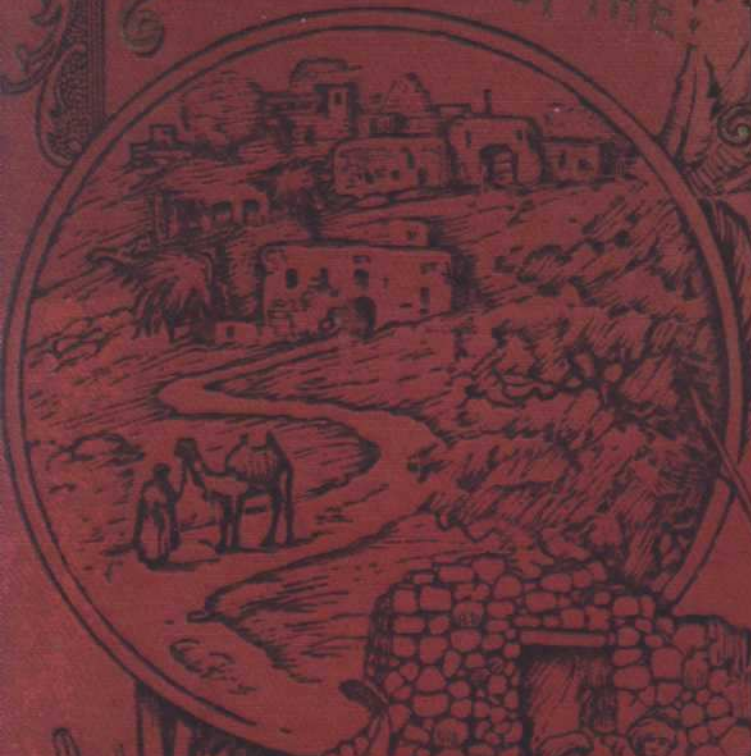


THE HOME

OF THE

BIBLE

WHAT I HEARD  
AND SAW  
IN PALESTINE



MARION HARLAND

# Home of the Bible

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What I Saw and Heard in Palestine

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An account of the Sacred Places, Battle scenes, miracle-haunted hamlets and holy Homes of the country of David and the Christ, together with sketches of Historical events, tragedies and romances, marvelous legends, customs and characteristics, hopes and promise of the Race of Israel.

*"Put off thy shoes from off thy feet; for the place whereon thou standest is holy ground."*

By **Marion Harland**

Author of

"Common Sense in the Household," "The Royal Road," "A Gallant Fight,"  
"His Great Self," etc.

Copiously Illustrated with engravings from photographic views taken in Palestine,  
to which has been added

## The Story of Martyred Armenia

The Christian People of Ancient Eden, and their Cruel Persecutions  
by the Moslems

By **G. H. SANDISON**

Associate Editor of "The Christian Herald"

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1896

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## THE VESTIBULE.

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**T**HIS book is not a diary of travel, drawn out in detail to fill a given number of pages. Nor does it deal with statistical data and archaeological research. My object in going to Palestine was to see with fresh eyes, and judge with unprejudiced mind what this, the most interesting of lands to the Christian, is like to-day; how the inhabitants look, and live, and think, and what traces the traveler finds in the ruins of the Past of the nations who flourished, battled and were, in turn, swept from home and country by the march of GOD'S providence.

As a pilgrim, an observer of the people, a student of the various scenes, and a historian of the heart-stirring incidents which have immortalized for all the ages the country divided between, and apportioned to, the sons of Jacob, I visited the Home of the Bible. In reverence of spirit I pursued the path of John the Baptist in the wilderness, stood upon the spot where he baptized the "Greater than he," and looked across the Dead Sea to the ruins of Machærus where he was beheaded. In more profound reverence I trod the route taken by the Master during the three years of the ministry that began at "the place where John was baptizing" at the Jordan, and culminated upon Calvary. With a strange nearness of heart and thought to the people and times of patriarch, prophet and apostle, I have looked upon the homes of Abraham, David, Isaiah, Samson—of the disciples of Christ and the Mother who bore Him.

Of these places and so many more that the enumeration here would be tedious, I have written in familiar style, avoiding statistics and dry historical details—most of all, moralizing and preaching. In short, I have let place and people speak for themselves.

The people of Palestine have changed less in their manner of living, customs, and their prejudices, than those of any other country; they are almost the same to-day that they were two thousand and more years ago. I therefore saw them

practically as Jesus observed them, and studied their characters by the light of history. I watched workmen in their shops, husbandmen in the fields, congregations in the synagogues, and women in their homes, that I might become familiar with the Jews, the Samaritans, the Gadarenes, and all that remnant of ancient Israel whose lives span the chasm of years between Abraham and the present. I have written for the masses, and if my readers enjoy these contributions to the modern history of Palestine as much as I enjoyed the preparation of the same, I shall esteem my labors well rewarded and my purpose completely fulfilled.

The journey was a delight. The telling of it has been a joy into which I would fain admit the many who, not having seen the Holy Land, yet love it, and to whom whatever will set her clearly and truthfully before their mental vision will come as good news from a far country.

*Marrion Harland*

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# The Story of Armenia

## The Christian People of Ancient Eden and Their Persecution by the Moslems.

### ARMENIA AND ITS PEOPLE.

**S**INCE the foregoing pages were written, and after Marion Harland's return from Bible lands, Asia Minor, Syria and Turkish territory in both Europe and Asia generally have been the scenes of events of a most startling character. Above all others, Armenia, the ancient Eden, and the seat of what is probably the oldest known form of Christian belief, has been visited by persecution and massacres of such appalling proportions and frightful inhumanity as to recall the early Christian sufferings under the Roman rule, when multitudes perished in a single day. Rome's enormities, however, have been rivaled if not eclipsed by the horrible outrages



THE DARDANELLES.

recently perpetrated by the Ottoman power in the plains, and on the valleys and hillsides of Armenia, where nearly one hundred thousand men, women and children of the Christian faith have been slain in cold blood—many with the most dreadful tortures, and from three to four hundred thousand others rendered destitute and utterly helpless. Furthermore, this gigantic holocaust, with all its attendant horrors of flame, rapine and violation, has continued unchecked, under the very

eyes of the so-called civilized powers of Christian Europe. Whatever pangs of conscience may have assailed individuals or communities after each successive outrage, it stands as a record of shame that, in an enlightened age, no step was taken by a single government to arrest the slaughter of the helpless Christians of Armenia, or to stay the hand of that nineteenth century Nero, Sultan Abdul Hamid, from his sworn purpose of exterminating the Armenian people and thereby ending forever the much-vexed Armenian Question.

Turkish Armenia, the northwest division of Kurdistan, is a great plateau of nearly sixty thousand square miles, bounded on the north by the Russian frontier, by Persia on the east, the plains of Mesopotamia on the west, and Asia Minor on the south. There are in all, at the present time, about four million Armenians on the globe, of whom little more than half are in Turkey, and the rest in Russia,



A KURDISH HOUSE AND ITS INMATES.

Persia, other Asiatic countries, Europe and America. In Armenia—the name and geographical existence of which are not recognized in Turkey—there are probably six hundred and fifty thousand native Armenians, or one-fourth of the whole number that are scattered throughout the Porte's dominions. The climate is temperate and

bracing. Facilities for travel and transportation are exceedingly meagre, and all the methods employed by the natives are unusually primitive. "Valis," or municipal governors, are appointed by the government at Constantinople to administer the laws, and none but Moslems hold official positions. Among the population are found many races, including Turks, Kurds, Russians, Circassians, and Jews, besides native Armenians. Fully one-half the people are Mohammedan.

The Kurds are tribal and lead a predatory life, dwelling in mountain villages over the entire region. Their number is uncertain, but it is estimated that in the districts of Erzeroom, Van and Bitlis, there are not less than six hundred thousand. Some of these tribes are migratory, like the Bedouins of Syria. Almost all are warlike, and many have degenerated

into lawless brigandage. For centuries they have made serfs of the Christians, trampling them under foot at every opportunity, and extending to them no toleration whatsoever. These rude mountain Ishmaelites delight in bloodshed and pillage. A few years ago the Sultan, the better to control them, and with a view to securing for his army an element equal in ferocity and courage to the Russian Cossacks, organized the Kurds into a regular military body with the title of Hamidieh, thus honoring these rough-riding, robber warriors with his own royal name. Their spirit, like that of the wild Arab, the Cossack, or the North American Indian, is one that scarcely brooks the restraints of military discipline.

They are always formidably armed, and weapons in the hands of such war-loving races are an incentive to disturbance and outrage. They have long spread universal terror among the Armenians by their cruelty and frightful excesses, but it has been reserved for our own time to witness such an exhibition of barbarism on their part as has filled Europe and America with horror. The Turks, although more civilized, are only one degree less cruel and

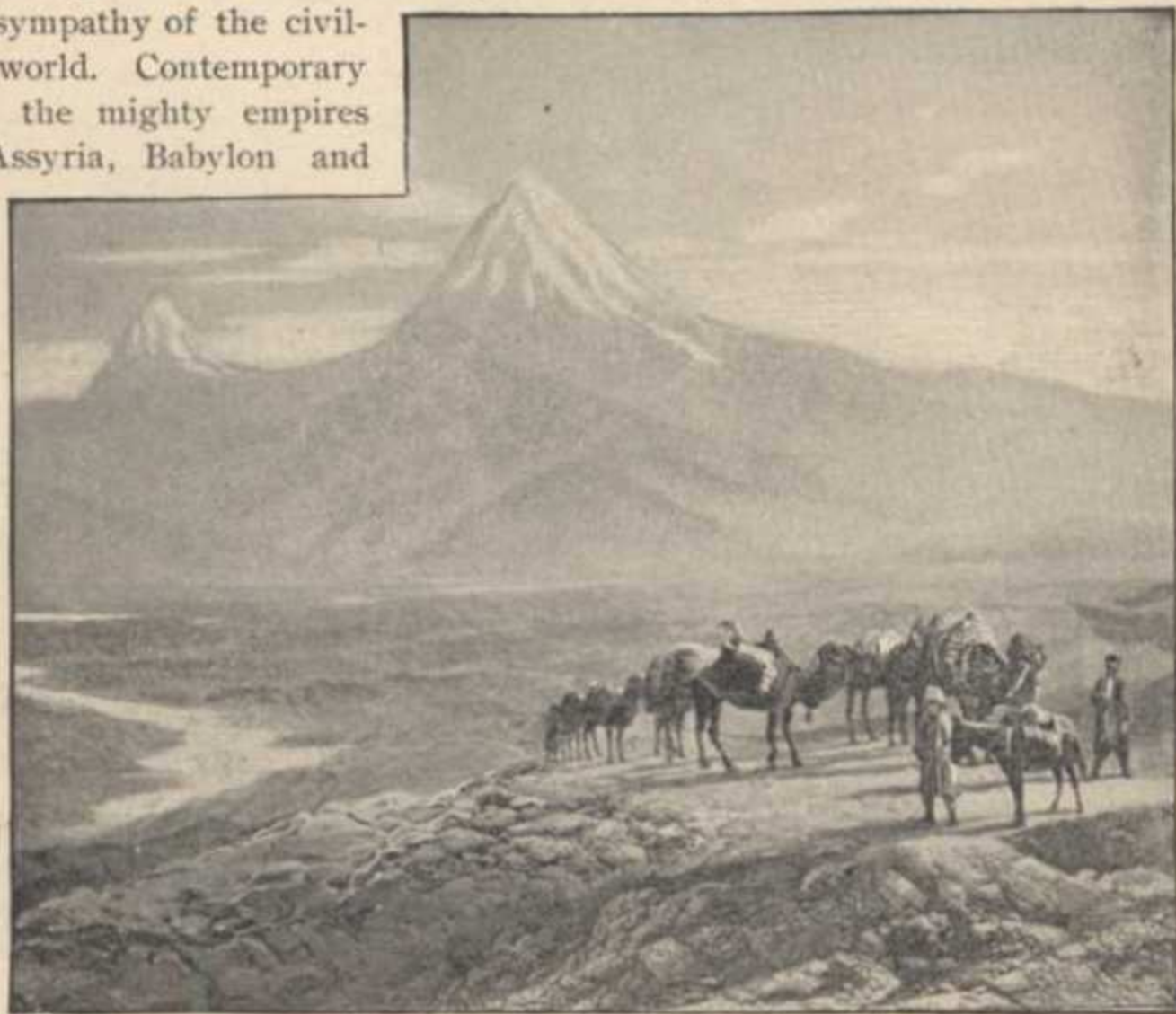


BAKING CAKES IN ARMENIA.

inhuman than the Kurds. In marked contrast to Kurds and Turks alike, the Armenians are peace-loving, industrious, frugal and kindly. Their nation was converted to the Christian faith in the fourth century, and has remained true to that faith ever since. Their creed and forms of worship are those of the Orthodox Eastern Church; they believe in the Trinity, and although they cling to many of the ancient forms and symbols, they render no allegiance to Rome. Their native priests or clergy are an earnest, faithful class, and the people themselves hold to their simple faith with an intensity that equals the zeal of the Moslem in supporting Islam. This tenacity of creed, together with the fact that the

Armenians usually prosper everywhere, has been the means of stirring up bitter envy and religious hatred against this peaceable people.

Armenia is a lovely country. It was the first part of the globe to be settled by the human race after the flood, and Mount Ararat, where the ark rested, still rears its lofty crest, seventeen thousand feet in height, and overlooks the same landscape of valley, plain and mountain that greeted the eyes of Noah and his companions when they gazed upon the new-risen earth after the subsidence of the Deluge. In a thousand ways, it has a peculiar claim upon the interest and sympathy of the civilized world. Contemporary with the mighty empires of Assyria, Babylon and



MOUNT ARARAT AND "LITTLE ARARAT."

Persia, and still later with Rome, it was the birthplace of some of the grandest characters of ancient times. From the earliest days, the nation has worshiped the true God, even though surrounded by idolaters, and its men were famed for bravery and its women for beauty and chastity. Of Prince Ara, one of its rulers, it is related that when urged by the beautiful but licentious Queen Semiramis, of Babylon, to become her husband, he preferred to go to war and lose his life and kingdom, rather than desecrate the sanctity of the Armenian family by such an ungodly union with an idolatrous queen.

When Christianity dawned upon the earth, its teachers in the first century A. D. found a ready welcome in Armenia, where the Apostles Thaddeus and Bartholomew are said to have preached. Under King Durtad, in the year 302, the Armenians were the first people in the world to accept Christianity as a nation, and the Armenian Church, founded by Gregory, "The Illuminator," has held all the great cardinal truths of the Christian religion throughout the last sixteen centuries, and without a single schism or heresy, or any disrupting theological controversy. Its liturgy was taken from that of St. James of the Church of Jerusalem, and its form of government has been one steady, unchanging line of the Episcopacy, yet without ecclesiastical tyranny. Upon the same patriarchal throne at Etchmiadzin, near Erivan, in Russian Armenia, where once sat Gregory in 302 A. D., now sits the venerable Catholicos Mugurditch Khrimian, the spiritual father of the Armenian people, and well-beloved of all.

Mohammedan domination in Armenia dates from the Crusades. Having aided the warriors of the Cross on their outward progress, when the latter were rolled back, discomfited, by the Moslem power, the Armenians were made to feel the bitterness of a revenge such as only a Mohammedan horde could inflict. Their country was overrun and conquered, their property confiscated, even their beloved religion all but suppressed, and their people enslaved. Five centuries relaxed but did not unbind the Moslem bonds.

Through many generations these Armenian people have suffered oppression and outrage at Turkey's hands in unresisting silence. Extortions under the name of taxation, gross dishonesty by unpaid officials, and wholesale robbery by the Kurdish chiefs or Agas, together with restricted freedom of worship, and general persecution, made their position almost unbearable.

In 1878, the Berlin Treaty was concluded by the European powers, under which reforms were guaranteed by the Porte in Armenia, whose people were promised security against Kurdish extortions and attacks, and also the fullest religious liberty. Immediately after the Berlin Congress, a treaty of defence was entered into between Turkey and England, and the result has been that the promises made by the Porte to the Berlin Congress, like all others made by the same power, were ignored and broken at every opportunity. From that date, the



KURDISH ROBBERS DISGUISED AS SHEPHERDS.



period of Armenia's worst sufferings was begun. The abuses to which it had before been subjected were now intensified tenfold. Armenians were robbed and beaten, and their stores and houses pillaged at will, their wives and daughters outraged, their cattle and crops carried off, and murder became the common pastime of the Christian-hating Turk. Mohammedan officials ruled in all places of authority, and the word of an Armenian was worthless in a court of justice when opposed to a Moslem. All the laws were distorted for the oppression and degradation of this wretched subject people. At last so loud did the cry of the oppressed become that it again reached the ears of Europe, and the Sultan, being warned, once more, promised to institute reforms in Armenia. He simultaneously registered a vow to exterminate the Armenian people, as subsequent events have shown.

Abdul Hamid's promised reform was inaugurated in September, 1894, by a gigantic and indescribably horrible massacre that has hardly a parallel in history. That it was perpetrated by the Hamidieh—the Sultan's own specially-named troops—is significant of the purpose for which they were organized. The massacre of Sassoon is believed, like all the other great massacres that followed, to have been inspired from the palace at Constantinople, and Zekki Pasha, who commanded on that infamous occasion, was afterward decorated by the Sultan, as were four Kurdish chiefs who had been specially savage and merciless while the carnage was in progress.

#### THE EDICT OF EXTERMINATION.

From time immemorial, the Armenians have been a rich source of revenue to their Moslem oppressors, who were free to rob, to torture and even to slay them at will. This was the inalienable privilege of the followers of Mohammed in dealing with the "infidel ghiaour." When Europe interfered, and especially when it became evident that such interference, if unchecked, might ultimately lead to the relaxation of Armenia's bonds and possibly even to absolute freedom, the Sublime Porte secretly promulgated a policy as bold and startling as it was inhuman. That policy, which is believed to be the outcome of Abdul Hamid's own brain, is one that stamps that monarch as the supreme savage of the century, and the whole Moslem power as a "barbarian camp," unfit to be tolerated amid civilized nations. Like all Mohammedans, Abdul Hamid's religion is his politics. He regards the life and property of his Christian subjects as his legitimate prey. They are so many dogs, to be whipped or even killed, as the emergency demands; and in the present instance, the Armenians were clearly liable to become a burdensome obstruction to Ottoman Government, and to the peace and serenity of the Sublime Porte. Their tax-paying and tribute-yielding capacity was diminishing, as their numbers and the sympathy of Europe increased. To a true Mussulman, the path of duty was clear. That their importance as a factor in

Turkish affairs might be minimized, they were to be led forth to the slaughter, as other peoples had been in other years, by faithful Sultans. And so the edict of extermination went out from Constantinople, an edict which sealed the fate not only of the people of Sassoon, but of the surplus Christian population of Armenia as a whole. Valis, military commanders and even subordinate officers, in all the principal events that followed, acted under orders from Constantinople. It was a program which, carried out to its fullest extent, contemplated the extinction of the Armenian race within Turkish territory, by the sword, by fire and by starvation. To the Moslem mind, trained to abhorrence of all other religions and urged even by the Koran itself to their subjugation, there was nothing repulsive



ARMENIAN GIRLS SPINNING.

in this, but rather the contrary. How this sanguinary policy was to be put into practice was soon after disclosed.

#### THE MASSACRE OF SASSOON.

Sassoon is a mountainous province in the southern part of the Armenian plateau, east of Lake Van. Inhabited by Armenians and Kurds, the former are greatly in the majority. There is, however, no intermingling of races. The Kurdish villages are scattered around, being chiefly on the edges of the plateau, while the Armenians dwell in the centre of the province. Industrious and frugal, the Armenians literally supported themselves and the Kurds, and besides paid taxes to the Turkish Government. Of all goods manufactured by the Armenians, the Kurds received their share, or *besh*, as they call it. Every spring, the chiefs or Aghas of the Kurdish tribes, came at the head of their men to collect the

tribute from the Armenian villages in sheep, mules, carpets, stockings and implements. The principal taxes which the Armenians pay to the government, are (1) the poll-tax, \$2.00 per head, including the new-born male baby; (2) tax on real estate; (3) *Khamtchoori*, namely, five piasters per head of sheep—one-eighth of the value of the sheep; (4) tithe of agricultural products. All these they had honestly paid, but the legitimate taxes had been multiplied tenfold by Kurdish exaction and by the extortions of the valis and minor Turkish officials, each of whom robbed the Armenians at every opportunity. In the Sassoon district, there



A REFUGEE FAMILY FROM SASSOON.

are three Kurdish tribes—the Khanuvdulik, the Busuktzik and the Ousvi—each claiming its own tribute. There are other tribes on the borders of Sassoon—the Pakrantzik, the Baduktzik, the Khiyantzik and the Belektzik, besides many other smaller “ashirets” and all demanded their share. The villages of the Talvoreeg district, richer than most others, paid tribute to seven tribes. Some of the other villages were visited by as many as ten. The wretched Armenians were stripped absolutely bare of everything worth possessing. In 1893, the impoverished Armenians decided to resist further robberies. Early in the spring of that year, the

Kurds came with demands more exorbitant than ever, the chiefs being escorted by a great number of armed men, but they were driven back by the brave villagers. This unsuccessful attack was a new revelation to the Porte. The cry of rebellion was raised and Sassoon was marked for the first act in the drama of Armenian extermination.

In August, 1894, Kurdish and Turkish troops came to Sassoon. The Kurds had been newly armed with Martini rifles. Zekki Pasha, who had come from Erzingan, read the Sultan's order for the attack, and then urged the soldiers to loyal obedience to their Imperial master. It is said that on the last day of August, the anniversary of Abdul Hamid's accession to the throne, the soldiers were specially urged to distinguish themselves in making it the day of greatest slaughter. On that day the commander wore the edict of the Sultan on his breast. Kurds began the butchery by attacking the sleeping villagers at night and slaying men, women and children. For twenty-three days this horrible work of slaughter lasted. No pen can adequately describe the diabolical ferocity of the prolonged massacre. Some of the Kurds afterward boasted of killing a hundred Christians apiece. At one village, Galogozan, many young men were tied hand and foot, laid in a row, covered with brushwood and burned alive. Others were seized and hacked to death piecemeal. At another village, a priest and several leading men were captured and promised release if they would tell where others had fled; and, after telling, all but the priest were killed. A chain was put around his neck and pulled from opposite sides until he was several times choked and revived, after which bayonets were planted upright and he was raised in the air and dropped upon them. The men of one village, when fleeing, took the women and children, some five hundred in number, and placed them in a ravine where soldiers found them and butchered them. Little children were cut in two and mutilated. Women were subjected to fearful agonies, ending in death. A newly wedded couple fled to a hilltop; soldiers followed and offered them their lives if they would accept Islam, but they preferred to die bravely professing Christ. On Mount Andoke, south of Moosh, about a thousand persons sought refuge. The Kurds attacked them, but for days were repulsed. Then Turkish soldiers directed the fire of their cannon on them. Finally the ammunition of the fugitives was exhausted, and the troops succeeded in reaching the summit unopposed and butchered them to a man. In the Talvoreeg district, several thousand Armenians were left in a small



A KURDISH CHIEF.

plain. When surrounded by Turks and Kurds they appealed to heaven for deliverance, but were quickly dispatched with rifles, bayonets and swords. The plain was a veritable shambles.

No accurate estimate of the number slain in the first massacre has been made. Forty villages were totally destroyed and the loss of life is believed to have been from ten to fifteen thousand. Efforts were made to conceal the real extent of the



ARMENIANS KILLED IN THE  
STREETS.

carnage, but the "blood-bath of Sassoon" has now passed into history and cannot be forgotten.

Some of the incidents connected with this widespread slaughter in the Talvooreg district, between Moosh and Diarbekr, were of a nature to strike the civilized world with horror. It is said that no respect was shown to age or sex; men, women and infants were treated alike; the women being subjected to greater outrage before being slain. In one place, about two hundred

weeping women knelt before the Turkish commander, pleading for life, but the brutal officer ordered them to be served like the others. One letter describing the massacre said: "Some sixty

young brides and other attractive girls were crowded into a little church where, after being assaulted, they were slaughtered and a stream of human blood flowed from the church door." To some women in one village the proposition was made that they might be spared, if they denied their faith. "Why should we deny Christ?" they said, and pointing to the dead bodies of their husbands and brothers before them, they nobly answered, "We are no better than they; kill us too"—and so they died. A priest was taken to the roof of his church and hacked to pieces; young

men were placed among wood saturated with kerosene and set on fire. After the massacre, and when the terrified survivors had fled, there was general looting by the Hamidieh Kurds. They stripped the houses bare, then piled the dead into them and fired the whole, intending, as far as possible, to cover up the evidences of their dreadful crime.

So great was the indignation in Europe over the Sassoon slaughter, that a Consular Commission of Inquiry was demanded for the purpose of investigation. After a long investigation, a report was made which was only a partial confirmation of the truth. From the outset everything was against the Commission, and especially against the efforts of the European delegates. In Van, Bitlis and elsewhere, witnesses were arrested and intimidated by the government.

Comparative order prevailed for a time during the period of the Commission's sitting, but it was a delusive calm. Its work completed (early in 1895), promises of new administrative reforms were made by the Porte, but almost as soon as the field was again clear, the massacres recommenced with redoubled vigor. The Kurdish Hamidieh were again brought into requisition, and the Mohammedan populace in all the large cities of Asia Minor were deliberately inflamed against the Armenians by circulating lying rumors of intended attacks on the mosques. Soon there was an outbreak at Constantinople in which nearly two hundred Armenians were killed by the "Softas," or Mohammedan students, and the police. This was followed by a terrific outburst of fanaticism all over the Sultan's empire, and by such scenes of massacre as have not been paralleled since mediæval times. Throughout all the vilayets of Armenia ran the red tide of murder. Hundreds of villages were swept away, and their inhabitants either slain or exiled. In this work of destruction the Kurds played the most prominent part, but soldiers and Turkish civilians did their full share. The object was to destroy everything so effectually that the Armenians would have no means of living, and would have to choose between death and Islam. Their cattle and all movable goods were carried off, and everything else destroyed. In some villages even the clothing was taken from the backs of the wearers, and they were left literally naked. Abdul Hamid's government was completing its diabolical work by reducing the population and then confiscating property under the pretended forms of martial law, and by forcing the starving Armenians to apostatize to save their lives. In some places the poor wretches yielded to the pressure, but the greater number held out staunchly for their faith, many dying rather than surrender their Christianity.

#### THE LATER MASSACRES.

In the absence of accurate data it is, of course, impossible to give a reliable estimate of the multitudes of Christian Armenians who perished in the great

slaughter that followed Sassoon. The figures given below are approximate, and as they are compiled from Turkish sources, may be regarded as rather under than above the mark. According to Turkish calculations, the number of those who were in a condition of starvation in February, 1896, was one-half the agricultural population of the vilayets (or districts governed by a Vali or Pasha) of Anatolia, (the Turkish name for Armenia) being about 275,000 souls, of whom two-thirds were women and children. The figures below present a conservative view of the results of the Sultan's policy of extermination during the first sixteen months:

Name of Town.	Date of Massacre.	No. Killed.	By Whom Done.
Sassoon, . . . . .	Aug.-Sept.,	10,000	Kurds and Turks.
Constantinople, . . . . .	September 30,	172	Police and Softas.
Ak-Hissar, . . . . .	October 9,	45	Moslem villagers.
Trebizond, . . . . .	October 8,	1,100	Soldiers, Lazes, Turks.
Baiburt, . . . . .	October 13,	1,000	Lazes and Turks.
Gumushane, . . . . .	October 11,	550	
Erzingjan, . . . . .	October 21,	1,900	Soldiers and Turks.
Bitlis, . . . . .	October 25,	1,200	Soldiers, Kurds and Turks.
Harpoot, . . . . .	November 11,	1,000	Soldiers, Kurds and Turks.
Sivas, . . . . .	November 12,	1,200	Soldiers and Turks.
Palu, . . . . .	October 25,	1,200	Soldiers, Kurds and Turks.
Diarbekr, . . . . .	October 25,	2,500	Soldiers, Kurds and Turks.
Albistan, . . . . .	October	300	
Erzeroum, . . . . .	October 30,	1,200	Soldiers and Turks.
Ourfa, . . . . .	November 3,	400	
Kara-Hissar, . . . . .	October 25,	500	Circassians and Turks.
Malatia, . . . . .	November 6,	250	
Marash, . . . . .	November 18,	1,000	Soldiers and Turks.
Aintab, . . . . .	November 15,	.	No details.
Gurun, . . . . .	November 10,	3,000	Kurds and Turks.
Arabkir, . . . . .	November 6,	2,000	Kurds and Turks.
Argana, . . . . .	.	.	No details.
Severek, . . . . .	.	.	No details.
Tokat, . . . . .	.	.	No details.
Amasia, . . . . .	.	.	No details.
Marsovan, . . . . .	November 15,	125	Turks.
Kaesarea, . . . . .	November 30,	1,000	Circassians and Turks
Gemerek, . . . . .	.	500	
Egin, . . . . .	.	.	No details.
Zileh, . . . . .	.	.	No details.
Sefert, . . . . .	.	.	No details.
Khnous, . . . . .	.	300	
Boulinek, . . . . .	.	400	

The Turks estimated the "reductions" made by Abdul Hamid's slaughter policy as follows:

Armenian population in larger towns, . . . . .	177,700
Armenian population in villages, . . . . .	538,500
Number killed in towns (estimated), . . . . .	20,000
Number of Armenian villages (about), . . . . .	3,300
Number of villages destroyed (estimated), . . . . .	2,500
Number killed in villages, . . . . .	No accurate data.
Number reduced to starvation in towns (estimated), . . . . .	75,000
Number reduced to starvation in villages (estimated), . . . . .	360,000

That these figures fall far short of the actual result of this series of wholesale assassinations is not disputed. Consular officials, missionaries and the few correspondents unite in declaring that the total "reduction" of population by this sanguinary method has in every instance been underestimated. But cold figures and dry statistics can tell nothing of the unspeakable horror of those days of blood, and of the tortures suffered by the Christian population of the cities of Armenia at the hands of their murderers. It is mainly from letters received by Armenians in the United States from surviving relatives at home, that the true story of those dreadful months has been gleaned. At Trebizond, where eleven hundred perished, "only a few Turks were killed," says a letter from a fugitive. "Like a clap of thunder in a clear sky, the thing began about 11 a. m., October 8. Unsuspecting people walking along the streets were shot ruthlessly down. Men standing or sitting quietly at their shop doors were instantly dropped with a bullet through their heads or hearts. The aim was deadly, and I have heard of no wounded men. Some were slashed with swords until life was extinct. They passed through the quarters where only old men, women and younger children remained, killing the men and large boys, generally permitting the women and younger children to live. For five hours this horrid work of inhuman butchery went on, the cracking of musketry, sometimes like a volley from a platoon of soldiers, but more often single shots from near and distant points, the crashing in of doors, and the thud, thud of sword blows sounding on the ears. Then the sound of musketry died away and the work of looting

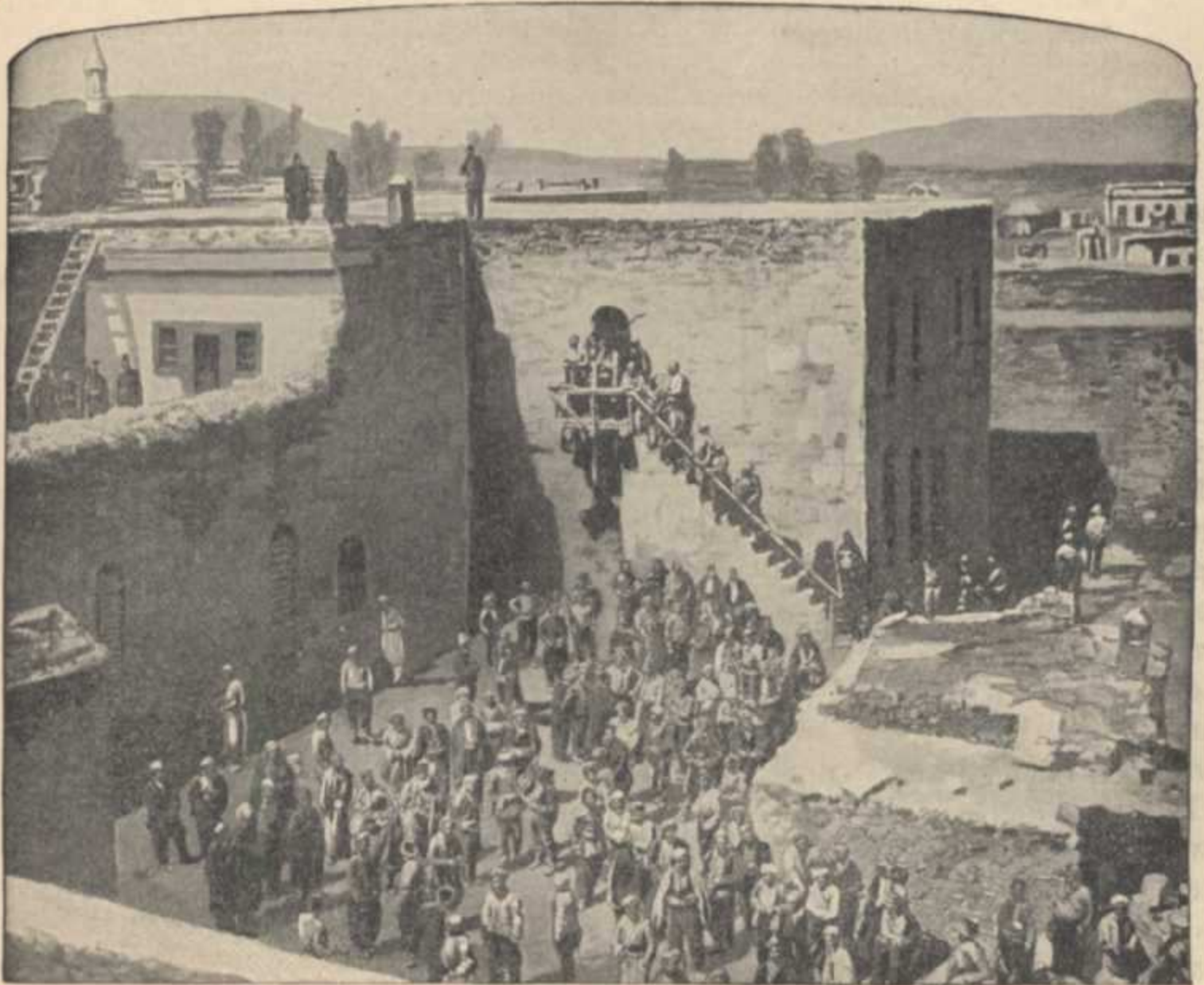


TREBIZOND, WHERE A MASSACRE TOOK PLACE.

Then the sound of musketry died away and the work of looting



began. Every shop of an Armenian in the market was gutted, and the victors in this cowardly and brutal war glutted themselves with the spoils. For hours, bales of broadcloth, cotton goods and every conceivable kind of merchandise passed along without molestation to the houses of the spoilers. The intention evidently was to impoverish and as near as possible to blot out the Armenians of the town. To any found with arms, no quarter was given. Some were offered life, if they



ARMENIANS HELD PRISONERS AFTER THE TREBIZOND MASSACRE.

renounced Christ and accepted Islam; but large numbers were shot down without any proffer of this kind. One poor fellow when called on to surrender, thought he was called on to give up his religion, and when he refused, he was hacked to pieces in the presence of his wife and children.

“Over five hundred Christian Armenians were slaughtered in the neighboring villages. Untold horrors are implied in this brief statement. Many Armenian women vanished, having been either murdered or kidnapped; most of the

Armenian houses were burned to the ground, the survivors being driven like wild beasts to the hills and woods.

"Equally sad was the fate of the Christians of Baiburt, whose tragic taking off is related in a letter addressed by the survivors to the Armenian Patriarch at Constantinople. After giving a partial list of the slain, the writers state: "When the massacres and plundering began, on account of the prevailing terror and insecurity, the people were compelled to close all the churches, shops, and schools from October 13 to 26, and take refuge in the houses. Letters were sent from our prelate to the commandant of the Fourth Army Corps, at Erzeroum, and to the Armenian prelate at Erzeroum asking assistance, but all our prayers remained unanswered. After the massacres the Turks advised us indirectly that the order was secretly given from the Imperial Palace and was irrevocable! It was on Saturday, October 22, that the fatal hour struck. The frantic Turkish mob, assisted by regular troops, suddenly fell upon the innocent and unarmed Armenians. The bloody work began at 4 o'clock a. m., and lasted until 12 o'clock in the evening (Turkish time). Besides murdering our people, the mob plundered and fired the Armenian dwellings and stores, taking care that the Greeks should not be molested. On that frightful day the Armenian community of Baiburt was almost annihilated. Strong men, youths and women and even babies in their cradles, and unborn children in the wombs of their mothers, were butchered. Infants were stuck on bayonets and exposed to the view of their helpless and frantic mothers. Young brides and girls were subjected to a fate that need not be described. No resistance was possible on the part of the Armenians. All the native teachers, with a single exception, were murdered with most cruel tortures. Baiburt became a slaughter-house. Torrents of blood began to flow. The streets and the bazars were filled with dead bodies. On the following day the Turks did all in their power to conceal the bodies of those who had been pierced by bayonets. Similar scenes were enacted in the surrounding villages."



MGR. IZMIRLIAN.

Armenian Patriarch at Constantinople.

The Harpoot massacre was another butchery carried out under orders. This was one of the leading stations of the American Mission. Sixty Christians fled to a church in the vain hope that its walls would furnish them a shelter against those who were crying for the blood of the Armenians. They were permitted for a time to believe themselves secure, but suddenly the church was surrounded by a great

number of Kurds. The doors were then blown in, and the Christians thought that they would be massacred within the sacred structure. They were not. Their captors took them one at a time outside the church, and there, heedless of the cries for mercy from women and children, killed them, either by shooting or stabbing them. The first victim was the Protestant pastor of the church, who, as he was dragged out, bade the others, if they had to die, to die as Christians. He met his death like a martyr. Some of the refugees, in a very agony of terror, offered to abjure their faith and accept Islamism, thinking thus to save their lives. The offers availed them nothing, for their insatiable enemies, after accepting them, dragged the converts out and killed them one by one. The Armenian Church has been turned into a mosque, and the Protestant Church into a stable.

A missionary tells the story of the desolation of Harpoot as it was related to him by an eye-witness who saw the Christian quarter in flames and the houses of the American Mission burning. He came on to Malatia (the ancient Melitene), and found not a house in the Christian quarter standing. In a khan there were about twenty wounded men, the sole survivors of a caravan of 200 who had been traveling to Harpoot from Northern Syria and whose members had nearly all been slain by the Kurdish bands. There were 150 dead bodies lying in the road. At Marash (another mission station of the American Board), the same witness, days after the massacre, counted eighty-seven dead Armenians in one spot, and there were hundreds of bodies strewn around in the near neighborhood. In the villages on the plains near Harpoot, each containing from fifty to 1000 houses, the evidences of slaughter were sickeningly abundant. The Kurdish butchers had slain fully half the population. The door of a house would be burst open, a volley fired upon the shuddering inmates, while those who rushed out were caught and killed in the fields. Then the houses were plundered, fired and left blazing. This was the fate of thousands of Christian homes.

It is proved beyond doubt that the massacre at Erzingjan started in the office of the Vali or local governor, where an Armenian priest of Tevnik was shot down by Turkish assassins. Then followed a horrible carnage, during which over one thousand Christians were slaughtered. After the butchery, the dead victims were dragged by neck and heels into the cemetery and cast into a long, deep trench, not unlike the death pit of Galogozan—the murdered fathers, mothers and sweet, innocent babes, all calm and peaceful in the sleep of death, flung down like carrion. Nothing more horrible or pathetic could be imagined than that scene at the cemetery two days after the massacre. The survivors dared not even express their grief.

But the climax had not yet been reached; the appetite of the Moslems for Christian blood had merely been whetted, not satiated. Other and equally terrible butcheries followed at Karahissar, Arabkir, Ouloupinar, Palu, Mardin, Sivas,

and Tchoukmerzen, where Kurds and Turks perpetrated wholesale murders and swept large districts desolate. The villages round about Erzeroum were almost depopulated, the orders for the slaughter of the Christians, as the Moslem troops admit, having come from Constantinople. At Sivas the massacre was terrible, and a like horror occurred at Marash. The ungovernable fury of the Turks spared neither age nor sex, and the brutalities practiced upon women and children may not be described. In the Erzeroum massacre fully twelve hundred perished, including women, many victims being mutilated. Bodies of little children, dead and mutilated, were found in the fields after the slaughter had ended. Large numbers of the victims of these atrocities died the death of martyrs. They fell in the Moslem war for the extermination of the religion of Jesus in Asia Minor.

At Diarbekr, where the victims were numbered by thousands, there was abundant evidence that the massacre was premeditated. It was claimed that the Armenians had attacked a Moslem mosque, whereas the facts, as afterward disclosed, showed the Kurds and Turks to have been the sole and intentional aggressors. The massacre began on Friday, and continued on Saturday and Sunday with insatiable ferocity.

Meanwhile, the story of what was taking place in the villages and hamlets of the different districts had not reached the public ear. When it came, it disclosed a tale of suffering and savagism that has scarcely a parallel. Many hundreds of villages were literally swept out of existence. The story of one is the story of all: the Kurds, directed from higher sources, swooping down, rounding up the cattle, slaying the strong men, outraging and abducting the women, and killing even the children, concluding the satanic work by burning everything that would consume. In many places the Kurdish troops came equipped with empty sacks strapped to their saddles for the purpose of carrying off the plunder. The Kurdish chiefs openly declared that they were ordered to slay the Christians and take the plunder for their pay.

An illustration of the Turkish method of extermination is found in the case of the village of Hoh, in the Sandjak district. At first the "aghas" (or local magistrates) promised to protect the Christians, but when they saw villages burning in every direction, they refused to keep their word. All the Christians were told that, under the pain of death, they must accept Islam. They were



CHILD-VICTIMS OF THE ERZEROU M SLAUGHTER.

assembled at the mosque, and there eighty young men were picked out and led outside the village—for slaughter. Eight escaped, sixty-two were killed, and ten wounded. The young women of the village were taken to Turkish harems. In and around the villages of Kenerik, Moorenek and Rusenik, and the town of Mardin, fourteen native preachers were killed, several being hideously tortured before they were dispatched. During one of the days of massacre at Kæsarea, an attack was made on the public baths. Six naked Armenian women were dragged forth and bayoneted. Young girls were drawn through the streets by the hair and the feet. Eight of the villages near Van are totally depopulated, all their people slain or fled, except the young women who have been seized and



REFUGEES ON THE TURKO-PERSIAN FRONTIER.

taken to Kurdish harems. In Van province nearly 200 villages have been partially destroyed. Eleven villages around Harpoot were forced to accept Islam unconditionally or die. The wretched people were then set to killing their fellow Armenians, to prove the genuineness of their conversion. Such horrible tortures as flaying alive, cutting to pieces by swords, tearing out the eyes, branding on the body with red-hot irons, and even tearing out the entrails, filling up the cavity with gunpowder and exploding it—these were among the simplest of the diabolical measures adopted by the Sultan's officials and his soldiery in dealing with his Christian Armenian subjects. Women torn from their homes and outraged, and hundreds of young girls forcibly carried off, fiendishly used and wantonly slain, and other horrors unnamable, were some of the methods employed in upholding the glory of Islam.

#### THE SUFFERING AND DESTITUTION.

These persecutions and wholesale massacres, together with the general destruction of property, reduced the Armenian survivors to a condition of utter destitution. From the ruined villages, the now homeless women and children

flocked to the cities and towns, while the remnant of the male Armenians were fain to hide in the mountains. There was a condition of universal suffering which the Turkish Government seemed resolved should have the effect of finishing the work of extermination so well begun—death from starvation and exposure would soon claim the survivors. Thousands had fled to the forests and the mountains; the survivors of Sassoon were living in caves, and subsisting upon berries and roots until they became livid like corpses. "Hunger-bread," a horrible compost of chopped straw and roots, pounded together and baked, helped to keep the life in their emaciated bodies. The babes and the weak women could not survive such a diet, and they were quickly perishing when the Christian missionaries came, like angels of blessing, with help, in the shape of food and clothing. Many had already died of hunger and cold, and all were more or less naked. Meanwhile Van was inundated by refugees, and also the cities along the Persian border; while the interior cities were all filled with crowds of destitute who had flocked thither from the ruined villages. All Armenia was reduced to a race of naked beggars. Thousands of families, lately prosperous, were now destitute, their bread-winners slain, their homes in ashes, and even their little stores of food destroyed, so that they might starve the quicker! Yet had they, even at this juncture, been disposed to yield, as some did, to the Turkish offer to



HUNGER BREAD FROM BITLIS.

abjure Christ and turn Mohammedan, persecution would have ceased and they might again have been prosperous, with their property restored. But the Armenians, although a simple people, have the strong, sturdy character of which martyrs are made, and to their honor be it recorded that in a majority of instances the offer was spurned. They would rather die than become apostates to the faith of their fathers!

Very striking is the testimony of some of our most esteemed missionaries to the Christian fidelity of the Armenian people. Probably the best known and most experienced of all the Americans who have served in the missionary field in Asia Minor is Rev. Cyrus Hamlin, D. D., the venerable founder of Roberts College, Constantinople. Dr. Hamlin, who is now in the United States, has a life-long acquaintance with the Armenian question in its various phases and is a strong champion of the right of this oldest Christian nation on earth to be permitted to

live and worship in the faith of their fathers. Conversing recently on the subject of Armenia's sufferings Dr. Hamlin said to the writer: "The condition of affairs in that country has not been exaggerated in the printed reports. I have lately finished reading some two hundred letters from missionaries, a very large part of them dealing with the oppressions and sufferings of the Armenians, which were of a most frightful character. The whole civilized Christian world should help these people—they should be saved from death. They can look in no other direction for help, for there is no sympathy and assistance to be had from Turkey. Indeed, the policy of the Sultan's government is apparently dictated by a desire to efface the Armenian people altogether—at least those of them who will not accept



ARMENIAN WOMEN MAKING BREAD.

Mohammed. When you talk sympathizingly about these people, a Turk will say in surprise: 'Why do you speak in behalf of such worthless trash and try to save them? They can save themselves—all they need to do is to accept Islam and then they are safe and out of trouble.' A Turk regards it as strange that an Armenian should refuse to purchase his life at the cost of his faith; but there are some among them who take a different view. Some of the Turkish soldiers, who shared in the terrible atrocities lately perpetrated on the Armenian Christians, have been stricken by remorse afterward. One soldier, who had borne his part in several horrible butcheries of women and children, was so troubled that he could not sleep. He had visions of his victims that ultimately drove him insane.

"Mrs. Knapp, a missionary at Bitlis, related a remarkable incident. A soldier, who had aided in the ruthless massacres of the helpless ones, was terribly tormented by conscience. To his wife he said: 'There was one thing about those women and their children that I do not understand and I want you to ask the wives of the "ghiaour" (Christians) about it. It was very strange. The women were offered their lives if they would only say: "There is but one God and Mohammed is His prophet," but they would not. They all died in terrible tortures, calling on "Hissos Nazareetsees." That is what I do not understand. Now, I wonder who this Hissos Nazareetsees is, whose very name made these



A RELIEF COMMISSIONER PASSING MOUNT ARARAT.

women so brave that, with their little children, they could die. That is what troubles me greatly.'

"The good missionary explained to the Moslem wife, who, in turn, told her husband, that the name was that of the worshipful Jesus of Nazareth, Saviour of the world, whom the Christians serve."

#### THE RELIEF MOVEMENT.

Appeals representing the condition of the Armenian people as deplorable beyond description, touched sympathetic hearts in Europe and America and a general movement for their relief was begun. This, however, did not suit the



purposes of the Turkish Government, which declared its entire ability to take care of its own, and even denied the palpable fact of universal Armenian destitution, as it had previously denied the perpetration of the massacres. In England a fund was raised, under the auspices of the Duke of Westminster, and distributed through Consular officials and American missionaries, the Armenians resident in Europe and America contributing toward it. Dr. Louis Klopsch, of New York, dispatched a commissioner to Van to ascertain the exact facts concerning the need of the people and to organize a Relief Committee of American missionaries. Its Commissioner, William Willard Howard, was not permitted to cross the Turko-Persian frontier, being excluded by Turkey. He made a number of attempts, at the risk of his life, to push his way through. Passing near Ararat, in a lumbering stage, he was attacked by Kurds. Again, on a second attempt, the horse he rode was shot and he himself narrowly escaped. In still another effort to



AN ARMENIAN BEGGAR IN VAN.

cross the frontier he had a regular pitched battle with Kurds, a number of whom, disguised as shepherds, were lying in wait for travelers whom they might rob and slay unhindered, the whole country being at war. Many, besides Armenians, have met their fate at the hands of those Kurdish murderers. Mr. Howard took the caravan route through Russia and Persia, *via* Batoum, Tiflis, Erivan and Khoi, and so across to Van, keeping close to the Turko-Persian border for a considerable part of the journey. At the frontier he was driven back by the Turkish officials and, menaced by their Kurdish allies, he reluctantly gave up the effort to enter Van. Mr. Howard's failure, however, did not deter

the *Christian Herald* from carrying out its humane project, for, with the co-operation of the missionaries of the American Board in Van, it organized a most successful relief work, partly industrial and partly charitable, under the active personal supervision of Dr. Grace N. Kimball, a medical missionary. Through these means several thousands of the needy were fed and supported in Van daily. Other relief stations were opened by the same journal at Erzeroum, Erzingjan, Harpoot, Diarbekr, Mardin, Gemarek, Aintab, Sivas, Arabkir and several other points which had been the scenes of massacre and where the suffering was most acute. On these relief stations a fund of nearly \$30,000 was expended. An effort was made by the American Red Cross to obtain permission to visit Armenia and distribute relief, but its application met a decided

refusal from the Sultan's government, although, at the time, the necessities of the Armenian people were greater than ever and hundreds were perishing of cold and starvation.

In the noble relief work that was being conducted amid so many perils, one figure stands out boldly, that of a woman, delicately reared and highly cultured, yet brave to face even death in the Lord's work, to which she had dedicated herself. Dr. Grace N. Kimball will long be remembered as the heroine of Van, whose courage and nobility of soul were the means of saving probably thousands of precious lives. As the first wave of persecution and slaughter receded, and the fugitives were flocking to Van, sick, indigent and nearly naked, Miss Kimball gathered what funds she could and quietly and without any preliminary flare of trumpets, began a systematic work of relief, which had already achieved excellent results before the startling series of massacres began in the fall of 1895. There were many times when Dr. Kimball and her associates were imperiled in consequence of their relief work, as the Turks resented all sympathy with the Armenians or the extension of any aid that would prolong their lives. But all stood bravely at their posts. So with the American missionaries at Harpoot and Marash (where the mission buildings were burned down after being looted) and at every other point throughout Armenia. Although warned by United States Minister Terrell at Constantinople to leave and, with their wives and children, go to the coast for safety, the brave missionaries clung to their posts, preferring to stay by and help the victims of persecution and if need be even to die with them, rather than leave them to the cruel mercies of the Turks. And they were sorely needed, for every day increased the suffering. Before October, 1895, a large number of Armenians had actually died of hunger. Those who saved themselves by flight reached safety in rags, many with only a single garment to protect them against inclement weather. United States Consul Graves, writing from Talvoreeg, thus described the condition of these people: "Bread they have not tasted for months, and curdled milk they only dream of, living, as they do, upon greens and the leaves of trees. There are two varieties of greens which are preferred, but these are disappearing, as they wither at this season. Living on such food, they become sickly; their skin has turned yellow, their strength is gone, their bodies



DR. GRACE N. KIMBALL.  
"The Heroine of Van."

are swollen, and fever is rife among them." A touching picture of the gratitude of the sufferers on receiving relief from the missionaries, is contained in a recent letter from Van: "Men and women," the writer says, "come to us, their eyes streaming with tears of gratitude, and clasp the missionaries' knees, and even prostrate themselves, kissing the hands and feet in their gratitude. Many missionaries even have no shelter and are compelled to sleep on the naked earth, while attending to the relief work." In all the larger cities of Armenia—Van, Aintab,



DESTITUTE ARMENIANS BEFORE MISS KIMBALL'S RELIEF STATION AT VAN.

Bitlis, Erzeroum and Trebizond, the streets are filled with pitiful-looking crowds of fugitives, haggard and emaciated. They come from the country districts, which the massacres have, in many places, swept as bare as a desert. In a few of the cities, little bands of American missionaries, aided by the Consular officials, stand between thousands and death. Hundreds of Christian churches have been desecrated by Kurds and Turks, their fonts and altars befouled with offal, their sacred vessels stolen and the buildings either burned or transformed into stables

or mosques. The Turkish jails are full of prisoners, all Armenians, arrested on the most frivolous pretexts, or on none at all, the general charge being rebellion. Such is the horribly unsanitary condition of those jails (as at Trebizond and Erzeroum), that few will come out alive. Many have already died from the effects of their imprisonment.

#### THE ARMENIAN REVOLUTIONISTS.

It has been invariably asserted by the Sultan's Government that the Armenian troubles were the outcome of a deep and widespread revolutionary movement, and that the Turks themselves, rather than the Armenians, were entitled to commiseration. These revolutionists, who were controlled by a patriotic Armenian society known as the Huntchaugists, were directed by a governing power outside of Turkey. Their emissaries were everywhere, and they were constantly fomenting disturbance between Turk and Armenian. They had imported arms and money into Turkey and it was at their instigation that the rebellion broke out in such formidable force at Sassoon, which the Turkish army found much difficulty in quelling. It was due to the influence of the Huntchaugists too, and under the inspiration of their example that the Armenians in other places had arisen against the kind and beneficent government of Abdul Hamid. Indeed, so formidable was this insurrectionary movement that the Porte had been compelled to use force in disarming the rebellious populace of the large cities, and the latter in several instances had so stubbornly resisted that blood had flowed, and many innocent and inoffensive Moslems had perished at the hands of the desperate Armenian rebels. Incidentally, some of the latter were doubtless also slain; but this fate only happened to them when in open rebellion. When the good-hearted Queen Victoria wrote a letter to the Sultan expressing regret over the disorders in Asia Minor, Abdul Hamid explained that the troubles in Anatolia (the name Armenia having no geographical existence in Turkey), had been precipitated by the Armenians themselves, that the printed reports in the British press were wilful exaggerations and that far from the Armenians being the greatest sufferers, a majority of the victims were Turks! He professed regret that Her Majesty should believe any further disorders possible, in view of the reforms he had decided to inaugurate in the disturbed districts.

This "ostrich" policy of denying what is obvious to the whole world, is characteristic of the Sublime Porte. With the facility for intrigue, distortion and falsification, which peculiarly belongs to the Oriental, Abdul Hamid and his ministers, have endeavored by constant prevarication, to hoodwink Europe as to the real status of the Armenian case. But the Turk's pose as a martyr and a saint is an ineffective one, and the mask is easily penetrated.

One of the most mendacious statements circulated by the Ottoman Government was the charge that the massacres were deliberately invited and provoked by the Huntchaugists, that they planned the disturbances, knowing that the result would be death to thousands of their fellow-countrymen and women, yet satisfied even at such a fearful cost to excite the sympathy and provoke the interference of Russia or some other great power. This charge has been emphatically denied, and is so wholly brutal and out of harmony with the Armenian character, as to be utterly unworthy of belief.

It is undoubtedly true that, when pressed to the last ditch, the Armenians at different places made a desperate stand for their lives. These were gleams of heroism amid the massacres that lighted up the darkness as the sunshine glints through the storm-clouds. At Zeitoun, a fortified town of Armenia, the Christian townspeople took arms and made a brave resistance. They mustered in force, captured the citadel and turned its guns on the dismayed Turks, having first provided for the safety of their wives and children. Bravely they held out for weeks, and a strong force under Mustafa Pasha failed to dislodge them or recapture the town. Resistance was also encountered by the Turks and Kurds at the hands of the Christians of Diarbekr, and many fell under the Armenian attacks, although the latter were finally overpowered and massacred. Some of the villages too opposed a brave resistance. But in the end, the story was the old familiar one of overwhelming forces and cruel butchery.

#### ATTITUDE OF THE EUROPEAN POWERS.

While the great crime against the Armenian people was being enacted, and even while the red tide of massacre was at the flood, Europe looked on with apparent indifference. The leading powers of Christian Europe—Germany, Russia, England, France and Italy—had their magnificent fleets riding at anchor within reach of Constantinople, and a single resolute remonstrance would have been heeded by the Turks, and might have saved many lives. But the word remained unspoken, the cannon lay silent, while a Christian nation was being exterminated. The six great powers were dead-locked in hopeless impotence. Russia, it was believed, would have consented to occupy Armenia and to compel a cessation of the massacres, but England would not yield assent. Germany, too, had its jealousies, and Italy, France and Austria were each so intent on watching the movement of the other powers that none of the three cared to bestir themselves. The United States was represented in the Levant by several war vessels, for the purpose of affording a certain assurance of protection to American interests and the American missionaries; but our naval demonstration was insufficient to save from destruction the American Board Mission buildings at Harpoot and Marash, which were burned by Turkish mobs during the riots and massacres in those cities.

But if governments were inactive, Christendom was active, and leading men, in both Europe and America, were loud in their denunciation of the Sultan and his bloodthirsty policy. Lord Salisbury, the English Premier, speaking on a public occasion, at a time when the patience of Europe had apparently been well-nigh exhausted, said: "Above all treaties, all combinations of the powers, in the nature of things, is Providence. God, if you please to put it so, has determined that persistent and constant misgovernment must lead the government which follows it to its doom. The Sultan is not exempt any more than any other potentate from the law that injustice will bring the highest one on earth to ruin." According to latest advices, the English Government was still depending on Providence to save the Armenians. It had seemingly forgotten its own sacred pledge to secure to that afflicted people the right to free worship and the several reforms conceded under the Berlin Treaty. Tenfold stronger was the emphasis employed by Mr. Gladstone in a public utterance on the massacres. That eminent statesman, replying to a delegate of Armenians, said:

"We may ransack the annals of the world; but I know not what research can furnish us with so portentous an example of the fiendish misuse of the powers established by God for the punishment of evil-doers, and for the encouragement of them that do well. No government ever has so sinned; none has so proved itself incorrigible in sin, or, which is the same, so impotent for reformation. I have lived to see the empire of Turkey in Europe reduced to less than one-half of what it was when I was born, and why? Simply because of its misdeeds—a great record written by the hand of Almighty God, in whom the Turk, as a Mohammedan, believes, and believes firmly—written by the hand of Almighty God against injustice, against lust, against the most abominable cruelty. Such a government as that which can countenance and cover the perpetration of such outrages is a disgrace to Mahomet, the Prophet whom it professes to follow, it is a disgrace to civilization at large, and it is a curse to mankind."

#### HOPE DAWNS FOR ARMENIA.

On January 23, 1896, a new and totally unexpected development of the Armenian question occurred, which took Europe by surprise. Throughout the Armenian troubles, and especially when the censure of Europe was strongest against the Porte, Russia maintained an attitude of friendly tolerance toward the government of Abdul Hamid. When the other powers proposed that their respective governments should have the privilege of an extra guardship in the Dardanelles, Russia, through its ambassador at Constantinople, waived any claim to such concession by the Sultan. It was due to the influence of Russia also that an attempt by England to make a naval demonstration before Constantinople was abandoned. Germany and France, while ostensibly on friendly terms with

the Czar's government, really stood in constant apprehension of some bold, defiant stroke by Russia, that might incidentally either strengthen or shatter their friendly relations, while adjusting matters with Turkey to its own satisfaction. England, suspiciously standing aloof from all alliances, yet pretending in turn to friendship for Russia, France, Italy and Germany, occupied a unique position. As the special patron of Turkey, she was to a large extent responsible for the series of frightful massacres which had disgraced Europe, and made of Asia Minor a region of death and desolation. Yet England, up to the very last, took no step to stop the butchery, but satisfied her conscience with mild official and unofficial remonstrances, and ineffective political manœuvring. At the height of the troubles, it was intimated to England that Russia stood ready to occupy Armenia with an armed force, and to undertake the pacification of that country, but would do so only with the consent of all the powers. To this proposition England turned a deaf ear. Never would she consent to such a scheme; her jealousy of Russia's growing influence in the East forbade it altogether. The Armenians, if saved at all, must be saved by some other power. Rather than see their country come under Muscovite domination, even temporarily, Lord Salisbury's humane policy would prefer the continuance of the massacres as the lesser evil.

Suddenly came the news—late in January, as already stated—that a treaty or compact had been concluded between Russia and Turkey, for offensive and defensive purposes, under which Russia agreed to defend the Dardanelles, in the event of war against either country, and also to restore order in Armenia. The treaty, while it guaranteed the integrity of the Ottoman Empire, also made the Czar the master of the Dardanelles. France, by a secret understanding with Russia, consented to the treaty and agreed to support the Czar's government throughout. Germany and Austria were also supposed to be consenting and interested powers, Italy and England being ignored. Thus, by a single coup, M. Nelidoff, the Russian ambassador to Constantinople, won for his royal master a double diplomatic triumph: securing the pacification of Armenia and the cessation of the massacres without involving Europe in a general war over the dismemberment of Turkey, and grasping for the Czar the splendid prize for which Russia has long hungered: the sovereignty of the Dardanelles.

With the new order of things, and with Sultan Abdul Hamid as a treaty vassal of the Czar, there comes a gleam of hope to Armenia, the hope of peace and brighter days to come. Many years must elapse, however, ere the "blood-bath of Sassoon," the death-pit of Galagozan and the other dark memories of the terrible period of 1894-96 be forgotten, even by those who were children when these events occurred. But the fathers and mothers of Armenia, who have shared in those sufferings, will carry the recollection with them to the grave.

## ACTION OF OUR GOVERNMENT.

American sympathy for Armenia's sufferings took a more direct and practical form than that of any of the European countries. Clara Barton courageously proceeded to Constantinople, confident that the Sultan could be persuaded to relax his opposition to the Red Cross entering Armenia on its work of relief. Not only did the American people send generous contributions of money to feed the starving refugees, but the press of the nation, not standing in awe of any alliances, was unanimously outspoken in its strong condemnation of the barbarous policy of the Porte. A concurrent resolution was introduced in Congress, looking to the amplest protection for American citizens in Turkey, and directing that our government ask the European powers to act promptly for the prevention of further bloodshed, and a repetition of the massacres. From all parts of the Union, the President and Congress received, almost daily, a multitude of letters, petitions and memorials, urging that the time had arrived when the United States, as a Christian nation, should place on record its abhorrence and condemnation of the bloodthirsty and fanatical Ottoman policy in Asia Minor. Returning missionaries, many of them coming from places that had been the scenes of massacre, confirmed the stories of outrage and slaughter and deepened the impression already made by the recital of Armenia's woes. From the pulpits of all Christian denominations came thunders of eloquent denunciation against the Turks. England, whose fleet had been stationed off Constantinople during the atrocities, received her share of censure. One of the most striking of these clerical fulminations was a namerously



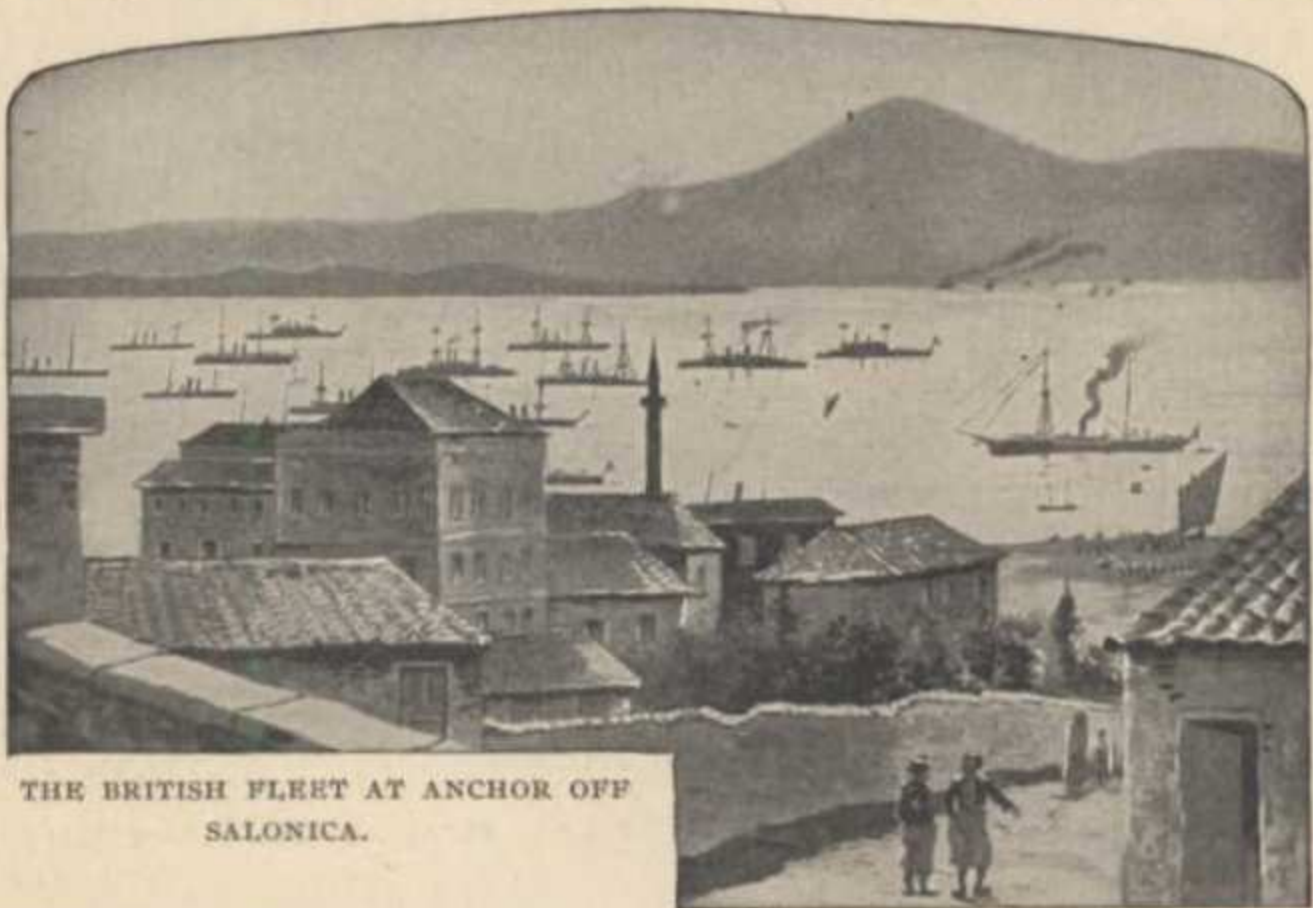
CLARA BARTON, PRESIDENT, AMERICAN RED CROSS,  
Who is risking her life to relieve destitute Armenia.



signed and earnestly worded memorial by the Bishops of the Protestant Episcopal Church of the United States, which was presented to President Cleveland. In this document—doubtless one of the most remarkable in the history of the Christian Church in America—the reverend memorialists declare that the situation in Armenia calls for “the indignant protest of all civilized and Christian people.” It then proceeds:

The entire severance of Church and State in our country should not be allowed to stifle our sympathies or hamper our action in a case like this. It should rather stimulate them. It is a case which especially appeals to us as men and Americans. As citizens of this Republic, we have learned to know and dared to maintain that no form of religious belief should expose its adherents to persecution.

It is as representatives and maintainers of this essential American principle that we appeal



THE BRITISH FLEET AT ANCHOR OFF  
SALONICA.

for national action in this matter of a foreign persecution whose details are too horrible to depict or enumerate.

We sincerely trust that some measure or measures consistent with the national traditions and the national dignity may be devised, and that speedily, which shall bring the whole force of the national sentiment to bear upon the solution of this subject; to cause the instant suppression of the massacres, to succor the unhappy and impoverished survivors of them, and to secure for the future ample guarantee for the safety of a Christian people in the exercise and maintenance of their faith.

We feel profoundly that our nation should cease to recognize the Turkish Government as a civilized power so long as its barbarous treatment of the Armenians continues, and that it should bring every influence to bear upon the civilized nations of Europe which may cause them to present a united front in demanding that such atrocities cease at once and forever.

Turkey having sown the wind, must reap the whirlwind, and the aftermath in the shape of claims for heavy damages that will pour in upon the Sultan's Gov-



AMERICAN MISSION AT HARPOOT, PARTIALLY DESTROYED.

ernment from many quarters, may give Abdul Hamid cause to repent some of the acts of his favorite Hamidieh troopers. Prominent among the claims to be made



THE AMERICAN COLLEGE AT MARASH, WRECKED BY KURDS AND TURKS.

in American interests are those of the American Board of Commissioners for Foreign Missions for the partial destruction of the eight buildings of the mission

at Harpoot and the wrecking and looting of the handsome college at Marash. These, with similar claims for damages to the property of our citizens at many other places in Asia Minor, will be vigorously pressed. But they are probably small compared with the aggregated claims of other governments, whose citizens have suffered in person or property.

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Such is the story of Eden—of that once beautiful land where, in the morning of the world, "God planted a garden," and "walked in the cool of the day," but which man's wickedness has transformed into a scene of slaughter and desolation. It may well be asked whether the Almighty has not forgotten Eden. Travelers who have passed through it recently, declare that, judging solely from its physical aspect, it would be regarded as the very last place on earth to be so favored. Treeless and barren, sterile and rocky, mountain and plain are alike uninviting; yet those bleak hills and the bare, dry valleys may have been rich in foliage and juicy grasses, while every description of flower, and shrub, and tree, luxuriant with color and laden with fragrance, may have clothed the scene with a beauty unequaled. For many centuries the human race has sought to rediscover the site of the Garden of Happiness. Scientists, explorers, historians, antiquarians and students of the ancient legend, which appears in many tongues and belongs to many lands, have searched the wide world for it. And to this high Armenian table-land the investigations of almost all have brought them at last. It meets all the requirements of Scripture and tradition. Here flowed the four rivers—the Pison, the Phrath, the Hiddekel and the Gihon, some of the ablest scholars now identifying them with the Tigris, the Euphrates, the Arras and the Djorokh rivers of to-day. "Reduced to a matter of modern geography," writes William Willard Howard, who has traveled over the entire region, "it may be said in a general way that the site of Eden is now covered by the Turkish provinces of Van, Bitlis and Erzeroum, and that the centre of the Garden would be midway between the cities of Van and Erzeroum. Included in this district are the cities of Van, Bitlis, Moush, Erzinghian and Erzeroum. The scene of the Sassoon massacre is also within the limits of the district. The caravan route from Persia to the Black Sea passes through the Garden of Eden from end to end, entering it at Baiazid and leaving it at Baiburt on the road to Trebizond." Kurds, Turks, Lazes, Circassians and Armenians dwell there, the Armenians alone being Christians, the rest their enemies and persecutors. In agriculture the land has stood still for 4000 years; in civilization it has retrograded from the patriarchal standard of early Bible times into a condition of barbarism such as no other part of the world can equal.

THE HOME  
OF THE

BIBLE  
BY  
MARION HARLAND



THE  
CHRISTIAN  
HERALD  
NEW YORK

