Badmutenen ["Guide to the French Language and Excerpts from the History of Armenia"], translated to French by the Seminary students; - 9) Mikhayeli Asorvots badriarki zhamanagakrutyun (different archetype) and his Haghaks kahanayutyun ["Concerning Priesthood"], second printing; - 10) Badmutyun Nor Gdagarani ["History of the New Testament"], Melkiseteg Vartabed Muradian, first printing; - 11) Sion amsakir, Sixth year; - 12) Oratsuyts 1871 tvaganin.

1872. - 1) Aknes yev yakhod Ney chalan kez-jeghaz ["Agnes or the Flute Playing Little Girl"], a moral story, H.K. Kurkjianof, first printing; - Arakinutyun jampan gam mendor mangants yev yeridasartats, second printing; - 3) Paroyagan badmutyunner ["Moral Stories"]; - 4) Kakig verchin arka Hayots Pakraduni ["Kakig Last Pakraduni King of Armenia"], Deacon Der Minasian (later, Vahan Vartabed); - 5) Yergu khosk yegeghestsvo bashdoneits ughghvadz ["Two Words to the Servants of the Church"], Mampre Vartabed Margosian; - 6) Grtaran avedaranagan panits, c) Vortik Asudzo ["Children of God"], Melkiseteg Vartabed

Muradian; - 7) Ughetsuys Srpazan Deghyats ["Guide to the Dominical Sites"] (Savalanian), first printing; - 8) Badmutyun Hay Arakelagan Surp Yegeghetsvo ["History of the Armenian Apostolic Holy Church"], Melkiseteg Vartabed Muradian; - 9) Badmutyun Nor Gdagarani, second printing; - 10) Keragan, fifth printing; - 11) Sion amsakir, Tenth year; - 12) Oratsuyts 1872 nahanch tvaganin.

1873. - 1) Amen marto paregam, Khosk aroghchagan ["A Friend to All, Treatise on Good Health, Mampre Vartabed Margosian; - 2) Avedaran Adeni ["Gospel for the Chancel"]; - 3) Kirk khosagtsutyun ["Armenian-Turkish Conversation Book"], Father Krikor Gh., second printing (8); - 4) Khorhtadedr, second printing; - 5) Hamarodutyun krisdoneagan usman Hayasdanyayts Arakelagan S. Yegeghetsvo ["Synopsis of Christian Teachings of the Armenian Apostolic Holy Church"], Bedros S. Shanshants, second printing (first printing done in Constantinople); - 6) Jashots Kirk Hayasdanyayts Arakelagan S. Yegeghetsvo ["Lectionary of the Armenian Apostolic Holy Church"], two volumes; - 7) Badmutyun Lengtimura ["History of Timur Lenk"], translated by Asdvadzadur Vartabed Der Hovhannesian; - 8) Saghmos, of medium size, third printing; - 9) Sion amsakir, Tenth year; - 10) Oratsuyts 1873 tvaganin.

1874. - 1) Ashkharhakrutyun hamarod ["Brief Geography"], Deacon Kapriel Khabayian (later Catholicos Sahag); - 2) Panakhsutyun ashagerduhyats mech, second printing; - 3) Ukhd hayrenasiri, second printing; - 4) Usumn barduts ["Instruction of Obligations"], Bedros S. Shanshants, second printing (the first printing done in Constantinople); - 5) Saghmos, very small in size; - 6) Sion amsakir, Ninth year; - 7) Oratsuyts 1874 tvaganin.

1875. - 1) Avedaran Yughaperits ["Myrophoroi Gospel"], first printing; - 2) Avedaran, small; - 3) Kratsutsag S. Hagopyants Dbaranin ["Catalogue of Sts. James Press"], first printing; - 4) Zhamakirk, small, first printing; - 5) Grtaran Avedaranagan panits, d) Aman anushahodutyun ["Container of Perfume"]; - 6) Grtaran Avedaranagan panits, e) Andarperutyun gronagan ["Religious Apathy"]; - 7) Grtaran Avedaranagan panits, f) Ardasuk yev Yerk ["Tears and Song"]; - 8) Hekeren First Canon of the Psalms [first eighteen chapters], third printing; - 9) Markareagan haragtsutyun ent mech Hin yev Nor Gdagaranats ["Prophetic Parallels between the Old and the New Testaments"], Kevork Avedian Zakariants; - 10) - Nareg, small, first printing; - 11) Sirun zposaran ["Delightful Diversion"], Krikor Vartabed of Constantinople; - 12) Vahrama vartabedi adenatbri Levoni arkayin pan i Haydnutyun Dyarn yev hodzum Levoni K. arkayi ["King Levon's Chancellor Vahram Vartabed's Homily on the Revelation of the Lord and <Oration> at the Anointment of King Levon III"]; - 13) Sion amsakir, Tenth year; - 14) Oratsuyts

1875 tvaganin; - 15) Exhortation n la sainte foi, Athanas de Czernicheff.

1876. - 1) Grtaran Avedaranagan panits, g) Djari karere ["The Stones of the Temple"]; - 2) Grtaran Avedaranagan panits, h) Hermas yev Vonesim ["Hermes and Onesimus"] (9); - 3) Nor tasakirk diezerakrutyun, Sahag Vartabed Khabayian, first printing; - 4) Kordzk Arakelots, small; - 5) Sion amsakir; - 6) Oratsuyts 1876 tvaganin.

1877. - 1) Aghotakirk Srpazan Deghyats, second printing; - 2) Kordzk Arakelots, pocket-size, third printing; - 3) Sion amsakir, Twelfth year; 4) Oratsuyts 1877 tvaganin.

1878. - 1) Badmutyun Hin Gdagarani ["History of the Old Testament"], first printing; - 2) Oratsuyts 1878 tvaganin.

1879. - 1) Hamarodutyun krisdoneagan usman, third printing; - 2) Mashdots gam Ganon srpazan araroghutyun S. Yegeghetsvuys Hayasdanyayts ["Mashdots or Canon of Sacred Rituals of the Armenian Church"], first printing; 3) Badmutyun Hin Gdagarani, second printing; 4) Dedrag S. Harutyun mshdnchenavor shapatagan taporats, second printing; - 5) Oratsuyts 1879 tvaganin.

1880. - 1) Povantagutyun azkayin sebhanutyants, engerovi iravants, araroghutyants yev sovorutyants i dnorinagan Surp Deghis ["A List of National Possessions, Shared Rights, Rites and Traditions in the Dominical Sites], Sahag Vartabed Khabayian, first printing; - 2) Ganon miapanagan ukhdin Srpts Hagopyants ["Bylaws of Sts. James Brotherhood (Approved)"]; - 3) Nor tvakidutyun ["New Arithmetic <Textbook>"], vol. I, Vahan Vartabed Hagopian, first printing; - 4) Oratsuyts 1880 nahanch tvaganin.

1881. - 1) Zhamakirk pocket-size, second printing; - 2) Hekeren, fourth printing; - 3) Nor tvakidutyun, vol. II, Vahan Vartabed Hagopian; - 4) Badmutyun Hin Gdagarani, third printing; - 5) Santukhd, voghperkutyun haygagan, hink arar ["Santukhd, Armenian Tragedy, in Five Acts"], Tovmas Terzian, French translation by Miss Matilda P. Ferukhan; - 6) Zanazanutyun pararan, second printing; - 7) Ganonakrutyun Enthanur Zhoghovo miapanagan ukhdin S. Hagopyants ["Rules of the General Assembly of Sts. James Brotherhood"]; - 8) Oratsuyts 1881 tvaganin.

1882.—1) Kirk khosagtsutyun Hay-Dajg., third printing; - 2) Kratsutsag S. Hagopyants dbaranin ["Catalogue of Sts. James Press"], second printing; - 3) Takavor havidyan S. Sdepanosi ["Eternal King <Proper for Commemoration> of St. Stephan,"] with Armenian musical notes; - 4) Grtutyun kaghghieren lezvi, paroyagan, pnakidagan yev ashkharhakragan, second printing; - 5) Badmutyun Nor Gdagarani, third printing; - 6) Dagharan Hay. S. Yegeghetsvo ["Book of Odes of the Armenian Holy Church"], first printing;

- 7) Oratsuyts 1882 tvaganin.

1883. - Oratsuyts 1883 tvaganin.

1884. - 1) Artsakank voghperkutyun i charcharans yev i khachelutyun Prgchin mero ["Tragic Echo of Our Saviour's Passion and Crucifixion"], Father Khachadur Ter Vartanants; - 2) Khorhtadedr, third printing; - 3) Nor tasakirk diezakerutyun, second printing; - 4) Nor tvakidutyun, vol. I, second printing; - 5) Sharagan Tsaynkagh ["Hymnal"], first printing; - 6) Ughetsuyts, second printing; - 7) Surp Krikor Lusa-vorichin mukhtasar tarikhi, second printing; - 8) Oratsuyts 1884 nahanch tvaganin.

1885. - 1) Agnes, second printing; - 2) Oratsuyts 1885 tvaganin.

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There is no doubt that Sts. James Press had a productive and profitable period during the tenure of office of Patriarch Yesayi, 1867 to 1875, publishing ten to sixteen volumes a year. Among these the ones that stand out are—besides some valuable works by ancient Armenian writers—the Book of Hours and especially the two large and costly volumes of the Lectionary. This publication is worthy of appreciation in consideration of the fact that at that time the printing plant was operated by means of primitive equipment; books were printed on the single hand-operated press that Patriarch Giragos had ordered from Vienna in 1849 and they continued to be printed on it thereafter for a considerable period of time, until 1891.

We have listed among the published books the first series of the monthly journal Sion, which began in January, 1866 and continued to appear with no interruption until December 1877. The entire collection consists of twelve volumes. We feel that there is no need here to dwell on the first series of Sion, since a separate article in the present special issue of the journal will be presenting its contents.

Father Yeremia of Surp Sdepanos Church of Khaskyugh [Haskoy, suburb of Constantinople], who was an expert on the calendar and held the monopoly for preparing <the annual church> Calendar, passed on his expertise to the Jerusalem Brotherhood and consented so that the press of the Holy See would also publish <annually a> Calendar and market it in Constantinople with the provision that clergymen specializing in the field of calendrical studies would always remember his name when they celebrate the Divine Liturgy and not teach the technique to others outside the Brotherhood. Accordingly, the Jerusalem press published its first Oratsuyts ["Calendar"] in 1867. From that time until the forthcoming 1934—that is, in the course of sixty-eight years—fifty-seven Calendars have been published, with eleven interruptions. (10) The Calendars frequently contained in their appendices catalogues <of published books by the Sts. James Press>, statistical information as well as religious articles and

short studies.

As is apparent in the list presented above, since 1876 the press lost to some degree its former pace of operation; in comparison with the 117 books published during the first decade of Patriarch Yesayi the output during the second decade was only 48 volumes, and these were not of such a high standard. The exception is the Hymnal, which appeared in 1884 with new types and <medieval Armenian> neumes molded in new matrices from the Muhendisian <Foundry>.

The causes for the sluggishness of the press could be explained by the Holy See's increasing debt, which worried the monastic administration, forcing them to stop the publication of Sion in order to cut expenses. They decreased the Seminary years, curtailed its budget, closed down the photography department and limited the expenses of the press. Other causes <for the decline> were: the departure from Jerusalem of a considerable number of members of the Brotherhood—some <going on mission> as nuncios and others because of an internal monastic issue—and also Patriarch Yesayi's trip to Constantinople in 1882 after consulting with the <Administrative> Center <of the Armenian Minority> to find a solution to the Holy See's debt. He stayed there until 1885, but a few months after his return to Jerusalem he passed away (on August 29).

It is impossible to ignore the fact that Sts. James Press had an outstanding period of operation during the patriarchate of Yesayi, especially during the first decade of his tenure of office, as we have seen. Had the deceased patriarch possessed a talent in financial matters beside his valuable ideas, he could have based his undertakings on a firm foundation and during his final years he would have avoided witnessing the gradual decline of the beautiful educational and literary movements in the monastery initiated through his efforts. Notwithstanding this, the press in its present setup is indebted to the personal determination and initiative of this patriarch of blessed memory. It is befitting that his name be always connected with that institution.

* * *

A few months after the demise of Patriarch Yesayi, Archbishop Harutyun Vehabedian, who had ascended the throne of Constantinople in that same year, was elected as his successor. At the time of his election, the Representative Assembly <of Constantinople> had made a resolution not to unite the See of Jerusalem and the See of Constantinople. From the time of the newly elected patriarch's resignation <from the See of Constantinople> until his return to Jerusalem, Locum tenens Archbishop Yeremia Der Sahagian tended to the affairs of the monastery. During the four years of his tenure of office the following works were released by the press:

1886. - 1) Aghotakirk Srpazan Deghyats, third printing; -- 2) Avedaran, pocketsize, third printing; 3) - Kirk pnutyam gam havakadzo skanchelyats ashkharhi ["Nature Book or a Collections of the Wonders of the World"], translated by Miss Mariane Paskal; -- 4) Ganon miapanagan ukhdin S. Hagopyants (anvaver) ["Bylaws of the Brotherhood of Sts. James (nor authorized)"]; -- 5) Mashdots, second printing; -- 6) Nareg, large, second printing; -- 7) Oratsuyts 1886 tvaganin.

1887. - 1) Pakhd ["Fortune"], a novel, translated by M. Pudaghyants; - 2) Medzn Nerses, a tragedy, second printing; - 3) Varzhutyun pokhasats mangants, second printing; - 3) Oratsuyts 1887 tvaganin.

1888. - 1) Arakinutyam jampan gam mendor mangants yev yeridasartats, third printing; - 2) Pnagan badmutyun ["Nature"], Archbishop Sahag Khabayian; - 3) Kantsaran aghotits ["Treasury of Prayers"], first printing; - 4) Kidutyun zAsdudzo ["Knowledge about God"], translated by Savalanian; - 5) Ganon miapanagan ukhdin S. Hagopiants (vaveratsyal) ["Bylaws of the Brotherhood of Sts. James (authorized)"]; - 6) Ughetsuyts, third printing; - 7) Darek entertsanutyam ["Elementary Reader"], M.B. Hayguni; - 8) Oratsuyts 1888 nahanch tvaganin.

Noteworthy among the publications released during the twenty-one year period from the time of Patriarch Harutyun's enthronement until his demise (May 1889-October 1910) are: Bishop Asdvadzadur Der Hovhannesian's two-volume Zhamanagakragan badmutyun S. Yerusaghemi ["Chronological History of Holy Jerusalem"] and Tateos Vartabed Asdvadzadurian's Hin yev Nor Gdagaranats Hamaparp ["Concordance of the Old and New Testaments"], a laborious and expensive publication (costing 660 Ottoman gold), set in 8 font-size type and consisting of 12+1577 pages, with three columns on each page. The printing of this work began in 1891 on a swift rotary press (picture 7) donated by the Nersesian family, and was completed in 1895.(c) Worth mentioning are also the second printing of Tsaynkagh Sharagan in 1895 and the second and third printings of Adeni Zhamakirk in 1889 and 1899, as well as Frederick Murat's Haydnutyann Hovhannu hin hay tarkmanutyun ["Ancient Armenian Translation of [St.] John's Book of Revelation"], with an erudite scholarly introduction that was greatly praised by both Armenian and non-Armenian scholars. The rest of the publications are either small booklets or reprints of out-of-print books that add up to seventy-three volumes, large and small. This was obviously a smaller number in comparison with the output of the press during the time of Patriarch Yesayi.

The main reason for this decline was the severe Ottoman censorship that had gradually intensified since the beginning of the enthronement of Patriarch Harutyun and halted the distribution of Zhamanagakragan

Badmutyun Yerusaghemi and other publications. The local government prepared a list of limited number of religious books and textbooks and forbade the printing and sale of others besides these. Being an extremely cautious and prudent man, the deceased patriarch never wanted to arouse the government's mistrust and disapproval towards the monastery and the Brotherhood.

For the sake of presenting a complete list of our publications in sequence of earlier entries, we shall cite the titles of the books printed during the twenty-one years of Patriarch Harutyun's tenure of office.

1889. - 1) Zhamakirk Adeni, second printing; - 2) Zhamakirk, pocketsize, second printing; - 3) S. Krikor Lusavorichin mukhtasar tarikhi, third printing; - 4) Donatsuyts, second printing; - 5) Oratsuyts 1889 tvaganin.

1890. - 1) Povantagutyun azkayin sebhaganutyants, second printing; - 2) Zhamanagakragan Badmutyun Yerusaghemi, two volumes, Bishop Asdvadzadur Der Hovhannesyants; - 3) Oratsuyts 1890 tvaganin.

1891. - 1) Kantsaran aghotits, second printing; - 2) Gyanke arnvadz pokrig badmutyunner ["Brief Stories from Real Life"], Bishop Mampre Margosian; - 3) Dedrag Surp Harutyam mshdnchenavor shapatagan taporats, third printing; - 4) Dedrag daregan hantissavor araroghutyants Srpo Harutyam dajarin, second printing; -- 5) Oratsuyts 1891 tvaganin.

1892. - 1) Hravirag Yergrin Avedyats ["Invitation to the Land of Promise"], Khirmian Hayrig, second printing (first printing done in Constantinople); - 2) Ughetsuyts, fourth printing; - 3) Oratsuyts 1892 nahanch tvaganin.

1893. - 1) Dedrag kovasanats, seventh printing; - 2) Oratsuyts 1893 tvaganin.

1894. - 1) Oratsuyts 1894 tvaganin.

1895. - 1) Hamaparp Hin yev Nor Gdagaranats, Tateos Vartabed Asdvadzadurian; - 2) Zhamakirk artsern, third printing; - 3) Sharagan Tsaynkagh, second printing; - 4) Dagharan, second printing; - 5) Oratsuyts 1895 tvaganin.

1896. - 1) Mashdots, third printing; - 2) Mashdots, Gark taghaman garkavorats ["Mashdots, Order of Burial of Clergy"]; - 3) Badmutyun Hin Gdagarani, fourth printing; - 4) Badmutyun Nor Gdagarani, fourth printing; 5) Keragan, sixth printing.

1897. - 1) Janabarth Yerignits gam Badgerazart Krisdonegan ["The Way to Heaven or Catechism with Pictures"], Schoolmaster Manug Gagosian, seventh printing (first to sixth printings done in Constantinople); - 2) Nareg, small, second printing; - 3) Oratsuyts 1897 tvaganin.

1898. - 1) Avedaran artsern, fourth printing; - 2) Paghtadutyun dbakir Sogradi yev Yerusaghemi tserakrin ["A Comparison of the printed <text> of Socrates <Scholasticus> with the Jerusalem Codex"], Bishop

Sahag Khabayian; -- 3) Oratsuyts 1898 tvaganin.

1899. - 1) Avedaran Adeni, second printing; - 2) Zhamakirk Adeni, third printing; - 3) Dedrag kovasanats, eighth printing; - 4) Oratsuyts 1899 tvaganin.

1900. - 1) Avedaran Yughaperits, second printing; - 2) Gyurage gam Derunagan or ["Kyriake or the Lord's Day"], Bishop Mampre Margosian; - 3) Donatsuyts, third printing; - 4) Oratsuyts 1900 nahanch tvaganin.

1901. - 1) Yeprem Khuri, aghotakirk, fifth printing; - 2) Gibrianos, aghotakirk ["Cyprian, Prayer book"], second printing (first printing done in Constantinople); - 3) Mashdots, third printing; - 4) Surp Krikor Lusavorichin mukhtasar tarikhi, fourth printing; -- 5) Keragan, seventh printing; -- 6) Oratsuyts 1901 tvaganin.

1902. - 1) Ughetsuyts, fifth printing; - 2) Oratsuyts 1902 tvaganin.

1903. - 1) Zhamakirk, small, third printing; - 2) Varzhutyun pokhasats mangants, third printing; - 3) Oratsuyts 1903 tvaganin.

1904. - 1) Dedrag kovasanats, ninth printing; - 2) Oratsuyts 1904 tvaganin.

1905. - 1) Oratsuyts 1905 tvaganin.

1906. - 1) Dedrag kovasanats, tenth printing; - 2) Keragan, eighth printing; - 3) Krisdosi charcharanats vra khorhrtadzutyunner ["Meditations on the Passion of Christ"], Avedis Vartabed Hovhannesian, second printing (first printing done in Constantinople); - 4) Oratsuyts 1906 tvaganin.

1907. - 1) Kratsutsag, third printing; 2) Ganon miapanagan ukhdin S. Hagopyants (anvaver) ["Bylaws of Sts. James Brotherhood" (unauthorized)]; - 3) Janabarb Yergnits, eighth printing; - 4) Dagharan, third printing; - 5) Oratsuyts 1907 tvaganin.

1908. - 1) Dedrag kovasanats, eleventh printing; -- 2) Oratsuyts 1908 tvaganin.

1909. - 1) Ganon miapanagan ukhdin S. Hagopyants (anvaver); - 2) Surp Krikor Lusavorichin mukhtasar tarikhi, fifth printing; - 3) Oratsuyts 1909 tvaganin.

1910. - 1) Ughetsuyts, sixth printing; - 2) Oratsuyts 1910 tvaganin.

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The restoration of the Ottoman Constitution <in 1908> had ushered in freedom of the press but internal conflicts and misunderstandings had not given the Brotherhood the opportunity to tend to the demands of the press as needed. Patriarch Harutyun, who was now well over ninety, because of his advanced age failed to ease the troubled state of the Brotherhood and put an end to the dissention. The Central Council <of Constantinople> decided to relieve him of the burden of his office. On July 17, 1909 it elected as Locum Tenens Taniel Dzayrakuyun Vartabed of Adrianople, who

headed for Jerusalem and assumed his duties on January 1910. Four months later Taniel Dzayrakuyun Vartabed went to Etchmiadzin to be ordained bishop. Bishop Drtd Balian served as his vicar. Patriarch Harutyun passed away on October 8, 1910 and thereafter, until the enthronement of his successor, the See of Jerusalem was vacant for eleven years. Soon after Patriarch Harutyun's demise, the Locum Tenens Taniel, now a bishop, returned to Jerusalem but a few months later he went to Constantinople, from where he came back but in the fall of 1913 he resigned from his office and departed permanently. During his absence the Holy See was governed by vicars until Archbishop Malachia Ormanian, former patriarch of Constantinople, arrived in Jerusalem on May 6/19, 1914 as the plenipotentiary of the Central Administration and took charge of the helm.

At the end of July 1914 World War I broke, ushering in a crisis that eventually led the monastery to an unprecedented economic difficulty. In order to ensure the daily subsistence of the Brotherhood and the refugees who had sought asylum in the monastery, the monastic administration was forced: to borrow money at very high interest, cut down on the expenses and reduce the numbers of the seminarians, reducing the school to a single class. (12)

The press, however, continued to operate, printing books that had been in press since the previous year. While the monastic administration was in the process of making an arrangement for the press, in the summer of 1915 the writer of these lines was unexpectedly summoned to court as the overseer of the press. The charge was that we were operating without a permit from the education director (mearif mudir) of the province. We went to court and presented the permits (sultan's firmans, Grand Vezir's orders and so on) that we had and stated that the government of Jerusalem had always recognized the legal status of our press, since it had always given us permits for duty-free delivery whenever ordered items from abroad arrived at the customs in Jaffa, and that the government had its own publications printed in our press frequently. The court, obviously heeding orders from above, did not want to pay attention to our authentic evidence, arguing that the permits were given to us only for the purpose of erecting a building for the press but not for printing books, and resolved to shut down the press. It also sentenced us to pay a fine of fifty <Ottoman> gold and one hundred days in prison. The higher court in Jerusalem also restated the resolution of the first court and the monastery was forced to take the case to the Supreme Court of Appeal in Constantinople. The case was thus prolonged for over two years, but before the Supreme Court of Appeal's decision came from Constantinople,

the British army marched from Egypt and occupied Jerusalem, as a result of which the case was automatically terminated. The press remained closed for ten full years, that is, from 1915 to 1925.

Now let us continue listing in <chronological> order the books published after the demise of Patriarch Harutun, that is, from 1911 to 1915.

1911. - 1) Kantsaran aghotits, third printing; - 2) Kratsutsag ["Catalogue"], fourth printing; - 3) Yergu vosokhner ["Two Adversaries"], a poem, Avedis Vartabed Hovhannesian; - 4) Gibrarian, third printing; 5) Haydnutyann Hovhannu hin hay tarkmanutyun ["Ancient Armenian Translation of <St> John's Book of Revelation"], Frederick Murat (13); - 6) Oratsuyts 1911 tvaganin.

1912. - 1) Aknes, third printing; - 2) Kavazanakirk - Hachortutyun vanaharts ukhdin S. Garabedi ["Chronological List of the Priors of Saint Garabed <Monastery in Mush>"], Garabed Vartabed Lusarian; - 3) Merazahan ["Interpretation of Dreams"], M. Babig; - 4) Surp Hagop nam iki arakyallaren nakli ["The Story of the Two Apostles named Sts. James"], Hovhannes Derovents of Bursa, second printing (the first was done in Constantinople); - 5) Antrashkharhyun artsakank ["Echo from the World Beyond"], M.V. and V.A.; - 6) Oratsuyts 1912 nahanch tvaganin.

1913. - 1) Hay keraganutyun ashkharhig lezvi ["Grammar of Modern Armenian"], K.M. Anmahuni (Eolmezian); - 2) Sharagan Tsaynkagh, third printing; - 3) Badgeratsuyts havakadzo masnavor hnutyants Mayr Atoro S. Echmiadzi yev shrchagayits ["Album of Special Antiquities at the Mother See of Holy Etchmiadzin and in Its Vicinity"], Second Fascicule, Sahag Dzayrakuyun Vartabed Asdvadzadurian, (the First Fascicule was published at Etchmiadzin); - 4) Oratsuyts 1913 tvaganin.

1914. - 1) Nyutabashdutyun yev Hokebashdutyun ["Materialism and Spirituality"], Krikor Anmahuni (Eolmezian); - 2) Dedrag kovasanats, twelfth printing; - 3) Oratsuyts 1914 tvaganin.

1915. - 1) Zhamanagakrutyun Krikor vartabedi Gamakhetsvo gam Taranaghtsvo ["Chronology of Krikor Vartabed of Gamakh or Taranaghi"], published by Mesrob Vartabed Nshanian; - 2) Tidoghakir - Yerusaghemi hamar gazmvadz Nor Ganonakirin znnutyunn yev lusapanutyune ["A Comment - Analysis and Clarification of the New Bylaws Prepared for Jerusalem"], Archbishop Maghakia Ormanian; - 3) Zhamakirk Adeni, fourth printing; - 4) Zhamakirk artsern, fourth printing; 5) Donatsuyts, fourth printing; 6) Hachortutyun Hayrabedutyun (kaghaly i Zhamakrots tserats) ["Patriarchal Succession (selected from the Book of Hours)"], Archbishop Maghakia Ormanian; - 7) Oratsuyts 1915 tvaganin.

During the turbulent days of the war [WWI], while Archbishop Ormanian continued to supervise the Jerusalem patriarchate, an unexpected telegram from the Ministry of Justice in Constantinople - dated July 30/August 12, 1916 - informed that according to the <most recently> published New Bylaws the <Armenian> National Constitution had been abolished, the <Armenian> patriarchate of Constantinople had been terminated and that the office [of the Armenian patriarch of Constantinople], together with those of the catholicoi of Aghtamar and Sis and that of the patriarch of Jerusalem had been entrusted to Catholicos Sahag <of the Great House of Cilicia>, and the Armenian monastery in Jerusalem was designated as his place of residence. After the contents of this telegram were disclosed to the Brotherhood, Catholicos Sahag took on the helm of the <monastic> administration. He had arrived in Jerusalem <earlier> in the fall of 1915 and lived in the monastery. Catholicos Sahag's tenure of office, which he described as "a coerced submission," lasted for fifteen months and eight days; on November 6/19, 1917 at the order of Jemal Pasha, commander of the Fourth [Ottoman Turkish] army, he was taken to Damascus together with Archbishop Ormanian and other religious heads in Jerusalem. A few days later those clergy who were members of the new Religious Council followed him.

During his [Catholicos' Sahag's] time the printing press always remained closed and did not publish any books save for the above New Bylaws: Ganon-akir Hayots gatoghigosutyun yev badriarkutyun - Ermeni gatoghigoslek ve patrikliyi Nizamnamesi ["Bylaws of the Armenian Catholicate and Patriarchate"], of which only sixty copies—in Turkish with Armenian characters and in Armenian translation—were printed at his [Catholicos Sahag's] order in 1917.

Before his departure, Catholicos Sahag entrusted the governance of the monastery to a Body of three people: the grand sacristan, the vicar general and the overseer of finances. On March 5, 1919, the benevolent British government appointed a Council in order to keep check on the finances and the governing administration. This Body continued to supervise the work until the enthronement of Patriarch Yeghishe Turian of blessed memory (Nov. 7, 1921).

* * *

Precisely twenty years ago, in the epilogue of our brief Sketch written for the 1914 calendar on the eightieth anniversary of Sts. James Press we had noted: "when with the election of a new patriarch certain problems that have beleaguered and tormented the Brotherhood for years are happily resolved and the veil of grief is removed from the Apostolic Holy See, and under his [the new patriarch's] wise leadership the monastery returns to its normal and peaceful state, the

Brotherhood of Sts. James will hopefully be able to focus its attention on itself and together with its <other> responsibilities it will advance the educational work and the publishing operation a step forward."

It was as if these words were a prophetic prediction. Even though late, that is, eight years after writing the above lines, we would have the good fortune to see our wishes come true in the person of our most memorable outstanding patriarch, Archbishop Yeghishe Turian, a paragon of utmost nobility and virtue, who was going to establish a peaceful atmosphere in the monastery from the first day of his tenure of office. He charmed the Brotherhood with his venerable and charismatic personality. Our expectations from him did not go wrong, since immediately after his enthronement the Patriarch of blessed memory turned his attention to the Seminary, which had already reopened the year before, and waited for an opportune moment to reopen the printing press. That opportunity, however, was delayed for four years mainly because of financial difficulties, so that the press was reopened only in May 1925 and after the completion of preparations the Sts. James Press, which had been condemned to immobility, was back in operation. First, the Patriarch's Trvakner Manug Hisusi Gyanken ["Episodes from the Life of Christ Child"] book with pictures was published and the printing of the third volume of the late Archbishop Ormanian's Azkabadam ["National History"] began.

Fortunately there were several benefactors and co-workers who contributed to putting the printing press and the bindery in their day to day operation. Archbishop Turian himself provided funds from his personal savings to obtain a few important machines, about which we shall write later.

While the press was being put in order and making slow but positive progress, Archbishop Turian decided that it was time to resurrect Sion, <the official publication of the patriarchate>, whose publication had ceased fifty years earlier. He formed an editorial board in 1926, over which he presided, and in consultation with that body he decided, besides certain minor matters, what the position and orientation of the journal should be, and in January 1927 the first issue of the new series of Sion (14) appeared with Bishop Papken Gyuleserian as its editor-in-chief. The latter had already been working in the monastery for the past two years, lecturing in the Seminary. When the writer of this article presented to the patriarch the newly published first issue of Sion, he received it from his hand with elated joy and affectionately pressed it on his chest. Thereafter the patriarch lived for three years and three months with Sion that he had restored to life. He adorned numerous pages in it with his religious and philological articles as well as valuable poetical works and translations. After his demise, until today, "dor-

mant embers" from his pen occasionally sparkle from beneath the ashes and release their gentle glow in the pages of Sion. Five months before Archbishop Turian shut his eyes in eternal sleep, he had the good fortune to witness the jubilee of his ordination as priest. This occasion was celebrated in Jerusalem on October 26, 1929, and in the Armenian communities throughout the Diaspora. That <occasion> was a worthy testimonial to his rich pastoral, preaching and teaching work. The October-November-December 1929 joint issue of Sion, dedicated to the Honoree, was later published as Mshagn u Vartske ["The Tiller and His Reward"], a magnificent publication perpetuating the memory of this jubilee.

The Jubilee Central Committee had expressed the wish to have a new library building erected in memory of the Honoree within the perimeters of Sts. James Monastery and <proposed that> the building expenses be provided by public fundraising. But when Kalusd Bey Gulbengian—at the suggestion of the present patriarch of the Holy See, who was in Paris at that time as pontifical legate—agreed to become the sole benefactor of the library in memory of his deceased parents and in honor of renowned patriarch's jubilee, the Honoree consented that another building be erected with the funds raised from the public and its proceeds, under the title Turian Library, be used for literary and Armenological publications. To that end the monastic administration donated a piece of land from the plot called Great-Field, on which Turianashen was raised, consisting of five storages and two flats above it. With the annual income from that property the series of books <known as> Turian Library are now being published, the <monastic> library collection is expanding and the expenses of its officers and other needs are financed.

In order not to digress from our topic, we shall avoid presenting the beautiful, productive and noteworthy literary and educational movement that the patriarch of blessed memory initiated during the nine years of his tenure of office. It would be sufficient to present a list of the publications during his time since the reopening of the Sts. James Press.

1926. - 1) Drvakner Manuk Hisusi kyanken, Archbishop Yeghishe Turian; - 2) Baragitutyun kam ut masunk bani hayeren kerakanutyun ["Study of Words or the Eight Parts of Speech in Armenian Grammar], Archbishop Yeghishe Turian, fifth printing (previous four printings done in Constantinople); - 3) Oratsuyts 1926 tvakanin (according to the Julian Calendar).

1927. - 1) Azkabadam, Part Three, Archbishop Maghakia Ormanian; - 2) Entatsk i Krots parpar ["Textbook of Classical Armenian"], First Year, Archbishop Yeghishe Turian, seventh printing (previous six

printings done in Constantinople); - 3) Khorhtadedr, fourth printing; - 4) Kratsutsag, fifth printing; - 5) Sion Hay amsakir, new series, First Year; - 6) Oratsuyts 1927 tvaganin (according to the Julian Calendar).

1928. - 1) Entatsk i Krots parpar, Second Year, Archbishop Yeghishe Turian, third printing (previous two printings done in Constantinople); - 2) Aypupenk hayeren panasirutyun ["ABC of Armenian Philology"], Archbishop Yeghishe Turian; - 3) Petsamyusi sayle ["The Cart of Baithsamys"], Bishop Torkom <Kushagian>; - 4) Sharagank Hanksdyan ["Requiem (Hymns)"]; -- 5) Surp Krikor Lusavorichin mukhtasar tarikhi, sixth printing; - 6) Pnchig paroyagan aradzneru yev hishadag arachnortutenes ["A Bouquet of Moralizing Proverbs and Memories from My Days as Primate"], Bishop Yeghishe Chilingirian; - 7) Intilli-Ayrani sbante ["The Massacre of Intilli-Ayran"], Hovsep Der Vartanian; - 8) Sion Hay amsakir, New series, Second Year; - 9) Oratsuyts 1928 nahanch tvaganin (according to the Julian Calendar).

1929. - 1) Khoik yev Khosk ["Reflections and Words"], from the Final period of His Life, Archbishop Maghakia Ormanian; - 2) Miapank yev aytselek Hay Yerusaghemi ["Members of the Brotherhood of Holy Jerusalem and Visitors"], Bishop Mgrdich Aghavnuni; - 3) Deghegakir Gargurian tadin ["Report on the Gargurian Litigation"], Bishop Madteos Kayekjian; - 4) Sion Hay amsakir, New series, Third Year; - 5) Oratsuyts 1929 tvaganin (according to the Julian Calendar).

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Archbishop Turian passed away on April 27, 1930, leaving the Brotherhood and the <Armenian> nation in grief and sorrow. The literary and educational movement that he initiated in the monastery, however, did not stop. The academic work, carried on by the new generation, continued to proceed on the same path that the renowned deceased patriarch had marked out. The monastic press as well did not halt and during the nineteen month tenure of the locum tenens (May 5, 1930 to Nov. 30, 1931) it finished printing the books that had been in press when the deceased patriarch was <still> alive and released the following <new> volumes:

1930. - 1) Entatsk i Grots barbar, Third Year, Archbishop Yeghishe Turian; - 2) Goryun, Vark Mashdotsi ["Goryun, Life of Mashdots"], emended and annotated by Karnig Fndkian; - 3) Surio Yerusaghema patkan temerun Kilikio Katoghikosutyun pokhantsume ["The Transferral of the Jerusalem Dioceses to the Catholicate of Cilicia"] (a Report), Bishop Madteos Kayekjian; - 4) Hay Yekeghetsi ["The Armenian Church"], Studies, Bishop Papken Gyulserian; - 5) Hayrenaser yev anbasir yekeghetsakane ["The Patriotic and Irreproachable Clergyman"], Deacon Yetvart Voskerichian; - 6) Sion Hay amsakir, New Series,

Fourth Year; - 7) Oratsuyts 1930 tvakanin (according to the Julian Calendar).

1931. - 1) Patmutyun Yerusaghemi ["History of Jerusalem"], two volumes, Tigran H. T. Savalanians, translated from Classical Armenian by Bishop Mesrob Nshanian; - 2) Mshagn u Vardtske, a Jubilee publication; - 3) Gananakir Giragnorya Tbrotsneru ["Bylaws of Sunday Schools"]; - 4) Haygagan hin vanker yev yegeghetsiner Surp Yergrin mech ["Ancient Armenian Monasteries and Churches in the Holy Land"], Bishop Mgrdich Aghavnuni; - 5) Kiprianos, fourth printing; - 6) Haygagan Yerusaghem, Ngarakir Atoro Srspots Hagopyants ["Armenian Jerusalem; a Description of the See of Sts. James"], Archbishop Maghakia Ormanian; - 7) Mkhitir Ayrvanetsi, Norakyud artzanakrutyun yev yerger ["Mkhitar of Ayrvank, <His> Newly Discovered Inscription and Works"], Archbishop Karekin Hovsepian; - 8) Nareg, rendered into Modern Armenian by Bishop Torkom <Kushagian>, second printing; -k 9) Barabmunk i S. Kirs Nor Gdagarani ["Studies on the New Testament"], Frederick H. Murat; -k 10) Sion Hay amsakir, New Series, Fifth Year - 11) Oratsuyts 1931 tvaganin (according to the Julian Calendar).

* * *

We have reached the final stage of the centennial journey of Sts. James Press.

After the demise of Patriarch Turian of blessed memory, the Brotherhood wished to have as its head a person nourished and fully inspired by the deceased patriarch who would also inherit to a greater degree his dedication to education as well as his oratorical and literary talents. That outstanding clergyman was the present incumbent of the Holy See, His Beatitude Archbishop Torkom Kushagian who is deservedly occupying the Apostolic Throne of Jerusalem, and is committed to his sacred office with passion and love. At present he has skillfully and vigorously turned his entire attention to the advancement of education and letters in Armenian-Jerusalem.

Since it is beyond the scope of our topic to write about financial and other kinds of progress achieved in the Holy See during the last two years of His Beatitude, let us return to the press. At the beginning of December 1931, when Archbishop Torkom was enthroned and began his tenure of office, the press was in its normal course of operation and besides the books released during that same year, a number of <other volumes> were <still> in press.

The Patriarch's first task was to create under his leadership an Educational Council and handed over to that body the superintendence of the educational, publishing and printing operations of the Holy See. That Council made haste to prepare bylaws for the Turian Library <publication series> as well as a budget for Turianashen. Immediately thereafter the typesetting

was completed for the first volume of the <Turian> Library, entitled *Yeghishe Patriarch Turian*, a large volume from the graceful pen of Patriarch Torkom, a detailed study and a beautifully woven encomium dedicated to the deceased industrious patriarch's virtuous life and prolific work -- in sum a worthy tribute of veneration offered by the gifted student to his talented and great master.

The ensuing volumes of the Turian Library will be the unpublished works of the deceased patriarch: the second volume, *Badmutyun Hay Madenakrutyun* ["History of Ancient Armenian Literature"], and the third volume, *Hayots hin Grone gam Haygagan Titsapanutyun* ["The Ancient Religion of the Armenians or Armenian Mythology"], are already out and volume four, *Azkeyin Badmutyun* ["National History"] is still in press.

It would be proper to mention, at least in passing, the Holy Translators Turian Literary Award (very similar to the <earlier> Izmirliants Literary Award but with certain modifications), which His Beatitude himself recommended in order to honor the memory of his renowned Vartabed and after having the amount for the annual award added to the budget of the Turian Library, he asked the Dnoren Zhoghov [Executive Council of the monastery] to give its approval. Those who wish to learn the details of this Award can look at its Bylaws, which was published in the Appendix of this year's [1933] June issue of *Sion*.

The readers must have surely noticed that *Sion* has undergone a noticeable improvement since His Beatitude's taking charge of his high office. This was the result of His Beatitude's caring concern for the official journal of the patriarchate from its first day. As its honorary, not to say real, editor-in chief, he enriches the pages of *Sion* with a masterly pen by writing insightful editorials of up-to-date significance, religious and philological articles, book reviews as well as poems of his own creation or translations by him. And today the Brotherhood has the right to be proud of its *Sion* that has become a journal worthy of the general public's praise and that is accessible to all classes of readers.

A few years earlier, when *Sion's* publication was resumed and the numbers of books to be printed as well as outside orders increased, the need arose for a modern printing press and for new machines in the bindery. It was not possible at that time to acquire these, but the work continued as before.

On May 12, 1932, Archbishop Torkom wrote to Mr. Sarkis Hovagimian, who had come from Constantinople to Cairo, and asked him to donate three machines. A short time later his request was accepted and one

thousand gold <sterling> were provided for that purpose. At the Patriarch's request the donors bought an electric press (picture 8) and two machines for the bindery, one of them a sewing machine (picture 9) and the other a folding machine (picture 10), all three powered by electricity, of German make and at the top of the line. The benefactors turned them over to His Beatitude and shipped them to our printing plant. Subsequently they also sent an engineer who set them up in their proper places. These three machines in memory of the deceased Hovagimian brothers Harutyun and Diran were donated by their brother Mr. Hovagim Hovagimian and his three sisters: Mrs. Meohrube Manugian, Mrs. Zaruhi Esmerian and Mrs. Araksi Kalebjian. The machines bear the following inscriptions: "This electric press and the folding machine and this sewing machine were donated to the press of the Apostolic Holy See of Sts. James by Hovagim Hovagimian and his three sisters, Mrs. Meohrube Manugian, Zaruhi and Araksi in unfading memory of their deceased brothers Harutyun and Diran Hovagimian, during the patriarchate of Archbishop Torkom Kushagian. - Blessed is he who has a memorial on <Mt.> Zion. 1932."

In order to complete the list of books published by Sts. James Press during its first century of operation, we present the following publications released during the past two years [that is, 1932-1933].

1932. - 1) *Zhamakirk* small, fourth printing; - 2) *Vaveratughter*, S. Echmiadzin himnatrami Londoni Gentrongan Hantsnazhoghovi yev Apkarian Avanti ["Documents Regarding the Central Board of the Holy Etchmiadzin Foundation and the Apkarian Trust in London"]; - 3) *Yeghishe Badriakur Turian* (on the Jubilee of His Ordination to the Priesthood), Archbishop Torkom, (Turian Library, No 1); - 4) *Krisdoneagan* ["Catechism"], Catholics Papken. - 5) *Gronk yev Gyank* ["Religion and Life"], Pyuzant Yeghiayian, second printing (first printing done elsewhere); - 6) *Entatsk i Krots parpar*, First Year, Archbishop Yeghishe Turian, eighth printing; - 7) *Hokepanutyun* ["Psychology"], translated by Archbishop Torkom; - 8) *Hadendir badmvdazkner* ["Handpicked Stories"], translated by Bishop Mesrob Nshanian; - 9) *Sion Hay amsakir*, New series, Sixth Year; - 10) *Oratsuyts 1932 nahanch tva-ganin* (Julian Calendar).

1933. - 1) *Mashdots*, fifth printing; - 2) *Badmutyun Hay Madenakrutyun*, Patriarch Yeghishe Turian (Turian Library, No 2); - 3) *Inknagensakrutyun Partoghimeos Dzayrakuyn Vartabed Takajiani* ["Autobiography of Partoghimeos Dzayrakuyn Vartabed Takajian"]; - 4) *Parakidutyun gam ut masunk pani Hayeren keraganutyun*, Archbishop Yeghishe Turian, sixth printing; - 5) *Vgayapanutyun Hovhannu Bardizagtsvo* ["Martyrdom of Hovhannes of Bartizag"], Father Garabed Der Krikorian; - 6) *Dedrag Surp Harutyun mshdnchenavor shapatagan taporats*, fourth printing; -

7) Hayots Hin grone gam Haygagan Titsapanutyun, Patriarch Yeghishe Turian (Turian Library No 3); - 8) Kratsutsag, sixth printing; - 9) Sion Hay amsakir, New Series, Seventh Year; - 10) Oratsuyts 1933 tvaganin; - 11) Oratsuyts 1934 tvaganin (Julian Calendar).

The following works are in press: 1) Azkayin Badmutyun, Patriarch Yeghishe Turian (Turian Library, No 4); - 2) Yeprem Khuri, prayer book, sixth printing; - 3) Mi ech hay arvesdi badmutyunits ["A Page from the History of Armenian Art"], Archbishop Karekin Hovsepian; - 4) Nyuter Bulgarahay badmutyan hamar ["Topics for the History of the Armenians of Bulgaria"], Harutyun Kurdian.

It is worth mentioning that the Sts. James Press prints encyclicals, invoice sheets, chancellery documents, advertisements, tickets, brochures, etc., as well as outside orders. In the past it has printed pamphlets in <Ottoman> Turkish, Arabic and French, as well as publications of various branch offices of the Ottoman government.

At present the printing plant has about eighty kinds of type, mostly Armenian; there is also type in the Latin, Arabic, Greek and Hebrew alphabets. It also has twenty-nine kinds of matrixes, two of which are for <Armenian> neumes [medieval musical signs].

The foundry was in operation until 1908. Thereafter it ceased from functioning because of mechanical failure and nonexistence of a type-casting plate. In recent years the site has been diverted to an electrical station.

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Since the beginning Sts. James Press, as we have seen, had its benefactors, who supported its operation with bequests, making provisions in their wills or undertaking the expense of publications.

The <following is a list of the> benefactors:

- Bedros Yusufian of Smyrna - a wooden printing press and led den type, 1830.
- Mahdesi [pilgrim] Alikian Yeghiazarian of Agn - a lithograph press, 1833.
- The last will of Samuel Dzayrakuyun Vartabed of Constantinople, legate to India, to the amount of 40,000 kurush, 1835.
- Khachig Pasdermajian of Garin [Erzurum] - a cylinder for printing pictures, 1868.
- Mrs. Soghme Asdvadzadurians of Akirman - a turning-lathe for galvanizing, 1881.
- Hagop Ashekian of Talas - besides a printing press and the expenses for <building> the annex to the printing plant, he willed to the press 10% of the annual income from a property in his name in Jerusalem in memory of his family and for the purpose of printing textbooks.(15)
- Nersesian family - a wheel-operated printing press,

1891, through the mediation of Khrimian Hayrig during his exile in Jerusalem, in memory of Krikor Nersesian's twenty-year old son Aram, who had died in Egypt on February 7, 1877. His body was brought to Jerusalem and buried next to that of his great grandfather Mahdesi Nerses Aga.

- Patriarch Yeghishe Turian - a foot-operated press (picture 7), two sewing machines, one large and the other small, and a perforating machine.

- Mr. Hovagim Hovagimian and his siblings, Mrs. Meohrube Manugian, Mrs. Zarouhi Esmerian and Mrs. Araksi Kalebjian - a printing press, a sewing machine and a folding machine, all three powered by electricity.

The following have contributed to publication of books:

- Sarkis Vartabed of Khizan, overseer of the Church of the Holy Sepulcher - Tsutsag S. Harutyun daregan araroghutyants, 1839.

- Mahdesi Kalusd of Bayazid, lay brother- Araroghutyun S. Atourys, 1841.

- Deacon Nigoghayos Khoshents Krikorian - Ganon horzham parebashd dznoghk ...

- Deacon Hovsep Ashjian of Anteb - <Archbishop Nerses> of Lampron's Khorhrtadutyunk S. Badarak, 1840.

- Mahdesi Manase Derbabians of Sepasdia - Darerk imasdasirutyun Melkiora, 1852.

- Garabed Muradian of Garin - Melkiseteg Vartabed Muradian's Nor Gdagarani Badmutyun, first printing, 1871.

- Giragos Karugians of Pingyan - Melkiseteg Vartabed Muradian's Hay Yegeghetsvo Badmutyun, 1872.

- Set Apkarian from Calcutta - Mikhayel Asorvo Zhamanagakrutyun, second printing, 1871.

- Araham Pasha Partogh from Alexandria <Egypt> and Boghos Bey Ashekian - Bishop Asdvadzadur's Yerusaghem Badmutyun, 1890.

- Archpriest Hovhannes Khachigian from Calcutta - 100 gold sterling towards the publication of the Hama-parpar.

- Brothers Badrig, Hovhannes, Gulabi and Harutyun
- Gulbengian - Hravorag Yergrin Avedyats, second printing, 1892.

- Antreas Vartabed Mirzayian of Paghesh [Bitlis] - Kahanayatagh, 1896.

- Archbishop Sukias Barzians, member of the Brotherhood of the Mother See <of Holy Etchmiadzin> - Krikor Taranaghtsii Zhamanagakrutyun, 1915.

- Boghos Pasha Nubar - Archbishop Maghakia Ormanian's Azkadum, part three, 1925; and Savalanian's Yerusaghem Badmutyun, two volumes, 1927.

- Bishop Madteos Kayekjian of Constantinople - Archbishop Maghakia Ormanian's Khohk yev Kosk, 1929.

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We cannot go on without mentioning the names of those who served the printing press over the past one hundred years as supervisors, typesetters, type-molders, binders and printers whether they were members of the Brotherhood or not.

As we saw above, the first individual to have organized the press of the Holy See in 1833 was Patriarch Zakaria, who kept it under his supervision for two years. According to the 1835 arrangement, the responsibility of supervision was entrusted to Bishop Giragos of Jerusalem. He was succeeded by Mgrdich Vartabed Ardzrunian. One year after his election as patriarch (in 1848), Patriarch Giragos summoned Dikran Savalanian from Smyrna and handed over to him the supervision, which he himself had held for ten years, that is, until 1857. We could not find out who the overseers were during the ensuing seven years (1858-1864), but thereafter we have the names of all of them and are able to present a general list:

- 1833-1834 Bishop Zakaria of Gop
- 1835-1840 Bishop Giragos of Jerusalem
- 1840-1848 Mgrdich Vartabed Der Mardirosian (Ardzrunian) of Paghesh
- 1848-1857 Dikran H. T. Savalanian of Smyrna 1858-1864 Unknown (16)
- 1865-1866 Kevork Vartabed Tertsagian of Constantinople
- 1866-1867 Khoren Vartabed Mkhitarian of Van
- 1867-1869 Madteos Vartabed Nazarian of Constantinople
- 1869-1871 Gyuregh Vartabed Srabian of Geyve
- 1871-1874 Yezegiel Vartabed Hovhannesian of Smyrna
- 1874-1876 Magar Vartabed Parkhutarian of Shushi
- 1876-1878 Brother Garabed Mutaflan of Constantinople
- 1878-1881 Sahag Vartabed Khabayian of Kharpert
- 1881-1884 Brother Garabed Mutaflan of Constantinople (again)
- 1884-1887 Drtad Vartabed Balian of Talas
- 1887-1890 Bishop Sahag Khabayian of Kharpert (again)
- 1890-1893 Garabed Vartabed Der Garabedian of Yalova
- 1893-1897 Taniel Vartabed Hagopian of Constantinople
- 1897-1902 Deacon Kevork Hovhannesian of Van
- 1902-1904 Smpad Vartabed Kazazian of Constantinople
- 1904-1906 Sarkis Vartabed Ajemian of Turkmen
- 1906-1911 Kevork Vartabed Hovhannesian of Van (again)
- 1911-1913 Yeremia Vartabed Liforian of Karaduran
- 1913-1932 Mesrob Vartabed, later Bishop, Nshanian of Constantinople

• 1932- May to December, Norayr Vartabed Bogharian of Anteb

• 1933- Karekin Vartabed Bulbulian of Anteb.

From among the numerous employees of Sts. James Press we should mention Patriarch Giragos's foster son Diratsu [candidate for priestly ordination] Hovsep (later, Patriarch Harutyun Vehabedian <of Constantinople, and subsequently, of Jerusalem>), who in the 1830's had worked as typesetter in the former <building of the> press, when the Zanazanutyian volumes were in the process of being printed, having as co-workers Jansezian Khachadur Vartabed (at that time Mahdesi Hovhannes) of Marash and Yeghia Baba of Kartal <quarter> in Constantinople. The latter had been a typesetter in the press for almost sixty years, and we have seen him work like an industrious bee despite his eighty years, wearing eyeglasses and leaning over the cases. In the colophon of the first edition of the Khorhrtadedr (1841) we find the names of the employees of that time: "At this time we ask of you who are celebrating the bloodless sacrifice that reconciles <man with God> to deem worthy of mention the overseer of this publication, <namely> Mgrdich Vartabed Der Mardirosian (Ardzrunian) of Paghesh and the typesetter Clerk Simon of Jerusalem and the employee Mahdesi Hohannes (later, Khachadur Vartabed) of Marash, and Mahdesi Krikor of Dikranagerd." We must also mention Yeghia Dndesian who was the press's molder of type from 1867 to 1868 and simultaneously taught solfeggio and music <in the seminary>. Worthy of mention are also Garabed Potukhian of Jerusalem and Abdelmelek Abuhanna, of Coptic origin, who for almost half a century have served <the press>, the first as typesetter and the second as binder and printer.

At present, besides the overseer the press employs the following nine people: typesetters Rapayel Avakian of Paghesh, Sarkis Khachigian of Ordu, Yervant Kayaian of Menteshe, Hayrig Zakarian of Van, Khachig Partisgian of Bardizag; binder and printer Setrag Hrachia; binders Ilias Abdelmelek (Copt) of Jerusalem and Kalusd Isbirian of Sivrihisar; assistant binder Bedros Bedrosian of Urfa.

* * *

In as much as the limits of a <journal> article would have allowed, we tried to present in summary Sts. James Press's first one hundred years of history, which we end here, praying that day by day it blossoms and prospers and fulfills the demands and expectations of our people.

It is indeed encouraging and reassuring that new opportunities are now rising, which the incumbent patriarch—himself a writer and lover of letters who is destined to enter the threshold of the Press's second

century—knows very well how to take advantage of these. We are confident that His Beatitude, supported by the Brotherhood's wonderful zest, good will and praiseworthy diligence will initiate a magnificent second era of publishing activity in the Holy See and will leave after him an unforgettable name like that of his very industrious predecessors of blessed memory.

(English trans. by Fr. K.M.)

FOOTNOTES

1. In order to verify the dates of books published in Jerusalem we benefitted to some extent from the catalogue prepared by the bibliophile Rev. Fr. Vartan Varteresian which he kindly put at our disposal. We take this opportunity to present publicly our gratitude to him. According to the corrections [made on the basis of his catalogue] we will be publishing a new Complete Catalogue of the publications of our press over the past one hundred years.

2. Zakaria himself opened the planned school in 1835, during his patriarchate, at first in the monastery at Ramla. He appointed Father Khachadur of Daron as instructor of Armenian language and Sdepan Vartabed of Dikranagerd as trustee. So that the school would run in an orderly manner, at his recommendation Bishop Giragos, vicar, and a number of foremost vartabeds prepared a bylaws consisting of ten articles concerning the levels of courses as well as duties of teachers and students (July 25, 1843). About a year and a half later Zakaria transferred the school to a house in Jerusalem and appointed Murad Varzhabed [school master] of the Monastery of Armash as schoolmaster. The latter was a learned

and energetic layman who had in that same year come to Jerusalem as a pilgrim. Murad Varzhabed gave lectures on grammar, logic and rhetoric and during his tenure the school had a productive era.

3. Savalan, Badmutyun Yerusaghemi ["History of Jerusalem"], pp. 1025-1026.

4. The third printing was also done during this decade, but its precise date remains unknown to us.

5. This quarter was later converted to pilgrims' residence but until now it is called Press Quarter.

6. Among these are books that were printed more than once.

7. This as well as Matthew of Edessa's and Michael the Syrian's (second printing) histories, with notes and clarifications, were published by Savalanian.

8. The date of the first printing is not known.

9. The eight pamphlets above are bound as a single volume.

10. These interruptions happened in 1896 and during the years 1916-1925. The 1925 Calendar was printed in Cairo for the use of churches in Jerusalem.

11 Subsequent publications were printed on the same rotary press, whereas the ordinary hand-operated press was thereafter used for <printing> proofs.

12. On September 13, 1916, thirteen students of the Armash Seminary were sent from Constantinople to Jerusalem, where they joined the above class. In the following year, the seminary was completely shut down since most of the students were drafted [in the Ottoman Turkish army].

13. The classical text was printed in 1905, the notes in 1906 and the introduction in 1911.

14. The name of the journal remained the same as before, save for one letter, that is, omega in Sion was changed to omicron.

15. 70% of the income from the properties is used for the Seminary and 20% for renovations <in the Seminary and the printing plant>.

16. We think that for some time during this period Yesayi Vartabed (later, Patriarch) served as the overseer of the press.

From St. James Press Jerusalem

