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trial and patience, of wisdom and thought, of enterprise and philanthropy, of spreading truth and civilization. May I pay a tribute to one whom during the past four years we have learned to love and honour in the highest degree as a very genuine, sincere, and able contributor to this kind of permanent result. The two greatest branches of the Anglo-Saxon race live on the eastern and western shores of the Atlantic. They ought to be all one people, but differences have from time to time arisen to cloud the friendly and pleasant intercourse of these great kinsfolk. It is not too much to say that nobody has done more to remove such disagreements, to clear up such misunderstandings, and to re-unite the sacred and natural ties of kinship, than that sincerely-beloved guest whom this country has with one consent delighted to honour. Wherever the opportunity has offered, with a noble, lofty, and memorable eloquence he has upheld the principles of passionless justice and eternal right and divine sympathy. It is with unfeigned sorrow that we realize henceforth that in his official capacity as interpreter and peacemaker between two great Christian peoples of the same blood, we shall hear his voice and see his presence no more. The genuine ring of the earnest and elevated tones of that voice, the dignity and entire friendliness of that presence, we shall never forget. In bidding him farewell, it is not unfitting in this central cathedral¹ of English life that in the name of the Church of Christ in this country we offer him our heartfelt acknowledgments for his unaffected kindness to ourselves, his loyalty to his own magnificent people, and the powerful contributions which he has made to the peace of the world. And wherever he goes, and to whatever work he may be called, with no dissentient voice we invoke upon him and the great sister nation which he has so worthily represented the best blessings of the King of Righteousness and the Prince of Peace.

WILLIAM SINCLAIR.

ART. VII.—ARMENIA.²

THE recurrence of massacres at Tokat in Armenia recalls our attention to that unhappy country from the more recent phase of the Easter Question in Crete.

Armenia was at one time an independent kingdom, but is now divided between Russia, Turkey, and Persia. It was

¹ The substance of this paper was a sermon preached at St. Paul's Cathedral on Sunday afternoon, March 14, 1897.

² Armenian Papers.

separated formerly into Greater Armenia, *i.e.*, the country east of the Euphrates, and Lesser Armenia, *i.e.*, west of the Euphrates. Armenia is a high table-land from whence flow the rivers Euphrates, Tigris, Kur, and Aras.

The Armenians are said to be descended from Haik, the great-grandson of Japhet, and so their country is called in their language Haikh. Armenia was conquered by Semiramis, then at a later period it passed to the Macedonians, who in their turn (317 B.C.) were driven out of the country by the Armenians themselves, who elected their own king, at whose death Armenia submitted to the Seleucids of Syria. About 150 B.C. Mithridates appointed his brother, Valarsaces, ruler of Armenia, and he was founder of the Arsacid dynasty. Armenia became subject to Persia, 232 A.D., when her King was assassinated and the Royal Family massacred. One only escaped—Tiridates; he went to Rome and the Romans replaced him on his throne, 259 A.D. In the first century A.D. Christianity had begun to spread in the country, and on Tiridates' return, he at first persecuted the Christians, but eventually he and most of his people embraced the faith, and from that time the Armenians have been again and again attacked and persecuted by Romans, Greeks, Persians, and their Mohammedan neighbours of to-day. Since 1604 the Armenians have ceased to be a nation.

In 1813 Georgia was ceded by Persia to Russia, and Erivan followed in 1827, and finally Kars and Ardahan were ceded to Russia after the war with Turkey in 1878.

The old country known by the name of Armenia represents a total area of 89,264 square miles, and a population formerly of about five millions. Tradition assigns the origin of the human race to Armenia. Its name in the Bible is Ararat, from the great mountain which is its centre. The root in both words is "ar." The second half of the word *Armenia* is the Bible name *Minni* used by Jeremiah for part of that country. In Jeremiah's prophecy against Babylon (chapter li. 27) we find: "Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of *Ararat*, *Minni*, and *Ashkenaz*."

The country is that lofty plateau whence the rivers Euphrates, Tigris, Araxes, and Acampis pour down their waters in different directions; the two first to the Persian Gulf, the two last to the Caspian and Euxine. It may be called the nucleus of the mountain system of Western Asia; from the centre of the plateau rise two lofty chains of mountains, Abus or Ararat, and Niphates. The climate of Armenia is severe, the degree of severity varying with the

altitude; the valleys being sufficiently warm to ripen the grape, while the high lands are bleak, and only adapted for pasture. The pastures supported vast numbers of mules and horses, on which the wealth of the country chiefly depended. Strabo calls Armenia richly productive in horses, and says that the breed was held in the highest estimation. The inhabitants were keen traders in ancient as in modern times. It is no use pretending that they are an attractive people. The Christianity of the mass of them, though strongly held, does not greatly affect their conduct. The vices of cheating, lying, and dishonesty are deeply rooted amongst them, and they are considered worse in that respect than the Eastern Jew and the modern Greek. This, of course, in no way and in no degree justifies the abominable persecutions to which they have been subjected.

The Bible references to Armenia are not many. It is represented as the home of Noah and his sons after the Deluge. Isaiah (xiii. 4) in his prophecy against Babylon summons the hosts from "the mountain," by which he means Armenia. Jeremiah's similar reference I have already quoted. Sennacherib fled to Armenia from his sons. Ezekiel, in enumerating the riches of Tyre, says: "They of the house of Tog-Armah traded in thy fairs with horses, and horsemen, and mules." And again in chap. xxxviii. 6 he speaks of "The house of Tog-Armah from the north quarters, and all his bands." And in Genesis x. 3 Togarmah is said to be son of Gomer, son of Japheth. The Armenians themselves have a traditional belief that they are descended from Thorgomars, or Tiorgarmah.

The country contains some mineral wealth, but it needs developing. This is not likely to take place under the Turkish Government, as the Armenians have no civil rights, and are not allowed to bear arms or serve in the Turkish army. Massacres have taken place there at various times, and are nothing new. In 1850, for instance, 10,000 Nestorians and Armenians were massacred by the Turks in Kurdistan. The origin of the latest persecution was in 1893. Serious disturbances occurred in various places in the early part of that year. Turkish injustice and oppression drove the unhappy people to acts of revolt, and the Armenian Christian College at Marsovan was held by the authorities to be the chief instigator. The truth merely was, that owing to evangelistic work in Armenia, of which the college was the centre, the people had naturally aspired to a higher degree of religious and educational freedom, and the uprisings of the oppressed people were made the excuse for throwing scores of innocent Christians into prison, and for closing the college and

burning a part of it. From 1893 to the present day the massacres have continued at intervals. The latest until that at Tokat was in Constantinople itself, when all Europe was struck with horror and consternation at seeing through the eyes of its ambassadors and consuls more than 2,000 Armenians clubbed to death in the very streets of that beautiful city, and before the very palace of the Sultan.

This is what was said about the massacres by the Under-Secretary of State for Foreign Affairs, Mr. Curzon, from his place in the House of Commons, in March last, before the more recent massacres :

I do not see how it is possible to deny, or even to minimize, the appalling character of those events. I suppose I have read more about them than any other man in the House, because, in addition to the papers in the Blue-books, I have had other information, public and private, put before me, and my impression of the massacres is this : There are certain common characteristics that may be traced in the history of all those events. They all occurred posterior to the granting of reforms in Constantinople, which in itself suggests some connection with that step. They occurred almost simultaneously in widely-scattered parts of Asia Minor. They were begun in most cases by the Turks. I regard the counter-charge, though true in a few instances, to have broken down in the great majority of cases. The massacres were openly participated in by the Turkish soldiers. The proceedings were conducted with an organization that was perfect and almost mathematical. The massacres in some cases began and ended by sound of trumpet. The Armenians were almost the only Christians who suffered. The lives of other Christians were spared, and the number of Turks killed was quite insignificant. And, finally, these massacres were followed by the forcible conversion of the survivors to Mahomedanism, accompanied by the greatest cruelty. The number of 25,000 has been given on the authority of the delegates of the six Embassies at Constantinople ; and, further, the evidence on which they acted was evidence derived from their Consuls on the spot—the evidence of eye-witnesses, missionaries, priests, travellers, and others—and these figures are only given where the data for a correct estimate exist, and many of the districts are omitted altogether. I myself believe that the number of 25,000, instead of being a maximum, is rather a minimum. It is fair also to bear in mind the incidents that have followed this carnival of blood. Whole districts have been desolated ; whole villages have been destroyed. Thousands of persons are at the present moment wandering about in the cold mountain districts of Asia Minor, homeless, penniless, clotheless, foodless, and capable of absorbing every penny of the tens of thousands of pounds that you can send them. I do say deliberately—and I am only repeating what has been said by others of greater responsibility than myself—that this is one of the most appalling stories of misery I have ever read. If the old saying is true that “Mortal tears to mortal woes are due,” I cannot myself imagine a more pathetic spectacle in history (cheers).

Here is an extract from Père Charmetant's French pamphlet :

The number of victims published in the official table of whom accurate information was obtainable was from 25,000 to 30,000. These figures represent scarcely a quarter of the total number of those massacred, and

one may state without exaggeration that more than 100,000 is the number of the victims.

With regard to the sufferers who have not actually been slaughtered, the Duke of Westminster has received trustworthy information that there are no less than 400,000 Armenian men, women, and children in Asiatic Turkey who are in a most deplorable condition, and on the verge of starvation. Many are wandering in the forests, without food and almost naked. All funds received at Grosvenor House are sent to Her Majesty's Ambassador at Constantinople, who directs their distribution, aided by a local European committee. Twenty depots have been opened in Anatolia, and at least £100,000 is required to provide for these destitute people, as they have been unable to obtain seed corn, and therefore, having no harvest to reap, must perish unless aided by charity.

Take some descriptions from Her Majesty's Blue-book of 1896 :

Acting-Consul Fontana, of Angora, on December 9, 1895, encloses a Substance of Report respecting the massacre at Gurun :

"Towards the middle of November, thousands of Turks, Kurds, and Circassians, from the villages of Azizié, Darenté, Kangal, and Albistan, after burning the Armenian villages of Manjillik, Darenté, Kasar, and Ashut (?), in the neighbourhood of Gurun, and slaughtering the inhabitants, attacked the town of Gurun itself. They swept through the Armenian quarter like a flood, shouting : 'Our Padishah wills it!' They broke into the houses, killed the men, and outraged the young women and girls. They cut open mothers with child, and tossed little children from knife to knife. After killing the people and plundering their all, the rabble set fire to the houses; old men and children, who had been hidden, perished in the flames."

On December 12 a letter was written at Cæsarea, which Acting-Consul Fontana, of Angora, forwarded to Sir P. Currie :

"The plundering and massacre began on Saturday afternoon, November 30, at from 9 to 9.30 o'clock (Turkish). It broke out in all quarters at the same time, and raged with unabated fury for four hours. During that time no real effort was made by the military to check it, but after that time order was gradually restored, although there were outbreaks on Sunday and Monday mornings.

"I watched the progress of things from the roof of my house, which is situated in the very heart of the city, and I report nothing as *facts* which I do not know from actual observation. Local Turks, aided by villagers from neighbouring villages, swept the streets, killing with knives and clubs every Armenian on whom they could lay hands.

"A large part of the markets were gutted, and hundreds (note, thus far reported, 518 houses) of houses broken open and destroyed. I say *hundreds* deliberately.

"Immense quantities of plunder were carried off by Turkish women, as well as by the men and boys. Soldiers confined themselves chiefly to gold and articles easily concealed, although I saw some carrying off larger plunder. Soldiers, while taking bodies of Christians from the

markets to the Government headquarters for *safety*, robbed them of watches, gold, or anything of value.

"This I know to be true from the most reliable evidence. In my presence a band of soldiers refused to do anything to protect a house near mine which was being plundered. I did not see a soldier kill anyone, although I have no doubt that some of the Christians were shot by soldiers.

"Women were most horribly mutilated. The universal procedure seems to have been to insist on their becoming Moslems. If they refused, they were cut down mercilessly—fairly hacked to death with knives, sickles, or anything which came handy.

"The young women were taken off by the Turks and taken to Hadjilar, an adjacent village. Some have been returned, but others are still in the hands of the Turks.

"As to the cause of the outbreak, the Government, and it alone, should be held responsible. The Armenians have been perfectly quiet from first to last in Cæsarea, and never gave the slightest cause for disturbance. In this respect Cæsarea has been quite different from many other places.

"There is ample evidence, on the contrary, that the Government deliberately gave permission for plunder and murder to continue for four hours. Soldiers said so plainly while seated here in my house. The soldiers had positive orders not to fire on the rioters until orders to that effect should come from Constantinople! And such orders were conveniently delayed until the end of the four hours, *i.e.*, at 1.30 o'clock (Turkish)."

A letter which reached London on February 8, 1896, tells how, in a village near Kharput, the Kurds and Turks plundered and burned houses and stripped the people day after day. "On the eighth day, as they had finished their work, they came to us who were on the banks of the stream. They killed Brother Baghdo's son and Pastor Melcon on the other side of the stream, because they would not change their religion. It became night, darkness was upon us, but they came with lanterns, and selected forty-five of the young men, saying that the Government wished them. Knowing what would befall them, they asked for an hour's grace. They prayed and sang, they asked forgiveness of each other, they kissed the hands of their parents, and parted with tears, with the expectation of never again seeing each other. Taken to a desolate place half an hour distant, they were taken apart two by two, and threatened with death if they would not change their religion. They all with one voice agreed in saying boldly, 'We will not deny our religion; we are ready to die for our Saviour's love.' Only five succeeded in making their escape, but the remaining forty became martyrs for the love of Jesus. My son Samuel was among the forty-five, but he escaped with four others, and hid in a cave for ten to twelve days. My youngest son, twenty-two years old, was killed."

MALATIA,

August, 1896.

In one of the churches fifty people were burned. . . . The Protestant church and schools are a mere pile of bare walls. Of the houses in the Christian quarter 560 were destroyed. . . . Add to all this wreck of property the wholesale robbery of everything that could be carried away, the violence done to the women (600 girls and brides carried off to Kurdish and Turkish houses), and the ruin of families by the murder of the men—and you will get a faint idea of the state of things in Malatia.

What is to be done? It would take an immense sum to rebuild the ruined quarter. . . . Yet some shelters must be found for the people against next winter, or they will die like sheep. They cannot live in the

gardens when the frost and snow come, nor sleep on the ground without beds, as many are doing now. . . . Then there are the widows and orphans and the ruined schools, etc.

England is more concerned than even other nations for the security and good government of Armenia. During the discussion of the Treaty of Berlin (1878) Britain entered into an agreement with Turkey, promising to preserve intact the Asiatic provinces of the Sultan, on condition that certain reforms were made in the government of these provinces. This condition has not been carried out by Turkey, as the Kurds invaded Armenia in 1882, destroyed the lives and property of many Armenians, and this year the same story of Armenian atrocities is being told again.

The following are the treaty obligations of England to Armenia :

By the Berlin Treaty, 61st Article, "The Sublime Porte undertakes to carry out, without further delay, the amelioration and reforms demanded by local requirements in the provinces inhabited by the Armenians, and to guarantee their security against the Circassians and Kurds. It will periodically make known the steps taken to this effect to the Powers, who will superintend their application."

By the Cyprus Convention, 1st Article, ". . . H.I.M. the Sultan promises to England to introduce necessary reforms, to be agreed upon later between the two Powers, into the government, and for the protection of the Christian and other subjects of the Porte in these territories [Armenia]; and in order to enable England to make necessary provision for executing her engagements, H.I.M. the Sultan further consents to assign the Island of Cyprus to be occupied and administered by England."

Two years after this treaty the Ministers who made it fell from power, and an Administration from the opposite side succeeded for five years. Since then the Ministers who made the treaty have been in power about seven years, and the opposite side about three. Both sides have found the difficulties of insisting on the Armenian reforms insuperable.

Some days before the terrible massacre at Ourfa the Armenians had warning of the impending catastrophe. They were prevented from leaving the town by the Turkish authorities. During these days of awful suspense the Gregorian clergy wrote a letter, of which the following is a translation, and sent it secretly to Aintab, from which town it has been forwarded to Europe. The Archpriest Stephen and four other clergy were slain before the altar of the church during the celebration of the Holy Communion. Their letter is one of the most pathetic documents in all history. It sounds to us with all the solemnity of a voice from the dead :

We are doomed to die. Everywhere it is whispered that the Armenians of Ourfa have but the fearful alternative of "Islam or the Sword." Before this reaches you we may have joined those who have gone before

to the city of God. The attitude of relentless hostility of the Sultan and the ferocious aspect of our Moslem neighbours has not abated. We are as sheep waiting to be slaughtered, and while waiting, with bleeding hearts, the last act in this tragedy, we desire to send a farewell message to our fellow-men.

TO OUR SULTAN.

SOVEREIGN,—You have apparently been persuaded that we are a rebellious people, deserving only speedy extermination, and we easily recognise in what has occurred the evidence of your relentless energy and of your vast power; for such as you this destruction of a whole people is no doubt an easy task, and in accomplishing it you will perhaps win from your admirers the proud title of "The Victorious." For ourselves we can only make our last solemn protest that we are not, and never have been, rebels, and we regret that your energy and valour and that of your soldiers should have been displayed not against the enemies of the empire, but in the massacre and plunder of your unarmed and loyal subjects. When we see the widespread and indescribable ruin which your imperial anger has caused, we cannot persuade ourselves that such fury and wrath could be poured upon the heads of so feeble a people, even though we had been in armed rebellion. In any case, we beseech you to reflect that however absolute may be your will and power in this empire which God permits you to rule, He is alike your judge and ours, and will take account of us all concerning these terrible days of blood and suffering, and will make inquiry for the justice of your dealing with the humblest of your subjects. In this respect the verdict of men may be bought or corrupted, but the judgment of God is "true and righteous altogether." It is possible that you have been displeased with us in part on account of the progressive ideas which have found so ready and hearty acceptance among us. In this respect we have nothing to conceal. It is quite true that our highest hopes for the glory of your reign and for the progress and power of your empire have sprung from our trust that the enlightened and liberal policy to which your predecessors have repeatedly pledged themselves and the Government of this country, would mark the line along which you would be pleased to lead your people into the larger liberty, intelligence, and prosperity which this distracted land so sadly needs. If in cherishing these hopes and aspirations we have incurred your anger, and if it is to eradicate such longings from the hearts of your people that you wipe us out of your dominions, we conjure you to remember that many very mighty men have in the past flung themselves in the way of human progress, only to be crushed by it. We know very well that your Majesty is mighty, but we know also that human progress is of God, and that no man can suppress the truths and the hopes which He breathes into the hearts of His people. They are like birds; the trees in which they have built their nests may be hewn down, but they only find refuge in higher and securer places. We are rejoiced to know that these ideas have already found a place in the hearts of many of your Moslem subjects. We cannot doubt that they will yet find successful advocates and defenders in this land.

TO OUR MOSLEM FELLOW COUNTRYMEN.

With some of you humanity has been stronger than passion and race prejudice, and you have generously helped and sympathized with us in these days of calamity and bloodshed. For this we heartily honour and thank you, and we pray that in addition to the approval of your own

consciences and the praise of all good men, the blessing of the God whom we alike worship may be yours. To those of you who have robbed and massacred and plundered Armenian houses we have chiefly feelings of compassion; you have perhaps done these terrible things by order of the Sultan, and therefore in what has seemed to you the service of your religion and Government. We think this a fearful mistake; no religion and no Government can be really served, but only injured, by such doings. Our prayer for you is that you may soon be led to see and heartily repent of the great wrong you are perpetrating.

We call God to witness that the Armenians did not incite any of the wars that have shaken this empire; we did not even suggest the "Tanzimat." It was not our will that we were begotten to a new political life by the Treaty of 1856. We, as a people, have attempted to raise no political questions nor difficulties; our complaints and appeals have been based solely on the sentiment of humanity and the common rights of men. It was Britain who arranged the "Scheme of Reforms," and urged it upon our Sultan till he was irritated to the extent that he seems to have adopted the plan of ridding himself finally of this annoyance by exterminating our nation; and now, while he is relentlessly carrying out his plan, our European brethren are standing by as spectators and witnesses of the bloody work. We wonder if sympathy and the brotherhood of man and chivalry are wholly things of the past, or are selfish, material, and political interests so great that the massacre of a whole people is a secondary matter? In either case, "Morituri vos salutamus." Let God judge between us in the Great Day.

TO THE CHRISTIANS OF AMERICA.

We have been strenuously opposed to your mission work among us, on the ground that it was divisive and subversive of our national Church traditions, but these bloody days have shown us that some of our Protestant brethren have been staunch defenders of our honour and of our faith. You have laboured to promote among us Christian intelligence and piety; it is not your fault that one result of your teaching and example has been to excite our masters against us. You at least know the situation too well to believe that we are being punished for our political offences; you have seen that so far as we have been the occasion of the bloody massacres which have come upon us, our crime in the eyes of the Turk has been that we have adopted the civilization which you have commended to us. You know the Turkish Government dreads and dislikes nothing so much as the seeds of progress which you have been sowing. Behold now the missions and schools which you have planted among us at the cost of many millions of dollars and hundreds of precious lives, they are in ruins, and now the Turk is planning to rid himself of missionaries and teachers, by leaving them nobody among and for whom to labour. A short year ago, and nobody could have believed that at the end of this nineteenth century—a century characterized by the collapse of Islam and the advance of Christianity to a position of undoubted supremacy in the government of the world—a Christian people could, on account of their loyalty to Christian civilization, under the very eyes of Christendom, be exterminated by a Moslem Power. Yet just this fearful tragedy is being consummated to-day, and we are the unhappy victims. We see no signs of relenting on the part of our destroyers, and no hand is reached out to rescue us. We have only to say farewell to you and to any who have loved and cared for us, and prepare ourselves for death, counting ourselves honoured in being called to seal our faith with our lives. To the Armenian colonies in free lands we send our heartfelt thanks for all they have done for us

at Ourfa. We ask their prayers, and implore them to be steadfast in the faith of our ancient national Church, and to follow the example of our Lord and Saint Gregory. Glory be to Jesus, who has saved us by His blood.

(Signed) STEPHEN,
Arch-priest.

And four other priests of Ourfa.

What is to be the end of these things? England cannot go to war with Turkey alone. We must put that out of our heads altogether. Turkey could easily call 1,000,000 of the bravest soldiers in the world into the field. Our own estimates are for 155,000, but the effective force is always far less than that.

Nor can England stir up a European war. It would be the most dreadful that ever was waged—far worse than the massacres. But there are four things that we can do:

1. We can stir up the feelings of the continental nations till they are unanimous with ourselves.

2. We can convince the continental nations that England is disinterested in the matter.

3. We can join in earnest prayer to Almighty God to consider our earnestness and sincerity, and to arise and help the helpless.

4. We can prove the sincerity of our prayers by subscribing liberally, with all our heart and soul, to the fund which the chivalrous and heroic Duke of Westminster, backed by the Lord Mayor, is raising for the 400,000 destitute, homeless, ruined, outraged, helpless Armenians on whom has fallen this awful and unspeakable woe.



Short Notices.

The Queen's Diamond Jubilee Bible. Oxford University Press.

THE Oxford University Press has been bringing out lately some marvels of typography and of paper. Their editions of Burns, Tennyson, Browning, etc., each in one volume, in admirable type, and on the thinnest possible and yet perfectly strong paper, have been triumphs of English printing. They have now brought out the Bible in the same exquisitely beautiful form. The frontispiece has a photograph of Dawe's picture of the Queen in 1837, and a recent photograph of Her Majesty in 1897. It is also illustrated by photographs from Sir Joshua Reynolds' drawings of the cardinal virtues in New College window. Mrs. Sheridan sat for Charity, and Julia, 3rd Viscountess Dudley and Ward, for Fortitude.