

Ottoman-American Relations, Francis Hopkins Smith and Armenian Issue

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The Ottoman-American relations, started upon arrival of American merchant ships to Izmir port in 1797, gained a new dimension by signing a treaty of commerce between two states in 1830 and David Porter was assigned as an acting ambassador and moved from Algeria to Istanbul in 1831. Ottoman state gave the privileged country status to America through this treaty and vested the right to it to take advantages of all privileges. Thus, Americans came into contact with Armenians; started to give the citizenship right to them as well as taking them under its protection.

The concept, “foreigner” in Ottoman, was not the persons who were foreigner to the society, but were the guests or escrowed persons. Foreigners visited the Ottoman State either as tourists or for the purposes of business or performing a mission. There were many foreigners, especially in the port cities and the state was charged to provide their security of lives and properties. In this aspect, the foreigners were never tried wherever they were in the Ottoman State and were not disrespected. The legal status of foreigners was determined by the state with the special treaties, and the “Law of foreigners” became a current issue with capitulations in Ottomans for the first time and as a result of this, the financial, administrative and economic privileges granted had become basis for regulations related to the foreigners for a long time. Accordingly, the first informal contacts of America, having the privileged country status in Ottoman territory, began with missionary activities. The first arrival date of American Evangelical missionaries to the Ottoman Empire was 1820. This date is also related to the development of missionary movement in America. The Evangelists in the United States of America were organized under American Board of Commissioners for Foreign Missions, briefly known as ABCFM in order to spread this sect after Evangelist movement, defined as “the Great Awakening” by early 19th century. Board decided to start a missionary movement toward Armenians in the Ottoman Armenians in 1829 and this task was assigned to William Goodell in 1831. Since an official treaty was not concluded between the Ottoman Empire and American Government until 1830, those missionaries were charged in the security of British Consulate.

Francis Hopkinson Smith, who was born in 1838, American Baltimore Maryland as the sixth generation grandson of a wealthy family in London, was the author, painter, businessman and engineer. The author, who was an incorrigible traveler at the same time, came to Istanbul where first, he loved by imagining it, then fell in love upon knowing it with a special permission between 1895 and 1897 in order to paint. The tension between Ottoman ruling and Armenians during the years, when Hopkinson Smith was in the country where he caught the opportunity to closely observe the political conditions of Empire and current tensions experienced, had reached to a serious dimensions. The artist, who was on the Ottoman side contrary to the protective attitude and supportive political tendency of his country against Armenians, published many essays related to the Ottoman’s rightfulness in the American newspapers.

In this article, it will be told how the Ottoman-American relations developed from the informal missionary activities, effects of such activities on Armenians and the views of Francis Hopkinson Smith related to Armenian issues via his essays published in the American newspapers during the years when the issues emerged.

Key Words: Ottoman-American Relations, Istanbul, Armenian Issue, Francis Hopkinson Smith, Missionary

Introduction

In regards to the 100th Anniversary of the Armenian deportation, it is inferred that the beginning of this issue which concerns Turkey lies within the Ottoman-American relations and that it is generated by the missionary activities. In this aspect, the article accentuates on the activities carried out in the Ottoman territories by the people and organizations who belong in one of the sects of Christianity, Evangelism, as the cause of the Armenian issue and the issue is evaluated within the framework of official and unofficial Ottoman-American relations. Moreover the abovementioned inference is reinforced in the article by introducing Francis Hopkins Smith who was a witness to the incidents that took place during the period when the Armenian tension had reached a serious stage and by determining his writings related to the Armenian Issue and Turks published in the American newspapers.

Ottoman-American Relations

The first contact of America with the Ottoman State was in the north of Africa continent where it was in contact indirectly. Accordingly, the first contact in Mediterranean was due to the pirates. America, signing an agreement with Hasan Pasha, the Protector of Algeria, on September 5th, 1795 in order to make the American merchant ships navigate in safe in Mediterranean, accepted to pay \$600.000 ransom to Hasan Pasha and to recognize two States mutually as the “most-favored nations”. Pursuant to the agreement, American ships had to raise the Ottoman flag in order to navigate in Mediterranean. However, when the said ransom was not paid to Hasan Pasha, he made a threat of war until the agreement conditions were met (Özmen, 2007:199). Edward Daniel Clarke, the British mineralogist and traveler, told what he saw during the first visit of an American ship to Istanbul in his book, “Travels in Various Countries of Europe, Asia and Africa”¹ published in 1817. Admiral William Bainbridge was charged to deliver the ransom stipulated in 1795

agreement and the ship materials under the leadership of George Washington’s frigate to Algeria in 1800. Admiral Bainbridge had to bring some gifts and the Algerian ambassador on behalf of the Protector of Algeria to the Sultan in Istanbul. Under the normal conditions, the military navy ship needed the royal decree in order to pass through the Bosphorus. However, Bainbridge succeeded to come into the port in safe opening the greeting fire before the shocked eyed of many foreign ambassadors in Istanbul (Özmen, 2007:196).

Yusuf Karamanlı, the Pasha of Tripoli and Captain Richard O’Brien, the captive in Algeria in the past, concluded an agreement determining the American-Tripoli relations in favor of America in 1796. According to this agreement, America would not pay any annual tax to Tripoli; the tax was determined as \$57.000 with the gifts ad-hoc. In this agreement, Algeria acted as the mediator between the parties using its military superiority. Meanwhile, Tripoli improved its navy and became prominent as a military power with Algeria in the region. Since the supplies and money, promised to Tripoli, could not be delivered to the Pasha on time, the tensions occurred again, and America had to conclude a new agreement this time with Hamuda Pasha, the Tunisian Governor, upon pressure from Algeria in 1797. Accordingly, America had to deliver to Hamuda Pasha the military supplies and frigate worth \$180.000 of value.

The task was completed thirteen years after the American Congress charged Benjamin Franklin, John Adams and Thomas Jefferson to negotiate on peace agreement with Barbary forces; financially, it cost \$1.25 million. But, it appeared that America was not able to pay such amount in a period when France captured more than three hundred American ships. Then, Yusuf Pasha, the Pasha of Tripoli, declared war against America on May 14th, 1801, as the requested tax was not paid. America was, for the first time, ready for war in its history of relations with Barbary countries (Özmen, 2007:200-201). American Congress accepted to send a permanent fleet to Mediterranean and the war declaration in 1802.

The plan of William Eaton, the first consulate in Tunisia, related to this war was

¹ E. D. Clarke, *Travels in Various Countries of Europe, Asia and Africa*, London 1817

to keep Yusuf Karamanlı out benefiting from Hamit Karamanlı, his brother in exile. The President Thomas Jefferson, who advocated war in the relation with the Barbary countries since the very beginning, approved William Eaton's plan. Accordingly, Hamit would fight on behalf of America with his mercenaries; American fleet would support him from the sea and thus, as Hamit would take control in Tripoli enabling American ships to trade in safe in Mediterranean. Derna, besieged both from land and sea was taken under the control of America on April 29th, Derna Fortress was laid siege and the American flag was raised in the fortress (Bostanoğlu, 2007:220). However, meanwhile America desired to take the Tripoli Port under its control, Philadelphia frigate was captured by Yusuf Karamanlı Pasha. As a result of those events, Yusuf Karamanlı offered peace. Hence, even if America could not win a military victory throughout Tripoli, it guaranteed the trade's safety in Mediterranean through the agreement which it made the best under these circumstances. After Hamit Karamanlı maintained his life with the support from American government in America for a while, he was sent back pursuant to the agreement with Yusuf Karamanlı; as he was living with his family in Tripoli, he escaped to Egypt upon occurring of conflicts (Özmen, 2007:202).

The first war of America against the terror in its history was the war against Algeria, the Ottoman Province during 1801-1805, and this was the first "conflict between the civilizations", the new conflict of crescent and cross (Bostanoğlu, 2007:219-220).² The persons, whom the Northern African provinces such as Tripoli, Algeria, Tunisia were entrusted to, were called the "Protector-Dey" and the governorship was assigned upon declaration of dependency to Bâbiâli. America, concluding an agreement with Ömer Pasha, the Protector of Algeria in 1815, would both increase its trade in Mediterranean and focus on establishing its power in Caribbean and South America regions through the income obtained from Mediterranean in its sphere from that period (Bostanoğlu, 2007:220).

Thomas Jefferson assigned an American Consul to Izmir considering the continuing trade between two countries in 1802, but Ottoman Government did not feel the need to recognize this consul.³ As long as those two states did not recognize each other, America had either to pay six percent customs duty instead of two percent or to trade in the care of Levant Company of UK and to pay almost the same difference to UK as the consulate tax.⁴ Contrary to America, Ottoman Empire did not need such agreement. In spite of this, the trade volume between two states continued to grow until the agreement was signed. Especially, since many American groups provided support via ships to Greece without state support during the independence fight of Greeks, Bâbiâli acted with suspicion toward America and therefore, Ottoman did not want to conclude an agreement with America. However, when almost entire Ottoman navy was burnt down by the British-French-Russian navies in Navarino, in 1827, seeking of Ottoman a new alliance simplified the America's work (Özmen, 2007:207).

The important result of the first war of America in Mediterranean was transformation of its commercial relations with Ottoman into an official form via diplomatic ways. Among the partners of company that was incorporated by the American businessmen, David Offley and Woodman in Izmir, 1811, Offley was assigned the first US Consul in 1824, and during that period, America spent more effort to develop the relations rather than Ottoman; because Ottoman did not have any commercial expectation from the other side of Atlantic, and was suspicious toward America. However, Ottoman, lost many ships in Navaro, which caused him to seek foreign aid in order to rebuild its navy and concluded the "Seyr ü Sefâin ve İcrâ-i Ticâret Antlaşması" (Navigation and Trading Treaty) with America in 1830. A confidential supplement provision of the treaty stipulates that America would build the battleships for Ottoman. When it was

² Frank Lambert, *The Barbary Wars: American Independence in The Atlantic World*, (2005)

³ David H. Finnie, *Pioneers East: The Early American Experience in the Middle East*, (Cambridge, Massachusetts: Harvard University Press, 1967), p.25.

⁴ Nurdan Şafak, *Osmanlı- Amerikan İlişkileri [Ottoman-American Relations]*, Osmanlı Araştırmaları Vakfı, İstanbul 2003, p.98.

understood that the Senate would not accept it, the provision was omitted from the Turkish text, but kept in the English version.⁵ This “Confidential Provision” includes that if Ottoman required, America would start to build the ships in the required size in the American dockyard using the American timbers purchased at the cost price and the ships would be delivered to Ottoman after the contract was signed. Ottoman aimed to rebuild its navy by the virtue of this provision. Following the American Senate’s disapproval, in 1831, Andrew Jackson sent David Porter from Algeria to Istanbul as the diplomatic agent to deliver a letter, notifying that the confidential provision was not approved because the treaty would be imperiled due to the confidential provision that the senate did not approve, and turning from this point, where it was reached as a result of tiresome efforts, meant that such opportunity could not be caught again.⁶ David Porter, assigned as the diplomatic agent, had become the ambassador in 1839 and counter-embassy could just be established in 1867 (Bostanoğlu, 2007:221).

The US Government, guaranteed to Sultan Mahmut II who stated his dissatisfaction against disapproval of this confidential provision that David Porter would provide all aids and support on the matters of buying and building of battleship. This commitment was fulfilled, and first, Henry Eckford and then, Foreman Foster Rhodes continued to build the battleships for Ottoman navy until 1840. Bâbüâlî requested from America to charge the American officers in Ottoman navy in 1836, but American Government stated that only the retired officers could be charged (Özmen, 2007:208). Since 1850, the officers from Imperial School of Naval Engineering visited USA in order to learn the ship building; in this context, America had great contributions to the Turkish naval. Henry

Eckford⁷ managed the building of American-origin battleships, and Foster Rhodes built the first steamboat in Istanbul. By that period, the rifle was purchased from the US for the Ottoman army and the surplus of rifles from the American Civil War were used to enhance the military measures which Ottoman Empire, began to disintegrate, assumed as a unique solution⁸ (Bostanoğlu, 2007:221).

The political interest of America started and developed depending on the economic attraction centers in Ottoman; in this regard, Mediterranean had a leading role. In 1862, America reinforced its status of “Most Favored Nation” by concluding a new “Navigation and Trading Treaty”. The first initiation of Turkey to open to the foreign capital from America occurred during the last days of Ottoman Empire; it was discussed again after Republic. This initiation, also called “Chester Project”, proposed the building of railway network in Eastern Anatolia. Colonel Colby M. Chester is the commander of ship which visits Istanbul in 1900. The rich business opportunities in the Ottoman territories attracted his attention and he proposed the project due to insufficient transport network. İttihat ve Terakki (Solidarity and Progression) was interested in the project just after 1908 in order to hold the administration in its hand. Chester submitted his proposal to Meclis-i Mebusan (Chamber of Deputies), assumed to build the railway and incorporated a company, called

⁵ Omission of confidential provision from the Turkish text and keeping it in the English version is the indicator of America’s “isolationist” policy, and existence of the USA’s desire of transforming it into the world policy, where applicable from the beginning (Bostanoğlu, 2007:221).

⁶ Çağrı Erhan, *Türk Amerikan İlişkilerinin Tarihsel Kökenleri* [Historical Origins of Turkish American Relations], İmge Kitabevi, Ankara, 2001, p.129.

⁷ In the article of Özmen and Bostanoğlu, the name of the person who managed the building of battleships for Ottoman are mentioned differently; as Özmen mentions the name of the person as “William Eckford”, whereas Bostanoğlu mentions “Henry Eckworth” for the same person. However, according to the source, “famousamerican.net” <http://famousamericans.net/henryeckford/>, William and Henry Eckford were brothers and since it was stated that the most famous ship engineer in USA during 19th century was Henry Eckford, the person, who managed the building of battleships for Ottoman, was Henry Eckford; died in Istanbul on 12 November 1832.

⁸ Ercüment Kuran, “19. Yüzyılda Osmanlı Türklerinin Amerika’yı Tanıması [Recognition of America by Ottoman Turks during 19th Century], 500. Yılında Amerika, (Der.) [America in its 500th Year (Journal)] Recep Ertürk, Hayati Tüfekçioğlu, Bağlam Yayınları, İstanbul 1994, p.39.

“Ottoman-American Development Company” (OADC). The project to be built by adding it to the existing line would go from Sivas to Black Sea, to Suleymaniyah via Harput, Ergani, Mosul and Kirkuk, to Van and Halep, and to Mediterranean. The possibility of which USA might intervene in the oil in Mosul and Kirkuk displeased UK and France. Even though Chester reestablished the company after the First World War, when the disputes occurred between the partners, the company could not finance the project and Turkey cancelled the project at the end of 1923 (Bostanoğlu, 2007:223).

America that declared war to Germany, did not declare the same to Ottoman Empire during the First World War; but Ottoman Empire cut off its all diplomatic relations with America upon pressure from Berlin in 1917; as doing it, it apologized and did not intervene in the American schools and mission in its territory. The political relations between America and Turkey were intensively brought to the agenda after the First World War; even some intellectuals such as Halide Edip Adivar considered the American mandate as the salvation of the country pursuant to the Article 22⁹ of League of Nations. During the Sivas Congress, the “mandate” idea was completely refused (Bostanoğlu, 2007:223).

As stated above, the American-Ottoman relations, started with American merchant ships visiting Izmir port in 1797, had gained a new dimension after concluding a trade agreement between two states in 1830 by which Ottoman Empire gave the privileged country status to America and granted it the right to benefit from all privileges. Thus, Americans took contact with Armenians; and conferred the citizenship to them as well as taking them under their protection. (Ertuğrul, 1998:161).

The concept, “foreigner” in Ottoman, was not the persons who were foreigner to the society, but were the guests or escrowed persons. Foreigners visited the Ottoman State either as tourists or for the purposes of business or performing a mission. There were many foreigners, especially in the port

cities and the state was charged to provide their security of lives and properties. In this aspect, the foreigners were never tried wherever they were in the Ottoman Empire and were not disrespected. The legal status of foreigners was determined by the state with the special treaties, and the “Law of foreigners” became a current issue with capitulations in Ottomans for the first time and as a result of this, the financial, administrative and economic privileges granted had become basis for regulations related to the foreigners for a long time (Ertuğrul, 1998:26). Accordingly, the first informal contacts of America, having the privileged country status in Ottoman territory, began with missionary activities. The first arrival date of American Evangelical missioners to the Ottoman Empire was 1819-1820. This date is also related to the development of missionary movement in America. The Evangelists in the United States of America were organized under American Board of Commissioners for Foreign Missions, briefly known as ABCFM in order to spread this sect after the Evangelist movement, defined as “the Great Awakening” in 1810 by the early 19th century.

The American Priest George W. Dunmore, who visited Ottoman in order to carry out a preliminary examination to spread the Evangelism, stated that Harput Plain was the most convenient place in the Ottoman territory with regard to the missionary activities in his report to the center in Boston; and the Board decided to take Ottoman territories into its program according to Dunmore’s report in 1819. (Ertuğrul, 1998:163-64). Sixty missioners were charged in Middle East during 1819-24 and American Evangelist youths were encouraged for this task. Meanwhile, it was thought-provoking that those dates coincided with the Greek uprising in Mora, 1821 (Yorulmaz, 2010:174). In 1829, the Board decided to start a missionary activity toward Armenians in the Ottoman Empire and William Goodell was charged with this task in 1831. Since any official treaty was not concluded between the Ottoman Empire and American Government until 1830, those

⁹ The mandate is defined as a “holy civilization task” which would bring the nations that fail to manage themselves to the self-determination position.

missionaries were charged in the security of British Consulate¹⁰ (Özmen, 2007:206).

The primary aim of this Board was to manage the American missionaries in order to spread the Evangelism in the world starting with the Native Americans and moving towards USA and then to the continent. It was essential that the missionaries must have developed the communication with the local people by establishing charity institutions, education and health centers, have enabled them to read the Bible by teaching the language and have introduced the Evangelist doctrines in the far countries where they were charged. Evangelist-origin "American Missionary Board" preferred to spread its belief by establishing schools, instead of churches in the Middle East. Levy Parsons and Plinky Fisk were the first American missionaries who visited Ottoman Empire for this purpose. Since the Ottoman American relations was the minute amount during the period when these two missionaries arrived to Izmir, the knowledge of pioneers related to Ottoman Empire was only that they were in an Islamic country having a cosmopolite nature. Their desire was to make the Muslims and Jews became Evangelist in that country. However, they learnt in a short time that the huge religious toleration, which they heard about the empire management, was not valid for the Muslims, and that the Islamic person might be punished with death, if he/she tergiversated¹¹. They also found that Jews did not have any sectarian problem, were not tending to tergiversate. So, they ended their limited activities on Jews in 1856¹². In order to avoid damaging their relations with Jews and Ottoman management, leaving aside the Muslims, they turned towards Armenians, the nation that accepted the Christianity first and Nasturi, the Catholic Arabs.

Recently after arrival of two missionaries to Izmir, the American missionary activities grew fast due to trade treaty, as we mentioned above, between America and Empire in 1830, the political

situation of the country during that period, and even giving¹³ the "nation" status to Evangelists in 1850. It was found that the number of Evangelist Armenian, 15.000, at that time, reached to 20.051 as the registered Evangelists during 1870's (Yorulmaz, 2010:174). Ottoman Empire, entered into a period of fast regression, was faced with the independence uprisings of various nations against the state. Government needed to prevent such uprisings in order to protect its integrity, and promised to the non-Muslims, called minority assurances, rights and reforms. Ottoman Armenians sought the assistance of European countries in order to get such reforms implemented, and especially, they trusted Russia. The management, which refrained from Russia getting close to Ottoman Empire with the imperialist intentions, preferred to trust America which it believed that it was away from the similar intentions and was impartial compared with the European countries, and welcomed the contact of Americans with Armenians. On the other hand, Armenians under the pressure of Gregorian Church rapidly accepted the soft and simple Evangelism offered by the American missionaries that approached to them with their mother tongue and in a humanist manner (Akgün,1988:2,3).

Within this communication, American missionaries continued to get closer to the people first developing education, then health services. In a short time, they spread their activities to the farthest corners of Empire. During the course of time, they were organized in the Eastern, Central and Western Turkey, then in the task regions defined as Syrian Mission. In such organizations, they introduced themselves to and were adopted by the people using the known methods of missionary. They presented very modern lives incomparable with of Anatolian people and became incentive. In particular, they focused on the Eastern and Southeastern Anatolian regions where the government could not reach and no service could be provided due to the various impossibilities. They gathered the children together in the nurseries, schools and kindergartens that they established, and

¹⁰ Çağrı Erhan, *Turkish-American Relations: past, present, future*, London 2004, p.12.

¹¹ Ziya Enver Karal, *Osmanlı Tarihi*, [Ottoman History], Cilt VII, Ank. 1958, p. 6.

¹² Frank A.Stone, *Academies for Anatolia*, Boston 1984, , p. 45.

¹³ Enver Ziya Karal, *Osmanlı Tarihi* [Ottoman History], Cilt: VIII, Ank. 1958, p. 128.

had effect on the children, thus on their parents and families (Akgün, 1988:3).

Ottomans were not yet very familiar with America. However, even though the missionaries directed their school and church activities towards Armenians, it was natural that the Turks, who lived in same manner as and together with Armenians, were affected from changes that they observed from their Armenian neighbors. In addition, since there were many women among the missionaries, it facilitated them to mingle with the Turkish women as well as with the Armenian women. Even if the American-style life drew reaction from the Turkish people that were not used to it beforehand, the health services provided by the missionaries to Armenians and Turks without discrimination affected the Turkish people soon. Missionaries were making their propagandas visiting the homes, and sermonizing in the church and coffee houses. However, the schools and health centers were more efficient to communicate with and penetrate into the Turks. It was not common application to admit the Turkish children to these schools. But as much as the number of schools increased, the admittance was increasing minimally and those, who were educated in such schools, opened one window of schools to their homes, families and relatives (Akgün, 1988:4-6). Based on these common relations, the American missionaries and Turkish people met directly and indirectly.

Missionaries developed their indirect relations with Turks in order to obtain the permissions on the matters such as continuing their activities, traveling in Anatolia, publishing the religious books or course books to be used in the schools, establishing the printing house for this purpose, renting the house-school buildings, even purchasing them, establishing and developing the educational institutions, and to solve the disputes arising from such matters. Even though the Ottoman officials were the officials of an Islamic state, and the missionaries were the persons who tried to take place in order to spread the Evangelism in this Islamic country, as almost all missionaries confessed, they were welcomed with tolerance and kindness in all their applications. Again, according to what they told, they did not face with any political

obstructions. Even they were accepted before the Sultan. One of the missionaries, Cyrus Hamlin, who attracted the attention to this subject and was the founder of Robert College, wrote that he was accepted by Sultan Abdulmecit and the Sultan wished him success, when he first arrived to Istanbul¹⁴(Akgün, 1988:5).

The missionaries increased their activities benefiting from the expansion of the political and legal rights granted through 1839 the Imperial Edict of Gülhane and 1856 the Royal Edict of Reform. Various religious organizations started intensively to visit the Ottoman territories in order both to spread their religion and to use the Christians in Ottoman against the state.

The missionaries, who were closely in relation with policy and even worked under the order of policy during that period, showed the remarkable achievements through the supports by the countries where they came from. They spread their activity areas towards the farthest corner of country such as village, town, and began to obtain the results of their works.

Because of this, it is clearly seen the effect of such activities by the missionaries on which the minorities became the independent countries each through the support of Western countries as a result of uprisings during the period when Ottoman was becoming weak.

Likewise, the missionary activities had the major impact on independence of Greece in 1829, Bulgarian in 1908 and Arabian territories after the First World War from Ottoman. More importantly the education provided in the foreign colleges established by the missionaries had quite an effect on the lack of a common idea or ideal among the intellectuals in our country¹⁵ (Sezer, 2011:2

<<http://www.ait.hacettepe.edu.tr/akademik/arsiv/misy.htm>>).

There was a religious aspect in spreading the schools by American missionaries who preferred to spread their belief through opening schools in Middle

¹⁴, CyrusHamlin, *America's Duty to Americans in Turkey*, The North American Review, No. 478, Eylül 1896, p. 278.

¹⁵Yusuf Akçuraoğlu, "Emel (İDEAL) [Aim (IDEAL)]", *Türk Yurdu*, sayı:16, 14 Haziran 1328, p.489-490.

East, instead of churches, because their aim was to spread the Evangelism and make Armenians become Evangelist; thus, they established an Armenian society that had the financial and religious connections with USA in the Ottoman territories. Firstly, the core of American University was created in Beirut in 1824. Then, they enhanced their activities on opening schools in various Anatolian cities and the provinces such as Istanbul, Izmir. From 1870, they continued to open schools in the regions, especially where mostly the Christian minorities lived in Anatolia. Most of American schools, established through American missionaries, were the primary schools teaching read-write and four operations. However, the status of secondary school sections of those schools and the colleges was different. The managers of them were not ordinary missionaries, but the qualified persons, sent from USA. The course books were in English. In some cases, their costs were met by the missionary institutions which USA was supporting¹⁶ (Ertuğrul, 1998:161).

The thing which was requested from the American missionaries, who were working under the protection of British foreign affairs until 1880's, was intelligence by mingling in the people in the territory where they were sent to. In particular, it was to determine the religious belief of people, to obtain information about the religious functionaries (their numbers, knowledge levels, education levels, etc.), to determine the academic situation in the country and to learn the mood of people. After they were obtained, it would be determined what kind of work would be carried out. The other thing requested from them, was to do everything necessary "... to retrieve these holy and promised territories through a weaponless crusade"¹⁷. The missionaries, started to work for this purpose, carried out miscellaneous Evangelization activities through their primary, secondary and high schools, printing houses, hospitals and charity institutions as well as the missions.

The number of schools significantly increased as a result of missionary activities accelerated from the second half of 19th century, and the American missionaries, who worked especially in the regions where mostly Jewish and non-Muslim minorities lived, divided the Ottoman territories into four mission regions in order to achieve their objectives. Those were the Europe, Western, Eastern and Central Turkish Missions.

The European Turkish Mission covered Filipe, Thessaloniki and Bitola, and worked to increase the awareness of Bulgarians. The Western Turkish Mission covered Istanbul, Izmit, Bursa, Merzifon, Kayseri and Trabzon, and the Eastern Turkish Mission covered the entire Eastern Anatolia up to the Russian and Iranian borders as well as Harput, Erzurum, Van, Mardin and Bitlis. The Central Turkish Mission covered the region from the south of Toros Mountains to the Fırat river valley (especially, Maraş and Antep provinces were important). The works of the last three missions on Armenians attracted the attention.¹⁸

As a result of the extremely organized and planned activity, they both spread their sect and helped the implementation of imperialist policies of their countries by affecting the minorities such as Bulgarian, Greek, etc. notably Armenians and separating them from Ottoman.

The most important Evangelist colleges were opened in the centers like Istanbul and Beirut. It is known that among them, Robert College, opened in Istanbul in 1863, played an important role to educate the staff providing the independency of Bulgaria. Likewise, most of the graduates of this College, which its founders, managers and many lecturers consisted of missionaries, between 1863 and 1903, were Bulgarian students. Again, five of the first Bulgarian graduates of the College were the prime

¹⁶ F. Anrews Stone, *Academies For Anatolia*, The University of Connecticut, 1984, p.4-5.

¹⁷Uygur Kocabaşoğlu, *Kendi Belgeleriyle Anadolu'daki Amerika [America in Anatolia in American Documents]*, Ankara, 1989, p.30-33.

¹⁸ Bilal Şimşir, "Ermeni Propagandasının Amerika Boyutu Üzerine [About American Dimension of Armenian Propaganda]", *Tarih Boyunca Türklerin Ermeni Toplumu ile İlişkileri*, Ankara 1985, p.92-93; Uygur Kocabaşoğlu, "Doğu Sorunu Çerçevesinde Amerikan Misyoner Faaliyetleri [American Missionary Activities based on the Eastern Issue]", *Tarihi Gelişmeler İçinde Türkiye'nin Sorunları Sempozyumu*, Ankara, 1992, p.68, 92-93; George E.White, *Adventuring With Anatolia College*, First Edition 1940, Grinnel, Iowa, p.11.

ministers of Bulgaria and at least one graduate from Robert College took part in the Bulgarian cabinets before the First World War. Teaching almost fifteen different languages notably Bulgarian and Armenian as well as western languages such as English, German and French in the College, which applied an intensive curriculum, is important in regards to showing the versatile aims of College.¹⁹

Ten missionaries, twelve American missionary assistants and 81 local persons were charged in the European Turkish Mission working for Bulgarians in 1899. The number of Evangelist Churches in the region reached to fifteen. During 1870-80's, half of works that were printed in the printing houses established by missionaries in Istanbul were in Bulgarian and this is the indicator of significance of works on this issue.

Except "American Board", "Methodist Episcopal Mission", another American Missionary organization that worked to Evangelize the Bulgarians, also established the "Mission" center in Bulgaria, 1858.

It is known that the Evangelist College in Beirut was also performing the same task as Robert College undertook for Bulgarians established by the American missionaries in Istanbul by increasing the awareness of Arabs and provoking them against Ottoman.

Except those two Colleges, many American missionary colleges in Anatolia carried out the similar activities mostly towards Armenians. Some of them are as follows: The first American missionary center in Anatolia was established in Harput, 1852. At the same place, "Armenian College", Ottoman called "Firat College", opened in 1878, was intended to educate the Evangelist priest and to educate Armenians about their language, history, literature and nationality. During the same period, the colleges such as "Anatolia College" in Merzifon, "International College in Izmir and the American College for girls, "Central

Turkey Colleges" both for girls and boys in Antep and Maraş, and St Paul Institute in Tarsus were initially educating the children of Christian minorities, increasing their awareness on national feelings and as a result, made them upraised against Ottoman State. The missionaries, who educated the minorities in this manner internally, worked to influence the western world in order to make them act against Ottoman Government by propagandas such as, "Turks cut the Christian people off!" using the suppression of uprisings that occurred through their own provocation in order to turn the American and European public opinion against Turkey externally. The well-educated Armenians were brought to USA and after many of them acquired the American citizenship, they turned back to Ottoman territories and requested the reforms in favor of them by making independency propaganda.²⁰

For example, after the American Evangelist Doctor, Meyton, educated some girls from Syrian Nusayrî in the school in Mersin, he brought them to America; and after those girls were educated very well on Evangelism there, they came back and were charged in Adana and surroundings and indoctrinated those in their own societies. Some Evangelist priests and nuns purchased lands in Adana and surroundings, and made the initiations such as opening new schools which its political intentions were clearly seen²¹ (Yorulmaz, 2010:174).

As clearly understood from the information briefly given above, the "American Board" organization assumes most of missionary activities in the Ottoman territories. Almost 30% of these activities were carried out by the aforesaid organization.

²⁰ Seçil Akgün, "Amerikalı Misyonerlerin Ermeni Meselesindeki Rolü [Role of American Missionaries on Armenian Issue]", *Atatürk Yolu*, Mayıs 1988, yıl:1, sayı:1, p.9-10. It is estimated that more than 60 thousand Armenians immigrated to USA until 1914. Ercüment Kuran, "ABD'de Türk Aleyhtarı Ermeni Propagandası [Armenian Propaganda Against Turks in USA]", *Uluslararası Terörizm ve Gençlik Sempozyumu Bildirileri*, Sivas 1985'ten ayrı basım, p.55-56.

²¹ Atilla Çetin, "Maârif Nazırı Ahmet Zühdü Paşa'nın Osmanlı İmparatorluğu'ndaki Yabancı Okullar Hakkındaki Raporu [Report of Ahmet Zühdü Pasha, the Minister of Education on Foreign Schools in the Ottoman Empire]", *Güneydoğu Avrupa Araştırmaları Dergisi*, Sayı:10-11, 1981-82, p.201.

¹⁹ Keith Maurice Greenwood, *Robert College: The American Founders*, The Johns Hopkins University, Ph D 1965, p.101-104; Who is Who RC-ACG Alumni Community, RC-ACG Mezunlar Topluluğunda Kim Kimdir?, İstanbul 1985, p.21; Seçil Akgün, "Amerikalı Misyonerlerin Ermeni Meselesindeki Rolü [Role of American Missionaries in Armenian Issue]", *Atatürk Yolu*, Mayıs 1988, yıl:1, sayı:1, p.1-13.

Hence, as a result of such intensive and effective works of the “American Board” and other organizations, the missionaries played the mediator role for USA to create the economic, social and cultural lives in the Middle East from 1880s. The Evangelist missionaries, who initially worked towards Armenians and Bulgarians, were also, then, affective on Greeks, Christian Arabs, Nasturi, Assyrians, Kurds and Jews.

In particular, they played a role on uprisings of Kurds and Nasturi through their works carried out in the Eastern and Southeastern Anatolia regions. Since the 17th century, the French and Italian Catholics, visiting the region, had also big contribution to this event.²²

Ottoman Government could not audit those institutions because of the interventions from the Foreign States due to the capitulations. Thus, as it was emphasizing the enmity towards Islam and Turks in the aforesaid institutions on one hand, the Turkish language was taught insufficiently on the other. Furthermore, insufficiency of public educational institutions in some regions led to increasing of interest in the missionary schools. As almost 20.000 students were educated only in more than 400 American schools in 1900's, the number of Ottoman high school and college during the same period, was 69 and had almost 7000 students. Again, during the same period, the total number of foreign schools owned by missionaries in the Ottoman territories was about 2.000. If the minorities' schools were added to them, the number approached to 10.000 (Sezer, 2011:1-25).

Armenians had the minority status in the Ottoman Empire; according to the Ottoman's view, even if the “minority” had the minority identity and name, it meant the societies that their lives and rights were not more different than Muslim people.²³ Most of the minorities based on the “nationality” during the Ottoman period consisted of Greeks, Armenians and Jews (Ertuğrul, 1998:25).

Armenian society was promoted from second class human-being which they were suffered during the centuries to the first class human-being under the Turkish ruling, after Anatolia was made by Alparslan, the Seljuk Sultan a Turkish land through Malazgirt War in 1071²⁴.

Seljuk Turks conquered Anatolia from Byzantium Empire, not Armenians by the end of 11th Century and made it a Turkish land. The modern Armenian sources; Matheos from Urfa, Aristakes, Sebeos and Assyrian Mihael, welcomed Turks' victory against Byzantium and making Anatolia a Turkish land with a great satisfaction, because throughout the history, the Byzantium and Iranians were the ones who tyrannized over Armenians and Assyrians, massacred them, forced them to immigrate, and banned their sect and churches. The Armenian Author Matheos confessed, “Melikşah, the most lawful, intelligent and powerful of all the human beings, was as if he was a father to all people. All Greeks and Armenians went under the ruling of him in their free will”. Assyrian Mihael, from one of the modern sources, writes the following; “Turks don't intervene in the belief and religion of anybody unlike malicious and tyrant Greeks, and don't implement any pressure and oppression” (Bahadır Tunçay, meb.gov.tr

<[HTTP://MEBK12.MEB.GOV.TR/MEB_İYS_DOSYALAR/43/10/354365/DOSYALAR/2013_04/19123334_1915ERMENTEHC.R.DOCX](http://MEBK12.MEB.GOV.TR/MEB_İYS_DOSYALAR/43/10/354365/DOSYALAR/2013_04/19123334_1915ERMENTEHC.R.DOCX)>)

Armenians gained more rights upon conquering of Istanbul by Sultan Mehmet, the Conqueror. Even, the Conqueror brought Armenians who lived with their families in Bursa to Istanbul in 1461 and permitted the establishment of Armenian Patriarchy in Istanbul announcing the Bursa Metropolitan Bishop Ovakim as the patriarch. Then, the Assyrian, Coptic and Abyssinian churches were also attached to the Armenian Patriarchy²⁵. Thus, Armenians established their churches and schools under the ruling of Ottoman, and revitalized their cultures

²²National Archives of the United States, M.C, 1107/20, Report on the Assyrian Christians by David Magie, report, dated August 24, 1918.

²³Yılmaz Öztuna, *Büyük Türkiye Tarihi* [The Great History of Turkey], Cilt:10, İstanbul, 1983, p.266.

²⁴Solmaz Aydın, *Ermeni Meselesi* [The Armenian Issue], Büyük Matbaa, İstanbul, 1979, p.76.

²⁵Yavuz Ercan, *Türkiye'de 15. Ve 16. Yüzyılda Gayr-ı Müslimlerin Hukuki ve İctimai Durumu* [Non-Muslim's Legal and Social Status in Turkey in the 15th and 16th Centuries], TTK Basımevi, Ankara, 1983, p.1134.

and language which began to disappear²⁶ (Ertuğrul, 1998:57).

During the period from conquering of Istanbul to the end of eighteenth century, no Armenian institution having the “school” qualification within the territories of Ottoman Empire is found. Even though it is clear that there were some institutions specialized on religious education for Armenians until 1790, they maintained their existence temporarily only through individual dominations²⁷. For example, it is known that Armenians, settled in Kumkapı and surroundings after conquering of Istanbul, had a school, called “Mangantz Varnjadun” (Children Training House) and that, again, the children were educated in the Armenian Church located at Kumkapı²⁸. On the other hand, it is mentioned that by the beginning of 15th century, a school was established in the monastery, called Amlorti about Bitlis and the philosophy and logic were taught there, besides theology. Those, who were graduated from that school, opened new schools going throughout the country. Since the Bitlis School, which indicated a significant progression and improvement in 1710, began to teach sciences, it was called “Ottoman University”. Moreover, a Latin priest, Kiegemes Kalanos, visited Istanbul in 1641 and educated the Armenian children who lived around Galata. This person also provided the education with Armenian priest cloth in the Patriarchy²⁹.

The Priest Apraham turned his home into a school in Üsküdar, 1706. The priest

Mihitar from Sivas educated the Armenian children in Istanbul/Beyoğlu, 1710. The patriarch, Ohonnes Golod, opened a school in Üsküdar in 1715 and educated the priest candidates on theology and philosophy. A school for girls was established under the cover of Patriarch Nalyan in Kumkapı during 1741-1745, and in 1752, Simon from Erivan established a school in the Armenian Church in Balat. In fact, the intellectual awakening among the Armenians began through American missionaries from the end of 18th century. The theological information was dominant in the education provided in the Armenian schools until such time (Taşdemirci, 2001:15-16).

Armenians, lived under the authority of Ottoman Empire, were dominantly active in many fields of profession; for this, they had a significant impact on the country's economy. A lot of Armenian-origin doctors, goldsmiths, architects, craftsmen and wholesalers grew in Istanbul and freely practiced their professions. This is important showing the huge tolerance and understanding of Ottoman ruling³⁰ (Ertuğrul, 1998:57).

Armenians were the society which always had the significance in the Ottoman ruling. In the Assembly established after the declaration of the Constitutional Monarchy, there were 9 Armenian deputies including the deputy of Assembly President. Considering that there were 33 deputies, 22 generals, 7 ambassadors, 11 consuls, 17 lecturers, 41 senior civil officers in the Ottoman government, it is understood how they were efficient and even they had more authorizations than their status of minority allowed. Armenians, having such broad rights and freedom, forgot their loyalty towards the government and began the preparations to accomplish the goal of establishing an independent Armenian State. For this, they opened a printing house in Istanbul in 1567 and started their first serious activity in this direction; Armenian missionary organizations in the cities such as Paris, Moscow, Tbilisi sent students to the education centers for this purpose and educated the “Action Man”. Armenian missionaries who were settled in too many

²⁶ Mitat Sertoğlu, *Osmanlı Tarih Lugatı [The Wordbook of Ottoman History]*, İstanbul, 1987, p.44.

²⁷ Osman Ergin, *Türk Maarif Tarihi [History of Turkish Education]*, Cilt: 1-2, İstanbul, 1977, p.750.

²⁸ Necdet Sevinç, *Ajan Okulları [Intelligencer Schools]*, İstanbul, 1975, p.209.

²⁹ Barlas Uğuroğlu, *Gaziantep Tıp Fakültesi ve Azınlık Okulları [Gaziantep Faculty of Medicine and Minority Schools]*, Karabük 1971, p.51-98. ; Erol Kırşehirlioğlu, *Türkiye’de Misyoner Faaliyetleri [Missionary Activities in Turkey]*, İstanbul, 1963, p.16-36, 81-82, 143-167. ; Nahit Dinçer, *Yabancı Özel Okullar [Foreign Private Schools]*, İstanbul, 1978, p.52-60, 69-71.

-Edwart Engelhardt, *Türkiye ve Tanzimat [Turkey and the Imperial Edict of Gülhane]*, (Çev. Ayda Düz), İstanbul, 1976, p.42-46, 202-224, 302-315. ; Edgar Granville, *Çarlık Rusya’sının Türkiye’deki Oyunları [Political Games of Czarist Russia on Turkey]*, Ankara, 1967 p.9-91.

³⁰ Solmaz Aydın, *Ermeni Meselesi [Armenian Issue]*, İstanbul, 1979, p.69.

locations in Anatolia, were efficient through the schools and periodicals published by the culture associations, books and propagandas. Hence, they established many associations and collected them under the “Armenian Consolidated Association” after 1879³¹ (Ertuğrul, 1998:58).

Very broad rights were vested by Sultan Abdülaziz to Armenians and Greeks such as becoming a state in a State through “Armenian Nation Regulations” in 1863. So that Armenians had the right to be managed by an Assembly with 140 parliamentarians that they would establish themselves through this regulation. Then, Armenian spiritual leaders carried out the works for awakening the national feelings towards “An Independent Armenian State” under the name of “religious activities” with the opportunities that were provided to Armenians. Those Armenian religious functionaries always mentioned the enmity against Ottoman State in the monasteries, churches and schools; with this comprehension, they were the planner and manager of all Armenian incidents from the beginning to the end in the course of history, and on the other hand, they acted as chieftains. Furthermore, Armenian Patriarchy and churches played the role of the uprising centers³² (Ertuğrul, 1998:59).

Those works, carried out by Armenians against Turks, were not the Armenian issue only, but also the part of political intentions of Russia and UK. For this reason, those two states always supported the case which Armenians would disintegrate the Ottoman

and establish a State, and even provided huge financial aids. The Russian Consuls, charged in the East, tried to educate the Armenian youths and to fill them with hostile feelings against Ottoman disregarding their primary tasks. As a result of such provocations, Armenians appeared, especially during the periods when Ottoman State experienced the internal and external problems, and started the uprising activities in order to realize their intentions. All of those are the incidents caused by foreign-provocation under the cover of “Armenian Nationalism”, and the role of Russian, British and American missionaries is very clearly seen in these events³³ (Ertuğrul, 1998:59).

Since Armenians were Christians, they were successful to obtain the support of Western countries after every action against Ottoman State. Even if those countries appeared as if they helped Armenians, actually they used Armenians who had the intensive nationalist feeling as a cat’s paw in order to realize their own intentions³⁴. The rights, vested to Armenians through the “Armenian Nation Regulations” in 1863, continued until the Treaty of Lausanne. As a result of interpreting by the State of Turkish Republic the decisions passed during the Lausanne negotiations so as covering the Armenian religious institutions, the Armenian Patriarchy has maintained its existence until today. There are already 37 Gregorian Churches in total, including 31 in Istanbul, 3 in Hatay, 1 Derik, Mardin, 1 in Kayseri and 1 in Diyarbakır attached to the patriarchy³⁵.

As a requirement of Treaty of Lausanne, the Armenians were accepted by the Turkish Republic as minorities. Armenians, who are mostly Gregorian, have two important religious centers. The first center is the Eçmiyazin Katagikos (Armenian religious center) in Soviet Armenia. Istanbul Armenian Patriarchy is affiliated with Eçmiyazin. Those act in the direction of the

³¹ Necla Başgün, *Türk-Ermeni İlişkileri [Turkish-Armenian Relations]*, Töre-Devlet Yay. İstanbul, 1973, p.27.; Ömer Lütfi Çakar, *Osmanlı Üzerine Hain Planlar [Malevolent Plans on Ottman]*, Ankara, 1973, p.60.; Ömer Lütfi Çakar, *Memalik-i Osmaniye’de Gayr-i Müslim Mektepleri [Non-Muslim Schools in Ottoman Empire]*, Ankara, 1955, p.43; Yusuf Akçura, *Osmanlı Devleti’nin Dağılma Devri [The Period of Separation in Ottoman Empire]*, Ankara, 1985, p.18.; Nejat Göyünç, *Osmanlı İdaresinde Ermeniler [Armenians Under the Ottoman Management]*, İstanbul, 1983, p.54; Esat Uras, *Tarihte Ermeniler ve Ermeni Meselesi [Armenians in History and the Armenian Issue]*, İstanbul 1976, p.22-70.

³² Esat Uras, *Tarihte Ermeniler ve Ermeni Meselesi [Armenians in History and the Armenian Issue]*, İstanbul, 1976, p.421; Mayewski, *Les Mascacres Commis Par Les Armeniens [The Armenian Massacres]*, (Çev. A. Süslü), Ankara, 1986, p.14.

³³ Mayewski, *Les Mascacres Commis Par Les Armeniens [The Armenian Massacres]*, (Çev. A. Süslü), Ankara, 1986, p.24.

³⁴ Kamuran Gürün, *Ermeni Dosyası [The Armenian File]*, TTK Basımevi, Ankara, 1983, s.135.

³⁵ Kemal Yaman, *Millet Düşmanlarının İhanet Planları [Treachery Plans of Nation’s Enemies]*, İstanbul, 1971, p.47.

Soviet policy; have the political qualification as well as religious qualification, and are under the ruling of Hınçak. It advocates that it should be unified with Soviet Armenia in order to establish the Greater Armenia. The second center is Antelyes Katagikos located near Beirut, Lebanon. This center is affiliated with the Global Churches Association, is western oriented and has the liberal view. It is under the ruling of Tashnak Party and aims to establish an independent Greater Armenia (Vahapoğlu, 1990:135; Ertuğrul, 1998:60).

Francis Hopkinson Smith's Life

Francis Hopkinson Smith, who visited Istanbul in such time when the stress experienced by Ottoman Government with Armenians reached to the advanced stage in order to paint, closely observed the political conditions and current stresses that the Empire experienced during the years when he was in Istanbul (Daşcı, 20012:72).

Francis Hopkinson Smith was mentioned with respect through his achievements in the US history, literature and art, and crossed the oceans and went far countries because of his persistent wanderlust; observed, lived, wrote and painted. Mary Hopkins, grandmother of Francis Hopkinson Smith, who lived his life fully at every moment of it, was the daughter of Francis Hopkins who signed the American Declaration of Independence with Benjamin Franklin. At the same time, Smith, who came from a family that had the distinguished family members that their names were mentioned with pride by serving to USA from the beginning, notably his grand-grandfather Francis Hopkins, one of the founders of Pennsylvania University, was another ring that was added to this achievement chain through what he did (Daşcı, 2012:7).

Francis Hopkinson Smith, who lived his life fully with his very important architectural projects, travel writings that he drew the pictures, novels, short stories and some charcoal drawings and some paintings, died at his home in New York on April 7th, 1915. His traveler spirit was never tired, but his body at 77 years-old could not tolerate this intensive tempo and he died. There were many notables from the art and literature

world of city as well as his family members in his funeral in Incarnation Church at Madison Avenue on April 11th, 1915 and the ex-president, Theodore Roosevelt, was the leader of twenty two distinguished participants who took the coffin. After a crowded funeral which the representatives from organizations and associations that he was the member also attended, the Smith's coffin was buried in the Woodlawn Cemetery in New York³⁶ (Daşcı, 2012:26).

Francis Hopkinson Smith, who was born as the sixth generation grandson of a wealthy family from London in Baltimore, Maryland, USA in 1838, was the author, painter, businessman and engineer. In the sources, it is stated that his father was a wealthy ironmonger and caster who was interested in the fine arts and lived in Baltimore. Even though the father Smith planned to send his son to Princeton University, he could not do that due to the fiscal drags. After Francis Hopkinson Smith attended the state school, he left the Princeton's preparatory school due to which his family experienced some problems and had to start to work.³⁷ Meanwhile, Hopkinson Smith, who started to take the painting lessons from a local painter, named Miller due to his interest in painting, drew the drafts observing the environment, and worked in a firm operating on iron sector in Baltimore until the Civil War in 1861 and was promoted to the manager, and upon emerging the war, moved to New York and tried to prove himself as the contractor and engineer (Daşcı, 2012:19-20).

After he moved to New York, Smith founded his company with his friend, James Symington who was the amateur watercolor painter like him, and signed many contracts, and had worked in the construction sector for 30 years and realized many projects such as breakwaters, lighthouses related to the marine for the government³⁸ (Daşcı, 2012:27). Among the impressive engineering projects which Francis

³⁶ "F. Hopkinson Smith Buried", *The New York Times*, 12.04.1915.

³⁷ E. C. Applegate, "American Naturalistic and Realistic Novelists", *A Biographical Dictionary*, Westport, CT. 2002, p.355; "Editorial Section", *Winnipeg Free Press*, 13.04.1915, p. 17.

³⁸ G. M. Ackerman, *American Orientalists*, Paris, 1994, p.279.

Hopkinson Smith performed, it may be mentioned the breakwater at the entrance of Connecticut River, sea walls in Governor's Island and Staten Island (New York), Butler Flats Lighthouse (New Bedford Channel, Massachusetts), Race Rock Lighthouse (Long Island New York), Ponce de Leon Inlet Lighthouse (Florida), Block Island Breakwater (Rhode Island) and foundation and pedestal of Statue of Liberty (New York) (Daşcı, 2012:28).

Hopkinson Smith, who made his name mentioned in the literature with his works as well as in the engineering field and reached to an extensive audience, was one of the important authors during his period. His first novel, **Colonel Carter of Cartersville**, was published in 1891 and the author found himself immediately in a serious literature career.

The author tells about the life struggle of wife of Tom Grogan who carries out the loading and unloading works in the port after his death in his second book, **Tom Grogan** published in 1896. **Caleb West, Master Diver** published in 1898, tells about an old man and his young wife cheating on him. **Fortunes of Oliver Horn**, published in 1902 and realistically describes the art world of New York during 1870-80's, is a semi-biographic novel and when it was published, it made a hit; the press told about the novel with the complimentary sentences like "the new splendid novel of F. Hopkinson Smith". His novel, **The Tides of Barnegat** (1906), tells two sisters' lives earning their living with fishery and through sea in Barnegat town. The hero of **The Romance of An Old Fashioned Man**, published in 1907 was Adam Gregg who was the portrait painter. **Peter, A Novel of Which He is Not The Hero**, was published in 1908, **Kennedy Square** in 1911, **Arm-chair At The Inn** in 1912. William the Conqueror Inn, where the story was told in Arm-chair At The Inn, was an inn located at Dives, Normandy where the author spent his few weeks almost every year and which was vividly portrayed in his paintings. **Felix O'day**, published in 1915 and **Enoch Crane**, which he started to write in 1916, but was left half finished upon his death, were the last novels of author. Enoch Crane was completed by his son, Frank Berkeley Smith who was the author like him. In addition to the above listed novels of

the author, he had many collections that he collected his short stories together. First of them was **A Day at Laguerre's and Other Days** published in 1892. Author's other short story collections are **A Gentleman Vagabond and Some Others** (1895), **The Other Fellow** (1899), **The Under Dog** (1903), **At Close Range** (1905), **The Wood Fire in No.3** (1905), **The Veiled Lady and Other Men and Women** (1907), **Forty Minutes Late and Other Stories** (1909) (Daşcı, 2012:31-38).

Charcoals of New and Old New York are another story book which the author both wrote and pictured in 1912 and tells the different places and locations in New York. His stories, **In Thackeray's London** (1913) and **In Dickens's London** (1914) are the stories which author both wrote and pictured, again. In his interview for Thackeray's London, he told that he drew the pictures in that book travelling by taxi in London, and as he did that, the police suspected him, brought him to the police station and upon the case was understood, he was released.³⁹ The Author drew the pictures for In Dickens's London in UK again and came back with sixty four pictures related to the locations that Dickens described in his novels. After he was confused one moment upon a young journalist saying, "You will make Mr. Dickens famous", he responded, "Making Dickens famous? There are more than what I achieved during my entire life in one page of what he wrote".⁴⁰(Daşcı, 2012:37-38).

The painter career of Francis Hopkinson Smith, who was a good painter at the same time, is also full of achievements. The painting that he was interested in at his early ages was always important for him and he decorated the texts which he wrote with the charcoal drawings. He participated in the exhibition organized by American Watercolor Painters Association in 1868 with his painting, named "**Summer in Grove**" and then, he became the member of this association. His four works on White Mountains were exhibited in Centennial Exhibition, Philadelphia. F. Hopkinson

³⁹ "Hopkinson Smith Sketches Thackeray-Land in Taxi Cab", *The New York Times*, 24.11.1912.

⁴⁰ "F. Hopkinson Smith Home" *The New York Times*, 16.11.1913.

Smith was the most fruitful painter related to “White Mountains”⁴¹ that had a different geographical nature during third quarter of 19th century and the rich American collectors were very interested in his those works. F. Hopkinson Smith was an important member of “Tile Club” as well as of many associations and clubs. The members of this club, consisting of 12 very talent painters in the beginning, were painting on tiles having 8 square inches form, and each member was working on the subject whichever he/she desires. Group went to Long Island through the ideas given by F. Hopkinson Smith in order to work on more picturesque subjects and published a book with picture, named “A Book of the Tile Club” in 1886. Then, group, which the member number raised to eighteen upon participation of six musicians, was disintegrated after publishing the book.

Smith was under the effect of Barbizon School⁴² and Impressionists in his paintings. During the conferences in Chicago Art Institute, 1914, he mentioned that he had been avoiding paint in the workshop since sixteen years-old, he was an open-air painter, mostly completed his paintings at once, and the three-legged stool and white umbrella were all his workshop equipment. The charcoal drawing was the drawing technique which Smith mostly preferred. Most of his works were the pictures accompanying his literary works and charcoal drawings, and are frequently found in his texts related to journey. Since Smith, whom his painting works mostly consisted of watercolor paintings and charcoal drawings that he drew in order to picture his essays on journey, did not attend an official art education, he was usually criticized in the press; however, since he was educate don engineering, at least it is certain that he took the technical drawing courses. Furthermore,

⁴¹ “White Mountains” is a forest area where has an attracting natural beauty with the eye-catching rocky formations, hills covered with trees, numerous lakes and waterfalls close to New Hampshire and many artists preferred during 19th century in order to paint in USA (Daşcı, 2012:40).

⁴² (1830-1870), It is used to define the landscape painting style that was used by a French painter group during 19th century. Ecole’s name is originated from Barbizon village near Fontainebleau (France) where the painters met.
www.edebiyadvesanatakademisi.com

he told that he was the student of Robert Swain Gifford⁴³ and learnt the oil painting technique from him in one of the conferences on art. His paintings on city and nature, which he painted with Impressionist technique that he adopted in the watercolor paintings, are important to show his skill on open air painting (Daşcı, 2012:43-49).

Francis Hopkinson Smith’s Days in Stamboul

Venice has a different place in the Smith’s authorship and painting career. According to him, knowing Venice is to know the five hundred-year history and romance⁴⁴. The artist loves Istanbul too and compares Istanbul with Venice regarding beauties. As he stated in the introduction of his work, *Gondola Days*, Istanbul is beautiful in its common integrity and when one goes the details, the disappointment may occur; Venice is beautiful not in integrity but also in detail.⁴⁵ Istanbul has a distinguished place in the Smith’s heart and works same as Venice. The author embraced this fascinated capital city through many his stories, paintings and travel writings; he visited Istanbul time to time in order to paint (Daşcı, 2012:49).

Visit of Istanbul by Francis Hopkinson Smith, who frequently mentioned his Istanbul love, is verified with the documents in the Ottoman Archive. Despite of prejudiced and negative comments about Turks, Smith visited frequently Istanbul, and found the Ottoman world close to him with many features such as its architecture, life style, humanistic and virtuous people, belief, culture and artistic richness.

⁴³ Robert Swain Gifford (1840-1905) painted the sea and ships under the storm by the effect of Dutch Painter, Alber van Beest who was one of the famous landscape painters in his country. Except journeys throughout Europe during the following years, his journey to Morocco, Egypt and Algeria opened the orientalist world to him and provided him new subjects which he painted animatedly. See D. B. Dearinger, *Painting and Sculpture in The Collection of The National Academy of Design, Vermont, Massachusetts*, 2004, p. 224.

⁴⁴ F. H. Smith, *Gondola Days*, New York, 1898, from Introduction.

⁴⁵ F. H. Smith, *Gondola Days*, New York, 1898, from Introduction.

His story, "Under the Minarets", published in Harper's Magazine, 1891, is based on his observations and experiences about Istanbul and tells about Istanbul from his eye. In that work, Smith tells animatedly what he experienced, what he saw beginning from getting off the train, about meeting Dragoman İshak, going to Bayezid Mosque in order to paint after taking his painting materials, suitcase and passport.⁴⁶ Smith, who visited Istanbul for the purpose of painting only, characterized the districts such as Üsküdar, Bayezid, Topkapı Palace, Galata, Emirgan, Tarabya, Mevlevî and Rufaî dervishes, mosques and fountains, markets and bazaars both with his words and charcoal pencil and paints. Among them, Üsküdar was one of the districts that the artist was most impressed. The mosques, hodjas, fruit bazaars, "houri groups" taking walk with eunuchs, colorful sunshades, the scalloped silks appearing from the shop doors, streets full of the people crowd in every color as if it is the carnival, narrow avenues, many grapes in the baskets, soldiers with tarboosh in the brown linen suits, briefly everything was strange. All of them were almost out of ordinary world according to him; in his own words, he "travelled half of the world in order to find the picturesque and suddenly, found all of them within half of square mile" (Under the Minarets, p.624-626). Again, it is understood from the story that the artist visited the "Treasure House of Palace" with the special permission from the Head Vizier.

Again, the scene is Istanbul in the Smith's another story, "Veiled Lady". In the story telling what the painter, who visited Istanbul in order to paint, experienced, the painter came into the presence of Pasha with his dragoman, Joe Hornstog in order to request his permission. He was dying for drawing some of splendors of that turquoise and ivory city onto the worthless paper. He tells Pasha who rolls the cigarette with his stained fingers that this permission is not the first, but he obtained twice in order to paint before. He responds Pasha with his question,

"Because of Armenians, his Excellency?" against the Pasha's answer, "You should wait for more peaceful time for your art, Mister!" The author mentioned and referred to the unrests that Ottoman Empire experienced during that time in the story. The painter, who continues courageously to speak upon the answer, "Yes" from Pasha, says that there is not any reason to be afraid of those subversives, he has been the friend of Turks for years, and that they know how he is honest and honorable man. Finally, Pasha, who is persuaded, stands up and shakes sincerely the hand of painter and gives him a Turkish greeting touching his heart, lip and forehead⁴⁷ (New York, 1907, s.5-7.).

It was necessary that the foreigners, who would like to carry out the archeological excavation or surface research in the Ottoman territory, must have obtained the official permission from the competent authorities. Likewise, those, who came for painting, must also have obtained the permission. In this sense, the permission requests from the foreign scientists, researchers and artists, who visited the country, and the numerous communications and answers are available in the state archive. It is understood from the Ottoman archive records that an official was, when necessary, assigned in order to accompany to the persons obtained the official permission, provide their security and on the other hand, to follow their activities. An official, named Yusuf from Special Organization (Teşkilat-ı Mahsusa) was assigned to accompany to the painter.⁴⁸

It was understood from the applications by Francis Hopkinson Smith which he filed in order to obtain the official permission, when he visited Istanbul, and the documents in the Prime Ministry's Ottoman Archive that he was in Istanbul during 1895, 1896 and 1897. It is stated that the official permission was given to him in order to paint in the Istanbul streets through the document, dated August 22nd, 1897 stating,

⁴⁶ F. H. Smith, "Under The Minares", *Harper's Magazine*, September 1891, p.619-620. This story was published within collective stories, named *A White Umbrella in Mexico and Other Lands* (C. II, Charles Scribner's Sons, New York, 1908.) in 1908.

⁴⁷ F. H. Smith, "The Veiled Lady of Stamboul", *The Veiled Lady and Other Men and Women*, New York, 1907, p.5-7.

⁴⁸ About Dragomans and European Diplomats in Ottoman Empire see; Antonia Gautier, Marie de Testa, *Drogmans et Diplomates Europeens Aupres de La Porte Ottomane*, Isis Press, Istanbul, 2003.

“Upon request from the US Consulate, it is kindly requested to give permission to American Painter, Mister Hopkinson Smith who visited Istanbul in order to paint the Istanbul streets and its vicinity this year same as being in the last and before the last year ...”⁴⁹ and the request for third permission was the subject. In the document, dated 28-30 August 1897, it is stated that the permission was given in order that he painted the Istanbul’s wide streets and the big buildings in the vicinity only⁵⁰ (Daşcı, 2012:58,59).

In the long newspaper essay of William H. Shelton about Francis Hopkinson Smith, dated April 2nd, 1889, it is stated that the family met in Europe every summer during the last 14 years, and spent the last four summers in Bosphorus. Again, in the same source, it is also mentioned that Smith had waited for permission in Istanbul for four weeks in order to set his easel in 1888 summer.⁵¹ This shows that Smith visited Istanbul in order to paint during 1885-1888 summers (Daşcı, 2012:59). He elaborates all procedure such as going to the Policeman Superintendent, meeting of Superintendent the Head Dragoman, coming into the presence of superintendent in order to obtain the permission document in the short story, **A Personally Conducted Arrest In Constantinople** within his work, “White Umbrella in Mexico and Other Lands (1908). This time, Casimir, the dragoman, and Mahmut, who was charged by the Superintendent with a special task, accompanied to him in the Istanbul streets. Mahmut’s task is to protect, direct Smith, and to do what necessary is against any harassment (Daşcı, 2012:68). In those short stories which the fiction and reality mix, Smith frequently stated that Turks were very sensitive and helpful people as opposed to popular belief, and narrated the various beauties, richness, good and bad aspects of Ottoman’s capital city in the optimistic point of view with his words and drawings.

⁴⁹ BOA. Y.A.HUS, no.375/98, 1315, Ra.23,

⁵⁰ BOA. İ. HUS, no.55, 1315, Ra.29; BEO, no.999/74899, 1315, R.1.

⁵¹ W. H. Shelton, “Authors At Home”, *The New York Times*, 02.04.1889, p.36.

Francis Hopkinson Smith’s Assays About Turks and Armenian Issue in The American Newspapers

The author, who was an incorrigible traveler at the same time, came to Istanbul where first, he loved by dreaming it, then fell in love upon knowing it by obtaining a special permission in order to paint, and had the opportunity to closely observe the political conditions and current tensions that the Ottoman Empire experienced during 1895-97. During the years when Hopkinson Smith was in the country, the tensions between Ottoman government and Armenians reached to the serious levels. The artist, who was Ottoman Government’s side contrary to his country’s protective attitude and supportive political tendency toward Armenians, dared to argue with opposites, and even though he drew attraction due to his harsh statements, he did never give up to advocate the Ottoman. He published many assays related to the rightfulness of Ottomans in the American newspapers.

Name of F. Hopkinson Smith is mentioned in a correspondence in French, dated 10 December 1895 in the Prime Ministry’s Ottoman Archive.⁵² In the letter, signed by Mavroyeni Bey⁵³ sent from Washington Embassy of Ottoman Government addressing to Tevfik Pasha, the

⁵² BOA, HR. SYS, no.65/6, 1895.12.10.

⁵³ Alexandre Mavroyeni Bey (1848-1929): He was an Armenian-origin Ottoman citizen who was charged as Ottoman ambassador in Washington Embassy established in 1867 during 1887-1896. His father, Spiridon Mavroyeni, who was the head doctor of Sultan, was the vizier of Pasha. There are numerous documents from Alexandre Mavroyeni related to his works in USA and to the struggle against Armenian issue in the Turkish and American archives. Mavroyeni Bey sent many diplomatic notes to the US Department of State related to the American missionaries; he pointed out the provocative and supportive role of missionaries in the Armenian upheavals in the documents that he sent to the Ottoman Ministry of Foreign Affairs. Despite that he was Christian, he advocated Islam against such unfair attacks toward Islam religion. Bilal Şimşir, “Washington’daki Osmanlı Elçisi Alexandre Mavroyeni Bey ve Ermeni Galesi [Ottoman Ambassador in Washington Mavroyeni Bey and Armenian Issue]” *Ermeni Araştırmaları [Armenian Researches]*, p. 4, December 2001; January-February 2002, p. 32-54.

Minister of Foreign Affairs, it is stated that the painter and author, F. Hopkinson Smith, who spent two months in Istanbul and was satisfied with the attitude against him and went back to USA, said the good things about Turks and Empire everywhere, made the statements on this issue to the newspapers, even he planned to have published a long essay about Turkey in one of the biggest monthly periodicals in New York. Moreover, in that correspondence, Mavroyeni Bey mentioned that the artist was living in New York, when he went to Washington for two days, he visited Mavroyeni Bey, and he thanked Smith for his intimacy and sincerity toward Turks. In that meeting, Smith told the Ottoman Ambassador, Mavroyeni Bey about the interviews with the journalists, and the Ambassador gave him the brochure, "Some Realities About Turkey under the ruling of Abdulhamit II" informing about Armenian upheavals.⁵⁴ Again, in the document, dated 6 January 1896, sent from Washington Embassy to the Ministry of Foreign Affairs in Istanbul, it is stated that Mr. Smith would have a detailed essay published in favor of Ottoman Government. In another document, dated April 1896, sent by Mavroyeni Bey, it was mentioned that the said essay of Smith was published and one copy was sent. At the same time, this document also includes the summary of translation of essay, translated in the Translation Office. In that letter, F. Hopkinson Smith mostly blames the missionaries about the disturbance in Anatolia, and says that 171 American missionaries in Anatolia struggle against Islam and Government, go to Anatolia aiming to prepare a revolution against Ottoman Government, and even if they don't say clearly, they are about awaking an idea on revolution. The author mentions that there are 1.500.000 Christians in Anatolia, 964.000 out of them are Armenian, and the Armenians are also not satisfied with the case. He also adds that half of the civil servants in the Government are Christians, and he tells about Sultan praising him, saying that the Ottoman Sultan is a gracious and fair king who does the best for the welfare of people as opposed to what are

told. Meanwhile, he mentions the American teacher, nurse and the human rights advocate, Clara Barton⁵⁵. It is told that Barton and Red Cross organization help the Armenians in an inconvenient manner without applying to the Ottoman Embassy in Washington. According to him, Americans take a friend government on being the side of Armenians who cause such disturbances. Whatever its reason was, a lot of people were stuck in the difficult situation and became helpless due to the events. According to Smith, America should have done the best in order to eliminate this bad situation, have suppressed the insurrection actions of Armenians and have demanded the grace from Sultan in this direction. The author states that since Sultan is gracious, if what he said is done, then he is sure that the Sultan would be tolerant of them.⁵⁶ (Daşcı, 2012:72-75).

There were many statements and similar essays full of accusing and critics mostly using harsh words targeting the Ottoman Government in many newspapers in USA during that period. In such environment, Smith had almost been declared traitor due to his statements advocating the Ottoman Sultan and Muslim Turkish People and became the target of arrows of criticism. In the news, "A Good Word for Sultan: F. Hopkinson Smith In Turks Defense -Dr. Wayland Opposes" published in *The New York Times*, dated 16 January 1896⁵⁷, it is mentioned a meeting that was held in order to discuss the Armenian issue; the speakers of meeting were Francis Hopkinson Smith and Dr. Henry L. Wayland.⁵⁸ Smith, who began to speak first, said that all civilized world united in order to curse the Sultan of Turkey during the last few weeks, even Mr. Gladstone⁵⁹, who spoke effectively and the

⁵⁵ Clara Barton (1821-1912): American teacher, nurse and human rights advocate. She worked as a nurse during the American Civil War, went to Istanbul in 1896 in order to help Armenians, and then, worked in the hospitals in Cuba. She founded the Red Cross organization USA. *The Red Cross-In Peace and War*, Washington, 1898.

⁵⁶ BOA, Y.A. HUS, no.349/15, 1313, L.18.

⁵⁷ "A Good Word for Sultan: F. Hopkinson Smith In Turks Defense", *The New York Times*, 16.01.1896.

⁵⁸ Henry L. Wayland: Babtist Vaiz

⁵⁹ William Ewart Gladstone (1809-1898): British politician and prime minister. He blamed Turks in the

⁵⁴ BOA, HR. SYS, no.65/6, 1895.12.10; Y.A. HUS, nu.343/40, 1313, B.20.

sensitive person, Julia Ward Howe⁶⁰ took part within the angry crowd completely with the information from newspapers without knowing the real situation of the country, and as stating about the Sultan's personality, he created a piece of common sense among the audiences. After Smith stated in his speech that if Sultan died, then he would not leave any disgraceful document behind him, worked for the welfare of everybody, all people; he was patient, open-hearted and honest man, he said that half of the civil servants in the Government was Christian, and most of them were Armenians, he visited Istanbul three months ago, and Turks were honest, simple and cultured, respectful persons who attached their families, and even they acted in a very sensitive manner against the animals. Then, he mentioned the missionaries related to the Armenian issue again, as he stated many times before: According to F. Hopkinson Smith who emphasized that Europe set the Bulgarian people free and also tried to set Armenians free, one of the reasons, which the events reached to that level, was the missionaries that challenged to the laws relying upon the protection from US Government and turned to the wrong direction; in addition to it, the screams of innocent women and children

Bulgarian insurrection began in 1876, and published a pamphlet, *"Bulgarian Horrors and the Question of the East"* with 64 pages due to the negative opinion on Ottoman Government and Turks. At the end of the book, he called the people to help Bulgarians. *Bulgarian Horrors and the Question of the East*, London, 1876, s.63-64. (For details, see Niyazi Karaca, *İngiltere Başbakanı Gladstone'un Osmanlı'yı Yıkma Planı: Büyük Oyun [The Plan of Gladstone, the Prime Minister of the UK, to Collapse The Ottoman Empire: Big Game]*, Timaş, İstanbul, 2011.

⁶⁰Julia Ward Howe (1819-1910): American author and human rights advocate. She was one of those who founded New England Woman's Club in 1868. She was the first chairman of American Woman Suffrage Association. She was the first member who elected for American Academy of Arts and Letters in 1906. She has the poems and books including her biography. Her husband, Samuel Gridley Howe, supported the independence struggle of Greek people, and fought together with them. He collected a significant amount of donation through his efficient propaganda for Greeks in USA and except the money donation, sent the food and clothes with the ships. See C. Clinton-C. Lunardini, *The Columbia Guide to American Women in the Nineteenth Century*, New York, 2000, p. 94, 179.

should have been listened carefully. Contrary to this, as Wayland criticized the so-called genocide by Turks, he blamed the Sultan for all these events (Daşcı, 2012:72-79).

In another news discussing the same speech, different parts of F. Hopkinson Smith's speech defending Turks were published. According to the news, Smith, who said that Armenians assaulted the Turks' belief and drove them crazy in the Ottoman State where most of population consisted of Turks who extremely attached to their belief, violated the laws, and requested the help from foreign powers saying that Turks massacred Armenians upon showing the Turks' counter acts of such events as a natural result of them, mentioned that the Armenians burnt the villages and attacked to and provoked Turks, then the issue was placed before the *Christian World*.⁶¹ (Daşcı, 2012:80).

F. Hopkinson Smith continued to defend Turks despite of the renowned, highly regarded persons who criticized him due to his opinions, and tried to confute the assertions, and one of his statements was published in *Estherville Democrat* on 5 February 1896 and *The Algona Courier* on 7 February 1896⁶². According to what Smith says, significant part of the problems shaking Asia Minor now occurred due to the American missionaries and they encouraged Armenians who did not have their own national identity and expected the independency. This insurrection was mostly managed from Worcester, Massachusetts where the head office of revolution committee's secretary, Garabedian, was located. Turkey's Sultan is a person who doesn't have any religious prejudices; half of Governmental workers in Istanbul is Christian. Besides it, in the statement, Smith describes the Miss Barton's initiative to provide help to Armenians as an imprudent action and also says that Barton could not move one more mile forward without the Sultan's protection after he reaches to Turkey, and could not spend even one more

⁶¹"Are the Armenian Blamable", *The Morning Telegram*, 24.01.1896.

⁶²"He Defends The Turc: F. Hopkinson Smith on the Armenian Troubles", *Estherville Democrat*, 05.02.1896, p.2; *The Algona Courier*, 07.02.1896, p.3.

dollar. In that statement, again, Smith emphasizes that Sultan maintains the sustainability of 200 schools where 100.000 children are educated bearing the costs with his own money and criticizes the external interventions to the Turkey's internal affairs. In a correspondence, dated 12 February 1896, in the Ottoman archive, it was alleged that Mr. Smith had an essay published defending Turks in those newspapers.⁶³

Clara Barton, whom Smith mentioned in his speeches, came to Istanbul as the chairman of Red Cross Organization in 1896 in order to provide humanitarian aid to Armenians and as she did not face with any obstruction on obtaining permission for aid works and later on, she told in detail that she was provided the help and acted kindly by the Ottoman officials in her book. Ottoman Government authorized the American Ambassador, Terrell to charge an American in order to provide the aid to Armenians, and he deemed Clara Barton convenient and charged her. The newspapers in that period tell in detail about the Barton's explanations on the subject, her positive speech about Sultan and Turkish officials and how Barton was sent off enthusiastically while she was leaving Istanbul.⁶⁴ For the first time, Barton tells what she experienced in Istanbul and Anatolia so as not allowing for misinterpretation in her book, *A Story of The Red Cross: Glimpses of Field Work* published in New York, 1904 (Daşcı, 2012:81-82).

New statements of F. Hopkinson Smith upon the issue are published in Sacramento Daily- Record on 10th November 1896.⁶⁵ In these statements, Smith both responds the criticisms towards him and very harshly objects the claims that Armenians were persecuted for no reason by Turks. According to the news, Smiths has recently visited Turkey and he talked and became friends with people from different classes in different places; of course with Armenians,

too. Thus, he thinks that he knows the bad and good sides and characters of each side well. Smith emphasizes that there is an Armenian Office in Turkey and its only duty is to disseminate news against Turks and that the sensitivity both in America and in England emerges from these news. According to Smith, each one of 100.000 Armenians who live in Istanbul is anarchist and intriguer and these people are responsible for all kind of persecution made to Armenians in Turkey. They have been organizing a conspiracy and intrigue against Turkish Government for many years. Smith claims that the goal of Armenians is to get independence in Turkey. Although Armenians have the same rights with the other foreign populations, the goal of them who have born as intriguers is to dissolve the Empire by creating problems and to come to power with the effect of the foreigners when the Empire is collapsed. Smith who continues his speech as "... Turk absolutely makes the thing which shall be made by any other nation which is in the same situation and under the same conditions. Self-defence is the most natural law of nature. Turk loves his/her own country as we love ours..." , indicated that Sultan maintained a noble and courageous struggle for his country with an empty treasure and with an army who served without taking any salary; and that he researched the issue in terms of both sides and that virtually the only good Armenian is the death one. When F. Hopkinson Smith stated that he wrote an article about this issue again which indicated Armenians were the source of all kinds of persecution and that he caused some raised eyebrows of religious persons and he suffered an affront due to his this attitude and that only that time he confirmed his sayings were true and history will confirm him someday. Smith who blames Armenian Revolutionary Federation upon the events expresses that the main goal of them is to provoke massacres and to cause the development of a persecution which is big enough to create a universal sympathy for Armenians by stirring animosity in Turks. Smith mentioned the different dimensions of the subject in the next parts of the news which had a wide publicity in newspaper. According to him, everything upon Armenian issue is a conspiracy which was formerly designed by

⁶³BOA, HR. SYS, no.69/28, 1896.02.12.

⁶⁴"To Nominate Miss ClaraBarton", *Pocahontas Country Sun*, 13.02.1896, p.1; "Clara Barton Task", *The Milford Mail*, 05.03.1896, p.6; "Clara Barton Returns From Her Work of Mercy", *The Morning Times*, 13.09.1896, p.17.

⁶⁵"The Other Side of It: Are The Armenians Entitled to Our Sympathy", *Sacramento Daily-Record Union*, 1896.11.10, p.6.

Armenians in cold blood. He states the stories telling that old wells are full of death people and that Christians were killed by being thrown from cliffs into rivers are all irrelevant to reality.

With this Smith verifies that there was a massacre event in Anatolia. Armenians killed a few Kurdish citizens in this region as a part of revolutionist conspiracy and a massacre occurred after this event which got Kurdish people's blood up; and terror of this event is beyond the expectations of the conspirators. Smith indicates that Armenians started their revolutionist actions in Istanbul by provoking Turks; they opened fire against police officers on the excuse that they shall submit a petition and Turks fire back to this action. Then, Smith talks upon the activities of missionaries. According to his opinion each missionary provides assistance to Armenians' conspiracies. Missionaries hate Turks and their religion; and they want to collapse both of them. They have centres in Robert Collage and Bible House located in Pera; and they aggravate Armenians from these places. Smith alleges that everything upon independence is thought to Armenians in America and they are given hope for the future; thus, they believe they will rule over the whole country in the future and with this view they continue their conspiracies. According to Smith, missionaries are behind the humanistic nature of Turks. Turks struggle for the religion they believe and for their ancestors. Armenians are intriguers and cunning; Turks are not intriguers, they are warriors, they do not respond with intrigue, they depend on their defence sword (Daşcı, 2012:87).

In the next parts of the same news, Smith also mention about the Sultan and says that the Sultan did his best for this issue, he stopped the persecutions as fast as he could lick, all Europe downed on his neck and that although he is an open minded and fair ruler, he was accused of all kinds of offence. But, the Sultan only wanted loyalty from his people. Missionaries dictated the policy of American embassy until now; but Judge Terrill who has a wide point of view did not give the missionaries what they wanted, thus missionaries did everything in their power for sending him away; and when they were not successful, they levied war on him. Smith mentions about Ottoman Bank

attack by saying that the work of ambassador who remains in between Turks, missionaries and Armenians is very hard.⁶⁶ Smith who states that Ottoman Bank attack is one of the most cold-blooded attacks which has ever been made, it was thought by the Armenians and their councils for many months and there were 115 staff in Bank who were Russian, Greek and English indicates that the aim of Armenians is to blow up the bank until they are given autonomy. According to him each of the people arranging this attack is a Christian anarchist. There are 100.000 of them in the city. Turks cannot battle with them completely; these devils live among them and as a conclusion they create riot and upheaval. When talking about Ottoman bank attack, Smith says that Russian Dragoman Maximo sheltered under a white flag and came near the activists and begged them their scattering, after the struggle continuing for many hours, the rebels surrendered upon the promise that they would be protected, the explosives were removed and 115 bank staff were found half-dead by fear and were sent to their home, and the leaders of the assassination went to Marseilles with an English yacht; thereupon Turks lost their temper and they attacked the Armenians with this anger, soldiers tried to prevent the affray; and he continues his words as "suppose that lots of foreign conspirators behave like this in Washington, they try to blow up Capitol (United States Capitol in Washington), what would most likely be in America? Suppose that President hustled the conspirators to Cuba or England from the dangerous place under the protection of the United States instead of giving them to the crowd, what would be the life of any of conspirators' supporters in Washington? This is exactly what has happened in Istanbul." Writer who continues his observations and comments upon the issue very clearly after these explanations mentions about another conspiracy of

⁶⁶For documents which are in the Ottoman Achieves of Prime Ministry upon sudden attacks of Armenians to Ottoman Bank in Galata and different places of Istanbul and upon their actions, please see *Osmanlı Belgelerinde Ermenilerin Sevk ve İskânı (1878-1920) [Dispatch and Settlement of Armenians in Ottoman Documents (1878-1920)]* Department of Ottoman Achieve, Edition no.91, Ankara 2007, p. 67-68.

Armenians as killing Christian Greeks (Rum) and leaving the death bodies to Turks' doors and about the fact that the Government spoils this conspiracy. Also, he claims that the day on which Ottoman Bank event occurred, Armenians captured a school building for sending policemen away from the place they stay and that they bombed from this building. Armenian Federation sent letters which were sealed with blood to the embassies every day and threatened them with bombing them if they did not support them; these are the determinations included in Smith's statement. According to Smith, bombing is an action which Armenians like doing. They were constantly killing innocent people passing by; there were lots of examples of this. Of course Turks were taking reprisals by bringing down the houses where the bombs were thrown from. Smith determines that Armenians who believe their rightfulness are fanatics, Turks are fanatics, too; thus the country is injured by conspiracy, discrepancy and revolts, discourses upon saving Armenians are ridiculous; as the gangs which are dispersed cannot be saved, Armenians are the ones who are actually aggressors; and he says that Sultan's arm did not start these; on the contrary Sultan and his soldiers did their best to repress these uprisings; that Americans living in Ottoman territory were not hung by a thread even in this chaos and riot atmosphere; their safety was provided fully. He explains this as "I drew pictures every day in the streets of Istanbul only with a dragoman and nobody interfered us. Turkish pedestrians were patrolling on the streets and this shows that Sultan did his best to prevent violence. I left my wife and my daughter in Istanbul for two weeks and went to Venice, I was sure that they were in safety." (Daşcı, 2012:89).

Smith thinks that these problems will continue. According to him Armenians will continue their conspiracies and make Turks angry, then the gangs will be formed and this fight will go on. Writer explains this as "I am waiting to hear every moment that they have tried to explode embassies and Turkish schools and then Armenians shall escape in a hurry in order to create news for provoking the World against Turks. There are Christians in more than half of the government offices in Turkey; thus, Sultan

is not narrow-minded and does not have any hostile attitudes against Christians." He ends his words with the proposals he mentions for the solution of the problem after he has said "Why the area on which Robert College was established is a gift of Sultan and why did he mostly spend from his own money bag for the establishment and maintenance of the college?" According to him Sultan should be left in peace for the solution of the problem. He drew a line in the sand by saying "Do not cry out to Sultan, leave English and American sensibility aside, let him do his own works and rule his country, do not announce Armenians who bomb as martyr, do not blame Sultan forcibly for each death. This is like blaming the President of United States for a murder which was committed in Bowery in New York. If English and American people do not reason this issue, the problem will end with the massacre of thousands of people. Turks will not abandon their country and religion without a war that has not been seen by the World in modern ages"⁶⁷ (Daşcı, 2012:90).

Explanations of F. Hopkins defending Turks in Armenian issue caused him to live an unpleasant event. There was news in 7 December 1886 dated newspaper announcing that Armenians tried to prevent talking freely in America.⁶⁸ According to this news Smith received a very unpleasant warning from some persons who did not like his explanations; and was threatened that there would be bad results if he did not stop announcing the party he defended in this issue and did not end defending this party. In this event which extremely worried his friends, two persons came to F. Hopkinson Smith's home and warned him, conveyed the message of Armenian Revolutionary Federation saying him to stop defending Turkish Government. Smith responded this event with these words: "They say I have to stop, don't they? Good, I won't stop. I know that Sultan is an open-minded person who loves his people much. I know that Armenians stimulate Turkish people to make massacre in order to arouse sympathy of

⁶⁷ "The Other Side of It: Are The Armenians Entitled to Our Sympathy", Sacramento Daily-Record Union, 1896.11.10, p.6.

⁶⁸ "Armenian Seek to Suppress Free Speech in Amerika", *Cedar Rapids*, 07.12.1896, p.8.

Europe. I know these events and I will defend Sultan and his people as I know these events.” (Daşcı. 2012:91).

In this period another person who is criticised for her thoughts upon Armenian issue is Elizabeth Washborn Brainard who is an American woman artist. George Washborn who is brother of Brainard who drew a rebuff as she did not give full support to Armenians and made some criticisms has worked as a director of Robert Collage for many years. Young artist who came to Istanbul near her brother stayed in an old house in Bosphorus in Kandilli which is a summer settlement where there are lots of magnificent houses and she spent most of her time in drawing pictures in this city which she found more beautiful than she could imagine in 1001 Arabian nights with its fruit trees, flower smells and exotic texture. She also participated in a feast organized by Head Vizier on 25 June 1860 for the honour of anniversary of the date on which Sultan Abdülmecid succeeded to the throne during this two months travel (Malcolm P. Stevens, *Elizabeth and TheSultan's Fete*, Saudia Aramco World, Vol.36, N.2, March/April, 1985, s.2-7). Of course, Brainard whose interest and closeness to the issue is more superficial than F. Hopkinson Smith cannot be compared with F.H. Smith in terms of defending Sultan and Turks. But, a headline of a newspaper on which F. Hopkinson Smith and Washborn Brainard were mentioned sets forward the reaction against them clearly: “Garrulous Know- It-Alls”. Elizabeth W. Brainard thinks missionaries are not guilty of massacre; nevertheless she strongly condemns angry revisionist Armenians. These two artists who are blamed of only being hand in glove with Muslim elites when they came to Istanbul were meaninglessly criticised for not being informed about the situations of oppressed people and for talking indiscreetly ⁶⁹(Daşcı, 2012:96).

Conclusion

F. Hopkinson Smith continued insistently to defend what he thinks is true in

spite of serious threats from Armenians. The ones who take a stand against him are not only Armenians; he was criticised mercilessly by that period's leading human rights defenders, religious men, journalists, writers; in short by educated and distinguished persons who have an effect on the thoughts and behaviours of public and by many other people. It is highly remarkable and significant that Smith who is in the world of art and literature professionally and who is in the brilliant age of his career as an artist and a writer behaved so bravely by running the risk of drawing people's reaction, stood alone against America and nearly all Europe and did not make concessions from his manner until the end. As he says Smith is sure that the history will confirm him one day.

Academic Biography

I am an Assistant Professor in the Department of Turkish Language and Literature at the Abant İzzet Baysal University Faculty of Sciences and Literature since 2009.

Having completed my primary and middle school education in Isparta/Turkey, my birth city, I graduated from Hacettepe University Faculty of Literature in Ankara, 1988 and completed my Master's degree on “Tıfli Ahmet Çelebi and his Divan” in 1991, my Ph.D. on “Za'ifi and Gülşen-i Sîmurg” in 2001 at the Department of Classical Turkish Literature in the Institute of Social Sciences of Hacettepe University. My areas of interest and work fields include literature, art and poetry of the Ottoman and the Sufi literature.

I have attended various national and international conferences. I have received two service awards; from Hacettepe University Faculty of Literature for my sixteen years of service to the Faculty and from the Association of Folk Culture and Research for my contributions to the Turkish culture.

I am married and have two daughters.

⁶⁹“Garrulous Know-It-Alls”, *Daily Kennebec Journal*, 14.12.1895, p.4.

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