

Fraternalism in times of war: a hundred years since the emblematic case of the Lodge Euphrates No. 1078.

By Juan Augusto Abadjian (*)

I. Introduction: The Freemasonry of Armenian Origin. Summary from ancient times to the Ottoman era.

Armenians have been one of those nations who maintained their culture and traditions almost intact from antiquity to the present day. Through centuries they've adapted to dozens of different currents of thought and suffered persecutions of all kinds because of religion and geographic position. From an ancient Indo-European origin, they have forged their own language and coined a vast pagan history until they became the first nation that accepted Christianity as the Official State Religion. (c. 301).

From ancient times, in the Armenian Plateau, in the Caucasus and in the whole of Anatolia, many brotherhoods and initiation orders have developed. These "brotherhoods", whether of a religious, political or social character, created dominant cultures and emerging subcultures for hundreds of year in Asia Minor. The Tondrakian and the Paulician¹ movements that followed Christian teachings very close to Manichaeism; the Knights Templars; Hospitallers and Teutonic Knights, important actors during the Armenian Kingdom of Cilicia²; the Children of the Sun (*Arevortik*)³, an Armenian neo-pagan heresy of the 13th century; as well as the polemic Hashashin. All of them have developed in the territory of Historical Armenia. Also in historic Armenia, the "Operative Freemasonry," that is to say, the pure architectural masonry, has created master craftsmen, superb stonecutters and cathedral builders who reached their peak during the Middle Ages. Important historic characters such as Trdat, Momik, Sarkis and Manvel, among others, left their trace through signatures, signs and secret symbols spread in the hundreds of monuments, churches and stone crosses (*Khachkars*) still decorating the Armenian Republic and its neighboring countries⁴. Some of these builders were traveling masons who have left their mark in numerous churches throughout Europe and Asia.

The History of the Armenian Freemasons begins under the auspices of the United Grand Lodge of England. The English "East India Company" introduced freemasonry of English origin in Madras (now Chennai) in 1730. Many Armenian merchants who were already established tradesmen in India and Southeast Asia also played an important role in the East India Company⁵. They followed the English rules of conduct and often traveled throughout Europe and, at the same time, had

ascended in the Indian social strata.

As the first instance of an active member of Armenian origin in one of the Informative Bulletins of the Cannongate Lodge in Edinburgh, (1762) it is stated that "... four Worshipful Masters would represent the United Grand Lodge of England in the territories of the Middle East, Aleppo and Iran..." (Berberian, 128) Among those four persons, it was the name of the Armenian Dr. Manasse⁶ who was appointed as Provincial Grand Master for "Armenia" by order of the Grand Master of the Premier Grand Lodge of England, Earl Ferrers, from 1762 to 1764. Until 1805, when the name of Manasse officially disappeared, the group of four lodges headed by these Worshipful Masters was called "All Armenia in the East Indies"⁷ -- remarkable for this period, the foundation of the First Lodge composed of members of Armenian origin.

On October 6th 1837, in the city of Madras, Colonial India, the Lodge "Armenia" No. 685 was consecrated under the auspices of the United Grand Lodge of England. This lodge had a brief life (1865) as a result of ups and downs in its activities. It was linked to prestigious families of established Armenian merchants in that city⁸. The Lodge "Armenia" No. 685 worked in the "Armenia Street" of Madras⁹.

The last Masonic link of Armenian origin, and of relevant importance in Victorian India, was Sir Paul Chater¹⁰ (Khachik Pogos Astvatsatoor). Born in Calcutta in 1846, he was a prestigious and successful man who developed all his potential in imperial Hong Kong. He has been Worshipful Master of the Lodge "Perseverance" No. 1165, Grand Master of the Hong Kong District and the South of China for the United Grand Lodge of England (1881-1909), one of the first Armenian masons in having the Masonic High Degree 33° and, even today, the District of the United Grand Lodge of England for Hong Kong and the Far East auspices a lodge called "Paul Chater Lodge of Installed Masters" No. 5391. Undoubtedly, he was one of the masons of Armenian origin who had reached one of the highest points on the scale of Regular Freemasonry.

Closer to Historic Armenia and after the last independent Armenian Kingdom of Cilicia (Leo V in Cilicia (1373), the Armenians continued to develop their culture within the lands inhabited by them for thousands years, now being part of what would be called after the fall of Constantinople (1453), the Ottoman Empire¹¹. For hundreds of years Armenians have witnessed the formation and rise of the Ottomans and they still have suffered as no other nation, its fall and dismemberment.

During the mid-nineteenth century, the Ottoman theocratic class symbolized in the figure of the Sultan, began reforms to integrate those non-Islamic elements of the Empire: the "Tanmizat Reform" and subsequent "Constitutions of Midhat Pasha" (1876), denoted an opportunity to improve successfully the interaction with the Western ideas¹². The main objective was to give a new

place to the traditional minorities within the Empire and give them a more powerful role in relation to the Sultan's decisions.

During that era, the upper classes of Armenians had begun to interact defending the ideas proclaimed by the West, "Liberty, Equality and Fraternity". At the same time, the Grand Masonic Powers or Jurisdictions (whether Grand Lodges or Grand Orients) planned the mission of westernizing the region and founding as many Masonic lodges as they could. The Grand Orient of Italy, the Grand Lodge of Scotland, the United Grand Lodge of England and the Grand Orient of France worked actively to spread the formation of Masonic lodges in the heart of the Empire.¹³

At the same time, the Armenian society needed to gestate and declare that internal change that was taking place after the new reforms. The Armenian "Millet", (word used to refer about the religious minorities administration), organized, among the Armenians the so-called "Armenian National Constitution", which generated a secular administration and representation in provinces that were populated by them, changing the traditional power that always have been given to the Armenian Apostolic Church or the wealthier "Amirá-Elite"¹⁴ classes . The reformists that supported the "Armenian National Constitution"¹⁵ thought and believed that it would bring significant social modifications in the relation of the historic Armenian Patriarchate of Istanbul, the strong conservative sectors composed of the "Amirá" and the citizens of the neediest Armenian classes. Armenian intellectuals, merchants and professionals needed a change for the Armenian society of the Empire. It was a time for unifying the Armenians, modernizing the ideas in order to have an opportunity to emulate those first nations of the world that moved themselves toward Freedom and Independence.

That movement was came on with the right moment for the Armenians to plant the foundation of the first Armenian-speaking Lodge. That first Lodge was born in Izmir (Smyrna) on June 5, 1864. The Lodge "Metzn Tigran" (or Decran Lodge) No. 1014 was installed under the auspices of the United Grand Lodge of England. Then on February 22nd, 1866, in the district of Pera, Istanbul, the foundation of the Lodge "Ser" (Love) took place under the patronage of the Grand Orient of France (Regular at the time). Hundreds of Armenians were initiated in both Lodges, which worked continuously until the first years of the last decade of the nineteenth century, when Sultan Abdul Hamid II¹⁶¹⁷¹⁸ started the terrible repression of the Armenian Nation throughout the Empire (1894-1986)¹⁹. The members of these lodges had been the lights in the cultural revival of the Armenian nation with a net influence up to these days²⁰.

II. The Young Turk Revolution and the Birth of a National Freemasonry: The Ottoman

Grand Orient.

Created during the last years of the XIX Century, the Young Turk movement wanted to generate a revolution designed to bring to power a multiracial and multi-ethnic parliament that would rule the whole Empire. Started as a movement of medical students, their first intention was to bring Jews, Armenians, Greeks and Arabs in a new structure of power.

Historian Şükrü Hanioğlu explains the genesis of this movement:

Injecting European institutions and technology as a tonic to revitalize the decadent Ottoman Empire was a much discussed topic among the Turkish intellectual circles since the Era of *Tanzimat*. To this end, the Ottoman leadership sent students abroad, brought in European instructors and established counterparts of many Western institutions in Turkey. Yet, these measures, especially sending students to the West, from the ruling elites point of view, brought with it the apparent danger of introducing European ideas and ideals in Turkey.

The Committee was found according to the system of cells used by various underground organizations of the time. Its activities were very limited, and were confined to discussions among the members in the first five years of its existence. In 1894, the title of the Committee was changed to the Ottoman Committee of Union and Progress (Osmanlı ittihad ve Terakki Cemiyeti). This change was due to the suggestion of Ahmed Rıza who came under the spell of the teachings of Auguste Comte.²¹

Taking the failed “Tanmizat” attempt and the “Constitutions of Midhat Pasha”, they began to outline a real plan to accomplish the idea of taking Abdul Hammid II out of the throne. Since the early 20th century, within this new political Movement, the “Committee of Union and Progress” (Ittihad ve Terakki) was devising year after year, from Salonica²², the plan to seize power in a coup against the “Red Sultan”. From that city, now in Northwestern Greece, the Masonic lodges under the auspices of the “Grand Orient of Italy” and the “Gran Oriente Español”, started to join in pursuit of such goal. Specially, the Lodge Macedonia Risorta (Grande Oriente D’Italia), headed by the Sephardic lawyer Emanuel Karasso (Karasu)²³, had recruited the persons who would be the leaders of the Revolution. Among them, one of the figures of the “Dönme” community in Salonica, Mehmet Talat ²⁴, then historically known as Talat Pashá. In July 1908, the Young Turks Revolution took place and the feared “Red Sultan Abdul Hammid II” was removed from its throne.

Although the European Grand Lodges kept the lodges founded during the 19th century; the Young Turk revolutionaries wanted and needed its own Grand Lodge representative of the Ottomans. The main plan-idea of the Committee “Union and Progress” was to stop the western influence within the Empire; therefore, the advance of the European Grand Lodges was not welcome anymore. Is remarkable the explanation of Dorothe Sommer about this situation:

“As has been observed in relation to European lodges and their evolution during the nineteenth century, attempts to nationalize freemasonry took place everywhere, with the Ottoman Empire being no exception. When in power, the Young Turks were keen to have their own lodges under their own obedience, which would oppose the foreign influence that they perceived as “masonic colonization”. This endeavor naturally triggered alarm among the Western masonic

bodies, which consequently decided no to accept and recognize the Ottoman Grand Orient as a regular masonic body.”

25

Master Masons working in lodges dependent on the “Grande Oriente D’Italia” and the “Grand Orient de France” got together helping to establish the Ottoman Grand Orient. But, on the other hand, the Grand Lodge of Scotland and the United Grand Lodge of England were not very convinced about the birth of this new Masonic Grand Jurisdiction. Citing the famous postscript to the letter from Sir G. Lowther to Sir C. Harding:

“...P.S.-It has been said above that the Grand Lodge of Scotland refused to recognize the new 'Grand Orient Ottoman', whose Masonry it pronounced 'spurious'; but I learn that efforts are being made to indirectly get round this difficulty by inducing the Grand Lodge of England to recognize the new Turkish creation. In view of the curious developments in Egyptian Masonry, it would seem desirable that the Grand Lodge of England should follow the example of its Scotch sister and refuse its imprimatur to an institution so coloured by politics.”²⁶

That is how on March 3rd 1909, the Ottoman Grand Orient was founded and in October, its Supreme Council for the 33rd Grade.

The first Officials of the Ottoman Grand Orient was composed by the following members:²⁷

Grand Master: Talat Pasha.

Deputy Grand Master: Miralay Galip.

Second Deputy Grand Master: Emmanuel Carasso.

Grand Senior Warden: Mehmet Ali Baba.

Deputy Grand Senior Warden: Eduardo Denari.

Grand Senior Warden: Osman Fehmi.

Grand Orator: Riza Tevfik.

Assistant Grand Orator: Michael Noradunkian.

Grand Secretary: Osman Talat.

Grand Tressurear: Sarim Kibar.

The first Lodges that were born under the auspices of this new Grand Orient were:²⁸

◆ Lodge Vatan (Homeland)

- ◆ Lodge Muhabani Hürriyet (Freedom's Fellows)
- ◆ Lodge Vefa (Perseverance)
- ◆ Lodge Shafak (Dawn)
- ◆ Lodge Rezne
- ◆ Lodge Ittihad ve Terakki (Union and Progress)
- ◆ Lodge Uhuvîyet Osmani (Ottoman Brotherhood)
- ◆ Lodge Ziayi Shark (Eastern Light)

It is notable that the Ottoman Grand Orient would not refer their works to the Grand Architect of the Universe just in case of not provoking any offense to the muslim Brethren. That's is why, this new Grand Jurisdiction will only refer their works to the "Grand Architect", as a symbolic idea of it.

The Armenians²⁹, almost all of them as well as the rest of the minorities of the Empire, supported, sustained and believed in the revolutionary and constitutional movement of the Young Turks. As Bedrós Haladjian, Diran Kelekian or Krikor Zohrab³⁰, all of them strong supporters of the movement, many other Armenian intellectuals observing the reformist politic composition of the Committee of Union and Progress, decided to support this new trend. Others chose, beyond the political support to the Constitutionalist Revolution, to "initiate" themselves in the Ottoman lodges.

The self-called "Ottoman" freemasonry reached the power.

III. The "Euphrates" Concept in Kharberd: An Armenian College and a Masonic Lodge.

One of the most significant cities of the Historic Armenia and demographically most populated of Armenians during the Ottoman era was the city of Kharberd (or Kharpert). (Old Tsopk/Harput - Current Elazig) Kharberd, was one of the cradle for the Armenians since ancient times and one of the most active commercial centers of the Ottoman Empire, with a wide connectivity between other cities. Built on top of a low mountainous area, Kharberd expands over a plain of great extent, which its inhabitants traditionally called "the Golden Plain"³¹. Moreover, the Euphrates River, with deep symbolism for the inhabitants of the region, escorts the whole surrounding region. Kharberd has also an old distinctive castle that brought together its residents for centuries, but because of its narrow streets during the mid-nineteenth century, the problems of water supply in the city generated that a large part of the population to move to the adjacent city of Mezre (Meziréh). In 1861³²,

Mezireh was renamed Mamuret-Al-Aziz, in honor to the Sultan Abdul-Aziz. Until the end of the Ottoman Empire, the Vilayet (province) took that name and brought together the neighboring populations of Husenig, Keserig, Bazmashen, Tadema, between others³³. Beyond its commercial importance in the manufacture of silk and kilims (carpets), Kharberd was known for hosting the first “American Board of Commissioners for Foreign Mission” ³⁴ which operated in Ottoman Turkey. Like many other missions within the Empire, and especially operating in Kharberd, they were distinguished by erecting schools and hospitals to provide support and christian education to the local Armenian society.

The “American Board of Commisioners for Foreign Missions in Kharberd”, brought together thousands of Armenians under the wing of evangelical Protestantism, which by 1859 founded the First Evangelical Theological College in Kharberd. In 1865, thanks to this foundation, the Armenian Evangelical Church of Kharberd had great acceptance in the Armenian society of the time. After years of planning, a general “Fundraising Committee” was created to accomplish the dream of erecting a high level education College that would be baptized under the name of "Armenia College" (1878), being its first director the Rev. Howard Crosby Wheeler (principal 1878-1893). For ten years they could keep that name until the Ottoman Government demanded its change. Finally, the name "Euphrates College" was chosen.

In his nearly four decades of history the Euphrates College stood out as one of the most important cultural and educational institutions of the Armenian modern history. The legacy of the Euphrates College was to give hundreds of professionals and men of culture who have left their mark on the pages of Armenian history.

The Euphrates College also allowed many of its graduates the possibility to specialize their studies abroad (Ann Arbor, Edinburgh, Yale, Princeton). Several teachers of the college, previous graduates of it, managed to be members of the first and only Armenian Masonic lodge located in the town of Kharberd, which existed until 1915:

Among the best known graduates of Euphrates College, many of whom returned to teach there, were Professors Nikoghos Tenekedjian, Khachadur Nahigian, Garabed Soghigian, Hovhannes Boujjikanian, Donabed Luledjian (another graduate of Yale University, biologist and writer), and Mudrgitch Vorperian (geology). Sadly, all of these men died during the 1915 Genocide.³⁵



Yeprad (Euphrates) Lodge No. 1078, Hyusenig, Kharpert. 1912. Published by Armenag Fenerjian in “Hayrenik” newspaper, Boston, 1954-1955. Courtesy of Melkon Lulejian & Lulejian Family.

In 1909, the following Brother Masons met in the village of Hussenig ³⁶: Brother Vartan Vezneian (“Widow's Son” Lodge No. 1 - Connecticut), Brethren Serovpé Vartabedian, Dr. Vosgan H. Topalian, Haroutioun Giragos Terzian and Hovhanness Giragos Terzian (all belonging to “Peace” Lodge No. 908, Grand Lodge of Scotland in Beirut-Chapter), Brethren Kaspar Haroutiounian and Khachatour Manouelian (both of the Lodge "National" No. 209 - New York) and Brother Mardiros Onanian (“Logan” Lodge No. 575, Indianapolis). The meeting took place in the mansion of the commercial magnate, Bro. Serovpé Vartabedian with the objective of asking the Grand Lodge of Scotland, the permission for raising columns of a Lodge for the city of Kharberd. It is so that, after the steps taken and the proper letters send, that in 1910 the “Euphrates” Lodge No. 1078 was Regularly constituted as such.

The “Euphrates” Lodge No. 1078 was born to bring together the most distinguished characters of Kharberd, Mezireh and Hussenig areas. Its members, unlike other lodges of the Ottoman Empire, were all Armenians. For a long time, the meetings were held in one of the rooms of the mansion of Bro. Serovpe Vartabedian in the town of Hussenig. After some months, due to the increasing number of members, bought a land to erect their own temple in Mezireh.

Since their First Initiation Ritual dated on October 29th, 1910 until June of 1915, the “Euphrates” Lodge No. 1078 gathered the following several distinguished personalities, including³⁷:

Bro. Donabed Lulejian: Professor of Biology of the “Euphrates College”. Graduated from the same school and then traveled to the United States and specialized his studies in University of Yale.

Bro. Manoug Terzian: Banker.

Bro. Khachatur Nahigian: Professor of Science of the “Euphrates College” and Director of Student for several years.

Bro. Haroutioun Misakian: State employee.

Bro. Garabed Soghigian: Librarian and Head of the Press of the “Euphrates College”. Professor of Armenian language at the College.

Bro. Hovhannes Kambourian: Medical Doctor.

Bro. Pylos Cartozian: Hotelier.

Bro. Melkon Lulejian: Pharmacist. Manager at the American Pharmacy of Kharberd.

Bro. Karekin Gostanian: Professor of Armenian language at the “Euphrates College”.

Bro. Samuel H. Manougian: Reverend Pastor of the Armenian Evangelical Church in Hussenig.

Bro. Samuel Donabedian: Teacher and medical doctor specialized at the University of Beirut.

Bro. Sarkis Momdjian: Medical Doctor.

Bro. Hampartzoum Gulesserian: Medical Doctor.

Bro. Tovmas Mugurditchian: Official translator of the British Consulate at city of Diyarbekir.

Bro. Khosrov Tembekijian: Professor of History and a prominent member of the Armenian Liberal Party.

Some brethren engaged in commerce and trades were also members of this Lodge: Seropvé Vartabedian, Khoren Tchilingirian, Hovagim Mantarian, Krikor Takakjian, Asdour Barsamian, Sarkis Boghossian, Aghabab Vartabedian, Pilibos Movsesian, Hadji Avedis Barsamian, among others.

In 1912, during one of the Lodge meetings in the house of Seropvé Vartabedian, a mythical photograph is taken, in which several members of the Lodge Euphrates No. 1078 appear³⁸. Thanks to one of the surviving Brethren of the Lodge (Melkon Lulejian) many documents were saved. In addition to that mythical picture, and thanks to the Lulejian-Melcon-Yaralian-Hedison³⁹ families, the Mark Mason Diploma of Donabed Lulejian and the Master Mason Diplomas of Karekin Gostanian and Melkon Lulejian had been saved as part of the a real archive of this Lodge.

Unfortunately the history of this Lodge had a tragic end. Although continued to appear as active until 1926, according to the archives of the Grand Lodge of Scotland, the lodge Euphrates No. 1078 was short-lived, just because in June of 1915, the major number of its members disappeared⁴⁰.

One of the founders, Worshipful Brother Vartan Vezneian, grade 32° at that time, in 1912 proposed that the Lodge Euphrates should leave the auspices of the Grand Lodge of Scotland and join the

newly born “Ottoman Grand Orient”. His idea was based on being eventually “protected” if any hostilities may suffer the Christian elements of the Empire. In this case, for any eventuality, Ottoman "Brethren" would protect them as members of the same Institution. Brother Khachatour Nahigian opposed that idea and insisted that the Lodge Euphrates should remain under the Scottish wing ⁴¹. Brother Vezneian decided to leave the Lodge Euphrates No. 1078 and entered into the ranks of the Ottoman Grand Orient, looking for a future protection that would never appear ⁴².



Original Mark Master Masonic Diploma of Bro. Donabed Luledjian issued by the Grand Lodge of Scotland. Courtesy of David Lulejian-Melcon-Yaralian-Hedison families.

IV. The “Tehcir Law” and real concept of Fraternity.

For any Freemason originally Accepted and Initiated in a Masonic Lodge there is no real explanation to describe what the concept of “Fraternity” brings. In the common and secular life a person can be called as "Brother" because of a meaningful close relation and, on the opposite, in the Masonic world the title “Brother” refers to every member, perhaps without even knowing who that person is. Fraternity let us know the true concept of the Royal Arch and the way in which every Freemason must carve himself to carry out a global idea or mission in Brotherhood.

There are times when “the story behind the story” allows us to see more deeply the seek of the

truth. And the History of Freemasonry allows just that. It let us see a little more of what is written in the official version.

The case of the Tehcir Law signed by the Grand Vizir and First Grand Master of the Ottoman Grand Orient, Bro. Talaat Pasha, is one of the most terrible pictures in the history of mankind and not only that, it also has jeopardized the concept of Brotherhood and Fraternalism. What's more, it has provided an absolute confusion about the whole role of the Freemasonry in this époque of the History.⁴³

Once carried out the Young Turk Revolution and the Ottoman Grand Orient was born, their first Grand Master, Mehmet Talat Pasha, soon would "leave the gavel" and would dedicate himself to his duties as Minister of the Interior and Grand Vizier of the Empire. Meanwhile, the world itself was trying to be prepared for the tragic "Great War" (World War I), which would face the Ottoman Empire and the German Empire against the Allied Forces, from mid-1914 until the end of 1918. At that vein, Talat Pasha would rely on two military to govern: Ahmed Cemal (Djemal) and Enver Pasha. The triumvirate of the "Three Pashas" was ready for the belligerent action.

After the start of World War I, the Turkish army suffered a disastrous and calamitous loss of men against the Russians in what was called the "Battle of Sarikamich" (January 1915), the same that generated the wrath of General Enver Pasha, who blamed the Armenian populations on fighting against the Ottomans and in favor of the Russians. Even historians can not determine whether the disastrous campaign Sarikamich was the trigger for what was going to come to come but, it is historically determined that from April 1915 the Turkish Ottoman government began to implement a plan of extermination of the entire Armenian population in Anatolia.⁴⁴

The April 24th, 1915, in Constantinople hundreds of Armenian intellectuals were arrested, including Brethren Diran Kelekian and well known Lawyer Krikor Zohrab, who belonged to the Ottoman Grand Orient. Afterwards, the same month the Tehcir Law is signed⁴⁵, although it was already in practice in various parts of Empire. The aim of this law was to relocate and move the entire Armenian population of Anatolia to the southern deserts of the Empire (Deir al-Zawr). This displacement of the entire population has been historically translated as a plan of mass extermination in which the eternal death marches would end the lives of hundreds of thousands of Armenians in the deserts of Northern Syria. This plan derived from mass arrests to a mega-general deportation that has been called and catalogued as "the Armenian Genocide". It is estimated that between 1915 and 1923 more than one million Armenians have been killed, and even today its recognition by the Turkish State carries a profound debate in the International Community:

"Beginning in early June 1915, hundreds of thousands of Armenians were turned out of their homes at hun and bayonet

point. For months to come, on roads across the length of Anatolia could be seen processions, some small, others large, some just a handful of individuals, men, women, and children, their only belongings what they could carry on their backs, with literally nowhere to go. Tens of thousands would die of starvation and exposure; other tens of thousands would succumb to disease, most particularly typhus. Often their bodies were left to decompose where died. More sinister, off in distant fields or gullies would be found rows of corpses, Armenians of both genders and all ages shot out of hand by Turkish soldiers. A sort of frenzy overlook the Ottoman Army units assigned to the task of removing the Armenians from their homes, and scenes of wholesale rape and slaughter were common as Turkish troops moved through Armenian villages and towns.”⁴⁶



Last photograph of Bro. Donabed Luledjian with his entire family. (the second from the left)

Courtesy of David Lulejian-Melcon-Yaralian-Hedison families.

In May 1915, the imposition and orders signed by Talaat Pasha reached the city of Kharberd where many of his masonic Armenian “Brethren” of the Masonic Lodge Euphrates, as well as all the Armenian population of that city, suffered persecutions and death. Almost all of the members of Euphrates Lodge died because of tortures and mass executions in the city. Others, because of the help of influential Turkish Brethren, would survive.

At the beginning of June several of the teachers of Euphrates College are arrested, many of them members of the Euphrates Lodge as well. Thanks to the relation between Melkón Luledjian (member of the Lodge Yeprad and survivor) and the mason researcher Armenag Fenerdjian⁴⁷ many historic information about this lodge could be saved. Melkón's brother⁴⁸, Donabed Luledjian, one of the most important teachers of the College who had studied in the University of Yale in the United

States, had one of the most unfortunate fates. Upon deportation from the city, he was questioned, jailed and tortured by the mayor (Kaimakan) Mehmet Asim Bey, freemason from the Ottoman Grand Orient. Being both masons, though from different legitimacy and legality, political factors exceeded the situation and Bro. Donabed Luledjian almost succumbed to the tortures inflicted by the mayor and his soldiers⁴⁹. Donabed survived because he was helped⁵⁰ by another Turkish mason, Hasan Tahsin who, by that time, had been appointed as director of the hospital of the Ottoman Red Crescent⁵¹ in Kharpert. He took care of him and offered refuge, but Professor Luledjian decided to keep on traveling, save his family and reach Erzurum where he would be under Russian protection. Thanks to his descendants, today reliably documented, a letter written in the city of Erzincan, on August 14, 1916 by the late professor can be read:

"I apply to the brotherly heart of a Freemason if you are one, to the kind heart of a Christian and a civilized gentlemen to save my family. I would apply to the Scottish Lodge of F&A Masons in Edinburgh, but by the lack of telegraphic connection and correspondence I apply to your highness and to you noble to find means by which my family may enjoy the protection of the American Flag by the American Consulate in Harpoot." ⁵²

As one of the first in saving hundreds of orphans, he contracted typhus and died in Erzurum, utterly desolate, away from his relatives, just trying to perform his work rescuing Armenian orphans.

Other Brethren that were tortured and murdered were, Khachatur Nahigian, Seropvé Vartabedian, Garabed Sohigian, Khosrov Tembekijian, Hovagim Mantarian, Harutioun Missakian and Vartan Vezneian, who years earlier had embraced the ranks of the Ottoman Grand Orient.

The testimonies collected by James Bryce describes what happened to some of these individuals, some of them professors of the Euphrates College:

(Written by the last Principal of the College, Mr. Ernest Riggs.19 July 1915)

I shall try to banish from my mind for the time the sense of great personal sorrow at losing hundreds of my friends here, and also my sense of utter defeat in being so unable to stop the awful tragedy or even mitigate to any degree its severity, and compel myself to give you concisely some of the cold facts of the past months, as they relate themselves to the College. I do so with the hope that the possession of these concrete facts may help you to do something there for the handful of dependents still left to us here.

Buildings.---Seven of our big buildings are in the hands of the Government, only one remaining in our hands. The seven buildings in question are empty, except for twenty guards who are stationed there. I cannot tell you exactly the amount of loss we have sustained in money by robberies, breakages and other means, and there is no sign that the Turks will ever return these buildings to us.

Constituency.---Approximately two-thirds of the girl pupils and six-sevenths of the boys have been taken away to death,

exile or Moslem homes.

Professors.---Four gone, three left, as follows.

Professor Tenekedjian.---Served College 35 years ; representative of the Americans with the Government, Protestant "Askabed," Professor of Turkish and History. Besides previous trouble, arrested May 1st without charge; hair of head, moustache and beard pulled out, in vain effort to secure damaging confessions ; starved and hung by arms for a day and a night, and severely beaten several times ; taken out towards Diyarbekir about June 20th, and murdered in general massacre on the road.

Professor Nahigian.---Served College 33 years, studied at Ann Arbor, Professor of Mathematics. Arrested about June 5th, and shared Prof. A.'s fate on the road.

Professor Vorperian.---Taken to witness a man beaten almost to death ; became mentally deranged ; started with his family about July 5th into exile under guard, and murdered beyond Malatia. Principal of Preparatory Department; studied at Princeton; served College 20 years.

Professor Boudjikanian.---Served College 16 years, studied at Edinburgh. Professor of Mental and Moral Science. Arrested with Prof. A. and suffered same tortures; also had three finger nails pulled out by the roots ; killed in same massacre.

Professor Soghigian.---Served College 25 years. Arrested May 1st; not tortured, but sick in prison ; sent to Red Crescent Hospital, and after paying large bribes is now free.

Professor Khatchadourian.---Served College for over 15 Years, studied in Stuttgart and Berlin, Professor of Music. Escaped arrest and torture, and thus far escaped exile and death, because of favour with the Kaimakam secured by personal services rendered.

Professor Donabed Lulejian.---Served College about 15 years, studied at Cornell and Yale (M.S.), Professor of Biology. Arrested about June 5th, beaten about the hands, body and head with a stick by the Kaimakam himself, who, when tired, called on all who loved religion and the nation to continue the beating ; after a period of insensibility in a dark closet, taken to the Red Crescent Hospital with a broken finger and serious bruises. Now free.⁵³

A happier case is the one of Bro. Pilos Cartozian of Euphrates Lodge. He was "saved" from the deportations by another Turkish Mason, who sheltered him for weeks. In 1920, Brother Clarence D. Royse, wrote in the official newspaper of the Scottish Rite in America, "New Age Magazine", an article called "Armenia and Armenians", which recounted that:

“...Several months ago a boy about 16 years of age, an Armenian by the name of Nerses Cartozian, arrived in Portland, Oregon, from Armenia, bringing with him a Masonic emblem which he said his father had roughly hammered from some old metal and had given to the son as a possible aid to him in his long journey...”.⁵⁴

Nerses was the son of Pilos Cartozian, member of Lodge No. 1078 Euphrates.



Original Master Mason Diploma of Bro. Melkon Luledjian issued by the Grand Lodge of Scotland. Courtesy of David Lulejian-Melcon-Yaralian-Hedison families.

Pylos Cartozian was protected by Hayri Bey and Halis Bey, both Brethren of Ottoman Grand Orient. Brother Halis Bey sheltered Pilos for several days at his house, putting on risk his own life. An article about the life of Pilos is published in the journal "The Sunday Oregonian" of Portland on August 5, 1920. In that article he confesses how Halis Bey, the Turkish Mason helped him survive:

"Pilos is my brother and you must kill me first before you can approach him."⁵⁵

Other cases of survival are the ones of Doctor Hovhaness Kambourian ⁵⁶ and his wife Elizabeth who who saved tens of Armenian orphans who had been kidnapped to be brought up in Turkish families. Bro. Samuel Donabedian, also a doctor, could survive and install himself in Beirut, being his son Avedis Donabedian ⁵⁷, one of the world pioneers in Public Health ⁵⁸. On the other hand, tirelessly in his persecutory mind, on November 29, 1914, again the "Brother" Talat Pasha, who had

ordered the express arrest of Bro. Thomas Mugurditchian⁵⁹ (Euphrates Lodge No. 1078), can not succeed, since he could manage to escape and write his memoirs in Cairo.

Finally, two survivors who are much owed of being the living archive of the Euphrates Lodge Brethren were Karekin Gostanian and Melkon Lulejian (blood-brother Donabed). Both were arrested and taken to the outskirts of the city of Kharberd along with eight hundred Armenian men. All were tied in groups of three and shot on the spot. Melkon saw how his own nephew was killed. He escaped unleashing their hands from the ropes during the shooting. For many years, the philanthropic association of the Grand Lodge of Scotland helped the orphans of many members of the Lodge "Yeprad" No. 1078⁶⁰.

Once again the political situation make this lodge of Armenian members disappear, and in this case, in the most turbulent way⁶¹.

The Government of the Young Turks ended when the Allied Forces defeated the Ottomans at the end of the WWI and partially invaded the Ottoman Empire, before the birth of the era of Bro. Mustafa Kemal and the birth of the modern Republic of Turkey.⁶²

Trying to imitate the "Carbonaries" in Italy, the Young Turks tried to establish a Masonic State that was absolutely irregular and far from the rules extolled by Freemasonry. As stated by one of the most important specialist in the field, Paul Dumont, who affirms that "...Cynically, the Young Turks used freemasonry precisely to avoid it..."⁶³

TALE OF MIRACULOUS ESCAPE TOLD BY ARMENIAN REFUGEE

Masonic Brother, at Risk of His Life, Shelters Pilos O. Cartozian,
Brother of Cartozian Brothers, of Portland.

A TALE of adventure involving miraculous escapes, is the story of Pilos O. Cartozian, oldest brother of the Cartozian brothers of Portland, who has come to his relatives here after a journey of four months and a half from his home in Sivas, Armenia, with his own and his sister's families.

Four years during the war he spent hidden in the home of Halis Bey, a brother Mason, who, although a Mohammedan, protected him at the risk of his own life.

The order had been issued by the Turkish government that any one who protected an Armenian, a Christian, would lose his own life, and yet in secret Halis Bey, and another brother Mason, Hagri Bey, managed to conceal Pilos Cartozian. Gendarmes came to search the house many times during those long years, but each time they were unsuccessful. At one time Halis Bey hid his brother Mason in his own personal trunk during an investigation.

One time he told the Turkish officers, "Pilos is my brother and you must kill me first before you can approach him."

Sufferings Engraved on Heart.
This story of the sufferings of the Armenians by one who has seen whole villages completely blotted from existence was told yesterday by Mr. Cartozian himself through his youngest brother, H. O. Cartozian, who acted as interpreter.

ARMENIAN SAVED FROM MASSACRE BY TURKISH BROTHER MASON.



Pilos O. Cartozian.

Original title of the article about Bro. Pilos O. Cartozian which appeared in the Sunday Oregonian. August, 1920.

V. Conclusions

The intention of this work was to pay tribute to a group of Armenian Freemasons who have suffered a hundred years ago their physical disappearance. A group of men that only wanted to bring progress and prosperity to the society in which they lived.

Also this work shows an attempt to demonstrate that the true Fraternity lives in those hearts full of goodness. That's why Freemasonry, like all man-made institutions, can generate good works as well as terrific situations.

In difficult times it is when you can test how far the concept of Fraternity-Fraternalism can be taken. The case of the Euphrates Lodge No. 1078, a hundred years after his death, has been a clear example of that.

(*) Juan Augusto Abadjian

Assistant Grand Master and Grand Inspector for South America and the Inter-American Masonic Confederation (CMI) for the Grand Lodge of Armenia.

Honorary Member and Worshipful Master AD VITAM of the Lodge Urartu No. 442 under the Jurisdiction of the Grand Lodge of Argentina.

Member of the Lodge Massis No. 1 under the Jurisdiction of the Grand Lodge of Armenia.

Attorney at Law, University of Buenos Aires.

¹ For a deeper knowledge on these brotherhoods see: Dadoyan, Seta B.: *"The Fatimid Armenians: cultural and political interaction in the Near East"*. Brill, New York. 1997. Chapter III.-

² Regarding the interaction of the Kingdom of Cilicia and the Templar Knights see: *"Mutaftian, Claude, "Le Royaume Arménien de Cilicie, XIIe-XIVe siècle"*. CNRS ÉDITIONS, Paris. 1993, 2001.-

³ Dadoyan, pp. 72-75.-

⁴ Barkhurtaryan, *"Armenian Architects and Stonecutter Masters from the Middle Ages"* Բարխուդարյան, Ս. «Միջնադարյան Հայ Ճարտարապետներ և Քարգործ Վարպետներ». Երեվան. Հայկական ՍՍՌ ԳԱ Հրատարակչություն. Erevan. 1963. Specially Chapter V.

⁵ See: Baladouni Vahé, Margaret Makepeace, East India Company. *"Armenian merchants of the seventeenth and early eighteenth centuries: English East India Company sources"*. American Philosophical Society, Philadelphia. 1998.

⁶ Berberian, Ruben. *"The Armenian Freemasons and the Lodge SER of Constantinople"* Բերբերեան, Ռուբեն. «Հայ Մասոնները և «Սէր» Օթեակը Պոլսոյ Մէջ», Հայրենիք. Պոսթըն. Մարտ-Ցունիս 1937. Hayrenik Newspaper. Boston. April edition, p. 128.

- ⁷ See Gould, Robert Freke. *"A Library of Freemasonry : comprising its history, antiquities, symbols, constitutions, customs, etc., and concordant orders of Royal Arch, Knights Templar, A. A. S. Rite, Mystic Shrine, with other important Masonic information of value to the fraternity derived from official and standard sources throughout the world from the earliest period to the present time"*, John C. Yorston Publishing Company. London. Philadelphia. Montreal. 1906. P. 125.
- ⁸ By the end of 1848, there existed fifteen members in the Lodge "Armenia". See Rev. Malden, C.H.: *"A History of Freemasonry (Under the English Constitution) on the Coast of Coromandel together with histories of the Old Madras Lodges which were founded before the Union, together with Appendices and a Map"*. Madras: Addison, 1895. P. 94.
- ⁹ More data on this Lodge in *"India"*. Freemason Quarterly Review. 30 Sep. 1837: p.109.
- ¹⁰ Haffner, Christopher. *"The Craft in the East"*. Hong Kong: District Grand Lodge of Hong Kong and the Far East, 1977. p. 64.
- ¹¹ Tachjian, Vahe. *"Ottoman Armenians: Life, Culture, Society. Vol. I"*. Houshamadyan e.v. Germany. 2014.
- ¹² Both processes excellently explained in Beylerian, Arthur. *"Freemasonry in the decline of the Ottoman Empire and the Lodge 'Ser' of the 19th century"* (in Armenian) Պէլլէրեան, Արթիւր. «Ազատ-Որմնադրութեան Մուտքը Օսմանեան Կայսրութիւն և Պոլսոյ Հայկական «Սէր» Օթեակը ԺԹ. Դարուն», Պէլլրութ, Հայկազեան Հայադիտական Հանդէս, ԻԱ. Հատոր, in Haigazian Armenological Review. Haigazian University. Beirut. 2001. pp. 147-154.
- ¹³ This topic is clearly dealt with in Dumont, Paul: *"Freemasonry in Turkey: a by-product of Western penetration"* European Review, Cambridge University Press, vol. 13(03), pages 481-493, July. 2005.
- ¹⁴ Ottoman Armenian elite representing the upper class of bankers and merchants who opted for a conservative and non-reformist Armenian society. A/N.
- ¹⁵ Dadian, Megerditch B. (Le Prince), *"La Société Arménienne Contemporaine"* in Revue des Deux-Mondes. Librairie A. Franck, Paris. June 1867. pp. 803-827.
- ¹⁶ Anduze, Eric. *"La Franc-maçonnerie De La Turquie Ottomane: 1908-1924"*. Paris: Harmattan, 2005. pp. 28-40.
- ¹⁷ Koloğlu, Organ: *"Abdulhamid ve Masonlar"*. Istanbul: Pozitif Yayınları, 2004.
- ¹⁸ Locci, Emanuela. *"Il Cammino Di Hiram: La Massoneria Nell'impero Ottomano"*. Foggia: Bastogi, 2013. pp. 33-35.
- ¹⁹ Between 1984 and 1896, Sultan Abdul Hamid II conducted the first generalized massacres of the Armenian population in the Ottoman Empire, which later became known as "Hammidian Massacres" and baptized Abdul Hamid II as the "Red Sultan". See specific information on: Various Authors. *"Les massacres d'Arménie: Témoignages des victimes, with the Preface of Georges Clémenceau"*. Paris: Édition du Mercure de France, 1896.
- ²⁰ Other Lodges of less relevance at the time were "Armenak" (1872, Izmir, Grande Oriente d'Italia) and "Ararat" No. 76 (1882, Cairo, National Grand Lodge of Egypt).
- ²¹ Hanioglu, Şükrü: *"Genesis of the Young Turk Revolution of 1908"* in *The Journal of Ottoman Studies III*. Istanbul. 1982. pp. 277-300.
- ²² Mazower, Mark: *"Salonica, City of Ghosts: Christians, Muslims and Jews 1430-1950"*. New York: Vintage, 2005.
- ²³ One of the most prominent figures of the Ottoman Freemasonry. He was the Worshipful Master of "Macedonia Risorta" Lodge and became a deputy in the Ottoman Parliament after the Revolution. See Iacovella, Angelo: *"Il Triangolo e la Mezzaluna"*, Istituto Italiano di Cultura Di Istanbul, 1997. Note on p. 56.; Locci, Emanuela. *"Il Cammino Di Hiram: La Massoneria Nell'impero Ottomano"*. pp 69-77.

²⁴ Born in Edirne in 1874, had been the head of the postal office in Salonica before 1908. He was initiated in "Macedonia Risorta" Lodge on June 12th 1903 and later (1909) he would be the founding leader of the Ottoman Freemasonry. Like many other Turkish Freemasons he was also involved in the practice of the Bektashism, a spiritual Order linked to the Dervish Ottoman tradition. Later called "Talat Pashá", he would be the "Grand Vizier" of the Ottoman Empire during the World War I and one of the "Three Pashas" during the WWI. He is catalogued as one of the master mind of the planning and execution of the "Armenian Genocide". In 1921, during his exile in Berlín, he ended his life assassinated by Soghomon Tehlirian, an Armenian who had lost 14 members of his family during the Armenian Genocide. See Bogosian, Eric. *"Operation Nemesis: The Assassination Plot that Avenged the Armenian Genocide"*. Little, Brown and Company. New York. 2015.

²⁵ Sommer, Dorothe. *"Freemasonry in the Ottoman Empire: A History of the Fraternity and Its Influence in Syria and the Levant"*. I.B. Tauris. London: 2015. p. 78.

²⁶ Kedourie, Elie. *"Young Turks, Freemasons and Jews"* in Middle Eastern Studies, Vol. 7, No. 1 (Jan., 1971), p. 103.

²⁷ List of the first Officials in Locci, Emanuela. p. 80.

²⁸ List of Lodges numbered in Fenerdjian. p. 80.

²⁹ During a counter revolution made by the Ottomans supporting Abdul Hamid against the Young Turks in 1909, more than 30.000 Armenians lost their lives in the city of Adana. As a result of it in the "Proceeding of the Grand Lodge of New York" (1910) appears that: "The National Grand Lodge of Egypt has addressed an appeal, supporting that of its subordinate Lodge "Ararat" No. 76 of Cairo, to Masonic powers and brethren the world over to subscribe to the fund to succor the stricken Armenian population in the vilayets of Adana and Aleppo, in Asia Minor, the scene of recent harrowing massacres".

³⁰ All of them arrested and killed during the april of 1915. Fenerdjian. p. 81.

³¹ The most important works about this city are: Vahé Haig: *"Kharberd/Harput and its Golden Plain: Historic, Cultural and Ethnographic Memory Book"*. New York. 1959. 1500 pages; Various Authors, Hovanissian, Richard (Editor): *"Armenian Tsopk/Kharpert"*. Mazda Publishers. California. 2002. 469 pp.; Köker, Osman; Calumeno Orlando Carlo. *"Armenians in Turkey 100 years ago : with the postcards from the collection of Orlando Carlo Calumeno"*, Birzamanlar Yayıncılık, Istanbul, 2005.

³² Hewsen, Robert H: *"Golden Plain: The Historical Geography of Tsopk/Kharpert"* in *"Armenian Tsopk/Kharpert"*. Mazda Publishers. California. 2002. p. 45.

³³ More distant but no less important towns were Malatia, Arapkir and Dersim, and other 2000 villages that integrated the whole province. Ibid. p. 49.

³⁴ Andrews Stone, Frank: *"The Heritage of Euphrates (Armenia) College"*. in *"Armenian Tsopk/Kharpert"*. Mazda Publishers. California. 2002. p. 209.

³⁵ Ibid. p. 218.

³⁶ Documents provided thanks to Bro. Robert L. Cooper, curator of the Grand Lodge of Scotland. The Archives about this Lodge remark the extraordinary effort of Brother Vartan Vezneian sending several letters to the Grand Secretary of the Grand Lodge of Scotland, Bro. David Reid, in order to obtain the permission to open a new Masonic Lodge under the Scottish auspices. A/N.

³⁷ List provided by Fenerdjian, Armenag. *"Freemasonry in the Middle East within the entire Armenian people"* Ֆէնէրճեան, Արմենակ. «Ազատ Որմնադրութիւնը Մօտաւոր Արեւելի Հայութեան Մէջ». Կեանք եւ Արուեստ, Ե. Տարի, Փարիզ. Life and Arts Paris, 1935.; and *"Freemasonry amidst the Armenian"*, «Ազատ Որմնադրութիւնը Հայոց Մէջ». Հայրենիք. Պոսթըն. Հոկտեմբեր 1954-Դեկտեմբեր 1955. Hayrenik Newspaper, Boston. Eight articles from October 1954 to December 1955; and Lulejian, Melkon. *"The Freemasons"* Լիւլէճեան, Մելքոն. «Ազատ Որմնադրութիւնը». Հայրենիք. Պոսթըն. Օգոստոս. Hayrenik Newspaper, Boston. August. 1958. pp. 96-98.

- ³⁸ Published by Armenag Fenerdjian in “Hayrenik” newspaper, Boston, 1954-1955. Courtesy of David Lulejian-Melcon-Yaralian-Hedison families.
- ³⁹ Notes and documents of descendants of the Lulejian family in the United States. Courtesy of David Lulejian-Melcon-Yaralian-Hedison families.
- ⁴⁰ The Lodge Yeprad appeared in the list of regular lodges until 1926 inclusive. See List of Regular Lodges of F.A.F.M. for the Grand Lodge of New Jersey, 1926. Pantagraph Printing and Stationary Co., Illinois, March 1926.
- ⁴¹ Lulejian, M. p. 97.
- ⁴² Paradoxically, Bro. Vartan Vezneian was one of the first victims of the deportations and massacres that took place in the Kharberd province since June 1915.
- ⁴³ For any Armenian that wanted to be part of the Freemasonry this topic has been an obstacle. For many scholars Talat Pasha is one of the fathers of the Ottoman Freemasonry and, at the same time, is one of the main responsible for the Genocide of the Armenian Nation. That is why both good decisions and errors must be ascribed to the persons (masons) and not to the institution itself (Freemasonry). It is a common mistake in the tendentious historic analysis of the events that took place in those years.
- ⁴⁴ On this issue there are plenty of books. For the most important works see: Dadrian, Vahakn. “*The History of the Armenian Genocide: Ethnic Conflict from the Balkans to Anatolia to the Caucasus*” Oxford: Berghahn Books, 1995.; Kevorkian, Raymond: “*The Armenian Genocide: A Complete History*”. London: I.B. Tauris, 2011; Ackam, Taner: “*The Young Turks' Crime Against Humanity: The Armenian Genocide and Ethnic Cleansing in the Ottoman Empire*”. Princeton University Press. 2012.; Bryce, James and Arnold Toynbee: “*The Treatment of Armenians in the Ottoman Empire, 1915-1916: Documents Presented to Viscount Grey of Falloden, Uncensored ed*”. Edited and with an introduction by Ara Sarafian. Princeton: Gomidas Institute, 2000.; Ohanian, Pascual C. “*Turquía, Estado Genocida (1915-1923) Documentos*”: Buenos Aires. Akian Ediciones. 1986;
- ⁴⁵ The “Tehcir Law” translated from the Ottoman Turkish as “Temporary Deportation Law”, Raymond Kevorkian explains: The fact that the “temporary deportation law” was not adopted until late May indicates either that it took time to implement the measures adopted by the Central Committee or that the CUP felt the need to create a legal cover for its plans. It is also significant that official publication of this governmental law-by-decree came one month after its adoption and that it was released even then in bowdlerized form. Five of the eight paragraphs of the law – those bearing on the confiscation of Armenian property and the settlement of muhacirs in Armenian homes – seem to have been censored. Not until passage of the Law of 26 September 1915 did the Ottoman government give presentable legal form to the confiscation of Armenian property, at a time when the deportation process was virtually complete. Although the Armenians were never mentioned by name, the wording of the censored paragraphs of the “temporary law” was no doubt too explicit; it must have seemed to go too far toward revealing the Ittihad’s true objectives. Publishing rules for the immediate installation of muhacirs in Armenian homes came down to admitting that the “displacement toward the interior” of the Armenian population had nothing “temporary” about it, but that it was meant to be permanent. Kevorkian pp. 244-245.
- ⁴⁶ Butler, Daniel Allen. “Shadow of the Sultan's Realm: The Destruction of the Ottoman Empire and the Creation of the Modern Middle East”. Potomac Books Inc. Washington D.C. 2011. p. 154.
- ⁴⁷ Bro. Armenag Fenerdjian was one of the first scholars interested in Armenian Freemasonry. He was Secretary and Worshipful Master in several periods for the Lodge “Hayastan” No. 1185 (Grand Lodge of Scotland), later the Lodge Paros No. 1184. Thanks to the articles cited by Fenerdjian and his assiduous researches and publications, much more valuable information could be obtained to complete this history as a global idea of the history of masons of Armenian origin. A/N.
Fenerdjian, Armenag. “*Freemasonry in the Middle East within the entire Armenian people*” ՖԷԼԵՐԴՅԱՆ, ԱՐՄԵՆԱԿ. «Ազատ Որմնադրութիւնը Մօտաւոր Արեւելքի Հայութեան Մէջ». Կեանք եւ Արուեստ, Ե. Տարի, Փարիզ. Life and Arts Paris, 1935.; and “*Freemasonry amidst the Armenian*”, «Ազատ Որմնադրութիւնը Հայոց Մէջ». Հայրենիք. Պոսթըն. Հոկտեմբեր 1954-Դեկտեմբեր 1955. Hayrenik Newspaper, Boston. Eight articles from October 1954 to December 1955.

⁴⁸ The story is narrated in first person by himself in Lulejian, Melkon. "The Freemasons" Լիւլէճեան, Մելքոն. «Ազատ Որմնադիրները». Հայրենիք. Պոսթըն. Օգոստոս. Hayrenik Newspaper, Boston. August. 1958.

⁴⁹ Lulejian, M. p. 98.

⁵⁰ Notes and documents of descendants of the Lulejian family in the United States. Courtesy of David Hetison (Hedisian) and Lulejian family.

⁵¹ See Tahsin Bey's appointment in Hüsnü, Ada. "THE FIRST OTTOMAN CIVIL SOCIETY ORGANIZATON IN THE SERVICE OF THE OTTOMAN STATE: The Case of the Ottoman Red Crescent (Osmanlı Hilal-i Ahmer Cemiyeti)". Sabancı University, September 2004. p. 32.

⁵² It is a heartbreaking letter, today guarded by the Hedisian-Lulejian family.

⁵³ Bryce, James and Arnold Toynbee: "*The Treatment of Armenians in the Ottoman Empire, 1915–1916: Documents Presented to Viscount Grey of Falloden, Uncensored ed*". Edited and with an introduction by Ara Sarafian. Princeton: Gomidas Institute, 2000. pp. 305-306.

⁵⁴ Royse, Clarence D.: "Armenia and the Armenians" in the New Age Magazine. Volume XXIX. Number 10. October 1920. p. 435.

⁵⁵ "*Tale of Miraculous Escape told by Armenian Refugee: Masonic Brother, at Risk of His Life, Shelters Pilos O. Cartozian, Brother of Cartozian Brothers, of Portland*" at the "The Sunday Oregonian". Portland. August 5, 1920.

⁵⁶ Andrews Stone, Frank: "*The Heritage of Euphrates (Armenia) College*". in "Armenian Tsopk/Kharpert". Mazda Publishers. California. 2002. p. 231. While researching about his descendants I have discovered that his great grandson J. Kambourian is a Master Mason who works in Australia. He was totally touched when he knew that his Great Grandfather Dr. Hovhanness Kambourian was a Masonic Brother. N/A.

⁵⁷ Europa Publications, Sleeman Elizabeth (Editor): "The International Who's Who. 2004, 67th Edition". Europa Publications Limited. Surrey. 2003. p. 443.

⁵⁸ <http://www.fadq.org> Avedis Donabedian Foundation.

⁵⁹ Mugerdictian, Thomas: "*Dikranagerdee Nahankin Charteru yev Kurderou Kazanioutounneru*" (Massacres in the Province of Dikranagerd-Diyarbakir). Cairo. Djihanian. 1919.

⁶⁰ One of the works established by the philanthropic association of the Great Lodge of Scotland was to help the orphans of many of the members of the Lodge "Yeprad" No. 1078. See Fenerdjian, Armenag. Ֆենէրճեան, Արմենակ. «Ազատ Որմնադիրութիւնը Մօտաւոր Արեւելքի Հայութեան Մէջ». Կեանք եւ Արուեստ, Ե. Տարի, Փարիզ.

⁶¹ The Lodge Yeprad appeared in the list of regular lodges until 1920 inclusive. See List of Regular Lodges of F.A.F.M. for the Grand Lodge of New Jersey, 1920. Pantagraph Printing and Stationary Co., Illinois, March 1920.

⁶² In 1919, the Worshipful Master Siotis of the Lodge "La Renaissance" of Istanbul sends a terrible note about the Masonic situation of the members of the Young Turk Government and catalogues them as a "Regular meeting of assassins": "Vous savez sans doute que toutes les personnes qui formaient ce Grand Orient sont plus ou moins mêlées à tous les massacres et toutes les persécutions qui ont eu lieu contre les non musulmans de Turquie, et que le Grand Maître actuel est Djavid Bey qui faisait partie du ministère Talat de sinistre mémoire. Pour ces raisons, notre L.: a pensé qu'elle ne saurait en aucun cas entrer en relation avec les L.: turques. Nous attendons votre avis là-dessus et nous agirons en conséquence, tout en pensant que le G.:O.:D.:F.: ne peut reconnaître comme puissance Maç.: régulière une réunion d'assassins.". Anduze, Eric. "*La Franc-maçonnerie De La Turquie Ottomane: 1908-1924*". Paris: Harmattan, 2005. pp. 106-107.

⁶³ See Dumont, Paul: "Freemasonry in Turkey: a by-product of Western penetration," European Review, Cambridge University Press, vol. 13(03), July. p. 493.