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A HISTORY OF
MISSIONARY ACTIVITY AMONG ARMENIANS
IN THE NEAR EAST SINCE 1819

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To
the memory of the
millions of Armenians who suffered
martyrdom and deportation bearing
their Cross of Christ and to those
who helped them in their time of need.

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INTRODUCTION

A HISTORY OF
MISSIONARY ACTIVITY AMONG ARMENIANS
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INTRODUCTION

A. The Problem Stated and Delimited

One of the least known peoples today are the Armenians. The Armenian people have made valuable contributions in the world's history, yet they have been unheralded and gone by unnoticed especially in the history of the Christian Church. Today, Armenia is a small nation, one of the Republics of the U. S. S. R. Only a remnant of the Armenians live in Armenia, with a vast majority scattered all over the world. A great bulk of Armenians live in the Near East and they are the recipients of missionary activity. However, little is known about their conditions or the circumstances under which they became dispersed.

The Armenians were the first people who embraced Christianity as a nation. In order to understand the reasons why a people that are Christian are the objects of missions, it is first necessary to understand the history of the Armenian nation. Linked vitally with its national history is the Christian religion. No

history of Armenia can be written separate from her Christian faith. From their earliest beginning as a nation, the Armenians have identified themselves with Christianity, for to lose their faith would mean to lose their national identity.

Thus the Armenians through the centuries have suffered invasions of pagan nations and religion, even to the contemporary period of the Moslem Massacres. The result has been the creation of a people "without a homeland," dependent upon other nations for their very existence. The problem to be treated in this work is to show why and how the Diaspora came into being, and what has been done to relieve the suffering and heal the wounds of a stranded people.

On the basis of familiarity with the history of Armenia and Armenian Christianity and with Mission Boards actively engaged in work among Armenians in the Near East, the following problems will be treated in this study. An attempt will be made to trace the causes for the formation of the Armenian Diaspora, and secondly to see what type and extent of missionary activity has been done among them by non-Armenians and Armenians from the United States and the Diaspora themselves.

B. The Problem Justified

Much has been written on the work of various

mission boards in the Near East. However, little emphasis has been placed upon missionary activity among the Armenians who were once refugees. To date, no work is known to have been published correlating the work of non-Armenian mission boards to Armenians, nor that of Armenian missions, especially the Armenian Missionary Association of America.

C. Method of Procedure

In order to appreciate more fully the work of contemporary missionary activity in the Near East, the first chapter will deal with the historical background of the Armenians; the introduction of Christianity to Armenia; the formation and growth of the Armenian Church; a brief history of mission work from 1819 when the first missionaries went into the Near East; and the reformation that took place within the Armenian Church.

The second chapter will be concerned with the contemporary history of the Armenians, principally the Turkish massacres of the Armenians, their significance and results, and the creation of the Diaspora. Although the massacres were mainly due to political and economic reasons, they were incited by motives of religious hatred

as well. One of the fundamental blocks to the spread of Christianity in the Near East is that of Islam, by far the dominant religion in that part of the world. The effect Islam has had on the Armenian nation and Church in the past centuries has almost caused the complete eradication of the Armenian nation and the dispersion of countless numbers into all the world.

The third chapter deals with a survey of non-Armenian aid to the Diaspora in the Near East. Although the generosity of the Near Eastern countries saved the lives of those who fled from the Moslem sword by accepting them into their territories, they were unable to support the tremendous influx. To their aid came many foreign aid relief societies. Without this aid those who had escaped the sword would have perished at the merciless hands of more dangerous and prevalent enemies; famine, disease and spiritual degeneracy. Unfortunately, very little is known concerning this aid, not only because the episode is yet unfinished but untold due to the very nature of the work. The mission societies were not looking for publicity, except for raising funds, but to meet the needs. Then, too, events were occurring in other lands which were more dominant in world affairs.

The final chapter concerns similar missionary activity among the Diaspora, but by the Armenians them-

selves. Typical of the character of the Armenian is his love for his homeland and his kinsman. Those Armenians who escaped the sword and found refuge in the United States knew the conditions under which their fellowmen were living. Not to leave others to do what is known needs to be done, this section describes the creation and growth of missionary activity by Armenians for Armenians.

D. Sources of Data

The main sources for this study are books dealing with the history of Armenian Christianity, early missionary activity and the period of the massacres. Reports used are from missionaries on the field and from mission boards and records of the Armenian Missionary Association of America. Although many books are referred to, those that were most helpful are: Armenia, a Martyr Nation, by M. Gabrielian; The Story of the American Board, by William Strong; and A History of Armenian Christianity, by Leon Arpee. However, for the latter half of this work, many unpublished records and documents are used.

Other sources are pamphlets issued by some mission boards and letters from missionaries in the field today. Interviews with missionaries and clergy

who were refugees themselves in the Near East aided in obtaining much valuable information and insight.

CHAPTER I
HISTORY OF THE ARMENIAN CHURCH
TO THE TIME OF THE MASSACRES

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A. Introduction

Vital to an understanding of the missionary activity among the Armenian refugees is the history of the Armenian nation and Church. The Armenian has always identified himself both with his Christian faith and his national background.

From its very beginnings, Armenia has been the object of military conquest and religious influence. The vital geographical position of Armenia, situated between the East and the West has always made her the victim of warring nations. The productivity of the land has been a source of envy and a cause for conquest also.

Basic to the life of the nation is Christianity. The creation of the nation came about as the result of the establishment of the Christian Faith and Church. Thus the history of Armenia can only be written in terms of the history of the Armenian Church. Whenever a pagan religious influence has attempted to

establish itself in Armenia, it has been resisted even to the extent of warring against pagan forces with the sword, as in her earlier history. Thus, the Church embodied the Nation, and the Nation embodied the Church. A threat to either was a threat to both.

When Protestant missionary influence swept over Armenia in the 19th century, there was much difficulty for the missionaries because of the solidarity of identification of both Church and Nation. Protestantism was feared because it was felt it would split the Church and hurt the Nation.

The attempt in this chapter will be to trace the religious history of Armenia, to show how the preservation of Christianity was vitally necessary to the preservation of the Nation and how this set the pattern of thought and action between Islam and the Armenians.

B. Early History of Armenia and the Armenian Church

1. Geographical Location

Armenia lies directly north of Mesopotamia. It is bounded on the north by the Caucasian Mountains, and on the south by the Mesopotamian plains. On the east it extends to Media and the Caspian Sea, and on the

West to Asia Minor and the Black Sea.

In the past, the country of Armenia was divided into two main divisions, namely Armenia Major and Armenia Minor, or Greater and Lesser Armenia. Armenia Major comprised the larger part of the country which extended from the Eastern boundary to the Euphrates River, and Armenia Minor extended from the Euphrates to Asia Minor. Thus the Ancient River Euphrates was a dividing line between the two main divisions of the country.

Armenia is a highland from 4000 to 7000 feet above sea level. Its surface is undulated with beautiful hills, fertile valleys, and forest-covered mountains. The extensive fertile plains and pasture lands are richly productive. Of the many snow-capped mountains, Mount Ararat is the highest (16,946 feet), and is in the center of Armenia. The Armenians know this mountain as Mount Masis, and it is of unsurpassed beauty, magnificence and grandeur. From the central plateau of Mount Ararat (8800 feet above sea level), the land slopes down in all directions, on the south toward Lake Van and the plains of Mush on the East toward the lower valley of the Araxes River, on the North to the middle valley of Araxes and the east toward the plains

of Kars and Erzerum.¹

2. Origins of the Armenians

It is generally accepted that the present Armenians are descended from Togarmah of the Scriptures (Genesis 10:3). It was traditional in the older times for the Armenian writers to call the inhabitants "the house of Togarmah" as did also the prophet Ezekiel (27:14). The Armenians regarded Togarmah or Thorgam, the father of Haick as their ancestor (2300 B. C.). The name Thorgam was occasioned by Thorgama of the LXX. and in Armenian tradition it is confirmed by a cuneiform inscription of the name of a fortified town in the district of Melitem (Malatiah) as the southwestern boundary of Armenia.²

"The Armenian tradition which derived the Haiken race from Thorgon (M), as it can scarcely be a coincidence, must be regarded as having considerable value. Now, the existing Armenians, the legitimate descendents of those who occupied the country in the time of Ezekiel, speak a language which modern ethnologists pronounce to be decidedly Indo-European; and thus, so far the modern science confirms the Scriptural account.³

However, the Armenian people are the progeny of two main stocks, the more ancient Haik, and the

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1. M.C. Gabrielian: Armenia, A Martyr Nation, pp. 18-20.
2. Ibid., pp. 37-38, quoted from Delitzsch, Commentary on Genesis, Vol. I, p. 310.
3. Ibid., p. 38, quoted from Rawlinson, The Origin of Nations, p. 183.

later arriving Armens, by which last name the Armenians are known. The Armens are attributed by Herodotus, in the fifth century B. C., a Phrygian origin, and they seem to have come from Thrace.¹ The Armens founded a political state, which oscillated between weakness and strength. Darius I of Persia represents Armenia as one of his satrapies, but as his records show, year after year he had to send armies to put down rebellion.²

3. Pre-Christian Religion

Apparently, the Armenians, like other peoples, originally were animistic and nature worshippers. They had a predilection for sacred trees, notably the oak and the poplar, which survived in the higher cults. Sometimes they practised polygamy and under more settled conditions maintained large patriarchal households. In rural regions, the patriarchal institutions have survived until the present time. The Armenians burned and buried the dead, and on their kings' graves, were sacrificed the royal widows, and servants such as at the obsequies of King Artashed I (114-89 B. C.)³

The Armenians, as a rule believed in the

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1. Leon Arpee: A History of Armenian Christianity; p. 1.
2. Charles A. Vertanes: Armenia Reborn, p. 5.
3. Arpee, op. cit., p. 2.

existence of invisible spirits, and in the influence they were supposed to exercise over the life of man. The spirits were either good (Katchk) or bad (Aiss). Credence was placed in all kinds of fantastic beings, as well as in magic and in witch craft. The worship of Oracles was carried out at Armavir, which had been introduced by the Armenians. The oracle gave forth the decree amidst the gentle rustling of a sacred platane called Soss (The Roman Platanum Armeniacum). This was a belief in powerful anthropomorphic spirits who made their voices heard when the winds blew in sacred pots.¹

Although Armenia is protected on the north by the Caucasus Mountain range, and on the south by the Taurus, it was not a country safe from invasions. Its geographical position had made it the converging point of the principal roads leading towards the heart of Asia. The Armenian table-land constitutes the main route from east to west, and is the key to that area which lies between the Caspian, Black and Mediterranean Sea and the Persian gulf. The Medes, Persians, Tartars, Turks, conquerors all, continually passed through.²

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1. Kevork Aslan: Armenia and the Armenians, p. 34.

2. Ibid., p. 6.

Sargon II, in 719-718, and 716-712 B. C. made an invasion, and put Armenia under Assyrian domination. However, this was not to last long, for at the hands of Cyaxares of Media, Niniveh fell (612 B. C.) and soon after the Great Assyrian Empire became a thing of the past. By 545 B. C., the whole of Asia Minor had become a part of the Persian Empire. Southern Armenia in those days was known as Khaltia, from its chief God Khaltes. Although, there had been much hostility, King Cyrus terminated hostilities and encouraged the amalgamation of the two peoples, through intermarriage.¹

Assumedly, the introduction of the cult of Khaltes came about in this way. Meanwhile the Ancient Aryan god, Mithra, soon displaced the cult of Khaltes, a result in which the Armenians must have had a distinct hand. The great divinity of Armenia, however was not Mithra, but his female consort Anahita, the deity of the land, goddess of childbirth, fertility, and the life-giving waters of heaven, in the land eminently of mountain streams and lakes. The goddess Anahita was introduced by Darius I, Hystaspis (520 B. C.), into Armenia, and Artaxerxes II, Mnemon (404-359 B. C.), erected statues in all his capitals and principal cities, namely Babylon, Susa, Ecbatana and Damascus.²

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1. Arpee, op. cit., p. 314.

2. Ibid., p. 4.

The conquest of Armenia by Alexander the Great did not exert any radical influence on the religion of the country. Rather the Greek gods were simply assimilated by the Armenians and renamed. Thus Zeus became Aramazd (Ahura Mazda), Artemis, the Diana of the Romans, became Anahita. The priests of pagan Armenia became a feudal caste receiving direct gifts from worshippers, one-fifth of the spoils of war, having vast private estates, their own armies and tax and military exemption.¹

4. Conversion of Armenia

The conversion of Armenia was not an event, but a process. Tradition states that Thaddeus, one of the Seventy and Bartholemew, the Apostle, first introduced Christianity into Armenia. The time of their labors is commonly placed about A. D. 35-60. The new Christian religion took root, and the Christians suffered three great persecutions, the first under King Artashes, about 110 A. D., a second under King Khosrov, about 230, and a third under king Tiridates, from 287 until about 301.² However, although Christianity grew, it was plagued with the Adoptionist and Unitarian

.

1. Ibid., p. 6.

2. Ibid., p. 9.

heresies.

Though Christianity was first introduced into Armenia by the Apostles, yet the completion of that work and the demolition of heathenism were reserved for St. Gregory the Illuminator. Under him, Armenian Christianity entered upon a new phase. Gregory, born in 257, had preached in Armenia, and everywhere he found the Christians sorely persecuted and oppressed. Through his efforts, he restored the Armenian Church which became the Church of the whole nation half a century before the cross was emblazoned on the standard of Rome. Thus, not only does the Armenian Church claim apostolicity upon the mission of Bartholemew and Thaddeus, but also, says H. B. Tristram: "The Armenians may justly claim to be the oldest Christian nation in the world."¹

5. The Formation of the Armenian Church

The History of the Armenian Church is a subject within itself, and need not be considered in full. However, several important highlights must necessarily be included for this discussion. The Armenian Church formally began in the year 302 A. D. When Gregory had preached in Armenia, he met much opposition, especially

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1. Gabrielian, op. cit., p. 67

from King Tiridates who was in favor with the Roman Emperor Diocletian. In 287, Gregory was imprisoned by the king for 13 years in a dungeon of the fortress Artaxata. Though he suffered many tortures and torment, yet this noble Christian hero was determined "to win (the king) over to eternal life, through the gospel of Christ."¹

The king was finally converted, and baptized by Gregory himself. Tiridates became a worthy champion of the truth, and it was he who proclaimed throughout his dominion that the religion of Christ is the religion of Armenia. The Armenians were nationally converted to Christianity, from the king down to the servant. In the year following this event (302), by popular vote Gregory was elected the first Catholicos of Armenia, and received ordination at the hand of Leontius, Archbishop of Caesarea.²

The king gave Gregory authority to wipe out the heathen worship. The temples of the idols in every important city and town were pulled down, and Christian Churches in their place were built and established throughout the land in towns and villages by royal edict.

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1. Ibid., p. 69

2. Arpee, op. cit., p. 15.

The Cathedral Church of Etchmiadzin (which means "the descent of the only begotten") was erected on a spot designated by Gregory himself which later became a monastery, and the seat of Gregory's successors to be prelatie chain.¹ Thus the foundation of the Armenian Church was primarily a national work, and had been brought into being without any extraneous intervention of any kind, and without the aid of any other church or ecclesiastical authority.

6. Translation of the Bible

One of the most important events in the history of the Armenian Church is the translation of the Bible into Armenian. In the period following the establishment of the Armenian Church, and during a century afterwards, Christian training was carried on by the catechisers; the Bible and ritual of the Church had been read either in Greek or Syriac followed by an immediate translation into the vernacular.²

In the year 396, a monk named Mesrop was given orders from the Catholicos Isaac to go on a preaching tour to combat paganism and heresy. In the course of his work, expounding the scriptures from the

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1. Gabrielian, op. cit., p. 70.

2. Aslan, op. cit., p. 43.

Greek and Syriac texts, he conceived of the idea of putting the Bible into the people's own tongue. He was handicapped by a lack of a native Armenian alphabet. He conceived that an Armenian alphabet must be devised. In 402, a synod of bishops and doctors of the Church were called to discuss the matter. After two years, Mesrop, conferring with Rufinius, a Syrian scholar, devised an adequate Armenian alphabet, the base of which is essentially Phoenician.¹ From then on, Mesrop opened schools in all provinces of Persian Armenia in which select youth could be taught reading and writing. All books in the Armenian language which were written in Greek or Syriac characters were now laboriously transcribed. Three men, Sahak, Mesrop and the Catholicos Isaac undertook to translate the Bible from Syriac manuscripts.² It was twenty-two years later when Mesrop completed his translation. However, he felt a need for correction and retouching, and so in 426, six of the best young pupils were sent to Constantinople to master Greek, and to consult the best manuscripts on the Bible. By 433, the final form of the Armenian Version was authorized by the Catholicos Isaac.³ Today,

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1. Arpee, op. cit., p. 26.
2. Ibid., p. 28.
3. Ibid., p. 31.

the Armenian Bible is over 1500 years old. It may be said that the translation of the sacred books created the literary language. Aslan states:

The work of Mesrop impressed a distinct individuality upon the National Church with the result that this eminently national church and an exclusively national written language assured to the Armenian people, through the ages, a consciousness of their own particular existence such as no other agency could possibly have engendered. Thus no names are more venerated in all history by the people of Armenia, than those of Sahak and Mesrop and their memory is held in high honor by the National Church.¹

7. The Battle of Avarair

An integral part of Armenian Church history is the battle of Avarair in 451. Throughout their history, the Armenians have fought against all hazards not only to preserve their individuality, but especially to preserve their church from any ecclesiastical vassalage.

By the year 449, King Yazdegert II of Persia had dominated a portion of Armenia called Persarmenia. However, the governmental organization was left intact, and the national militia, which was under the command of Vartan Mamiconian. In that year Yazdegert decided to banish Christianity from his realm, and blend all peoples into one through the medium of one religion, the Mazdaean faith. Accordingly, he issued a decree

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1. Aslan, op. cit., pp. 48-49.

making compulsory the profession of Mazdaism and sent an agent into Armenia who placed the Church under the Persian crown, abrogated the monastic orders, imposed oppressive taxes and replaced the popular governor by a Persian tool.¹ The Armenians, however were exasperated by such practices and revolted. The Persians now sought by force of arms to enforce the execution of the royal decree. In 451, Vartan Mamiconian at the head of the militia, marched against the Persians, and the battle took place at Avarair in Asia Minor. The Armenians were hopelessly outnumbered 66,000 to 300,000 Persians. The battle was lost, and Vartan was slain, but his death was not in vain. Though the Armenians suffered military defeat, Christianity emerged victorious, for the Persians thereafter ceased subjugation by force.

The Armenian Church has never forgotten this memorable event, when Christianity successfully resisted the attack directed against it. To this day, homage is rendered to the memory of Vartan and to all who gave their lives in the defense of their faith.²

8. Description of the Armenian Church

The Armenian (Apostolic or Gregorian) Church

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1. Arpee, op. cit., p. 45.

2. Aslan, op. cit., pp. 54-55.

is essentially the same today as it was centuries ago. The compilation of time established is based not on days of the month, but of the week. The great feast of Theophany (Christmas and Epiphany) is celebrated on January 6 (Julian Calendar). Easter is calculated according to the old style; Ascension, the fortieth day after Easter; Pentecost, the tenth day after Ascension. Sundays are dedicated exclusively to the Resurrection and Wednesdays and Fridays for penitential liturgies and for abstinence.¹

The dogma of the Armenian Church are the basic principles of Christianity formulated by the three ecumenical councils (Nicaea 325; Constantinople 381; and Ephesus 431) The Trinity, the Incarnation, and the Redemption.

The decrees of the Council at Chalcedon (451) did not give rise to any interest for at that time the whole population was engaged in a struggle against Persia in defense of their faith.² The Nicene Creed, at first formulated at Nicaea and supplemented at Constantinople, is substantially the Creed of the Armenian Church.³

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1. Ibid., p. 44.
2. Ibid., pp. 45-46.
3. Arpee, op. cit., p. 122

The clergy of the Church comprises the chief prelate, the Catholicos, the order of bishops, and the priests or presbyters (Yeretzk). Another class of the clergy is called the Vartabeds or doctors in theology, who form the most enlightened and learned portion of the clergy, and from whom the bishops are elected and ordained. This class is vowed to celibacy.¹

M. C. Gabrielian states some theological differences from the Roman Catholic Church:

The Armenian church differs from that of Rome on the following points: (1) It denies the supremacy of the Bishop of Rome. (2) It has not accepted the decisions of the Council of Chalcedon as ecumenic. (3) It rejects the introduction of filioque into the creed, but admits the Holy Spirit proceeds from the Father. (4) It rejects the Romish doctrine of purgatory. (5) It rejects indulgences. (6) It has no equivalent word for Transubstantiation. (7) It does not withhold the Bible from the people, but encourages them to read it.²

C. Protestant Missionary Activity

The first Protestant Missionary Societies to enter the Turkish Empire were the Church Missionary Society of the Church of England, which sent a missionary to Egypt in 1815, and the American Board of Commissioners for Foreign Missions. The first attempts at

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1. Gabrielian, p. 106.
2. Ibid., p. 107.

missionary work were not directed toward the Mohammedans, but to the Jews. In November 1819, Pliny Fiske and Levi Parsons were sent to Palestine to locate in Jerusalem.¹

In 1821, Parsons met some Armenian Pilgrims at Jerusalem, who showed him much cordiality, and led him to suggest to the Prudential Committee of the Board the desirability of someone "making known to the churches the moral state of Armenia."² The disturbed state of the country led Parsons and Fiske to establish a mission station in Smyrna and later in 1825 in Beirut, Lebanon. Meanwhile, Reverend William Goodell and Reverend Isaac Bird with their wives had arrived in Beirut on November 16, 1823, and had a well-settled station.³ Two Armenian clergymen in Beirut, Bishop Dionysius, and Krikor (Gregory) Vartabed, gave assistance to Goodell and Bird. They assured the missionaries that the minds of the Armenian people were wonderfully inclined towards the pure gospel, and that preachers should go among them, and that they would be ready to receive the truth.⁴

In May 1828, the missionaries in Beirut, and

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1. William Strong: The Story of the American Board, p. 80.
2. Leon Arpee: A Century of Armenian Protestantism, p. 5.
3. Strong, op. cit., p. 83
4. Aslan, p. 155, quoted from, Bartlett: Historical Sketches of the American Board in Turkey, p. 3.

their Armenian helpers, finding their lives in danger from Mohammedan fanaticism, sailed to the island of Malta. There, Goodell and his co-workers completed a translation of the New Testament into the Armeno-Turkish (Turkish written in Armenian characters) by 1830.¹

At Malta, a printing establishment was founded which printed Christian literature for the Armenians almost exclusively. The literature accomplished some remarkable results, such as the "Dairyman's Daughter," a favorite devotional work, which prompted a religious awakening in Nicomedia.²

In June, 1831, Goodell was instructed by the American Board to proceed to Constantinople and start a distinct mission among the Armenians. He was followed in due time by the Reverends H. Dwight, Schauffer, Riggs, Bliss, Hamlin, Van Lennep, Wood and others. Thus was founded the mission of the American Board to the Armenians in Turkey.³ Their work consisted largely in opening schools, translating, publishing, and printing religious tracts and portions of the Scriptures and holding religious services.

At the beginning the new station suffered a

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1. Arpee, A Century of Armenian Protestantism, p. 6.
2. Strong, op. cit., p. 86.
3. Arpee, A Century of Armenian Protestantism, p. 7.

baptism of fire. Within two months after his arrival, Goodell's home went up in flames. In 1832, the Black Plague broke out followed by cholera.¹ Also there was opposition by the Roman Catholic Armenians. The Roman Church, through its Jesuit missionaries had carried on the work of proselyting the Armenians for centuries, and she had thousands of adherents. As a Church, she had her experience with Reformation in the West, and she was alarmed with its progress in the East. The Patriarch of the Roman Catholic Armenians made a public denouncement of the missionaries and their books in 1836. His evil example was followed by the Greek and Armenian Patriarchs, of Constantinople, a few years later.²

The Armenian Patriarch feared a division of the Armenian Church. They had always revered the unity of the Church, which represented to them, national unity. Although they lost their independence, yet in the Turkish empire, they were a religious community. Already, they had been sorely wounded by the Roman Church, and its missionaries. The patriarch, as the head of the nation, thought the suppression of evangelical work might be a prevention of such a division.³

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1. Strong, op. cit., p. 90.
2. Gabrielian, op. cit., p. 157.
3. Ibid., p. 158

D. Reformation in the Armenian Church

1. Missionary Influences

Although the Armenian Church, in an effort to preserve its unity opposed the Protestant missionaries, it was not aware of the fact that the missionaries had no intention to divide the Church. Rather, the missionaries knew that even before they had come into Turkish Armenia, there were already signs of religious awakening in the Armenian Church. Reformers and religious enthusiasts had striven to break through its formalism. The British and Foreign Bible Society had put the Scriptures within the reach of the educated class in the Ancient tongue, and brought out the New Testament in the vernacular for all to read.¹

The purpose of the missionaries was not to proselyte the Armenians. The following is a statement by Goodell:

We ourselves, at this place, have nothing to do with the Church, its dogma, ceremonies and superstitions... nor do we make any attempt to establish a new church, to raise a new party. We disclaim everything of the kind. We tell them frankly, you have sects among you already, and we have no design of setting up a new one, or of pulling down your churches, or drawing members from them in order to build ours over.²

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1. Strong, op. cit., p. 91
2. Gabrielian, op. cit., p. 158, quoted from Prime: Forty Years in the Turkish Empire, pp. 173-174.

At first, the missionaries established no schools, but sought to encourage and aid the people to start their own. Likewise, they held no public services, but conducted worship only for their families and other English speaking Christians. They attended both Armenian and Greek Churches taking part only by invitation. Their evangelizing efforts were confined to such personal interviews as with those who called upon them.¹ Then, it is apparent that though the missionaries influenced the reformation of the Armenian Church, they cannot be accused of causing it.

2. Reformation From Within

In 1840, the American Board established another mission station in Erzroon to the east, as well as in Nicomedia, and Adabazanⁿ nearer Constantinople. Prayer meetings and preaching services for women and preaching were maintained. It was clear to all that there was a powerful and wide evangelical awakening among the Armenians. Reverend Dwight, two years before had said: "The more I go among the Armenians, the more evidence I see that the work of the Lord has taken deep root in the nation."²

The change in the attitude of the Armenian

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1. Strong, op. cit., p. 92.

2. Arpee, A Century of Armenian Protestantism, p. 9.

community, and the development of its spiritual life were apparent. The reform was being wrought from within. Even the Vartabeds, the celibate clergy, were declaring the gospel message with earnestness and power.¹

Literature contributed much toward this change. The press was busy. Goodell's Armeno-Turkish translations of the Bible were printed. Armenian and Greek magazines and papers as well as books were engaged in spreading evangelical teaching.

At this time, there was another appreciable religious awakening among the Armenians at Constantinople. The principal of the Academy at their Patriarchate, Gregory Peshtimaljian, was a layman of wide learning, enlightened views and an author of several important educational works. It was Peshtimaljian's duty also as principal of the Academy to instruct all candidates for the priesthood, who according to regulations, could not be ordained to the sacred office without studying a prescribed course in the Academy. Thus, in his daily routine, he had an opportunity to instill in the minds of his pupils a

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1. Strong, op. cit., p. 103.

good deal of Christian truth.¹

3. Establishment of Evangelical Churches

A young Armenian convert, John Der-Sahakian may well be credited with the beginning of the Armenian Evangelical (Protestant) Church. By 1836, the evangelical movement had made considerable headway, so much, that the authorities of the Church estimated there were about 500 evangelicals. Sahakian had been appointed superintendent of a short-lived mission high school in 1834. He began to hold weekly meetings at the mission station and with him as secretary, an Evangelical Union was organized in 1836. This was a secret society, in everything but name a church, which soon made its influence felt both in Constantinople and the provinces in the dissemination of evangelical ideas. The organization of this society may properly be said to mark the beginning of Armenian Protestantism.²

But the society's activities did not long continue uninterrupted. Several persecutions followed, and in 1839 Der Sahakian was exiled to a convent at Caesarea in Asia Minor. However, this persecution came to an abrupt end when Sultan Mahmud, who had supported

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1. Arpee, A Century of Armenian Protestantism, p. 14.
2. Arpee, A History of Armenian Christianity, p. 267.

the persecuting magnates of the Armenian Church, died in 1840. Following this, there was a great period of increased missionary activity.

But persecution did not stop for long. The greatest persecution was yet to come under the Patriarch of Matthew, who ascended the papal chair on July 27, 1844. He used all his ingenuity to destroy the evangelicals. Armenians in business found their shops boycotted; teachers and priests were banished; men and women were stoned in the streets, hung up by the thumbs, spat upon and smitten in the face, tortured, thrown into prison without charge or trial. Spies were everywhere.¹ His suppression of the reformation was futile, however, and it began to spread. As a last resort, the Patriarch published a bull of perpetual excommunication and anathema, forever barring all Protestants from membership in the Apostolic (or Gregorian) Church.²

The action of the Patriarch seemed an occasion for organizing Protestant Churches. Vartabed, a noted Armenian church historian said:

Those inclined to Protestantism were about to appear and the anathematizing course taken by Matteos very materially aided the purpose of the Protestant missionaries, because to persecute is to spread. And behold thus...

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1. Strong, op. cit., p. 104.

2. Arpee, A History of Armenian Christianity, p. 269.

the imprudent conduct of Patriarch Matteos, caused a number of our people to depart from the maternal bosom of the church and adhere to Protestantism. . . . 1

Accordingly, on July 1, 1846, a group of forty evangelicals gathered together and formed the first Evangelical Armenian Church of Constantinople. A week later, Mr. Apisogham Khachadurian was ordained by the missionaries and installed as the pastor of this new church.² Soon other churches were organized in Nicomedia, Adabazan and Trebizond on the same broad basis of evangelical Christianity without denominational bonds. Now that the movement was open and recognized, it advanced quickly. Within two years thousands of Armenians had become Evangelicals. In 1850, the Sultan issued a charter acknowledging the Protestant Community giving them authority to have their own political head, to manage their affairs and to conduct their rites of worship under imperial protection.³

The establishment of the Evangelical churches may be attributed to many causes, such as the influence of the gospel spread by the missionaries and the persecutions by the Armenian Apostolic Church. Also, emphasis must be given to the reading of the Bible, and

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1. Gabrielian, op. cit., p. 160, quoted from, Muradian: The History of the Holy Apostolic Church of Armenia. p.p. 607-608.
2. Ibid., p. 161.
3. Strong, op. cit., p. 106.

its spread, educational influences, Christian literature and medical work of the mission stations. All these had great influence in the Evangelical movement.

E. Summary and Conclusions

Throughout the early history of Armenia, both in the pre-Christian and Christian times, several dominating factors have determined the course of this people. The beauty of the land and its bountiful productivity has made its possession desireable by many peoples. Also, its geographical location, being in the military pathway of the great nations of the East and West, made Armenia open to invasion both for possession and as a military route.

From their earliest beginning, the Armenians have been a religious people. From paganism of its own and other primitive religions, religious influences fostered changes in worship. The influx of Christianity effected not only a change in their religion, but a change in the character of the people and the beginning of national unity. The result was not only the formation of the Armenian Church, but the creation of a language and the Nation. Thenceforth, invasion and conquest of Armenia necessarily had to be a religious conquest, not merely a domination and change of authority

and government. Thus the importance of the battle of Avariar which symbolized not only the preservation of their faith, but consequently the Nation.

For the Armenian, the Christian Church is the symbol of the Nation and national identity. Destroy the Church, and national identity is destroyed along with it. Thus, the tremendous hostility of the Armenian Church toward the work of the foreign Protestant missions and the Evangelicals. The Church feared not so much the religious awakening, but division of the Church. Its persecution of the Protestants was a struggle to preserve their unity by preventing division.

Such is the importance and significance of early Armenian history. It shows the pattern by which the Armenian functions. Love of the Nation and love of the Christian faith and their Church is primary and identical. And the Christian Church as the symbol of the Nation, if displaced by any other religion would indicate the loss of their national identity. Hence, the pattern of contemporary conquest of Armenia by Islam. After failing in the attempt to dominate the Christian faith of the Armenians, the next step was to conquer by the sword.

CHAPTER II

PERIOD OF THE MASSACRES -

HOSTILITY BETWEEN MOSLEMS AND ARMENIANS

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A. Introduction

Since the establishment of Islam, there has always been a tension between it and other religions such as Christianity. Islam has propagated itself by the sword and conquest, whereas Christianity has spread through the principle of love.

In order to understand the relation between the Armenians and their Moslem rulers, it is first necessary to know what the differences are between Islam and Christianity and then to ascertain the historic relation between the two. This will enable an understanding of the causes of the massacres which culminated in the late 1800's and the early 1900's and the creation of the Armenian Diaspora and the refugee problem. Also, a description of the massacres will be given.

B. Basic Differences Between Islam and Christianity

The Ottoman historian, Ashig Pasha Zade, begins

his history of the Ottoman Empire, written in the 1400's by using the term Kiafir (Infidel) for the Christians. A statement in his book, "The Kiafirs did not obey the Moslems" is typical of the Moslem mentality of the time. It assumes that the Moslems are superior, and the Christians are inferior, and that the Christians ought to obey the Moslems.¹ In other passages, he indicates that the Moslems are Ghazis, the noble warriors of Islam the true religion. The Moslems plunder, the Kiafirs are plundered, a thing which is right and just.

This idea of Kiafir or Giavour is at the back of the Moslem attitude toward Christians and it dominates all their dealings. It is a word of contempt and is used even today everywhere in the Near East by the Moslems for Christians. It means infidel, low, slave, destined for slaughter. It has both a religious meaning of one who denies some doctrines of the true religion and a very low special meaning. The Christians are for the Moslems slaves and their property, honor and lives are at their disposal.²

This attitude is due mainly to the basic religious differences between Islam and Christianity.

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1. L. Levonian: Moslem Mentality, p. 15.
2. Ibid., pp. 17,18.

The controversy between Islam and Christianity with regard to the idea of God has mainly been between the monotheistic conception of Islam and the Trinitarian doctrine of Christianity. The Moslems claim that the Christian belief is a God in Trinity almost equal to three gods, whereas the Moslem believes in the one God. This has led to much hot controversy. But an even more basic and vital issue is not whether God is one or triune, but His character and ethical attributes.

"Is He one who is upright, just and perfectly righteous, or one who acts arbitrarily as He pleases without any moral discrimination? Is He good and only good, or is He the source of evil also? Is He a despotic monarch. . . or is He a good and loving Father of all men?"¹

On the doctrine of revelation, the controversy has been carried on as to whether the Koran or the Bible is the real revelation of God. Each has held theirs to be the true revelation superceding all others. But the real issue is not which revelation is true, but in their idea of divine revelation and its true tests. The main question is, "How does God reveal Himself? Is revelation something given magically to a person in ecstasy, or is it something ethical and spiritual arising out of a spiritual experience of fellowship with God."²

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1. Ibid., p. 206.
2. Ibid., pp. 207-208.

Concerning the conception of prophetship, the controversy has been in the contrasting of Mohammed and Jesus, each defending and urging people to accept their own. The problem of miracles wrought by the prophets has been a matter of supreme importance. The Christians emphasize the miraculous birth of Jesus and His wonderful deeds, while the Moslems point to the miraculousness of the Koran as the supreme miracle, and also ascribing miracles to Mohammed since his birth.¹ Also the Christian doctrine of the sonship of Jesus is a stumbling block to the minds of the Moslems. Jesus as God's son seems to their monotheistic belief in God to be polytheism. To be a Christian is to be Christ-like in spirit, and to have fellowship with God. To be a Moslem is to conform to a certain set of rules, and by following the laws promulgated by Islam and the teachings contained in the Holy Quran, man would be helped to attain moral, intellectual and spiritual perfection.²

Islam requires of every follower the observance of five religious duties. These requirements are:

Confession of the Creed, "There is no God but God, and Mohammed is God's Apostle;" Prayer, which. . . is supposed to be performed five times

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1. Ibid., p. 209.
2. Ahmad, Hazrot: The Philosophy of the Teachings of Islam, p. 9.

a day; Fasting, specially during the month of Ramadan throughout which the fast lasts each day from dawn to sunset; Alms, the required amount varying in different sects but averaging about one fortieth of the income; Pilgrimage, incumbent on every Moslem who is of age and who has sufficient means for the journey.¹

Islam is a religion which dominates all aspects of life regulating the larger events as well as the minutest affairs of daily conduct. A Moslem's lying down, and rising, sitting and walking, dressing and eating, every phase of his conduct is dictated by Islam. There are religious ordinances, rules and regulations that control worship, prayer and general conduct in all details. This is the Moslem idea of religion, differing with the freedom of the Christian.²

C. Historical Sketch of Moslem and Armenian Relations

1. Early History

From the very outset of Islam, the Christian was regarded as the Moslem's slave. It was this primordial law with the Mohammedans which was at the basis of the treatment they inflicted for centuries on the "unbelievers" unfortunate to fall into their hands and

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1. William H. Hall: The Near East Crossroads of the World, p. 67-68, as quoted from S. Zwemer, The Nearer and Farther East, p. 24-28.
2. Levonian, op. cit., p. 106.

courageous enough not to deny their Christian faith. If the Christian owned land or property, it was only by tolerance, and his masters could always take his possessions from him, even his children, for their own good pleasure. Their warrent for such cruelty is found in the Koran.¹

This has been the fate of the Armenians ever since the Seljuk Turks began invading the Near East in the eleventh century, conquering Armenia and bringing Islam into the heart of the Near East. But the Seljuk conquest was only one in a series of invasions. The Mongols came in 1235, and about 1289 the Osmanli came into power.² Osman or Othman founded this empire and it is from his name that the Turks of the present day have the name Ottoman, which they have universally adopted, rejecting that of Turks with disdain as synonymous with barbarian.³

The Ottoman State began a series of invasions designed toward expansion. Southeastern Europe came under domination and by 1453, Sultan Mohammed II entered Constantinople. In 1514, under Sultan Selim I Armenia

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1. Jacques de Morgan: The History of the Armenian People, p. 276.
2. Bryce, Viscount: The Treatment of the Armenians in the Ottoman Empire 1915 - 1916, p. 605.
3. Gabrielian, op. cit., as quoted from Milner, The Turkish Empire, p. 6-7.

was overrun, and ever since has been subject to Ottoman rule.¹

The Armenians derived certain benefits from the Ottoman State. They, like all the Christians, were classed as Rayah or cattle. The Ottoman "State Idea" made a caste division between Moslem and Rayah to the effect that the government ruled out the Christians so completely it encouraged them to form communities of their own. The Rayah thus became "Millets" or religious sects. These were national corporations with written charters, presided over by a Patriarch elected by the community but holding his office at the discretion of the government. The special function assigned to the Patriarchates as an intermediary, gave the Millets, as an institution, an ecclesiastical character. They were practically autonomous bodies concerning religion, culture and social life, but with no political expression or rights. In 1462 a Gregorian Millet was chartered and also a Armenian Catholic Millet in 1830, and a Millet of Armenian Protestants in the 1840's.²

However, those Armenians not living in the Millet were subject to the cruelties of the Turks. One

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1. Bryce, op. cit., p. 606.

2. Ibid., pp. 617, 618.

of these was the formation of the "Janissaries", instituted by the visier Aladdin from 1330. These were children recruited from conquered or subject Christians, reared as Moslems and put into military service. An inhuman tax of every fifth child or one child every fifth year was rigorously levied upon Christian families. Up to Mohammed IV (1648-1687) about half a million Christian children had been compelled to embrace Islam and trained to maintain it by the sword.¹

Thereafter, for the next 500 years, the Armenians were quiet and submissive subjects of Turkey. They suffered from abuse, inequality of rights, extortion and oppression, but by their skill in industry and their enterprise in trade they became useful to the Turks and managed to live. Many were architects for Turkish palaces, business agents for high officials, and some attained important positions in public service. But they were always treated as Rayah with no assured civil rights, and no standing in the court, liable on the whim of the Sultan or some official to be ribber, exiled or put to death.²

2. Later History

Although the Armenians were oppressed, they

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1. Gabrielian, op. cit., p. 120, as quoted from Milner, The Turkish Empire, pp. 18-20.
2. Joseph K. Greene: Leavening the Levant, pp. 33,34.

were not concerned with overthrowing the Ottoman Empire. Rather for their best interest, they sought to preserve it. A national entente with the Turks was an object of vital importance to be pursued in spite of the difficulties at hand. The need was to have the old medieval cast-division of the Moslem and Rayah done away with to allow Armenian and Turk to find their true relations with each other, not as irreconcilable sects or races, but as different social elements in the same community.¹

At about the middle of the nineteenth century, this seemed possible. The European powers, especially Russia and England began to intervene in Turkish affairs in order to relieve the hard and unequal conditions of Christian subjects under Turkish rule.² This led to the emancipation of the Roumanians, Greeks, Serbs and Bulgarians. But the Armenian people still remained under the Turkish yoke and conditions grew worse. However, the defeat of Turkey in the Russo-Turkish War of 1876 brought the "Armenian Question" to the front. The Peace Treaty of San Stefano, March 3, 1878, between Russia and Turkey, by Article 16, obligated Turkey to effect necessary reform in the Armenian provinces, under its rule and to guarantee the security of life and

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1. Bryce, op. cit., p. 620.

2. Greene, op. cit., p. 34.

property therein. The evacuation of Russian troops from Armenian Territory was contingent upon the carrying out of these obligations of Turkey.¹

Russia, as an ancient enemy of Turkey, would have forced Turkey to fulfill her promises of reform in Armenia. But England interfered due to selfish ends, and negotiated with Turkey through the Cyprus convention of June 4, 1878. This gave Cyprus to England for occupation and administration, and a promise of the Sultan to introduce reform toward the Armenians and Christians if England would keep Russia out of Armenia.² The Anglo-Turkish Convention of Cyprus proved to be a dagger thrust by a friend, done unwittingly, into the heart of Armenia.

However, the Treaty of San Stefano was revised by the Six Power Congress of Berlin in July 13, 1878, due to the rivalry of the Great Powers, Russia and England,³ and at the instigation of the Ottoman Government.⁴ At this Conference the Armenians, urged by the Turks, requested that the six Armenian provinces (Erzeroum, Van, Bitlis, Diyarbekir, Mamouret-ul-Aziz,

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1. -- A Memorandum on the Armenian Question, p. 2.
2. Gabrielian, op. cit., p. 192.
3. -- A Memorandum on the Armenian Question, p. 2.
4. de Morgan, op. cit., p. 292.

and Sivas), be given Administrative autonomy under European control subject to the sovereignty of the Sultan. The request was rejected, but in Article 61, Turkey was to institute the reforms and guarantee security in the Armenian Provinces, and to report to the signatory powers, under whose supervision the measures were to be carried out.¹

But the stipulations of the Berlin agreement were not fulfilled in the least. The position of the Christian Rayahs, and the Armenians especially, deteriorated to such an extent that the situation in the Armenian provinces became most critical and alarming. They were deprived of their land and in their despair tried several uprisings in protest.²

D. A Brief Survey of the Massacres

The memory of the massacres is written on the minds of many Armenians still living today who were fortunate to escape or survive. To them the massacres will always be an unjust horror too terrible to describe but impossible to forget. As such, from the time of the massacres on, the episode will be a part of Armenian

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1. -- A Memorandum on the Armenian Question, p. 2.
2. de Morgan, op. cit., p. 294.

history both from the standpoint of their brutality and the result in the disruption of the Nation and the almost total annihilation of the people.

1. Causes of the Massacres

a. Religious and Political

Basic to the causes of the Armenian massacres is the underlying attitude Islam has toward religion and government. As Lord Curzon remarked, "Islam is not a state church; it is far worse, it is a church state."¹ This is one of the great problems of Islam, since it was originally conceived as a totalitarian state. In their rule over subject peoples, the Moslems have always shown intolerance. Lord Bryce declared that in the history of the Ottoman empire:

. . . The Turk was hopelessly unfit to govern, with any approach to justice, subject races of a different religion. The Turk has never been of any use for any purpose except for fighting. He cannot administer. . . . He cannot secure justice. As a governing power, he has always shown himself incapable, corrupt and cruel. He has always destroyed; he has never created.²

Turkey has never been able to understand her subjects in order to govern them by their own rule or by their own racial aspirations. She has always tried to conquer

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1. S. Zwemer: The Cross Above the Crescent, p. 32.
2. A. Toynbee: The Murderous Tyranny of the Turks, p. 4, Preface by Viscount Bryce.

racess far more civilized and advanced than herself, and tried to uncivilize them and reduce them to her own inferior level.¹

Islam has been the age-long foe of democracy. It cannot exist and confer equal gifts, religious liberty, equality or fraternity to those who are not Moslems. The Mohammedan theory of the State is based on the eternal law of the Koran, and cannot therefore be modified. Their theory of nationalism and attitude toward non-moslem races is incompatible with the foundation principle of democracy.² Also, in its origin, theology, conquests, ideals and history of its persecutions, Islam has been anti-Christian. A leading Moslem of Bagdad wrote an article for a French Journal entitled, "The Final Word of Islam to Europe," and in the article, he stated:

For us in the World there are only believers and unbelievers; love, charity, fraternity toward believers; contempt, disgust, hatred and war against unbelievers. Amongst unbelievers, the most hateful and criminal are those who while recognizing God, attribute to Him earthly relationships, give Him a son, a mother. Learn then . . . that a Christian . . . is in our eyes, a blind man fallen from all human dignity.³

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1. G. Lamsa: The Secret of the Near East, p. 112.
2. Zwemer, op. cit., pp. 52, 53.
3. Ibid., p. 55.

Thus Islam the "church state" had both religious and political motives when finally putting the Armenians to the sword in the several massacres. Though they were prompted by the unstable situations of the times, invariably the excuses for the massacres were cited as "justifiable punishment."¹

b. Military

About one million Armenians lost their lives during the 1915-1916 persecution. The reason given by the Turkish government was, relative to World War I:

In order to prevent the Armenians in the military zone from creating difficulties to the Army and Government, in order to remove the possibility of Armenian riots against Moslem populations, . . . it was decided to transfer the Armenian from military to other localities. . . .²

But this reason and others are much at variance with the facts that it could only deceive persons unable or unwilling to ascertain the truth. Rather, the massacres were a policy of deliberate extermination adopted by the Turkish Government as found in Pasha Talaat's words:

In the days of our weakness you put your knife to our throat by raising the question of reform.

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1. E. Bierstadt: The Great Betrayal, p. 162.
2. Ibid., p. 11, as quoted from Verite sur le mouvement revolutionnaire Armenien et Les Mesures Gouvernementales, Constantinople, 1916, pp. 13-15.

For that reason we will now avail ourselves of our present favourable situation, for the purpose of scattering your people to such an extent that for the next fifty years all thoughts of reform will be driven out of your heads.¹

c. Economic

A great part of the Armenians lived in dispersed cities and towns, surrounded by Moslem population, and their colonies composed of artisans, merchants and intelligentsia. Although there were many poor peasants in the Armenian communities, there were also numerous rich businessmen. The existence of a class of rich Armenian businessmen helped create hostile feelings against the entire Armenian people. Many Moslem merchants owed money to Armenian importers. It was estimated that more than 60% of Turkish imports, 40% of the exports, and 80% of the domestic wholesale trade were in Armenian hands. Thus, the government, which organized the massacres in 1915-1916, could have had the idea that the ruin of Christian business might help Turkish commerce, and may have been a motivating force for the massacres.²

The causes for the three periods of massacres of the Armenians may be traced to all three reasons,

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1. _____ Germany, Turkey, and Armenia, p. 7.
2. J. Guttman: The Beginnings of Genocide, p. 13.

religious- political, economic, and in the last massacre, military. The outbreaks provincially occurred whenever an opportunity presented itself, and when restraining influence diminished. On the whole, the massacres were designed to remove the Armenian Question from Turkey by getting rid of the Armenians.

2. The Massacres

It was only two years after the signing of the Treaty of Berlin in September of 1880 that "disturbances among the Kurds assumed a more general character . . . when new troubles were reported in the district . . . Sanjak Mush On the 20th of September the Kurds had destroyed thirteen Armenian villages."¹ (The Kurds are not related at all to the Armenians, but they belong to the Iranian branch of the white race. The Kurd and the Armenians are not merely different nationalities, they are also antagonistic economic classes, which had existed long before the Kurdish encroachments began.)²

The Kurds and Turks were at liberty to go around well armed, but no Christian was allowed to carry arms of any kind, not even for self defense. If they

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1. Gabrielian, op. cit., p. 193.
2. Bryce, op. cit., p. 613

were found with arms or resisted any encursion, they were arrested, cast into a dungeon and tortured.¹

In 1890, the Armenian Church in Erzurum was entered by force of arms, during a religious service, by officers who desecrated the sacred edifice under the pretext of searching for arms. Several Armenians who resisted were killed.² However, the brutal wholesale measures were yet to come. The Armenians suffered under three general massacres which were designed to annihilate them, 1894 - 1896, 1908 - 1909, 1915 - 1916.

In 1892, Sultan Abdul Hamid called the Kurdish chiefs to Constantinople, and supplied them with military rank and modern weapons. He sent them back to organize their tribes into "Hamidieh", cavalry regiments, numbering 22,500 men. The Sultan thus had gained for himself a powerful force with which he could crush any Armenian growth and spirit.³

In Sassoun, a mountainous district, containing about 114 villages and hamlets with seventy thousand residents mostly Armenians, the first terrible massacre took place in September of 1894.

The closing months of 1895, massacres ensued

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1. Gabrielian, op. cit., p. 195.
2. Ibid., p. 195.
3. Ibid., p. 223.

throughout Asiatic Turkey. In Constantinople on September 30th, a procession of Armenians was attacked on their way to the Sublime Porte, to present a petition. In October, the towns of Ak Hissar, and Trebizond, were filled with bloodshed, fire and pillage. Five weeks later, in Sivas, 3300 Christians were slain, 5000 houses looted, 200 burned and over 2000 shops robbed. In Marsovan within three hours, the Armenian community was reduced to poverty, the markets robbed and destroyed, and hundreds slain. In Caesarea, a massacre lasted three days.¹

In Central Turkey, at Corfa, 6000 were slaughtered, and on December 28, the large Gregorian Church, filled with people, was burned to the ground. In Aintab, over 9500 were slain. The only point which escaped massacre was Zeitoon, a mountain stronghold which was successfully defended.²

Eastern Turkey suffered the most. In Bitlis, on October 25, 3000 were slain; in Ersorum, 1500; in Malatia, 5000; and at Harput, 2000. As the wave of massacres which engulfed the Armenian provinces passed, it left in its wake, burned churches, houses and schools,

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1. Strong, op. cit., p. 393.
2. Ibid.

vast amounts of destroyed property, countless thousands of women and girls carried off by the Turks and Kurds, multitudes forced to accept Islam, 100,000 Armenian men and boys slain, and 500,000 Armenian women and children destitute, reduced to beggary.¹

In 1908, there occurred in Turkey, a so-called "bloodless revolution" of the young Turks. These were the new generation, many of whom had been educated in Europe. They had acquired a certain veneer of western civilization, and had chafed for years under the intolerable despotism of the Abul the Damned.²

The young Turks were determined to overthrow the old order and create a new nationalistic Turkey. They had been laying their plans patiently for years through the officers of the Turkish army. On July 24, 1908, Sultan Abdul Hamid suddenly announced the restoration of the 1876 constitution, which meant full civil and religious liberty and parliamentary government. The young Turks acted and forced the Sultan to enforce his decree.³ The nation began to enjoy the fruits of a new era. Censorship was removed, barriers between races and religions were broken, and Moslems and Armenians

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1. Gabrielian, op. cit., p. 259.
2. Bierstadt, op. cit., p. 163.
3. Strong, op. cit., p. 407.

paid honors to one another's deeds.

However, at the very first election of the new Parliament, the Young Turks had excluded other racial elements. The Armenians now found themselves worse off than before. Their new "friends" from whom they expected relief from oppression, instituted a new policy of "Turkey for the Turks."¹ On the night of April 13, 1909, Abdul Hamid provoked a meeting among his followers in the army stationed in Constantinople, which took possession of the House of Parliament. But within a week the Young Turks rallied, and by the 27th had defeated and captured the Sultan and his forces.² The day of April 14, 1909, came a wholly unexpected turn of events for the Armenians. Claiming that the Armenians were "traitors" because they had aided them in their revolution, the Young Turks showed their true colors, which was not liberty but extermination of the racial minorities.³ The Mohammedans of the city and province of Adana began a wholesale massacre of the Armenians. Within a few days, other massacres were committed in Alexandretta, Marash, Mersina, Hadjin, Kessab, Zeitoon, and Kirikon. The number killed was estimated to be

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1. Bierstadt, op. cit., p. 164.
2. Gabrielian, op. cit., pp. 284, 285.
3. Bierstadt, op. cit., p. 164.

between 25,000 and 50,000, and those who suffered from disease and starvation over 150,000.¹

In 1914, taking advantage of the war when European intervention was out of the question, the Turks decided to settle the entire Armenian question forever - by wholesale extermination of the entire Armenian people. Both Talaat Pasha, Minister of the Interior, and Enver Pasha, Minister of War, vowed that they would accomplish in one season what Sultan Abdul Hamid had been unable to do during his entire reign. On one occasion Talaat boasted: "We will give the Armenians such a body blow that they will not recover for 50 years."² And that is exactly what they did.

The methodical work of definitive extermination of the Armenians began in June, 1915. Acting in accord with the German authorities, both civil and military, the government decreed the deportation of the entire population of the Armenian people, with the single exception of those living in Constantinople.³

The work of deportation was executed everywhere, Adana, Malatia, Kharput, Diarbekia, Erzroum, Sivas, Tokat, Amassia, Samsoum and Trebizond. The

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1. Gabrielian, op. cit., p. 286.

2. --- Communist Takeover and Occupation of Armenia, p. 3.

3. Aslah, op. cit., p. 135.

young were thrown into prison, the elderly driven out of the villages with 24 hours notice, the priests slain, and the women and children arrested, or forced to embrace Islam.¹

The procedure was systematic. On a given day, the streets of a town were occupied by the local gendarmerie with fixed bayonets, and the Governor summoned all "able bodied" men, any male between fifteen and seventy years of age, and they were all marched out of the town by the gendarmes. Waiting for them in the hills were the Kurds, and brigands to murder them. Acquitted of their task, the gendarmes marched leisurely back into the towns. This was the first act which precluded the possibility of resistance to the second. The women, old men and children remaining, were now given a one week notice of deportation.² These were the Death Marches. Bands of Armenians were driven forth on the road out into the desert, with little food and clothing. There were only two loopholes of escape, apostasy, which brought the certainty of life, but also the immediate entrance into a harem, or death. Life at the price of honor, but most of them rejected it. Many of

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1. Ibid., p. 136.

2. Toynbee: Armenian Atrocities, the Murder of a Nation, p. 28, 29.

the young girls were sold into shame by the gendarmes. Those who went on the march were driven along under the whip like cattle. Some women, worn out and helpless, abandoned their infants beside the road. Many died of hunger, others were eating grass. The worst and unimaginable horrors were reserved for the banks of the Euphrates river. There, the brigands and gendarmes threw in children under fifteen. Those who could swim were shot as they struggled in the water. Throughout the march, the fields and hillsides were dotted with swollen and blackened corpses, which filled and fouled the air with their stench.¹

3. Results of the Massacres

How many Armenians were deported and survived in the last massacres can only be estimated. Only a third of those deported from Eastern Anatolia arrived at the place of destination. Many of the survivors met death in the concentration camps. In one camp in Meskene, on the Euphrates, 55,000 Armenians were buried. Out of 19,000 sent to Mosul, only 2500 were left after the five week march.

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1. Ibid., p. 47.

Figures given are:

	NUMBER OF ARMENIANS	SPARED	ESCAPED	DEPORTED OR KILLED
Cilicia & Syria	242,950		4,000	238,950
Eastern Anatolia	1,058,000		240,200	817,600
Western Anatolia	337,000	27,200		309,800
Constantinople, Adrianople	194,000	164,000		30,000
Palestine, Bagdad	13,500	13,500		
	<u>1,845,450</u>	<u>204,700</u>	<u>244,200</u>	<u>1,396,350</u> ¹

About half a million Armenians were left. Those who survived the deportations crowded into places of exile mainly in Aleppo and Der-ez-Zor, Syria. In other Syrian towns: Debsy, 3000; Abu Hara, 6000; Hama, 7000; Rakka, 15,000; Sepka 1500; Tibne, 5000, refugees were encamped, but were still persecuted by the gendarmes. The specter of starvation forced the survivors to eat grass, locusts, dead animals and scraps gleaned from garbage heaps.²

Thus, the Armenians were reduced to a handful of people, with no country, no means for existence, and no hope.

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1. Guttman, op. cit., p. 9.

2. -----Germany, Turkey, and Armenia, pp. 120, 121.

E. The Armenian Refugee Problem - The Diaspora

1. Establishment of Armenians in other Countries.

With great empires for their neighbors, and constantly exposed to their influence and frequently their domination, the Armenians, from the beginnings of the national history, were obliged to emigrate and establish themselves in other countries. At first, the reason for emigration was chiefly for trade purposes. In order to maintain their trade, they had to maintain large colonies of their compatriots in the centers that were the chief sources of supply.¹

Aside from trade, there were political causes for emigration. In Constantinople, in the 15th century, the Sultan Mohamet II invited the Armenians of Asia Minor to settle in the Golden Horn of Turkey. The Moslem ruler realized he could develop and improve industry within his dominion with the aid of the active, intelligent and industrious Armenians. Thus they enjoyed the good will of the authorities.²

However, it was only in Constantinople that Armenian settlements sprang from political background. The reason for the exodus of so many inhabitants to

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1. De Morgan, op. cit., p. 315.

2. Ibid., p. 329.

distant lands was first and foremost due to the endless woes of their oppressed country, the constant scene of bloodshed and warfare.¹

a. Emigration to America

The first Armenians to go to the New World were two experts in silkworm breeding, who settled in the English colony of Virginia in 1655. From 1834 - 1867, there were no more than fifty or sixty Armenians in the United States. However, during the sufferings of the Russo-Turkish War of 1876 - 1877, there began a regular emigration, but with the hope of earning enough money to someday return to their native land.

Armenian arrivals in America increased in proportion as oppression overwhelmed them. In 1912, 9350 landed; by the next year over 10,000 came, so that by 1916, their numbers increased to at least 100,000.²

b. Emigration to European Countries

For centuries, the Armenians made their way to other lands seeking opportunities for a happier and more prosperous life. Armenian colonies were established in Cyprus, Crete, Rhodes, Italy, France, the Netherlands, Portugal. Large Armenian colonies were founded

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1. Ibid.,

2. Ibid., p. 336.

in Bombay, and Calcutta, India, and further eastward in China.¹

The Armenians in Venice, settled on the Island of Saint Lazarus and known as the Mekhitarist congregation, became the leading Armenian cultural center. In 1510, when the art of printing spread through Europe the Mekhitarists started the first Armenian printing press.²

The Armenians emigrated freely into Russia on numerous occasions when Russia, Turkey and Persia were at war in Armenian territory. There were two groups of emigrees. One consisted of the inhabitants of the Armenian districts conquered from the Persians and Turks and liberated from Moslem rule. The other group was the group who emigrated at various periods and scattered into the Russian empire.³

2. Flight to the Near Eastern Countries

The greatest exodus of the Armenians from their native land was not an emigration but the deportations instituted by the Turkish government. This constituted the refugee problem. As early as February, 1916, there were in the Caucasus, 220,000 refugees. Although the

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1. Ibid., p. 334.
2. Ibid.
3. Ibid., p. 335.

ravages of disease and hunger took its toll of lives, especially the young children, many were able to survive. These destitute were given aid by the Russian government and supplemented by help from England and the United States. Daily, multitudes of refugees were arriving from the regions of Harput, Sasun, Bitlis, Mush and Erzurum. In April of 1917, Americans opened an orphanage at Alexandrapol sheltering at one time 20,000 orphans.¹

From the eastern provinces of Kharput and Malatia the exiles were forced southward toward Deir-ez-Zor, a town beyond the Euphrates on the edge of the desert. From the prosperous cities of Aintab, Marash and Hadjin, the deportees moved toward Aleppo, and then toward Damascus. The Bagdad railroad was requisitioned for transportation, but the line was hopelessly congested, and masses of people were turned out to walk on the desert without food and shelter. In the districts of Aleppo, Damascus and Deir-ez-Zor, there were some 500,000 refugees.²

Systematically in other regions, Cilicia, Van, Sivas, the Armenians were deported, and massacred on the road. By January 1916, from one-third to one-half of

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1. Arpee, A History of Armenian Christianity, p. 302.
2. James Barton: The Story of Near East, Relief., pp. 45, 46.

the Armenians in Turkey had fallen victims of deportation, disease, starvation or massacre. Statistics, as of February 1916, showed the number of refugees:

Aleppo, Damascus, Zor	486,000
Refugees in other parts of Turkey	300,000
Russian Caucasus	182,800
Armenians in districts of Turkey, conquered by Russia	12,100
Armenians in Salmas, Persia	9,000
	<hr/> 989,900 ¹

Such constituted the refugees, the survivors of the worst massacre even to befall the Armenians. In the ensuing months and years, the number of refugees mounted, and they were in desperate need for help. Numerous Relief Societies sprang up throughout the civilized world to give aid. However, in 1915, the Turkish government declined to give any cooperation to foreign aid for the Armenians. But in 1916, the way to relief was opened to the American Red Cross, and other organizations.² The Armenian refugees now had a chance for survival.

F. Summary and Conclusions

The attempt in this chapter has been to show the relation between the Armenians and their Moslem

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1. Bryce, op. cit., p. 664.
2. Ibid., p. 666.

masters, and the ultimate result of that relationship. Basic to their relation is that of religion. There is a religious barrier between the two that may never be removed. It is not Turk against Armenian, but Islam against Christianity, and Moslem against Armenian. The resulting attitude of the Moslem to the Armenian is that of believer and unbeliever, master and slave. The Moslem has every right, the Christian Armenian has none. The Moslem may plunder and kill, the Armenian is to be plundered and be killed.

Hence the massacres. Always at the mercy of the Moslem, the Armenian has lived under the constant threat of death. Any excuse would justify the Moslem to a frenzy of destruction on their helpless Christian subjects. Two times the Moslems waged a "Holy War" against the Armenians, as well as numerous minor ones, culminating in a third effort for complete conquest.

But the Turkish massacres and deportations of 1915 - 1916 did not achieve the end to which they were directed, namely the settlement of the Armenian Question by the complete extermination of the Armenian people. The Ottomanization of Armenia did not take place, though the historic Armenia was depopulated.¹ However, it did

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1. Vertanes, op. cit., p. 132

create the Armenian "Diaspora," about a million refugees without a homeland, without means for survival, seemingly without hope.

CHAPTER III
SURVEY OF NON-ARMENIAN MISSIONARY ACTIVITY
AMONG THE DIASPORA

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AMONG THE DIASPORA

A. Introduction

In the "Period of the Massacres" the future for the Armenians appeared dark, lonely and helpless. Complete extermination seemed inevitable, by massacre, disease and starvation. But the Armenians refugees were not left alone. A shining ray of light and hope appeared, at first dimly, then brighter, from relief assistance given by a shocked and outraged Christian world.

In this chapter, the work of relief, both from missionary societies and humanitarian agencies, will be presented. The first phase of relief was emergency work done to alleviate the hardships of the refugees, to prevent starvation, disease and exposure from taking a greater toll of lives. The second phase is of the continuation of aid to rehabilitate the refugees in their new environment of other countries in the Near East, and to carry on the regular work of the Mission Societies previously established. Of primary importance was the educational work done by the Missionaries, other independent

groups and the evangelistic and publication work. These were vital in making schools and churches available to the Armenian refugees and others uprooted by World War I.

In this chapter reference to the Annual Reports of the American Board of Commissioners for Foreign Missions will be indicated as American Board, and for the Board of Foreign Missions of the Presbyterian Church in the United States of America as, Presbyterian Board. Since these Boards had been established in the Near East since the 19th Century a brief historical survey will be included which will lead into the specific work done after the massacres and deportations. It must be also noted that their work was not done only for the Armenians, but for all those who were the tragic victims of oppression and the War. However emphasis will be placed largely upon efforts for the Armenians.

B. Relief and Medical Work by Mission Boards

The Christian World began to pour out its sympathy and gifts, for the survivors of the Turkish savagery. In this the Armenians in America, were among the first. By the summer of 1915, they had sent to their families and friends in Turkey through the American Board alone, \$163,000, and by November 1916, their amount

had swollen up to \$313,481.¹

Other groups also joined in giving and sending funds for relief. But this was not the first time America helped the Armenians who suffered under Turkish persecution. During the 1895-1896 massacres when about 75,000 Armenians were slain leaving 100,000 children as orphans, an emergency relief society called the National Armenian Relief Committee was formed in the United States. This Committee established twenty distributing centers, and orphanage shelters in Turkey. The relief work was carried on by the American missionaries with the cooperation and help of the British Consuls, who provided food, clothing, care and temporary shelter for the Armenian orphans and other destitute children.² Again, the need arose in 1915, but on a much larger scale.

1. American Board of Commissioners for Foreign Missions

The American Board of Commissioners for Foreign Missions, known as the American Board, had four missions bearing the name of Turkey, three within the Turkish empire, and another partly in Bulgaria. These were known as the European, Western, Eastern and Central Turkey Missions.³ In Western Turkey, stations were located,

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1. Arpee, A History of Armenian Christianity, p. 302.
2. ----How to Save Alive the Orphan Children of Martyrs in Armenia, National Armenia Relief Committee, p. 17.
3. American Board, 1911, p. 73.

at Smyrna, (begun in 1820) Constantinople (1831) Trebizond (1835), Sivas (1851), Marsovan (1852), and Cesarea (Talas) (1854);¹ in Central Turkey, at Aintab (1847), Adana (1852), Kessab (1853), Marash (1854), Oorfa (1854), Tarsus (1859), and Hadjin (1872),² Harpoot (1855), Bitlis (1855), Mardin (1861) and Van (1872).³

Because of the position of the Armenians in the Turkish Empire, and due to the several massacres that took place, it was always necessary for the American Board missionaries to give time and effort to the distribution of relief. The missionaries had always acted as friends of the suffering people in times of any disaster, and did what they could to alleviate suffering and care for the helpless orphans.⁴

However, when the deportation and massacres of the Armenians took place in 1915-1916, the work of the Central and Eastern missions came almost to a halt. Quite a number of missionaries had to return home, to rest and prepare to return and reorganize, because most of the stations were destroyed or confiscated by the Turkish Government. A few of the missionaries were driven

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1. American Board, 1914, pp. 62,63.
2. Ibid., p. 64.
3. Ibid., pp. 65, 66.
4. American Board, 1910, p. 101.

out of the country by force.¹

Some of the missionaries were permitted to travel in the country, but at no time were they permitted to do any general relief work for the suffering refugees on the road.²

The college buildings of the Euphrates College of Harpoot were held by the government for several months, and other schools were temporarily occupied.³ On May 10, 1916, the Central Mission station of Marsovan was seized by the Turkish government, and the missionaries were forced to leave and sent under guard to Constantinople.⁴ By 1918, the stations at Van, Diarbekir, Ezzroon, Bitlis, Harpoot, Oorfa, Cesarea, Brousa, and Bardizag were all temporarily abandoned, the schools having been closed, and the students scattered by the Turkish authorities.⁵ In Sivas, Hadjin, Konia, and Tarsus, the local authorities allowed one missionary woman in the station to remain, and to carry on the relief work.⁶ Fortunately the coast cities of Constantinople, Smyrna, and Trebizond, were permitted to continue their work without interruption.⁷

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1. American Board, 1915, p. 86.
2. Ibid., p. 88.
3. Ibid.
4. American Board, 1916, p. 89.
5. American Board, 1918, p. 174.
6. Ibid., p. 175.
7. Ibid., pp. 173, 174.

Much time of the missionaries remaining in Turkey was devoted to relief work, as they had opportunity. They cooperated closely with the Near East Relief in distributing more than \$30,000,000 of relief funds.¹ There were six different centers of distribution: Cairo, where some Armenians had escaped, Jerusalem, Beirut, Constantinople, Tiflis, Russia, and Tabriz, Persia. Some of the funds reached the Armenians in Aleppo and Deir-ez-Zor from Constantinople. There, Mr. W. W. Peet, the Treasurer of the American Board acted also as treasurer of the Relief Committee.² The medical missionaries in Constantinople and vicinity gave themselves for Red Cross work during the war.³ Also, the Board helped forward funds to the Armenian refugees from their relatives and friends in America. By April 1916, \$75,899.89 was transmitted until the Turkish government compelled the Board to discontinue the service.⁴

The cities of Aintab, Adana, and Tarsus, and Marash were areas where many Christians were allowed to remain, and where thousands of refugees gathered. In the Aintab district 12,000 refugee women and children encamped in an extreme state of destitution, while typhus

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1. American Board, 1919, p. 12.
2. American Board, 1916, p. 84.
3. Ibid., p. 94.
4. Ibid., p. 253.

raged in the city. In Marash, two American missionaries remained doing relief work.¹

In Russia, the missionaries did relief work among the Armenians who fled into the Caucasus, some 350,000 from Turkey, and another 100,000 from areas which Russia had wrested away from Turkey. They gathered the children into orphanage shelters, and began educational and trade training, and industrial enterprises in wool and cotton for making clothing.²

Along with the break-up of the mission stations, the mission medical work disintegrated. Modern medical work was first introduced by the missionaries, and in Turkey, it was carried on as an evangelizing agency.³ Throughout Turkey there were nine mission medical stations. In Western Turkey these were: the Anatolia Hospital at Marsovan, American Hospital at Cesarea, and West Memorial Hospital at Sivas;⁴ In Central Turkey the Azariah Smith Memorial Hospital at Aintab, and the International Hospital at Adana;⁵ in Eastern Turkey, the Annie Tracy Riggs Memorial Hospital at Harpoot, a Hospital and Dispensary at Diarbekir and Mardin, and the American Hospital at Van.⁶

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1. Ibid., pp. 73, 74.
2. Ibid., pp. 87, 85.
3. American Board, 1911, p. 101.
4. American Board, 1914, pp. 97, 98.
5. Ibid., pp. 101, 102.
6. Ibid.

By 1918, the Turks had taken over the hospitals at Marsovan, Cesarea, Aintab, Adana, and Harpoot, and used them mainly as military hospitals. The others were closed.¹ However, with the aid of funds from the Near East Relief, the hospitals at Adana, Harpoot, Marash, Marsovan, were reopened, and the Mardin Hospital turned over to the Presbyterian Board in 1920.² By 1923, the Board operated only three hospitals in Adana, Aintab, and Talas (Cesarea).³

The American Board work among the Armenians suffered severe reverses in Turkey. At the beginning of the War in 1914, in the three missions in Turkey, there were some 151 American missionaries, 1,204 native workers, 137 organized churches, 8 colleges, 46 secondary schools and 369 elementary schools with a total attendance of 25,199, and 9 hospitals doing full work, with annual local contributions for religious and educational purposes totaled \$200,000. After the war, in 1918, there were only 36 missionaries left in the field, and possibly 200 out of the original 1,204 native workers were found alive. Churches, schools, and hospitals, with the exception of those in Constantinople and Smyrna were closed or wiped

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1. American Board, 1918, pp. 180-184.
2. American Board, 1921, pp. 85-87.
3. American Board, 1924, p. 83.

out of existence.¹ As such, only very little relief work could be done.

2. Board of Foreign Missions, Presbyterian Church in U. S. A.

a. Brief History of Presbyterian Missions

The history of American Missions in Syria dates back to 1818, when Pliny Fiske and Levi Parsons went as missionaries to Palestine under the American Board of Commissioners for Foreign Missions with support from Presbyterian churches. Later the Syrian Mission was transferred to the Presbyterian Board, and in 1923, Rev. William Bird and Rev. William Goodell landed at Beirut.

In 1826, the first printing was done at Malta, by the American Board, and in 1834, the Arabic portion was transferred to Beirut. Schools were begun in 1824. The American School for Girls was begun in 1861, and in 1866, the Syrian Protestant College opened with a class of fourteen, which was independent of the Presbyterian Board. In 1851, a Protestant Greek Church was organized. Medical work began in 1863 in Tripoli, and the Tripoli Girls' School organized in 1873. Sidon Seminary for Girls was founded in 1863 with a view to training teachers.²

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1. American Board, 1918, p. 170.

2. Presbyterian Board, 1919, pp. 367, 368.

b. Relief Work

The Presbyterian Board of Foreign Missions had four main mission stations in Syria, in the World War I period, located at Beirut, Lebanon, Tripoli, and Sidon.¹ In East Persia, stations were located at Teheran, Hamadan, Kazvin, Resht, Kermanshah, and Meshed,² and in West Persia at Urumia and Tabriz.³ In addition, another station was founded in Aleppo in 1920, with substations in Hama and Deir-ez-Zor.⁴

The significance of these missions was that they acted as agents in administering relief, largely under the auspices of the American Red Cross.⁵ The missionaries stayed at their posts to do what they could to aid the starving refugees. The mission buildings were turned over to the Red Cross for relief work. With funds placed in their hands, the missionaries saved countless lives, and aided greatly in abating physical suffering, poverty and starvation.⁶

In Beirut, the missionaries organized circles of helpers from among Armenians and Syrians to help in raising funds for relief work. Appeals were sent to

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1. Presbyterian Board, 1919, p. 367.
2. Ibid., pp. 255, 256.
3. Ibid., p. 271.
4. A. Brown: One Hundred Years, p. 981.
5. Presbyterian Board, 1916, p. 372.
6. Presbyterian Board, 1919, p. 368.

Americans at one time for \$200,000 for emergency needs.¹ Whenever possible, the hospitals were kept open, such as the Kennedy Memorial Hospital and two dispensaries in Tripoli, the Tuberculosis Sanatorium in Beirut, and the Whipple Memorial Hospital in Hamadan. Day Schools were kept open as relief centers, too, such as the American Boys School in Hamadan, which helped 628 families, and a relief center in Masala, which aided 481 families.²

The mission Press in Beirut while doing limited printing, acted as a banking establishment, for negotiating considerable sums of money sent through the Board by friends in America, the Armenian and Syrian Relief Committee and the Red Cross.³ It was estimated that the Presbyterian mission supervised the expenditure of over \$1,000,000 of relief funds and transferred \$2,083,336.80 to individuals in Syria and Persia from friends and relatives in America.⁴

In Sidon, the Mission established soup kitchens, feeding an average of 500 people a day during the war years. The Gerard Institute for Boys' was closed, and used as a soup kitchen feeding 1,250 children in 50 neighboring villages and distributed much needed clothing.⁵

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1. Ibid., p. 371.

2. Ibid., p. 263.

3. Ibid., p. 54.

4. ---Board of Foreign Missions, Presbyterian Church in the U.S.A., Missionary War Service, p. 3.

5. Presbyterian Board, 1919, p. 376.

One of the missionaries in the Sidon Mission, Miss Charlotte Brown wrote about the work the Sidon Seminary for Girls was doing:

One of the big dormitories became known as the "Wool Room." A large quantity of wool was brought with "Relief" funds and a part of it was washed in our garden and placed on our flat roof for drying and when ready was stored in the upper dormitories. . . . Wool seemed to pervade the whole building, for it stuck to our shoes, clung to our dresses, blew down the stairways and eddied into the corners of the rooms.¹

But the wool was finally made into clothing and protected thousands from the cold. Both the Sidon Seminary and Gerard Institute were used as Near East Relief Stations and also gave of their own supplies, bedspreads, curtains, athletic suits, clothing belonging to the orphanage, anything that would keep people from freezing to death.²

The flying of the American flag alone helped save many lives, especially in the West Persia Mission. Missionary Hugo Miller reported:

This (American) flag was hoisted over the gateway. . . of your mission station in the city of Urumia, soon after the evacuation of the city by the Russian Army on January 2, 1915, and before the entrance into the city of the Kurdish vanguard of the Turkish Army on January 4, 1915. It thereafter flew uninterruptedly until after the

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1. Ibid., p. 376.
2. Ibid.

Russian Army had re-entered the city on May 24, 1915. . . .

During these months it was an instrument under God's grace in saving the lives of 15,000 defenseless Christians who had taken refuge under its shadow. . . .¹

Fortunately for the Armenians and other refugees, the Presbyterian Missions were in a better position to administer aid. There were very few prohibitions by the War conditions on the local governments, and the stations were kept open. The work done was a heroic achievement in the face of the tremendous needs of the refugees.

3. The Danish Mission

The early History of the Danish Missions begins with the turn of the century. Several women were sent out as missionaries to the Armenians living in Eastern Turkey by the Danish "Women Mission-Workers" (K. M. A.) Society. Their task was directed toward evangelism and benevolent aid to the Armenians who were living under the constant threat of Turkish persecution.

During the first World War, when the Armenians were massacred and exiled from Turkey by the millions, thousands of refugees were admitted into Lebanon and given shelter. After the war, several orphanages were

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1. Presbyterian Board, 1918, p. 10.

operated for Armenian children by the American Near East Relief Society. One of the orphanages was headed by Miss Maria Jacobse who had been sent out by the Danish Women Mission-Workers' Society. When in the late twenties, the Near East Relief terminated its work, Miss Jacobsen on behalf of the K. M. A. bought the Orphanage located in Djoubeil, near Beirut. There she has continued the work among the needy Armenian children until this day.

The Orphanage is called the "Danish Birds' Nest." It shelters 185 boys and girls between the ages of two and fifteen years, mostly Lebanese Armenians. The Home provides an education in homelike environment, from a Nursery to a Kindergarten, and a seven room Elementary School. They are taught Armenian and Arabic, French, English, Arithmetic, Algebra, History, Geography, Science, Composition and Bible. In addition, there are Handicrafts, Gymnastics and singing. Each day begins with a morning prayer, and there are four school periods. The main educational problem is that of trying to make the Armenian pupils fit into the Arabic countries of the Near East. Since Arabic is the language of the Lebanese people, the examinations for a Lebanese Government Certificate is given in Arabic. Also, emphasis is made on the manual trades, the girls being taught Armenian needlework, and the boys

Fretwork, bookbinding, drawing, and haircutting.¹

At present, the budget of the Bird's Nest is about L.L. 10,000 (Lebanese Pounds) a year. There are 25 local teachers and workers, mainly Armenians, employed. Only the management (four persons) are Danish. The bulk of the income consists of gifts from friends in Denmark and Norway, and the rest from friends in the United States. In February 1955, the Armenian Missionary Association of America had sent not only financial support, but 100,000 pounds of milk, butter, cheese and vegetable oil, and hundreds of pounds of children's clothing and toys. The Home has no capital stock to insure its existence, and it is supported solely by benevolent gifts. The Lebanese government has granted them freedom from taxes and benefits amount to a yearly quota of custom-free clothing imports each year.²

4. The Swiss Mission

The activity of the Swiss Missions in the Near East concentrated on work among the blind and deaf. Until about fifty years ago, very little had been done to relieve the nameless distress of the blind. The first

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1. Danish Bird's Nest, Annual Report 1955.
2. Maria Jacobsen, Directrice, Danish Bird's Nest, Personal letter, December 8, 1956.

school for blind Arabian boys was founded in 1888 in Tyrus (near Beirut) by the British Syrian Mission.

In 1895, Miss Corina Shattuck, an independent missionary began an orphanage for boys in Aintab, Turkey. In 1900, at another school in Urfa, she admitted blind Armenian girls, and trained them in handicrafts, reading and writing. Also, two other schools for the blind were opened by the American Board in Kharput, and Adana, Armenia.

The work was seriously interrupted by World War I and the Armenian Massacres. However, in Syria, occupied by English troops, and later put under French control by the League of Nations, the work among the Armenian Blind was able to continue. The Reverend Aharon Shirijian, an Armenian minister, had gathered many Armenian orphans and blind children in a house put at his disposal by a Swiss businessman, Mr. Zollinger.

Up until 1924, the fate of the Armenian blind and orphans were uncertain due to the tremendous numbers of refugees and government restrictions. However, through the efforts of the American Near East Relief Society, the blind were brought to Gahzir, Lebanon, to an orphanage managed by the Swiss Missionaries, Jacob Kunzler and his wife. These missionaries had been sent by a society in Switzerland called "The Swiss Friends of the Armenians."

In 1925, a new branch was formed called "Swiss Help to the Blind Armenian Orphans in Lebanon". They assumed full responsibility of the work among the blind on April 1, 1928, under the management of Theodor Wiesser. They had fifty-nine blind boys and fifty-seven blind girls in their institution, and 185 more blind, deaf and crippled children were added in a few years. Their aim was to teach these handicapped children a trade, mainly basket weaving, and to develop musical talents of singing and instruments.

By 1931, a special school was begun to help Armenian crippled children. In 1938, a school for Armenian deaf and dumb, was added, the only one in the Near East but these had to be closed for lack of funds during the Second World War. After the War in 1946, the Blind Home was reduced in size and transferred to Bourj-Hamoud, a suburb of Beirut. They began with three houses, but had to expand, and had six houses with ninety-six rooms in 1954. Dr. Karl Meyer is now the manager.

There is now a School for the Blind, which has a Kindergarten, and a six year Elementary School where the blind are taught Bible, history, geography, arithmetic, science, music, and physical Education. They learn Armenian, Arabic and English. There is a Library of 1700 Braille books in Armenian, Arabic, English, French,

and German, as well as Braille music books. They also publish a bi-monthly Armenian paper in Braille called "Loois" meaning "light." They has a workshop where brooms, brushes and maskets are made, and a store in Beirut where these items are sold. Another school is for the deaf and dumb, which has its own kindergarten, and an eight year elementary School. They learn reading, handwriting, drawing, arithmetic, hand-work and physical education.

In 1955, the School named the Institute for Armenian Blind and Deaf, had expenses amounting to \$23,001.35, with a staff of nine Armenian teachers, three Swiss Administrators, and one hundred-four blind and deaf and dumb, pupils and workers.¹ The Swiss Missions have been rendering a needed service to the Armenians for over twenty-five years, in compassion and Christian love.

5. British Friends of Armenia

The British Friends of Armenia was begun in 1895, following the massacres, by Miss Ida Mellinger, as a Relief Society. She had gone to Turkey, spending her own money, and giving her own time in caring for the Armenian Refugees in the Turkish Mountains. In England,

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1. Institute for Armenian Blind and Deaf, Annual Report, 1955.

a committee was formed with Lord Radstock, as chairman, to raise and send funds for Armenian relief. Other members followed Miss Mellinger to Turkey, and an orphanage was begun. During the 1915-1916 massacres and deportations, it was transferred to Beirut, and another was begun at Shemlan, Lebanon. These were maintained until the second World War.

In Aleppo, Syria, the Friends of Armenia did work among the Armenian blind. However, the Home Office in London felt that the work could be better carried on by the Swiss Friends of Armenia, who were working on a larger scale in Ghazir, Lebanon, and the work ceased. The building in Aleppo, which was begun for the blind work was given to the Armenian Evangelical Church in Aleppo.

While this group was primarily a relief agency, the Friends of Armenia missionaries were also religious educators. The children in the orphanages were given sound Christian teaching through Sunday School and Bible classes. The orphanage's facilities were used as a workshop where many Armenian widows did hand embroidery, which was sold in England, helping them to earn a living. Much was done to help the refugees in camps around Beirut, Aleppo and Damascus, in sanitation, medical and religious work. Unfortunately in 1952, the mission had to close

down, since most of its outside support had diminished. The building was sold to the Armenian Evangelical Churches of Beirut.¹

6. Action Chretienne en Orient (Christian Action in the Orient)

The Action Chretienne en Orient was founded on December 6, 1922 by Dr. Paul Berron in Strasbourg, France. Dr. Berron, who was a missionary of the German Missionary Society, Deutscher Hulfsbund Fur Christ Liebeswerk in Orient, Frankfurt, was in Aleppo, Syria, from 1916-1918. He saw the terrible suffering of the Armenians, and decided to dedicate his life to alleviate their condition. In 1920-1922 he was a "Missions Inspector" of the Frankfurt Mission in Turkey and Syria. Since the German mission effort was prohibited to work in the Near East, he proposed that the Frankfurt mission found an independent work in Strasbourg, as a French Society. The mission began the work, and give it generous financial support, and supplied two missionaries, Miss Hedwig Bull of Estonia, and Miss Alice Humbert-Droz (Wieser), French Switzerland who were sent to Aleppo.²

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1. Personal letter, from Mrs. Hilda Bakalian, former missionary of the British Friends of Armenia, Feb. 12, 1957.
2. Dr. Paul Berron, Founder and Director of the Action Chretienne en Orient, Personal letter, Feb. 19, 1957.

The new mission found many friends in Alsace-Lorraine, and all over France, the Netherlands and French Switzerland. The Society began with a threefold purpose: 1) relief work for the Armenians; 2) spiritual work (evangelism) among Oriental Christians; 3) missionary work among the Muslims, which is still its aim.¹

This work centered in Aleppo. An orphanage was begun, widows were cared for, aid was given to the blind, and a dispensary was established. Besides these, evangelistic work was carried on at the same time for the Armenian youth and among the Arabs. A nursery school was also established.² A school was established in the Aleppo slum camps by Miss Bull for illiterate girls and their mothers on a four day week schedule. A project was begun to build houses for the most needy. Also a workshop was begun for the women for weaving and handwork.³ The A. C. O. is still carrying on its missions work to the present day.

C. Relief and Medical Work by other Organisations

1. Near East Relief

The story of Near East Relief is a narrative of

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1. "Le Levant," no. 6, 1952, Bulletin of Action Chretienne en Orient.
2. Action Chretienne en Orient, brochure, 1954.
3. D. Kherlopian: Vosgemedyan, Vol. I, p. 312.

American philanthropy. It began early in September of 1915, when a cable arrived at the Department of State at Washington, D. C., from the American Ambassador, Henry Morgenthau, at Constantinople. He urged the formation of a committee to raise funds and provide ways to save the Armenians from being destroyed in Turkey.

The message was sent to James L. Barton, Foreign Secretary of the American Board of Commissioners for Foreign Missions in Boston, who in turn wrote to a New York philanthropist, Mr. Cleveland H. Dodge. He was asked to call a meeting in his office to form a committee to give consideration to Ambassador Morgenthau's emergency cable. On September 16, 1915, a group met and organized a committee to raise funds to be sent to Constantinople for relief purposes. The personnel of the Relief Committee represented the administrative boards of American institutions and missionary organizations in the Near East. Mr. Barton was chosen chairman, Charles R. Crane, treasurer, and Samuel T. Dutton, secretary.¹ This group was not a chance assembly of disinterested men, but those who knew and fully understood conditions of the Near East. Cleveland Dodge was a personal friend of President Woodrow Wilson and Chairman of the Board of Trustees of Robert

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1. Barton, op. cit., pp. 415.

College at Constantinople; Charles Crane was President of the Board of Trustees of Constantinople College for Women; Samuel Dutton was Treasurer of the Constantinople College for Women and Secretary of the World Peace Foundation.¹

The newly formed Armenian Relief Committee organized in October 1, 1915 cooperated with other previously formed relief organizations to better direct its activities. These were: the Palestine-Syrian Relief Committee, organized in December 1914, to secure funds to help the general famine and distress among the people in Syria; and the Persian Relief Committee, organized in 1915, which had sent \$70,000 to alleviate the refugees of the devastating Turkish-Kurdish invasion of Persia, and the refugees from Turkey in the Caucasus and Egypt.²

The Armenian Relief Committee met in offices located at 70 Fifth Avenue, New York City, which became their headquarters, and agreed to raise a sum of \$100,000.³ Within a month of the first meeting of the newly formed Committee, the \$100,000 goal had been raised and sent to Ambassador Morgenthau. In Constantinople, a committee was organized by the Ambassador to allocate the money to

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1. Ibid., p. 6.

2. ---Armenia, American Committee for Armenian and Syria Relief, p. 19.

3. Barton, op. cit., p. 8.

points of greatest need in the interior.¹

Feeling the need to continue relief work, the Committee was reorganized in November 1915, and became known as the American Committee for Armenian and Syrian Relief retaining their personnel and office location.²

By 1919, the responsibilities and operations of the Committee had assumed such proportions, it was felt a congressional charter was needed to change the form of organization from a volunteer committee to a corporation. By an Act of Congress, a charter was granted on August 6, 1919, and signed by President Wilson, incorporating the Committee under the name of Near East Relief³ which continued until disbanded in June 30, 1929.⁴

The work of Near East Relief is too vast to be told briefly. Not only was the goal originally set reached, but over \$91,000,000, was received in the National office in New York, and some \$25,000,000 in food and supplies were provided by the United States Government and others, and from gifts in kind from railroads and foreign governments.⁵ Its activities ranged from emergency relief work to a long ranged program of

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1. Ibid., p. 17.
2. Ibid., p. 16.
3. Ibid., p. 431.
4. Ibid., p. 440.
5. Ibid., p. vii, viii.

rehabilitation depending upon the conditions and opportunities to help. There was distribution of food and clothing, medical care for the sick and undernourished, temporary housing of orphaned children 132,000 in eleven countries and on three continents.¹ The orphanages were also the American schools since the war had closed down local minority schools and American schools. Education was made an integral part of the orphanage program.² General education was given as well as vocational training in teaching, carpentry, weaving, shoe-making, tailoring, painting, printing, and other trades.³ Workshops were also established for the refugees in Athens, Beirut and Constantinople, known as the Near East Industries, a self-supporting program.⁴ Following the War, fifteen hospital units complete surgical instruments, beds, and supplies, with a personnel of thirty-six doctors and medical assistants, and fifty nurses were sent to the Near East. These medical centers were opened in the Caucasus, one each at Erivan, Kars, Alexandropol, the great refugee and orphanage center; and hospitals at Adana, Aintab, Caesarea, Konia, Kharput, Mardin, Marash, Marsovan, and Sivas were re-equipped and re-staffed.⁵ Others in Aleppo,

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1. Ibid., p. xi.
2. Ibid., p. 227.
3. Ibid., p. 240.
4. Ibid., p. 181.
5. Ibid., p. 190.

Constantinople, Sassoun, and Trebizond were aided.¹

The story of Near East Relief is that of a life giving relief operation affecting not less than one and a half million scattered refugees at a time when they had no hope for survival. Not only did it save lives but released economic, social, intellectual, and moral forces. It was a philanthropic achievement, which is a credit to the American people, who gave selflessly of their abundant resources.

2. American Red Cross

In 1917, the Red Cross War Council began a campaign to raise \$100,000,000 to aid the refugees of the Near East. Judge Lovett was made the chairman of a committee to confer with other relief organizations. Meeting with the American Committee for Near East Relief, it was decided that the two organizations continue as independent but cooperating organizations, since the Red Cross was an emergency organization, and could not assume responsibilities over a prolonged period of years.²

The War Council contributed funds to the Near East Relief, totaling \$6,000,000 and at the same time carried on its own work, under a special commission led by Dr. John Finley with General Allenby in Palestine. In

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1. Ibid., p. 191.

2. Barton, op. cit., p. 378.

Constantinople, the Red Cross aided Russian refugees, which suddenly appeared, and worked together with the Near East Relief, which continued its orphan and relief work for the native populations of the city.¹

When in 1919, the Red Cross withdrew, its staff and equipment and responsibilities were given over to the Near East Relief to continue. However, at other times of emergency, the Red Cross made special appropriations for relief work.²

3. League of Nations

In the years following World War I, the League of Nations undertook the project of assisting both Russian and Armenian refugees in the Near East. The Governing Body of the International Labour Office, and the High Commissioner for Refugees, after already giving aid, contemplated the permanent settlement of the Armenian refugees in the countries where they were located, and the providing of more relief aid and employment.³

There were in 1927 about 90,000 Armenian refugees still in League's mandated territories, and about 40,000 in the Aleppo, Alexandretta, and Beirut camps still needing assistance, of whom 12,000 were in a precarious

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1. Ibid., p. 379.

2. Ibid., p. 380.

3. ---- League of Nations, Russian and Armenian Refugees, p. 1, 2.

hygienic and social situation, while 28,000 were nominally employed.¹

The League's Joint Armenian Committee had given assistance already by purchasing land around the outskirts of Beirut, and were ready to build houses to accomodate 2,500 refugees, at a cost of 40,000 Lebanese pounds.²

Much relief had been extended to the Armenian refugees by the "Lord Mayor's Fund," which provided aid for the destitute Armenians in Greece, Bulgaria and Syria.

The Union Armenienne de Bien Faisance fund made available 12,000 pounds for the transfer of 5,000 Armenian refugees from Greece to Soviet Armenia. Also, the International Association for the Near East, representing twenty-five different countries extending relief, provided more than five million dollars for Armenian refugee relief.³ It was estimated that there were 170,000 Armenian refugees in 1927, in twenty-nine different countries who still needed help, and of them 64,000 were unemployed, or with temporary work, and 24,500 incapable of earning a living.⁴

The Armenian Refugee problem still existed many

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1. Ibid., p. 5.

2. Ibid., p. 6.

3. Ibid., p. 19.

4. Ibid., p. 25.

years after the massacres, deportations and the war. Although with all the relief given it was not solved by 1927, yet it could have been much more disastrous without the aid given.

D. Educational Work by Mission Boards

One of the major emphases of the Protestant missions in the Near East has been directed toward education. Although, the missions had wanted to evangelize the Mohammedan, political authorities had consistently opposed popular and public evangelism since it was contrary to the official policy prohibiting all transfer of religious affiliations. Thus the missionaries proceeded with a policy of evangelism through the historical Christian churches as a national agency, and directed their own activity with the Christian and non-Christian element through education.¹

Educational missions thus constituted the chief method and most effective means of service and instrument of progress. Beginning with elementary education, it soon became the policy to build up great educational institutions in important centers. Advances were made toward industrial, academic, medical and technical schools

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1. William Carver, The Course of Christian Missions, p. 224.

for boys and girls. The education of women was an open and useful field for influencing the life of all the people in the Near East. The educational policies of the Protestant missions have stimulated both the Mohammedan and Christian group to develop their own educational system.¹

Many of the educational institutions were begun long before the Armenian refugee problem, and not as a result of it. However, the chief significance was that they were instrumental in affording opportunities for the refugees, who would have been almost totally devoid of educational facilities.

1. American Board of Commissioners for Foreign Missions

The missionaries of the American Board, with their attention directed at first to the Mohammedans and Jews, found by experience that the Armenians were more responsive to modern education than any other group. The Armenians, and the Greeks, were alert to advantages of modern education, and they were ready to accept the Bible, when translated into the vernacular and to take its teachings as the guide of their lives.² Modern education was carried into Turkey by the missionaries and was fostered by them to the point that the government began

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1. Ibid., p. 225.

2. American Board, 1910, p. 105.

to reorganize its whole educational department in the lines laid down by the missionaries.¹

The Turkish Empire north of Syria had been by common consent practically left to the American Board as its specific field of missionary work. This gave the Board a population of more than 20,000,000 people for evangelization and modern Christian education.²

In 1914, the Asiatic Turkey Missions had a total of 426 schools, of these were, 369 elementary schools, with 19,361 students, 46 Boarding and High Schools with 4,090 students, 8 colleges with 1,798 students and 3 theological seminaries with 22 students and a total of 853 teachers.³ The Colleges were the International College, Smyrna; Anatolia College, Marsovan; Sivas Teachers' College; Central Turkey College, Aintab; Central Turkey Girls' College, Marash; St. Paul's College, Tarsus; Euphrates College, Harpoot; and Van College. The Seminaries were located in Harpoot, Marash, and Marsovan.⁴

This was the point that was reached in 1914. Within four years, it was reported by missionary Luther Fowle, in a letter dated October 24, 1918, that: "All the schools in our stations are broken up. . . . With

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1. Ibid., p. 106.

2. Ibid., p. 107.

3. American Board, 1915, p. 112.

4. Ibid., pp. 98-108.

few exceptions the churches are completely broken up. . . .
Very little left of the old mission constituencies.¹"

With most of the stations closed, and few missionaries left to work, the Board extended their fields of activity into Syria, and Russian Armenia. Cooperating with the Presbyterian Board, six missionaries helped to establish churches, and schools among the Armenians in Beirut, Damascus, Zahleh, and Tripoli.² Since the three theological seminaries had been closed, a new school of Religion was begun in Constantinople, which helped make up some of the loss.³

Though many of the schools and colleges were closed down, when the opportunity came, buildings still standing were used to begin the educational work. In 1920, five of the Colleges were put back into operation, at Smyrna, Tarsus, Marsovan, and Marash.⁴ Also, some other colleges and schools were relocated in Aleppo, where many Armenian refugees were relocated in Aleppo, where many Armenian refugees were established. The Central College at Aintab was continued as the Aleppo High School, where nearly all the students were the refugees from Aintab, Marash, Harpoot, and other stations. The Girls'

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1. American Board, 1918, p. 170.
2. American Board, 1921, p. 74.
3. Ibid., pp. 79, 80.
4. American Board, 1920, p. 37.

College in Marash, also relocated at Aleppo, known as the "Marash College in Aleppo," and the Aintab Girl's Seminary was re-established in the Aleppo Girls' School.¹ In 1922, the Board started the American-Armenian School in Beirut. Primary schools were also begun in Damascus, Zahleh, Tripoli, Latakia and Sidon for Armenian refugees children, taught by former pupils of the mission schools in Turkey.²

2. Board of Foreign Missions, Presbyterian Church in U.S.A.

a. Mission Schools

Because the Presbyterian Mission stations were in a better strategic geographical location following the massacres and the war, their many schools were able to resume normal operations following the period of turbulence.

The following is a list of schools in the different mission stations:

Beirut:

Beirut School for Girls
Medical College
Theological School
School at Ras Beirut
Two Day Schools

Lebanon:

Suk-ul-Gharb Boarding School for Boys
High School in Shweir
Thirty-five Day Schools

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1. American Board, 1924, pp. 75, 76.
2. Ibid., p. 77.

Tripoli:

Henry A. Nelson Memorial Boys' School
Girls Boarding School in Homs
Boys Boarding School in Batroon
Sixteen Day Schools

Sidon:

Boy's and Girl's School in Judeideh
Sidon Seminary for Girls
Gerard Institute for Boys
Ten Day Schools¹

Aleppo:

Boy's High School in Mardin
Girl's High School in Mardin²

East Persia:

Teheran; Iran Bethel School for Girls
American High School for Boys
Hamadan; American Boy's School
Faith Hubbard School for Girls
Boy's School at Dauletah
Resht; Girl's School
Kermanshah; One Day School³

The students in these schools are of many nationalities and religions. All are permitted to study with no discrimination.

b. The Near East School of Theology

The present Near East School of Theology was formed in 1932 by the union of the School of Religion in Athens, Greece, and the School for Religious Workers in Beirut, Lebanon. It is conducted under the joint auspices of the American Board of Commissioners for Foreign Missions, The Board of Foreign Missions of the Presbyterian Church in the U. S. A., The Evangelical

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1. Presbyterian Board, 1919, p. 438, 439.
2. Presbyterian Board, 1921, p. 446.
3. Presbyterian Board, 1919, p. 257-263.

Synod of Syria and Lebanon and the Armenian Evangelical Union of the Near East.

The founding of the Near East School of Theology dates back to 1835, when the Beirut School for Religious Workers was begun by William Thompson of the Presbyterian Mission in conjunction with the Beirut Seminary.

In 1839, the American Board in Constantinople began a training school under the direction of Cyrus Hamlin. Closed after World War I, the school was opened again in 1922, known as the School of Religion, under the leadership of Dr. Fred Goodsell. Later the school was moved to Athens.

Ten years later, the Athens School of Religion and the Beirut School for Religious Workers were united as the Near East School of Theology, and located in Beirut under the joint operation by the Presbyterian Board and the American Board. In 1945 the Evangelical Synod and Armenian Evangelical Union became co-operating organizations.¹

The School is an international and interdenominational center for training leaders for the churches, and Christian schools of the Near East. It offers graduate and under graduate courses to a carefully selected

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1. Report from the Board of Foreign Missions of the Presbyterian Church, U. S. A., 1956.

student body of men and women, and numbers among its alumni some of the most distinguished pastors, educators, and evangelists, and social workers, many of them outstanding leaders in their communities.¹

A plan of co-operation between the Near East School of Theology and the American University of Beirut, and Beirut College for Women, makes it possible for students of the institutions to enroll for courses in the other two and receive full credit for work. Rev. Horace McMullen of the American Board is the principal, and Dr. and Mrs. George Scherer, and Dr. and Mrs. Harry Dorman represent the Presbyterian Board.

The School is small, having only fifteen to twenty students, but its contribution cannot be measured. It has become an essential agency in Christian Education in the Near East.² Through the years, it has proven to be the center for the religious education for the Armenian clergy in the Near East. It has provided the necessary leadership to the Armenian refugees since the massacres.

c. Beirut College for Women

During the last twenty-five years, there have

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1. Yearbook of Prayer for Missions, 1955, Board of Foreign Missions, Presbyterian Church, U. S. A., p. 200.
2. Report, Board of Foreign Missions of the Presbyterian Church, U. S. A., 1956.

been great changes in the lives of the women in the Near East. They have come out of a seclusion of centuries, taking their place in the world, facing new responsibilities and privileges. Instrumental in this change is the Beirut College for Women, the only institution of college grade for women in the Near East Arab world. The college, formerly called the American Junior College for Women was founded in 1924, when a freshman college course was offered at the American School for girls. It was established under the auspices of the Presbyterian Board.

A Junior year was added in 1948, and by 1950 a full four year course was added. The College was granted a provisional charter by the New York State Board of Regents with authorization to grant the Bachelor of Arts, Bachelor of Science, Associate in Arts and an Associate in Applied Science degrees..

Emphasis is placed on cultural and spiritual development of each student, and on the fostering of mutual understanding, and friendly relations as they apply to the family, the community, the nation and the world. Starting with three students in 1924, the college had 411 by 1954. Among the many religions of the students are the Armenian Catholic, Orthodox and Protestant and Moslem.¹

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1. Catalogue of Beirut College for Women, 1955, p. 7.

Impressive in its list of accomplishments are the number of services for students and community. In 1931, Village Welfare work was begun; 1935 classes in Euthenics; in 1937 Community Lecture Service; in 1938, classes in Adult Education and Art Appreciation; in 1941, Student Consumers Cooperative; in 1945, Annual Cultural Tours, and in 1946, Student Radio Broadcasts.

In this Christian College about one third of the students are Moslems. Its Christian atmosphere has been a great influence on them. Many Moslem girls have developed an interest in Christianity, which has helped them to become more tolerant and understanding.¹

E. Other American Educational Organizations

Although the Mission Boards had established numerous primary, elementary and high-schools, it was not their policy to establish institutions of higher education. Thus the College level of education began not by the mission boards, but by independent groups.

Instrumental in starting the movement towards higher education was Cyrus Hamlin and Christopher Robert. They saw not only a need for education, but emphatically

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1. Report of the Division of Literature and Publications of the Board of Foreign Missions, Presbyterian Church, U. S. A.

a need for a Christian education.¹

The three Colleges that are significant in higher education in the Near East are the American University in Beirut, Robert College and Constantinople Woman's College. Although they are independent, from the beginning they have worked closely with the Mission Boards.

1. American University in Beirut

The Syrian Protestant College was opened at Beirut, in 1866, by Daniel Bliss, and became a major factor of Protestant influence and blessing throughout Syria and the Near East. In 1921, under the Presidency of Howard Bliss, the name was changed to the American University of Beirut.²

The College was begun as a Christian missionary, non-sectarian institution, closely connected but not under the Presbyterian Board. It was incorporated in 1863 under the laws of the State of New York, and in 1907, it received a Firman from the Imperial Ottoman Government recognizing its legal status.³ Courses that were given were in the Arts, Commerce, Pharmacy, Dentistry and Medicine. The students were representative of many different nationalities and the graduates went into a variety of fields, teachers, preachers, doctors, lawyers, journalists and

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1. Greene, op. cit., p. 208.

2. Carver, op. cit., pp. 225, 226.

3. J. Dennis, The Modern Call of Missions, p. 288.

merchants.¹

One of the requirements of the College has uniformly been that all students without distinction of religious or sectarian affiliations should attend the stated exercises of religious worship, though not necessarily participate. These were morning and evening prayers and worship, a Sunday worship service, and a Sunday afternoon short Bible Study session. The purpose of the College was to present to the entire student body a clear statement of the Christian religion in the hope that it might commend itself to their acceptance.² The purpose was not to proselytize nor to denounce other religions,³ but to give a broad liberal education in a Christian atmosphere.

The American University was one of the educational institutions that the Armenian refugees could go to in Beirut. It afforded an education free from fear, imposition and interruption. So too for the Arabs. The Emir Feisal, later King of Iraq justly said:

Dr. Daniel Bliss . . . was the grandfather of Syria; his son Dr. Howard Bliss is the father of Syria, and without the education this college has given, the struggle would never have been won. The Arabs owe everything to these men.⁴

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1. William Hall, The Near East, p. 158.
2. Dennis, op. cit., pp. 288, 289.
3. Ibid., p. 293.
4. Carver, op. cit., p. 226.

2. Robert College

In Constantinople in 1871, Robert College opened its doors to welcome students of both Mohammedan and Christian belief. Instrumental in the founding of this College was Dr. Cyrus Hamlin, a missionary of the American Board, who had labored in the Near East for over fifty years.

The College was named after Mr. Christopher Robert, a New York merchant. He was visiting Constantinople in 1856 during the Crimean War, and met Dr. Hamlin, who impressed upon him the opportunities for an American college at the capital of the Ottoman Empire.¹ Pleased with the idea, Mr. Robert suggested that Dr. Hamlin undertake the work, and that he come to the United States to raise a \$100,000 subscription. Mr. Robert himself, promised a \$30,000 contingent fund.²

From the beginning, the college had annual financial deficits, which were paid by Mr. Robert until his death in 1878. From its founding, he gave the college \$400,000, as well as his wisdom of counsel and his prayers.³

The curriculum of study has followed the lines of American Colleges, with attention to the European

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1. Curtis, Around the Black Sea, pp. 432, 433.
2. C. Hamlin, My Life and Times, p. 416.
3. Greene, op. cit., p. 203.

languages and vernacular languages of Turkey. There are also courses in Commerce, Engineering, Economics, Biological and Exact Sciences and the Humanities. The language of the college has been English from the outset.¹ Although, Robert College is founded on the Christian faith, and its students required to attend religious worship on Sunday and weekday prayer, it is entirely non-sectarian, and no questions are asked as to the students' religious beliefs.²

Robert College has been recognized by the Turkish Government, and is entitled to all the legal rights and privileges of Turkish institutions of learning with a charter by the State of New York.³ Among the student body are Mohammedans, Jews, Armenians, Greeks, Persians, Russians, Bulgarians, Egyptians, Germans, and Englishmen.⁴ Not only did the college prove to be an influential factor in modernizing Turkey, but it made available a high level of education in Turkey for the many national groups who had no college education opportunities before.

3. Constantinople (Istanbul) Woman's College

The first educational institution, which was

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1. Ibid., p. 204.
2. Curtis, op. cit., p. 431.
3. Ibid., p. 430.
4. Ibid., p. 440.

begun for the education of women exclusively in the Ottoman Empire was the Constantinople Woman's College.¹

(It is known also as the American College for Girls.)

Although the first classes were held in 1871 with three pupils, the College had its real beginning in 1867. It was the result of an idea of Mrs. Albert Bowker, first President of the Woman's Board of Missions in Boston. Besides conceiving the project, Mrs. Bowker undertook the responsibility to raise \$50,000 in order to begin, and keep the college as an independent financial enterprise.²

The first classes began in Stamboul under the direction of Miss Julia Rappleye. In 1873, because of an increase in students, a site was purchased in Scutari, across the Bosphorus on the Asia Minor side, and several buildings were constructed.³ In 1893, the State legislature of Massachusetts granted a charter,⁴ and on March 20, 1909, another revised charter was granted, establishing the independence of the College, which had been connected with the Boston Society.⁵ In 1914, another move was made to newer, larger buildings in Arnantkeul, on the European mainland.⁶ In 1908, a School of Medicine was begun in

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1. Mary Patrick, A Bosphorus Adventure, p. 29.

2. Ibid., p. 33.

3. Ibid., p. 35.

4. Ibid., p. 94.

5. Ibid., p. 119.

6. Ibid., p. 155.

connection with a hospital in Stamboul under the direction of Dr. Thomas Carrington.¹

The language of the college is also English but all the main modern, and many ancient, languages are taught. Courses of study which lead to the Bachelors of Arts and Science degrees include history, languages, literature, philosophy, art, science and mathematics.²

The purpose of the college is to offer facilities for broad and high intellectual culture and development of character. It is a Christian College conducted with the aim that the teachings of Christ may become the controlling power in the lives of the students. No student is refused admittance because of different religious views.³

Through the years, many Armenian women had the opportunity to be educated. Most of them went into teaching positions, nursing and medicine.⁴

F. Publication and Evangelistic Program

1. Literary Work

In the work of the American Missionaries in the Near East, printing presses were of the most importance.

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1. Ibid., p. 215.
2. Greene, op. cit., p. 191.
3. Ibid.
4. Patrick, op. cit., p. 233.

The two great publication houses in the Near East were located at Constantinople under the American Board, and at Beirut directed by the Presbyterian Board. The entire plan of the early missionary work in the Near East was based on the use of the printing presses.¹

Christian literature printed was in the form of hymn books, textbooks for all grades of schools, theological and medical works, Christmas cards, Sunday School lessons, translations of standard works, and original works. The Bible translations were printed in Turkish, Arabic, Syrian, Persian, Armenian, Bulgarian and Greek.² First place has always been given to the translation and circulation of the Christian Scriptures.

In Beirut, the American Press, founded in 1822, is famous for the printing of the Arabic Reference Bible, financed by the American Bible Society.³

Following the massacres, the missionary presses had to greatly diminish their publications. The Presbyterian Press was used as a banking institution.⁴ The publications of the American Board were discontinued completely. In the Western Turkey Mission in 1914, there were printed the "Avedaper," a weekly paper, published

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1. Curtis, op. cit., p. 201.

2. Ibid., p. 202.

3. Presbyterian Board, 1919, p. 437.

4. Ante; p. 69.

in two editions, one in Armenian and one in Armeno-Turkish; "The Orient," a weekly English paper, dealing with affairs in Turkey and the Near East; and Sunday School Quarterlies, Armenian primers, evangelical tracts; total pages printed for 1914: 4,450,400.¹ In Central Turkey: "The New Life," a monthly religious paper printed in Armeno-Turkish, and publications of the Central Turkey College, which amounted to 659 books, 29,397 pamphlets.² In Eastern Turkey: the Euphrates College Press printed 1,000,000 pages.³ All these had to be discontinued after the war broke out.⁴ The Mission publications thereafter took on a much lesser role.

2. Evangelism

Evangelism is the purpose for which the American missionaries came to the Near East: to make the Gospel of Jesus Christ regnant in the lives of the people. The evangelistic work centered in the evangelical churches organized throughout the field and under the leadership of ordained native pastors, preachers and evangelists.⁵

As with the educational institutions, where the policy was to employ native teachers and professors,

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1. American Board, 1914, p. 98.

2. Ibid., p. 102.

3. Ibid., p. 106.

4. American Board, 1916, p. 108.

5. American Board, 1911, p. 77.

the missionaries never were pastors of a native church. Their work was of supervision and direction.¹ They cooperated with the native leaders, took part in the general evangelistic work of the field, preached constantly in the churches as opportunity and needs presented themselves, but never assumed the responsibility of the pastorate.²

Evangelism was pressed as effectively through the schools as through the churches themselves. The young were reached largely through the schools, which put first emphasis upon Bible study, and upon the organization of the Christian pupils into aggressive bodies for work among their fellow pupils, such as Christian Endeavor Societies, and the Young Men's Christian Association. Wherever there was a Christian hospital, evangelists and Bible readers worked among the patients. The circulation of the Bible in the vernacular, distribution of tracts and direct preaching to members of the old churches were also evangelistic endeavors.³

It was the original purpose of the missionaries to work within the older Christian churches, especially the Armenian. It was not their intention or expectation

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1. Curtis, op. cit., p. 446.
2. American Board, 1911, p. 78.
3. Ibid., p. 81.

that the bulk of the members of the old national churches become Protestants.¹ Rather, they hoped these churches themselves would become the natural and successful agencies for evangelism. But, when the Armenian Evangelical Church was organized in 1846, the missionaries had a natural opportunity to work with and through them which they did.

Also, the missionaries did not establish schools with the idea or delusion that education would Christianize the people. In Turkey, the first purpose of establishing schools was to get hold of the people, whose minds were alert to the value of education. Next was the purpose of training leaders, who themselves would become teachers and aggressive Christian workers.²

Both before the War and after, the evangelistic program was essentially conducted in the method just described. When the American Board missionaries had to leave Turkey, they followed the Armenian refugees in order to aid them in organizing their religious and educational work in their lands of exile, Syria and Greece.³ In Aleppo, the Board helped to erect a new church. Extensive work was not carried on in Syria, however,

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1. American Board, 1910, p. 105.
2. American Board, 1911, p. 82.
3. American Board, 1924, p. 69.

because it was a recognized field of the Presbyterian Board. Evangelistic and educational work done among the refugees was only of a temporary nature.¹ Later, arrangements were made for cooperation between the two Boards for work among the Armenian refugees in Syria.²

G. Summary and Conclusions

The work done among the Armenian refugees by the Mission Boards and other agencies following the massacres reflect both Christian love and concern, and philanthropy, for a helpless people. The immediate aid was relief work, which was carried on by the missionaries in the field and largely supported by Relief Organizations organized in America and elsewhere. This saved many lives, but at the same time created a remnant of a nation dependent wholly and in part upon their benefactors. Relief and medical work had to be carried on for many years. Orphans were sheltered and the responsibility for care and education had to be assumed by the missionaries. Religious and educational work was continued, relocated and expanded. Once the holocaust of the massacres and the War was over, the Missions had to pick up their work again, to continue, reconstruct and build more facilities.

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1. Ibid., pp. 70, 71.

2. American Board, 1926, p. 81.

This was done mainly through the missionaries most effective means, education and evangelization through the native churches and publications.

The significance of the non-Armenian missionary work in the Near East was manifold. When disaster struck the Armenians and other minority groups in the Turkish empire, the missionaries were in the field and were the ones who could administer relief aid given by world wide Christian philanthropy. When the emergency terminated, they remained in the field to bring once again the forces of vital Christianity through the Colleges, schools, native churches, the press and medical work. This was, in its fullest sense, a Christian witness of love which impressed many Mohammedans and gained the enduring gratitude of the Armenian refugees.

CHAPTER IV
SURVEY OF ARMENIAN MISSIONARY ACTIVITY
AMONG THE DIASPORA

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A. Introduction

One of the outstanding qualities of the Armenian character is his homogeneity, and coherency of race, especially in time of public disaster. Leon Arpee, a noted Armenian historian quotes Elsworth Huntington, as saying that:

The much persecuted Armenians are peculiarly homogenous, peculiarly distinct in racial character, and peculiarly strong in racial coherence. They are extraordinarily persistent, patient, and tenacious even to the point of being disagreeable. They are conspicuously free from criminal inclination, and the tendency to become a public charge.¹

Although the Armenian refugees were being helped by non-Armenians, the Armenians in America and all over the world did what they could themselves, to alleviate the suffering of their fellow countrymen. Only a handful of Armenians were established in America. The greater majority were refugee immigrants who, though

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1. Arpee, History of Armenian Christianity, p. 310, as quoted from E. Huntington, The Character of the Races, 1924, p. 146.

secure and safe in the new land, were just starting all over again from nothing.

In this chapter, a survey will be made of the Armenians in America, both Evangelical (Protestant) and Apostolic (Gregorian) who gave assistance through the two main missionary and benevolent organizations. Also, a survey will be made concerning the Armenian refugees and their establishment in their refuge countries in the Near East. Both the historical background and the scope of activities will be presented. References to the Armenian Missionary Association of America, and their Annual Reports will be indicated by the abbreviation, A. M. A. A., and the Armenian General Benevolent Union of America, as A. G. B. U.

B. The Armenian Missionary Association of America

1. Historical Background

The founding of the Armenian Missionary Association of America took place on June 7, 1918, at the 17th Annual Convention of the Armenian Evangelical Union, held at Worcester, Massachusetts.¹ Reverend Mihran Kalaidjian, pastor of the Armenian Congregational Church of Troy,

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1. Kherlopian, op. cit., Vol. I, p. 216.

New York, and the President of the Evangelical Union, made arrangements with the Congregational Home Missionary Society for financial assistance. He was then invited to become the Executive Secretary of this group, and he assumed the position on October 1, 1918.¹

Before the formal and permanent formation of the A. M. A. A., there was in operation a small mission Committee, which has been formed at the Sixth Annual Evangelical Union Convention in 1907. Mr. Dieran Donchian, a missionary minded Armenian rug merchant, had stressed the importance of missionary work for the Armenians in Turkey. He himself had been supporting a minister in Kurdistan. The mission committee, with the Reverend H. Jinishian, as secretary, was given \$250-\$300 to function.²

At this time, there was a strong movement towards missions among the American Congregational Churches, known as the "Young People's Missionary Movement." Active in this group was the Reverend M. Kalaidjian, who gave many talks on missions among the Armenians.³ This movement and the mission Committee led eventually to the larger Association following the 1915-1916 massacres.

At the outset, the newly organized A. M. A. A.

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1. Ibid., p. 218.
2. Ibid., p. 214.
3. Ibid.

launched a campaign to secure a \$500,000 fund to be known as the Armenian Martyrs Memorial Fund. One half of the fund was to be used for the immediate emergency. Since funds of other Relief Committees were already helping to alleviate the suffering and starving Armenian refugees, this group concentrated on the spiritual and leadership needs. The aim was:

First, to rebuild or repair and furnish the church edifices and parochial schools and churches that have been destroyed during the war.
Second, to secure and send a trained body of pastors and teachers from America to furnish the sorely needed native competent leadership.
Third, to furnish healthy and inspiring literature.¹

The remaining half of the fund was to be maintained as a permanent fund, the income of which would be used to help the churches and to propagate the Christian faith of the Armenian refugees in the Near East.²

2. Historical Sketch of the Armenian Missionary Association Activities

During the first twenty-seven years of the A. M. A. A., from 1918-1945, the activity of the Association though starting with great idealism and extensive plans, for the following reasons was very limited in scope:

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1. -- Armenian Missionary Association of America, Martyrs Memorial Fund, pp. 15-16.
2. Ibid.

1. The expected work to aid in the repatriation of the refugees back to Turkey, did not materialize due to the Kemalist Revolution in Turkey in 1922, and the complete deportation of the Armenians from Turkey.

2. The financial conditions of the Armenians in America were such that the anticipated funds could not be raised.

3. The refugees in Syria, Lebanon and Greece were already receiving aid from the Near East Relief and the American Board were active in relief work and meeting the spiritual needs, via establishment of new schools and churches in the refugee camps.

4. The Armenian Churches in the United States, were kept busy doing missionary work among the immigrants streaming into America. They were aiding them in establishing in the new land and building and expanding churches where large numbers settled, in New England, New York, Detroit, Chicago, and in California.¹

The first year of the A. M. A. A. was concerned with the organizing of a Committee, a Board of Directors preparing By-Laws, an Emblem, promoting a membership

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1. P. H. Kalfayan, Executive Secretary, A. M. A. A., personal conversation, March 14, 1957.

campaign and establishing a District Committee for the California Churches.¹

But, just as the Association began to function, several reverses were encountered. The first General Missionary, Reverend H. Krikorian, who was appointed to estimate the needs of the Armenians of Cilicia, had to stop his work. The political situation made it impossible to begin reconstruction work.² Later in 1920 a local massacre took place in Cilicia, and 20,000 Armenians were slain at Marash, and 10,000 more at Hadjin.³ However, \$500 was advanced to the church in Hadjin for aid, \$5000 was appropriated to begin an Armenian weekly religious paper in Constantinople, and the salary of an Armenian professor for the Marash Seminary was given.⁴ It was found that funds were coming in too slowly, and many pledges of the \$500,000 campaign were unpaid because of the political situation of Armenia being undecided.⁵

To offset this trend, a new work of religious emphasis was begun in 1921 among the Armenian Churches in America to strengthen them so that they would be in a position to assist in the religious reconstruction in

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1. A. M. A. A., 1919, pp. 2-5.

2. A. M. A. A., 1920, p. 1.

3. Arpee, A History of Armenian Christianity, p. 305.

4. A. M. A. A., 1920, p. 2.

5. Ibid., p. 5.

Armenia when possible.¹

For many years, the work had to be greatly diminished. In 1925, the Reverend Stambouljian was sent to preach among the refugee camps in Syria, and the Armenian churches on a six month tour.²

However, on January 1, 1927, a new surge of activity took place. An agreement between the American Board of Commissioners and the A. M. A. A. created a nine member Executive Council, four from A. B. C. F. M., and five from A. M. A. A., to have full charge of the administration, of the missionary work among Armenians throughout the world. Centers of activity were located at Armenia, France, Greece, Syria and Constantinople, Turkey, where 37 ministers, 23 Bible Women and 21 schools were maintained, with a budget of \$31,000.³ The duties of the Executive Council were as follows:

1. To stimulate and sustain among Armenians and others in America interest in missionary work for Armenians abroad.
2. To study the needs of the Armenians of various areas and to plan broadly for meeting these needs.
3. To cooperate in the fullest possible way with missionary agencies and churches already active in the field.
4. To appoint representatives to serve as agents in carrying out such plans, where such work is not already organized.

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1. A. M. A. A., 1921, p. 2.
2. A. M. A. A., 1925, p. 3.
3. A. M. A. A., 1928, p. 8.

5. To secure needed funds for administering such work, and to apportion them to the various fields as hereinafter specified.¹

From July, 1928 to June 1930, with Reverend M. G. Papazian as Secretary, much work was done overseas. Evangelism, Education, supporting Bible Women and General work; in Syria, \$15,177.20 (1928), and \$18173 (1929) was spent; in Greece, \$5882 (1928), and \$8057 (1929) was spent; and in Constantinople \$1960 (1928), and \$2160 (1929) was spent.²

However, the years following proved to be one of decline. In 1936, only \$3992.17 was raised, and of this \$1500 was given to the American Board, \$153 for Aleppo relief, and \$50 for the Mamultein Hospital in Beirut.³ In 1940, \$7360.18 was raised, \$2000 allotted to the American Board, \$807.93 for refugee work in Syria, and \$150 for children's lunches.⁴

Though there was a main effort of activity during 1928-1929, the Association had not achieved the goals and ideals with which it originally began. However, the year of 1944-1945 proved to be a turning point toward the better. At its Twenty-fifth Annual meeting, held

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1. -- Armenian Missionary Association of America, the Agreement and by-Laws of the Executive Council of Armenian Missions, p. 13.
2. A. M. A. A., 1930, p. 3.
3. A. M. A. A., 1936, Treasurer's Report.
4. A. M. A. A., 1940, Treasurer's Report.

with the Forty-second Annual Church Union Convention in Worcester, Massachusetts, a new idealism came upon the Armenian Protestants in America in conjunction with a significant date, the One-hundredth Anniversary of the organization of the first Armenian Evangelical Church in Constantinople, on July 1, 1846. Thus on June 9, 1944, a campaign was begun to raise \$100,000 in conjunction with the coming Centennial celebration, and as a result of an awareness of the growing responsibility of the churches in America toward the needy churches and people abroad. This money was to be raised by July 1, 1946.¹

Because of the prosperity of the Armenians in America following World War II, the campaign was successful. In 1945, enough money had been raised to support a full time worker. Reverend P. H. Kalfayan, Field Secretary of the Near East Christian Endeavor Union was called to America to serve as the Executive Secretary of the A. M. A. A. He made known the many needs of the Armenians in Syria and Lebanon and bolstered the campaign.²

In 1945, plans were laid for a Church Building Project, to raise funds in order to complete or build

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1. -- A Resolution for a Campaign for \$100,000, June 9, 1944 - July 1, 1946, Armenian Missionary Association Report, 1944.
2. P. H. Kalfayan, Executive Secretary of the A. M. A. A., Personal Conversation, March 14, 1957.

churches and schools in Kessab, Aleppo, Azaz, Damascus, and Jezireh, Syria, and Beirut, Zahleh, Bass, and Tripoli, Lebanon. The total estimate amounted to \$155,750.¹ This same year, \$16,950 was expected for work in Syria, Greece, Iran and Istanbul.²

Finally, the realization of the ideals and aims of the A. M. A. A. were becoming manifest. In 1946, disbursements climbed to a high of \$34,522.84, of which \$14,000 were appropriations to Syria, \$1250 for the Lunch Fund, and \$10,647.64 for Child Education purposes.³

Publications in 1946 amounted to \$2,271.87.⁴ The works published were 2500 devotional booklets, "Hatz Guenatz," 3000 copies of Avetagir, a monthly magazine of the Association, and 4000 copies of the Armenian Evangelical Church, by Reverend Y. Kassouny.⁵ Also, two books by Leon Arpee, A History of Armenian Christianity, and A Century of Armenian Protestantism were published.

In 1947, the offices of the A. M. A. A., which were located in the Armenian Evangelical Church, 152 East 34th Street, New York, were moved to the Broadway Tabernacle, 211 West 56th Street. In 1951, a building was

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1. A. M. A. A., 1945, Mimeographed Report.
2. Ibid., Treasurer's Report.
3. Ibid., 1946, Treasurer's Report.
4. A. M. A. A., Treasurer's Report, 1946.
5. A. M. A. A., 1947, Convention Minutes.

purchased at 153 East 33rd Street, New York, where the present offices are located.

On June 30, 1950, the agreement forming the Executive Council was modified to give a fuller independence to the Armenian work. It was changed from an administrative body making joint appropriations from the American Board and the A. M. A. A., into a consultative committee to assure coordination of grants of funds for Armenian work. The new committee is called the Cooperative Committee for Armenian Missions of American Board and the A. M. A. A. There are eight members, four from each of the two groups.¹

This change took place because the Armenian Protestant Churches in the Near East was, in 1950, capable of producing its own leadership, planning its own programs of service to their people, which hitherto the American Board had done. The only restriction was that of financial independence. Thus, when the Cooperative Committee was organized, its functions were to do as follows:

1. Study the needs and opportunities and plan cooperatively for work in these areas.
2. Gather information from each body regarding the assets and funds available for this work.
3. Gather information of the plans of each body for such work.

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1. -- The Agreement and By-Laws of the Cooperative Committee for Armenian Missions, 1950, p. 12.

4. Make recommendations to each body as to policies and appropriations which in the judgment of the Cooperative Committee are needed for the best interests of the work.
5. Cooperate in the fullest possible way with missionary agencies and churches already at work in these areas.¹

3. Survey of A. M. A. A. Projects

Since the work of A. M. A. A. increased so rapidly following the \$100,000 campaign, which actually came to \$154,065.29 by April, 1948,² the various activities will be discussed by projects rather than the annual progress of the Association.

a. Child Education

The Child Education Project was begun in June, 1946, as a result of the vision and effort of Mr. Stephen Philibosian, present Treasurer of the A. M. A. A. In the Gethsemane Armenian Church of Los Angeles, California, at a banquet, the Child Education Project was presented. Some \$45,000 was pledged for the education of 300 children at \$25.00 a year tuition for a six year period. The number of children benefiting increased from 300 to 1300 by 1955.³ By 1956, 1500 children were being helped, some

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1. Ibid., p. 12, 13. (The areas referred to are the Near East Missions of the American Board)
2. A. M. A. A., 1948, Committee on Centennial Fund.
3. Help Them through School, A. M. A. A., 1955, p. 2.

2500 during the ten year period.¹ This same year, some 35 schools were being supported in Greece, Iran, Syria and Lebanon with scholarships amounting to \$32, 832.40.²

b. Theological Education

The main school for theological training of Armenian young men for leadership is the Near East School of Theology in Beirut. However, the Armenians themselves were usually unable to render support in this area of need. In 1944, at the Annual Armenian Evangelical Union of California Convention in Fresno, a "Committee to Prepare Ministers" was organized. Later it was called the "Armenian Theological Students Aid, Inc." incorporated by the State of California. A working agreement was reached in 1949 with the A. M. A. A., whereby it was recognized as the channel of assistance to theological students. A total sum of \$8,450 was contributed by the A. M. A. A. for aid to students in the Near East School of Theology, as well as in France and the United States.³

That same year, the A. M. A. A., as a result of working closely with the A. T. S. A., assumed the whole responsibility towards the education of the Armenian

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1. Help Them through School, A. M. A. A., 1956, p. 2.
2. A. M. A. A., 1956, Treasurer's Report, p. 2.
3. --A Brief History of the Work of the Armenian Theological Students Aid, Inc., (1944-1954), pp. 2, 3.

students in the Near East School of Theology.¹ In 1947, \$625² was given for theological training, \$2200 in 1948,³ \$1750 in 1949,⁴ and \$3614 in 1950.⁵

c. Teacher Training

In 1947, to fortify the Armenian schools in Syria and Lebanon, a teacher training course was established for a two year period, called the Armenian Evangelical Education Foundation. Eight High School graduates took special teaching instruction supervised by Mrs. A. Kassouny, a graduate of Wheaton College, Wheaton, Illinois. The project helped fill an important need in the life of the Armenian Churches.⁶ In 1947, \$2000 was advanced for this work,⁷ and in 1948, \$1000.⁸

In 1951, the Educational Foundation was merged with the Armenian Evangelical College, a project begun by the First Armenian Evangelical Church of Beirut. This College was organized because of the need of higher education, which was relatively inaccessible to the majority of Armenians. This helped to provide an opportunity for young men and women, who intended to go

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1. A. M. A. A., 1949, pp. 8, 9.
2. A. M. A. A., 1947, Treasurer's Report.
3. A. M. A. A., 1948, Treasurer's Report.
4. A. M. A. A., 1949, Treasurer's Report.
5. A. M. A. A., 1950, Treasurer's Report.
6. A. M. A. A., 1947, p. 5.
7. Ibid., Treasurer's Report.
8. A. M. A. A., 1948, Treasurer's Report.

into fulltime church work to receive pre-seminary education.¹ In 1954, \$1500 was extended toward the College's expenses.

An important forward step took place in the project of higher education in 1954, through the action of Mr. A. S. Mehagian of Phoenix, Arizona, and Mr. Stephen Philibosian of Philadelphia. Both pledged the sum of \$5000 each annually for a few years if a Junior College could be established in Beirut. They wanted a school which could offer a liberal education in a Christian atmosphere for Armenian students preparing for Christian work. A Board of Trustees in the United States, and a Board of Managers in Beirut was established.² With another pledge of \$5000 from the A. M. A. A., the residence of Mary and Elizabeth Webb, former missionary educators of the American Board for Armenians in Adana, was purchased.³ The services of Dr. John Markarian, graduate of Princeton Seminary and Instructor of Bible in Lafayette College, Easton, Pennsylvania, were secured as President.

The college is called the Haigazian College,

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1. A. M. A. A., 1952, p. 4.

2. A. M. A. A., 1956, p. 6.

3. -- Where our Leaders are Trained, Haigazian College, 1956, p. 3.

named after the late Dr. Armenag Haigazian, a renowned Armenian educator. Classes were begun in October, 1955, with 52 students. It is recognized by the American University of Beirut as qualified. Its curriculum consists of three lines of study, Arts, Science and Armenian Studies preparing students to enter the sophomore class of the American University of Beirut, or to teach.¹

The Haigazian College is expanding and serving to meet the higher educational needs of Armenians, who cannot afford private education, and to train them in a Christian atmosphere for Christian service.

d. Churches and School Building Program

In 1947, and 1948, \$8000 was given to help the work of several Armenian Churches in France.² In 1949, a sum of \$25,000 was pledged to aid in the erection of new buildings for the First Armenian Evangelical Church of Beirut.³

By 1948, several building projects were undertaken for school building, expansion and repairs. Plans were laid to erect new buildings at the Davoudieh School in Aleppo, Syria, and Zahleh, Lebanon, and repairs of other schools in Aleppo, and Kessab, Syria, and Beirut.

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1. Ibid., p. 5.

2. A. M. A. A., 1948, p. 8.

3. A. M. A. A., 1949, p. 8.

A new school was started in a suburb of Beirut, called Dora. Thirty-six children registered for the first session. Also, a Hostel for Village Boys was begun in the Nor Marash section of Beirut, to house boys who could not afford the expense of a boarding school.¹

In 1953, a new school was opened in Beirut, the Bethany Mesjian Memorial School, through the donation of Mrs. J. Mesjian of Philadelphia. Also, an American organization, the Children's Fund in Virginia started to build a school building in Ainjar, Lebanon.²

In another project to enlarge the Assyrian Church and School buildings in Aleppo, Syria, \$1516.75 was spent in 1955,³ for the Ekiz Olouk Church building, in Kessab, Syria, \$500 in 1954,⁴ and \$2150 in 1955⁵ were spent, and for the Gedik Pasha Church Building, \$10,170.80 in 1954⁶ and \$3,388.06 in 1955 were spent,⁷ of which \$10,000 was secured from the American Board.

e. Ministerial Relief

Many of the Armenian ministers found themselves under the obligation for retirement because of age. But

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1. A. M. A. A., 1952, p. 4.
2. A. M. A. A., 1954, p. 1.
3. A. M. A. A., 1955, p. 2.
4. A. M. A. A., 1954, p. 1.
5. A. M. A. A., 1955, p. 2.
6. A. M. A. A., 1954, p. 1.
7. A. M. A. A., 1955, p. 2.

too many had no means of support. There were no facilities for any ministerial pension for retirement in any of the overseas fields. Thus, \$15,000 was appropriated in 1948 from the Centennial Fund towards a Ministerial Pension Fund.¹

f. Lunch Fund

In 1947-1948 the Lunch Fund Project expanded from 145 to 250 children. Over \$2000 was sent to provide hot meals to needy children in seven areas in Beirut, in 1947², \$2500 in 1948,³ and \$3450 in 1955.⁴

In 1951, further aid was extended when the United States government made foodstuffs available without charge or shipping expense, but only for handling and insurance charges. Sizeable quantities of dried milk and eggs were sent to Greece, Lebanon and Syria in 1950 for free distribution to the needy. Some 10,000 pounds of dried milk and 2000 pounds of dried eggs, were sent to Greece, and 30,000 pounds of dried milk and 4000 pounds of dried eggs were sent to Syria and Lebanon for a cost of \$1,090.64.⁵ In 1953, 40,000 pounds of dried milk and 15,000 pounds of butter were sent again to Greece, and

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1. A. M. A. A., 1948, p. 11.
2. A. M. A. A., 1945, p. 4.
3. A. M. A. A., 1949, Treasurer's Report.
4. A. M. A. A., 1955, p. 2.
5. A. M. A. A., News Bulletin, January 9, 1951.

75,000 pounds of milk to Syria and Lebanon.¹

Also, thousands of pounds of good used clothing were sent to the three countries through the Congregational Christian Service Committee. Funds spent amounted to \$2,996.57 in 1953,² \$3,384.70 in 1954³ and \$2,826.52 in 1955⁴ for this project.

g. Medical Work

In 1948, a pioneering step began toward medical relief work. A sum of \$10,000 was donated by Mrs. M. Moordigian of California, to begin a medical clinic in memory of her husband. This was established in the "Christian Medical Center," Beirut, operated by Dr. P. Krikorian and Dr. P. Manougian. A contract was made whereby free medical service would be given to the poor and needy up to \$1000 a year.⁵

Another donation of \$500 from Mrs. Moordigian, helped to begin medical aid in the Christ Clinic in Aleppo, operated by the Action Chretienne en Orient Society. At first, six people were given immediate hospitalization.⁶ Regular annual aid has been advanced so that the Armenian needy in Aleppo may have some medical attention.

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1. A. M. A. A. , 1954, p. 2.
2. A. M. A. A., 1953, p. 1.
3. A. M. A. A., 1954, p. 1.
4. A. M. A. A., 1955, p. 2.
5. A. M. A. A., 1948, pp. 4, 5.
6. Ibid.

h. Evangelism Outside the Armenian Churches

In 1951, a Mohammedan convert, Alehir Mirza, was sent to his own Kurdish speaking tribe to preach the gospel. In Turkey an evangelist was sent into the interior to preach and to sell Bibles. Literature evangelism was effectively carried out by the young people. About 15,000 Scripture Text calendars were printed in French, Armenian Arabic and Assyrian, and sold.¹

A new work of evangelism was begun in 1953 in Kamishli, Syria. This was started by a Missionary Fund established by the Inter-State Union of Armenian Christian Endeavor Societies, in America, and with the help of the A. M. A. A. A sum of \$1000 was advanced to send a worker, Reverend Hovhannes Karjian, a graduate of the Near East School of Theology to a spot, well known in contemporary Armenian history where thousands of Armenians were massacred in the twenties. Over 15,000 Armenians, with about 500 Evangelicals, were without any Armenian Christian leaders, and only one Arabic Protestant Church.

Mr. Karjian began Sunday Worship in the Arabic Church for the Armenians in their native tongue, started a Sunday School, and a Daily Vacation Bible School,

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1. A. M. A. A., 1952, p. 5.

began a home visitation program, went on many evangelistic tours, especially to the Kurdish speaking Armenians, and distributed Christian literature.¹ In 1954, \$1000 was advanced for this work.² On April 28, 1956, a sum of \$4000 was appropriated to purchase a building in Kamishli for an Armenian Center.³ Also, in 1956 another worker, Mr. Vahan Bedikian, succeeded Mr. Karjian. The work has been implemented with two more workers, Mrs. Margossian helping in Kamishli, and Reverend H. Jizmejian, as a visiting evangelist.⁴

This missionary project is not only serving to bring the gospel to the Armenians, but also to many non-Christians. It is estimated to be a most hopeful and needful effort.

1. Publications

The Publication activity of the A. M. A. A. varied from time to time throughout its history. It was limited to periodical bulletins about the Association, and contributing funds for publications overseas.

Among the books published by the A. M. A. A.

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1. A. M. A. A., 1955, p. 4.
2. Ibid., Treasurer's Report.
3. A. M. A. A., Board of Directors' Minutes, April 28, 1956, p. 2.
4. A. M. A. A., Board of Directors' Minutes, December 29, 1956, p. 1

are: A History of Armenian Christianity (1946), A Century of Armenian Protestantism (1946) by Leon Arpee, a bi-lingual Armenian Hymnal (1950) and quarterly and Annual Bulletins.

Also, contributions were made toward the printing of three books in Armenian: Vosgemadyan by Reverend D. Kherlopian, Vol I - II, (1951), and Loussashavigh by Reverend Y. Kassouny, (1947) printed in Beirut. Further contributions were made toward publication of several pamphlets, "Chahagir" (California) \$750, "Chanasser" \$250 and "Looys", \$200 in the Near East, and "Pampere" \$300 in France.¹ The latter three publications are still being supported today.

j. Daily Vacation Bible Schools

A main summer activity of the Armenian Christian Endeavor Union of the Near East is the Daily Vacation Bible Schools for the children of Syria and Lebanon. This activity provides 3½ hours of school each day for a month during the summer with a program including music, Bible stories and dramatization, recreation, handwork and hygiene instruction.

During 1949, 1336 children benefited by the Bible School program in 20 different localities. There

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1. A. M. A. A., 1950, Treasurer's Report.

were 72 teachers. Children of all denominations attended, Armenian Evangelical, Gregorian and Catholic, Arabs and Assyrian.¹ Contributions toward this activity have been made amounting to about \$400 yearly.²

The A. M. A. A. has been functioning as an agency dedicated to do the following:

to promote the general interests and agencies of the Armenian churches in the United States and abroad; to carry on such religious, educational, literary, philanthropic and other work including the establishing and aiding of Armenian Evangelical Churches. . . .³

To do this, the Association depends upon membership fees and donations by individuals and organizations, and special gifts for definite objects, or legacies.⁴ No officer of the Association received any remuneration up to 1946, except the General Secretary's stenographer, and since then the Executive Secretary has received a salary.

During the long years of difficulty, when the aims of the A. M. A. A. were unable to be realized, much credit is due to the Reverend A. A. Bedikian, then pastor of the Armenian Evangelical Church of New York, and one of the founders of the A. M. A. A., whose untiring and

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1. A. M. A. A., 1950, Spring Bulletin, p. 18.
2. A. M. A. A., 1955, Treasurer's Report.
3. ---A. M. A. A., Constitution and By-Laws, 1944.
4. Ibid.

sacrificial efforts as General Secretary kept the Association alive, until its rebirth in the Centennial Campaign. From 1947 to 1955, A. M. A. A. was able to raise and spend \$679,299 for all its projects and other activities.¹

C. Contribution of the Armenian Apostolic Church
in the United States

The Armenian Apostolic Church in the United States, as far as is known, does not have a Foreign Missions Board, because it is a branch of the Armenian Church with its center in Etchmiadzin, Armenia. As such, whatever aid given to the Armenian Refugees following the massacres has been done through the Apostolic Churches in the Near East. Also, the Church had encouraged its members to contribute funds to the Armenian General Benevolent Union, which was already helping the destitute refugees.

In the Caucasus, the Apostolic Church carried on a large amount of relief work during the emergency, both locally and through committees. A Central Committee was located at Etchmiadzin, the seat of the Catholicos of the Armenian Church. This Committee had raised and

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1. A. M. A. A., 1955, Statistical Facts.

given 1,400,000 rubles, and the Moscow Committee had contributed 500,000 rubles. The Armenians, themselves, supported eight hospitals in different districts and many orphanages. The Apostolic Church was supporting a hospital in Baku, while the Evangelical Church supported an orphanage in Baku.¹

D. Contribution of the Armenian General Benevolent Union

On April 15, 1906, the Armenian General Benevolent Union was founded in Cairo, Egypt, by Boghos Nubar, and a group of dedicated men who desired to give assistance to their fellow Armenians suffering under Turkish persecutions.² Ten years before in 1895-96, nearly a quarter of a million Armenians had lost their lives, and ten years after its inception, an even more appalling catastrophe took place, the deportation and massacre in 1915-16 of all the Armenians in Turkish Anatolia.³

The first few years following the founding of the A. G. B. U., were devoted primarily to the development of the organizational machinery and the establishment of chapters. At the same time grants and subsidies were

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1. Presbyterian Board, 79th Annual Report, 1916, p. 372.
2. - The A. G. B. U. Story, Armenian General Benevolent Union of America, p. 3.
3. Ibid., p. 5.

extended to a number of schools and orphanages. During the Cilicia Massacre of 1909, where more than 30,000 Armenians were killed or left homeless, the A. G. B. U. rushed aid to the stricken people.¹ Schools were opened in Van and Mufarghin, Armenia, and an orphanage at Deort-Yol. In the rural areas, some thirty-eight schools were built, and orphanages sponsored by local churches and charitable groups were subsidized. But in the 1915 massacre in Turkish Anatolia, the A. G. B. U. suffered a severe loss of all its schools and orphanages leaving only the Siswan School in Port Said, Egypt.²

However, to meet this crises, the Union, known as the "Parekordsagan" emphasized emergency relief. Orphanages, hospital-dispensaries and shelters were established in Damascus, Adana, Kilis, Aleppo Syria, Port Said and Beirut, Lebanon. In Cairo a depot for clothing was established as a temporary measure. But, again, in 1919, another disaster struck when the orphanage and hospital in Hadjin was overrun by Turkish soldiers and guerrillas, and over 207 orphans were massacred. Also, in 1922, the Armenians in Smyrna, Turkey were put to the sword and overnight 30,000 who were able to escape to Greece became another refugee problem, heavily burdening

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1. Ibid., p. 8.

2. Ibid., p. 8.

the A. G. B. U. Dispensaries and shelters were opened in Athens, Salonica, Piraeus, and Mitylline to care for them.¹

Meanwhile, the support which had only been given from the chapters established in Egypt or America, was substantially increased by the American Near East Relief which spent over 100 million dollars to alleviate the suffering Armenian Refugees. However, when the N. E. R. decreased its help, the A. G. B. U. stepped in carrying on the necessary work.²

In 1922, the Central Board of Directors of the Union was moved to Paris. Two years later the Union was reorganized as a Swiss Corporation since Egypt did not have adequate laws for charitable organizations. By 1940, when the occupation of Paris became imminent, in order to ensure the continuation of the Union, the Central Board hastily authorized its subsidiary, the Committee of America, to assume full powers to act on behalf of the Board. In 1942, the Board of Directors was formally established in New York by a General Assembly.³

From the time of its founding to the present, the A. G. B. U. has spent over ten million dollars to

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1. Ibid., p. 9.
2. Ibid., p. 10.
3. Ibid., p. 12.

aid the plight of the Armenian refugees and to better their spiritual, cultural and material needs. The areas of aid are in Education, covering schools, scholarships, libraries, books and equipment; relief in the form of food, milk, clothing, orphanages, home and financial assistance; health, including dispensaries, hospitals medical and dental care and medicine; repatriation to Armenia of refugees in 1946 from Syria, Lebanon, Greece, France, and Egypt, and the creation of a new town called Nubarashan, located near Erevan, the Armenian capital; and miscellaneous aid to youth clubs and summer camp programs.

The Union maintains five of its own schools; the Melkonian Institute in Cyprus founded in 1926; the Tarouhi Agapian Girl's High School founded in 1939 in Beirut, Hovagimian-Manougian Boy's High School founded in 1947 in Beirut; the Nubar School, established in 1952 in Teheran, and the Lazar Najarian School established in 1954, with a total enrollment of 962 students.¹ In addition there are several scholarship funds, the Migrdichian, Iusbachian, Kurkyasharian-Daderian, Hovagimian, Margosian and Nubarian scholarships which amount to \$170,000 in grants totaling 945 student years.²

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1. Ibid., p. 14.

2. Ibid., p. 13.

The A. G. B. U. maintains dispensaries in Beirut and Zahleh, Lebanon treating over 8000 patients a year at a cost of \$17,000 in 1954.¹ The Milk Fund provides milk for children, and the sick and aged in Syria, Greece, Lebanon and Jerusalem. Over 20 tons were sent in 1954.² A Summer Camp program was established in 1948 in Athens, Greece for sickly and needy children.³

In the last 50 years, the A. G. B. U. has spent \$4,800,000 for Education (Schools, scholarships, tuition), \$1,800,000 for Relief (Food, milk, clothing, orphanages), \$400,000 for Health (dispensaries, hospitals, medicine), \$1,600,000 for Repatriation, and \$1,400,000 Miscellaneous (Youth Activities, etc.)⁴

Current expenses in 1954 for all projects totalled \$332,000 and current resources totalled \$8,196,000.⁵

Although the A. G. B. U. has done as much as it possibly could to alleviate the suffering of the Armenian refugees in the Near East, they feel the work is only beginning. It is a continuing organization with continuing responsibilities which has dedicated itself to the task that the Armenian people find a new fulfillment.

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1. -- The A. G. B. U. in Action, A. G. B. U., p. 17.
2. Ibid., p. 18.
3. Ibid., p. 16.
4. Ibid., p. 4.
5. Ibid., p. 6.

E. The Establishment of the Armenians in the Near East

The story of the establishment of the Armenian people in the countries of refuge is concomitant with the rebuilding of the churches, especially by the Evangelicals. Since the account of reconstruction would be beyond the scope of this study if it were to cover the three denominational Armenian groups, Evangelical, Gregorian, and Catholic, emphasis will be placed upon the Evangelical churches.

When conditions permitted following the War, 25 surviving Armenian ministers from the cities of Adana, Hadjin, Marash and Aintab met together. Thus in 1919, the first Evangelical Union Convention took place in the Cilicia region.¹ However, this attempt for reorganization was doomed to failure. During 1920-1922 the Cilician massacres and the Kemalist revolution forced all attempts for church reorganization in the Turkish Empire to cease. Thereafter in the countries of refuge, Syria, Lebanon, Greece, and France, reconstruction was resumed.

1. The Armenian Evangelical Churches in Syria and Lebanon

When the refugees poured into Syria and Lebanon following the deportations of 1915-1916 and the Kemalist

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1. Kherlopian, op. cit., Vol. I. p. 32.

revolution of 1922, the Evangelicals were met by Evangelical Churches already established many years before the massacres. The church in Aleppo was founded in 1886, and the Church in Kessab was founded in 1855. As the refugees increased in Aleppo, from the cities of southern Turkey, another church was established to meet their needs. The Reverend J. S. Martin, an American Board missionary had several wooden barracks built, which were used for a church and a school, with 200 children attending. In 1920, a church was founded in Zahleh, Lebanon, one in Damascus in 1921, and another in Latakia, Syria in 1932.¹

As the Armenians resumed their religious activities it became possible to reorganize the Evangelical Union once again. Thus, the first meeting of the several churches in Syria, and Lebanon took place in Aleppo on April 30-May 3, 1924. Six sessions were held with eight organized churches from Aleppo, Damascus, Jerablus, Homs, North West Syria and Kessab, and 12 communities with 7 ordained ministers, 12 licensed preachers, and 8 lay delegates attending. As a result of this Convention, the Armenian Evangelical Union of the Near East was established with two main centers in Aleppo and in Beirut.²

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1. Y. Kassouny, Lousashavigh, p. 477.
2. Ibid., p. 481.

In 1924, there were about 120,000 Armenians in Syria and Lebanon, with an estimate of 8-10,000 Evangelicals.¹ The Armenian Evangelicals were urged to join with the Arab Protestant community, under the Presbyterian Board, and have the American Board missionaries in Syria and Lebanon work through the Presbyterian Board. However, this union did not materialize since the Armenians desired to maintain their independence and due to the new impetus to remain independent by the creation of the Armenian Missions Council in America.

The Union Committees in Beirut and Aleppo met regularly to administer funds given by the local churches and the American Board, and after 1927 by the Missions Council. By 1926, there were 20 well organized churches, 12 in the Aleppo station and 8 in Beirut station with a total communicant membership of 1658. During this year's convention, a committee was appointed to organize schools, and investigate other educational needs.² The churches' interest in education became an important program of the local church activity. With support from the Missions Council, schools were established by the churches from kindergarten up to high school and college level.³

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1. Kherlopian, op. cit., Vol. I, p. 142.
2. Kassouny, op. cit., p. 494.
3. Kherlopian, op. cit., Vol. I, p. 164.

The American Board established several schools, in Aleppo, and Beirut.¹ In Beirut, an Armenian College professor established an Armenian Protestant school, which developed into a high school. The advantages of other schools were utilized by the Armenians as well as establishing their own institutions.

In 1928, the Union began to ordain its own ministers. On May 13, 1928, Mr. Yenovk Geukguesian was the first to be ordained. Two others, Mr. H. Norokian on August 6, and Mr. Berberian on October 28 were ordained also that year.² With the establishment of the Near East School of Theology in Beirut, leaders were able to be trained for the local churches.³

When the Union was organized in 1924, it was with the counsel and support of the American Board missionaries. Up to 1930, the missionaries attended the Union meetings. Later as the Union became better organized, meetings were held without the missionaries. In 1927, a constitution was prepared and revised in 1934, and rewritten in 1940. By 1944, a final form of the Constitution was accepted.⁴

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1. Ante, p. 90.
2. Kassouny, op. cit., p. 490.
3. Ante, p. 92.
4. Kassouny, op. cit., p. 500.

After the first few years of activity, it was felt that the Union should be further organized and departmentalized. The geographical extent of the Union was enlarged to include the churches in Alexandria and Cairo, Egypt. The Union was known by the name "The Union of the Armenian Evangelical Churches of the Near East," or commonly the Near East Union.¹ In 1929, the Union was invited to send representatives to the United Missionary Council of Syria, Lebanon and Palestine. This permitted a consultation in local missionary endeavors.²

As the social and economic conditions of the Armenian populace improved, the churches had opportunity to develop and strengthen the spiritual life of their people. They were able to establish the Christian Endeavor societies,³ a Teachers' Union, and a Sunday School Union, which served to strengthen the church activities. In 1925, the Sunday schools of Palestine joined the Syrian and Lebanon Union, and in 1928 they participated in a Convention of the Intermediate Sunday School Union, held in Los Angeles.⁴ In 1926, there were 4,040 pupils with 131 teachers.⁵ They publish their own Sunday School

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1. Ibid., p. 498.

2. Ibid., p. 552.

3. Post, p. 144.

4. Kherlopian, op. cit., Vol. I., p. 159.

5. Ibid., p. 158.

quarterlies.

Prominent in the churches are the Ladies Aid Societies. They not only provided a fellowship and a source of income to their churches, but visited the sick and gave assistance to those in need.¹

The Union fostered annual retreats for its ministers, the first taking place in 1936.² In 1927, a religious magazine, the Nor Avedaper (New Herald), was published in Armenian and Turkish.³ In 1938, its own church newspaper was published called Lradou (News Report). In 1943, this combined with the C.E. Union publication, Chanasser (Endeavorer), which became known as the Echoes of Youth.⁴ In 1940, the Union began to broadcast religious services via the Lebanese Radio Station in Beirut called "Levant." Broadcasts are once a month on a Sunday afternoon. The one-half hour program can be heard in all the countries of the Near East.⁵

There are several other sympathetic mission groups which cooperated with the Evangelical churches in the Near East.⁶ The A. M. A. A., A. G. B. U. and the American Board also contribute to their work.

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1. Ibid., Vol. II, p. 274.

2. Kassouny, op. cit., p. 545.

3. Kherlopian, op. cit., Vol. I, p. 175.

4. Ibid., p. 178.

5. Kassouny, op. cit., p. 546.

6. Intra, Chapter III.

Out of the 2½ million Armenians living in Turkey in 1914, it is estimated that only 80,000 remain. There are approximately 400,000 Armenians living in the Middle East, out of which 94,000 are in Syria, and 86,000 in Lebanon. In these two countries, only 9000 are Evangelicals, with 19 churches. There are 25 schools ranging from Primary to a Junior College, with a total of 3850 students with 240 teachers. There are 6 Junior High Schools and 4 High Schools.¹

The growth of the Armenian Evangelical Churches in the Near East in the activities of the refugees, now Lebanese citizens, is a demonstration of the vitality, importance and priority of their Christian faith. Throughout the centuries, Christianity has been their one element of hope, which has always been cherished.

2. The Christian Endeavor Union

The first Christian Endeavor Society was organized in Aintab, Turkey, in 1887. There are no records to show who was the founder of this society, nor how many societies were later organized. However, Christian Endeavor Societies blossomed all over Turkey at a rapid rate.²

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1. --Chanasser, pp. 5-7.

2. Kherlopian, op. cit., Vol. I, p. 145.

After the deportations of 1915-1916, when Armenian Evangelical Churches were established in the countries of refuge, Greece, Syria, Lebanon and Egypt, the C. E. movement received a new impetus. By 1923, individual societies were founded in Athens, Salonica, Aleppo, Beirut, Alexandria and Cairo. In Aleppo and Beirut, membership totaled 822.¹ As the number of these societies increased, mainly in Aleppo and Beirut, local Unions came into existence. There were Unions in Aleppo and Beirut in 1930. In that year, a Central Committee was established and the first Convention took place the following year in Aleppo. At this Convention a Central Executive Committee was elected. In 1934, at another convention, a committee of five was appointed to carry on the affairs of the Union, called the "Near East Christian Endeavor Union."

The main work of the Union began after the 1937 Convention held in Aleppo. At this Convention a landmark was made concerning young peoples' work in the Near East. A nine member Executive Committee was elected, and began to function in departmental activities. Besides executive officers, committees were formed for publications, teen-age work, evangelism, and honorary membership. A quarterly

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1. Ibid., p. 146.

called Chanasser (Endeavorer) was begun, and the first publication began in November, 1937. It developed into a bi-monthly, and has been published without any interruption for over 20 years. It is circulated to every Armenian Church in the world. During 1938, the Reverend P. H. Kalfayan, then a theological student, did part-time young peoples' work in the Union. The Central Executive Committee, seeing the progress of the work with a worker, employed Reverend Kalfayan after graduation from the Near East School of Theology as a full-time Field Secretary. He began this work in September 1939.

When the first Conference for World Christian Youth took place in Amsterdam, Holland, Reverend Kalfayan was sent as a representative. He was responsible for conducting the affairs of the Union, organizing new societies, helping societies grow, recruiting new members, carrying on devotional programs through retreats and conventions, helping to deepen the spiritual life among the young people, acting as the editor of the quarterly and running an office.¹

The new Secretary formed a fellowship among many devoted young men among whom were doctors, business-

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1. P. H. Kalfayan, Former Field Secretary of the Near East Christian Endeavor Union, Personal Conversation, March 14, 1957.

men, technicians, and active ministers. From 1939-1945, even though these were War years, the number of Societies grew, and membership increased. By 1944, membership had increased to 1500 members, with 40 societies in 22 cities and villages.¹ Summer conferences and area retreats were held, and Bible study groups were organized. An assistant was employed for work among the Junior groups in Syria and Lebanon.

The publication department began to increase. In 1950, they began to publish their own literature with a press. A monthly paper for teen agers was printed with a circulation of 700; a bi-weekly for young people with a circulation of 1,100; Armenian and Arabic Scripture text calendars with a circulation of 6000; and a quarterly for daily devotional readings. This became a monthly as the Armenian edition of the "Upper Room."

A series of Children's Story books were printed for ages 8-14 years, and a special guidebook for Junior Societies. Two part-time workers were employed, and one fulltime worker was employed as editor. The A. M. A. A. contributed \$1300 toward their \$7500 budget in 1950.²

Daily Vacation Bible Schools were begun by the Union. In 1942, seven summer Bible Schools were

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1. Kherlopian, op. cit., Vol. I., p. 149.

2. A. M. A. A., 1951, p. 8.

established for 450 children with 25 volunteer helpers, in the cities and rural areas.¹ Now each year over 2000 children attend these schools for a 2-5 week period.

Since 1945, the work began to increase. Many young people were able to attend world conferences held in Europe and the United States. The Union now employs, full time, a Field Secretary, and Editor for its publication work, a part-time worker for the girls in Aleppo, and an office secretary. A beautiful summer conference site was purchased in 1949, in the mountains overlooking Beirut, and the Mediterranean Sea, and several buildings have been erected called Kchag, which are the first letters of Armenian words meaning Christian Endeavor Summer Center. These conference grounds are in use all year.²

The Union has expanded its work into areas of Relief by organizing Summer Camps for destitute and under-nourished children. Over 200 children each year receive fresh air, nourishment and spiritual guidance.

Without doubt, the Christian Endeavor Union work with young is one of the most important and hopeful activities among the Armenian Churches in the Near East.

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1. --Lradou, A. M. A. A., May 1944, p. 6.

2. --Chanasser, C. E. Union of the Middle East, p. 8.

It has been instrumental in training many young men and women for full time Christian service in churches as ministers, teachers and social workers. It has set a pattern of organization for the Armenian churches in the Near East. It was only after the C. E. Union had a Central Committee, that the churches instituted a similar committee with various departments. Also, because the young people were organized, a Sunday School Union was able to be established. The example that has been set by the Near East Christian Endeavor Union has been exemplary and constructive.¹

3. The Armenian National Sanatorium of Lebanon

The Armenian National Sanatorium was founded in 1923 by three denominational groups of Armenians: the Evangelical, Catholic and Gregorian. The hospital was located in an old frame building at Mameltein, near Beirut. By 1932, the Catholic group had to withdraw its support. In 1938, the Sanatorium was relocated in a new building in the Lebanese mountains near Azounieh.²

The founder of the hospital was Reverend Yenovk Hadidian, who was moved to help the Armenian refugees in the Beirut camps afflicted with tuberculosis. He had

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1. P. H. Kalfayan, Personal Conversation, March 14, 1957.
2. Central Committee: Armenian National Sanatorium, p. 3.

seen the refugees' terrible conditions in the slum areas where disease spread due to poor sanitation, inadequate housing, malnutrition, and lack of medical attention.¹ The heads of the three denominations, who had met together decided to organize a Sanatorium especially to treat tubercular patients. They applied to the Near East Relief for funds, but they were unable to secure them. However, through the help of Mr. Luther Fowle of the American Board, Mr. James Mead of the Presbyterian Board advanced a \$1800 loan.² With this small sum, the Sanatorium began to function. Further aid was given by the American Red Cross, which advanced 2550 Syrian pounds to carry on the work in 1924.³ The A. G. B. U., also gave financial support. By the fourth year, aid began to pour in from individuals, charitable organizations and churches. The first individual benefactor was Mr. M. Gertmenian in whose memory a room has been dedicated in the Sanatorium.⁴

In the United States, funds are raised by the American Association to aid the Armenian National Sanatorium of Lebanon, Inc. Its offices are located at 309 East 201st Street, New York, New York.⁵ In 1955,

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1. Ibid., p. 6.

2. Ibid., p. 7.

3. Ibid., p. 12.

4. Kherlopian, op. cit., Vol. I, p. 201.

5. Holiday Season Appeal, The American Association to Aid the Armenian National Sanatorium of Lebanon, Inc., p.1.

\$58,705.64 was given towards the 811,044.37 Lebanese pound expenses of the Sanatorium.¹

In the 33 years of its existence, some 3300 patients have been treated, and of these 2989 were Armenians.² The Sanatorium is the result of the Armenians in the Near East, who did something to help their own people with pressing needs. It has helped the deadly disease from spreading, and has brought health and happiness to thousands of refugees, who would otherwise have had no place to turn for aid.

F. Summary and Conclusion

In this chapter the efforts of Armenians to alleviate the conditions of their fellow countrymen have been shown. Although the Armenian Missionary Association of America began with high ideals and aspirations, it was not until 27 years later that they were realized. During that period, the aid given was through the Missions Council with a bulk of support from the American Board. When it became possible, aid was given generously. The Apostolic Church has always encouraged its members to give towards mission work. The Armenian General Benevolent

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1. Central Committee, Armenian National Sanatorium, 1955, p. 17.
2. Holiday Season Appeal, Loc. cit.

Union is an organization dedicated to help the Armenian refugees as long as it is needed.

The missionary work from America has been mainly through the sending of funds, rather than workers, to the refugees. This was so, since the Near East already had mission stations established. As funds were given, the Armenians were able to rebuild somewhat by themselves. At first churches were established, and the Evangelical Union was organized. Emphasis was given to education, mainly through church related schools. The place of youth work is important, and the Christian Endeavor Union is a well known Christian movement. The National Sanatorium, begun by the Armenians, demonstrated the responsibility to care for their own.

The Armenian refugees, exemplifying the Armenian character, were not merely willing to accept the generosity of other mission and philanthropic groups who helped them. Rather, their gratitude was shown by their work of reconstruction as well as their heartfelt thanks. The Missionary activity of the Armenians by Armenians, is a demonstration of the spirit of national tenacity, resourcefulness and faith.

SUMMARY AND CONCLUSIONS

SUMMARY AND CONCLUSIONS

The Purpose of this study has been to ascertain the causes for the creation of the Armenian Diaspora, and the nature and extent of the missionary activities done among the refugees in the Near East by non-Armenians and Armenian groups.

Since most of the events discussed occurred more than 40 years ago, the procedure followed was to present their historical backgrounds. The relation of these events to the refugee problem was shown, both in the causes for the creation of the Diaspora and the missionary activity among them.

In the first chapter, the history of the Armenian people was discussed. This has shown the relation of the Christian faith to the beginnings of the nation, and the Armenian Church. Although, there are two main Armenian denominations, the Gregorian and the Evangelical, both have a strong faith in the tenets of Christianity, a national identification and a love for the homeland. For the preservation of the faith and the nation, the Armenians have always cherished and fought.

In the second chapter, the differences between the Islam and Christianity was discussed and shown how

this affected the relationship between the Turks and the Armenians. The causes for the massacres were investigated and shown to be primarily due to religious differences, although political and economic motives were influential. A brief sketch of the several massacres was presented, not so much to show the barbarity of the Turks, but rather, how in the face of hardship, cruelty, torture and death, the Armenians would not yield their Christian faith. Because of these two elements, the hatred of Islam, and the faithfulness of the Armenians to their Christian faith, the Armenians were uprooted and fled to the countries of refuge.

In the third chapter, a detailed account was presented showing the activities of the non-Armenians among the Diaspora in the Near East. Stress was given to two phases of the work, emergency relief at first, and how this was administered by the mission stations, and the work of rebuilding and resettlement in the countries of refuge. Important in this phase was the educational emphasis by the Mission Boards and independent groups.

In the fourth chapter, the missionary efforts of Armenians were discussed, to show the nationalistic character and concern of the Armenians in America for their countrymen. Grateful for assistance, but eager to do for themselves, the Armenians reestablished themselves

in their new environment. Though their persecution and dispersion by the Mohammedans was due to hostility to their Christian faith, by it also did they reorganize in Syria and Lebanon. Rather than abandoning their faith, they adhered to it more closely, as shown in the importance of the organizing of the churches and in youth work.

As this study has shown, the Armenians are deeply religious, and have a firmly rooted national consciousness. The nation was a result of their acceptance of the Christian faith, in the third century, and since that time they have displayed unshaken loyalty, and faithfulness to their spiritual convictions, and national identification in the face of conquest and persecution.

When the first missionaries came to evangelize the Mohammedans, it was the Armenians who ultimately benefited from their efforts, especially in the educational program. Though living as a subject people in the Ottoman Empire, they were able to advance themselves because of their capabilities, and industriousness. They retained the essentials of national identification, racial purity and customs, religious integrity and language.

However, the Turkish people, who had everything to gain by retaining the Armenians in their Empire, yet put them to the sword. Islam, a religion of intolerance,

hatred and propagation by the sword, was in dire contrast to the Christian religion of love. The Armenians were thus put to the sword and driven out by their Islamic opponents.

The experience of the Armenian people is similar to the early Church persecutions. The issues were also the same, that of the adherence to the Christian faith, even to the death.

The Armenians have shown themselves to be men of faith. No amount of misfortune or calamity has been able to bring upon them pessimism or despair. In the midst of their ordeal, they were willing to die in the faith, rather than to live in shame and faithlessness. When the remnant of the nation was reestablished and revitalized, it was due to their abundant spiritual resources of their Christian faith and national characteristics.

Certain benefits and personal experiences have resulted from this study apart from the original purpose. This writer has gained a deeper understanding and appreciation of missions and the experience of the Armenians during and after the massacres. As an American born Armenian, the struggle the Armenians have undergone both in the past and in contemporary time had been hitherto looked upon objectively and casually. However,

now with this understanding of the devotion of the Armenians to the Christian faith, and their nationalistic tenacity, new insights have been gained concerning the Armenian character, and the plight and future of the Armenian people are now a major concern.

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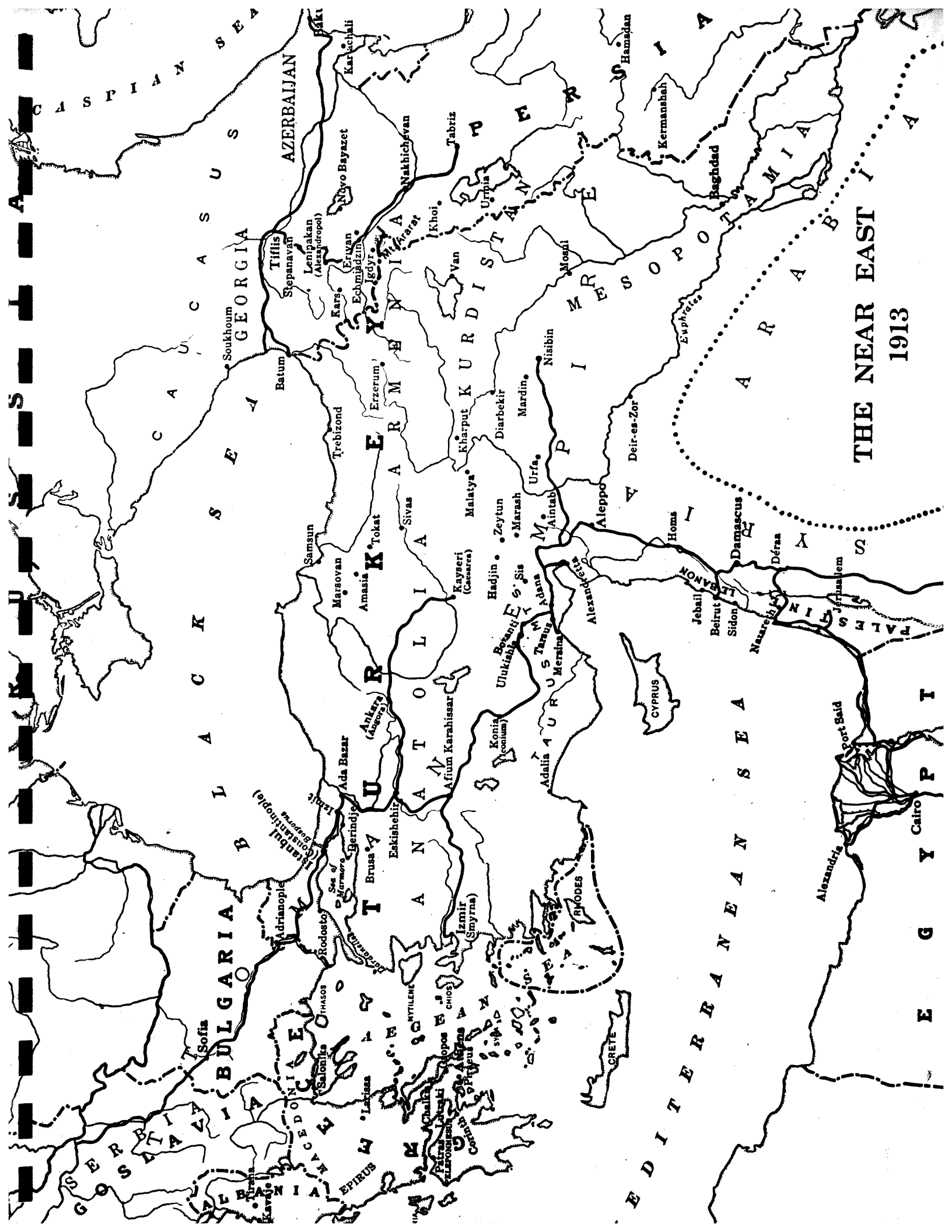
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APPENDIX

Map of the Near East

1913



THE NEAR EAST 1913