

# CHURCH OF ARMENIA IN AMERICA

## STATISTICS

**Summary for the United States, with urban-rural classification.**—A general summary of the statistics for the Church of Armenia in America for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

All persons baptized in the church are considered members thereof.

**TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: CHURCH OF ARMENIA IN AMERICA**

ITEM	Total	In urban territory <sup>1</sup>	In rural territory <sup>1</sup>	PER CENT OF TOTAL <sup>2</sup>	
				Urban	Rural
<b>Churches (local organizations)</b> .....	29	26	3		
<b>Members</b> .....	28, 181	26, 822	1, 359	95. 2	4. 8
Average per church.....	972	1, 032	453		
<b>Membership by sex:</b>					
Male.....	14, 147	13, 402	745	94. 7	5. 3
Female.....	10, 956	10, 342	614	94. 4	5. 6
Sex not reported.....	3, 078	3, 078		100. 0	
Males per 100 females.....	129. 1	129. 6	121. 3		
<b>Membership by age:</b>					
Under 13 years.....	7, 395	6, 841	554	92. 5	7. 5
13 years and over.....	17, 422	16, 617	805	95. 4	4. 6
Age not reported.....	3, 364	3, 364		100. 0	
Per cent under 13 years <sup>3</sup> .....	29. 8	29. 2	40. 8		
<b>Church edifices:</b>					
Number.....	18	15	3		
Value—Churches reporting.....	17	14	3		
Amount reported.....	\$476, 000	\$459, 000	\$17, 000	96. 4	3. 6
Average per church.....	\$28, 000	\$32, 786	\$5, 667		
Debt—Churches reporting.....	12	11	1		
Amount reported.....	\$136, 600	\$135, 200	\$1, 400	99. 0	1. 0
Churches reporting "no debt" on church edifice.....	4	2	2		
<b>Parsonages:</b>					
Value—Churches reporting.....	5	4	1		
Amount reported.....	\$43, 500	\$41, 000	\$2, 500	94. 3	5. 7
Debt—Churches reporting.....	1	1			
Amount reported.....	\$10, 000	\$10, 000		100. 0	
Churches reporting "no debt" on parsonage.....	3	2	1		
<b>Expenditures during year:</b>					
Churches reporting.....	23	20	3		
Amount reported.....	\$114, 793	\$108, 824	\$5, 969	94. 8	5. 2
Current expenses and improvements.....	\$98, 780	\$94, 280	\$4, 500	95. 4	4. 6
Benevolences, missions, etc.....	\$9, 444	\$8, 544	\$900	90. 5	9. 5
Not classified.....	\$6, 569	\$6, 000	\$569	91. 3	8. 7
Average expenditure per church.....	\$4, 991	\$5, 441	\$1, 990		
<b>Sunday schools:</b>					
Churches reporting.....	13	10	3		
Officers and teachers.....	57	52	5		
Scholars.....	1, 134	1, 000	134	88. 2	11. 8

<sup>1</sup> Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.

<sup>2</sup> Per cent not shown where base is less than 100.

<sup>3</sup> Based on membership with age classification reported.

The data given for 1926 represent 29 active organizations of the Church of Armenia in America, with 28,181 members. The classification of membership by sex was reported by 25 churches and the classification by age was reported by 24 churches, all of which reported members under 13 years of age.

**Comparative data, 1890-1926.**—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: CHURCH OF ARMENIA IN AMERICA

ITEM	1926	1916	1906	1890
<b>Churches</b> (local organizations).....	29	34	73	6
Increase <sup>1</sup> over preceding census:				
Number.....	-5	-39	67	-----
Per cent <sup>1</sup> .....	-----	-----	-----	-----
<b>Members</b> .....	28,181	27,450	19,889	335
Increase over preceding census:				
Number.....	731	7,561	19,554	-----
Per cent.....	2.7	38.0	5,837.0	-----
Average membership per church.....	972	807	272	56
<b>Church edifices:</b>				
Number.....	18	10	3	-----
Value—Churches reporting.....	17	10	3	-----
Amount reported.....	\$476,000	\$142,500	\$38,000	-----
Average per church.....	\$26,000	\$14,250	\$12,667	-----
Debt—Churches reporting.....	12	7	1	-----
Amount reported.....	\$136,600	\$31,300	\$4,000	-----
<b>Parsonages:</b>				
Value—Churches reporting.....	5	-----	1	-----
Amount reported.....	\$43,500	-----	\$2,500	-----
Debt—Churches reporting.....	1	-----	-----	-----
Amount reported.....	\$10,000	-----	-----	-----
<b>Expenditures during year:</b>				
Churches reporting.....	23	21	-----	-----
Amount reported.....	\$114,793	\$32,440	-----	-----
Current expenses and improvements.....	\$98,780	\$15,778	-----	-----
Benevolences, missions, etc.....	\$9,444	\$4,421	-----	-----
Not classified.....	\$6,569	\$12,241	-----	-----
Average expenditure per church.....	\$4,991	\$1,352	-----	-----
<b>Sunday schools:</b>				
Churches reporting.....	13	6	4	-----
Officers and teachers.....	57	17	9	-----
Scholars.....	1,134	665	340	-----

<sup>1</sup> A minus sign (-) denotes decrease.

<sup>2</sup> Per cent not shown where base is less than 100.

**State tables.**—Tables 3, 4, 5, and 6 present the statistics for the Church of Armenia in America by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

**TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: CHURCH OF ARMENIA IN AMERICA**

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
<b>United States</b> .....	29	26	3	28, 181	26, 822	1, 359	14, 147	10, 956	3, 078	129. 1
<b>New England:</b>										
Maine.....	1	1		269	269		155	114		136. 0
Massachusetts.....	3	3		4, 786	4, 786		2, 536	2, 250		112. 7
Rhode Island.....	1	1		3, 500	3, 500		2, 000	1, 500		133. 3
Connecticut.....	2	2		1, 100	1, 100		600	500		120. 0
<b>Middle Atlantic:</b>										
New York.....	5	5		3, 917	3, 917		2, 263	1, 654		136. 8
New Jersey.....	1	1		3, 000	3, 000		1, 900	1, 100		172. 7
Pennsylvania.....	2	2		1, 888	1, 888		980	908		107. 9
<b>East North Central:</b>										
Ohio.....	1	1		78	78				78	
Illinois.....	3	3		2, 678	2, 678		50	28	2, 600	
Michigan.....	1	1		655	655		375	280		133. 9
Wisconsin.....	2	2		570	570		100	70	400	
<b>South Atlantic:</b>										
Virginia.....	1	1		250	250		130	120		108. 3
<b>Pacific:</b>										
California.....	6	3	3	5, 490	4, 131	1, 359	3, 058	2, 432		125. 7

<sup>1</sup> Ratio not shown where number of females is less than 100.

**TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: CHURCH OF ARMENIA IN AMERICA**

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 <sup>1</sup>
<b>United States</b> .....	29	34	73	28, 181	27, 450	19, 889	7, 395	17, 422	3, 364	29. 8
Maine.....	1		4	269		318	78	191		29. 0
New Hampshire.....			4			465				
Massachusetts.....	3	11	29	4, 786	9, 285	5, 960	1, 050	3, 450	286	23. 3
Rhode Island.....	1	1	4	3, 500	4, 000	2, 103	1, 400	2, 100		40. 0
Connecticut.....	2	1	3	1, 100	112	579	275	825		25. 0
New York.....	5	4	10	3, 917	2, 693	3, 295	929	2, 988		23. 7
Illinois.....	3	3	5	2, 678	245	1, 446	35	43	2, 600	
Michigan.....	1	5	2	655	5, 000	168	80	575		12. 2
Wisconsin.....	2	3	3	570	165	154	30	140	400	17. 6
California.....	6	4	4	5, 490	3, 347	2, 134	2, 658	2, 832		48. 4
Other States.....	5	2	5	5, 216	2, 603	2, 267	860	4, 278	78	16. 7

<sup>1</sup> Based on membership with age classification reported; not shown where base is less than 100.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926:  
CHURCH OF ARMENIA IN AMERICA

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States.....	29	18	17	\$476,000	12	\$136,600	5	\$43,500	1	\$10,000
Massachusetts.....	3	4	3	72,000	3	19,800	(1)			
California.....	6	5	5	107,000	2	5,400	(1)			
Other States <sup>1</sup> .....	20	9	9	297,000	7	111,400	5	43,500	1	10,000

<sup>1</sup> Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

<sup>2</sup> The figures for value of parsonages include data for 4 churches in Massachusetts and California.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926:  
CHURCH OF ARMENIA IN AMERICA

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States.....	29	23	\$114,793	\$98,780	\$9,444	\$6,569	13	57	1,134
Massachusetts.....	3	3	23,420	17,800	5,620		1	3	80
New York.....	5	4	18,724	17,800	924		1	2	50
California.....	6	5	11,569	9,800	1,200	569	4	17	354
Other States.....	15	11	61,080	53,380	1,700	6,000	7	35	650

## HISTORY, DOCTRINE, AND ORGANIZATION<sup>1</sup>

### DENOMINATIONAL HISTORY

From general history the Armenians appear as a strong, vigorous, intellectual, and progressive people in Asia Minor, whose fame had spread throughout the civilized world long prior to the days of Caesar and the dawn of the Christian period. During the ministry of St. Paul, immediately after the ascension of the Lord, it is claimed that the Armenians were visited by Apostles Thaddeus and Bartholomew, who introduced Christianity among them early in the first century. The new faith spread throughout the land, and in 301 A. D. it was accepted by the King of Armenia, Tiridates the Great, by the evangelizing of St. Gregory the Illuminator, and thus the new faith became the state religion of Armenia. From that time on the Armenian race has persevered in its adherence to the Christian faith, and no persecution has been sufficient to alienate it. The Armenians were imbued with the fact that they were the very guardians of immortal truth and were to be ambassadors of the risen Lord for the salvation of man. The literature and art of Armenia reveal how strongly their lives were influenced by Christianity. During the early centuries of the Christian era an

<sup>1</sup> This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by the Most Reverend Archbishop Tirayre, primate, Church of Armenia in America, and approved by him in its present form.

Armenian alphabet was developed, the Bible was translated into the vernacular of the people, as were also the great works of the fathers of the church and the Greek philosophers. They erected thousands of churches which exhibited the most beautiful forms of architectural design and testified to the religious devotion and spiritual aspirations of the people.

St. Gregory became the first bishop of the church which he had organized, and from him a regular succession of supreme patriarchs, who bear the title of "Catholicos," has come down without interruption to the present time. The residence of the Catholicos, which is at the same time the headquarters of the Armenian Church, is at Etchmiadzine, a famous monastery at the foot of Mount Ararat in Armenia, near the cathedral of the "Only Begotten" (Miadzine), which is one of the oldest Christian edifices in the world, founded and built by St. Gregory himself.

Until the time of the fourth General Council, held at Chalcedon, 451 A. D., the Armenian Church was in full communion with all sections of the Church. Owing to a conflict with the Persian king, who was seeking to force Mazdaism upon the people, the Armenian Church was not represented at that council and did not receive the report of its action for some time. When the report came, there was apparently some misunderstanding as to its meaning, and at a general synod held in 491 A. D., the decrees of the Council of Chalcedon were formally denounced, although the general doctrine of the Armenian Church continued to be in substantial accord with that of the Greek Church. As a result of a bitter controversy with the Greek Church over this matter, in which misrepresentation and misunderstanding played a large part, the Armenian Church took no part in subsequent general councils but maintained its independence under its own autocephalous hierarchy.

The establishment of the Ottoman Empire and the adoption by the Turks of the principle of the absolute identity of church and state, so that the ecclesiastics of the different Christian churches became also the civil heads of Christian communities, resulted in emphasizing the separation between the churches and in intensifying national and churchly loyalty. As certain sections of the Ottoman Empire acquired independence, the Armenians developed a desire for similar freedom, and, at the Congress of Berlin, in 1878, presented a plea for Armenian autonomy, emphasizing it in the claim of their national church upon the sympathy of Christendom. This effort was unsuccessful; nevertheless it aroused the suspicion of the Turkish Government, and, after some years of general disturbance, successive outbreaks occurred in the years 1894-1896, in which thousands of Armenians lost their lives.

For many years, as a result largely of the influence of schools established by Americans, the attention of the people had been turned to the United States, and a number of young men had come to this country, chiefly for education. With the increase of political disturbances and the disappointment of political hopes, others followed until there were several large communities of Armenians. Some of these had belonged to the Protestant Armenian Church, and, on coming to America, identified themselves with either the Congregational or Presbyterian denominations. The greater number, however, especially as the immigration grew, belonged to the national church and felt the need of special services.

In 1889 Rev. Hovsep Sarajian, a priest from Constantinople, was sent to minister to a few hundred Armenians, most of them living in the State of Massachusetts; and in 1891 a church was built in Worcester, Mass., which was, until recently, the headquarters of the Armenian Church in the United States. The great increase of Armenian immigrants made it necessary for him to have several assistants, and the still greater influx of Armenians during and after the outbreaks in 1894 and later induced the Catholicos to raise the

United States to a missionary diocese, Father Sarajian being consecrated as first bishop. Since then the Armenians have increased so rapidly, in both the United States and Canada, that the Catholicos found it necessary in 1902 to grant a special constitution and in 1903 to invest the bishop with archiepiscopal authority. The mission was then reorganized and divided into pastorates—the nuclei of future dioceses—over each of which a pastor in priest's orders was appointed. All places outside these pastorates are regarded as mission stations under the direct management of the archbishop, who either visits them or sends missionaries to them from time to time.

Pending the building of churches, arrangements have frequently been made with the rectors of Episcopal churches for weekly services, to be conducted by Armenian pastors for their congregations. In other places halls have been rented and fitted up as churches, and regular weekly services have been conducted in them. Besides these regular weekly services, the pastors have bi-weekly, monthly, or quarterly services in different places, while occasional services, such as baptisms, marriages, and other devotional exercises, are frequently conducted in private houses.

On the outbreak of the World War the Turkish Government allied itself with Germany and asked the aid of the Armenians for the Central Powers, promising to establish them in their homeland under their own government in return for that aid. Only those in Turkish Armenia were able to respond, since those under Russian rule were already in the war on the other side. Claiming that Armenia was helping the Allies, Turkey annulled the constitution granted in 1862 to Turkish Armenia and began a policy of extermination which continued until 1918. During this time 1,500,000 were slain and 250,000 more were driven into the Arabian desert to starve or perish. The atrocities committed by governmental orders aroused great indignation in this country and the Near East Relief was organized to care for the refugees.

Prior to this war practically every Armenian in the United States had some one in Turkey dependent upon him, and large sums of money were sent annually for the relief of these dependent persons. In most cases the money was sent through the State Department at Washington and was distributed by the United States consuls, the American missionaries, or other persons known to the Government. Under war conditions and afterwards many of these channels were closed though the need for relief grew constantly greater as persecutions increased.

In September, 1922, Smyrna was sacked and burned. The major portion of the entire Christian population of Asia Minor was packed into Smyrna and the ships of Smyrna harbor, and the city was filled to overflowing with frightened humanity—about 700,000 all told. After a reign of terror for several days a fire was started which wiped out two-thirds of the town, including the Armenian, Greek, and French quarters. In this debacle 100,000 people were massacred and 160,000 able-bodied men were torn from their families and deported into the interior never to be seen again. The American Relief Committee, the Near East Relief, and the United States Navy succeeded in rescuing 300,000 persons. The Greek Government did all in its power to help in the work and opened wide its doors to take the homeless in. During the series of persecutions culminating at Smyrna more than 1,150,000 refugees were driven from their homes and belongings and expelled from the land on which they had lived for centuries, to find what haven they could in Greece and on the islands of the Aegean.

As soon as the disaster at Smyrna became known to the American public the United States rang with the desire to be of service. As always in such an emergency, there was a great overlapping and duplication on the part of those wishing to aid, and in consequence the Red Cross stepped in and offered to take charge of the situation. In the more than 9 months that it remained in the field the Red Cross

fed an average of 600,000 refugees per month and expended \$3,000,000. The Near East Relief was assigned to Asiatic territory, yet it did much for the child refugees in Greece, and the Greek Government strained every resource to deal with the situation. The medical work was carried by the American Women's Hospitals, and other agencies like the Young Men's Christian Association, the Young Women's Christian Association, and the American Collegiate Institute of Smyrna gave much assistance.

The pages of history, perhaps, do not record a more courageous and valorous people than the Armenians nor one with a more tragic fate. In the eddy of the great contending forces of the East and the West, from a once powerful nation of some 30,000,000 souls in early times, it has been reduced to 1,000,000 in the Republic of Erivan, under the suzerainty of the Union of Soviet Republics. Here the Armenian Church still has its headquarters and is allowed some measure of freedom. Besides the Armenians in Erivan—the historic home of the race—there is a scattered remnant permanently settled in Russia, Western Europe, and the New World, and others, perhaps another million altogether, existing under conditions of exile in the Near East, Syria, and Greece. All the others have perished, a sacrifice to religious persecution and the passions of war.

#### DOCTRINE

The doctrinal system of the Armenian Church is founded on the Nicene Creed without the addition made by the Western Church in regard to the Procession of the Holy Ghost from the Son as well as from the Father. It has also a longer creed peculiar to itself, and accepts the canons of the first three General Councils of the Primitive Church, held at Nicea, Constantinople, and Ephesus, as well as the writings of the recognized fathers of the church of the period of those councils. While it has "not adopted the formula of the Council of Chalcedon with respect to the two natures of Christ," it is "explicit in teaching that Christ was perfect God and perfect man." The authorized version of the Scriptures is the translation made early in the fifth century (432 A. D.) by the Catholicos St. Sahak and St. Mesrob and other fathers of the Armenian Church. In both the interpretation of the Bible and ecclesiastical ordinances the tradition of the church is regarded as of paramount importance. Seven sacraments are accepted. Baptism is invariably administered by immersion, generally eight days after birth, and is followed immediately by the sacrament of confirmation, which is administered by anointing with the chrism or sacred oil, and by laying on of the hands of the officiating priest. Holy Communion is administered in both kinds, even to infants, so that practically every baptized Armenian is also a communicant.

Auricular confession is practiced and priestly absolution is given. Every communicant is required to present himself to the priest, even if he has no specific sins to confess, and to obtain individual absolution, before he can receive the Holy Communion.

Prayers for the dead are offered without any definite teaching as to the intermediate state. The saints and the Blessed Virgin are venerated, but the doctrine of the Immaculate Conception is not taught as a part of the creed.

#### ORGANIZATION

The government of the Armenian Church is democratic, inasmuch as every officer of the church, from the lowest to the highest, is chosen by the people. It is at the same time strictly hierarchical, inasmuch as every minister has to be ordained by a bishop who can trace his own commission to the Apostles through bishops in apostolic succession. No bishop may ordain a man to the diaconate or priesthood before the members of the church at which he is to officiate have

given their consent, and the objection of the humblest member of such a congregation must be taken into consideration. Similarly, a candidate for the episcopate must be duly elected by representatives of the whole diocese, each church or congregation having one or more votes according to the number of parishioners, and he must be furnished with proper credentials from the diocesan synod before he can be consecrated by the Catholicos in Etchmiadzine. According to a late ruling of the Catholicos, women may vote in affairs of the parish churches, though they are not eligible for the higher orders of the church. There are, however, in some places deaconesses who are equal in rank with deacons, and who, besides devoting themselves to general works of mercy and of education, are allowed to take a limited part in the public services of the church and to assist the priest in performing the liturgy. But this institution has not found general favor with the Armenians, and in all other places where women are engaged in works of mercy they do not take prominent part in the public services of the church, nor are they invested with any sacerdotal orders.

The Catholicos of Etchmiadzine is the supreme head of all the Armenian churches throughout the world. He is elected by both lay and ecclesiastical representatives of all the Armenian dioceses and once was subject to approval by the Czar of Russia. It is his exclusive privilege to consecrate bishops and to bless the chrism, or sacred oil, used for baptism, confirmation, ordination, and other rites.

Next in rank come the patriarchs of Jerusalem and Constantinople, the titular Catholicos of Sis, and the titular Catholicos of Agthamar, each with archiepiscopal jurisdiction, archbishops of other provinces, and bishops of dioceses. The patriarchs are elected by their synods and were formerly subject to approval by the Sultan. There are altogether 80 dioceses in Turkey and Transcaucasia and 4 missionary dioceses in Persia, India, Europe, and America. Many of the dioceses in Turkey are vacant and are governed by vicars general in priests' orders.

Although the government of the church is under the general supervision of the Catholicos, and in certain cases of ecclesiastical ordinances and discipline his decision is indispensable, each province is allowed to have a constitution of its own suited to its special needs, provided that such constitution has been previously ratified by the Catholicos. Thus, in Russia a code of laws known as the "Palajenia" was in use from 1836 to the recent revolution, and in Turkey the constitution of 1861 is in force; while a constitution, drawn up at a general convention of representatives of all the Armenians in the United States, was duly ratified by the Catholicos in 1902 for the government of the church in this country.

The Armenian clergy in the United States includes the following grades: Archbishop, resident pastors, missionary priests, and deacons. Missionary priests and deacons hold no fixed appointments, but assist the archbishop generally in supplying, so far as possible, the needs of the numerous mission stations. In each place a committee, or an agent, is appointed who is responsible for bringing to the notice of the church authorities any matter requiring their attention and for raising the funds necessary for carrying on the work of the church.

The principal divine service is the Holy Sacrifice, or Mass, which is generally celebrated on Sundays and holy days and is conducted with as much ritual solemnity as possible. On week days all churches hold public services, including hymns, psalms, and selections of Scripture, both morning and evening, and sometimes at noon and at midnight. In this way practically the whole Bible is read in public at least once a year, while certain portions of it, such as the Gospels and the Psalms, are read more often. The services of the church are held wholly in the classical Armenian language, the grammatical construction of



which varies considerably from the modern colloquial dialect. The vocabularies, however, are very similar, so that most educated Armenians can follow the services easily.

The Armenians, like other Orientals, used the ancient Julian calendar, which, in the present century, is 13 days behind the new, or Gregorian calendar; but, since November 13, 1925, by a special bull of the Catholicos, they have used the Gregorian calendar.

#### WORK

Wherever Armenians have church edifices of their own, and in a few other places, efforts are made to teach the children their native tongue, so as to make the services of the church and the teaching in the Sunday schools intelligible to them, and to instruct them in the language, history, and literature of their race. The schools are held in the halls or rooms of their churches or in the rooms rented for religious and social work, and the teaching is absolutely gratuitous. There are also a number of libraries in different places, well supplied with the works of standard Armenian authors and with Armenian newspapers and periodicals, in order to offer the readers an opportunity to study their national literature and history. Frequently, in connection with the libraries, courses of lectures on various educational and scientific subjects are given in the Armenian language or in English, a small fee being charged. The current expenses are small, as the books are mostly presents, kept generally in the parish hall or in whatever other place is rented for church services.

Numerous educational societies exist which before the World War contributed to the support of Armenian schools in Turkey. It is claimed that there is an Armenian educational society named for each place in Armenia from which enough Armenians have come to this country to support a school in their native place, but the activities of these have all been temporarily suspended since the outbreak of the World War.