A BRIEF
HISTORICAL SKETCH
OF THE
HOLY APOSTOLIC
CHURCH OF ARMENIA

BY

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This brief Sketch has been written in response to the request of several friends, who desire information about the Armenian Church. The facts stated in it are mostly taken from such well-known writers as Moses Khorenensis, Michael Chamchian, and the late Khoren Narbey, Archbishop in Constantinople.

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P. H. J.
THE Armenians received the holy Religion of Christ through the Apostles SS. Thaddæus and Bartholomew, who preached the Gospel in Armenia and laid the foundation of the Church of Christ there. This Church of Armenia was the first Christian Church established among the heathen nations. The Armenian King Abgar* had fixed his capital at Edessa, and ruled over Mesopotamia. He was troubled with a disease (leprosy), which proved to be beyond the skill of all physicians. He heard from certain officers of his—whom he had sent to Palestine to secure for himself the interest of the Roman general Marinus† with the Emperor—of the wonderful cures wrought by Christ; and so he sent messengers (see Note A) to Him, with a letter asking Him to come to Edessa and cure him. Our Lord replied that He could not do so, but that after His Ascension one of His disciples would go and cure him (see Note B). In accordance with this promise, after the Lord had ascended to heaven, in the year A.D. 36, the Apostle Thaddæus went to Edessa, taking with him the Spear‡ with which Christ's sacred side was pierced on the Cross.

Saint Thaddæus cured Abgar, and having preached the Gospel baptized the King and all his household as well as the people of Edessa, and thus established the Church of Armenia. Abgar was accord-

* Abgar is a contraction of Avag-ayr, i.e., greater man.
† There had for some time been great confusion in Persia consequent on the dispute for the kingdom between Artaces and his brothers. Abgar went to Persia and succeeded in establishing peace, placing Artaces on the throne. This visit was maliciously misrepresented by Herod and others to the Emperor Tiberius. Abgar sought the aid of Marinus to put matters straight with Tiberius.
‡ This Spear has by a wonderful Providence been preserved to this day—in the Cathedral Church of Edjmiatzin along with other precious relics. It is brought out on all solemn occasions, and specially on the day on which the holy Chrism—which is distributed through all the Churches of the Armenian obedience for the purpose of being used in the act of Confirmation; in consecrating clergy, crosses, and pictures for the altar; in anointing the forehead and palms of a deceased priest—is consecrated with much pomp and grandeur by the Catholicos.
ingly the first Christian monarch; he lived a consistent pious life, which, unfortunately, was cut short after three brief years. His Church has ever regarded him as a Saint, and with grateful love keeps a yearly feast in honor of him. Historians bear ample testimony to his faith and zeal. He wrote to the Emperor Tiberius as well as to Artaces, King of Persia, in favor of Christ's Divine Mission, and invited them to become believers in our Saviour. These most interesting letters are still preserved in the annals of Armenian history.

The Apostle St. Thaddæus, having accomplished his work in Edessa, desired to go into other parts of Armenia; he received a letter of commendation from Abgar to his nephew Sanatrook, ruler of Inner Armenia. Having consecrated Addé—a silk mercer, who had been appointed manufacturer of the King's crowns by Abgar, a post of great honor—Bishop of Edessa, St. Thaddæus set out for Shavarshan, the capital of Sanatrook's province of Artaz. His labours for the Lord in Artaz were blessed with as much success as in Edessa, and King Sanatrook was baptized together with his virgin daughter Sandookht and a great number of chiefs and of the common people. The Apostle consecrated a Bishop (Zachariah) for this province too, and then proceeded to other parts of the country. Meanwhile Anané, the son of Abgar, apostatized, and put to death Bishop Addé. Sanatrook also had given up his belief in Christianity. St. Thaddæus, hearing on his return to Armenia of Sanatrook's infidelity and fearful cruelties, determined not to go to Shavarshan; he went to Cappadocia in Cæsarea, and planted the Church there, consecrating Theophilus as its first Bishop. Thence he went to Mesopotamia, purposing to go on to Edessa.

On the journey the Apostle met five princes and nobles coming from Rome on an embassy to Sanatrook; he converted and baptized them and consecrated the chief of them, Woski,* a priest: they took from their chief the name of Woskians, to whose martyrdom reference is made below. Sanatrook on learning of the conversion of these ambassadors summoned St. Thaddæus to Shavarshan, and there put him to a cruel death. Failing in repeated efforts to turn Sandookht from the Faith, he mercilessly caused her to be put to death.

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* The real name of this person was Khyrsos, i.e., gold; in the Armenian language the word for gold is woski.
Sandookht accordingly stands forth as the first virgin martyr in the roll of the martyrs of the Christian Church; she is known in Armenian Church literature as Shushan anushabuir, i.e., "The sweet-scented lily." Truly, the blood of the martyrs is the seed of the Church! The martyrdom of this holy virgin immediately led to the conversion of one of Sanatrook’s chief ministers and of all his household: he, however, had himself soon to share the fate of San-dookht. His death was followed by the baptism of a noble lady, Zarmandookht, and of her connexions, etc., numbering in all 200 persons. This enraged Sanatrook all the more, and he lost no time in killing the lady and her people.

About this date, A. D. 49, the Apostle Bartholomew came to Armenia, bringing with him the portrait of the Blessed Virgin Mary (see Note C). He preached the Gospel in the province of Andzevadziadz, and set up a cross* on the site of the temple of the goddess Anaheet or Diana; later on he built a Church there, dedicating it to the Blessed Virgin, and placing the sacred portrait in it; he also established near it the convent of Hoghiadz (souls), of which he appointed a princess Mary abbess. He converted many in Lower Armenia, and among them Thagoohee (which means a queen, and hence she is known in some accounts as Regina), the sister of Sanatrook. The latter, therefore, had her put to death, and commanded the Apostle to be flayed alive; this being done he was crucified in the city of Arevbanus—the modern Aghbak—where he was buried. It is said that St. Jude the Apostle also visited Armenia, where, in the city of Urni, he was put to death and buried. Other Apostolic men also laboured and were martyred in these parts, among whom was Eustathius, one of the Seventy-two†, and Elisha, a disciple of Thaddæus, who had been consecrated Bishop by St. James, the brother of the Lord.

Christianity gradually spread throughout the country by the labours of the Church, and the advance was doubtless to a great extent furthered by the very persecutions with which Sanatrook and others purposed to crush it. Artavazd II (129-131 A.D.,) ordered the

*S. Gregory the Illuminator carried about this cross with him in his preaching tours and with it worked many miracles. It was eventually placed on the tomb of Tirlat the King.
† In the Authorized Version of the English Bible the number (S. Luke x, 1) is given as seventy. The Revised Version has a note in the margin—"Many ancient authorities add, and two."
massacre of the Woskians, who since their conversion had lived as hermits, and by their life and preaching had helped in the propagation of the Faith; they succeeded in baptizing 17 members of the royal family of the kingdom of Alans, who were known as the Sukiasians, from the name that the chief of them Bahadras took at his baptism, viz., Sukias. The Sukiasians shortly afterwards shared the fate of the Woskians (see Note D). Khosrove I (214-259 A.D.) persecuted the Christians, making them labour in public works with but little remuneration, and put many to death on account of their Faith. A great sum of money was offered for this monarch's life by his enemy Ardasheer, the founder of the Sassanian dynasty in Persia. A chief Anak tempted by the reward undertook to kill Khosrove, and for this purpose came and settled in Artaz, near the very spot where lay the mortal remains of St. Thaddæus. Here, we are told, his wife Whogohé conceived, but before the child was born Anak had removed to Vagharschapat, where Khosrove had taken up his abode. There he accomplished his fell purpose (257 A.D.) and fled, but being pursued drowned himself; his family were all massacred with the exception of the new-born infant, who was taken to Cæsarea, the home of his nurse. This child was destined, in the purpose of God, to be the great Illuminator of Armenia. He was there baptized and named Gregory in accordance with Divine revelation. Sophia, his foster-mother, caused him at the proper age to be married to Mary the daughter of one David; of this marriage were born two sons, who afterwards succeeded to his Apostolic chair.

Meanwhile Ardasheer subjugated Armenia, and ordered the massacre of all the sons of Khosrove. The youngest, Tirdat, alone was saved, as well as a sister Khosrovidookht; the former was taken to Rome, where he was kindly looked after by the Emperor, and the latter to the fortress of Ani, in Armenia itself, where she was brought up in secrecy. Tirdat acquired much fame in the Roman army; we are told that Gregory went to see him at Rome, but did not disclose himself. Having gained the favor of Diocletian by overthrowing Hurchæ, King of the Goths, Tirdat was given the throne of Armenia by the Emperor as his own rightful possession. (286 A.D.) He soon discovered his sister in the fortress of Ani. He prepared to offer sacrifices to the goddess Anaheet, and invited Gregory to join him in doing so; the latter of course refused and was
subjected to fourteen modes of unheard-of intolerable tortures. Coming to know that Gregory's father had been the murderer of his own father, Tirdat ordered him to be cast into a deep pit full of poisonous snakes and reptiles, where he passed thirteen long years, supported by a small daily supply of food from a pious Christian woman. The next act of Tirdat was quite as horrible a deed as the above. The nun Rhipsimé, famed for her angelic beauty, had been obliged to leave her Nunnery at Rome, in company with its Abbess Gaianné and 68 inmates, in order to escape being compelled to become the Queen of Diocletian, who was already notorious as a persecutor of Christians. The fugitive Nuns were put to various hardships and were scattered over several countries, carrying the sacred treasure of the Gospel wherever they went. Gaianné and Rhipsimé with 35 Nuns eventually took shelter in a vineyard outside the city of Vagharshapat. The Emperor Diocletian, having been informed through the officers he sent in search of them of their having taken refuge in Armenia, wrote to Tirdat informing him of the extraordinary beauty of Rhipsimé, and requesting him to send the party back to Rome at once, and, in case he failed to effect this, recommending him to make Rhipsimé his queen. Tirdat tried every means in his power of doing so, but signal failure ordered the poor innocent Christian women to be put to death with abominable cruelties (see Note E). He was much chagrined at the loss of Rhipsimé, and to lead his mind away from these thoughts he set out on a hunting expedition. While yet in the city of Vagharshapat Divine punishment overtook him, and he became possessed with evil spirits, and like Nebuchadnezzar was transformed into an animal—the hog. Similar punishment fell upon other princes and nobles of Tirdat's court. It was revealed to Khosrovidookht, the sister of Tirdat, that St. Gregory was still alive, after a stay of thirteen years in the Pit, and that he alone could cure the King. The dream proved correct; St. Gregory was rescued from the Pit, partially healed Tirdat, and preached to the King and his people for 65 days, during which time they fasted; he then ordered them, in accordance with a vision he had seen, to build tombs for the remains of the martyred Nuns: this was forthwith done the King and royal family helping in the work,* while

* On this spot there now stand three Convents named after Gaianné, Rhipsimé, and one of the other Nuns who was slain in the winepress.
Gregory himself interred the remains. Gregory had in vision seen Jesus Christ descend near this spot; the site was walled round and a cross set up: before this the people lay prostrate and the holy man prayed with deep earnestness that God might restore the King and his people to perfect health; his prayer was heard and Tirdat was completely restored. When the work was finished St. Gregory set out on preaching tours, taking with him the King, whom he had persuaded to pull down all the temples of the idols in the country. Alongside this work of destruction there went on the constructive work of preaching the Gospel, though Gregory had not yet administered to any of the people the rite of holy baptism. On their return to Vagharshapat a great national assembly was called, and, in dutiful accordance, with the Divine will as revealed to Tirdat, as well as to Gregory, the latter was elected for the exalted office of chief Pastor. Tirdat wrote to Ghevond, the Patriarch of Caesarea (the successor of Theophilus, the disciple of St. Thaddeus), all details of Gregory's work, and requested that he should be consecrated Supreme Patriarch of Armenia. Gregory was accordingly consecrated in 302, and thus became Heir and Successor to the holy Apostles, Thaddeus and Bartholomew. Ghevond (Leon) the Patriarch gave St. Gregory some precious relics—those of St. John the Baptist and of Bishop Athanagenus (Bishop of Sebastia, martyred in the persecution of Diocletian: he is said by some historians to be the brother of Mary, the wife of St. Gregory). St. Gregory now returned homewards, visiting Sebastia and other places and gathering a company of bishops, priests, and monks; ordering temples to be pulled down, building churches; and working many miracles. Meanwhile King Tirdat with his household and retinue had proceeded to Bhagrevand to await the arrival of the holy man. When he came he again preached to them and appointed a fast; a Church was built at the place, and in it were deposited the sacred relics brought from Caesarea. All being now ready for baptism the King and his retinue received the holy rite in the waters of the Euphrates. It is said that at this time the course of the river was stopped, that a pillar of light brighter than the sun with the cross on the top of it was seen, and that the holy chrism shone brightly on the surface of the

* This had been taken by Polycarp to Ephesus at the command of St. John the Evangelist. During the persecutions of Dacus, Pirmilian, the Bishop of Ephesus, fled with it to Caesarea.
water. St. Gregory was assisted by a very large number of clergy in administering Baptism to the people for the next seven days, and the total number of the baptized is given as four millions.

They all now returned to Vagherashapat, and immediately set about building the great Church of Edjmiatzin* on the spot that had been walled round. On the completion of it a great feast was ordained, which is observed yearly on the Saturday preceding the Sunday of the Assumption of the Blessed Virgin Mary. The history of St. Gregory from this point onward is one long chapter of toils and labours for the Church of Christ in Armenia. He built several churches, established monasteries and nunneries, founded seminaries and almshouses, and consecrated four hundred bishops and several hundred priests. He thus proved himself the true Apostle of the Church of Armenia. Having advanced in years he consecrated his son Aristakés his successor; this Catholicos having attended the Council of Nicæa brought back the Creed adopted at that august assembly. St. Gregory approved of it, and appended a doxology to it.† He returned to Mount Siepooh where he lived 'more as an incorporate cherub than as a human being'. Here he died in seclusion, and was buried by shepherds, who pastured their flocks in the neighbouring plains. His body was afterwards found by Garnnick, a hermit, to whom its resting-place was revealed: it was brought with great honours to Vagherashapat, and was distributed as relics to all the Churches of Armenia.

The Armenian nation by way of gratitude to St. Gregory vowed eternal fidelity to the Gospel of Christ; it has always continued during Mass and other services of the Church to solicit his intercessions with God. There is an yearly celebration of his entry into the Pit during Lent and of his exit from it after Easter; the discovery of the Saint’s relics is solemnized with great pomp in Edjmiatzin and all Armenian Churches, and this feast has a place in the Calendars of the Greek and Roman Churches. Armenia was the scene of the labours of the two Apostles Thaddæus and Bartholomew, who by their teaching and martyrdom established the Faith there, and thus

* This word means 'the descent of the only begotten', and the sacred spot was so called because of the vision of our Lord’s descent mentioned above.

† "But we will glorify Him, who was before the worlds, by worshipping the Holy Trinity and one Godhead of the Father, and of the Son, and of the Holy Ghost; now and ever, world without end. Amen."
caused confusion and disorder to be replaced by rest and peace. This peace was however not unbroken, for many kings persecuted the Church, in spite of which—and perhaps in consequence of its numerous martyrdoms—the Church maintained her Apostolic Succession uninterrupted till it devolved upon the great Illuminator, who though consecrated in Cæsarea in Lower Armenia established his seat in Major Armenia at Vagharshapat or rather at Edjmiatzin. The foundations of the Church in Armenia were laid indeed by Apostolic hands, but the Armenian Church owes its final constitution and proper organization to this most revered Teacher and Bishop. Since St. Gregory was the successor of the two Apostles mentioned above and the Heir of their Throne, Edjmiatzin became an Apostolic seat, and it has ever since been occupied by his lawful successor—the Catholicos of Holy Edjmiatzin, the Mother-see of the Armenian Church.

Owing to political circumstances the Armenian Patriarchate had at times to be transferred to metropolises and to other principal towns of Armenia. In the year A.D. 452 it was removed to Dwin, in 993 to Ani, in 1114 to Rômklah, and in 1294 to Sis. The Kingdom of Cilicia becoming extinct, and, we having no more a kingdom and no longer a capital town, it was natural and proper to re-transfer the See to its own original place, as the entire nation unanimously desired it. Accordingly, in the year 1441, it was decided by an ecclesiastical meeting that the seat of the Catholicos should return to Holy Edjmiatzin, where to this day has been preserved the proper unbroken succession from our Apostles and from our holy Father, St. Gregory the Illuminator.

At the time of the ecclesiastical Council above referred to, in the year 1441, the Patriarchal Chair at Sis was occupied by Gregory Moosabegiantz, who, unwilling to submit to the decision of the Council, refused to go to Edjmiatzin, and was therefore dismissed from his office as Catholicos, the Bishop Kirakos being elected in his place. Gregory remained Patriarch at Sis, and on his death the people elected Bishop Carapiet in his place, and continued to elect successors. Thus Cilicia has continued to this day to possess a Patriarch of its own, but the nation recognises him as Patriarch of Cilicia only. His jurisdiction is limited, and he is subject to the Mother See of Holy Edjmiatzin.
In the time when the dynasty of Ardzeroony reigned over Armenia the seat of a new Catholicos was established by their help at Akhthamar, an island in Lake Van, in the year 1114, and Bishop David Tornikian was anointed as the first occupant of that Chair. Thus began and has continued to this day the seat of the Catholicos of Akhthamar. The Dioceses of the Catholicoses of Cilicia and Akhthamar are connected (chiefly as regards political matters) with the Patriarchate of Constantinople, but ecclesiastically they are under the jurisdiction of Edjmiatzin. Upon the conquest of the Grecian Empire by Fatteh Sultan Mahomed, he appointed Bishop Joakim as the representative and chief of the Armenians at the capital which he had just conquered, and nominated him Patriarch. This was in the year 1461, and his successors to this day govern the Church in Turkey. In 1860 the Armenians in Turkey drew up a regular constitutional scheme, which receiving the sanction of the Sultan secured certain rights and privileges from the Government, though hardly adequate to the services rendered by them to the State.

Besides the above dioceses there is yet another Patriarchate—established at Jerusalem. Ever since the earliest days of Christianity, and more particularly after the reign of Tirdat, Armenian pilgrims frequented Jerusalem, and naturally Sanctuaries and Convents sprung up. In fact history says that Tirdat himself built Convents and Churches in Jerusalem, and his example was followed by the princes and nobles of Armenia. We gather from the history of the holy places as well as from tradition, that about the tenth century there existed no less than 70 Armenian Convents and Churches in Jerusalem. Most of these have disappeared, but their early existence is beyond doubt. It may be mentioned that about twenty-five years ago the Russians bought a plot of land about three miles behind the Mount of Ascension with the purpose of building a Church on it. In digging the foundations they discovered the lower part of a Church: the floor was laid in mosaics, and the walls shewed beautiful architecture and designs; an inscription was found around it in Armenian, dating back 800 years. The Russians have preserved in tact and guard with great care this grand relic of antiquity. In the year 622 Bishop Abraham received the title of Patriarch of Jerusalem, the Convent of St. James which triumphantly raises its towers on the famous Mount Zion being his seat; here was built a
The magnificent Patriarchal residence by the Patriarch Johannes. The Patriarch of Jerusalem is an Abbot over the brotherhood of the Convent of St. James, and superintends over those Sanctuaries of Jerusalem, which are the property of the Armenian nation. The surrounding Armenian dioceses and populations are under his Patriarchal supervision and government. It may be added that the Convents in the Holy City belonging to the ancient Assyrian, Abyssinian, and Coptic communities are in friendly intercourse with this Patriarchate (see Note F).

This division of the Armenian Church into two Patriarchates (Jerusalem and Constantinople), and two dioceses of Catholicoses (Cilicia and Akthamar), besides the supreme Seat of Edjmiatzin, may be thought detrimental to the good government of the Church. But the Armenian nation can proudly assert that these divisions and sub-divisions are but the natural effects of merely social causes, and as a matter of fact do not at all interfere with the unity of the one Apostolic Church of Armenia, which possesses everywhere the same faith in Christ, the same Apostolic doctrines, the same rites, and the same traditions. The dioceses of Cilicia and Akthamar preserve their unity with the Mother-See of Holy Edjmiatzin, and the Patriarchs of Jerusalem and Constantinople acknowledge its authority and supremacy. The Church of Armenia is, therefore, one united Church.

We proceed to say few words about the independence and orthodoxy of this Church. The Catholicos of all Armenia is—(1) the supreme guardian and protector of the Church of Armenia; (2) he is the head of the Armenian Catholicoses, Patriarchs, and Bishops; (3) he ordains the Bishops for all Dioceses except those directly under the jurisdiction of the Catholicoses of Cilicia and Akthamar; (4) he blesses and consecrates the Holy Chrism; (5) in consultation with the Holy Synod, following the canons of the Apostles and of the Fathers of the Church, he governs the whole Armenian Church. The occupant of the Apostolic chair of Holy Edjmiatzin is designated the Chief of all Bishops, Hyrapiet (Chief Father), Supreme Patriarch and Catholicos of all Armenians; and as such he is absolute and independent of all other ecclesiastical authority (such as the Church of Rome or of Greece), just as absolute and independent as were our holy Father Gregory the Illuminator, and his holy predecessors the
Apostles Thaddæus and Bartholomew, and all the Apostles of Christ. The Armenian Church glories in four principles, which are the signs and proofs of her orthodoxy, viz., Unity, Holiness, Catholicity, and Apostolicity.

The Unity of the Armenian Church is seen in the fact that in whatever part of the globe Armenians are found, whether clergy or laity, there exists inward spiritual unity between them, and they have the same faith, services, rites, canons, traditions, &c., in accordance with those of the Apostolic See, which is the centre of the union of the national Church. She has unity with the universal Church, because her Faith is founded on the same Holy Scriptures, because she believes in the Holy Trinity and One God, possesses the same Creed and the same seven Sacraments of the Church, and because she has for her foundation Christ and the Apostles, and for her head Jesus Christ God, the Saviour of the world. She maintains her spiritual unity with Christendom by daily praying for the peace, glory, and victory of the Church over darkness and heathenism.

The Holiness of the Church of Armenia is proved:—(1) by her holy and orthodox Creed, as has been acknowledged by the Popes of Rome and by the Greek Church at different times, and subsequently to these acknowledgments no change whatever has been introduced into her doctrines; (2) by her moral teachings and by her well-organized Church regulations, which are holy and pure, and in accordance with the teaching of the Holy Scriptures; (3) by the multitude of her Saints and Martyrs, who down to the last Martyr Joakim (who suffered death in Constantinople in 1843) have by the profuse shedding of their blood anointed the Cross of Christ.* I cannot refrain from quoting a short paragraph in this connexion from the recent excellent work of the Rev. F. D. Greene on The Armenian Crisis:—“By nature the Armenians are deeply religious, as their whole literature and history show. It has been a religion of the heart, not of the head. Its evidence is not to be found in metaphysical discussions and hair-splitting theology as in the case of the Greeks, but in a brave and simple record written with the tears of saints and illuminated with the blood of martyrs.”

* We can no longer speak of Joakim as the last martyr, for the roll of martyrs has been considerably increased in the present day by the awful massacre of Sassoun. A short account of this massacre will be found in Note G.
The Catholicity of the Armenian Church is proved:—(1) by her marvellous perseverance, permanence, and stability. For, being established as she was by the Apostles Thaddæus and Bartholomew, she has ever continued to keep up her one uninterrupted Succession defeating not only all the persecutions of the heathen nations, but also the troubles (some indeed very severe) she has had to suffer at the hands of her Christian persecutors—the Roman Catholics, the Greeks, and the Protestants; (2) by the fact of her children being scattered through the world and keeping up the teaching and rites of their Mother Church; and (3) by her spiritual communion with the Universal Church, which is the Body of Christ.

The Apostolicity of the Church of Armenia, as has been seen above, is evident from the facts:—(1) that she is founded upon the preaching of the Apostles Thaddæus and Bartholomew; (2) that she has kept, and continues to keep, the Orthodox Apostolic belief and Creed in accordance with the Holy Scriptures; (3) that the Episcopal Succession of the Apostles in Greater and Lesser Armenia continued down to the Holy Illuminator, and from him the uninterrupted chain of succession has been handed down to us, and is this day represented by our most respected and beloved Father Mgirtich I, the Catholicos of all Armenia, now sitting on that very seat of the Apostles Thaddæus and Bartholomew and of St. Gregory the Illuminator in Edjmiatzin.

The Armenian Church, thank God, has been always singularly free from heresy and schism. There has been, and is still, perhaps in some quarters, a vague suspicion that the Armenian Church is tinged with the heresy of Eutyches.* Such a suspicion cannot but be most painful to her members, and, to say the least, it is in a great measure due to the want of accurate information on the part of certain writers, and to the general ignorance that prevails with regard to Oriental branches of the Church of Christ. It may be as well in this place to make the matter perfectly clear. This baseless opinion is, we believe, to be traced to the fact that the Armenian Church did not take part in the Council of Chalcedon. The fact is that the Armenian Church had not yet recovered from the consequences of the recent holy war and was at the time badly perse-

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* A statement of this kind is found in Dr. Cutts' Turning Points of General Church History (S. P. C. K., 1884, p. 176): “After the Council of Chalcedon the Armenian Church unhappily embraced the Monophysite heresy.” It is sad to note other similar in accurate statements in such a book regarding the Armenian Church.
executed by the Persians, and it was as much as they could do to protect the Church at home and abroad from the hands of the Zoroastrians, who, had they succeeded in conquering Armenia, would have passed over into Europe and done much havoc to the Church at large. Besides they had been deeply wounded at the treatment Christian refugees from Persia had received at Constantinople at the hands of the Emperor; instead of protecting them with Christian sympathy, he most cruelly sent them back to Persia, and is suspected of having made an alliance with the Persian King, Hazguerd, who set about persecuting Armenia with all the greater vigour now that he no longer feared the combination of the two Christian kingdoms. It must also be borne in mind that since the Council of Ephesus great confusion had prevailed in the Church. The Bishop of Alexandria was opposed to the Bishop of Constantinople, while the Pope of Rome was steadily working in the direction of gaining the supremacy by endeavouring to have Councils assembled in Italy. The "Concilio latrocinum", as it is known in history, had assembled at Ephesus, and was famous for its disorderly character; cries of "drive out, burn, tear, cut asunder, massacre all who hold two natures" rung through this assembly of Churchmen! Reports of all this reached Armenia, and tended to keep the Armenian Church from mixing itself up in such unseemly discussions and gatherings. Further, the official reports of the decrees of the Council, which reached Armenia were so very imperfect and incorrect, in fact heretical, that the Bishops assembled in Synod were obliged to decline to accept them. This led to the idea that the Armenian Church favoured Eutychianism, which the Council of Chalcedon condemned. But nothing is farther from the truth: it was after a long lapse of time, when things had gradually quieted down, that the Armenian Church formally pronounced against the heresy—when it was made clear what the heresy was. The Armenian Church solemnly adheres to the decrees and canons of the Oecumenical Councils of Nicea, Constantinople, and Ephesus, at which her Representatives were present. That the Armenian Church repudiates Eutychianism is conclusively proved from the fact, that particular mention is made of Eutyches among the heresiarchs whom the candidate for Bishops' or Priests' orders is required solemnly and publicly to anathematize in the presence of the consecrating Catholicos or ordaining Bishop
and of the congregation on the evening previous to the laying on of hands. Further, the Armenian Church also had grounds to suspect the attitude taken by the Roman and Greek Churches in thus gathering what they intended to have the dignity and binding force of a universal Council, for the purpose of condemning a heresy that had risen in their portion of the Church. Had the Armenian Church been in a position to accept the invitation to attend this Council of Chalcedon, she would have practically allowed them the supremacy for which they longed and which they tried hard to acquire.

To return to the troubles caused in Armenia by the Zoroastrians. It is not difficult to see why they were so anxious to subjugate it, for besides the religious zeal of setting up their own faith, they were incited by political considerations. Hazguerd, having defeated the Emperor Theodosius II, invited the Armenians to accept Zoroastrianism. The leaders of the Armenian nation assembled at Artaxates, and drew up a noble Confession of Faith, which ended with such words as these: "No one can shake our faith, neither angels, nor men, nor the sword, nor fire, nor water, nor blows, be they ever so hard. And if you ask something else after this great testimony, we are ready to do it; we surrender our whole body to you; do quickly what you like with it. From you torture, from us resignation; to your sword our necks."* Infuriated at such determination Hazguerd ordered the conversion of Armenia to Zoroastrianism at any cost, but was heroically withstood. He nevertheless pursued his ruthless course, and Armenia had to seek the aid of Marcianus, who through fear sided with Persia. A mighty struggle ensued, and Armenians had to defend not only their own homes, but were obliged to help their fellow-Christians in Georgia and Albania.

At length the great national hero Vardan Mamiconian raised the national flag, and 66,000 Armenians volunteered their services, and a most desperate battle was fought in the plain of Avarair (June, 451). They prepared themselves for this battle by observing the rites of the Church. On the previous evening Vardan exhorted the people and read to them passages from Holy Scripture, especially the record of the deeds of the Maccabees. Fonts were then prepared at sunset, and all unbaptized children belonging to those who had

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* The full history of this holy war is given by St. Elisha, a contemporary.
joined the army received holy baptism. They continued in united prayer and praise, and at the hour of cock-crowing the Holy Mass was offered and all received the blessed Sacrament. They then with one accord exclaimed, "Let our death be as the death of the saints, and the shedding of our blood as that of the holy martyrs; and may God be pleased with our willing sacrifice, and not deliver His Church into the hands of the heathen." Vardan fell after having performed many grand deeds of valour, and the number of those slain with him amounted to 296; 740 Armenians were taken prisoners, and immediately put to death; the Persians, though conquerors, had many more slain. This resistance was followed up by other efforts, and the Sassanides were effectually prevented from spreading Zoroastrianism in Asia Minor. The Armenian Church has placed Vardan and his 1,035 companions on its list of martyrs, and on their yearly commemoration (the last Thursday before Lent) two hymns are sung which were composed by that great Singer of the Armenian Church, the Catholicos St. Nierses the Graceful. We quote a prose translation of these from the Armenia in a Note as a specimen of that class of literature in which the Armenian Church is specially rich (see Note H).

This holy war with the Zoroastrians is the first of a long series of conflicts which Armenia has had to wage with the Arabs, Tartars, Egyptians, Turks, and in our own days Kurds, in defence of their Church and nation. Fresh difficulties and troubles occurred in consequence of the Crusades. The Crusaders were not very well received by the Greek Church, but the Armenians heartily welcomed them as champions in the cause of the Cross. Having thus made common cause with them, they were all the more hated by the Saracens, and earned the enmity of the Egyptian and other kings who had hitherto been friendly. When the Crusaders returned home, the Armenians were severely pressed by the infidels, their hospitality to their fellow-Christians, the Crusaders, being the real cause of their downfall and ruin. Leo VI., the last King of the Rubenian—the fourth and last Armenian—dynasty, was attacked by the Egyptians. After every attempt to resist the attack, he was obliged to submit, and was taken captive with his queen—Mary, said to be a member of the family of Lewis Charles, King of Hungary—and family to Cairo (A.D. 1375). He had frequently applied to the
Pope and to the King of Spain for help, but though large promises had been made, and though all Armenia's troubles were due to the friendly feelings she had shown the Crusaders, very little material aid was given. After a period of captivity of seven years—that might have terminated any day on which they consented to renounce the Christian Faith—they were eventually released through the intervention of King Juan of Spain. Leo then went to Jerusalem for the purpose of offering thanks to God, and leaving his family there he went to Rome, where he was kindly received by the Pope Urban VI, and thence to King Juan. It is interesting to note that the Armenian King was requested by the Pope to further the work of reconciliation between the Kings of England and France (who at that time were at feud), for which purpose he had already sent an embassy. King Leo after repeated attempts failed to reconcile these Kings, nor could he obtain any help from them in the cause of his persecuted country, to which he was not permitted to return, as he died shortly afterwards in Paris. Visitors to Paris are shown the magnificent tomb erected in the Convent of Celestine over his remains.

As regards the subsequent history of the Armenian nation it is up to the present day one long tale of horrors—at the hands of Tamerlane the Tartar, or Melick Omar the Mede, or Shah Abbas the Persian, not to mention present Turkish misrule. The last-named monarch overran Armenia, extorted all the wealth he could, inflicted most cruel tortures, and finally transported 12,000 to 14,000 families to Persia (A.D. 1605). He is said to have again shortly after brought in 10,000 Armenian families from other provinces. He then, in order to stifle any hankering they might have for their native land and its sacred associations, resolved to destroy Edjmiatzin and to convey its holy stones to Ispahan, and actually brought over the central slab and pillars of the chief altar, the holy font, and other stones of the Church. These sacred relics are regarded with due reverence and are carefully preserved up to the present day, and may be seen in St. George's Church in Julfa in Ispahan. Here in Persia the Armenians had for a long time to suffer persecutions, and had to lay down many a life for the sake of their Faith, but matters have much improved during the last century, and very much so at the present time under the rule of His Imperial Majesty the most benevolent and tolerant Shah Nasr-Ed-din and of his liberal-minded sons and ministers.
Armenians in Persia enjoy freedom and equality, and are trusted in the service of the State. They receive aid for their Churches and Convents and grants for Schools and Seminaries. The kind treatment, which the Armenians in Persia enjoy at the hands of this monarch, cannot but be contrasted with the treatment of the Armenians in Turkish Armenia by his co-religionist the Sultan of Turkey.

The Armenian Church has never had a schismatical or heretical sect rising from within her own communion, as have had the Roman Catholic and Greek Churches, but these two Churches have by tyranny and persecution, and through political influences, separated from the Armenian Church small parties of Armenians and affiliated them to themselves.

A small party of Armenians were, through the tyranny and persecution of the Greek Emperors, compelled to forego their national creed and rites, and to join the Greek Church. This small community were known as Greco-Armenians, of whom a small number still exist to this day, and are found in the villages around Aken and Nicomedia, but ere long they will be absorbed by the Greek nation.

During the period of the Rubenian Dynasty the Roman Catholics, having found their way to Cilicia, tried to introduce their creed and rites among the Armenians. Some of these joined them, changed their creed and rites and all national customs, and became completely Romanized. They were called Uniats, i.e., those united with the Church of the Pope. With the end, however, of the Rubenian Dynasty, the Uniat Community gradually decreased and became extinct, and hardly any traces of them were left in Armenia. Again during the last (18th) century, the Roman Catholics, after every possible attempt to entice away Armenians from their Church, finding the task of doing so a fruitless one, contrived to send a number of young Armenians to Rome, and gave them a Roman Catholic training.† These young men on their return from Rome

* Full information of these favours has been given to the Armenians of this city by His Grace Essâfê, Archbishop of Persia and India, who is now on his episcopal visit amongst us. We understand that an Address of gratitude to H. I. M. the Shah of Persia is in course of preparation.

† We learn from Chamchian that about the middle of the 16th century one Paul, who was consecrated Bishop of Nakhijevan, visited America and India, and collected a large sum of money for the establishment of a literary seminary in Armenia. Proceeding to Europe he died in Spain, and on his death-bed bequeathed all that he possessed for the founding of an Armenian seminary at Rome. This, however, was not done, but some Armenian youths were sent to the Propaganda for instruction,
took upon themselves to convert their countrymen to Papistry. With much greater success were favoured the Armenian Papists of the Mekhitarist Convents of Venice and Vienna through the medium of their literary productions and their able preachers. This success was in a great measure also due to the fact that the Pope allowed them to retain their national tongue, calendar, rites, &c.

In contrast to the behaviour of the Roman and Greek branches of the Church towards their Armenian sister, the spirit of toleration seen in the Armenian Church towards other Catholic bodies, and in fact towards all Christian denominations, is very striking. She daily prays for "all holy and orthodox bishops," for "the peace of the whole world and the stability of the holy Church," and joins her own prayers and intercessions to the "prayers and intercessions of all who call upon the Name of the Lord of Holiness in any country, from the east to the west." We take the liberty of quoting from the well-known journal Armenia some words of the late Archbishop Nersés, Patriarch of Constantinople which well set forth the spirit of his Church:—"The unique glory of the Armenian Church consists in its treating its heterogeneous brethren in the spirit of the Primitive Church—that is to say, with toleration—even if they speak against it out of ignorance and hardness of heart, or through the pride of their prelates."

These proselytes of the Church of Rome, gradually increasing in numbers, tried to free themselves from the jurisdiction and authority of the Patriarch of Constantinople. In the year 1830, through the assistance of the French Government and at the request of the Pope, they formed themselves into a separate small community with a Patriarch of their own, and were called 'the Roman-Armenian Community.' Roman Catholics are not the only body who have thus troubled the Armenian Church. Protestants have followed their example in this matter. Protestant Missions from different countries have settled down in places inhabited by Armenians, with whom they have at first formed a friendly acquaintance, but afterwards under this garb of friendship have succeeded in doing incalculable harm by drawing them away from their Mother-Church. Nor can we omit to find fault with the methods employed in this unkind and unchristian work of proselytism.
Free education and medical aid and occasional pecuniary help given to the poor and ignorant cannot but fail to produce such results. Surely this was not the work for which they were sent to these lands; it would have been far better if they had given themselves to converting the heathen, and had not interfered with the ancient national Apostolic Church. Following in the wake of the Roman Armenians, in 1846, a petition was presented to the Sublime Porte, and these proselytes were publicly acknowledged as a separate body under the designation of 'the Protestant-Armenian Community'. Those small bands who left the Armenian Church, being separated likewise from the main body of the Armenian nation, grew weak in themselves, and, when in their children sprung up those national feelings to which no man can remain indifferent, it was felt by them that if they would remain Armenians they must return to the bosom of their Mother-Church, or else be inevitably lost in foreign bodies, forfeiting the name and distinguishing qualities of the Armenian.

In the year 1870, under the Patriarchate of Hasoon, a division took place in the Community of Roman Armenians at Constantinople. Hasoon was a devoted partisan of the Pope, and tried his utmost to Latinize his people. The two parties are known in history as Hasoonians and Haca-Hasoonians, (i.e., anti-Hasoonians). The Hasoonians being more firmly attached to the Church of Rome accepted the dogma of the Infallibility of the Pope, and are ready to abide by his decisions, even if they interfere with the national rights of the community; whereas the Haca-Hasoonian party, being composed of the more enlightened portion of them and possessing a greater love for national sentiments, urged that the Pope had no right to interfere with the internal government of the Church or with national rights. Naturally the Pope (Pius IX) opposed these sentiments of nationality, declaring that Popery recognised neither national rights nor national feelings. As a mark of his approval of the action of the other party he conferred on Hasoon the dignity of Cardinal.

National sentiments for a little time lulled to sleep began to revive among the younger members of the Armenian Protestant community. Hence, at the present day, Protestant Missions are in a still greater degree weakened by schisms in themselves; a certain number naturally remain faithful to the missionaries, while those who are fired with patriotic feelings as naturally wish to free themselves from
foreign influences and strive to throw themselves into the national cause. There is thus a want of unity in this small Armenian Protestant body.

The Holy Church of Armenia has sustained no very serious loss by the defections of her children, and, in spite of their having made common cause with her enemies, she stands to this day triumphant and victorious over all these troubles, because her Divine Founder and Head Jesus Christ has promised, “And the gates of Hades shall not prevail against her (St. Matth. xvi, 18).” Of the number that have forsaken the Church of Armenia only a small portion have affiliated themselves to other Churches from real persuasion, but the greater part have been led to do so through ignorance of the true position and teaching of their Mother-Church. Not a small portion of them have joined other Churches to flatter their personal passions, to advance their own interests, or in view of political circumstances. Time has shown that schism from the main body has rendered them insignificant as separated bodies by themselves, and being further sub-divided among themselves they will eventually be absorbed into other nations and be lost.

The Armenian Church has been the protector and guardian of the Armenians. In her have been centred the faith and the hope of the nation, and she alone is the centre of unity for it. As long as the nation remains faithful to the Mother-Church and to the Creed of Gregory the Illuminator, so long will they be safe and united. Those who leave her weaken the national union, and also injure themselves by losing their national name, rights, and spiritual freedom, and fall under the yoke and influence of foreign nations and Churches.

These defections do certainly injure to some little extent the national cause, but they inflict the greatest loss, politically, socially, and individually, on the defaulter themselves. They have but little effect on the National Church, which has lived through all these troubles, and is, we firmly believe, destined once more to gather all her children under her protecting wings round the holy standard of Edjmiatzin. We heartily endorse the following words in this connexion of one of the worthiest of her living sons:—

“The Armenian Church is venerable by reason of its antiquity, proud of its orthodoxy, and glorious in the purple mantle of its
martyrdom. Every stone of this sanctuary is cemented with the tears and the blood of its persecuted children; it is for this reason that the seat of the Illuminator is so firmly established, and with so much vigour raises aloft its five domes—symbols of the five Armenian Patriarchates of Etchmiatzin, Sis, Akthamar, Constantinople, Jerusalem. Sentinel of civilization and advance guard of Christianity, the Armenian Church has bravely done its duty on the confines of the Eastern World.”

Note A.—Messengers to Christ from King Abgar.

These messengers having heard during their stay in Palestine of the wonderful works of Christ were curious to see Him, and having concluded the business on which they had been sent they repaired to Jerusalem, and returned to Abgar with a report of all the miracles they had witnessed. Abgar being led to believe that Christ was the Son of God sent them back to Palestine with a letter to Him. They were accompanied by one Ioannes or Anané, a painter, whom the King instructed to take a portrait of our Lord, in case He did not accept his invitation to come to Edessa.

These messengers reached Jerusalem on Palm Sunday, and are to be identified with the Greeks, whose request to see Jesus is recorded in the xiith Chapter of St. John’s Gospel. They delivered the King’s letter and received a reply to it: the text of these letters is given below.

The painter having made several fruitless attempts to take a portrait of our Lord from a distance, He was pleased to grant King Abgar his desire in a miraculous manner. He placed a handkerchief on His Blessed Face, and a beautiful picture was imprinted on it. This sacred treasure was carried to Edessa and received by the King with the utmost veneration and joy.

Note B.—Correspondence between the Saviour and Abgar.

The King’s Letter:—“I have heard of Thee and of the cures wrought by Thee without herbs or medicines; for it is reported that Thou restordest the blind and maketh the lame walk, cleanseth the lepers, casteth out devils and unclean spirits, and healeth those that are tormented of diseases of long continuance, and that Thou also raiseth the dead:—hearing all this of Thee I was fully persuaded that Thou art the very God come down from heaven to do such miracles, or that Thou art the Son of God and so performest them; wherefore I write to Thee to entreat Thee to take the trouble to come to me and cure my disease. Besides, I hear that the Jews murmur against Thee and want to torture Thee. I have a small and beautiful city—sufficient for us both
Our Lord's reply written by S. Thomas:—"Blessed is he who believes in Me without seeing Me, for it is written of Me that they that see Me shall not believe, and they that have not seen Me shall believe and be saved. As concerning the request that I should come to thee, it becomes Me to fulfil all things for which I was sent, and when I have fulfilled those then I shall ascend to Him that sent Me: but after my Ascension I will send one of my Disciples, who shall cure thee of thy disease and give life to thee and to all those that are with thee."

Note C.—The Portrait of the Blessed Virgin Mary.

We get a great deal of interesting information regarding this Portrait from a letter, which the well-known historian and Father of the Church, St. Moses Khoronensis, wrote to Isaac, the Governor of the Province of Ardzerunis. St. John took this Portrait of the Holy Mother of God on a board of cypress wood, and as the hour of her departure drew nigh the Apostles implored her to bless it so that it might be a source of consolation to themselves and the means of curing diseases. This she did by placing it on her face, and returned it to them with the picture vividly impressed. St. Bartholomew was the only Apostle absent when the Blessed Mother died; and on his return he became most disconsolate at having lost the privilege of being present at that solemn moment. His brother-Apostles, in order to comfort him, gave the Portrait to him.

At the time of Anané's persecution Bishop Adde secured this Portrait in the wall of the gate of Edessa, where it was discovered at the time of the Catholicos Johannes II. (533 A.D.) In 944 A.D. the Greek Emperor, Romanus, who was by nationality an Armenian, transferred the Portrait, together with the Saviour's letter, to Abgar to Constantinople, from where the former was removed to Rome, all traces of the latter being lost.

Note D.—The Martyrdom of the Sukiasians.

Having refused to accede to the request of the King (Artavazd II.) to return home to the country of Alans, and to abjure their faith, they were subjected to terrible cruelties. They were bound and tortured, and their bodies were burned with torches; in the midst of all this pain they continually praised God and gave Him thanks. Thereupon they were gagged, but even then continued to pray that God may through the shedding of their blood have mercy on their country and grant it the true light. With these prayers on their lips they were made to lay down their necks on a
rock, and soon the cruel sword severed their heads. The dead bodies were cast into a pit, where for many years they remained uncorrupted. At his spot there burst forth a spring, the water of which possessed healing powers. The bodies were discovered in the time of Constantine, who ordered them to be interred in a decent grave. On the spot of their martyrdom Gregory the Illuminator built a Church and established a monastery.

Note E.—Martyrdom of St. Rhipsimé and her Companions.

Of those who were thus scattered, one Manné became a hermit and lived in Mount Siepooh, in Upper Armenia, where the great Illuminator St. Gregory departed this life. Another, Noonné, introduced the Gospel in Georgia. Gaianne with Rhipsimé and their company took shelter just outside the capital of Tirdat. On receiving the letter from the Emperor, Tirdat sent out officers in all directions to search out this famous beauty, who was shortly afterwards discovered. The most splendid preparations were made to bring Rhipsimé with fitting pomp to the royal palace. When all inducements and magnificence failed to make her accede to Tirdat’s wishes, the latter ordered her to be forcibly brought. He did everything in his power to get her to consent to be his queen, and finally resorted to physical force. Even in this respect, famed as he was for his bodily strength, Rhipsimé was enabled by the power of the Holy Ghost to resist him. Having got the chance to escape she announced to her companions her marvellous protection and asked them to prepare for her martyrdom, of which she was now certain, and for which she prepared herself by prayer and meditation. Her anticipations proved too true: the very same night Tirdat’s executioners arrived with strict orders to put her to death with cruel tortures. They cut her tongue off; tied her hands and feet to four pegs, placing fire under her body and mangling her flesh with flints; they then pulled out her entrails and her eyes, and finally hacked her limbs. Thus did the holy virgin St. Rhipsimé gain her crown of Martyrdom. Her companions coming forth to inter her remains were slain, their bodies being left to be the prey of birds and beasts. Gaianne was meanwhile in custody in the palace with two companions: the next morning, in accordance with the King’s orders, they were executed, having been flayed alive after their tongues had been first taken out from the back of their necks.

The martyrdom took place in 301 A.D., and they are commemorated in the Armenian Church shortly after Pentecost—the Monday following the first Sunday after Pentecost being St. Rhipsimé’s day, and the next day being St. Gaianne’s day.
Note F.—Sacred Places in Jerusalem.

There are in the Holy Land several Convents, Churches, and Sanctuaries, which are in the absolute possession of the Armenian Church, and there are also others, in which this Church has equal right with the Greek or Latin Churches. The book (Armenian) entitled History of the Holy Places, gives a full list and full particulars of all these sacred places.

In the Holy City itself, owing no doubt to the pilgrimages made thither from all parts of the world, all National Churches endeavoured to establish small Convents of their own. There are at present, among others, Convents belonging to the Assyrian, Abyssinian, and Coptic Churches, and these have been there for centuries. As has been said in the body of this sketch the Armenian Patriarchate in Jerusalem has always maintained a kindly attitude towards those bodies, who have as consistently adhered to it.

These Convents are independent of each other, each having its own bishop and bodies of monks and keeping up its own liturgy and ritual. They look up, however, to the Armenian Church and its representative the Patriarch of Jerusalem with regard and reverence. To show the relations that exist between these ancient representative bodies and the Armenian Church, it may be mentioned that on the great festivals, such as Christmas, Easter, &c., the monks of these Convents, vested in their own full vestments, and headed by their own bishops, follow in the procession of the Armenian Patriarch and his bishops, monks, &c. After Easter, when pilgrims are solemnly blessed and dismissed to their homes, twelve Bishops (Armenian) take part in the ceremony. In this number are included the three Assyrian, Abyssinian and Coptic Bishops, (who on this occasion are vested in the canonicals of the Armenian Church) according to a very ancient custom. These Convents always receive from the Armenian Patriarch such friendly help as they require. For instance, the Abyssinian Convent, not having any great resources of its own, has its daily meals (the number of inmates is about 45) regularly supplied to it from the Armenian Convent.

Note G.—The Sassoun Martyrdom.

The Chapter of Horrors in the Rev. F. D. Greene's recent book sets forth the terrible atrocities, which have shocked the civilized world and roused indignation in all parts of the Christian Church. We extract the most complete account from that Chapter, and append to it passages from an account published in the Pioneer of December 27th, 1894.

That such awful massacres should have taken place in this nineteenth century, under the very eyes of the European Christian Powers, was least expected by the Armenian nation, and consequently cast them into the
depth of grief and despair. They could but resort to mourning over their martyred brethren and give themselves to prayer. As soon as the account of these awful persecutions was published, Armenian Churches throughout the world offered to God special devotions in memory of these deeply lamented new martyrs, and prayed Him to deliver their afflicted nation from the hands of its merciless persecutors. The only bright ray in this dark picture is the universal sympathy, which has been aroused in the minds of all Christian men and women, for which sympathy the whole nation cannot but be profoundly grateful. May we hope that this sympathy will result in such measures as shall prevent the recurrence of such atrocities and shall free a Christian nation once for all from the tyranny of the heartless Turk.

ACCOUNT GIVEN IN MR. GREENE'S BOOK.

[This is the most complete account, compiled on the ground. The following document was carefully prepared in common by parties, the signature of any one of whom would be of sufficient guaranty to give great weight. One of the party, who is largely responsible for the data given, is a man of high position and wide influence. The material was collected with the greatest difficulty and under the constant espionage of Turkish officials. Armenian Christians, who were known to appear at the place where the writer was staying, were arrested, and some are yet in prison, if they have not met a worse fate already. The documents were sent by secret, special carriers into Persia, and came by Persian post to the United States. They left Turkey about the last of November, 1894. This document alone is sufficient to stir the indignation of a Christian world.]

C . . . Nov., 1894.

There is uneasiness in Bitlis as to the safety of that city. Scrutiny of the mails by the Turkish authorities continues, and some letters addressed to residents and officials in the United States are failing to arrive.

The Hamedieh soldiers, who are Kourds, and who have been enrolled during the past three years, are uniformed to some extent, but left in their homes. They are committing all kinds of depredations. The Government continues to exact taxes in the plundered districts, sends zabtiehs, or Turkish soldiers, to abide in the villages, and eat the people out of provisions until in some way they manage to secure the money. In the Başkalla region many of the men find on returning that the Government has taken possession of their property, and refuses to restore it or allow them to remain in their old homes.

The authorities have taken and are taking every precaution to prevent accounts of the famous massacre of Moosh from reaching the outside world. The English consul, Mr. Hallward, went on a tour in the region affected. He was subjected to constant annoying espionage, and was absolutely unable to penetrate into the devastated region.
To what extent Armenian agitation has provoked the terrible massacre it is difficult to determine. For a year or more there seems to have been an Armenian from Constantinople staying in the region as an agitator. For a long time he skilfully evaded his pursuers, but was at last caught and taken to Bitlis. He demanded to be taken to Constantinople and to the Sultan, and, it is said, he is now living at the capital, receiving a large salary from the Government. Evidently he has turned State's evidence.

**Facts regarding a Massacre at Sassoun, near Moosh, Turkey.**

Late in May, 1893, an outside agitator named Damatian was captured near Moosh. The Government had suspected that the Talvoreeg villages were harbouring such agitators, and had sent orders to certain Kourdish Chiefs to attack the district, assuming the responsibility for all they should kill, and promising the Kourds all the spoil.

Not long after Damatian had been brought to Bitlis, the first week in June, the Bakranlee Kourds began to gather below Talvoreeg. As the villagers saw the Kourds gathering day by day, to the number of several thousands, they suspected their designs, and began to make preparations. On the eighth day the battle was joined. The stronger position of the villagers enabled them to do considerable execution with little loss to themselves. The issue of the contest at sunset was some one hundred Kourds slain, and but six of the villagers, one of whom was a woman who was trying to rescue a mule from the Kourds. The villagers had succeeded in breaking down a bridge across the deep gorge of a river before a detachment of Kourds from another direction could join in the attack against them. The Kourds thus felt themselves worsted, and could not be induced to make another attack that summer.

At this juncture the Governor-General set out with troops and two field-pieces for Moosh, and infested the region near Talvoreeg, but either he considered his forces insufficient, or he had orders to keep quiet, for he made no attack, but merely had the troops keep seige. Before leaving, he succeeded, by giving hostages, in having an interview with some of the chief men in Talvoreeg, and asked them why they did not submit to the Government, and pay taxes. They replied that they were not disloyal to the Government, but that they could not pay taxes twice, to the Kourds and to the Government. If the Government would protect them, they would pay to it. Nothing came of the parley, and the seige was continued till snow fell. During the winter, while blackmail was rife in the vilayet, several rich men of Talvoreeg were invited to visit the Governor-General, but did not see best to accept.
In the early spring the Kourds of several tribes were ordered to attack the villages of Sassoun, while troops were sent on from Moosh and Bitlis, the latter taking along ammunition and stores, and ten mule-loads of kerosene (eighty caws). The whole district was pretty well besieged by Kourds and troops. The villages thus besieged would occasionally make sorties to secure food.

The Kourds on one occasion stole several oxen, and their owners tracked their property to the Kourdish tents, and found that one ox had had been butchered. They asked for the others, and were refused, where-upon the villagers left, and later returned with some companions. A scrimmage ensued, in which two or three were killed on either side. The Kourds at once took their dead to the Government at Moosh, and reported that the region was filled with Armenian and foreign soldiers. The Government at once sent in all directions for soldiers, gathering in all from eight to ten taboors (regiments). Kourds congregated to the number of about twenty thousand, while some five hundred Hamedieh horsemen were brought to Moosh.

**Methods of Procedure and Incidents of the Massacre.**

At first the Kourds were set on, and the troops kept out of sight. The villagers, put to the fight, and thinking they had only the Kourds to do with, repulsed them on several occasions. The Kourds were unwilling to do more unless the troops assisted. Some of the troops assumed Kourdish dress, and helped them in the fight with more success. Small companies of troops entered several villages, saying they had come to protect them as loyal subjects, and were quartered among the houses. In the night they arose and slew the sleeping villagers, man, woman, and child.

By this time those in other villages were beginning to feel that extermination was the object of the Government, and desperately determined to sell their lives as dearly as possible. And then began a campaign of butchery that lasted some twenty-three days, or, roughly, from the middle of August to the middle of September. The Ferik Pasha [Marshal Zekki Pasha], who came post-haste from Erzingan read the Sultan's firman for extermination, and then, hanging the document on his breast, exhorted the soldiers not to be found wanting in their duty. On the last day of August, the anniversary of the Sultan's accession, the soldiers were especially urged to distinguish themselves, and they made it the day of the greatest slaughter. Another marked day occurred a few days earlier, being marked by the occurrence of a wonderful meteor.

No distinctions were made between persons or villages, as to whether they were loyal and had paid their taxes or not. The orders were to make a
clean sweep. A priest and some leading men from one village went out to meet an officer, taking in their hands their tax receipts, declaring their loyalty, and begging for mercy; but the village was surrounded, and all human beings put to the bayonet. A large and strong man, the chief of one village, was captured by the Kourds, who tied him, threw him on the ground, and, squatting around him, stabbed him to pieces.

At 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, but, after telling, all but the priest were killed. A chain was put around the priest's neck, and pulled from opposite sides till he was several times choked and revived, after which several bayonets were planted upright, and he raised in the air and let fall upon them.

The men of one village, when fleeing, took the women and children, some five hundred in number, and placed them in a sort of grotto in a ravine. After several days the soldiers found them, and butchered those who had not died of hunger.

Sixty young women and girls were selected from one village and placed in a church, when the soldiers were ordered to do with them as they liked, after which they were butchered.

In another village fifty choice women were set aside, and urged to change their faith and become hanums in Turkish harems, but they indignantly refused to deny Christ, preferring the fate of their fathers and husbands. People were crowded into houses which were then set on fire. In one instance a little boy ran out of the flames, but was caught on a bayonet and thrown back.

Children were frequently held up by the hair and cut in two, or had their jaws torn apart. Women with child were ripped open; older children were pulled apart by their legs. A handsome, newly-wedded couple fled to a hilltop; soldiers followed, and told them they were pretty and would be spared if they would accept Islam, but the thought of the horrible death they knew would follow did not prevent them from confessing Christ.

The last stand took place on Mount Andoke [south of Moosh], where some thousand persons had sought refuge. The Kourds were sent in relays to attack them, but for ten or fifteen days were unable to get at them. The soldiers also directed the fire of their mountain guns on them, doing some execution. Finally, after the besieged had been without food for several days, and their ammunition was exhausted, the troops succeeded in reaching the summit without any loss, and let scarcely a man escape.
Now all turned their attention to those who had been driven into the Talvoreeg district. Three or four thousand of the besieged were left in this small plain. When they saw themselves thickly surrounded on all sides by Turks and Kourds, they raised their hands to heaven with an agonizing moan for deliverance. They were thinned out by rifle shots, and the remainder were slaughtered with bayonets and swords, till a veritable river of blood flowed from the heaps of the slain.

And so ended the massacre, for the timely arrival of the Mushire [Commander-in-Chief of the Fourth Army Corps at Erzingan] saved a few prisoners alive, and prevented the extermination of four more villages that were on the list to be destroyed, among which was the Protestant village of Havodorick. This was the formidable army the Government had massed so many troops and Kourds to vanquish.

So far as is known, not more than ten or fifteen outsiders were among them, and all told it is not likely they had more than one hundred breech-loading rifles.

**The Number of Armenians Slain.**

Even if one were able to visit the district, it would be impossible to get more than an approximate estimate of the number of victims, for many were thrown into trenches, which the rain had washed out, and were covered with earth. Where no such trenches existed the bodies were piled up with alternate layers of wood, saturated with kerosene, and set on fire. But it seems certain that the villages of the whole district were wiped out. A Kourdish Chief coming late with his men, and finding that there was nothing left for him to do, went off on his own hook, and got all the plunder he could from the village of Maineeg, near Havodorick.

A soldier while in quarantine said he had killed five persons, and he had killed less than anybody else. Another confided to one that he had killed a hundred. A soldier got angry while trading with an Armenian the other day in the Bitlis market, and shouted out that they had slain a thousand thousand, and would turn to those in the City next.

It seems safe to say that forty villages were totally destroyed, and it is probable that sixteen thousand at least were killed. *The lowest estimate is ten thousand,* and many put it much higher. This is allowing for more fugitives than it seems possible can have escaped.

To cap the climax, the Governor-General, through imprisonment and intimidation of various kinds, has forced the chief men in all the province (the city of Bitlis alone excepted), to seal an address of gratitude to the Sultan, that the Governor has restored order in the vilayet !!
EXTRACTS FROM THE LETTER IN THE PIONEER.

"One of the refugees... declares that an Armenian priest named Kevont was killed for refusing to celebrate Turkish rites in his Church at Vartenis... A priest named Margos and twenty other persons residing in his house were burned alive, not one escaping. The Chief of the village, Chineg, was bound, and with his two daughters, scalced to death. Inexpressible horrors were perpetrated in the village of Sebghant by twenty-five soldiers belonging to the regular cavalry. They violated the girls in the village school and then destroyed the building.

Similar outrages were committed in the village of Djibran. "They drove out the men and collected the women and the children at Bahlon to the number of about 200. After ravishing the women they killed them all, shooting them and cutting them with swords."

A writer from Constantinople, under date November 6th, says, that "in the neighbourhood of Moosh 25 Armenian villagers have been ruthlessly massacred, their houses burnt down by the Hamidize Cavalry. The victims numbered 6,000."

From a diary of daily events the following account is extracted:—

"August 22nd—Andakh is again besieged. The inhabitants of Geli, Ischehadzor, and Schmal, leave for Froi-Khar. Grgo, (Gregore) with his followers, strengthens his position and defends it heroically for full six days, generally fighting with stones and daggers. In place of the fallen men women step forward driven to madness. The position becoming untenable, Grgo decides to leave the defence of Andakh to the women, and goes with his troops to forage for food and ammunition.

"August 23rd—The women defended their position for 24 hours against the besiegers, but finally yielded to greater numbers. They scarcely left their camps, when they found that they were surrounded on all sides. Their condition was terrible; many carried their babies on their backs, while the elder children stood by their mothers in the fight. They soon saw that they could never fight their way through the ranks of the enemy. Then the wife of Grgo stepped on a rock and cried, "My sisters, you must choose between two things. Either fall into the hands of these Turks and forget your husbands, your homes, your holy religion, and adopt the Mahomedian faith, and be dishonoured, or you must follow my example." With these words, holding her year-old baby in her arms, she dashed herself from the rock into the abyss. She was followed by a second, a third, a fourth woman. Without a sound one body fell after the other. The unhappy children followed like lambs the example of their mothers. Very soon
the ravine was filled with corpses, and the last women who leapt fell unhurt on their companions' bodies. This scene struck the enemy with horror. About 50 women and 100 children were taken prisoners. The women bore torture silently, and would not betray Grgo and his braves. The heroine who first cast herself from the rock was called Shagheek, and her name deserves to be known throughout Europe." Might we not add—"throughout all parts of the Christian Church and throughout the civilized world"?

Note H.—Hymns of St. Nierses the Graceful in Commemoration of Vardan and his Comrades.

I.

"Valiant against adversaries, sufficiently brave to take vengeance against imposture, sufficiently clever to ward off the artifices of the impious by legitimate reprisals, you are victorious soldiers crowned by Christ.

In exchanging the vanities of this world for the true hope of immortality, you have obtained the accomplishment of your desires: purify by blood the stain from the defilement of sin. You are victorious soldiers, crowned by Christ.

Veritable martyrs of the Holy Trinity, beseech peace for us, who are oppressed by the tyranny of the impious to the end that we may rejoice in your triumph in the combat. You are precious martyrs, crowned by Christ."

II.

"Gloriously crowned General of the valiant, thou hast bravely armed thyself with the Holy Spirit against death: O Vartan, intrepid hero, who hast repulsed the enemy, thou hast crowned the Church by thy rosy blood.

Conqueror in battle by the arms of the heavenly King, made wise to an ineffable degree by the Supreme Wisdom, Khoren, endowed with prudence and of good repute, has become a witness of the crucified One, and deserved the crown by the shedding of his blood.

Filled with the Divine light, the courageous and brave Ardag is bathed in roseate splendour from a purple fountain: having drunk the cup of Salvation, and being baptized in his own blood, he has taken his place among the angels to chant the glory of the Trinity.

Adorned with shining garments by the heavenly agonothete, strengthened by the Trinity, having overthrown the strongholds of Satan, Hmaiyyag has dedicated himself to the Father, has participated in the
passion of the Son, and by the aid of the Holy Spirit has triumphed in this war over the impious king.

He was armed against sin by a knowledge of the essentially Good; ascended to the skies by ways remote, he was associated with incorporeal beings: Dadjad, become the marvellous temple of the Trinity, was judged worthy of being the seat of the Holy Mystery of the Incarnation.

Fortified with the buckler of faith, covered with the cuirass of hope, having placed upon his head the sign of the Cross as the all-saving helmet, Vahan looking sublime, bearing witness in the flower of his youth, was glorified by his blood as a martyr of Christ.

Consumed in a holocaust of agreeable odour he offered himself as a sacrifice, consecrating a reasonable victim to the Father Who is in Heaven: the enviable Arsen, enriched by justice, resplendent with wisdom by the seven-lighted grace of the Spirit.

In the company of two brothers, distinguished heroes, the first and last of the martyrs has excelled them all: by becoming the precursor of the Good, the bold Karekin has received the palm, the prize of the combat of heroes.

It was a multitude of one thousand and thirty-six men, who suffered martyrdom together in this battle so bravely fought, and who shed their blood to regenerate the Church, by receiving the crown together at the hands of the heavenly Agonothete.

We sing the praises of the Trinity with thanksgivings, in company with the concourse of those brave men assembled around us who have received the crown. The Churches of the Armenian people have been adorned with splendour, having the martyrdom which they have endured in battle as an aid for ever."