

VARIOUS

CORRESPONDENCE
RELATING TO
EXECUTIONS IN TURKEY
FOR APOSTACY FROM
ISLAMISM

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Various Correspondence Relating to Executions in Turkey for Apostacy from Islamism

No. 1

Sir Stratford Canning to the Earl of Aberdeen.—(Received September 20.)

(Extract.) *Buyukderé, August 27, 1843.*

Within the last few days an execution has taken place at Constantinople under circumstances which have occasioned much excitement and indignation among the Christian inhabitants. The sufferer was an Armenian youth of eighteen or twenty years, who having, under fear of punishment, declared himself a Turk, went to the Island of Syra, and returning, after an absence of some length, resumed his former religion. Apprehensive of the danger but resolved not to deny his real faith a second time, he kept out of sight till accident betrayed him to the police, and he was then thrown into prison. In spite of threats, promises, and blows, he there maintained his resolution, refused to save his life by a fresh disavowal of Christianity, and

was finally decapitated in one of the most frequented parts of the city with circumstances of great barbarity.

Inclosed herewith is a statement of the particulars drawn up by Mr. Alison.

It is not merely on grounds of humanity that I would draw your Lordship's attention to this incident: political considerations of serious importance are connected with it; and on this account, no less than from regard for the tears and entreaties of a distracted family, I exhausted my influence in vain endeavours to divert the Porte from its purpose. Every Member of the Council to whom I applied, returned the same answer, expressing a willingness to meet my wishes, and regretting the inexorable necessity of the law.

For my own part I do not believe that any such necessity exists. The determination of the Government to sacrifice the Armenian youth, in spite of my earnest solicitations, unless he recanted publicly, is part and parcel of that system of reaction which preceded my arrival here, against which I have constantly struggled, and which, notwithstanding the assurances given to me, and the efforts of its partisans to conceal it, is day by day gaining strength, to the despair of every enlightened Turkish statesman, to the prejudice of our relations with this country, and to the visible decline of those improvements which, in my humble judgment, can alone avert the dissolution of the Sultan's empire.

The law, which, in this instance, has torn a youth from the

bosom of his family, and consigned him to an ignominious and cruel death, would apply with equal force to a subject of any Christian Power.

Such of my colleagues as I have consulted upon this subject appear to take a view of it similar to my own, I refer, in particular, to the Austrian, French, Russian, and Prussian Ministers: each of them has told me that he intended to recommend the question to the serious consideration of his Government.

Since my arrival here one British and two French subjects have declared in favour of Mahomedanism, and much difficulty has been experienced in dealing with the individuals concerned. The British subject, a Maltese, returned to the Catholic faith a few days after he had declared himself a Turk, and he was privately conveyed out of this country. The Porte, on that occasion, evidently identified the change of allegiance with the change of creed, and not only would a trifling incident have sufficed to raise the question arising out of that principle between Her Majesty's Embassy and the Porte, but had the man been arrested after his recantation, I should perhaps have been reduced to the necessity of putting all to hazard in order to snatch him from the hands of the executioner.

The only* Articles relating to this matter in our Capitulations with the Porte are the sixty-first and seventy-first. The French have an Article of similar meaning in their capitulations, and by the Treaty of Kainardji between Russia and the Porte it was agreed that individuals who had changed their religion

should be mutually exempted from the operation of the Article, which otherwise stipulates for the extradition of refugees and malefactors.

* Article LXI.—That if any Englishman should turn Turk, and it should be represented and proved that besides his own goods he has in his hands any property belonging to another person in England, such property shall be taken from him and delivered up to the Ambassador or Consul, that they may convey the same to the owner thereof.

Article LXXI.—That should any Englishman coming with merchandize turn Turk, and the goods so imported by him be proved to belong to merchants of his own country, from whom he had taken them, the whole shall be detained, with the ready money, and delivered up to the Ambassador, in order to his transmitting the same to the right owners, without any of our judges or officers interposing any obstacle or hindrance thereto.

Under these impressions I trust that your Lordship will not think I have exceeded the bounds of prudence in stating confidentially, though without reserve, to the Grand Vizier the impressions made upon my mind by the recent execution. Couched as my message was in respectful and kindly terms, I hope it will operate as a salutary admonition. The interpreter's report of his Highness' reply is inclosed with this despatch.

Inclosure I in No. 1.

Case of the Armenian Avakim, son of Yagya, of the parish of Top Kapousee.

About a year and a half ago Avakim having had a drunken quarrel with some neighbours, was sentenced at the War Office to receive 500 bastinadoes.

Fear and intoxication induced him to become a Mussulman, and he was conducted on the spot to the Mehkemé where the name of Mehemet was given him.

Some days afterwards Avakim repented of what he had done, and fled to Syra, from whence he returned a few months ago.

About three months ago, while returning from his sister's house with a small bundle containing wearing apparel, he was recognized by the Kolaga of the quarter, Mustapha, and denounced at the War Office of having renegaded from Islamism. He was then submitted to the most cruel punishment to compel him to re-abandon his original belief, and was even paraded through the streets with his hands tied behind his back as if for execution. Avakim, however, unintimidated by torture or the prospect of death, proclaimed aloud his firm belief in Christianity, and was led forth to suffer on Wednesday last amidst the execrations of the Ulema partisans.

Only one man, Taouk-Bazarli Ali, among the thirty armed police who conducted him, could be prevailed upon to strike the blow. Many of the Turks spat on him as they passed, and openly reviled the faith for which he had died. A Yafta, in the following terms, was affixed on the opposite shop:—

"The Armenian shoemaker, Avakim, son of Yagya, having last year, in the beginning of Moharrem, while at an age

of discretion, accepted Islamism, and received the name of Mehemet, some time afterwards renegaded, and having now obstinately persisted in refusing the proffer made to him by the law to re-become a Moslem, sentence of death was awarded unto him according to fetwa, and he has thereby suffered."

The first intelligence received in Pera of this occurrence was the appearance in the streets of the unfortunate lad's mother tearing her grey hair, and rushing distractedly from the scene of bloodshed. The poor old woman, when assured of her boy's fate, returned and sat in grief by the corpse, from which she was afterwards removed.

A petition of the Armenians for the corpse was rejected, and it was after three days exposure cast into the sea.

Constantinople, August 27, 1843.

Inclosure 2 in No. 1.

M. Pisani to Sir Stratford Canning.

Excellence, *Péra, le 24 Août, 1843.*

Conformément à vos ordres, j'ai vu le Grand Vizir, et je lui ai rendu, mot à mot, le message contenu dans votre instruction confidentielle en date d'hier, relativement au jeune Arménien qui vient d'être exécuté. Son Altesse a répondu de la manière suivante:

"Quant à moi, personnellement, j'ai en horreur même d'égorger une poule. Les exécutions, si fréquentes dans l'ancien système, sont très rares aujourd'hui. Mais dans le cas récent, je vous ai déjà dit, et je vous répète, qui ni les Ministres, ni le Sultan,

ne pouvaient absolument pas sauver la vie de l'Arménien. Les lois du Coran ne forcent personne de se faire Musulman; mais elles sont inexorables tant à l'égard du Musulman qui embrasse une autre religion, qu'à l'égard du non-Musulman qui, après avoir de son propre gré embrassé publiquement l'Islamisme, est convaincu d'y avoir renoncé. Nulle considération ne peut faire commuer la peine capitale à laquelle la loi le condamne sans miséricorde. Le seul, l'unique moyen d'échapper à la mort, c'est pour l'accusé de déclarer qu'il s'est fait de nouveau Musulman. C'est dans le seul but de sauver la vie à l'individu en question que nous avons, contre la lettre de la loi, qui exige que la sentence dans le cas dont il s'agit soit mise à exécution aussitôt qu'elle a été prononcée, que nous lui avons laissé quelques jours de temps pour y bien réfléchir, avec l'assurance que la déclaration voulue par la loi une fois faite, il serait mis en liberté, et qu'il pourrait partir de Constantinople; mais comme il a résisté à toutes les tentatives faites pour le persuader de recourir au seul moyen d'échapper à la mort, force fut à la fin d'obéir à la loi, sans quoi les Oulémas se soulevaient contre nous. L'exécution a dû, aux termes de la loi, être faite publiquement."

Voyant que le Grand Vizir n'avait rien dit par rapport aux observations de votre Excellence sur ce qui arriverait si un étranger, un Anglais par exemple, se trouvait dans des circonstances analogues, j'ai prié son Altesse de considérer et de faire considérer au Ministère Ottoman, dans quelle position la Porte se mettrait vis à vis du Gouvernement Anglais, si elle

recourait à des violences. Le Grand Vizir a dit alors: "Je ne sais pas vraiment ce qu'un cas pareil exigerait s'il s'agissait d'un étranger; j'ignore ce que les lois disent à l'égard d'un Franc qui se trouverait compromis par les circonstances qui ont fait condamner à la mort l'Arménien, qui est un rayah."

Le Grand Vizir a fini par dire; "Faites mes compliments à Monsieur l'Ambassadeur, et dites lui que j'apprécie ses sentimens d'humanité et de bienveillance; mais que ce qui vient d'arriver était un mal tout à fait sans remède."

J'ai l'honneur. &c.,

(Signé) FRED. PISANI.

(Translation.)

Excellency, *Pera, August 24, 1843.*

In conformity with your orders I saw the Grand Vizier and communicated to him, word for word, the message contained in your confidential instruction of yesterday respecting the young Armenian who has just been executed. His Highness made answer to the following effect:—

"As regards myself personally, I have a horror of even putting a fowl to death. Executions, so frequent under the old system, are now of rare occurrence. But in the late instance, as I have already said to you, and again repeat, positively neither the Ministers nor the Sultan could have saved the life of the Armenian. The laws of the Koran compel no man to become a Mussulman, but they are inexorable both as respects a Mussulman who embraces another religion, and as respects a person not a Mussulman, who,

after having of his own accord publicly embraced Islamism, is convicted of having renounced that faith. No consideration can produce a commutation of the capital punishment to which the law condemns him without mercy. The only mode of escaping death is for the accused to declare that he has again become a Mussulman. It was only with a view to saving the life of the individual in question, that we—contrary to the letter of the law, which requires that the sentence in cases of this nature, should be executed as soon as pronounced—allowed him some days respite to think over the matter carefully, with the assurance that having once made the declaration required by law, he would be set at liberty and would be able to leave Constantinople; but inasmuch as he resisted all the attempts which were made to induce him to have recourse to the only means of escaping death, it finally became necessary to obey the law, otherwise the Ulemas would have risen against us. The execution, according to the terms of the law, was necessarily public."

Seeing that the Grand Vizier had said nothing with reference to your Excellency's observations as to what would occur if a foreigner, an Englishman for instance, were to be placed in similar circumstances, I begged His Highness to consider, and to direct the consideration of the Ottoman Ministry to the nature of the position in which the Porte would place itself as regards the British Government, were it to have recourse to violence. The Grand Vizier then said, "I really do not know what would become necessary in such a case if a foreigner were concerned; I

am ignorant as to what is said in the law as regards a Frank who should be compromised by the circumstances which caused the Armenian, who was a Rayah, to be condemned to death."

The Grand Vizier concluded by saying, "Present my compliments to the Ambassador, and tell him that I appreciate his humane and well-intentioned sentiments, but that what has occurred was a misfortune for which there was no remedy whatever."

I have, &c.

(Signed) F. PISANI.

No. 2

Lord Cowley to the Earl of Aberdeen.—(Received September 20.)

My Lord, *Paris, September 18, 1843.*

M. Guizot informed me this morning that he had received a communication from M. de Bourqueney, relative to a most unjustifiable act of the Turkish Government, in having, under circumstances of great cruelty, put to death an Armenian Turk who had embraced Christianity, and had refused to renounce that religion and resume the Ottoman faith.

M. Bourqueney having asked for instructions for his guidance in this matter, the Minister for Foreign Affairs sent him a protest which he is to present to the Ottoman Government on the behalf of the Government of France.

M. Guizot observed, that as the Great Powers of Europe were using their best endeavours to induce the Sultan's Christian subjects to live peaceably under the Ottoman rule, they could not allow of such arbitrary acts of cruelty as that which had been perpetrated, and which was sufficient to rouse the whole of the Christian population against the Government. He understood, he said, that Sir Stratford Canning had asked for instructions from your Lordship in this matter, and that he trusted that they would be in a similar tenor to those he was about to send to M. de Bourqueney.

I have, &c.,

(Signed) COWLEY.

No. 3

Chevalier Bunsen to the Earl of Aberdeen.—(Received September 29.)

Le Soussigné, Envoyé Extraordinaire et Ministre Plénipotentiaire de Sa Majesté le Roi de Prusse, a l'honneur de transmettre à son Excellence le Comte de Aberdeen, Principal Secrétaire d'Etat de Sa Majesté Britannique pour les Affaires Etrangères, copie d'une dépêche qu'il vient de recevoir, avec l'ordre d'en donner connaissance à sa Seigneurie.

En s'acquittant de cette commission, il profite, &c.

(Signé) BUNSEN.

Londres, le 28 Septembre, 1843.

(Translation.)

The Undersigned, Envoy Extraordinary and Minister Plenipotentiary from His Majesty the King of Prussia, has the honour to transmit to his Excellency the Earl of Aberdeen, Her Britannic Majesty's Principal Secretary of State for Foreign Affairs, a copy of a despatch which he has just received, with instructions to communicate it to his Lordship.

In executing this instruction, he avails himself, &c.

(Signed) BUNSEN.

London, September 28, 1843.

Inclosure 1 in No. 3.

Baron Bülow to Chevalier Bunsen.

Monsieur, *Berlin, ce 21 Septembre, 1843.*

Vos rapports au Roi jusqu'au No. 91 du 15 du courant nous sont parvenus et ont été placés sous les yeux de Sa Majesté.

Vous êtes sans doute déjà instruit, par la voie des journaux, des détails de l'exécution de l'Arménien Serkiz Papazoglou, mis à mort dernièrement à Constantinople pour avoir renié la foi de Mahomet qu'il avait embrassée quelque temps avant. A la vérité, la lettre du Coran inflige la peine de mort à tous ceux qui abandonnent le Mahométisme, mais longtemps déjà l'usage avait adouci la rigueur d'une loi si peu en harmonie avec les préceptes de la civilisation, et depuis nombre d'années aucune exécution de ce genre n'avait eu lieu. Celle du malheureux Serkiz doit par conséquent être considérée comme un triste retour aux barbaries du fanatisme Musulman. Elle le doit d'autant plus que, d'un côté, l'énergique intercession de Sir Stratford Canning en faveur de la victime est restée infructueuse; et que, de l'autre, les autorités Turques, en conduisant Serkiz, quoique Arménien, en costume Franc et la casquette sur la tête au supplice, semblent avoir voulu donner à ce sanglant spectacle le caractère d'un défi public porté par l'ancienne cruauté Mahométane à l'influence des moeurs Européennes et de la civilisation Chrétienne.

Partant de ce point de vue et regardant la catastrophe qui vient d'avoir lieu comme un symptôme de plus d'une tendance rétrograde et pour ainsi dire anti-Européenne dont, dans son propre intérêt, il importe de détourner le Gouvernement

Ottoman, les Représentans des Cinq Grandes Puissances à Constantinople ont cru qu'un avertissement unanime, à la fois bienveillant et sérieux, que ces Puissances feraient parvenir à cet effet à la Sublime Porte, produirait sur elle une impression salutaire. Ils ont, en conséquence, et sur l'invitation spéciale de Sir Stratford Canning, sollicité de leurs Cours respectives les instructions nécessaires pour se porter à la démarche en question, et M. l'Ambassadeur d'Angleterre voulait en outre proposer à Lord Aberdeen de s'employer dans le même sens auprès des Cabinets de Berlin, de Vienne, de Paris, et de St. Pétersbourg.

Je n'ai pas encore reçu de communication à ce sujet de la part de Monsieur le Principal Secrétaire d'Etat, mais je me suis empressé de répondre par la dépêche dont je joins ici une copie, à celle que l'Envoyé du Roi à Constantinople a adressé à Sa Majesté sur cette affaire.

Veillez, Monsieur, en donner connaissance, ainsi que de la présente dépêche, à Lord Aberdeen, et exprimer de ma part à sa Seigneurie l'espoir d'être allé de cette manière au devant des ouvertures qu'elle serait peut-être dans le cas de me faire faire [sic] sur la démarche proposée par les cinq Représentans à Constantinople, mais mise, de préférence, sur le tapis par M. l'Ambassadeur d'Angleterre.

Recevez, &c.,

(Signé) BULOW.

(Translation.)

Sir, *Berlin, September 21, 1843.*

Your reports to the King, to No. 91 of the 15th instant, have been received and laid before His Majesty.

You are doubtless already acquainted, by means of the newspapers, with the details of the execution of the Armenian, Serkiz Papazoghlu, lately put to death at Constantinople for having renounced the Mahomedan faith, which he had embraced some time before. In truth, the letter of the Koran inflicts the punishment of death upon all those who abandon Mahomedanism, but for some time past custom had mitigated the rigour of a law so little in harmony with the precepts of civilization, and for a number of years no execution of this kind had taken place. That of the unfortunate Serkiz must therefore be considered as a sad return to the barbarity of Mahomedan fanaticism. It must be so much the more so because, on the one hand, the energetic intercession of Sir Stratford Canning in behalf of the victim was fruitless; and because, on the other, the Turkish authorities, in leading Serkiz, although he was an Armenian, in the Frank costume and with a cap upon his head to execution, seem to have wished to give to this bloody spectacle the character of a public defiance offered by the old Mahomedan cruelty to the influence of European manners and Christian civilization.

Setting out from this view of the case and looking upon the catastrophe which has just taken place as a fresh symptom of the retrograde, and it may be said anti-European, tendency from which it is important that the Turkish Government should, in its

own interest, be diverted, the Representatives of the Five Great Powers at Constantinople thought that a joint representation, at once kind and earnest, which those Powers should make for this purpose to the Sublime Porte, would produce a salutary impression upon it. They, therefore, and at the special request of Sir Stratford Canning, applied to their respective Courts for the instructions necessary to enable them to take the step in question, and the English Ambassador wished moreover to propose to Lord Aberdeen to communicate in the same sense with the Cabinets of Berlin, Vienna, Paris, and St. Petersburg.

I have not yet received any communication upon this subject from the Principal Secretary of State; but I lost no time in replying by the despatch of which I inclose a copy, to that which the Envoy of the King at Constantinople addressed to His Majesty respecting this affair.

Have the goodness, Sir, to communicate it, as well as this despatch, to Lord Aberdeen, and to express to his Lordship, on my part, the hope that I have in this manner anticipated the overtures which he would perhaps have caused to be made to me with reference to the step proposed by the Five Representatives at Constantinople, but especially suggested by the English Ambassador.

Accept, &c.,

(Signed) BULOW

Inclosure 2 in No. 3.

Baron Bülow to M. Le Coq.

Monsieur, *Berlin*, ce 20 Septembre, 1843.

Vos rapports au Roi, &c., &c.

Ce que vous avez mandé sur l'exécution de l'Arménien Serkiz Papazoghlu n'a pu manquer de nous inspirer un intérêt aussi vif que douloureux. En effet tous les détails de cette sanglante catastrophe sont bien de nature à mériter la sérieuse attention des Puissances Européennes. Ce sont autant de symptômes d'une tendance rétrograde à laquelle la Sublime Porte paraît s'être abandonnée depuis quelques années, et qui, en tolérant et en favorisant peut-être même les excès du fanatisme Musulman, est aussi contraire aux lois de l'humanité qu'aux règles qu'une saine politique devrait dicter au Gouvernement Ottoman.

A en juger d'après les circonstances qui ont précédé, accompagné et suivi la mort de cette malheureuse victime de la rigueur Mahométane, ne serait-on pas tenté de croire que ce Gouvernement a oublié ce qu'il doit aux efforts réunis des Grandes Puissances, à leurs conseils désintéressés, à la salutaire influence de la civilisation Européenne? Ne semble-t-il pas, en opposant aux moeurs plus douces qui sont la suite de cette civilisation la lettre impitoyable du Coran, avoir l'intention de faire sentir à l'Europe entière le peu de cas qu'il fait du bienveillant intérêt, de la constante sollicitude que lui ont voués les Cabinets Européens,

Or, les graves conséquences, qu'un pareil système [sic] entraînerait pour la Porte, en finissant par lui aliéner réellement l'intérêt de ces Cabinets, sont si évidentes, que nous aimons à

croire qu'un avertissement unanime de leur part suffira pour la détourner d'une voie également désastreuse sous le point de vue politique et moral. Je me range sous ce rapport entièrement à l'avis de Sir Stratford Canning, et après avoir pris les ordres du Roi, notre Auguste Maître, je vous invite, Monsieur, à vous associer à la démarche que, je n'en doute pas, Messieurs vos collègues d'Autriche, de France et de Russie seront également autorisés à faire à cet effet auprès du Gouvernement Turc en commun avec M. l'Ambassadeur d'Angleterre. Dans cette occasion où les Représentans des Cinq Grandes Puissances agiront en quelque sorte comme organes de la civilisation Européenne, il importera surtout de constater leur unanimité. Veuillez par ce motif, Monsieur, attendre que les instructions que Messieurs vos collègues ont sollicitées, leur soient parvenues, et alors vous concerter avec eux sur la meilleure forme à donner à la démarche qu'elles prescrivent. Si contre toute attente ces instructions n'étaient pas de nature à établir un accord entier des Cinq Puissances dans cette affaire, vous voudrez bien, Monsieur, m'en informer, pour que je puisse, selon les circonstances, vous faire parvenir des directions ultérieures. En tout cas la démarche en question devra se borner à être simultanée et non pas collective, et le langage que vous tiendrez à la Porte, pour être sérieux et ferme, ne s'en tiendra pas moins dans les bornes d'un conseil amical, et évitera tout ce qui pourrait blesser la susceptibilité politique et religieuse du Gouvernement Ottoman.

Nous n'avons pas encore reçu la communication à laquelle

nous pouvons nous attendre de la part de Lord Aberdeen, en suite de la demande que Sir Stratford Canning lui a adressée au sujet de l'affaire qui fait l'objet de la présente dépêche. Mais j'envoie une copie de cette dernière à l'Envoyé du Roi à Londres, pour en donner connaissance à M. le Principal Secrétaire d'Etat, et pour informer de cette manière sa Seigneurie que, d'accord avec Sir Stratford Canning sur l'opportunité de la démarche qu'il a proposée, le Cabinet du Roi s'est empressé de vous autoriser à y concourir.

Recevez, &c.,

(Signé) BULOW.

(Translation.)

Sir, *Berlin, September 20, 1843.*

Your reports to the King, &c. &c.

The account which you have given of the execution of the Armenian Serkiz Papazoghlu could not fail to excite our lively and painful interest. Indeed all the details of this bloody catastrophe are well calculated to deserve the serious attention of the European Powers. They are so many symptoms of a retrograde tendency to which the Sublime Porte appears to have given itself up for some years past, and which, by tolerating, and perhaps even encouraging the excesses of Mahomedan fanaticism, is as contrary to the laws of humanity as to the rules which a wholesome policy should dictate to the Turkish Government.

To judge from the circumstances which preceded, attended,

and followed the death of this unhappy victim of Mahomedan severity, should we not be tempted to think that that Government has forgotten what it owes to the united exertions of the Great Powers, to their disinterested advice, and to the salutary influence of European civilization? Does it not appear, by placing in opposition to the milder customs which are the result of that civilization the inexorable letter of the Koran, to intend to make the whole of Europe feel the little importance which it attaches to the benevolent interest and the constant solicitude with which the European Cabinets have regarded it?

Wherefore, the serious consequences, which such a system would entail upon the Porte, by finally alienating from it in reality the interest of those Cabinets, are so evident, that we are fain to believe that an unanimous intimation on their part will suffice to turn it aside from a course equally disastrous in a political and in a moral point of view. I side entirely in this respect with the opinion of Sir Stratford Canning, and after having taken the orders of the King, our august Master, I request you, Sir, to join in the step which I doubt not your colleagues of Austria, France and Russia will be equally authorized to take to this effect towards the Turkish Government, in common with the Ambassador of England. On this occasion when the Representatives of the Five Powers will act in some manner as the organs of European civilization, it will above all things be important to evince their unanimity. For this reason, have the goodness, Sir, to wait until the instructions for which your colleagues have applied, have

reached them, and thereupon concert with them as to the best form to be given to the step which those instructions prescribe. If, contrary to all expectation, those instructions should not be such as to demonstrate an entire agreement of the Five Powers on this matter, you will have the goodness, Sir, to inform me of the fact, in order that I may, according to circumstances, transmit to you further instructions. In any case the step in question should be limited to being simultaneous and not collective, and the language which you will hold to the Porte, while it is serious and firm, must not the less be confined within the bounds of friendly counsel, and must avoid everything that could wound the political and religious susceptibility of the Ottoman Government.

We have not yet received the communication which we may expect from Lord Aberdeen, in pursuance of the application made to him by Sir Stratford Canning, on the subject of the matter treated of in this despatch. But I send a copy of this last to the King's Envoy in London, in order that he may communicate it to the Principal Secretary of State, and in this manner acquaint his Lordship that the King's Cabinet, agreeing with Sir Stratford Canning as to the fitness of the step which he has proposed, has hastened to authorize you to concur in it.

Receive, &c.,

(Signed) BULOW.

No. 4

The Earl of Aberdeen to Sir Stratford Canning.

Sir, Foreign Office, October 4, 1843.

The barbarous execution of the Armenian, recorded in your Excellency's despatch of the 27th of August, has excited the attention and interest of Her Majesty's Government in an unusual degree; and they highly approve the line of conduct which you pursued in reference to it.

Her Majesty's Government had hoped that the time had passed away when the perpetration of such acts of atrocity could have been tolerated; and that the law by which they are permitted or enjoined, although it might still disgrace the Mahomedan code, had fallen so completely into disuse as to have become virtually null and of no effect.

It is, therefore, with the most painful feelings, that Her Majesty's Government have seen so cruel a law brought so injudiciously again into operation; and they consider every Christian Government not only justified, but imperatively called upon to raise their voices against such proceedings, whether the law be executed to the prejudice of their own subjects, or of the Christian community in general.

Her Majesty's Government confidently trust that no repetition of so unjustifiable an act as that against which your Excellency so properly remonstrated will ever be suffered, and still less

authorized by the Turkish Government; and they earnestly counsel that Government to take immediate measures for effectually preventing the future commission of such atrocities.

Under the full conviction that the Sultan will have the humanity and wisdom to listen to this counsel, which is given with the most friendly feeling, and which will, I doubt not, be equally impressed on His Highness by other Christian Governments, I do not think it necessary to enter further at present into the other points set forth in your Excellency's despatch above referred to.

You will not fail to communicate this despatch to Rifaat Pasha. I am, &c.,

(Signed) ABERDEEN.

No. 5

The Earl of Westmorland to the Earl of Aberdeen.—(Received October 30.)

My Lord, *Berlin, October 23, 1843.*

I have communicated to Baron Bülow your Lordship's despatch of the 4th instant to Sir Stratford Canning relative to the late execution of an Armenian at Constantinople, and his Excellency has requested me to express the interest with which he had learnt your Lordship's views on that subject.

I have, &c.,

(Signed) WESTMORLAND.

No. 6

Sir Stratford Canning to the Earl of Aberdeen.—(Received November 2.)

My Lord, *Buyukderé*, October 11, 1843.

The Prussian Minister has communicated to me an instruction addressed to him by Baron Bülow in reply to his representations on the subject of the Armenian youth, whose execution and its natural consequences were brought under your Lordship's notice in my despatch of August the 27th.

The French Minister has also communicated to me a note, transmitted to him from Paris for presentation to the Porte, with reference to the same deplorable act of the Turkish Government.

Конец ознакомительного фрагмента.

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