

Armenia, Her Culture,  
and Aspirations

*By* ARSHAG MAHDESIAN

FRESNO, CALIFORNIA

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431 ROWELL BUILDING  
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To  
**CHRISTINE**

*They err who tell us Love can die,  
With life all other passions fly,  
All others are but vanity.*

—SOUTHEY.

# Armenia, Her Culture, and Aspirations

By ARSHAG MAHDESIAN

Editor of *The New Armenia*

(This article, slightly revised, and elaborated by its author, was reprinted in the Hero Land Number of the *New Armenia*, December, 1917, from the April, 1917, issue of the *Journal of Race Development*, a quarterly magazine, which Clark University published to elucidate "the problems of international relations, especially those of races less fortunate than the Great Powers.")

Professor George H. Blakeslee, editor, at whose request this article was prepared for *The Journal of Race Development*, wrote: "*Armenia, Her Culture and Aspirations* is the most admirable exposition of the Armenian history I have ever read."

In the opinion of Professor Minas Tcheraz, King's College, London, England, "*Armenia, Her Culture and Aspirations* depicts concisely and in an excellent style, almost all the national glories of Armenia. It ought to be translated into French, German, Italian, and Russian, and be distributed by millions of copies among these nations."

## I

A VILLAGE parson, upon being asked, "What is an octogenarian?" answered meditatively: "I don't know what they are, but they must be awfully sickly; you never hear of 'em but they are dying." A similar thought is probably awakened in the mind of the average American concerning the Armenians of whom one seldom hears unless they are massacred by the Turks. There are even prominent American journalists, clergymen, professors, and statesmen, who still either regard the Armenians as "Christianized Turks," or confuse them with Arminians—the followers of the Dutch theologian Arminius. Yet, the Armenians, as the protagonists on the arena of Western ideals, and as the first nation to embrace Christianity, have rendered remarkable services to civilization.

The Armenians belong to the Indo-European family of mankind. They have been depicted by impartial observers as intellectually, morally, and physically superior to most of the races surrounding them, or as "the Anglo-Saxons of the Orient."

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Dr. Andrew D. White, President Emeritus of Cornell University, and late Ambassador to Germany, says:

*The Armenians are a people of large and noble capacities. For ages they have maintained their civilization under oppression that would have crushed almost any other people. The Armenian is one of the finest races in the world. If I were asked to name the most desirable races to be added by immigration to the American population, I would name among the very first the Armenian.*

Dr. Cyrus Hamlin, the founder of Robert College, Constantinople, lauds the Armenians as "a noble race;" and Dr. A. E. Winship, editor of *The Journal of Education*, declares that, "in the fibre of the Armenian character are the germs of industry, genius and thrift."

"It would be difficult," thinks Lord Byron, "to find in the annals of a nation less crime than in those of the Armenians, whose virtues are those of peace and whose vices are the result of the oppression they have undergone."

Lamartine calls the Armenians "The

Swiss of the East," and Viscount Bryce writes concerning them:

*Among all those who dwell in western Asia they stand first, with a capacity for intellectual and moral progress, as well as with natural tenacity of will and purpose beyond that of all their neighbours—not merely of Turks, Tartars, Kurds, and Persians, but also of Russians. They are a strong race, not only with vigorous nerves and sinews, physically active and energetic, but also of conspicuous brain power.*

Lord Cromer, speaking of different nationalities in modern Egypt, vouches that *The Armenians, more than any other people, have attained the highest administrative ranks and have at times exercised a decisive influence on the conduct of public affairs in Egypt.*

Lord Carnarvon asserts that "The Armenians in intellectual power are equal to the Greeks"; and H. F. B. Lynch considers them "peculiarly adapted to be the intermediaries" between Europe and Asia. He adds:

*If I were asked what characteristics distinguish the Armenians from other Orientals, I should be disposed to lay most stress*



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*on a quality known in popular speech as grit. It is this quality to which they owe their preservation as a people, and they are not surpassed in this respect by any European nation. Their intellectual capacities are supported by a solid foundation of character, and, unlike the Greeks, but like the Germans, their nature is averse to superficial methods; they become absorbed in their tasks and plumb them deep.*

Herr Haupt, a German scholar, in his book entitled, *Armenia's Past and Present*, writes:

*The more we fathom their distant past, the more we begin to realize the constructive and enlightening role played by the Armenians in the world history of civilization.*

Professor K. Roth says in *Armenien und Deutschland*:

*The importance of the Armenian people is often ignored. The Armenians have played in antiquity, and more especially in the Middle Ages, an important role. As a factor of civilization in the Orient, the Armenian is more important than is generally realized. The Armenians are, without doubt, intellectually the most awake*

*amongst all the people that inhabit the Ottoman Empire. They are superior to Turks and Kurds.*

## II

According to Movses Khorenatzi, the great epic historian of the Armenians, the first chieftain of Armenia was Haik, "The robust hero of noble stature, with wavy hair, sparkling eyes, brave and renowned amongst the giants," who vanquished the Tyrant Belus of Babylonia and occupied a vast territory extending from the Caspian to the Black Sea and the Mediterranean, and from Pontus to the boundaries of Assyria. The appellations of Haik, *Hais*; *Haisadan*, the country of Hai; and *Haieren*, the language of Hai, used by the Armenians to designate themselves, their land, and their language, may have inspired Khorenatzi to create an eponymous hero, —Haik.

The Armenian plateau is described in the Annals of Assyria as the land of Nairi, cantons of which coalesced in the ninth century B. C. into the powerful Kingdom of Urartu. The Biblical references to the Kingdoms of Ararat, Minni, and Ashkenaz, ob-

viously relate to Armenia. It was to Armenia that the sons of Sennacherib fled after slaying their father.

It is asserted, however, that the inhabitants of the kingdom about Lake Van, known to the ancient Hebrews as Ararat, and the Assyrians as Urartu, were Hittities. The Armenians, an Aryan people, invaded Ararat and the adjoining country and assimilated the original inhabitants. Luschan contends that the Armenians are the descendants, very little modified, of the Chaldeans.

The word *Armina*,—old Persian *Armaniya*, Persian *Armenia*—first appears in the famous inscription of Behistoun, 518 B. C., and is thought to have been derived from Aram, the seventh and the most illustrious king of the Haik dynasty. Historical researches of later date, however, represent Armenia as *Ar*, land; *Meni*; mountain,—*the land of mountains*. This etymological solution, also, may prove conjectural. But whatever the meaning of Armenia, the land is unquestionably mountainous, with a mineral wealth of gold, silver, copper, iron, lead, marble, saltpetre, quicksilver, and sulphur.

Above the huge tableland of Armenia, varying in elevation from 6,000 to 7,000 feet, rise massive and steep ranges of the Taurus and Anti-Taurus mountains, culminating in the famous Mount Ararat, 17,000 feet high, famed as the resting place of Noah's Ark. Between these ranges lie deep gorges and valleys, interspersed with areas of pasturages. This extensive plateau is watered by the Choruk, the Euphrates, the Kur, and the Aras rivers. There are extensive lakes. Lake Van, 5,100 feet above sea level, with an area of approximately 1,300 square miles, six times as large as the Lake of Geneva, is the most important inland water. On the plateaus where low temperatures prevail there are but steppes. In the valleys, where the temperature rises very high, grow plane-trees, poplars, peach, mulberry, rice, melons, olives, figs, grapes, tobacco, and cotton.

Armenia, at the period of her greatest territorial extent was included between the parallels of  $37^{\circ} 30'$  to  $41^{\circ} 45'$  north latitude and the meridians of  $37^{\circ}$  to  $49^{\circ}$  east longitude, and comprised 500,000 square miles, embracing the north-east corner of Asiatic Turkey, *viz.*, Erzerum, Van, Bitlis,

Diarbekr, Harpoot, Sivas, and Cilicia; Transcaucasia, *viz.*, Erivan, Elizabethpol, and the territory of Kars; and the north-west corner of Persia, *viz.*, the province of Azerbaijan, with a population of about 30,000,000. This was under the reign of Tigranes II.

## III

Alexander Polyhistor, a Greek writer, 175 B. C., affirms that the Armenians lived twenty centuries before Christ, and in an expedition against the powerful maritime people, the Phœnicians, conquered them, and captured many prisoners, among whom was the nephew of Abraham. An Irish publicist writes that, at the time of Phœnician commerce with the West, Armenian traders, were among them,—that every Irish name one meets ending in “an” such as Brian, O’Callahan, Sheridan, as well as the Cornish names of Trevelyan, Tressilian, and others, are but the remains of the Armenian termination *ian*.

According to some historians the Armenian King, Hurachia, assisted Nebuchadnezzar in the capture of Jerusalem, 600 B. C., King Tigranes I. allied with Cyrus

in the overthrow of Babylon, 538 B. C., and Zarmair took part in the Homeric conflicts against Troy.

The Armenians, however, attained the zenith of their military glory under the reign of Tigranes II., surnamed the Great, 94-56 B. C., who by successful military efforts extended his power in all directions. He founded a new Royal City, Tigranocerta, modeling it on Nineveh and Babylon. "Tigranes made the Republic of Rome tremble before his prowess," writes Cicero; and, according to Plutarch, Lucullus said:

*It is but a few days' journey from the country of the Gabiri or Sebastia into Armenia, where Tigranes, King of Kings, is seated upon his throne, surrounded with the power that wrested Asia from the Parthians; that carried Grecian colonies into Media, and subdued Syria and Palestine.*

Rome could not brook Tigranes, and finally over-threw him. In deference to his valour, however, Tigranes, under the tutelage of Rome, was permitted to remain on the Armenian throne.

In later years Armenia was overtrodden by Persians, Romans, and Greeks. After the fall of the Bagratid dynasty, the Ar-

menian nobles took refuge in the inaccessible fastnesses of the Taurus Mountains, Cilicia. Here, in 1080, Reuben founded the Kingdom of Armenia Minor that might have fared more fortunately had not her government and people spontaneously and generously championed the Crusaders. Pope Gregory XIII. writes in his Bull, *Ecclesia Romana* of the year 1584:

*Among the other merits of the Armenian nation to the Church and to the Christian Republic, this in particular is eminent and deserves special remembrance—that when the princes and the armies of Christendom were on their way to the Holy Land, no other nation and no other people more promptly and more zealously than the Armenian rendered its aid in men, in horse, in arms, in food, in counsel; in a word, the Armenians, with all their strength, with the greatest fervour and fidelity, assisted the Christians in these Holy Wars.*

But when the Crusades failed, and the Mohammedan fury burst over Armenia Minor, Europe remained indifferent. Sis, the Capital of Armenia Minor, was captured in 1375, and the independence of Armenia came to an end. Her last king, Leo VI.,

visited the courts of England and France trying in vain to establish an *entente cordiale* between them, with a view to enlisting their help for the re-establishment of the Armenian State. He died in 1393, and was buried in the Cathedral of St. Denis, Paris.

#### IV

The Armenians embraced Christianity very early. Tertullian asserts that "the people of the name of Christ" were found in Armenia before the middle of the third century; and Eusebius mentions there the existence of "brethren." If the Greek Church claims Orthodoxy; the Roman, Catholicity; the Armenian Church is entitled to Apostolicity, as the Apostles Thaddeus, Bartholomew, and Jude preached Christianity and suffered martyrdom in Armenia. Through the efforts of Gregory, the *Illuminator*, Christianity was made, by the royal edict of King Tiridates, the national religion of Armenia, in 301. The Emperor Constantine merely followed the example of the Armenian king when, in 313, he proclaimed Christianity the State religion of Byzantium.

How deeply the Armenian soul had be-



come imbued with Christianity can be attested by the subsequent national martyr-ology. When, in the middle of the fifth century, the Persians essayed, first by promises and then by force, to have the Armenians embrace fireworship, they entirely failed. The Armenians retorted to the Persian threat:

*From this faith no force can move us—neither angels nor men; neither sword, nor fire, nor water, nor any deadly punishment.*

*. . . If you leave us our faith, we shall accept no other lord in place of you; but we shall accept no God in place of Christ. If after this great confession, you ask anything more of us, lo! our lives are in your power. From you, torments; from us, submission; your sword, our necks. We are no better than those who have gone before us, who sacrificed their wealth, and their lives for this testimony!*

In the memorable Battle of Avarair, May 26, 451, known as the Armenian Marathon, 66,000 Armenians confronted 220,000 Persians. Their leader, Vartan Mamigonian, perished like a Judas Maccabeaus. But "The Angel of Martyrdom is brother to the Angel of Victory;" a Persian general

was so impressed by the tenacious resistance of the Armenians, that he exclaimed: "These people have put on Christianity not like a garment, but like their flesh and blood. Men who do not dread fetters nor fear torments, nor care for their property, and who above all choose death rather than life—who can stand against them?" The Chief of the Magi, accompanying the general, reported to the Persian King: "Even if the immortals aid us, it will be impossible to establish Mazdaism in Armenia."

Since the days of Avarair, whenever the alternative offered the Armenians has been *apostacy or the sword, they have always chosen the sword.*

During all Turkish atrocities, many thousands of Armenians, who were immolated for their Christian faith, could have saved themselves by merely pronouncing the formula of Islam and abjuring Christ. They preferred, instead, to suffer fiendish indignities and death at the hands of the blood-besotted and vice-crazed Turks. Lord Bryce says:

*Of the seven or eight hundred thousand Armenians who have perished in the recent massacres, many thousands have died as*

*martyrs, by which I mean they have died for their Christian faith when they could have saved their lives by renouncing it. This has perhaps not been realized even by those who in Europe or America have read of and been horrified by the wholesale slaughter and hideous cruelties by which half of an ancient nation has been exterminated. They can hardly understand how there should be religious persecution in our time.*

## V

The Armenian National Church has been distinguished for its spirit of tolerance. Sir Edwin Pears writes:

*The Armenians have been more open-minded than any other of the Christian races . . . in reference to matters of religion. The Greeks will not tolerate a Roman Catholic or a Protestant missionary. But while the Armenian . . . does not look kindly on a man who changes his religion, he does not consider that it should prevent him inquiring into the truth of other forms of Christianity, or adopting them if he likes. In the sixteenth century the Armenian Church dignitaries corresponded with Erasmus and Melancthon and other reformers. . . .*

The Armenians, with their passion for simplicity, have preserved the real spirit of Christianity in their Church. J. C. Stuart Glennis writes:

*It was Armenian missionaries—the Paulician heretics—who sowed in Europe the seeds of its Reformation. And in the sixteenth century, that order of the Jesuits called into existence by the success of the Reformation, sent missionaries to Armenia, and carried into the birthland of Protestantism the revenge of Catholicism.*

The broad, democratic base upon which the Armenian Church rests can be best understood by the method of electing the Supreme Primate, or Catholicos, of the Armenian Church, whose seat has, since 309, been at Etchmiadzin, which with its Supreme Synod, Theological Seminary, and Cathedral, corresponds to the Vatican.

Upon a vacancy of the throne of the Catholicos, the Supreme Synod issues invitations to all Armenian dioceses, whether in Russia, Turkey, Persia, or elsewhere, calling upon them each to name two deputies, one clerical and one lay, who after the lapse of a year shall meet at Etchmiadzin and cast their votes. These deputies, should they be

unable to attend in person, may signify their vote by letter. The ordinaries of the Armenian Church, also, are elected by diocesan councils, six-sevenths of whose members are laymen.

The Armenians, on account of the fluctuating fortune of their temporal power, regard their Church not merely as a spiritual citadel, but also as the focus of national aspirations and learning. The Catholicos St. Sahak, 353-439, essayed to revive a purely national literature. His difficulties were almost insuperable, as the Armenians lacked an alphabet of their own. But his friend and collaborator, Bishop Mesrop, after long and painstaking labors, succeeded in devising an alphabet in 404. It consists of thirty-six characters, "A Waterloo of an Alphabet" in the poetic diction of Lord Byron, who studied Armenian at the famous Armenian Mekhitarist Convent, St. Lozare, Venice, 1816-1818, and recommended it as a "rich language" that "would amply repay one the trouble of learning it."

The Armenian language belongs to the Indo-European group. Many English words spring from the same root as the Armenian, viz., eye, *ag*; foot, *vod*; mother, *mair*;

daughter, *dooster*; thou, *too*; ass, *esh*; door, *toor*; hair, *heir*; son, *san*; sore, *zor*; un—, *an—*; and —tion, —*toun*.

Hubschmann, Meillet, Villefroi and St. Martin have made valuable studies of the Armenian language, which has been described as "a plastic and noble language, capable of rendering faithfully, yet not servilely, the Greek Bible and the Greek Fathers."

The immediate result of St. Sahak's and Bishop Mesrop's activities was an intellectual and literary revival, known as the "Golden Age of Armenian Literature." During this period many didactic, religious, and historical books were written, and translations made from the Greek. The first book the Armenians undertook to translate was the Bible, from the Greek Septuagint. It was completed, in 433, so successfully and faithfully as to be called, by La Croze, "The Queen of Versions." Other translations were as excellent. It is asserted that were the *Anabasis* of Xenophon lost, it could be reproduced from the Armenian version. The *Chronicles* of Eusebius, the *Homilies* of St. John Chrysostom, and two works of Philo on *Providence*, survive only in Armenian.

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Although there are fragments of Armenian pagan songs preserved in the historical works of Movses Khorenatzi, the Armenian literature really begins under the dominant power of the Church. It was not until the twelfth century that the poetic spirit of the Armenians broke the ecclesiastical bonds imposed upon it. The secularization of the Armenian literature received a fresh impetus when, in 1488, about fifty years after the invention of printing by Gutenberg, Armenian immigrants in Venice and Amsterdam, constructed Armenian characters and began to print the manuscripts of their great authors, and publish translations from the classics. Sir Henry Norman considers the ancient, mediæval and modern Armenian literature comparable with the literature of any other nation. Robert Arnot writes:

*As a people the Armenians can not boast of as vast a literature as the Persians, their one-time conquerors, but that which remains of purely Armenian prose, folk-lore, and poetry tells us of a poetic race, gifted with imaginative fire, sternness of will, and persistency of adherence to old ideals, a race that in proportion to their limited produc-*

*tion in letters can challenge comparison with any people.*

Being exposed to the incessant invasions and depredations of hostile races, the Armenians never enjoyed that leisure and tranquility of mind, necessary for the highest artistic development. Sir Edwin Pears writes:

*I believe the Armenian to be the most artistic in Turkey. Many paint well, and some have made reputations in Russia and France. Amateur painting is so general as to suggest that the race has a natural taste for Art. The picture gallery on the Island of Lazzaro at Venice contains many works of art by Armenians which won the approval of Ruskin.*

H. F. B. Lynch, who visited the imposing ruins of Ani, the capital of the Bagratid Dynasty, and studied its monuments, asserts that the Armenians were the originators of the Gothic style of architecture. One of the most perfect specimens of Byzantine architecture, built in 1517-1526, at Curtea de Argesh, Rumania, was, according to the *Encyclopædia Britannica*, the work of an Armenian. It was an Armenian architect, Sinan, who designed and



built that famous Mosque of Adrianople, and the Mosque of Suleyman in Constantinople; and Armenian architects, the Balians, constructed the Palaces of Cheragan, of Beyler-bey, and of Dolma Bahche, "which might be taken," writes Theophile Gautier, "for a Venetian Palace—only richer, vaster, and more highly embellished—transported from the Grand Canal to the Banks of the Bosphorus."

## VI

Although Armenia, on account of her geographical position, was exposed to constant invasions, yet not only did she maintain her civilization and culture, but she also furnished many illustrious leaders to foreign lands. Dadarshis, the intrepid general whom Darius Hystaspis chose to support the Achæmenidæ Dynasty, was an Armenian. So was Nerses, the valiant and the renowned, the favourite of Theodora, who rendered the armies of Justinian invincible. It was to an Armenian, Proceres, the teacher of Nazianzene, of St. Basil, and of Julian the Apostate, that Rome erected a statue with this inscription: *Regina rerum*

*Roma, Regi eloquentæ*; Rome the queen of the world to the king of eloquence.

Isaac, the Armenian Exarch of Ravenna, held the destiny of Italy in his hands, 625-643. Herr Gelzer, an authority on Byzantine History, asserts that the period of the Armenian Emperors was the most glorious in the history of Byzantium. Armenian Emperors—Maurice, Phillippicus-Bardanes, Leo V., Basil I., the founder of the Macedonian Dynasty, John Zimisce, and Constantine VII. Porphyrogenitus—made Byzantium a flourishing center of civilization. Basil II., the Conqueror of Bulgaria, ended the menace of a Russian invasion, strengthened Italy against the pretensions of the German Emperor Otto II., and made of the Venetians a sure ally against the Saracens. The Armenian Empress Theodora, 1042-1056, reigned with such wisdom and secured for Byzantium such peace and prosperity, that her reign was called the *Golden Era of Augusta*.

In 1410 all the Armenian nobility assisted the armies of Ladislaus Jagiello and contributed to the victory in the battle of Grunwaldt. "Had not," according to Polish assertions, "the hydra-head out of which

was later to spring the Prussian kingdom been crushed" in this memorable battle, "the German deluge would have effaced Poland then, as it has submerged and obliterated the western Slavs on the banks of the Elbe, the Spree and the Oder. Without Grunwaldt there would have been no Poland!"

When the Turks in 1683, besieged Vienna, the gate of Christian Europe, five thousand valiant Armenian warriors succoured the army of King Sobieski, and turned the tide of battle by hurling the Moslem hordes back to the Danube.

It was the diplomacy of Israël Ori that enabled Russia to vanquish Persia. The victorious generals in the Russian army—Madatoff, Melikoff, Der Ghoukassoff, Lazareff, Baboutoff, Chelkonikoff, and Alkahazoff were all Armenians. The correspondent of *The London Times* writes:

*The way in which General Der Ghoukassoff conducted his men at Taghir on the 16th of June, 1877, when with his eight divisions he completely annihilated Mohammed Pasha's twelve divisions; the stubborn resistance by which, at Utch Kilisse, he*

*stopped the advance of Moukhtar Pasha; the heroic retreat which he effected against the twenty-three divisions of Ahmet Pasha; his remarkable subsequent dashing assault on Bayazid, the defeat of the Turkish army, which was twice as strong as his own, and the relieving of the besieged place,—are such splendid feats of arms that they prove him to be a general of the highest rank.*

General Melikoff was not merely a soldier, but also a great administrative reformer. He drew for Russia a constitution, which Alexander II., had he not been assassinated, would have promulgated, on March 1, 1881.

Nubar Pasha, the deliverer and generator of Egypt, and twice its Prime Minister; Prince Malcolm Khan, one of the earliest apostles of the Persian reform movement; and Eprem Khan, the hero and the martyr of the Persian revolution, whom the British Press hailed as the "Garibaldi of the East," were Armenians. Shall we mention the distinguished tragedian, Adamian, whom Russian criticism has proclaimed superior to Salvini and Rossi in the interpretation of *Hamlet*; the inimitable marine painter, Hovannes Aivazovski; the mineralogist,

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Andreas Artzrouni, who enjoyed world-wide reputation; Hovannes Althen, who taught France the cultivation of *rubic tinctorum*, and whose statue stands now in the Duchy of Avignon; M. Manouelian, whose most valuable discoveries have placed him in the first rank of the histologists of our epoch; Edgar Shahin, the greatest drypoint artist, according to eminent French critics like Roger Marx and Gustave Gefroy; H. Mahokian, whose paintings have won many prizes in the Berlin Salon; Vittoria Aganoor Pompily, the lamented poet of Italy; and M. Lueaz, the former Premier of Austria-Hungary?

The Armenians have not been less prominent in the United States; witness the late Governor Thomas Corwin, of Ohio, also at one time Secretary of the United States Treasury; the late Dr. Hihran K. Kassabian, the distinguished scientist of Philadelphia, and the foremost Roentgen rays investigator in the world; Dr. Menas Gregory, the eminent psychiatrist of Bellevue Hospital; Mooshegh Vaygouny, a graduate of the University of California, who developed a synthetic method of converting grape sugar into tartaric acid; Mugurdich

Garro, the famous photographer of Boston, unquestionably one of the greatest in America, who originated the *Garograph*; M. Mangasarian, the eloquent exponent of liberal thought in America; Haig Patigian, the distinguished sculptor, who was awarded the prize for the execution of a monument to commemorate the rebuilding of San Francisco; and Dr. Christopher Seropian, the inventor of the green color of the American paper dollar. Even the first American soldier to land at Manila, in the Spanish-American war, was an Armenian, according to Nessib Behar, Managing Director of the National Liberal Immigration League.\*

## VII

In 1514 the Persians surrendered Armenia to the Turks. It may readily be sur-

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\* Since the publication of this article, other Armenians also have become distinguished,—such as Michael Arlen and William Saroyan, in literature; Calused Chilingirian, Arshag Fetvedjian, Sarkis Khachadourian, Vart Melikian, Hovsep Pushman, Mibran Serailian, Panos Terlemezian, Manuel Tolegian, and Loudvig Yacoubian, in painting; Henry Lion and Nishan Toor, in sculpture; Armen Shah-Mouradian and Armand Tokatyan, in singing; Haroutune M. Dadourian and Vledmir Karapetoff, in Science; Rouben Mamoulian, in the production of motion pictures, and Varaztad Kazanjian, in surgery.

mised what the fate of the gifted and progressive Armenians would be under the dominion of a people concerning whom the Pope, in 1456, had deemed the addition of the following invocation to the *Ave Maria* imperative: "Lord, save us from the devil, the Turk and the comet."

The Turks belong to the Turanian hordes of Central Asia. With their appearance civilization invariably vanished, in Syria, Mesopotamia, Byzantium, Arabia, Egypt, Armenia, and Greece. Victor Hugo admirably describes this blighting influence of the Turks as follows: *Les Turcs ont passé là, tout est ruine et deuil*. "They (the Turks) were upon the whole," declares Gladstone, "from the black day when they first entered Europe, the one anti-human specimen of humanity. Wherever they went, a broad line of blood marked the track behind them; and as far as their dominion reached, civilization disappeared from view." The Turk has no consanguinity with the Arab, and hence no claim upon his civilization. He is heartily despised by the Arab, one of whose bards sings:

*Three things naught but evil work—  
The locust, the vermin, and the Turk.*

The Armenians, by their Christianity and by their genius, have been the representatives of Western civilization in Turkey. While the Turks furnish the criminals, the Armenians furnish savants, physicians, artisans, and merchants. The Armenian traders in Turkey were so successful that the *Financial News*, Manchester, England, wrote years ago: "The commerce of the future belongs to the Scotch, the Germans, and the Armenians."

It was through the collaboration of two great Armenian statesmen, Odian and Servicen, that Midhat Pasha succeeded in framing the Turkish Constitution, which was proclaimed by Abdul Hamid on his accession to the throne, and then prorogued.

The first newspaper ever published in Turkey, eighty-seven years ago, was an Armenian periodical. The introduction of Turkish printing and the establishment of theatres were accomplished by Armenians—Muhandisian and Chouhadjian. Were it not for the Armenian philogoiists, like Gurdikians, the Turks would not even have had a grammar of their own language.

For many years the chief directors of the Turkish arsenals and the Government Mint



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were Armenians—Dadian and Duzian. The fine stuffs, the embroideries, the tapestry, and the jewelry admired in Europe and America as Turkish products, are almost exclusively manufactured by Armenians.

The field of activities of French, American, and later German missionaries, who went to Turkey for educational and evangelical purposes, was strictly confined to the Armenian communities.

General Sherif Pasha, A Turkish exile in Paris, told the truth when he declared, as reported in the columns of *The New York Times* of October 10, 1915, that:

*If there is a race which has been closely connected with the Turks by its fidelity, by its services to the country, by the statesmen and functionaries of talent it has furnished, by the intelligence which it has manifested in all domains—commerce, industry, science, and the arts—it is certainly the Armenian.*

Dr. P. Rohrbach, the German author, confirms the same fact. He writes: "We may say without exaggeration that not only in Armenia proper, but also far beyond its boundaries, the economic life of Turkey

rests, in great part, upon the Armenians." Dr. V. Rosents, a great authority on Near Eastern affairs, says in *Tagliche Rundschau*:

*The Armenians, industrious, sober, and zealous, occupied principally with agriculture, with raising cattle, and with manufacturing carpet—can be considered the possessors of the highest civilization in Asia Minor. Thanks to their aptitude and their intelligence, the Armenians. . . . occupy the highest positions in Turkey.*

The whole population of the Turkish Empire was estimated at 32,000,000 of whom only 2,380,000 were Armenians. Yet the Armenians had 785 educational institutions with more than 82,000 students, whereas the Turks could not boast of more than 150 schools, with only 17,000 pupils. In order to demonstrate the economic power of the Armenians in the Turkish Empire, Marcel Leart records the fact that of 166 importers in Sivas, which has the smallest Armenian population of the six Armenian provinces, 141 are Armenians, 13 Turks, and 12 Greeks; of 150 exporters, 127 are Armenians and 23 Turks; of 37 bankers and capitalists, 32 are Armenians

and only 5 Turks; of 9,800 shopkeepers and artisans, 6,800 are Armenians and only 2,550 Turks, the rest being divided among various other nationalities. The same is true of native industry: of 153 factories and flour mills, 130 belong to Armenians, 20 to Turks, and 3, carpet concerns, to foreign or mixed companies. The directors of all these establishments are Armenians exclusively. The number of employees is about 17,000, of whom 14,000 are Armenians, 2,800 Turks, 200 Greeks and others.

The Turks, being another version of Kriloff's snake that bites the glowworm because it is shining, massacre the Armenians. "It is absurd," confided the Mayor of Smyrna to an English traveler, "that we can govern the Armenians—a people so much abler than we."

Because the Armenians are very brave, the Turkish authorities do not permit them the possession of arms. Dr. J. Lepsius writes in his book, entitled *Armenia And Europe*, that "Christians indeed, and Christians alone, are by statute forbidden to carry arms." As an example of Armenian valour, Viscount Bryce mentions the heroic resistance of the Zeitunlis, who proudly called

themselves "The British of Asia Minor—unsubdued and unsubduable," writes:

*These Zeitunlis had only seven or eight thousand fighting men, but the strength of their position enabled them to repel all attacks; and, like the Montenegrins, to develop a thoroughly militant type of manhood. They are a rude, stern people, with no wealth and little education, and practising no art except that of iron-working—for there is plenty of iron in the mountains that wall them in. From 1800 till now they had forty times been in conflict with the Turks; in 1836 they successfully resisted the Egyptian invaders; and in 1859 and 1862 they repulsed vastly superior Turkish armies. In 1864, by European intervention, a sort of peace was arranged, and in 1878 a fort was erected, and the people were obliged to admit a Turkish garrison, which in 1895 was 600 strong. The Zeitunlis had laid in a stock of grain in anticipation of a general attack by Turks upon Christians, and had for some little while noticed that arms were being distributed by the Turkish officials among the Moslems. When the massacres began in northern Syria in November, 1895, they perceived that they would be the next*

victims, rose suddenly, and besieged the garrison. After three days the Turks, whose water supply had been cut off, surrendered. The Armenians, disarming them and arming themselves with rifles which they found in the arsenal, had also weapons enough to supply some of the neighbouring villages, and were able to take the field against the Turkish army which was advancing against them, and which is said to have been at times 6,000 strong. They repulsed the Turks, with great loss, in a series of hard-fought fights, and kept them at bay till February, 1896. Through the mediation of the British Ambassador at Constantinople, terms of peace were arranged in pursuance of which the siege was raised, and no fresh garrison placed in the town. The most perilous moment had been one when, the fighting men being all absent, the imprisoned Turkish soldiers had risen and sought to set fire to the town. The women, however, proved equal to the occasion. They fell upon the Turks and saved the town.

When, just prior to the deportations of 1915, Zeitun prepared to resist, the Ottoman authorities intimated to them, through the Armenian Catholicos of Cilicia, that, if

they resisted, reprisals would be made upon their defenseless kinsmen in the plain. The elders of Zeitun, like the Armenian leaders throughout the empire, were determined to go almost any lengths in order to keep the peace. So the majority surrendered, and they were deported. Fifteen hundred fighting men are reported to have withdrawn to the loftier recesses of the mountains.

During the World War the Armenians, fighting either as regulars in the Russian Army or as volunteers in the ranks of the Grand Alliance, displayed remarkable courage and heroism. At a meeting of the Indian section of the Royal Society of Arts, the Right Honourable Viscount Bryce, lauding the martial qualities of the Armenians, declared that the Armenian warriors had shown the utmost courage and valour in the combats before Verdune.

Francis Rogers, writing from a French Port to the *New York Times*, described the Armenian volunteers from America as "a band of crusaders," who "marched resolutely away, a French flag at the head of the column, flanked by the Armenian and American colors." Then he asked admiringly: "Can even this war offer a more inspir-

ing example of patriotism and self-sacrifice?"

## VIII

The chronic massacres with which, as Sir Edwin Pears once remarked aptly, the Turk has tried to maintain his supremacy ever since the capture of Constantinople, grew so appalling that Mr. E. Canthlow thus characterized the plight of the Armenians: "The very wrongs that made the French peasantry rise and in one deluge of blood sweep a corrupt aristocracy from their land are being enacted with tenfold horrors in Turkey to-day." Marshal von Moltke, who traveled extensively in Turkey and who was by no means a Turkophobe, asserted that security for Christians could never be had under the Turkish rulers.

Finally the constant appeals of the martyred Armenians to Christian Europe were answered by Article LXI. of the Treaty of Berlin, signed on July 13, 1878, that read:

*The Sublime Porte undertakes to carry out, without further delay, the improvements and reforms demanded by local requirements in the provinces inhabited by Armenians, and to guarantee their security*

*against the Circassians and Kurds. It will periodically make known the steps taken to this effect to the Powers, who will superintend their application.*

Furious at the Armenian temerity in demanding reforms, the Turkish government increased its persecutions and encouraged the Kurds to slay and pillage their Armenian neighbors. From 1884 to 1896 more than three hundred thousand Armenians were massacred; then followed the Adana holocaust, with a total of sixty thousand Armenian victims. When the Young Turks entered the war in the latter part of October, 1914, Talaat and Enver plotted to "solve the Armenian Question by extirpating the whole nation"—hence the deportation of the Armenians, just after the failure of the Dardanelles expedition.

But no Talaat or Enver can annihilate the Armenians, who are endowed with a wonderful power of recuperation and resilience, and who have always arisen, phoenix-like, from calamities that might have proved fatal to any other nation. The Armenians have believed that whoever creates in pursuit of enlightenment and ideals, that whoever endeavors to serve the immortal gods,



may be subjected to the excruciating tortures of Prometheus or may endure the sorrows of Niobe, but shall never die.

Several years ago, Dr. James L. Barton, Secretary of the American Board of Commissioners for Foreign Missions, and formerly President of Euphrates College, Harpoot, Armenia, declared: "Give the Armenian capital and a righteous government and he will turn the whole of Turkey into a Garden of Eden in ten years."

In the past this people of remarkable potentialities has been offered fire and sword; it is entitled now to an opportunity for achievement—to *the enjoyment of complete independence.*

As diplomatic relations are severed between the United States and the progeny, or shall we say progenitor of Barbarism—Turkey, the opportunity is presented, at last, to achieve a most memorable victory for humanity—the liberation of crucified Armenia.

When, during a bloody recrudescence of Turkish savagery, in 1905, many Armenians were slaughtered, Julia Ward Howe, the seer and poet of liberty, asked indignantly of an apathetic world:

Still does complacent Europe smirk  
 At the pledged promise of the Turk?  
 As fruitless as their sympathies—  
 Who rail at his iniquities,  
 But never yet have plucked up heart  
 To act a valiant champion's part?

Then, also, prominent Europeans—amongst them Bjorstjerne Bjornson and Fridtjof Nansen, of Norway; General Booth, of the Salvation Army; Professor Wundt, of Leipzig; M. Berthelot, Professor Ernest Lavisse, Jules Claretie, Leon Bourgeois, Ludovic Halévy, Anatole Leroy-Beaulieu, and Louis Blanc, of France; and thirty-one Senators and twenty-five Deputies of France, two Senators and eleven Deputies of Italy, two Senators and forty-seven Deputies of Belgium, one Deputy of Sweden, and eight Deputies of Denmark, fourteen English Bishops, fifty-one Professors of the Universities of Great Britain and the Continent, besides many eminent citizens of Norway, Sweden, Denmark, Holland, Germany, Austria, Italy, Scotland, and Ireland, petitioned President Roosevelt to save from total annihilation "the Armenian people whose origin is the same as

ours, and who have played an important part in the development of civilization since ancient times."

In response to the appeal, the Honourable Elihu Root, Secretary of State, wrote, on January 26, 1906:

" . . . The sympathy of the American people with the oppressed of every country has been repeatedly expressed by various branches of this Government, and in the case of the unfortunate Armenians, has been eloquently voiced by the American nation itself. There is no room for doubt in any quarter as to the desire of the President that these Armenians should possess the security of life and property which it has been the concerted aim of the European Powers to assure to them. The sufferings of the Armenian subjects of Turkey cry aloud for remedy and redress. They shock the humanitarian sense of all mankind. . . . No right-minded man can witness such occurrence without craving the power to prevent them. I most sincerely wish that the United States had the power. . . ."

Perhaps the *non possumus* attitude of the United States Government toward Armenia was diplomatically justified. Our

country was not one of the signatory Powers which had guaranteed, in Article LXI. of the Treaty of Berlin, "ameliorations and reforms" for the provinces inhabited by the Armenians.

How entirely changed the situation now! A terrible conflagration, which blazed from the smouldering embers of ruined hearths of small nations, and which threatens the fabric of modern civilization with destruction, has bestowed upon the United States the power craved by the Honourable Elihu Root.

It has, also, nearly materialized the war devoutly desired several years ago by the late Bishop McCabe, who, deeply aroused by fiendish Turkish atrocities, exclaimed:

*I do not want wars and I do not like them, but there is just one war I would like to live to see. I would like to see the United States and British Governments form an alliance and make Turkey stop her Armenian murders.*

The hour is propitious, therefore, for the Government of the United States to wield effectively in behalf of Armenian freedom the flaming sword of liberty it has so valiantly and altruistically unsheathed.

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Our Allies-in-civilization have one and all, on various occasions, announced solemnly that they are "fighting first and foremost for the liberties of small nations." Our great President has proclaimed that "we shall fight for the things which we have always carried nearest our hearts—for democracy, for the right of those who submit to authority to have a voice in their own governments, for the rights and liberties of small nations, for a universal dominion of right by such a concert of free peoples as shall bring peace and safety to all nations and make the world itself at last free."

The Honourable Herbert H. Asquith, Sir Edward Grey, M. Aristide Briand, the Honourable Arthur J. Balfour, and the Honourable David Lloyd George have pledged to the Armenian people "liberation and a life of peace and progress."

In acknowledging congratulations tendered him by the Armenian Young Men's Association of Marseilles, France, Marshall Joffre replied:

*I thank you for your sincere congratulations. I do not doubt that our armies will vanquish, for the triumph of right and jus-*

*tice, the barbarian enemy; and that the oppressed nations, amongst whom are the Armenians, will resume their worthy places.*

The identical sentiment was expressed by Anatole France, who said, at the Sorbonne mass-meeting held in honor of Armenia:

*After the victory of our armies, which are fighting for justice and liberty, the Allies will have great duties to fulfill; and the most sacred of them will be to bestow life again on the martyred nations,—on Belgium, on Serbia. They will also insure the safety and the independence of Armenia.*

*Turning to her, they will say, "Sister, arise! Suffer no longer! Thou art henceforth free to live in accordance with thy genius and thy faith!"*

According to an Icelandic saga, a woman drops the bloody robe of her murdered husband upon a friend in order that he avenge his death. Outraged Humanity now drops the mantle of bleeding Armenia upon the shoulders of the United States and our Allies. The revenge it demands is not blood, but the restoration of Armenia's lost independence, through the establishment of a new Armenian Republic, which shall include

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Van, Erzerum, Bitlis, Diarbekr, Sivas, Harpoot, Cilicia; the districts of Erivan and Kars—Russian Armenia; and the Province of Azerbaijan—Persian Armenia.

Before the recent Armenian calamity, there were 4,160,000 Armenians. The Turkish Empire contained 2,380,000; Russia, 1,500,000; the United States, 100,000; Persia, 64,000; Egypt, 40,000; India, 20,000; Austria-Hungary, 20,000; Bulgaria, 20,000; Rumania, 8,000; Europe and Cyprus, 8,000. Therefore, we shall have enough Armenians to populate the new Armenian State.

The dictum of Gladstone, "To serve Armenia is to serve civilization," is not merely a hortatory effusion. It must be realized that an independent, united Armenia will be the only bulwark against the *drang nach osten* policy of Pan-Germanism, the perennial menace to the peace of the world.

Again, the establishment of an independent and united Armenia will insure the triumph of justice. If justice be denied to small nationalities, if their rights and aspirations be subordinated to the interests of the great States, then even if the Allies win the war it is Prussianism that will triumph.

In 1906, Professor Angelo Hall, of the Annapolis Naval Academy, wrote:

*Self-interest prompts the nations to let Turkey go on with her work of exterminating the Armenians; and the nations may yet pay a heavier penalty for their crime than we paid for slavery.*

That prophecy of calamity is fulfilled now, and the Great Powers will not be able to escape their downfall if, after this war, there remain one nation in bondage, because, as enunciated by Æschylus, "Greatness is no defence from utter destruction when one insolently spurns the mighty altar of justice."

Monsignor Touchet, Bishop of Orleans, France, speaking on the Armenian question at the Madeleine Chapel in Paris said:

*I would like to see Europe, that wept over Uncle Tom's Cabin, think over the outrages perpetrated by the Turks in Armenia. Eight centuries ago a lesser injustice than these crimes would have caused an avenging Crusade. Germany must stand eternally condemned for her complicity in these outrages, and it is the duty of the Allied Powers, fighting now against the Central Empires, to grant freedom to Ar-*



*menia. Otherwise the remnant of this unfortunate nation will become anarchists, and if they were to destroy Constantinople by dynamite, I, a bishop, standing before the altar of Christ, would without any compunction pronounce their action not only justified, but even sanctified.*

"Italy," declared once Mazzini, "wills to be a nation, and one she must become—happen as it may." Armenia not only *wills*, but has also suffered immeasurably to be an independent nation, *and independent she must become—happen as it may.*

This catastrophic war, born of Teutonic iniquity, has ultimately been transformed, by the participation of America, into a crusade for the liberation of small nationalities. President Wilson takes it for granted "that statesmen everywhere are agreed that there should be a united, independent, and autonomous Poland, and that henceforth inviolable security of life, of worship, and of industrial and social development should be guaranteed to all peoples who have lived hitherto under the power of Governments devoted to a faith and purpose hostile to their own."

The cause and the plight of Poland and

Armenia are similar, as has been emphasized by Gustave Herve in his *La Victoire*. Therefore, paraphrasing the last lines of Dr. Henry Van Dyke's sonnet, entitled *America's Way*, we may write:

*Thou canst now break the oppressor's  
iron rod,  
And thou canst help and comfort the  
oppressed;  
Thou canst now loose the captive's  
heavy chain,  
And thou canst bind his wounds and  
soothe his pain.  
Armenia calls thee, Sovereign of the  
West,  
To act the Liberator's part for God!*

# CHRISTMAS IN ARMENIA

*By* CHRISTINE MAHDESIAN

(July 21, 1886—January 20, 1931)

**G**OD set a day apart  
To cheer the pilgrim's heart,—  
A day in prophecy  
Of fairer worlds to be.  
A band of warriors bold,  
Garbed as the knights of old,  
Take up the ancient cross,  
Laying their earthly loss  
Where the white altar fires  
Uplift their soul's desires.  
The peal of Christmas bells  
Over the chapel swells,  
Mounting to heaven's height,  
Piercing the voiceless night,—  
Out where the mangled creep,  
Out where the pale dead sleep.  
Each hill and valley fair

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Whispers Armenia's prayer;  
Quenched are her hearth fires' gleams  
Under the dust of dreams;  
Only the blackened walls,  
Standing like ghostly palls;  
Only the leafless trees,  
Blighted for centuries,  
Watch through the slate and rain,  
Where the last legions bear  
The cross of Avarair!

(Reprinted from the *New York Globe*, December 21, 1915)

## A Tribute to the Armenian People

By THE HONOURABLE GEORGE E. CHURCH

(This article is reprinted from the October, 1906, issue of *Armenia*, the predecessor of the *New Armenia*. The Honourable George E. Church, as a Superior judge, enjoyed the highest respect of the Fresnoans. Not only was he an upright judge, but he also distinguished himself as an erudite expounder of political science. He was always devoted to the cause of humanity, and he never failed to fight for the triumph of justice and righteousness.—A.M.)

AS scholar, statesman and diplomat, no American ranks higher than Andrew D. White who some time ago, at the age of seventy, voluntarily retired from his high post of ambassador to Germany. The duties of that position, oft-times delicate, difficult and extremely onerous, he discharged with the same consummate skill and ability as marked his entire career, whether as educator, president and builder of a great University, senator, or as a simple citizen of the great

republic. In whatever place and at all times his life and services have ennobled his name and reflected the highest honour upon his country. His words, therefore, whenever he has occasion to express himself upon any great question, come with a weight and authority hardly commanded by those of any other living American.

Let us interrogate this great scholar, this profound student of history. He tells us of the Armenian race as follows:

"It is one of the finest races in the world, physically, morally and intellectually. If I were asked to name the most desirable races to be added by immigration to the American population, I would name among the very first, the Armenian. In travelling about the world, I have met many of them. In Egypt, I found not only the prime minister an Armenian, but also I found a man of the same race minister of public instruction to whom is due one of the finest technical schools in existence: In St. Petersburg the most scholarly man in the Russian ministry was the minister of public instruction, also an Armenian.

"They are a people of large and noble capacities. For ages they have maintained

their civilization against oppression which would have crushed almost any other people."

These are, indeed, weighty and eloquent words, coming, as they do, from the mouth of one of the most careful, thoughtful, and noble of men! Of such testimony any people might well be proud. *Laudati laudato*. To be praised by the praised—no one can ask more!

We may or may not believe, as our fancy or inclination dictates, that the alleged founder of the Armenian nation and ancestor of the Armenians, Haig or Haicus, was the great-great-grandson of Noah through the line of Japheth and Gomer, but no one questions their rightful claim to a high place in the great Aryan or Indo-Germanic family of nations.

It is true that more than six hundred years ago the Armenian nationality was nearly extinguished, but several million Armenians still survive, widely scattered, indeed, up and down the earth, yet retaining to a considerable extent their language, national customs, and habits, with a special love of their country, which all the oppression and persecution they have suf-

ferred has not sufficed to crush out of their hearts. It is no wonder, for there is no portion of the earth's surface more beautiful, richer in natural resources or capable of being made more fruitful than both lesser and greater Armenia, divided by the waters of the Euphrates.

With any encouragement, with any assurance of protection for their persons or property, with their natural industry, patriotic instinct, love of home and desire for bettering their condition, they would long since have made what should be their country, what it was in the days of their great king Artaces, when you could travel from one end of it to another over fine roads and solidly bridged streams, by well stocked pastures and fields of grain, by orchards and vineyards, when its ships covered the sea, when literature, science, commerce and every branch of industry were encouraged.

The same national and individual traits and characteristics have attended the Armenians into every land where they have sought refuge. Some three thousand of them have established homes in Fresno County, California. The conduct of the great mass



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of them has been entirely beyond reproach. The facility and rapidity with which most of them have adapted and are adapting themselves to the new conditions have been surprising. They have quickly Americanized themselves. Our language, customs and habits, as American citizens, they have taken on easily and readily. Their frugality and industry are proverbial. Many of them have become wealthy; most of them well-to-do. They have established for themselves homes. Their children are sent to the public schools, and, though handicapped by the necessity of learning a foreign tongue, their progress has been remarkable. On the whole then I can say, without reservation, that my long observation and experience of this people here in Fresno County seem to me entirely to justify and confirm the conclusion reached by Ambassador White that the "Armenian race is to be named among the most desirable to be added by immigration to the American population."

# Tigranes and His Bride

By ARSHAG MAHDESIAN

(From *Hairenik Weekly*, December 27, 1935.)

WITH a view to recounting exactly the memorable episode which relates to Tigranes and his beautiful bride, a writer had paraphrased, in these columns, on October 11, Charles Rollin's version of it. However, his paraphrase contains such amplifications and divagations as to mar the grandeur of the episode, so charmingly described by Xenophon in his *Cyropædia*, to which Charles Rollin acknowledges himself as indebted. Since Xenophon's *Cyropædia* and Charles Rollin's *Ancient History* are not easily accessible, it is apposite to quote from them. Here follows Xenophon's narrative, which I have abridged considerably, and edited.

Cyrus addressed Cyaxares saying: "Cyaxares, I came from home without very much money of my own, and of what I had I have very little left. I have spent it upon

my soldiers. Now I remember hearing you say, one day recently, that the Armenian king despises you, because he has heard that enemies are coming against you, and that therefore he is neither sending troops nor paying the tribute which is due."

"Yes, Cyrus," he answered; "that is just what he is doing; and so I am in doubt whether it is better to proceed against him or to let him alone for the present."

"But his residences," asked Cyrus, "are they all in fortified places?"

"His residences," answered Cyaxares, "are in places not very well fortified, I did not fail to attend to that. However, there are mountains where he could take refuge and for a time be safe from falling into our hands."

"Well," Cyrus then made answer, "if you would give me as many horsemen as you deem reasonable, I think that, with the help of gods, I could make him send the troops and pay the tribute to you. Now, I have often hunted with all my forces between your country and Armenia, and have even gone there with some horsemen from among my companions."

"And so," said Cyaxares, "if you were to

do the same again, you would excite no suspicion; but if they should notice that your force was much larger than with which you used to hunt, this would at once look suspicious."

"But," rejoined Cyrus, "it is possible to devise a pretext that will be credited both here and there, if some one bring them word that I wish to institute a great hunt."

"A very clever scheme!" said Cyaxares; "and I shall refuse to give you more than a reasonable number, on the ground that I wish to visit the outposts on the Assyrian border."

Therefore Cyaxares at once proceeded to get his cavalry and infantry together for visiting outposts, but Cyrus offered sacrifices in behalf of his expedition. When Cyaxares with his forces of cavalry and infantry had already started off on the road to the outposts, Cyrus' sacrifice turned out favourable for proceeding against the Armenians. Accordingly, he led his men equipped as if for hunting. As he proceeded on his way, in the very first field a hare started, and an eagle flying up from the east caught sight of the hare, and swooping down struck it, seized it, and carried it up, then bore it

away to a hill not far off and disposed of it at his pleasure. Then Cyrus, observing the omen, was delighted and did homage to Sovereign Zeus and said to those who were by: "Our hunt, comrades, please God, will be successful."

When they arrived at the frontier, he at once proceeded to hunt; and the most of his men, on foot and on horseback, were marching in a straight line before him. When he stopped hunting, he marched to the Armenian border and dined. On the following day, he went to the mountains toward which he was aiming, and hunted again. When he saw the army from Cyaxares approaching, he sent to them secretly and bade them take their dinner at a distance of about two parasangs, for he foresaw that this also would contribute to the secrecy of his plan; but he ordered their commander to come to him when they had finished their dinner. Then, after the dinner he called together his captains. When it was day, Cyrus sent forward a messenger to the Armenian king with instruction to speak to him as follows: "King of Armenia, Cyrus bids you take steps as quickly as possible to send him the tribute and the troops."

When the Armenian king heard from the envoy the message of Cyrus, he was alarmed, most of all because he saw that he was sure to be detected in the act of beginning to build his palace in such a way as to render it strong enough for armed resistance. He collected his forces, and at the same time he sent away to the mountains his younger son, Sabaris, and the women, both his queen and his son's wife, and his daughters. He sent along with them his most valuable jewels and chattels and gave them an escort. Presently his scouts arrived with the news that Cyrus himself was quite near. Then he no longer had the courage to join battle with him, but retreated.

Now as those with the women in charge went forward they came upon the forces in the mountain. At once they raised a cry, and as they tried to escape, many of them were caught. Finally the young prince and the wives and daughters were captured and all the treasure that happened to be in the train.

When the king himself learned what was going on, he was in a quandary which way to turn, and took refuge upon a certain hill. Cyrus surrounded the hill with the

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troops he had, and sent orders to Chrysantas to leave a guard upon the mountains and come.

Then he sent a herald to the Armenian king to ask him the following question:

"Tell me, King of Armenia, whether you prefer to remain there and fight against hunger and thirst, or to come down into the plain and fight it out with us?"

The Armenian king answered that he had no wish to fight against either. Again Cyrus sent to him and asked: "Why then do you sit there and refuse to come down?"

"Because," he answered, "I am in a quandary what to do."

"But," said Cyrus, "there is no occasion whatever for that; for you are free to come down for a trial."

"And who," asked he, "will be my judge?"

"He, to be sure, to whom God has given the power to deal with you as he will, even without a trial."

Then, the Armenian king, recognizing the exigency of his predicament, came down. Cyrus received both the king and all that belonged to him into the midst and set his

camp round them, for by this time he had all his forces together.

Now, at this time, Tigranes, the king's elder son, returned from a journey abroad. He it was who had been Cyrus' companion once on a hunt; and when he heard what had occurred, he came at once, just as he was, to Cyrus. Seeing his father and mother and brothers and sisters and his own wife all made prisoners, he wept, as might be expected. But Cyrus showed him no token of friendship, but merely remarked: "You have come just in time to attend your father's trial."

Immediately Cyrus called together the officers of both the Medes and the Persians and all the Armenian nobles who were present. He did not exclude the women who were there in their carriages, but permitted them to attend.

"King of Armenia," said he, "I advise you to tell the truth, that you may be guiltless of that offense which is hated more cordially than any other. For let me assure you that being caught in a bare-faced lie stands most seriously in the way of a man's receiving any mercy."

"Well, Cyrus," said he, "Ask what you



will, and be assured that I will tell the truth, let happen what will as a result of it."

"Tell me then," asked Cyrus, "did you ever have a war with Astyages, my mother's father, and with the rest of the Medes?"

"Yes," he answered, "I did."

"When you were conquered by him, did you agree to pay tribute and to join his army, wherever he should command you to go, and to own no forts?"

"Those are the facts."

"Why, then, have you now failed to pay tribute and to send the troops, and why have you been building forts?"

"I longed for liberty; for it seemed to me to be a glorious achievement, both to be free myself and to bequeath liberty to my children!"

"You are right," said Cyrus; "it is noble to fight that one may never be in danger of becoming a slave. But if any one has been conquered in war or in any other way reduced to servitude and is then caught while attempting to rob his masters are you the first man to reward him as an honest man and one who does right, or do

you punish him as a malefactor if you catch him?"

"I punish him," said he.

"Answer each of these questions explicitly then," ordered Cyrus: "if anyone happens to be an officer under you and does wrong, do you permit him to continue in office or do you put another in his place?"

"I put another in his place."

"If he has great possessions—do you allow him to continue rich, or do you make him poor?"

"I confiscate all that he may happen to possess," answered he.

"And if you find out that he is trying to desert to the enemy, what do you do?"

"I put him to death," said the Armenian king.

Then his son, Tigranes, immediately rent his garments, and the women cried aloud and tore their cheeks. But Cyrus bade them be silent and said: "Very well, King of Armenia; so that is your idea of justice; in accordance with it, then, what do you advise us to do?"

Then the Armenian king was silent, for he was in a quandary whether to advise Cyrus to put him to death or to propose to

him a course opposite to that which he admitted he himself always took. But his son Tigranes put a question to Cyrus, saying: "Tell me Cyrus, since my father seems to be in doubt, may I advise you concerning him what I think the best course for you?"

Now, Cyrus observed when Tigranes used to go hunting with him that there was a certain philosopher with him who was an object of admiration to Tigranes; consequently he was very eager to hear what he would say. So he bade him express his opinion with confidence.

"Well," said Tigranes, "if you approve either of my father's theory or his practice, then I advise you by all means to imitate him. But if you think he has done wrong throughout, I advise you not to imitate him."

"Then," replied Cyrus, "if I should do what is right, I should surely not be imitating the one who does wrong."

"That is true."

"Then, according to your reasoning, your father must be punished, if indeed it is right that the one who does wrong should be punished."

"Which do you think is better for you,

Cyrus, to mete out your punishments to your benefit or to your own injury?"

"In the latter event, at least," said Cyrus, "I should be punished myself."

"Aye, but you would be doing yourself a great injury," rejoined Tigranes, "if you should put your friends to death just at the time when it was of the greatest advantage to you to have them."

"How," asked Cyrus, "could men be of the greatest advantage to me just at the time when they were caught doing wrong?"

"They would be, I think, if at that time they should become discrete. For it seems to me to be true, Cyrus, that without discretion there is no advantage at all in any other virtue; for what could one do with a strong man or a brave man, or what with a rich man or a man of power in the state if he lacked discretion? But every friend is useful and every servant good, if he be endowed with discretion."

"Do you mean to say, then," Cyrus answered, "that in one day's time your father has become discrete when he was indiscrete before?"

"Yes, I do, indeed."

"By that you mean to say that discretion

is an affection of the soul, as sorrow is, and not an acquisition. For I do not suppose that a man could instantly pass from being indiscrete to being discrete, if indeed the one who is to be discrete must first have become wise."

"What, have you never observed, Cyrus," inquired Tigranes, "that when a man indiscretely ventures to fight a stronger man than himself and has been worsted, he is instantly cured of his indiscretion toward that particular man? Again, have you never seen how when one state is in arms against another, it is at once willing, when defeated, to submit to the victor instead of continuing the fight?"

"To what defeat of your father's do you refer," asked Cyrus, "that you are so confident that he has been brought to discretion by it?"

"Why that, by Zeus," Tigranes answered, "which he is conscious of having sustained, inasmuch as when he aimed at securing liberty he has become more of a slave than ever. He knows that when you desired to outwit him, you did it as effectually as one could do."

"Well," said Cyrus, "do you really think

that such a defeat is adequate to make men discrete—I mean, when they find out that others are their superiors?”

“Yes,” replied Tigranes, “much more than when they are defeated in combat. For the one who is overcome by strength sometimes conceives the idea that, if he trains his body, he may renew the combat. But if people are convinced that others are superior to themselves, they are often ready, even without compulsion, to submit to them.”

“You seem to think,” observed Cyrus, “that the insolent do not recognize those more discrete than they. Do you not know that your father has played false and has not kept his agreement with us, although he knew that we have not been violating any of the agreements made by Astyages?”

“Yes; but I do not mean that simply recognizing their superiors makes people discrete, unless they are punished by those superiors, as my father now is.”

“But,” rejoined Cyrus, “your father has not yet suffered the least harm; but he is afraid, to be sure, that he will suffer the worst.”

“Do you think, then,” asked Tigranes,

“that any deed breaks a man’s spirit sooner than abject fear? Do you not know that those who are beaten with the sword, which is considered the most potent instrument of correction, are nevertheless ready to fight the same enemy again, but when people really fear anyone very much, then they cannot look him in the face, even when he tries to cheer them?”

“You mean to say,” asked Cyrus, “that fear is a more heavy punishment to men than real correction?”

“You know,” replied Tigranes, “that what I say is true; for you are aware that, on the one hand, those who are afraid that they are to be exiled from their native land, and those who on the eve of battle are afraid that they shall be defeated, and those who fear slavery or bondage, all such can neither eat nor sleep for fear; whereas those who are already in exile or already defeated or already in slavery can sometimes eat and sleep better than those enjoying a happier lot. Some, for fear that they will be caught and put to death, in terror take their own lives before their time—some by hurling themselves over a precipice, others by hanging themselves, others

by cutting their own throats; so does fear crush down the soul more than all other terrors. As for my father, in what a state of mind do you think he is? For he is in dread not only for himself, but also for me, for his wife, and for all his children."

"Well," answered Cyrus, "it is not at all unlikely, I suppose, that he is for the moment in such a state of mind. However, it seems to me that we expect of a man who is insolent in success and abject in failure that, when set on his feet once more, he will again wax arrogant and again cause more trouble."

"Well, by Zeus," said Tigranes, "our wrong-doing does, no doubt, give you cause to distrust us; but you may build forts in our country and occupy the strongholds already built and take whatever else you wish as security. Yet you will not find us very much aggrieved by your doing so; for we shall remember that we are to blame for it all. But if you hand over our government to someone of those who have done no wrong and yet show that you distrust them, see to it lest they regard you as no friend, in spite of your favours to them. Again, on your guard against incurring their hatred,



if you fail to place a check upon them to keep them from rebellion, see to it lest you need to bring them to discretion even more than you did just now."

"Nay, by the gods," replied Cyrus, "I do not think I should like to employ servants that I knew obeyed me only from compulsion. But if I had servants who I thought assisted me, as in duty bound, out of goodwill and friendship toward me, I think I should be better satisfied with them when they did wrong than with others who disliked me, when they performed all their tasks faithfully but from compulsion."

To this Tigranes replied: "From whom could you ever get such friendship as you now can from us?"

"From those, I presume," said he, "who have never been my enemies, if I would do them such favors as you now bid me do you."

"But, Cyrus," asked he, "as facts now are, could you find any one to whom you could do as great favours as you can to my father? For example, if you grant anyone of those, who have done you no wrong, his life, what gratitude do you think he will feel toward you for that? Again, who will

love you for not depriving him of his wife and children more than he who thinks that it would serve him right to lose them? Do you know of anyone who would be more grieved than we, not to have the throne of Armenia? It is evident, then, that he who would be most grieved not to be king, would also be most grateful for receiving the throne. If you care at all to leave matters here in as little confusion as possible when you go away, consider whether you think the country would be more tranquil under the beginning of a new administration than if the one to which we are used should continue. If you care to take with you as large an army as possible, who do you think would be in a better position to organize the troops properly than he who has often employed them? If you need money also, who do you think could supply it better than he who knows and commands all the sources of supply? My good Cyrus, beware lest in casting us aside you do yourself a greater injury than any harm my father has been able to do you."

"Tell me, King of Armenia," commanded Cyrus, "if I yield to you, how large an

army will you send with me and how much money will you contribute to the war?"

"I have no better offer, Cyrus," the Armenian king replied, "than to show you all my forces. When you have seen them, you may take as many as you see fit, leaving the rest here to protect the country. In the same way concerning the money. It is proper for me to show you all that I have, and for you to decide for yourself and take as much as you please and to leave as much as you please."

"Tell me then," asked Cyrus, "how large your forces are and how much money you have."

"Well," the Armenian king then answered, "there are about eight thousand cavalry and about forty thousand infantry. The property, including the treasures that my father left me, amounts, when reduced to cash, to more than three thousand talents."

Immediately Cyrus said: "Send with me then only half the army, since your neighbours, the Chaldeans, are at war with you. Of the money, instead of fifty talents which you used to pay as tribute, pay Cyaxares double that sum, because you are in arrears

with your payments. Also, lend me personally a hundred more, and I promise you that if God prospers me, I will in return for your loan either do you favors worth more than that amount or at least pay you back the money, if I can; but if I cannot, I may seem insolvent, I suppose, but I should not justly be accounted dishonest."

"For heaven's sake, Cyrus," exclaimed the Armenian king, "do not talk that way! If you do, you will make me lose heart. Consider that what you leave here is no less yours than what you take away."

"Very well," said Cyrus, "that makes already twice as much as you have." Turning to Tigranes, he asked, "Tell me how much would you pay to get your wife back?"

Now it happened that Tigranes was newly married and loved his wife very dearly.

"I would give my life, Cyrus," replied he, "to keep her from slavery."

"Take her back; she is your own," said Cyrus, "for do not consider that she has been made a prisoner of war at all, since you never ran away from us. You too, King of Armenia, may take back your wife and

children without paying any ransom for them, that they may know that they return to you free men and women. Now stay and have dinner with us; and when you have dined you may drive away wherever you have a mind to go." So they stayed.

When they had thus conversed and showed their friendly feelings toward one another, as was natural after a reconciliation, they entered their carriages and drove away with their wives, happy.

Reaching home they talked, one of Cyrus' wisdom, another of his strength, another of his gentleness, and still another of his beauty and his commanding presence.

Then Tigranes asked his wife: "Tell me, my Armenian princess, did you, too, think Cyrus handsome?"

"Why," replied she, "I did not look at him."

"At whom, then?" asked Tigranes.

"At him, by Zeus, who said that he would give his life to keep me from servitude."

\* \* \*

Charles Rollin, having borrowed Xenophon's narrative, has slightly embellished its conclusion, as subjoined:

"Well, then," replied Cyrus, turning to the king, "if I should yield to your son's entreaties, with what number of men, and what sum of money will you assist us in the war against the Babylonians?" "My troops and treasures," says the Armenian king, "are no longer mine; they are entirely yours. I can raise 40,000 foot, and 8,000 horse; and as to money, I reckon, that, including the treasure which my father left me, there are about 3,000 talents ready money. All these are wholly at your disposal." Cyrus accepted half the number of the troops, and left the king the other half for the defense of the country against the Chaldeans, with whom he was at war. The annual tribute which was due to the Medes he doubled, and instead of fifty talents exacted one hundred, and borrowed the like sum over and above in his own name.

"But what would you give me," added Cyrus, "for the ransom of your wife?"

"All that I have in the world," answered the King.

"And for the ransom of your children?"

"The same."

"From this time, then, you are indebted

to me twice the value of all your possessions. And you, Tigranes, at what price would you redeem the liberty of your wife?" Now he had but lately married her and was passionately fond of her. "At the price," says he, "of a thousand lives, if I had them."

Cyrus then conducted them all to his tent, and entertained them at supper. It is easy to imagine what transports of joy there must have been on this occasion.

Cyrus, before they parted, embraced them all, in token of a perfect reconciliation. This done, all got into their chariots, with their wives, and went home full of gratitude and admiration. Nothing but Cyrus was mentioned the whole way; some extolling his wisdom, others his valour; some admiring the sweetness of his temper, others praising the beauty of his person, and the majesty of his mein. "And you," says Tigranes, addressing himself to his bride, "what do you think of Cyrus' aspect and deportment?" "I did not observe him," replied the lady. "Upon what object then did you fix your eyes?" "Upon him that said he would give a thousand lives as the ransom of my liberty."

Then Charles Rollin writes:

"I have thought proper, for several reasons, to give so circumstantial an account of this affair, though I have so far abridged, that it is not above a quarter of what we find it in Xenophon.

"It may serve to give the reader a notion of the style of that excellent historian, and excite his curiosity to consult the original, the natural unaffected beauties of which are sufficient to justify the singular esteem which persons of good taste have ever had for the noble simplicity of that author. To mention but one instance; what an idea of chastity and modesty, and at the same time what a wonderful simplicity, and delicacy of thought, are there in the answer of Tigranes' wife, who has no eyes but for her husband!"



## THUS SPAKE MAN

(From the Armenian of ARSHAG MAHDESIAN)

Dr. Charles H. Shinn, literary critic, commenting on Miss Blackwell's "Armenian Poems," in the *Fresno Republican*, on September 2, 1917, selected the subjoined poem to illustrate "the unconquerable Armenian spirit, which illuminates the whole book."

DEEP sunk in thought I wandered in  
a city dead by fire,  
Where walls, like blackened skeletons, in  
ruin rose on high.  
Enshrouded by the shadow of Destruction  
all things seemed,  
Smothered beneath the sun that shone  
within a tomb-like sky.

Destruction with its breath of flame in  
triumph boasted high:  
"Thus in one day, one moment, I destroy  
the pride and grace  
Of works that Man has taken years to rear  
upon the earth;  
And low he lies before me when I show  
him my stern face!"

But Man, of mighty will power, when he  
heard this haughty boast,  
Raised up his sorrow-laden head, and like  
a giant cried:

"Destruction, you are longing for my  
downfall and defeat,  
But you are all in error, you are blinded  
by your pride.

"Creating, still creating, I shall combat you  
for aye.

You may destroy, but I shall build  
forevermore, with joy,  
Till Godhood shall awake in me, and when  
that day shall dawn  
Then even grim Destruction itself I shall  
destroy!"

Trans. ALICE STONE BLACKWELL



