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ARMENIAN YOUTH FEDERATION OF AMERICA

EDUCATIONAL PROGRAM

1947 - 48

Blue Book No. III

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**ARMENIAN YOUTH FEDERATION OF AMERICA
CENTRAL EDUCATIONAL COUNCIL
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FOREWORD

This is the third in the series of "Blue Books" prepared by the Armenian Youth Federation Central Educational Council for the instruction of members of that organization. A table of contents may be found at the end of this work.

Armenian Youth Federation of America
Central Executive.

Some Manners and Customs of the Armenian People

Armenian home-life in the "olden days" was naturally dependent to a great deal on the particular section of the country; since there were no railroads or modern mass production techniques, the Armenian had to adapt himself to his environment as best he could if he were to survive. We find no houses built of concrete or lumber. Instead, nearly all the houses were built of sun-baked mud bricks and rocks. In the country, most of these houses were one storied with the floor of the house built below the ground, with only a few projecting feet above ground. In the cities, the houses were built in almost the same manner except that two story buildings were usually the style with an occasional three story building which may have been used for industrial purposes. In both cases, these homes were flat roofed, and in the summer time, Armenian families would sleep on the roofs in collapsible wooden platforms called "chardacks." Beds, as we know them were never used; instead mattresses were laid on the floor, and when the family arose in the morning, the women and girls would fold them up and put them away in cupboards—thus making more room for living quarters, since one large room was all that a house consisted of in most of the country homes. The people sat cross-legged on the rug-covered floors, and had cushions for back rests. The dinner table was a large, round, wooden affair about a foot in height. Large bunches of grapes, melons, rojik, and other dry foods were suspended from the ceiling rafters. Kerosene lamps or candles gave light, and "ojachs", or fireplaces, gave heat. A favorite method of heating was by the use of "manghals." These were metal contain-

ers which rested on tripods, and after a hot charcoal fire was built in them, two or three of these manghals were brought into the room and provided adequate heat. Several families might share the well and "tonir." This latter was an earthen oven, round and about four feet high with a hole on top to serve as a chimney. A hot fire was made inside, and large discs of unleavened dough would be stuck on the inside hot walls of the tonir. In this way, our mothers made delicious "pida hatz." Many times, women bakers would go from house to house and bake the bread for the families. The bread was stored away in boxes and when ready to use, a damp cloth softened the bread, or it was eaten dry. This may explain why our fathers have strong, sound teeth, even in old age.

We are all familiar with our dishes of dolma, sarma, kebab, pilaf, and others. It may be interesting to note, however, that our "madzoon" is said to be the cause of the Armenian's longevity. The famous Russian bacteriologist, Metchnikoff, reported that the fermentation process of madzoon was a great aid to the enzymes in the digestive tract. Dairy products were a basic Armenian food, since the Armenian farmer always had cattle and chickens. Armenian women would churn milk in leathern bags suspended from tripods. Many times, snow from the nearby mountain tops would be wrapped in felt pads and carried to the village where it was stored in straw piles to prevent melting. Cool drinks were thus made available for the after-dinner smoke of the men as they enjoyed their "nargilehs" or water pipes of story book fame.

The Armenian family was an interesting social institution. When any sons got married, they would live in their father's house with their wives and children. In this manner, families grew very large, and as many as sixty persons lived together in one house. In summer, they all shared the tasks of grazing cattle and planting the soil; in winter, they all shared the fruits of their labor. In the house, the father, or oldest living male member, ruled supreme. He was the master of the house and his word was law. This family leadership was passed down from member to member according to age. Filial re-

spect was almost religious. Young men were not allowed to smoke before their fathers; neither were they allowed to speak, especially before guests, unless they were given permission. Young married men, even though they had children, were still subject to this code of paternal supremacy. At dinner time the men ate first with the father at the head of the table and the next in age beside him and so on down. The women ate with the children after the men had finished their meal. If a child was asked to serve after-dinner coffee to the men, he would bow, present the coffee and go to the far end of the room and wait with hands folded until the men were finished. Such was the respect shown by children to their parents. Although the church granted no divorce, it might grant a separation under very pressing circumstances, and yet, such a separation in an old-country Armenian family was practically unheard of. The system of family respect and hierarchy may seem severe to us, but we have only to look at the divorce courts in our country to appreciate the Armenian's view-point of family life. The husband never interfered in the domestic activities of the wife, and the wife never interfered in the duties or affairs of the husband. This method of family life was common to all Armenians, regardless of which section of the country they lived in.

SOCIAL

Before European mannerisms crept into the Armenian wedding, it remained as the outstanding social affair in a village. In Armenian marriages, no courtship was allowed. The prospective bride and groom were matched by the parents, and after the announcement was made the priest ascertained the eligibility of the bride and groom. His sanction was known as the "khosk gab," and the families would proceed to make arrangements for the wedding. The official engagement took place when the fiance gave his sweetheart a ring, bracelet, earrings, and a shawl. Since it was supposed that the fourth finger of the left hand was connected directly to the heart, the fiancée wore the ring on this finger to designate that she was con-

senting to this marriage with her heart and soul. The bracelet signified bondage and obedience to her future husband, and the earrings showed that she had heard the proposal with her own ears. Seven days before the wedding, both families make "koulinja" and it is passed out to friends and relatives during a feast at the boy's house. This serves as an official invitation to the wedding. Thursday is a gala feast day but the day of fasting on Friday interrupts the festivities until Saturday, when the merriment is resumed again. The guests bring various sweets and pastries, wine and a lamb which is to be sacrificed later. Late on Saturday night, the groom's relatives go to the bride's house, singing and dancing all the way. The door of the bride's house is purposely locked so that the groom's relatives will plead for entrance, and they gain it—only after they have promised all sorts of lavish gifts. In the meantime, the groom is alone with his male friends who shave him, give him a haircut, and strip his clothes off and auction it amongst themselves. After the last garment is sold, the groom is allowed to wear his new wedding clothes and they go to the bride's house. The maid-of-honor at the bride's house, in the meantime, has painted the bride's fingernails with "henna", a reddish-brown plant dye, and everyone dances and places gold and silver coins on each other's foreheads. In the midst of this, the bride is "stolen", and it is only after much pleading and promising of gifts that the bride is brought out from hiding and officially presented to the groom. Monday morning finds the bride and groom, each on horseback, on their way to church, surrounded by dancing and singing friends and relatives. In church, the best man stands on the right of the groom with a cross in one hand and a sword in the other. The groom places his right foot over the bride's left foot, while their heads are bound together with a handkerchief. After the rings have been exchanged, holy wine is passed out to the young unmarried couples as a token of good fortune. The best-man places his sword on the side of the groom, and the procession files out of church. The bride's horse is tied to the groom's horse so that no one may come

between them as they make their way home amidst the merriment of the villagers. At the groom's house, the lamb is slaughtered and the groom passes gold and silver coins to the village children. Before the bride enters the house, the "messengers of evil," a group of women, sing to the groom's mother about the added troubles she will now have. But a few coins soon turn the song of lament into a gay rollicking tune, and the bride kisses her mother-in-law's hand and enters the house. The mother gives her son an apple decorated with cloves and candles, which the son splits in half with his sword and shares with his bride. Everyone makes way for a typical Armenian feast and good time. After fifteen days of marriage, the groom visits his in-laws, and as soon as he enters the house, the mother-in-law gives him a block of wood which the son splits in two strokes and leaves the axe buried in the wood at the third stroke. The key to the house is presented to him, as the token of his being the new master of the house. After these tokens of good will are finished, the groom kisses his in-laws and goes to his father's house where he lives with his wife. Although these particular customs are native to Giligia (Cilicia), they are more or less the same in other parts of Armenia.

Child-birth and baptism are full of ceremony and ritual. Superstition has it that before the birth of the baby, the expectant mother must be constantly guarded, lest the "gagh crogh" or "lame devil" steal the baby at birth. The nurse who guards the mother lights a candle, and as she prays, she blows incense smoke on the mother's face for protection. After the child is born, all the family and friends come into the room to look at the baby and congratulate the father and mother. The baby is dressed in immaculate white, and after eight days it is taken to church where it is baptized by being dipped three times into holy water, and anointed with holy oil. This oil, which is still prepared by the Catholicos at Etchmiadzin, contains 1,001 different ingredients. After eight days, the baby is bathed to wash away the holy oil, and it is then wrapped in new swaddling-clothes with its hands bound to its sides. Red

earth is bound in the clothes, for tradition has it that a child so treated will grow up bound to Mother Earth, draw life and strength from it, and never forget Armenia if it should be separated from its native soil in later years. Armenian babies are always placed on their backs so that they will grow tall and strong. The mother always presses the baby's nose so that it will assume the shape of an eagle-beak, since the Armenian believes this to be a sign of character. This may explain how some of us got our noses. The baby's arms are decorated with blue beads, or in lieu of that, a small cross is bound to its forehead so that no "char achks" or "evil eyes" will "fall" on the child. The mother, quite often, ties a cord to her big toe and attaches the other end of the cord to the cradle, and while she knits or sews, she rocks the baby to sleep. A box-like device into which the child is lowered, helps in teaching the child how to stand erect, and later on, a triangular wooden affair with wheels, helps the child to walk until it learns how to get around by itself. When the child begins to teethe, it is placed on a blanket on the floor, and various household objects are placed around it. The mother shakes a sifter of "hadig," or dried wheat kernels, over the child's head, and a blindfold which has been previously tied over the child's eyes, is removed. Whichever of the articles the child reaches for, will determine its future career. Thus, if the child reaches for a hammer, it will grow up to be a carpenter; if it takes a book, it may be a teacher, and so on.

HOLIDAY CUSTOMS

The Armenian does not celebrate his New Year's Eve as we do in America. Instead of going out to some night club and sharing his evening with strangers with whom he has nothing in common, he stays home with his family. After a feast is over, the table is loaded with delicacies, and while the family sings and dances, the neighbors secretly lower baskets of rodjik, basdegh, and other sweets, down the chimneys of each other's houses. After each family exchanges gifts in this manner, the fire-places are started with large fires and

made to continue after mid-night, so that the coming year will find the family life continuous and bright.

Christmas season finds everyone in a gala holiday mood, especially in the cities, for there are gay carnivals in session, and wrestling matches to provide fun and frolic. Bear-wrestling is a popular sport, and the city or village square is cleared, and as the crowd gathers around, a trained bear is turned on the wrestler. The bear is usually pinned to the ground for we have had many wrestlers whose fame is almost legendary as great men of strength and courage. On Christmas morning everyone goes to church, and we are familiar with the rich pageantry and ceremonials of our church during such a time. After church, two members of a family stay home to receive guests, while the rest of the family goes visiting to exchange Christmas good will and cheer. No presents are exchanged, since Santa Claus has already made his visit during New Years Eve.

Before Easter Sunday comes around, Armenians have fasted for forty days, during which time they have completely abstained from meat and fish. The eve of Easter is the end of the fast and Armenian families have a very elaborate banquet. After church services on the following day, the people gather in the streets to witness games, wrestling-matches, and take part in "egg-fighting." Vendors sell these hard boiled eggs and it is not uncommon to see two people with a row of eggs on the ground, each starting from opposite ends, breaking eggs until the last unbroken egg heralds the winner and keeper of the whole pile. The people usually wear their old clothes for everyone goes around throwing buckets of cold water on each other, thus keeping things at a lively pace.

Armenian children have games of knuckle bones, top spinning, hide and seek, leap frogs, and many others similar to those in other parts of the world. A very interesting sport is played by the men. "Djirid", as this particular sport is known, consists of two groups of men on horseback at opposite ends of a field. One rider approaches the "enemy" camp and challenges a horseman. As soon as the challenge is accepted,

the challenged races back to his camp, with the opposing rider in hot pursuit trying to use a long staff to the best advantage. This staff may be thrown, like a javelin, with the intention of hitting the fleeing horseman. When the camp is reached, new challenges are issued and the chase starts all over again. At the end of a day of riding back and forth, from camp to camp, the side that has scored the most hits is the winner.

ECONOMIC

Until the advent of Soviet Russia, the Armenian farmer had no machinery to work with. Sowing, reaping, cultivating—all these things were done by hand. The plough-share was attached to an eight or ten foot haft of wood and was drawn by oxen. Shepherds would tend their flocks with "serinks" or reed flutes, and shearing, carding, spinning, and weaving were all done by hand. Armenian cities, where the buildings were made of the usual mud-bricks, low and flat-roofed in design, had narrow, crooked, cobblestoned streets. These streets were usually designated to certain crafts and trades. One street would have all the cobbler shops, another the cloth-dealers stalls, and so on, were named accordingly. Rug-making, gold and iron smithing, weaving, shoemaking, cloth-dyeing, and all such crafts were undertaken entirely by hand. One day a week was set aside as bazaar day. Merchants, vendors, farmers, and craftsmen would display their wares in stalls in the street, and all the village would turn out to do their shopping in such a colorful setting. Lamplighters would light the kerosene lamps at night to illuminate the streets. Through jostling crowds on bazaar day, "hamals," or burden-carriers, with as much as five hundred pounds on their backs, would carry wares through the streets, women would sell mad-zoon, and wrestling matches would be in full progress in the open squares. Armenian trade and commerce never grew to a large extent because of Turkish oppressions.

Armenian schools were existent in every community, and kindergarten, grammar and high schools were usually located near the churches and often priests would teach the children

history, mathematics, geography, etc. The Turkish government forbade the teaching of Armenian history for obvious reasons. There were a few universities of higher learning which had the respect of European cultural centers for their exceptionally high academic standards. There is one salient fact about the Armenian. No matter what book on Armenian travel or culture one may find, one will always read that the Armenian thirst for education, and his intelligence, are being constantly mentioned by non-Armenians, with respect and amazement. H. F. B. Lynch, in his "Armenia," while describing the inhabitants of the Bosphorus, says, "The Greeks live on one side, and the Turks on the other; and the intelligent man to whom you naturally address yourself is an Armenian in European dress."

TEN QUESTIONS

1. How were Armenian homes usually constructed?
2. Describe the interior of an Armenian house.
3. What famous Russian bacteriologist made important discoveries about madzoon?
5. Describe a favorite method of heating houses.
6. What is an important fact about the holy oil used in Armenian baptism?
7. Describe an Armenian Christmas.
8. Describe the game of "Djirid."
9. What factor had influenced the decay of Armenian industry? Explain.
10. Describe some of the more important facts about city life on bazaar day.

A BRIEF POST-WORLD WAR I HISTORY OF ARMENIA

The Armenian Independent Republic

On May 28, 1918, six months previous to the declaration of armistice which extinguished the violent conflagration of World War I, the independence of Armenia, and the existence of a new state, the Armenian Independent Republic, had been proclaimed. Though the Armenians in the Republic, and in the dispersion, were jubilant that freedom for Armenia had been rewon after more than five hundred years during which the people of Armenia had lived crushed under the heel of one tyrannical master after another, the profound seriousness of the occasion was not lost on those who directed the ship of state of the new democracy.

Of primary concern to the fathers of the new state was the perilous position of Armenia, situated, as she was, hard by nations hostile to her. Though Armenia, Georgia, and Azerbaidjan had declared themselves republics almost synchronously and under almost the same circumstances, they had elected to steer diametrically different courses from one another. Georgia, while the war in Europe still progressed, in its sympathy with Germany, had entered herself under the protection of that power against which Armenia, as the "Little Ally" of the Great Allies, was struggling. Azerbaidjan had chosen to make a travesty of her newly-found independence by binding herself in almost abject servitude to her co-religionist, Moslem Turkey. Neighbors Georgia, Azerbaidjan, and of course, Turkey, were actually hostile, then, to the new Armenian Republic.

The precarious position in which Armenia was placed by

the hostility of neighboring states could not be but a thing of somber concern to a nation whose population had been decimated by massacre, deportation, emigration, and war, whose armies were inadequate, numerically at least, for defense of the land, and whose resources and industries had not as yet been developed to provide for any extensive military operations.

What is more, Armenia had embarked on the seas of independence under the most difficult of internal circumstances. The situation may best be described in quoting H. Kachaznoui, the first premier of Armenia, in his maiden speech to the Armenian parliament: "The government," he told the legislators, "has not one connecting link with the past. It has not succeeded a former government whose labors it could continue. It has had to start from scratch. It must create everything from a heap of ruins and absolute chaos. The government has found the country in a condition which can be characterized only by one word, 'catastrophic'."

A state had to be created from the rubble raised by years of war, and with the slenderest of tools. But with native endurance, a stubborn will, and bottomless patriotism, the people of Armenia buckled down to the task at hand, and the structure of the state was built.

Administratively, the new state was declared a democratic republic on the European parliamentary model. A governing body — "The Council of Armenia" — was created, with its chairman also acting as President of the Republic. Work on the national constitution was started with an eye to its ratification upon the close of the general war which still raged in Europe.

When that conflict ended, what Turkish troops there still remained withdrew from their strategic posts, and the boundaries of Armenia were enlarged. A stream of refugees of the late massacres entered Armenia, and shipments of food, clothing, and medicine from America were received. The regeneration of Armenia had commenced.

In 1919, one year after its founding, Armenia was an or-

ganized state with a functioning administrative system. Having recognized the independence and existence of the Armenian state, many nations had sent diplomatic representatives to Erivan; and Armenia itself had dispatched its representatives to the various capital cities. In addition, an Armenian delegation was present in Paris to participate in the Peace Conference thereat. What is more, the 12th point of Pres. Wilson's famous Fourteen Points (Jan. 12, 1919), which defined the Allied War aims, was a direct promise of Armenia's freedom.

June, 1919, is a red-letter period in Armenian history; for during that month Armenia's people elected eighty delegates to the Armenian Parliament by universal, equal, direct, secret, and proportional ballot, without distinction of sex. This democratic election was an unheard of thing in a section of the world which had long suffered the burdens of the chains of tyranny.

The Allied Supreme Council recognized Armenia's independence and her *de facto** government on January 19, 1920, with the provision, however, that this recognition did not predetermine the question of Armenia's future boundaries. Three months later (April 22, 1920), the United States of America recognized the Armenian Independent Republic and received that state's diplomatic representative, Armen Garo Pasdermadjian, in Washington.

The establishment of the Armenian Independent Republic had sounded a clarion call to all Armenians all over the world. A tremendous patriotic fervor gripped the dispersed nation. The Armenians of America alone raised two millions of dollars for the new republic; Egypt's community founded a special fund with which to purchase an air force for Armenia, and the Melkonian brothers bequeathed their entire wealth, nearly 10,000,000 dollars, to Armenia. In addition, a "Gold Fund" aiming to establish firmly Armenia's monetary system was supported with unusual sacrifices by the Armenian people.

*Government IN FACT.

Armenians all over the world, moreover, retraced their steps to the new free state of which the Armenian nation had dreamed for so many countless centuries. The Armenian Independent Republic was a revitalized, going concern. The one all-important problem that remained was the final determination of the boundaries of the Republic, namely, the annexation of Turkish Armenia and Armenia's *de jure*† recognition, a matter which depended upon the future treaty between Turkey and the Allies.

In February of 1919, the Allied Supreme Council had taken up the question of the Turkish treaty, but had postponed it indefinitely upon the recommendation of Pres. Wilson. This postponement proved to have a fatal effect upon Armenia. Initially, the United States withdrew from all European affairs, rejecting, the while, the contemplated mandate of Armenia. Secondly, during the sixteen months that ensued from February, 1919, to the consummation of the treaty with Turkey, a strong nationalist Turkish movement, led by Mustafa Kemal, had come into existence, and had been actively supported by France, Italy, and Soviet Russia. The Kemalists proved to be direct agents of the fall of the Armenian Republic.

The Allied peace treaty with Turkey was finally signed on Aug. 10, 1920. Known as the "Treaty of Sevres," this document was the crowning of the long and bloody Armenian struggle for freedom, as well as the reward for Armenian services to civilization and for the active aid given by the Armenians to the Allied victory. Articles 88 and 89 concerned Armenia. Turkey recognized Armenia, as had the Allied Powers, as a free and independent state; and Turkey and Armenia, as well as the Powers, agreed "to submit to the arbitration of the President of the United States the determination of the boundary between Turkey and Armenia....."

The provisions of the Treaty of Sevres, however, were never carried out. Scarcely a month after the signing of this treaty, in Sept., 1920, Kemalist Turkey, Soviet Russia's ally,

†By lawful title.

and with the active aid of the latter, attacked Armenia. The Red Army, in turn, struck from the north.

The new Republic flew to arms; resistance was rendered to the two invasions. The Armenian Government, meanwhile, appealed to the Allies for immediate aid. While the unequal battle raged in Armenia, the League of Nations invited its Council to take into immediate consideration the situation of Armenia and "to submit to the examination of the (League) Assembly proposals to meet the danger which actually threatens the life of the Armenian race....." A subsequent resolution of the League Assembly asked the Council to select one Power whose task it would be to bring to an end the hostilities in Armenia, and a six member commission to examine the matter was also called for.

Upon recommendation of the Council, the League invited all member governments, and the government of the United States, to mediate between Armenia and the Kemalists. But though President Wilson, and the governments of Brazil and Spain, accepted this invitation, nothing came of it all because of the intractable and obdurately hostile attitude of Kemalist Turkey towards the negotiations.

And while the world was contemplating the Armenian war, and was executing these ineffectual, though perhaps honest, steps to save Armenia, the military situation in that land worsened in disfavor of the Armenians; that tiny, embattled land, after a valiant struggle against the combined might of Turkey and the Soviet, was constrained to accept defeat. On Dec. 2, 1920, the harsh Treaty of Alexandropol was forced on Armenia and, on that same day, the Armenian Government was compelled to sign an agreement with the Soviet Government whereby Armenia was declared an "independent" Soviet Republic. The government of Armenia was turned over to the Bolsheviks.

The Establishment of the Soviet, and the Diplomacy of the Powers

Even the mockery of an "independent" Soviet Armenia was not allowed to last long. On Dec. 13, 1922, Moscow "arranged" the formation of the Confederated Republic of Transcaucasia, consisting of Armenia, Azerbaidjan, and Georgia, a combined state which, in turn, was merged into the Soviet Union on Dec. 30, 1922. Still later, in 1936, by the provisions of a new constitution, and again at the dictate of Moscow, the Confederation was dissolved and Armenia, as well as Georgia and Azerbaidjan, entered the Soviet Union as separate federal republics with the almost pointless power of being able to resign from the Soviet Union whenever they should wish.

But notwithstanding the sovietization of Armenia, the ARMENIAN QUESTION was far from dead. The representatives of the Armenian Republic were continued in recognition by several nations, and the Allied Powers and the League of Nations formally recognized the Armenian delegation in Paris.

The period following the fall of the Armenian Republic produced some of the most hideous diplomacy in the black annals of the world:

(1) On Feb. 20, 1921, Turkish representatives were invited to London by the Allied Supreme Council and were told that the Allies "decisively insisted" upon the independence of Armenia. **THE TURKS DODGED THE ISSUE WITH EVASIVE ANSWERS.**

(2) On March 12, 1921, Prime Minister Lloyd George of Britain, on behalf of the Allied premiers in session in London, delivered to the Turkish delegation 13 proposals designed to revise the Treaty of Sevres which the Turks were busy protesting. In proposal No. 11, Turkey was "to recognize the rights of Turkish Armenians to a national home on the eastern frontiers of Turkey in Asia, delimitations of the frontiers (of which) to be decided by a commission appointed by the Council of the League of Nations." **THE TURKS REJECTED THIS PROPOSAL ALSO.**

(4) On March 27, 1922, the Allied Foreign Ministers agreed upon a **COMPLETE REVISION OF THE SEVRES TREATY IN FAVOR OF THE TURKS!** The League of Nations was "sought" to satisfy the "traditional aspirations of the Armenian people, and the establishment of a national home for them." **EVEN THIS DEBILITATED PROPOSAL WAS REJECTED BY THE TURKS.**

(5) On July 23, 1923, the shameful Treaty of Lausanne was signed. The efforts of the Armenian delegation and of several forceful representatives of various nations to recreate the independent Armenian state, or to establish a "national home," were nullified by Turkish pressure, and various other political factors. The Treaty of Lausanne passed IN COMPLETE SILENCE over the Armenian question.

The passions, prejudices, and politics of the nations of the world had led humanity to disregard completely the element of justice; and the Allies felt constrained to forget the part played by their "Little Ally" in the Allied victory of World War I. The matters of Armenian independence, and the just aspirations of the Armenians, were put into limbo by all nations; but the Armenians themselves, led by their people in free lands abroad, especially those who have A.R.F. sympathies, have continued, to this day, to strive for the prize of freedom for Armenia which was won in 1918, but which was snatched from the Armenians two scant years later by undemocratic forces.

A Few Notes On The Soviet - Turkish Merger, and on Later History.

The Soviet - Turkish merger which destroyed the Armenian Independent Republic in 1920 had been no accident. This wedding had been conceived by the Bolshevik government to serve as another instrument in the Bolshevik struggle against British imperialism. Lenin, and his companions, had conceived a plan to ferment revolts of the eastern peoples, especially the Islam races, in order to harass, combat, and destroy British control or influence over the Near and Middle East. For that reason, Turkey, the long-time leader of Pan-Islam, with its Sultan the Caliph (spiritual head) of Islam, was especially attractive to the Soviet. It is easy to understand, therefore, why friendly relations between the Bolsheviks and Turkey had been established soon after the successful revolution in Russia, in early 1918. This friendship soon developed into formal cooperation, and many Turkish leaders

gathered in Moscow as connecting links between Mustafa Kemal and the Soviet government.

The result of this intrigue was the Congress of Eastern People which convened in Baku, August, 1920, and which was presided over by Zinovieff, the head of the Third International. Moslem leaders, including the infamous Enver Pasha of Turkey, from all over the world, attended this conference. One of the resolutions of this congress called for an unremitting struggle against the Treaty of Sevres. Armenia, thus, in the words of Simon Vratzian, "was left helpless between the Bolshevik sledge and the Turkish anvil," though the government of Armenia had always tried to foster friendly relations with its neighbors.

It was scarcely a month after the adjournment of this conference that Turkey and the Soviet Union attacked the Armenian Republic.

By the agreement of Erivan (Dec. 2, 1920), the Soviet government pledged itself to respect Armenia's independence, to insure her boundaries, and to form a coalition government consisting of both communists and A.R.F. men, who represented the largest and most popular political party in Armenia. The Soviet, however, did not respect its pledge. The non-Bolshevik elements in Armenia were persecuted, Armenian prisons were crowded with thousands of innocent people whose only crime was not to be pro-Bolshevik, 1,500 officers of the Army of the Armenian Republic were summarily exiled to Russia. In addition, private properties were seized, and the very necessities of life commandeered. The country was in tumult.

The promise of the Soviet to insure the boundaries of Armenia remained also a dead letter. While the Turks refused to evacuate territory that they had seized during the course of the late Turco-Armenian war, and while the Turks slaughtered 30,000 Armenians of these districts, the Soviet did no more than to register numerous protests.

The result of these Soviet excesses and failures was the fiery and popular revolt of the Armenians in February, 1921.

The Soviet government of Armenia was overthrown, and the former government of Armenia administered the country until July when the Red Army again reoccupied Armenia and re-established the Soviet administration of that state.

Thus it was that Armenia became part of the Soviet Union.

The attitude of the Soviet has not been righteous in regard to either the internal or external boundaries of Armenia. In March 16, 1921, the Soviet government signed a treaty of friendship with Turkey in which a great deal of territory purely Armenian, (Kars, Ardahan, etc.) was ceded to Turkey. Internally, Karabagh, a region purely Armenian in which 155,000 Armenians reside, was annexed to the Azerbaidjan S.S.R., as was the historically Armenian district of Nakhichevan. The Soviet demands on Turkey for Kars and Ardahan technically would return to Soviet rule that which the Soviet ceded to Turkey in the days of the Turco-Russian honeymoon.

The Armenian state today remains a member republic of the Soviet Union, and, as such, sent her troops to the battle-fronts of World War II. To attempt to present a history of Armenia from the date of the re-establishment of the Soviet in Armenia to this day would be a particularly difficult task since trustworthy textbooks on the subject are not available. The people of Armenia today closely follow developments in the matter of the repatriation of their poverty stricken compatriots in the Near and Middle East. The matter of Armenian life and culture in Soviet Armenia was covered in Blue Book No. 2.

QUESTIONS

1. Explain the importance of the following treaties to Armenia:
 - (a) The Treaty of Sevres
 - (b) The Treaty of Lausanne
 - (c) The Treaty of Alexandropol
 - (d) The Agreement of Erivan

2. The combination of what two nations destroyed the Armenian Independent Republic?
3. Explain the administrative system of the Armenian Independent Republic.
4. What was the aim of the Fourteen Points of Pres. Woodrow Wilson?
5. Did the United States of America ever recognize the Armenian Independent Republic?
6. What was the Kemalist movement in Turkey?
7. Why was Soviet Russia so interested in wooing the friendship of Turkey?
8. What three nations composed the Confederated Republic of Transcaucasia?
9. Has Armenia, technically, the power to secede from the Soviet Union?
10. What is "repatriation?"

A SHORT HISTORY OF THE ARMENIAN REVOLUTIONARY FEDERATION

The Armenian Revolutionary Federation, known among the Armenians as "Dashnagtzoutune", and whose members are frequently referred to in the United States and British presses as "Dashnag", was founded in 1890 in Armenia.

At that time, in Turkey, the Armenian people lived an insufferable life under the tyranny of the bloody Sultan Abdul Hamid. The promises of the great powers, made at the Congress of Berlin, to ameliorate the condition of the Armenian people having proved mere words, the matter naturally turned to revolution as a means of self-defense, as well as achieving their freedom. This revolutionary movement was given added impetus by the example of the Balkan peoples who had won their freedom by means of their private struggles or, as in most instances, through the support of the great powers. The leaders of the Armenian Revolutionary Federation eventually amalgamated the numerous independently-acting revolutionary organizations, and the resultant merger was called the Armenian Revolutionary Federation. In this sense, the Federation was the product of the Armenian demand for freedom, and as such, it represented the aspirations of the entire Armenian people.

In later years the Armenian Revolutionary Federation developed various units all over the world with a Central Bureau as a coordinating body bringing about a certain unity of effort. The units in the various countries worked independently to carry on their various functions in a decentralized system.

The aims of the Armenian Revolutionary Federation, as

stated in its Constitution and By-laws of 1892, are defined as follows: To establish a free Armenia within the Turkish Armenian Provinces based upon the following conditions:

1. A popular democratic government which shall be established by a free and equal electorate, without any distinction of party or creed, and which shall be committed to serve the interests of the people.

2. Safety of life and labor.

3. Full equality before the law of all nationalities and adherents of various creeds.

4. Freedom of speech, press, and public assembly.

5. A redistribution of land, providing for adequate farming land to those who have not, and insuring for them safety and security to cultivate their land.

6. A system of taxation which shall be based upon the capacity of each individual or firm, in proportion to their several earnings.

7. To abolish all sorts of compulsory or unpaid labor.

8. Equality of military conscription for all races.

9. Compulsory education.

10. To develop the land's industry and agriculture.

In the initial stages, the Federation's activity was restricted to Turkey proper. However, when, in 1903, the Tsarist government confiscated the estates of the Armenian National Church of Russian Armenia, closed the Armenian schools and forced its policy of Russification on Caucasian Armenia, the Armenian Revolutionary Federation, in cooperation with other Russian liberal parties, extended its activities to that region and fought against the Tsarist tyranny with a view to establishing there a free democratic order.

In 1907 the Federation joined the Socialist Second International* and remained a member to the end. It goes without

* The Socialist Second International was a federation of political parties of *pure* Socialist (not Communist) tendencies. It ceased to exist in the early years of World War I. It had no connections with the notorious Communist inspired "Third International" which it, incidentally, violently opposed.

saying that, should that organization be restored, the Federation will resume its former membership in it.

Ever since the ending of World War I, the adopted policy of the Federation has been the achievement of a free and independent Armenia, the unification of Turkish and Russian Armenias, and the establishment of a free democratic republic. The means used in the realization of this aim have been:

1. To educate the public in liberal ideas by means of the spoken and written word. To this end, it has published countless periodicals and books, has founded schools, libraries, forums and printing presses. During the past 50 years the Dashnag publications have had the widest circulation among the Armenians.

2. Wherever there are found communities of Armenians, there exist Dashnag units or committees whose aim is to support the complete emancipation of Armenia.

3. It has organized the Armenian intelligentsia and the youth. The elite of Armenian intellectuals — the writers, the artists, the professors, and university students largely are members or followers of the Federation.

4. It has trained the young people in Turkey and the Caucasus in the art of self defense and has organized combat units for its revolutionary activities against tyranny.

5. It has armed the people and has taught them to defend themselves against government oppression, against unjust functionaries and the exploiters of the people, against traitors and the authors of treason, and against the inroads of marauding Turkish and Kurdish mobs.

6. It has collaborated with liberal elements of oppressed minorities, including the Young Turks in their struggle against Sultanist tyranny, the Macedonians, the Kurds and other liberals, the Russian revolutionaries, and the Persian democrats in their fight for the establishment of a free democratic order within their regions.

7. It has endeavored to secure the support of public opinion and the support of the great powers in the interests of the Armenian Cause.

8. It has brought its full share of the support to all Armenian national undertakings, and to such institutions whose aim is to defend the Armenian people against foreign oppression, and to promote their development along progressive, democratic ideals.

It is impossible to present the entire history of the Armenian Revolutionary Federation in a brief report. Its activity and influence in Armenian life have been far reaching and manifold. For the sake of giving a general idea, we present here a few outstanding facts which prove the above statement.

1. As result of its extensive activities over a period of 18 years, the Federation had built for itself such an influential position in Turkey that, when in 1908 the Young Turks, with the Federation's aid, overthrew the tyrannical rule of Abdul Hamid and proclaimed the Ottoman Constitution, the majority of the Armenian members of the Ottoman Parliament were members of the Federation. The people of the Armenian provinces of the interior — Van, Bitlis, and Erzerum — were Dashnags, or members of the Federation. The Dashnags also played the leading role in all Armenian national representative bodies, in the press and in literature.

2. When in 1903 the Tsarist government confiscated the estates of the Armenian Church and closed the Armenian schools, it was the Federation which directed the resistance of the Armenian people for two years, until the Tsar was compelled to rescind his confiscatory edict.

3. In 1907, after the proclamation of the Russian constitution, all Armenian delegates to the subsequent national parliament (called the Duma) were Dashnags, or members of the Federation.

4. In the all-Armenian national Congress of 1906, called by the Armenian Catholicos (the supreme head of the Armenian Church), 90 percent of the delegates who were elected by secret ballot and who convened at the Armenian Holy See of Etchmiadzin, were Dashnags or members of the Federation.

5. In the Persian emancipatory movement of 1908 against the tyranny of the Gajar Dynasty of the Shahs, the Federation's contingents collaborated with the Persian Revolutionary Democratic forces and fought in their ranks under the Dashnag military leaders Yeprem and Keri. After the overthrow of the Shah, Yeprem was proclaimed military commander of Teheran.

6. At the outset of World War I, the Armenians in the Caucasus organized five volunteer units to assist the Allied forces. The commanders of all five units were Dashnags—Antranik, Keri, Dro, Hamazasb and Ishkhan Arghoutian. The military staff of these five units likewise consisted of Dashnags or members of the Federation.

7. In September 1917, shortly after the Tsarist regime was overthrown, the Armenians called an all-national congress to elect a National Council which would take charge of Armenian affairs in that period of insecurity and uncertainty. In this congress (held in Tiflis), the Armenian political parties agreed that half of the members of the national Council were to be elected by ballot and the other half were to be appointed. Of the 203 delegates to this congress, 113 were Dashnags; and the elected President of the National Council which this congress organized was a Dashnag, the famous Armenian poet, Avetis Aharonian.

8. In the fall of 1917, in the Constitutional Assembly elections of Russia, based upon the principle of proportional representation, the Armenians were entitled to nine delegates. All nine delegates, elected by secret ballot (558,400 votes), were Dashnags or members of the Federation.

9. Upon the Sovietization of Russia, the Trans-caucasus seceded from Russia. In the subsequent Trans-caucasian convention (called the "Seym") consisting of Armenian, Georgian, and Azerbaidjanian representatives, held on February 19, 1918, all the 27 Armenian delegates were Dashnags or members of the Federation. In the subsequent Trans-caucasian democratic government created by the Seym, all Armenian members of the cabinet were Dashnags.

10. When in May of 1918, under the pressure of the Turks, the Transcaucasian Union was dissolved and Armenia was proclaimed an independent, democratic republic, H. Kachaznoui, a Dashnag, was elected first Prime Minister of the newly-created republic.

11. In the parliamentary elections of Armenia, June, 1918, in which six political parties participated in the contest, of the elected 80 representatives 72 were Dashnags or members of the Federation. The independent republic of Armenia lasted nearly three years during which period, under the leadership of the Dashnag party, it made great strides in the reconstruction of the land and in the establishment of a democratic order.

12. In December of 1920, under the combined pressure of Turkish and Red armies, the independent republic was compelled to yield to the Soviet; the government was transferred into the hands of the Bolsheviks who immediately instituted a revolutionary dictatorship. Presently, the militant communistic tactics which prevailed in Russia were introduced into Armenia. The result was that thousands of followers of the old government were imprisoned, the officers of the former army of Armenia were exiled into Russia and extensive brutal confiscations became the order of the day. As "agents of capitalistic England and the United States", and as counter-revolutionaries, the Armenian Revolutionary Federation was declared an outlaw organization; its leaders and many noted members were confined in prisons where many of them were killed. This orgy of plunder, rapine, and murder provoked a counter-revolution on the part of the peasantry which culminated in a civil war under the leadership of the Federation and lasted for six months. Receiving no succor from any quarter, Armenia again succumbed to the Bolsheviks and nearly 15,000 patriots, mostly Dashnags, were compelled to seek refuge abroad.

13. Despite the fact that the Soviet government has declared the Dashnags outlaws and has taken severe measures to uproot their organization, the Federation, through its

ideas and ideals, lives in the hearts of the people of Armenia to this day. This is attested to by the fact that the Soviet still continues its fight against the Federation and thousands of Dashnags still languish in Russian prisons and concentration camps in Siberia.

Even though the Federation has been obliged to confine its activities to the Armenians in the dispersion (numbering approximately one million in various countries), it may be stated without exaggeration that even today the Federation is the most popular and strongest organization among the Armenians. The following is cited as proof of this statement:

1. In all countries where the Armenian communities have elected national executive bodies, the Dashnag members have outnumbered all others.

2. In those countries where the Armenian community is allowed to participate in the national government (such as Iran, Syria and Lebanon), the Armenian representatives elected to the parliaments of these countries have been (and are) Dashnags or members of the Federation.

3. The largest press among the Armenians in the dispersion is operated by the Federation. This comprises eight daily, five weekly, and five monthly publications in addition to a vast amount of literature in the form of books and pamphlets.

4. The greater part of the Armenian young generation in the dispersion are adherents of the Federation.

5. Public campaigns sponsored by the Federation have proved most popular and productive everywhere. Examples of this are the funds which the Federation has raised for the relief of Armenia and its leadership in the successful bond drives among the Armenians of the United States during the war.

These few factual examples prove clearly that the Armenian Revolutionary Federation is not a subversive organization, nor fascists, as its enemies are desperately trying to represent; it is, rather, a broad, popular organization enjoying

the sympathy and the confidence of the Armenian people by virtue of its ideals and activities.

In countries which harbor Armenian communities, the Federation, as an organization, does not interfere in the internal life or the politics thereof. However, its members, as individuals, are alert in becoming citizens of the land and fulfill loyally their civic duties and responsibilities in accordance with their political convictions. The Federation merely strives to enhance the civic consciousness of the members of the community through education, and to instill in them a desire to transmit the blessings of the democratic freedom which they enjoy to Armenia. In its political philosophy, the Federation is a democratic organization, and, as such, it is in mortal enmity with all sorts of dictatorship. It disseminates its ideals by means of the press, discussion meetings and various publications. As a result of the altered political situation, the revolutionary methods of the fight which it enacted in Turkey in the initial stages of its history have now been largely replaced by the peaceful, educational activity, without having surrendered its original aim of achieving a completely unified, free and independent Armenia.

QUESTIONS AND EXERCISES

1. When was the Armenian Revolutionary Federation founded?
2. What is the coordinating body of the Armenian Revolutionary Federation called?
3. What is the *primary* aim of the A.R.F.?
4. When did the A.R.F., and under what circumstances, fight against Tsarist tyranny?
5. Were the majority of the Armenian members in the Ottoman Parliament of 1908 members of the A.R.F.?
6. Did the A.R.F. participate against the tyranny of the Gajar Dynasty of the Persian Shahs? If so, explain the circumstances.
7. Name five A.R.F. leaders mentioned in the article.
8. When was the Armenian Independent Republic proclaimed? When did it fall?
9. How long did the counter-revolution against Soviet occupation of Armenia continue?

10. What is the most popular Armenian political party today?

ESSAYS

1. Analyze the aims and principles of the A.R.F.
2. Explain the birth of the Armenian emancipatory movement, and why an organization like the A.R.F. was necessary in that movement.
3. The A.R.F. has indulged in activities other than political. Write briefly on some of these other activities and their importance.
5. "What impelled the formation of revolutionary groups in Armenia."



AVETIS AHARONIAN

was President of the Parliament of the Armenian Independent Republic, and Chairman of the Armenian Delegation to the Paris Peace Conference.

II

**THE ARMENIANS OF ASIA,
AND THE MIDDLE AND
NEAR EASTS**

Blue Book No. 2 contains the story of the Armenians of the United States and Canada — how and why our fathers or forefathers came to North America, and the many contributions of our tiny colony to the inspiring progress of American civilization. In acquainting ourselves with the story of the Armenian-Americans, however, we became familiar with the story of only one segment of the thousands of Armenians who have emigrated from the land of their ancestors to countries other than the United States and Canada. This year, we shall scan the stories of the Armenian communities of Asia, leaving to other years the completion of this long-range study.

Before advancing on our specific task, it would be wise for us to understand the several causes which have brought about the dispersion of our people:

(1) The strategic position of the Armenian table-land, located as it is flush on the cross-roads of the East and the West, has invited many invasions which have occurred with almost monotonous regularity since the earliest of documented times. Before these incursions there fled tides of homeless Armenians who sought safety in other lands.

(2) The earliest contacts with the outer world were effected by Armenian merchants who often established themselves in foreign lands so that they might the better ply their trades. Around these merchants there collected numbers of other Armenians who were usually attracted thereto from their homes by the stories of the commercial successes of their compatriots.

(3) The ingrained love of the Armenian for freedom and his un-

ceasing search for freedom have impelled the emigration of thousands of Armenians since time immemorial. When his native land has been mastered by foreign powers, when his struggle against tyranny has proved for the moment futile, the Armenian has looked to other lands for freedom.

(4) The contacts with the civilized West which Christianity brought to Armenia influenced many Armenians to travel to other lands.

(5) In several comparatively modern instances, emigrations of large numbers of Armenians have been forced upon the nation by the new masters of the country. The forcible Armenian emigration to Persia is one example of this, the deportations of Armenians by the Ottoman Turk during World War I, another.

(6) Even Patriotism has proved a prime factor in emigration. In leaving the land at moments when Armenia's fortunes were at their lowest ebb, many prominent Armenians took with them to other climes the hopes of Armenia. In adopted countries, these patriots have struggled unceasingly to bring justice to Armenia.

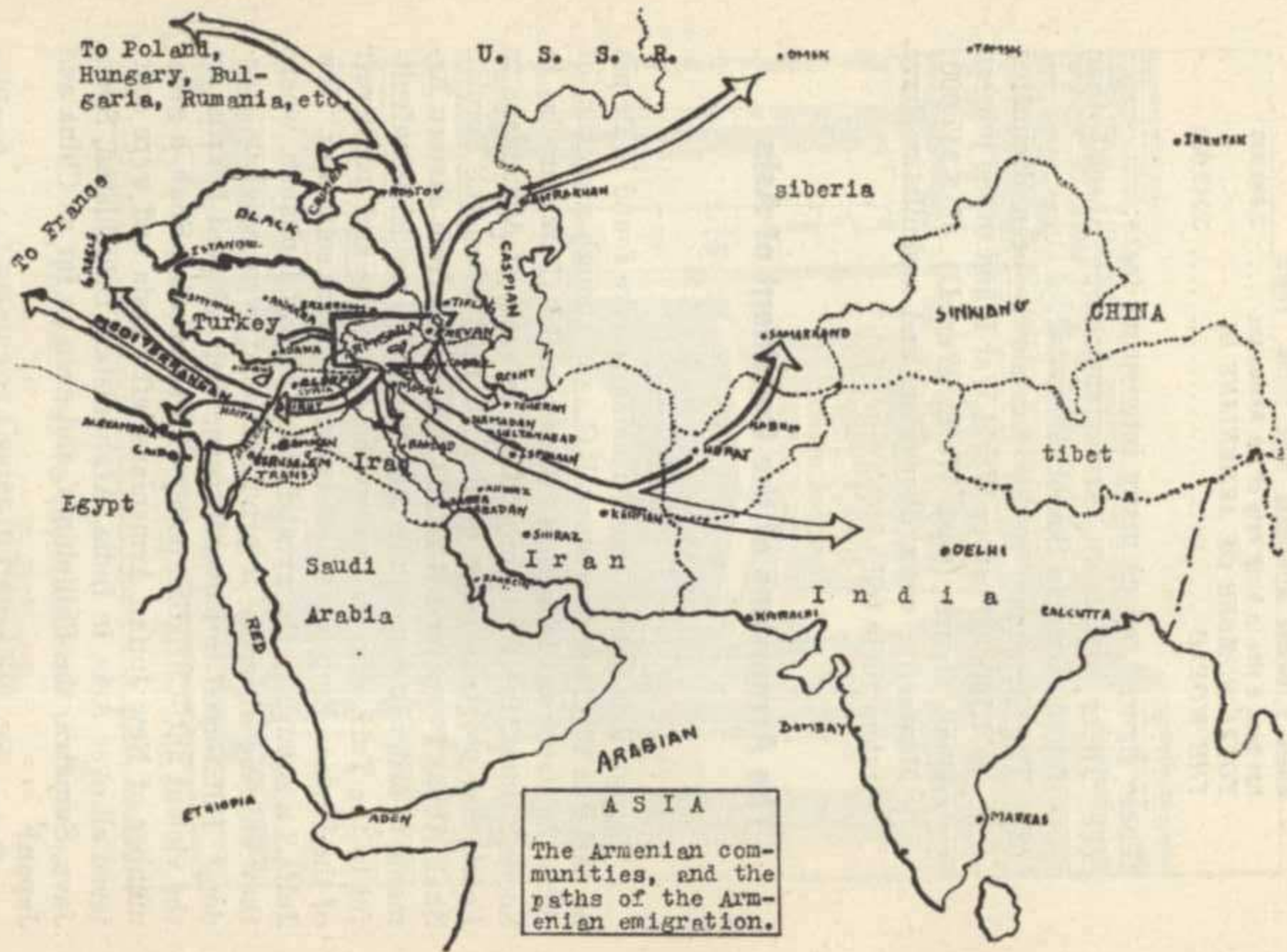
This table shows the present numbers and dispersion of the Armenian people:

<i>In Syria and Lebanon</i>	175,000
<i>In Turkey</i>	150,000
<i>In Iran (Persia)</i>	100,000
<i>In France</i>	75,000
<i>In Rumania</i>	40,000
<i>In Egypt</i>	30,000
<i>In Argentina</i>	20,000
<i>In Iraq</i>	15,000
<i>In Palestine and Transjordan</i>	7,000
<i>In Brazil</i>	5,000
<i>In Uruguay</i>	4,000
<i>In Cyprus</i>	4,000
<i>In India</i>	4,000

<i>In Mexico, Italy, England, Germany, Hungary</i> <i>Austria, Belgium, Java, Central America,</i> <i>Australia, China and Manchuria, Poland,</i> <i>Lithuania, Switzerland, Chile, Algeria,</i> <i>Morocco, Ethiopia, Venezuela, Colombia</i>	25,000
<i>In the United States and Canada</i>	223,000
	947,000

In the Soviet Union, including Soviet Armenia,

Note The last Soviet census, in 1939, reported 2,150,000 Armenians as resident in the various sections of Soviet Russia, including Soviet Armenia



ASIA
 The Armenian communities, and the paths of the Armenian emigration.

where 1,100,000 Armenians were found. There
 has been a rise in birth rate of the Armenians 2,400,000
TOTAL NUMBER OF ARMENIANS IN
THE WORLD 3,347,000

These figures tell us many interesting facts:

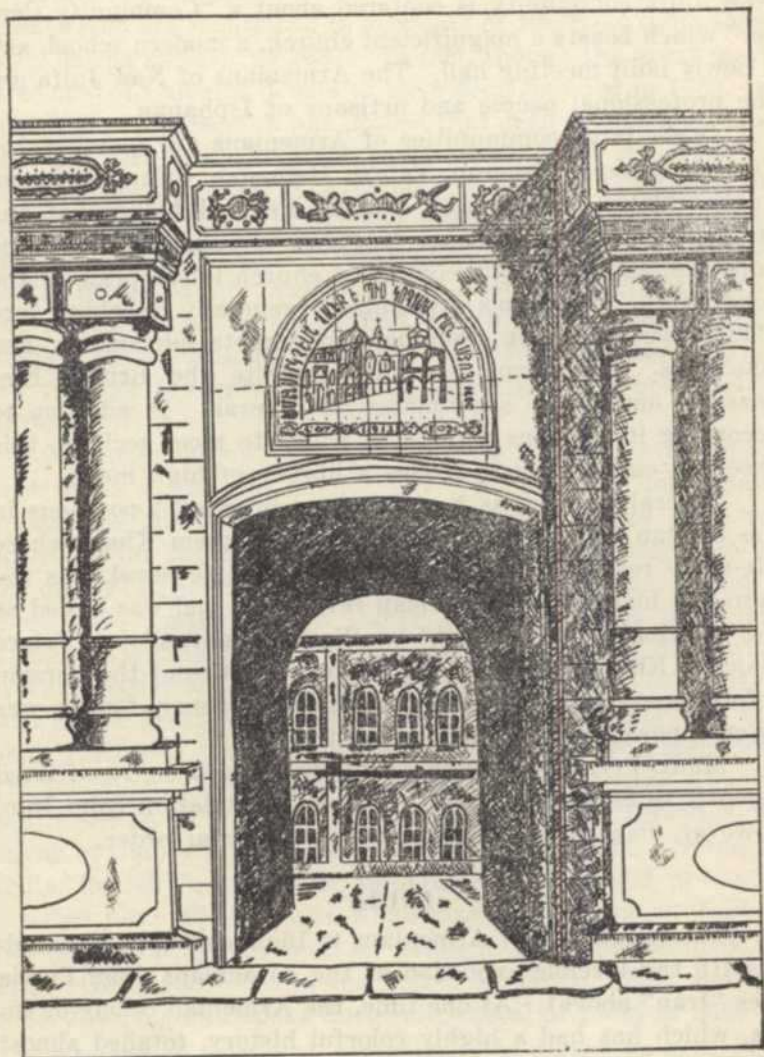
- (1) There are more Armenians living abroad than found today in Soviet Armenia!
- (2) The Armenian nation has slowly been decimated to 4,160,000 before World War I, and to the present small figure (post World War II) of 3,347,000! Massacres, wars, dispersion, and assimilation have taken their toll.

The Armenians of the Continent of Asia

IRAN

Though it is known that Armenians were found in Persia as early as the fourth century B.C., and though a portion of Armenia itself was known as "Barska-haik" (Persarmenia) in ancient times, the first emigration, as such, of Armenians to Persia did not take place until A.D. 1603 when the Persian Shah Abbas I expatriated 25,000 Armenians from eastern Armenia in order to depopulate that district, to render it unfruitful to the Turk, and to develop the commerce and handicraft of the Persian Empire. These emigrants were settled in "New Julfa," a suburb of the great Persian city of Ispahan, where they enjoyed all sorts of privileges, and even religious freedom. But forced to leave, in turn, their adopted hearths by the violent anti-Christian policy of a succeeding Shah, a great number of New Julfan Armenians left Persia and were scattered all over Asia, in India, Afghanistan, Beluchistan, Siam, Java, Sumatra, the Philipinnes, and even as far as China and Japan!

Today, New Julfa is repopulated by Armenian families who have recently taken up abode in Persia. The life of the



The Gateway to the Armenian
Community Center in New Julfa

New Julfa community is centered about a "Community Center" which boasts a magnificent church, a modern school, and a newly built meeting hall. The Armenians of New Julfa are the professional people and artisans of Isphahan.

Other large communities of Armenians are found in the Persian cities of Teheran, Tabriz, Hamadan, Sultanabad, and in the villages of Karabagh, Ourmia, Peria, Tcharomahal, etc. In Teheran, two Armenian language newspapers serve the populace, and a recently completed church is the pride of the community. Teheran's Armenians, generally speaking, are affluent people, being prominent merchants, physicians, and educators. The Armenian Club opposite the British Embassy is one of the show-places of Teheran. In addition to according its patrons a place in which to meet socially, this excellent establishment houses a library of high merit.

Several Armenians have attained prominent positions in the Iranian government. The colorful Yeprem Khan, whose life-story reads like something out of an epic novel, was the hero and martyr of the Persian revolution, and was hailed as the "Garibaldi of the East" by Western journalists. Prince Malcolm Khan was one of the earliest apostles of the Persian reform movement, and the prominent Neriman family was often a power behind the Persian throne.

Many Persian-Armenian families have been repatriated recently to Soviet Armenia. Further repatriation from Iran, however, has been banned by governmental order.

INDIA

The emigration of Armenians to India commenced actually with the forcible expulsion of the Armenians from Persia (see "Iran" above). At one time, the Armenian colony of India, which has had a highly colorful history, totalled almost 20,000 people. Today, however, there are no more than 4,000 Armenians residing in India.

No other minority group has contributed so greatly to the growth of India. As an example, the introduction of India's natural wealth and native products to the Western world was

facilitated by the activities of early Armenian immigrant merchants who are mentioned in accounts of the East India Company dating as early as 1637. In fact, though the great maritime city of Calcutta is said to have been founded in 1683, recent historical research has proved that even before that date, that sea-port was a thriving commercial center as direct result of the activities of Armenian merchants. Among the greatest names of the Indian commercial annals may be found those of Khojah Phannos Kalandar, Agha Katchig Arakiel, and Arratoon Aparcar. Still another Armenian merchant prince, the fabled Khojah Israel Sarhad, was highly instrumental in gaining for the English the almost exclusive privilege of trading through the growing port of Calcutta. This occurred in 1715.

The story of the Armenians of India is sufficiently important to be a study in itself. The Armenians of India have served the government in many capacities. They were responsible for the erection of what is today considered to be the oldest Christian church, called Martyrose Chapel, in India. They have contributed to Indian letters a great historian, Thomas Khojamall, and a magnificent poet in the controversial and eccentric figure of the versifier Sarmad. The favorite wife of the great King Akbar was an Armenian lady, and the chief justice of that illuminated king's judiciary system was an Armenian. The Amir of the Indian court after Akbar's death was an Armenian. When Captain William Hawkins, an envoy of James I of England to the Mogul Court, arrived in India, he fell in love with an Armenian lass, and promptly married her. Shah Nazar Khan was the "Krupp of India." Colonel Jacob Petrus was an eminent military commander. Major Owen Jacob fell in the Indian Mutiny of 1857, and Dr. J. M. Joseph was Deputy Surgeon-General of India in 1885.

The Indian colony of Armenians has played an especially important role in the over-all story of Armenian emigration. The commercial activities of the Armenians of India led them to many far-off places, such as England and the Indies. Several of the earliest colonies of Armenians in other lands consisted

of people who had traveled thither from India. The tiny colony in Sumatra, for instance, was composed of Armenians from India.

TURKEY

Most of the cultural contributions of Turkey to world civilization has been the work of Armenians. At one time the medical faculty of the University of Constantinople was composed mostly of Armenians. There were also several notable Armenians on the faculty of that institute's Law School.

The founder of the first school of agriculture in Turkey was an Armenian named Aghaton. An Armenian named Souranian was, at one time, the Minister of Turkish Agriculture, while one Torgomian founded the Turkish silk industry in 1888. Michael Pasha, a great Armenian patriot, was the founder of the Turkish Bank of Agriculture.

The Dadian family were the directors of the Ottoman gun-powder factory for a number of years, and the Balian and Sinans supplied many famed architects. Nikoghos Bey Balian, for instance, designed the very famous palaces of Tcheragchan and Dolma-Baghtche in Constantinople. Important posts in the Treasury Department of the Ottoman Empire were held by the Duzian family. The Ismirlians were famed patrons of the arts and sciences, and Zakarian Markar Khodentz Amira stands as the most famous of Turkish translators.

Armenians have even been active in the government of the Turkish Empire.

Today, the Armenians of Turkey stand a persecuted minority. The infamous "Varlik Verglikse," a tax designed to place extra burdens on the Armenians, though ostensibly revoked is still in effect; and historic Armenian lands under Turkish rule lay desolate and unworked.

IRAQ

Relations between the inhabitants of the Armenian highlands and the people who dwelt to the south along the Euphrates and Tigris Rivers are known to have existed in the earliest of documented time. In fact, Armenian tradition tells

us that Haig, the hero-founder of the "Hai" people, was originally a resident of the capital city of a great Assyrian monarch named Bel whom he subsequently killed in order to establish the nation which he founded. This story though undoubtedly tinged with fable, nevertheless is interesting because it is borne out, in essence, by the oldest records which tell of hostilities between the people of Armenia and their neighbors to the south. Still later, records of the rocks of Armenia, and of the constructions of ancient Assyria, a nation which dominated the country which is today called Iraq, speak of almost continual hostilities between Assyria and early Armenia (Urartu), of capture, slaughter or deportation of thousands of people from either one land or the other, and finally, of the last king of Urartu who begged the Assyrian king for peace and military aid to repulse from his land certain savage nations who had invaded Armenia.

In still later times, during the days of Darius and the Greek historian Herodotus, Armenian merchants are known to have been active in the market-places of Armenia's southern neighbor.

The 15,000 Armenians of Iraq today are not, however, the descendants of those early merchants; they are fugitives from Turkish barbarism during the first world conflict. In Iraq, these people have moulded a dignified life for themselves. In Baghdad, that city's foremost jewelry craftsmen are Armenian. Basrah, the picturesque city near the confluence of the Tigris and the Euphrates, is the home of hundreds of Armenians, most of whom are merchants, photographers, or date packers. The Armenian community in Mosul is the least affluent. Churches and schools are maintained in all three communities.

PALESTINE

The earliest mention of Armenians in Palestine is found in the Biblical book of the prophet Ezekiel (written cir. 600 B.C.) who noted the activities of Armenian merchants in the Palestinian bazaars. Later on, during Christ's life, certain envoys of King Abgar are said to have talked with disciples

of the Saviour, and, even previous to this, Tigranes the Great King of Armenia, had received tribute from the frightened queen of Palestine when the great king's armies were threatening to burst into her domains. Palestine, then, was not an unknown land to the Armenians when that people accepted Christianity as their state religion (301 A.D.).

What first was intended to be a pilgrimage soon developed into a minor emigration directly following the event of Christianized Armenia. Fervent, newly-converted zealots left the highlands of Armenia to visit Jerusalem and to bow before the tomb of Christ. Many of these pilgrims never returned to Armenia. Hundreds settled together on Mt. Zion, Armenian monasteries were established on Mts. Sinai and Tabor, and, of particular importance, the magnificent "Cathedral of St. James," which even today serves as the cathedral church of the Palestinian Armenian Patriarchate, was built sometime before 320 A.D. on the direct orders of Tirdates (Dertad), King of Armenia.

In 637, the Armenian community of the city of Jerusalem had become so numerous and important that the Catholicos of Etchmiadzin established the Jerusalem district as a semi-independent bishopric, and gave to the See a separate patriarch, one Abraham. The magnificence and munificence of the seventh century Armenian colony of the Holy Land is hinted at by statements of the Vartabed Anastasius, as found in an early Armenian work. This visitor to Palestine declares that he had counted no less than SEVENTY Armenian monasteries and religious establishments in Palestine!

The high regard held for the Armenian colony of Jerusalem by others is manifested by history. Not only did not the Persian, Saracen, and Egyptian conquerors molest greatly the Armenians of Palestine, but they even established the authority of the Armenian Patriarch through various special decrees. The traditional high esteem for the Armenians among the non-Armenian elements of Palestine holds true even today. The native Moslems, for instance, have dubbed the "Armenian Quarter" of Jerusalem as "Haret-esh-Sharaf" — or, "The

Quarter of Honor." That quarter comprehends one complete corner of the old city. Like all the buildings in old Jerusalem, the buildings in the Armenian Quarter are centuries old; but unlike the other filth-ridden and stench-laden sections, the Armenian Quarter is near-immaculate. Built hard around the verdant grounds of its cathedral church, the Armenian Quarter of Jerusalem lies like an antique jewel amid the ancient mysteries of the Holy City.



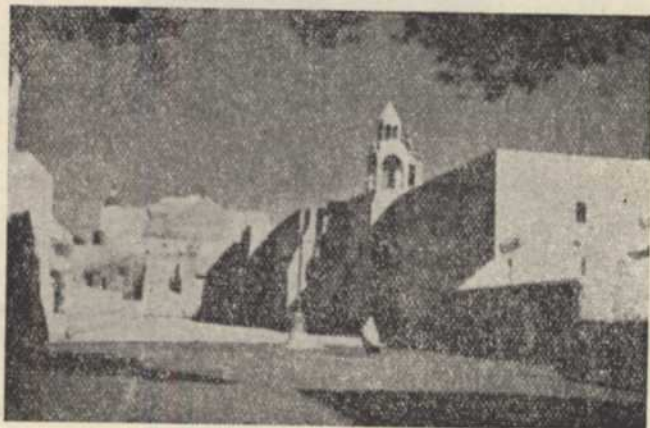
The Church of the Holy
Sepulchre

The Jerusalem Armenian Patriarchate has important holdings in the "Church of the Holy Sepulchre," where Christ's tomb is found, and in the "Church of the Nativity," in Bethlehem; and the "Bells of Bethlehem" which one hears over the world's radios at Christmastide are, in reality, the bells of the Armenian convent which adjoins the ancient church built over the manger.

Other groups of Armenians are found dwelling in the Palestinian cities of Jaffa and Haifa. The majority of the residents of the latter city are recently come to Palestine, being people who were uprooted from Armenia during the Turkish atrocities of the World War I. At least 1,500 Armenians,



The "Bells of Bethlehem"



The Armenian Monastery, right, adjoining
the Church of the Nativity

many of whom are skilled craftsmen or government officials, dwell in Haifa. They enjoy an active social life. Societies for young men and women exist, and Armenian athletic teams from Haifa have garnered many Palestinian championships.

SYRIA AND LEBANON

In Syria and Lebanon is found the third largest community of Armenian expatriates. It is not difficult to understand why such a great number of Armenians have settled in these Levantine states. Syria adjoins Turkey to its north. When the Turks gave rebirth to their policy of massacre and deportation of the Armenian people, many Armenians fled voluntarily over the borders of neighboring Syria; others were herded by the barbarians to Der-el-Zor, on the fringe of the Syrian desert, whence those who did not die of thirst, or hunger, or abuse, crept to safety into Syria. The majority of the people, who fled the last massacres found homes in Syria.

Most of the Armenians of Syria and Lebanon reside in the large cities of Aleppo (Haleb), or Beirut. These immigrants, who entered a country the standards of life of which have been traditionally low, brought with them nothing but their bodies and spirits. They have today moulded a life which has raised their community to enviable heights. Poverty, however, still exists among thousands of Armenian-Syrians; and it is the Armenian in want who has been attracted by the repatriation program. Thousands of these people have left already for Soviet Armenia, and thousands more wait patiently their turn to ship off for that land. The mucky slowness, and the many iniquities, of the repatriation program have, however, soured the sweetness of the movement to Soviet Armenia, and there exists today a growing resentment toward repatriation authorities among the Armenians of Syria and Lebanon.

No more nationalistic people exist than the Armenians of Syria. This community supports several newspapers, the

best of which is the famed "Arevelk" whose mission is literary and political. Aleppo Armenians have their political parties, and their political tumults. The young people have their various societies and athletic clubs.

The cultural life of the Beirut Armenian community centers around the famed "Beirut Jemaran" (Beirut Junior College) to which flock the most promising Armenian students of the Near and Middle East, and, sometime, of the United States. This college, supported greatly by funds made available by the Armenian Relief Society, boasts the figure of octogenarian scholar Levon Shant who, despite his advanced age, is still active as an instructor. Nigol Aghbalian, the great educator who died recently, was a co-founder of this school. The Junior College supports its own printing press which yearly produces outstanding Armenian language works.

TRANSJORDANIA

The British Protectorate of Transjordan provides a home for a small community of Armenians who dwell in the capital city of Amman. The activities of Armenians in this district are first mentioned in documents of the Middle Ages; but the Armenians of that time were congregated at Kerak, a commercial center; and it is known that this once affluent colony had direct merchantile dealings with Florence, in Italy, and a church of its own.

Today's Armenian-Transjordanians, however, are refugees of the Turkish massacres of the first World War. At Amman, they boast a school of some 100 students; the school building also serves the community as a church.

Of special interest is the tiny Armenian community at Reseyfa, near Amman. These people, almost all Turkish-speaking "Marashtzis," support a small school for their children where the Armenian language is taught. The religious life of the Armenians of Reseyfa is the concern of the resident

Armenian priest of Amman who frequently travels to Reseyfa to hold mass.

QUESTIONS AND EXERCISES

1. What are at least three reasons for the Armenian emigration?
2. Where is the third largest group of expatriates located?
3. Who was Yeprem Khan?
4. About how many Armenians are found in diaspora?
5. How did the Armenians come to emigrate to India?
6. Where is the "Cathedral of St. James" located?
7. What important position was held by the Dadian family in Turkey?
8. In what two cities of Syria and Lebanon are there found most of the Armenians of these two lands?
9. Where does Levon Shant teach?
10. Are there more Armenians in Soviet Armenia than in diaspora?

SUGGESTED TOPICS FOR ESSAYS

1. The importance of Armenian emigration to Armenian history.
2. The story of the Armenians of Syria and Lebanon.
3. The phenomenon of Armenian advancement in adopted lands.
4. The role of the Armenians in the development of India.

IMPORTANT AND MEMORABLE DATES IN RECENT ARMENIAN HISTORY

(Generally speaking, only those dates which pertain to events occurring in comparatively recent Armenian history have been included in the following chronology. The dates of these events have been arranged in accordance with the month and day of occurrence, rather than by the year, in the proper order, as the A.Y.F. year progresses, in order that chapters may observe the anniversary of each event by proper ceremonies or by educational programs in which the events in question may be discussed more fully—Educ. Council.)

- July 12, 1903—The public proclamation of the Tzar's decree closing and impounding Armenian churches and school properties in Russian Armenia, and the commencement of the revolt of the Russian Armenians against this tyranny.
- July 13, 1878—The signing of the Treaty of Berlin. This document nullified the provisions of the Treaty of San Stefano which had bound Turkey to specific reforms in the six Armenian provinces under its control, and which had given Russia the power to see that these reforms were carried out by the Turk. By the Treaty of Berlin, the Armenian provinces were broken up, and only vague reforms were promised under the joint supervision of the six powers of Europe.
- July 21, 1905—The attempted assassination of the infamous Sultan Abdul Hamid of Turkey by Armenian patriots (A.R.F.).
- July 25, 1897—The famous "Expedition to Khanasor." In order to avenge the slaughter of 800 Armenians by the Mazrig Kurds, to demonstrate to Turk and Kurd alike that the Armenians would tolerate no further atrocities and despotism, to prove to the European powers who had promised reforms but who had remained indifferent to the persecutions which were being inflicted on the Armenians that the Armenians could and would fight in self-defense, and to raise the morale of the Armenian people, a well-organized and well-armed column of Armenian patriots

- (A.R.F.) attacked the Mazrig camp and after an all day battle, practically decimated that tribe.
- August 1, 1918—Solemn opening of the first session of the Parliament of the Armenian Independent Republic, in Erivan.
- August 10, 1920—Signing of the Treaty of Sevres. In articles 88 and 89 of this treaty (the result of the Peace Conference at Sevres), Turkey recognized, as had the Allied Powers, the free and independent status of Armenia; and the determination of the boundary between Armenia and Turkey was left to the arbitration of Pres. Woodrow Wilson of the United States of America. The provisions of this treaty were never carried out. Scarcely one month after the signing of this treaty, Kemal Turkey, the ally of Soviet Russia, attacked Armenia from the west, the Red Army struck from the north and Armenia was devoured.
- August 14, 1896—The epic seizure of the Ottoman Bank in Istanbul by an Armenian group led by Armen Garo. This thing was undertaken in order to impress both Turks and European powers alike of the seriousness of the Armenian demands for reforms in the Armenian communities of Turkey.
- August 30, 1927—Death of General Antranig Ozanian was born 1886; he was a hero of the Armenian struggle for freedom.
- September 14, 1915—The opening of the heroic defense of the town of Suedia, on the eastern shores of the Mediterranean, in land then part of the Turkish Empire, now a portion of Syria. Franz Werfel's book "The Forty Days of Musa Dagh" is a fictionalization of the heroism of the Armenian people of this community.
- September 15, 1918—The occupation of the city of Baku by the Turks upon the withdrawal of the British troops therefrom, and the massacre of the 20,000 Armenian inhabitants of that city.
- September 23, 1890—The start of the "Expedition of Googoonian's Band." Organized in the first year of the A.R.F., a group of 125 Armenian volunteers, under the leadership of Sarkis Googoonian, attempted to cross from Russian Armenia into Turkish Armenia in order to aid the persecuted Armenians of that area. But apprehended by Russian authorities, and subsequently tried for revolutionary activities by their captors, members of this band were sentenced from 8 to 20 years of hard labor in Siberian camps. Yeprem Khan (see May 6, 1912) was one of the Googoonian companions.
- October 12, 1913—Death of Simon Zavarian, one of the three founders of A.R.F. He was born 1866.
- December 2, 1920—The Treaty of December 2, by which the Soviet Government pledged itself to respect the independence of Armenia, to insure her boundaries, and to form a coalition government. None of these provisions was seen through by the Soviet. Non-Bolsheviks were arrested in Armenia, properties were seized, and tumults raged. (See "Feb. 18, 1921")

- January 18, 1918—Death of Rosdom. Born (1867) Stepan Zorian, this great patriot was one of the three founders of the A.R.F.
- February 18, 1921—The popular Armenian uprising against the Bolsheviks who, upon establishing themselves in Armenia (see Dec. 2, 1920), had embarked upon a policy of lawlessness and violence directed against the non-Communist elements in Armenia. The Soviet Government was driven from Armenia, and the reestablished government of the former republic administered the affairs of the country until July when the Red Army reoccupied Armenia and reestablished the Soviet Government.
- March 4, 1905—Death of Christopher. Christopher Michaelian, born 1859, was the moving spirit behind the foundation of the A.R.F., in 1890.
- March 15, 1921—The assassination of Talaat Pasha, one of the arch-criminals responsible for the massacre of the Armenians in World War I, by a young Armenian student, one Solomon Tailerian. As a result of a subsequent trial, Tailerian was freed.
- April 5, 1915—The opening of the heroic and successful defense of the city of Van. Though under incessant attack by Turkish forces, the people of Van held out until May 5, 1915 when the arrival of a column of Armenian volunteers before Van raised the siege and forced the Turks into retreat.
- April 8, 1921—The retributive assassination in Berlin of arch-criminals Behaeddin Shakir and Djemal Azni at the hands of a young Armenian.
- April 17, 1820—Birth of Megerdich Khrimian-Hairig, the great patriarch and patriot. He died Oct. 29, 1907, after a life devoted to the enfranchisement of his people.
- April 24, 1888—Death of Hagop Melik Hagopian who, writing under his pen name "Raffi", gained international fame as a novelist and essayist.
- May 6, 1912—Death of Yeprem (Ephraim) Khan, the Armenian hero of the Persian revolution. Exiled by the Tsar's government to Siberia as one of the Googoonian companions (see Sept. 23, 1890), he later escaped to Persia where he became one of the leaders of the Persian revolutionary movement which deposed a tyrannical Shah and brought to the people a measure of civil rights.
- May 24, 1918—The great victories of the Armenian armies at Sardarabad and Karakilisse. The Armenian people were saved from further Turkish horrors, and the Independent Armenian Republic was direct result.
- May 28, 1918—Armenian Independence Day. On this day, the independence of the new Armenian Republic was proclaimed.
- June 1, 1915—The commencement of the epic defense of Shabin-Karahissar.

SOME RELIGIOUS HOLIDAYS

(Because of the fluctuations of the calendar year, no specific dates may be given for the several important religious holidays specified below. Annual Armenian year books, notably the yearly publication "The Hairenik Year Book," should be consulted for the actual dates of these holidays.)

In July: *The Second Day of St. Gregory, the Illuminator.* The Armenian Apostolic Church remembers its founder in two specific observances each year.

Holy Translator's Day. On this day, the translation of the Holy Bible into the Armenian by Sts. Sahag and Mesrob is remembered.

In August: *Vartavar.* Originally a pagan festival, this feast now corresponds to the "Feast of the Transfiguration" annually observed in the Western churches. The supernatural change in the appearance of Christ on the Mount is celebrated.

Assumption Sunday. On August 15. The Assumption of the Virgin is celebrated by the Armenian Church.

In September: *Second Sunday of the Holy Cross.* On three occasions during the year, the Armenian Apostolic Church remembers the Cross on which Christ was crucified.

In October: *Armenian Cultural Commemoration Day.* On this day, Armenian literati Mesrob, Eghishe, Moses of Khoren, David the Invincible, Krikor of Naregh, Nerses of Glay, and Nerses Shnorhali are remembered in the Church rites.

Third Sunday of the Holy Cross. See "September: Second Sunday of the Holy Cross."

In December: *Sts. Thaddeus and Bartholomew Day.* A holy day to commemorate the martyrdom of the Apostles Thaddeus and Bartholomew, after whom the Armenian Church has been called "Apostolic."

In January: *Armenian Christmas Day.* This falls regularly on January 6. The birth of Christ.

In February: *Dyarintaratch:* This was originally a pagan festival. On this occasion, the Armenian Apostolic Church celebrates the piety of Simeon who took the infant Jesus in his hands and offered Him to God: "Then took he up in his arms, and blessed God, and said, Lord now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen the salvation." (LUKE 2: 28, 29, 30.) Pagan Armenia celebrated the rites of the Fertile Earth on this day. Always falls on Feb. 14.

In March: *Vartanantz Memorial Day:* In memory of the 1036 Armenian warriors who fell in the "Vartanantz Wars" (423 to 578) while

struggling against heathen Persia. The hero "Katch Vartan" (Vartan the Brave) is specifically mentioned in the Armenian mass. In addition, the Thursday before Lent is annually devoted to celebration of the martyrdom of these defenders of Christianity.

Opening of Lent.

In April: **Annunciation Day:** This festival is in memory of the angel's announcement to the Virgin Mary of the Incarnation.

First Day of St. Gregory the Illuminator. See "July. The Second Day of St. Gregory."

Palm Sunday.

Memorial Day. Mass is said for the martyred Armenians who fell in the Turkish massacres of 1915. Always falls on April 24.

Easter Sunday.

In May: **First Sunday of the Holy Cross.** See "September. Second Sunday of the Holy Cross."

Armenian Independence Day. Always May 28. The Church holds special services to commemorate the establishment of the Armenian Independent Republic.

In June: **Ascension Sunday.** In observance of the visible ascension to heaven of Jesus on the fortieth day after his resurrection. See Acts 1:9.

Pentacost. On the seventh Sunday after Easter. The descent of the Holy Spirit on the Apostles is remembered.

Holy Etchmiadzin Day. The Armenian Apostolic Church celebrates the founding of the Cathedral City of the Church, Etchmiadzin, and mass is said for its safety.

QUESTIONS

1. Does the Armenian Apostolic Church celebrate Armenian Independence Day?
2. Name the three founders of the A.R.F.
3. Briefly, give the story of the "Expedition to Khanasor," and of the "Expedition of Googoonian's Band."
4. Have the Armenians ever revolted against Soviet Rule? If so, under what circumstances did this revolt take place, and what was the outcome?
5. Who was "Raffi?"
6. Tell all you know about the famous Yeprem Khan.
7. Why was Talaat Pasha assassinated by student Tailerian?
8. Where is Suedia and what happened there in 1915?
9. What was the direct cause of the massacre of the 20,000 Armenians of Baku?
10. About when was the Treaty of Berlin signed, and what mischief did this document do to the Armenians?

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A 250 ROUBLE NOTE OF THE ARMENIAN INDEPENDENT REPUBLIC. THE CURRENCY OF THE REPUBLIC WAS DESIGNED BY ARSHAG FETVAJIAN, WHO DIED IN 1947. THESE BILLS WERE MULTICOLORED.

CONTENTS

FOREWORD

Some Manners and Customs of the Armenian People	1-9
A Brief Post-World War I History of Armenia	10-19
A Short History of the Armenian Revolutionary Federation	20-28
The Armenians of Asia, and the Middle and Near East	29-43
Important and Memorable Dates in Recent Armenian History	44-48
A Bibliography of Books in English	49-50

Illustrations

Avetis Aharonian	28
The Paths of Armenian Emigration	31
The Gateway to the Armenian Community Center in New Julfa	33
The Church of the Holy Sepulchre	39
The "Bells of Bethlehem"	40
The Armenian Monastery in Bethlehem	40
A 250 Rouble Note of the Armenian Independent Republic	opposite "Contents"

