

of the crime of murder committed in Turkey, whereby probably one hundred thousand people, mostly innocent, lost their lives. But it will seek to place the blame where it belongs, and show how these people can only act as they are taught—to be honest to their convictions, as others are to theirs, be they what they may.

The Turkish power, which has been crumbling for a long time, has been gradually turned back by the powers, who have found it convenient to sustain the uprisings of the various nations or principalities of Turkey in Europe. Of these things the Armenians heard, but not intelligently. They believed it was the result of a few riots, and that all that was required was to place a few martyrs upon the altar, no matter how, and the fire brand would result in a crush to the Turks and a principality for the sons of Halk. The Armenians claim that they were encouraged by England, but they only knew what the conspirators said. Anyway the people throughout began to drink whisky and talk very loud of the coming principalities, and to insult the Turkish officials. Often they were admonished by words of kindness by officials, to which as a rule they answered insolently. I speak of what I know. Men have been known to show themselves to be paraded through the streets, where the Armenians were strong, as princes and coming rulers. Singularly, no one was arrested. It is not the nature of the Turk to get excited quick. They advised the rebellious people to be careful, but they did not heed it. It is to be admitted that the people might be longing for home rule; and that they had been tyrannized and ruled over with a heavy hand and denied all practical rights; that in places they had been forced to adopt the Turkish language and to forget their mother tongue. All this and much more may argue for them the need of freedom but a people must possess some means of defense to attempt to break loose from a powerful and well established government as the Osmalles.

In the meantime the sultan found no unity in Europe, and the old civilizing method was to be adopted. The Armenians began to tremble. No one had guns. Strangers wearing green turbans began to come into the various cities and districts of the interior. They traveled from place to place. They held secret councils and a dark sullen expression came over the Mohammedans. Somewhat friendly to the Armenians would say: "You know that I am your friend, you know you can trust me, but I want to tell you if I receive instructions from God's Vicar in Stamboul to take your life and property, do not come to me for protection, I cannot give it, I believe that these commands are the words of God." And they proved themselves faithful to their calling. It seemed prearranged. The object was to reduce the Armenians to abject poverty besides taking the lives of as many as possible, so that there should be no need of giving them a principality. And it worked admirably. City after city and country district after country district were slain and plundered for more than a year, until as estimated by Dr. Juett, U. S. consul at Sivas, 120,000 people were slain, and all their property taken as war plunder. My own estimation is only about half that number, but Consul Juett says there are so many places in the country never counted, nor heard from that he feels justified in putting the number at that figure.

But if men had been killed outright without torture, as a punishment for insurrection, no one could have interfered. The German kaiser is said to have shielded himself under this expression, when Germany was appealed to for help for the Armenians in trouble. He is said to have answered that

the sultan had a right to punish his own subjects. To which the envoy replied, "Yes, your majesty, he may punish them, but not annihilate a nation."

The fact, however, are that the people have been subjected to about all the tortures known. They have been shot and mutilated after death; they have been dismembered piece by piece until death relieved them; they have been bound at the stake, and whole families and many souls have perished in houses where they had taken refuge, by coal oil being poured over the houses and burning them to the ground. Men have been tied to animals and dragged through the streets until dead, and cut and slashed in the most horrid manner. Women have been ravished in the presence of their husbands, and to satisfy the fiendish desires of depraved hearts they have compelled the women to behold their husbands tortured and killed before their eyes. Many more most heartrending stories were told, until my heart felt sick and I wished myself away from the scene. I have seen whole cities that have been laid in ruins, towns that were happy and prosperous ten years ago are now ruins. Houses, where I formerly dwelt, were no more fit for habitation. People could see their clothes and household effects in the use of neighboring Mohammedans. No one dared say, this is mine. One of my friends who lost all recovered his sewing machine, which had cost him \$35, for about \$3.00, the Turks not knowing its value nor how to use it. In the villages cattle, sheep, goats, horses, donkeys, grain and bed clothes were off, and in less than a year a prosperous people was reduced to the greatest poverty. And had it not been for the prompt relief which came to hand mostly from America the famine that would necessarily follow would have finished all who had not accepted Islam.

Thousands received the Mohammedan faith to save their lives, but most of them have been released by orders from Stamboul. Some, however, have found it more convenient to remain, and they have replaced those that lost their lives in the struggle. In places also many Turks and Kurds lost their lives when they were too venturesome in some village where the people possessed more courage. Such as for instance at Zeitoun where it is said many Musselmen had to take the medicine. The stroke was directed mostly against the Protestants and Armenians; Catholic Armenians and Syric Armenians when known were spared. But the Protestants were the chief objects of the blow, as they were suspected of being the aids and abettors of the uprising. I am told that in Stamboul in several quarters that Jews took an active part in plundering and betraying the poor victims of the Turkish rage. One should have thought that the Jews had suffered enough to cause them to be merciful to all people in trouble, and especially the Stamboul Jews who are mostly the descendants of the Spanish Jews banished at the time of the inquisition. But it seems hard to learn in this world.

Here we have history of two and three thousand years ago repeated. Just as people were then slain the innocent and the guilty together, so also they were slain here. It was a crime to be an Armenian. It is an offence yet. It is enough to be a suspected victim, no matter how innocent. At last accounts we have two brethren in Diabekr in prison, they went to visit at the home of one whose parents live there. As soon as they arrived

they were put in jail until word could be heard from Alepo as to their character and Mormonism, their belief. It seems the answer must have been satisfactory as they were released. Soon, however, they were re-arrested, this time under graver circumstances. One is a druggist, and carrying a little medicine with them as they had hoped to do a little business if an opening should present itself, they were at once suspected of being anarchists, bomb-makers and something serious and at once thrown into jail. That means a long siege for the boys if the Lord does not especially help them. Not many people here know what drugs are. No one dares interfere lest they be suspected of being associates in a crime. They are Armenians, that in itself is a dangerous position, so the probability is that none will pay much attention to them until they are graciously turned out. We have applied to the consul for assistance. He has also done what he could, but as they are Ottoman subjects, no foreigners can interfere and citizens dare not.

From this condition it will be seen that all is well enough as long as a people can submit to that kind of rule. It does not beget confidence, however. Read the history of ancient Israel and their neighbors, there was no confidence, the land seemed filled with robbers, the execution of law was not tempered with mercy and justice, though Israel was so commanded. Also, when a few partake of a rebellious spirit the whole people must of necessity suffer, because the government has no connection with the individuals of the vassal people. All business is done with the chiefs of the church or community. For this reason no Armenian could plead his case before the government. He does not stand upon his individual acts, but is judged by the general condition of his people. In this instance many or most of the guilty ones escape while the innocent throughout the whole land were slain by the thousands and frightened mothers threw their babes into the river to drown in their fit of excitement. And surely it would take stout hearts to know how to do just the right thing in a trying moment like that.

Many a soul who had lost all earthly property and often many male members of the family would come crying and ask what I thought, and what I know of relief for them; and if they were really the worst people on earth that they should suffer so; and if no one ever thought of releasing them from their prison. What could I answer? My mission was to offer spiritual salvation, which was all well and good, but immediate temporal relief and protection would in most all cases have to follow, a thing we could not give, although we sympathized with all our hearts.

Every time I heard a heartrending story, and every time I saw a ruined home or city, America and her institutions grew in my estimation. I thought I had always loved my country and her liberties, but surely I had never seen its benefits in the light I now do. And I have come to the conclusion that God loves and protects a people that has the moral courage to establish and maintain the principle of free agency in man. And when they have taken up the sword in the defense of others purely for the extension and defense of these glorious principles that God will bless them with more light, that they may also understand those principles which lead many into the eternal presence of God.

If I have influence with any fellow citizen, I would say, Love your country and her liberty. Never forget to thank