

## M. B. SERON'S REPLY.

Tells Why He Attacked P. H. Vartoogjian  
at Meeting of Huntchagists.

To the Editor of the Telegram:—

A. P. Vartoogian, in his letter in Friday Telegram, says: "M. B. Seron, chairman of the Huntchagist lodge, had made vile attacks upon P. H. Vartoogian, and uttered falsehoods regarding his (Vartoogian's) past record \* \* \* \* \* and adds, "I shall briefly and emphatically say that there is not the least truth whatever in Seron's assertions. P. H. was never anything and in any position that Seron accuses him with." "The cause," he continues, "of Seron's attack is because he (Vartoogian) is giving such blows to their revolutionary society &c."

Vartoogian's letter, however, instead of defending, puts him in the hopeless position of a man caught in a quagmire, the more he struggles to get out the deeper he plunges into the mud.

Now, in my address at the Huntchagist meeting on the night of June 3, which was reported in The Telegram of June 4, I endeavored to show the sacredness and the holiness of the cause of divine freedom, to which the Armenian revolutionists have consecrated themselves, at the cost of everything, even their lives, and thus they have proven to be sincere and conscientious patriots, worthy and deserving our sympathy and respect, our assistance and co-operation. I advised the audience, laying aside all differences, to unite and follow the example of our heroes and not to listen to the Mollatish policy of Mr. Deroonian.

It was to expose Deroonian's sugar-coated, under-hand methods, his following of Sarajian's policy of disrupting the people, that I was obliged, unwillingly as it was, to unmask a man and disclose before the audience the past career of a slothful fellow whom Mr. Deroonian and company imported from New York to help him out in stirring up the religious prejudices of the Gregorian brethren against Protestants, and so taking advantage of the sectional and factional quarrels and animosities to fulfil his un-American mission and unpatriotic designs, namely, to divert the attention of the Armenians, if possible, from the all-absorbing question of the day, in a time most critical, and make the revolutionary movements a failure, to the satisfaction of the sultan and of Sheik-Khoren, the patriarch.

When in my address I stated what I did, I stated facts. Rev. Kayios Kemalian, the present pastor of the Armenian Congregational church of this city, Mr. Joseph, an Assyrian, a resident of this city, Revs. Mr. Hitchcock and Dr. Hamlin, whose testimonies cannot be questioned, know well about the Vlanga proceedings and P. Vartoogian's downfall. Vartan Hamparounian, living at 115 Park avenue, was in the employ of the English government at the time of Vartoogian's adventures in Cyprus. Rev. Hovhannes Hunkyarbeyendian at the time was prelate to the Armenian diocese, and is now living in Constantinople. Rev. Hovhannes Ishishman was an Armenian priest in Cyprus, and is vicar now. Diran Augustinus, Esq., was an Armenian district attorney at the time, and now, with all these trustworthy witnesses back of my assertions, P. Vartoogian's denials simply help to show him up clearly. And such a man as Vartoogian comes forth to enlighten the American public and prejudice them against the struggles of the freedom-seeking Huntchagist revolutionary party! And with presumptions and erroneous declarations, he tries to make the people believe that through his efforts and bombshells, the revolutionary party in this country is almost paralyzed and there are only 30 Huntchagists left in the three cities of Worcester, Providence and New York combined. He unblushingly poses as a patriot, and deplores that many Armenians (revolutionists) knowingly and ignorantly have become the tools of the Turk. Are Profs. Toumayan and Kavian in their exile, Rev. Madiros Kaloustian, a Protestant pastor of high standing, in his prison cell, Rt. Rev. Yeznig Ababouny, a popular bishop of national reputation, in his forced seclusion within the walls of a monastery; Rev. Q. B. Chitjian, the former pastor of the Armenian church of this city, with his forced flight from the claws of the cannibal government and in his forced exile from his family; Parsekh Zakarian, in sacrificing his own life, Markartut on the gallows, Damadian, Andon Rushdoony and Shummavon, both highly educated and universally revered by every Armenian, fiery and skilful leaders of revolutionary movements in Armenia, in the darkest dungeons of Constantinople, subjected to diabolic torments and privations of Turkish creation, and many other leaders who are highly esteemed in their respective places of activity; are all these heroes, with their sufferings and all their sacrifices, the tools of the Turks, enemies of their fatherland?

Why should the Turkish government shoot, hang, strangle, imprison for life under heavy chains and in indescribable torments, and banish its alleged tools, the revolutionary leaders, the Huntchagists, in and from Armenia, whenever and wherever it finds them? Why should it not let them, or at least some of, them, remain at liberty to make and prepare more victims for its barbarism, and confound more and more the Armenian question. We are in the twilight of the 20th century and we are the only Christian nation under the sun which has been subjected from centuries up to this time by a savage government, to such cruelties and atrocities which find no precedent in the annals of barbarism. The Turkish government has undertaken a policy of extermination. Armenian masses have been reduced to abject poverty. Artificial famine (caused by the prevailing conditions not natural) has forced wholesale emigration. Villages and provinces are becoming desolate.

This is the most critical period in the Armenian history. To submit to the fate and wait with hope, means, in this crisis, national annihilation. Revolution is the creation of extreme oppression; wherever you find an oppressed Armenian, you will surely find there a revolutionist. The only open way left for the Armenian nation to life and freedom, is by revolution.

Revolution is the cry of every level-headed and intelligent Armenian whose brain is not afflicted with immorality, with treachery, not spoiled with personal gains, and who is sensible to the national honor and sympathies with the sufferings of his people. At a time of a national crisis, and in the face of self-evident facts, Vartoogian's barangs fall flat amid the contempt and the disgust of the people.