



T H E **ARMENIAN** **MASSACRE**

TALAAAT'S ORDER

"September 16, 1916. — To the Government of Aleppo.

It was at first communicated to you that the Government, by order of the Jemiet had decided to destroy completely all the Armenians living in Turkey . . . An end must be put to their existence, however criminal the measures taken may be, and no regard must be paid to either age or sex nor to conscientious scruples."

Minister of the Interior, "TALAAAT"

HITLER'S ORDER

"August 22, 1939. — I have given orders to my Death Units to exterminate without mercy or pity men, women and children belonging to the Polish speaking race. It is only in this manner that we can acquire the vital territory which we need. AFTER ALL WHO REMEMBERS TODAY THE EXTERMINATION OF THE ARMENIANS."

ADOLF HITLER

COLLECTOR'S EDITION

If Hitler was encouraged by the fact that the perpetrators of the Great Massacre of the Armenians were never brought to justice, then those Powers who allowed this to happen, must be in part responsible for the Hitlerite Genocide.

THE ARMENIAN MASSACRE

*Excerpt from, "The First Genocide of the 20th Century",
compiled and illustrated by James Nazer.*



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INTRODUCTION

In April 1915, the Armenian people experienced their Way to Calvary. Since then many books have been written about that tragic event.

This work is a compilation of what has been written thus far in books and other publications. We do not intend to present here an epic literary or political work. Rather, we have endeavored to tender our modest share of tribute to the one and a half million victims who perished during the largest-scale atrocity of the twentieth century, to a people whose ancestors were the first in the world to accept Christianity as their national religion — the Armenian martyrs of the Turkish genocide.

It is said that the foremost criminals in the annals of history received their due punishment at the Nuremberg trials. But, can it be that these same judges were not aware that a more heinous and terrible crime, in defiance of both human and divine precepts, had already been committed, which intended to exterminate an entire nation from infants up through elders at prayer; to burn children and youths, to brutally rape angelically pure young maidens; to behead the young men and to force a Christian people to abandon their faith? Such horrible barbaric incidents had occurred before and after Genghis Khan and Tamerlane, but there had never been a systematic slaughter of a whole race. Indeed, people were massacred whose population numbered many millions more than the Armenians. But history had yet to record a crime where more than half a nation's population was massacred. And that crime was committed in sight of the great powers and the civilized world! The bloodthirsty Turk massacred more than one and a half million people, their intellectuals, clergymen, scholars, musicians and other men of art, without mercy even for those Armenian architects who had built and decorated the mosques for their religious worship.

Five years ago, in 1965, the fiftieth anniversary of the Turkish Genocide of the Armenian people was commemorated throughout various parts of the world. The Memorial Day was observed by solemn religious and civil ceremonies. Along with representatives of the Armenian people, world-famous personalities and statesmen of many countries participated in that great Day of Mourning. A Day of Mourning, no more and no less. However, no sooner was the observance over than everything was forgotten. But we must not remain silent and appear to abandon our just cause for the sake of diplomacy. It is imperative to keep the Armenian Cause alive through words and print. More importantly, we should organize through universities, newspapers, television and whatever other means, a vigorous campaign against the barbarous Turks until they acknowledge their genocidal deed.

In 1915, Talaat, the Turkish Minister of the Interior and one of the leading perpetrators, declared: "For fifty years there will be no Armenian Question" But now, we declare to Talaat's successors, that not fifty but fifty-five years have passed and the Armenian Question still stands. New champions of the Armenian Cause, new Gladstones, Bryces, Lepsius' or Wilsons will emerge to sponsor this brave people's appeal before the world and the United Nations. Justice must be rendered to the Armenian people.

JAMES NAZER

**DOCUMENTS
OF THE
TURKISH ATROCITIES**

THE SECRET MEETING OF THE ITTIHAD

DR. NAZIM — “If we are going to do something like the Adana massacre of 1909, here and there, the result will do us more harm than good. Since we have decided to purge the other elements, the Arabs and the Kurds will be alerted, and the danger will be multiplied and the execution of the operations will be rendered more difficult. I have spoken many times in these meetings. I repeat, if this purge is not made general and final, harm will come instead of good. The Armenian element must be severed from the roots. We must not leave a single Armenian alive in our country, we must kill the Armenian name. We are at war. No better opportunity could we hope for.

“There will be no intervention of the great powers and the hue and cry of the world press will not be heard. Even if so, it will be too late to do anything about it. This time I move the decisive execution of operation extermination. We must exterminate them so that not one Armenian is left alive.

“Some of you perhaps will say, is it necessary to resort to such atrocities? What harm can come from the children, the oldsters and the sick? Who is the guilty one? The guilty one is the criminal who must be punished. The helpless people seated in their homes, in their huts, to attack them, to attack the suckling babes is barbarism, contrary to civilization and humanity. Dr. Nazim, too, is an extremist, he does not think logically, you will say. I beg you, Effendis, do not surrender yourselves to such a degree of tender-heartedness. That is a bad disease. Take a look at war itself... What is war? Is it not savagery? To uproot the farmer from his land and to take him to the battle front, is it not killing him? What is it to take the artisan out of his shop and expose him to the shrapnel? What has he done? What crime has he committed that he should be doomed to such a tragic death? Barbarism is in the law of nature.

“To determine whether or not such views are acceptable is a matter of conviction. All the

animals, even the plants eat one another. They prolong their lives by destroying one another. Is it not so? Can you tell them not to eat flesh of one another? Avoid destroying one another, that is barbarism. Can you say it?"

HASAN FEHMI — "Yes, my Effendi. Your humble servant knows this much. It is a matter of eating or being eaten. I have read it in books on natural science."

DR. NAZIM — (continuing) — "Let us think well. Why did we bring about this revolution? What was our aim? Was it to dethrone Sultan Hamid and his men and take their places? I don't think it was for this.

"It was to revive Turkism that I became your comrade, brother and fellow-traveler. I only want that the Turk shall live. And I want him to live only on these lands, and be independent. **With the exception of the Turks, let all the other elements be exterminated, no matter to what religion or faith they belong. This country must be purged of alien elements. The Turks must do the purging. Religion is of no worth to me. My religion is the Turan.**"

DR. BEHAEDDIN SHAKIR — (Speaking deliberately and pausing between the sentences) — "When an orator like Moses, a wanderer like Jesus, and an orphan like Muhammed establish great religions in this world, why shouldn't resolute thinkers like us introduce and generalize the religion and the idealism of Turan?"

HASAN FEHMI — "With the help of God (El avyazi billah). Those are not idle words. More than religious zeal, they are Kefer (atheism). (He looks around.) Aiajoun and Majoun (incomprehensible words) have your kiafirin (death to the unbelievers)."

KARA KEMAL — (Seeing the haste of the Hodja Effendi, and in a mocking tone) — "What are you saying? Are you reading a prayer? I beg of you, come and read a prayer over my head. Groan over me. Perhaps it will cure my headache and my fears."

DR. NAZIM — (continuing) — "Woe is us, if there will be no radical purge, a final extermination. We shall not be able to sit in our places today, tomorrow they will take us by the hand and throw us out. They will not be satisfied by merely throwing us out, they will kill us. Revolution knows no pity. It only thinks of prolonging the life of the ideal, it removes, destroys the obstacles."

DR. BEHAEDDIN SHAKIR — "We revolutionary Turks, having taken our positions in the name of the nation, and based upon the principles of the Ottoman Empire, founded the rule of Ittihad and Terakki. Our sole aim is to prolong the life of the generation with the sperm of the Turk.

"The alien nations left from ancient times are like malignant weeds, we must pluck them from the roots, cast them aside and purge our homes. This is the aim and the principle of our revolution. This is the reason why we called it the Government of Ittihad and Terakki — the Government of the New Turkey, — and reduced the value of the name Ottoman to zero. Really, what is the name Ottoman (Osman) worth? What aim can the government achieve by clinging to the name Osman? The riffraff of the nationalities like the Dervish's Keoshkur, the beggars (Derbeder), hiding behind the name Ottoman have formed a strange conglomerate. This is not a government in the scientific sense of the word. At best, the Osmanjik (the Ottoman citizen) transfers his vineyard and his property to his children. The Ottoman composite consisting of various elements cannot be accepted as a national entity. That is like tame animals in a vineyard—Greeks, Armenians, Bulgarians, Bosnians, Serbs, Polaks (Islamized Bulgarians), Albanians, Kurds, Circassians, Arabs, Georgians, the Lazis and manifold elements, as if they have constituted a totality under the 'Ottoman' name. This concept must be revised.

"The geese, the duck, the hen, the sheep, the goat, the cow, the oxen, the buffalo, the horse, on a farm, no matter what their status cannot change their species. The above mentioned alien elements present the same image in our yard. They survived, preserving their language and nationalities. If they have a chance, they will smash the Turk, will seize our lands and will secede. Witness the Greeks, the Serbs and the Bulgarians, and last of all the Albanians."

KARA KEMAL — "Perish them all"

HASAN FEHMI — "By your high permission, your servant thinks like his physician brother, with this exception that I do not base my convictions on western science but on the Eastern, religious, Sheriyat laws. Being transported unto Almighty God, I would like to introduce a few beautiful principles of my own. The law of the Sheriyat permits the extermination of the malignant. Basing my words on a

poem of Sheikh Saadi of blessed memory, the author of *Gulistan*, I say that since we have seen nothing but harm from the Armenians, since they have opposed our holy party of Ittihad and Terakki, have revolted and have put to shameful flight the son-in-law of our freedom's hero Enver Pasha, without further piddling, the killing of all the Armenians, provided not one of them shall be left alive, is a religious duty.

"Your servant is prepared to present a holy edict in this respect. Don't look upon me as a turbaned Softa (religious fanatic). I was a man of poor means, scarcely able to eke out a living. I was given the right of freedom and I became a Deputy to the Parliament. I am the teacher and the representative of 50,000 students of the schools. Let me explain. Since the collective society is endangered, the individual becomes sacrificed. This is Kaidahi Fiykiyeh (the principle of Islam philosophy). Therefore they must all be killed, men, women and children, without discrimination. To put this idea into effect, I have another suggestion. With your permission, let me explain. By reason of general mobilization, we took into the army all those who carry arms. We send them (the Armenians) to the front line of the battle. Then we will take them in a cross-fire between the Russians in front, and our special forces from behind. Having thus removed the menfolk, we give the order to our Salih (believers) to exterminate the remainder of women and children, the oldsters and the sick and the maimed in one full sweep. Our believers exterminate them and seize their properties and take their daughters to their beds (Doukhterleri istifrash ederler). Don't you

find my suggestion the best and the most acceptable way of dealing with them?"

KARA KEMAL — "Long live, long live, Khodja Effendi. Do you see, brethren, our most worthy Sheikh-ul-Islam?"

ENVER —(seriously)— "The manner of extermination and punishment are the duty of the Council of Ministers at the head of the Government."

HASAN FEHMI — "The order and the Firman belong to your Highness."

DJAVID — "Now let us come to a decision. The expositions of my brothers Dr. Nazim, Behaeddin Shakir and even Hasan Fehmi have clarified sufficiently the matter. The Armenians on every occasion aligned themselves with the enemies of the Turks against the fatherland in which they have lived for centuries. Against the same Turks, Effendis, who insured for the Armenians comfort and happiness. The Turk is the ruler of this country. The Turk toils on his farm under the burning sun, brings his produce to the city and sells it to the Armenian. Enriches him and insures his happiness. The economic rule is in the hands of the Armenian. At the cost of leaving not one Armenian alive, the extermination of all of them is both a national and political duty. It is equally important that the Turk shall establish his economic rule. I will now take the vote."

"At the order of Talaat, the votes are collected and counted. The result was that, the resolution to exterminate the Armenians, provided not a single Armenian should be left alive was passed unanimously."

An extract from "Turkia Inklabinin Ich Yuzu" by Mevian Zadeh Rifat. (The Inner Facet of the Turkish Revolution). Translated from the Turkish by Haigaz K. Kazarian in "Minutes of Secret Meetings Organizing the Turkish Genocide of the Armenians." Boston, Mass. 1965.

MEMOIRS OF A TURKISH OFFICIAL

(Chief Secretary of the Deportation Committee)

The following extracts are taken from "The Memoirs of Naim Bey". Naim Bey was the chief secretary of the Deportation Committee in Aleppo. "The Committee was charged by the Central Government of Turkey with the official responsibility of deporting via Aleppo the uprooted Armenians with the ultimate aim of exterminating them."

After the arrival of the British at Aleppo, Naim Bey did not flee with the Turkish officials; but remained back and in order to calm his deeply disturbed conscience handed over to A. Andonian many official documents under his disposal, received from the Central Government as regard the extermination of the Armenians.

"The Memoirs of Naim Bey" was first published in London in 1920 with the following Introduction by Viscount Gladstone:

INTRODUCTION

Search the blood-stained annals of the Ottoman Empire and nothing comparable to the atrocities of the past five years can be found. The awful story of the extermination of men, women and children by the direct order of the Turkish Government is beyond words. For cold and bestial cruelty the names of **Enver** and **Talaat** are consigned to undying infamy.

Readers of this significant **Memoirs** must form, as I have done, their own conclusions.

We know the horrible facts. It is well to know also how and by whom the massacres were organized and perpetrated.

We are about to make a Treaty with the Government of Turkey reeking of deeds surpassing in magnitude and vileness the most imaginative pictures of hell ever conceived.

It is right to note that even their instruments sometimes showed pity and that some Turkish officials are good and humane men.

But, for the Turkish Government the strongest words are ineffective. If there is anything in the modern conception of duty and justice, the Treaty that has yet to come must rescue once and for all the survivors of this

Christian nation from the unutterable misdoings of the "Sublime Porte."

GLADSTONE.

December 24, 1919

EXTRACTS FROM "THE MEMOIRS OF NAIM BEY".

I BELIEVE that the history of the Armenian deportations and massacres, which have rendered the name of Turk worthy of eternal malediction on the part of all humanity, has no parallel in any record of inhuman deeds which has been written until this day. In whatever corner of the wide territories of Turkey one may look, whatever dark ravine one may investigate, thousands of Armenian corpses and skeletons will be found, slaughtered and mutilated in the most cruel manner.

Every time I recorded the secret orders given in cipher documents I trembled. A great nation was sentenced to death with its women and babies.

One day the following telegram came from the Minister of the Interior:

"The purpose of sending away Certain People is to safeguard the welfare of our fatherland for the future, for wherever they may live they will never abandon their seditious ideas, so we must try to reduce their numbers as much as possible."

But the copy of an order which was found amongst the secret papers of the Deportations Committee is sufficient in itself to explain the fearlessness and daring with which Nouri Bey was carrying out the work entrusted to him — the work of completely exterminating the Armenians.

This is the order.—

"Although the extermination of the Armenian element, which has for centuries been desirous of destroying the sure foundation of our Empire, and has now taken the form of a real danger, had been decided upon earlier than this, circumstances did not permit us to carry

THIS PAGE IS DEDICATED TO THE MEMORY OF THE MARTYRED ARMENIANS FROM ADANA, ADAPAZAR, ADIAMAN AND ADILJEVAZ.

out this sacred intention. Now that all obstacles are removed, and the time has come for redeeming our fatherland from this dangerous element, it is urgently recommended that you should not be moved to feelings of pity on seeing their miserable plight; but, by putting an end to them all, try with all your might to obliterate the very name 'Armenia' from Turkey. See to it that those to whom you entrust the carrying out of this purpose are patriotic and reliable men."

A new and awful order had arrived from the Ministry of the Interior, which gave them every license. And, as it was, they needed no license.

To the Government of Aleppo.

"March 9, 1915.— All rights of the Armenians to live and work on Turkish soil have been completely cancelled, and with regard to this the Government takes all responsibility on itself, and has commanded that even babies in the cradle are not to be spared. The results of carrying out this order have been in some provinces. In spite of this, for reasons unknown to us, exceptional measures are taken with 'Certain People' and those people instead of being sent to the place of exile are left in Aleppo, whereby the Government is involved in additional difficulty. Without listening to any of their reasoning, remove them thence, women or children, whatever they may be, even if they are incapable of moving; and do not let the people protect them, because, through their ignorance, they place material gains higher than patriotic feelings, and cannot appreciate the great policy of the Government in insisting upon this. Because, instead of the indirect measures of extermination used in other places — such as severity, haste (in carrying out the deportations), difficulties of travelling and misery — direct measures can safely be used there, so work heartily.

"General Orders have been communicated from the war office to all the commanders of the army that they are not to interfere in the work of deportation.

"Tell the officials that are to be appointed for that purpose that they must work to put into execution our real intent, without being afraid of responsibility. Please send cipher



Parents murdered. A boy from Tokat tails the caravan of deportees.

reports of the results of your activities every week."

Minister of the Interior, "TALAAT."

Anyhow, there was no hope of life for any one who went a step beyond Aleppo. The whole line from Karlik to Der-Zor was a track of misery — a graveyard. The officials in charge had been ordered not to abstain from any brutality which would cause death.

The two following telegrams prove this —

**THIS PAGE IS DEDICATED TO THE MEMORY OF THE MARTYRED ARMENIANS FROM
ADRIANOPLE, AFIUN KARA HISSAR, AGNI AND AINTAB.**

both of them sent on behalf of **Talaat Pasha**, Minister of the Interior.

"We hear that some officials have been brought before a military tribunal (court martial) under the accusation of extortion and severity towards **Certain People** (the Armenians). Even though this may be a mere formality, it may lessen the energy of other officials. For this reason I command that you shall not allow such examinations."

Minister of the Interior, "**TALAAAT.**"

"To pay heed to the complaints lodged by 'Certain People' on all sorts of personal subjects will not only delay their despatch to the desert but will also open the door to a series of actions which may entail political difficulties in the future. For this reason no notice should be taken of those applications, and orders must be given to this effect to the officials concerned."

Minister of the Interior, "**TALAAAT.**"

THE MASSACRES OF RAS-UL-AIN

While the deportation of the deportees was carried on by railway, **Kaimakam Yousouf Zia Bey** reported that there was no more room for Armenians in **Ras-Ul-Ain**; that five or six hundred were dying every day, and that there was neither time to bury the dead nor to send the living further south.

He received an answer to the following effect. "Hasten the deportations. In this way those who are not fit to leave will fall down and die at a few hours' distance from the town, and the town will get rid of both the living and the dead."

The first thing which attracted the attention of **Jevdet Bey** was the mound at whose base were the thousands of tents belonging to the Armenian Camp.

Jevdet Bey thought that it was a military camp, and asked where those soldiers were going. The **Kaimakam** answered that those were not soldiers, but Armenian deportees. On hearing this, **Jevdet Bey**, not dreaming that there was an Armenian amongst his audience, exclaimed —

"Are those dogs still in existence? I command you to slaughter them all!"

The **Kaimakam** refused, saying that he could not shed the blood of so many innocent people, who had never done him any harm.

"Then you don't know what policy the Government is pursuing?" said **Jevdet Bey**, and he threatened to have him dismissed.

The Massacres followed the deportations almost immediately, because they were committed in the neighbourhood, chiefly on the banks of the **Jurjib** and on the road to **Shaddade**. The Armenians were taken out in groups, and killed in the most brutal manner. Some of them used to escape occasionally, and come to **Ras-Ul-Ain** — it was not possible for them to go anywhere else — and they used to tell of the horrors. One can imagine how terrified the helpless people were who heard these stories, how they shuddered when they came with whips, revolvers and clubs to beat them and drive them out to the slaughter-houses. Neither the sick were spared, nor the children, nor the aged.

"Don't leave any of them alive — especially the children, down to five or seven years old; otherwise in a short time they will grow up, and seek to revenge themselves."

Zeki Bey had arrived at **Der-Zor** as governor, in the place of **Ali Souad Bey**; and, as the massacres had begun there, he needed people to carry out his devilish work. To slaughter about 200,000 people is not an easy matter.

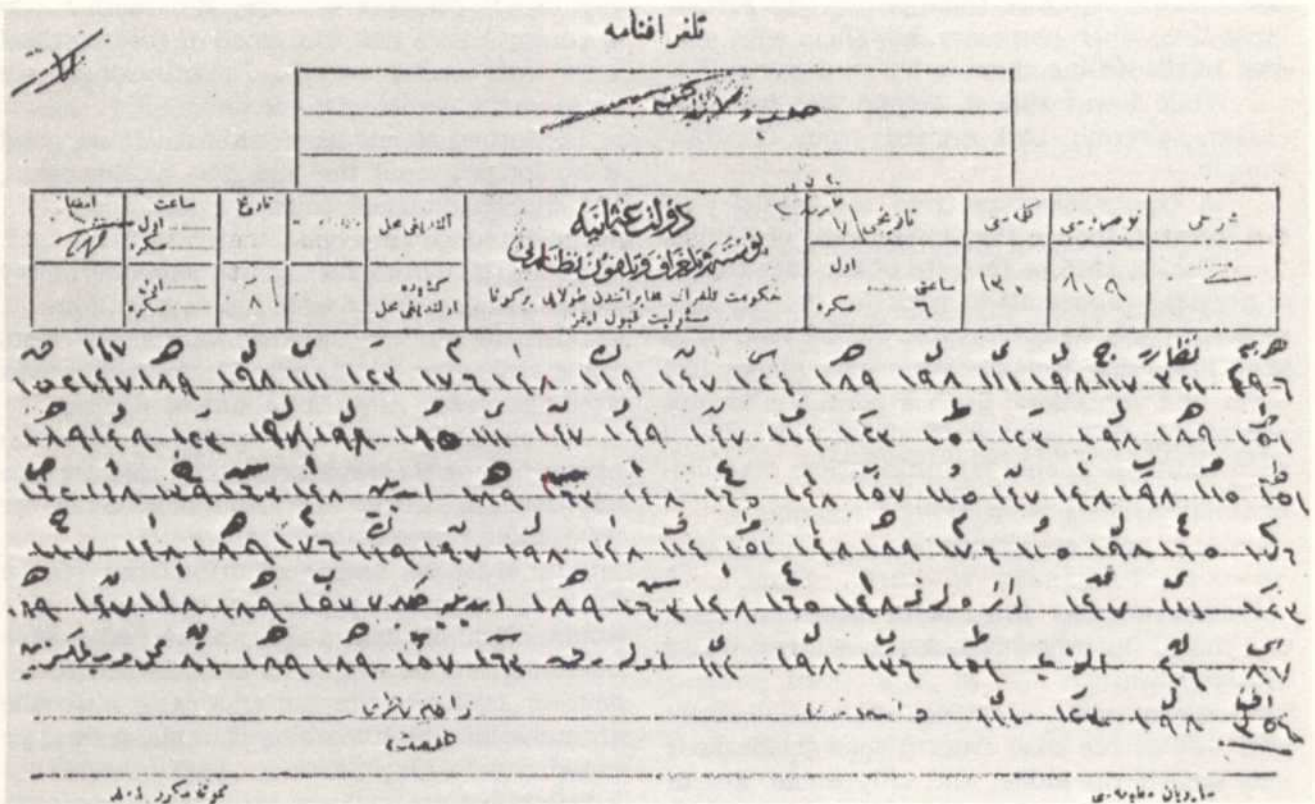
The colossal amount of labour needed had stupefied him. He had been obliged to call to his assistance all the Circassians who had executed the massacres of **Ras-Ul-Ain**. But still, the butchers were not enough for the victims.

The companies sent via **Aintab** and **Marash** were slaughtered all along the way until they reached **Mardin**, where none of them were to arrive.

While the massacres of **Ras-Ul-Ain** and **Intilli** were being completed, the even more terrible slaughter, by means of which **Zeki Bey** was to exterminate the 200,000 Armenians deported to **Der-Zor**, had begun.

On January 20, 1916, **Abdullahad Nouri Bey** wrote to the Chief Official of the Deportations Committee of **Bab, Mouharrem Bey** —
No. 344.

"Jan. 20, 1916.— Doubtless you appreciate the confidence which the Government has in you, and you realize the importance of the work



Reproduction of a telegram by Talaat Pasha.

entrusted to you. You are not to permit one single Armenian to remain in **Bab**. Your severity and promptitude with regard to the deportations can alone assure the success of the scheme which we are pursuing. Only you must take care that no corpses are left by the roadsides. Let us know by post the maximum remuneration which you propose to pay to the men whom you appoint for this work.

"Do not trouble about means of transport. The deportees can go on foot.

"The weekly death-rate sent to us during these last few days was not satisfactory. It is evident from this that those people (the Armenians) are living quite comfortably there.

"The despatch of the deportees must not be like a journey. Do not listen to protests or lamentations. The Government has sent the necessary instructions to the Kaimakam as well."

"**ABDULLAHAD NOURI.**"

Abdullahad Nouri Bey subsequently issued the following order.—

"No official will be held responsible for any severities connected with the deportations of Armenians."

The Government demanded that the life and honour of the Armenians should be destroyed. They no longer had any right to exist. **Talaat Pasha** wrote:—

"It is necessary to punish those who wish to ensure the existence of the Armenians, who have for centuries been an element of danger to Turkey, and have recently tried to inundate the whole of our country with blood. Send secret instructions to the Officials."

Thus, after having witnessed hundreds of thousands of such dramas in Aleppo, I was sent to **Meskene** as an official of the Deportations Committee. When I was about to depart, **Eyoub Bey** called me and said: "We have not been satisfied with any of the officials sent to **Meskene**. You have been in the work, and you

are familiar with the orders that have been sent. See that you do not let those people (the Armenians) live. When necessary, kill them with your own hand. Killing them is an amusement."

While I was still at Aleppo, the following cipher telegram had arrived from Constantinople:—

"A cipher-telegram from the Ministry of the Interior, sent to the Government of Aleppo.

"Dec. 1, 1915.— In spite of the fact that it is necessary above all to work for the extermination of the Armenian Clergy, we hear that they are being sent to suspicious places like Syria and Jerusalem. Such a permit is an unpardonable delinquency. The place of exile of such seditious people is annihilation. I recommend you to act accordingly."

Minister of the Interior, "TALAAT."

Meskene was filled with skeletons from one end to the other. It looked like a real valley of dry bones.

Two hundred thousand Armenians were sent out on the road from Aleppo to Meskene and Ras-Ul-Ain alone, and only about five or six thousand of this great multitude survived. The babies were thrown into the Euphrates and drowned. The women were killed with bayonets or revolvers at different points of the road by the savagery of the gendarmes or the people.

THE MASSACRES OF DER-ZOR

The people were driven out of Der-Zor in batches, under the pretext of being sent to Mosul. But they were unable to go beyond Sheddade. Zeki Bey selected principally the deserts of Marat and Souvar on the road to Sheddade, and as it was impossible to wipe out so many people by slaughtering them, he created an artificial famine, during which the people first ate the donkeys, dogs and cats, then the carcasses of horses and dogs. Finally, when there was nothing else left to eat, they began to devour human corpses, more especially corpses of small children.

In the desert some ownerless and hungry children saw a cauldron on a fire at a camp and thought that it was meat cooking; they took off the lid of the cauldron and stole a piece. It was a little child's hand they had stolen.

A girl was ill in bed from having had nothing to eat for several days. Her mother was watching beside her. The smell of cooking meat came from somewhere near. Doubtless they were cooking the corpse of some child.

"Mother, go and ask for a piece, I can stand it no longer," said the girl. The mother went, but shortly returned empty handed.

"Wouldn't they give any?" said the girl. "Mother, if I die, don't give them any of my flesh. Eat it yourself."

In this way the children were accustomed, while still alive, to the idea that their corpses would be eaten after their death.

A chemist who had some poison with him made pills of it, and fortunate people used to buy them, so as to be liberated a moment earlier from those unspeakable tortures.

In order to keep the enthusiasm of the Turks for massacre up to the mark, Zeki Bey would often bend down from his horse, take hold of a small child by its arm, turn it round once or twice in the air and dash it to the ground, killing and breaking it to pieces; and he would say to his followers: "Don't think that I have killed an innocent being. Even the newborn babes of this people (Armenians) are criminals, for they will carry the seeds of vengeance in themselves. If you wish to ensure tomorrow, kill even their children."

And they spared none.

Only a few of the good-looking girls were saved from the massacres. After a week or two, those girls were sent on camels to Ras-Ul-Ain, towards Mardin, where they were often sold for five piastres (two shillings). In this way was completed the massacre of Der-Zor, in which nearly all the Armenians who had been deported into the desert were wiped out — more than 200,000 people.

March 25, 1915.— To the delegate at Adana, Jemal Bey.

"The Jemiet, unable to forget all old scores and past bitterness, full of hope for the future, has decided to annihilate all Armenians living in Turkey, without leaving a single one alive, and it has given the Government a wide scope with regard to this."

To Jemal Bey, delegate at Adana.—

"Nov. 18, 1915.— It is the duty of all of us to effect on the broadest lines the realization of

THIS PAGE IS DEDICATED TO THE MEMORY OF THE MARTYRED ARMENIANS FROM
ARABKIR, ARDISHAI, ARMASHA AND ARSLANBEG.

the noble project of wiping out of existence the Armenians who have for centuries been constituting a barrier to the Empire's progress in civilization."

A cipher-telegram from the Ministry of the Interior, addressed to the Government of Aleppo.—

"From interventions which have recently been made by the American Ambassador at Constantinople on behalf of his Government, it appears that the American consuls are obtaining information by secret means. In spite of our assurances that the (Armenian) deportations will be accomplished in safety and comfort, they remain unconvinced. Be careful that events attracting attention shall not take place in connection with those (Armenians) who are near the cities, and other centers. From the point of view of the present policy, it is most important that foreigners who are in those parts shall be persuaded that the expulsion of the Armenians is in truth only deportation. For this reason it is important that, to save appearances, a show of gentle dealing shall be made for a time, and the usual measures be taken in suitable places. It is recommended as very important that the people who have given such information shall be arrested and handed over to the military authorities for trial by court-martial."

Minister of the Interior, "TALAAT."

No. 502.

To the Government of Aleppo.

"Sep. 3, 1915.— We recommend that the operations which we have ordered you to make shall be first carried out on the men of the said people (Armenians), and that you shall subject the women and children to them also. Appoint reliable officials for this."

Minister of the Interior, "TALAAT."

No. 537.

To the Government of Aleppo.

"Sept. 29, 1915.— We hear that some of the people and officials are marrying Armenian women. We strictly prohibit this, and urgently recommend that these women shall be picked out and sent away (to the desert)."

Minister of the Interior, "TALAAT."

No. 691.

To the Government of Aleppo.

"Nov. 23, 1915.— Destroy by secret means the Armenians of the Eastern Provinces who pass into your hands there."

Minister of the Interior, "TALAAT."

No. 820.

To the Government of Aleppo.

"Jan. 4, 1916.— It is decreed that all Armenians coming from the north shall be sent straight to their place of deportation, without passing through any town or village on the way."

Minister of the Interior, "TALAAT."

A cipher-telegram sent from the Government of Aleppo to the Government of Aintab.

"Jan. 11, 1916.— We hear that there are Armenians from **Sivas** and **Kharput** in your vicinity. Do not give them any opportunity of settling there, and, by the methods you are acquainted with, which have already been communicated to you, do what is necessary and report the result."

"MUSTAFA ABDULLHALIK."

No. 603.

To the Government of Aleppo.

"Nov. 5, 1915.— We are informed that the little ones belonging to the Armenians from **Sivas**, **Mamuret-ul-Aziz**, **Diarbekir** and **Erzeroum** are adopted by certain Moslem families and received as servants when they are left alone through the death of their parents. We inform you that you are to collect all such children in your province and send them to the places of deportation, and also to give the necessary order regarding this to the people."

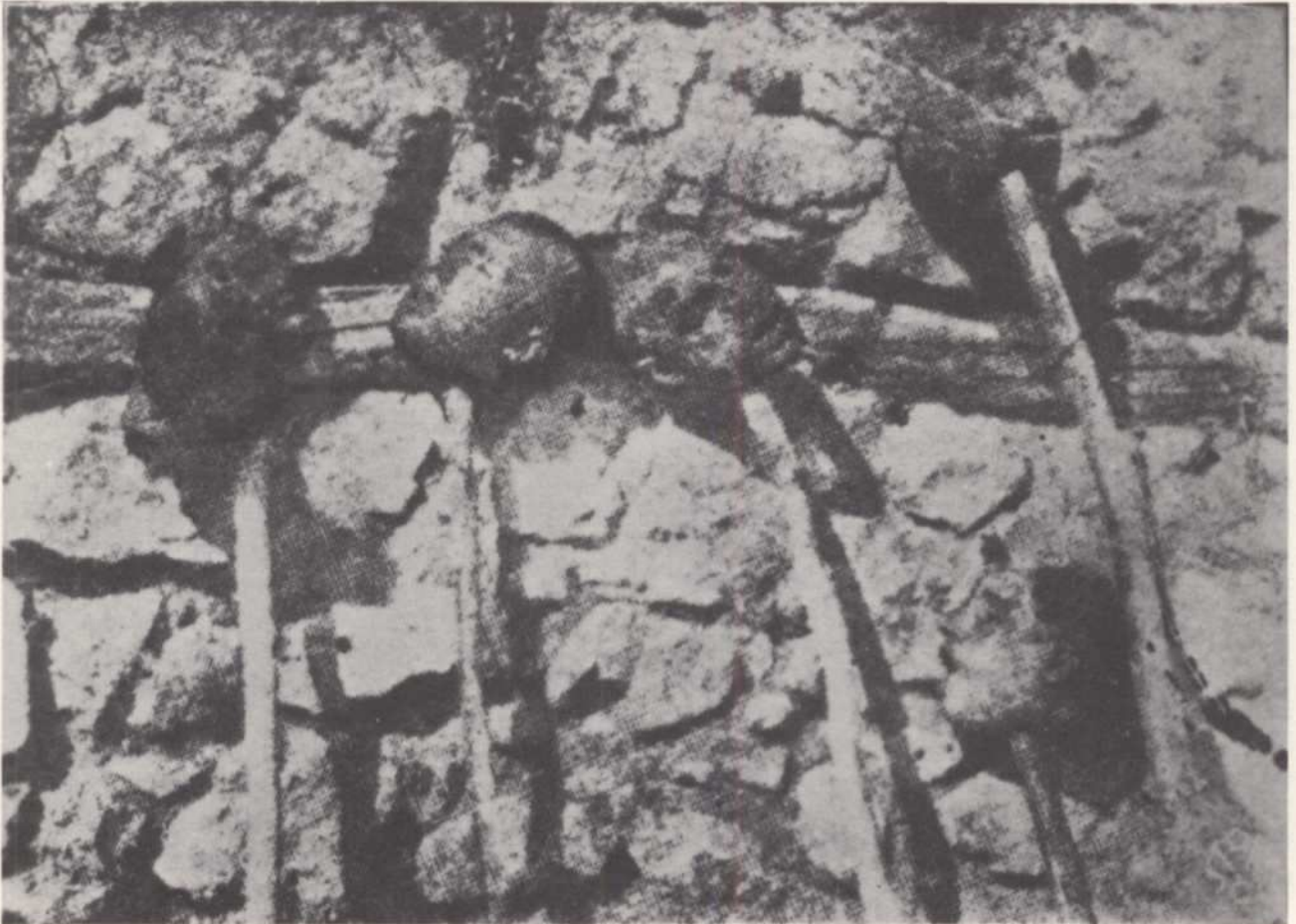
Minister of the Interior, "TALAAT."

To the government of Aleppo.

"Collect the children of the Armenians who, by order of the War Office, have been gathered together, and cared for by the military authorities. Take them away on the pretext that they are to be looked after by the Deportations Committee, so as not to arouse suspicion. Destroy them and report."

Minister of the Interior, "TALAAT."

THIS PAGE IS DEDICATED TO THE MEMORY OF THE MARTYRED ARMENIANS FROM
AVAZAGHPUR, AYASH, AZIZIA AND BAB.



Severed heads mounted on sticks. A Turkish festival of murder.
(Photographed by A German Officer in Turkey.)

"In Haftewan and Salmast 850 corpses, without heads, have been recovered from the wells and cisterns alone. Why? Because the commanding Officer had put a price on every Christian head."

Eye-witness account from, "The Murder of a Nation"
by Arnold J. Toynbee

THE RIGHT TO SECURITY OF PERSON

The right to security of person and protection by the State against violence or bodily harm, whether inflicted by government officials or by any individual, group or institution.

— ARTICLE 5B OF THE INTERNATIONAL CONVENTION
ON THE ELIMINATION OF ALL FORMS
OF RACIAL DISCRIMINATION.

THIS PAGE IS DEDICATED TO THE MEMORY OF THE MARTYRED ARMENIANS FROM
BAGHTCHE, BAIBOURT, BALIKESER AND BAYAZID.



On the road to exile.

To the Government of Aleppo.

"Sept. 16, 1916.— It was at first communicated to you that the Government, by order of the **Jemiet (the Ittihad Committee)** had decided to destroy completely all the Armenians living in Turkey. Those who oppose this order and decision cannot remain on the official staff of the **Empire**. An end must be put to their existence, however criminal the measures taken may be, and no regard must be paid to either age or sex nor to conscientious scruples."

Minister of the Interior, "**TALAAAT.**"

A cipher-telegram from the War Office sent to all the commanding officers of the army.

"Feb. 27, 1918.— In view of present circumstances, the Imperial Government has issued an order for the extermination of the whole Armenian race. The following operations are to be made with regard to them.—

1) "All the Armenians in the country who

are Ottoman subjects, from five years of age upwards, are to be taken out of the towns and slaughtered.

2) "All the Armenians serving in the Imperial Armies are to be separated from their divisions without making any disturbance; they are to be taken into solitary places away from the public eye, and shot.

3) "Armenian officers in the army are to be imprisoned in the barracks belonging to their regiments until further orders.

"Forty-eight hours after these three orders are communicated to the commanders of each regiment, a special order will be issued for their execution. You are not to undertake any operations except those indispensable for the execution of these orders."

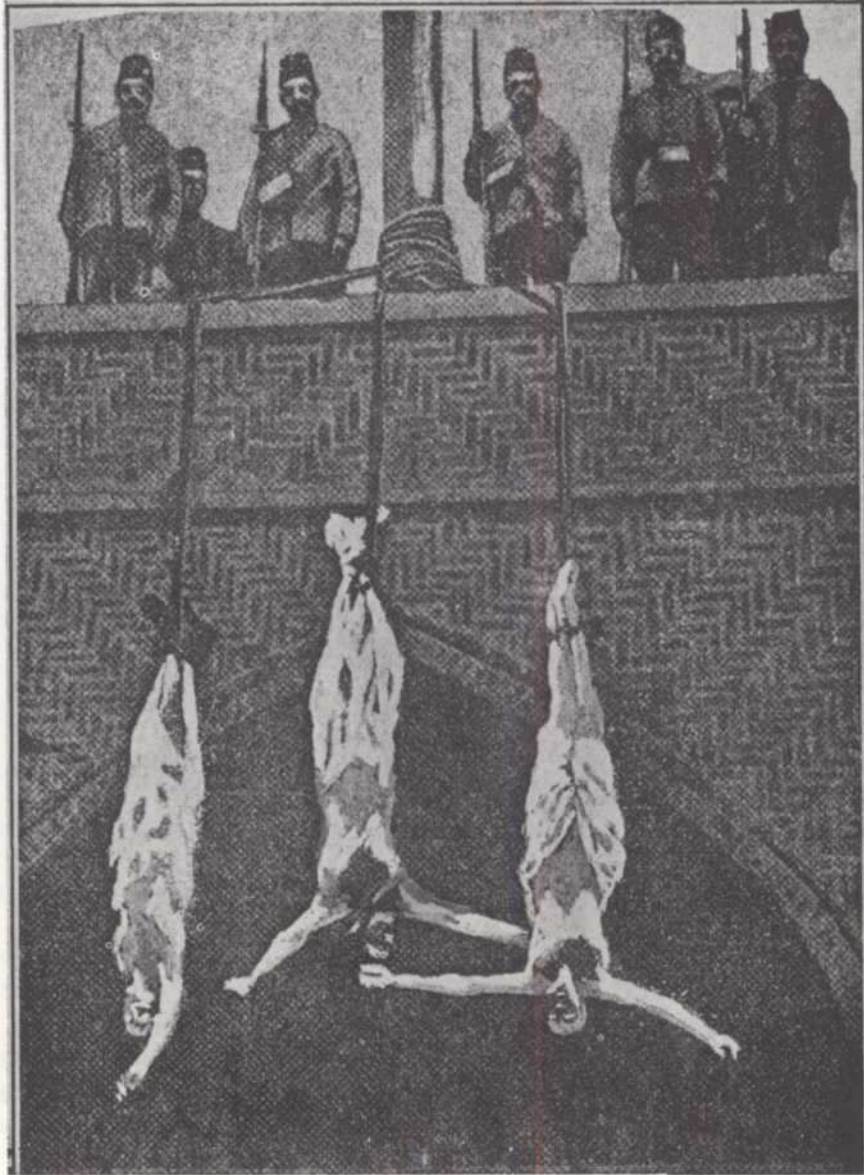
Representative of the High Command and Minister of War, "**ENVER.**"

"We think," writes Ali Kemal Bey, "that

THIS PAGE IS DEDICATED TO THE MEMORY OF THE MARTYRED ARMENIANS FROM
BESNE, BIREDJIK, BITLIS AND BOZANTI.

"The Turk has trodden this land, all is in ruins".

—VICTOR HUGO



Hanged Armenian Doctors and the Turkish Hangmen.

(Armenian physicians murdered by Turks, 60, and 41 died in Turkish military service of spotted typhus; pharmacists murdered, 31, and 15 died in military service of spotted typhus; dentists murdered, 8; Armenian medical students murdered, 13.)

**EQUAL BEFORE
THE
LAW**

All are equal before the law and are entitled without any discrimination to equal protection of the law.

— ARTICLE 9 OF THE UNIVERSAL DECLARATION OF HUMAN RIGHTS.

**THIS PAGE IS DEDICATED TO THE MEMORY OF THE MARTYRED ARMENIANS FROM
BROUSSA, DERANDA, DERSIM AND DIVRIG.**



In the desert of Der-Zor. Why there are no living Armenians in the Armenian provinces in Turkey.

those who know how to judge conscientiously and without bias will give a verdict in our favour. What are the facts of the case? Four or five years ago a crime universal and unique in history was being perpetrated in our country. Taking into consideration the gigantic magnitude and extent of the crime, it could not have been committed by four or five people, but proportionately by hundreds of thousands. If the victims had been 300,000 instead of 600,000 — if they had been even 200,000 or 100,000, a hundred, five hundred, or even a thousand criminals could not have wiped out so many people. It is already a proved fact that this crime was mapped out and decreed by the General Centre of the *Ittihad*. After the programme of the crime had been drawn up by certain bodies, it was carried out by Governors-General and Governments — that is, by Government officials, by the police and by the people. Now, is it not a con-

tempt of justice to let loose on the one hand a multitude of great and small criminals, and on the other to arrest only the Governors-General of *Diarbekir*, *Sivas* and *Kharput* (who were in any case not tried), and a few subordinate officials?"

"*Sabah*," January 28, 1919.

DOCUMENTS

The following extracts are quoted from "The Treatment of Armenians in the Ottoman Empire" (**THE BLUE BOOK**), a collection of documents relating to the massacres and deportation of the Armenian population of Asiatic Turkey from early 1915 to July 1916, presented to Viscount Grey of Fallodon, Secretary of State for Foreign Affairs, and laid before the Houses of Parliament as an official paper and published in 1916.

THIS PAGE IS DEDICATED TO THE MEMORY OF THE MARTYRED ARMENIANS FROM
DIYARBEKIR, DJABAGHTCHOUR, DJERA AND DJEVIZLIK.

A SCHEME FOR EXTERMINATING THE ARMENIAN NATION 54 YEARS AGO.

LETTER FROM VISCOUNT BRYCE TO VISCOUNT GREY OF FALLODON, SECRETARY OF STATE FOR FOREIGN AFFAIRS.

July 1st, 1916.

My Dear Sir Edward,

In the autumn of 1915 accounts of massacres and deportations of the Christian population of Asiatic Turkey began to reach Western Europe and the United States. Few and imperfect at first — for every effort was made by the Turkish Government to prevent them from passing out of the country — these accounts increased in number and fullness of detail till in the beginning of 1916 it became possible to obtain a fairly accurate knowledge of what had happened. It then struck me that in the interest of historic truth, as well as with a view to the questions that must arise when the war ends, it had become necessary to try to complete these accounts, and test them by further evidence, so as to compile a general narrative of the events and estimate their significance. As materials were wanting or scanty in respect of some localities, I wrote to all the persons I could think of likely to possess or to be able to procure trustworthy data, begging them to favour me with such data. I addressed myself in particular to friends in the United States, a country which has long and intimate relations with Eastern Christians and to which many of those Christians have in recent years emigrated. Similar requests were made to Switzerland, also a neutral country, many of whose people have taken a lively interest in the welfare of the Armenians. When the responses from these quarters showed that sufficient materials for a history — provisional, no doubt, but trustworthy as far as the present data went — could be obtained, I had the good fortune to secure the co-operation of a young historian of high academic distinction, Mr. Arnold J. Toynbee, late fellow of Balliol College, Oxford. He undertook to examine and put together the pieces of evidence collected, arranging them in order and adding such observations, historical and geographical, as seemed needed to explain them. The materials so arranged by Mr. Toynbee, fol-

lowed by such observations as aforesaid, I now transmit to you. They are, of course, of unequal value, for while most of them are narratives by eye-witnesses, some few report, at second hand what was told by eye-witnesses. In a short introduction prefixed, I have tried to estimate their value, and so need only say here that nothing has been admitted the substantial truth of which seems open to reasonable doubt. Facts only have been dealt with; questions of future policy have been carefully avoided.

It is evidently desirable not only that ascertained facts should be put on record for the sake of future historians, while the events are still fresh in living memory, but also that the public opinion of belligerent nations and, I may add, of neutral peoples also should be enabled by a knowledge of what has happened in Asia Minor and Armenia to exercise its judgment on the course proper to be followed when, at the end of the present war, a political resettlement of the Nearer East has to be undertaken.

I am, Yours sincerely,
BRYCE

LETTER FROM VISCOUNT GREY OF FALLODON, SECRETARY OF STATE FOR FOREIGN AFFAIRS, TO VISCOUNT BRYCE

Foreign Office,
August 23rd, 1916

My Dear Bryce,

I have to thank you for sending me the collection of documents on the Armenian Massacres which has been so ably put together by Mr. Arnold J. Toynbee.

It is a terrible mass of evidence; but I feel that it ought to be published and widely studied by all who have the broad interests of humanity at heart. It will be valuable, not only for the immediate information of public opinion as to the conduct of the Turkish Government towards this defenseless people, but also as a mine of information for historians in the future, and for the other purposes suggested in your letter.

Yours sincerely,
GREY OF FALLODON

THIS PAGE IS DEDICATED TO THE MEMORY OF THE MARTYRED ARMENIANS FROM MOUSA DAGH, DONGOL, DORT YOL AND EGIN.



A scene of mass murder. (Mesopotamia, 1915. Photograph by a German Officer in Turkey.)

... the position of the Armenians and the system of deportation, dispersion, and extermination that is being carried out against them beggars all description.

DOCUMENT 2.

A week before anything was done to Baibourt, the villages all round had been emptied of their Armenian inhabitants. The forced exodus from Baibourt took place on the 1st of June. All the villages, as well as three-fourths of the town, had already been evacuated. The third convoy included from 4,000 to 5,000 people. Within six or seven days from the start, all males down to below fifteen years of age had been murdered.

Persecutions, accompanied by horrible torture, have taken place in the Armenian village of Baghtchedjik or Bardizag (2,000 families), in Ovajik (600 families), in Arslanbeg (600 families), in Dongol (65 families), in Sabandja (1,000 families), in Ismid, etc. The inhabitants

of Kurt-Belene (6,000 to 7,000 families) have been expelled.

In Arabkir the Armenian population has been converted to Islam, after 2,000 males had been killed.

DOCUMENT 4.

The least details of this compulsory emigration that reach us at Constantinople, reduce one to tears at their recital. Among those 1,000 families deported to Sultania there are less than fifty men. The majority made the journey on foot; the old people and the young children died by the wayside, and young women with child miscarried and were abandoned on the mountains.

DOCUMENT 6.

The exiles will have to traverse on foot a distance that involves one or two months' marching and sometimes even more, before they reach the particular corner of the desert assigned to them for their habitation, and des-

**THIS PAGE IS DEDICATED TO THE MEMORY OF THE MARTYRED ARMENIANS FROM
ENTILLI, ERZEROUM, ERZINDJAN AND ESKI SHEHIR.**



A starved Armenian mother with her two starved children.
(Arabian Desert. Photograph by a Viennese Officer in Turkey, 1916.)

**THE CHILD
SHALL
PLAY**

*The child shall have full opportunity
for play and recreation . . .*

— PRINCIPLE 7 OF THE DECLARATION OF THE RIGHTS
OF THE CHILD.

**THIS PAGE IS DEDICATED TO THE MEMORY OF THE MARTYRED ARMENIANS FROM
EUZERLI, EVEREK, EZLI AND FUNDADJAK.**



A public square of Erzindjan in Turkey. (An Armenian theatre had been planned for this square; now the remains of the murdered Armenians act the roles of their tragedy.)

tined to become their tomb. We hear, in fact, that the course of their route and the stream of the Euphrates are littered with the corpses of exiles, while those who survive are doomed to certain death, since they will find in the desert neither house, nor work, nor food.

It is simply a scheme for exterminating the Armenian nation wholesale, without any fuss. It is just another form of massacre, and a more horrible form.

The villages in the neighbourhood of Van and Bitlis have been plundered, and their inhabitants put to the sword. At the beginning of this month, there was a pitiless massacre of all the inhabitants of Kara-Hissar with the exception of a few children who are said to have escaped by a miracle. Unhappily we learn the details of all these occurrences too late, and even then only with the utmost difficulty.

DOCUMENT 7.

It is now established that there is not an Armenian left in the provinces of Erzeroum, Trebizond, Sives, Kharpout, Bitlis and Diyarbe-

kir. About a million of the Armenian inhabitants of these provinces have been deported from their homes and sent southwards into exile.

The convoys of women and children were placed on view in front of the Government Building at each town or village where they passed, to give the Moslems an opportunity of taking their choice.

The convoy which started from Baibourt was thinned out in this way, and **the women and children who survived were thrown into the Euphrates** on the outskirts of Erzindjan, at a place called Kamakh-Boghazi. Mademoiselle Flora A. Wedel Yarlesberg, a Norwegian lady of good family who was a nurse in a German Red Cross Hospital, and another nurse who was her colleague, were so revolted by these barbarities and by other experiences of equal horror, that they tendered their resignations, returned to Constantinople, and called personally at several Embassies to denounce these hideous crimes.

The same barbarities have been committed everywhere, and by this time travelers find

**THIS PAGE IS DEDICATED TO THE MEMORY OF THE MARTYRED ARMENIANS FROM
FURNUS, GEBEN, GEMEREK AND GEMLEYIK.**



Remains of murder by the Turks.

**THE RIGHT
TO
LIFE**

*Everyone has the right to life, liberty
and the security of person.*

— ARTICLE 3 OF THE UNIVERSAL DECLARATION
OF HUMAN RIGHTS.

**THIS PAGE IS DEDICATED TO THE MEMORY OF THE MARTYRED ARMENIANS FROM
GEREG, GOURKSOUN, GURIN AND GURLA.**



Armenian Martyrs from Kesaria.

This photograph was taken in front of the prison, one hour before all were killed. First row. From L. to R. — A rug dealer, a hero from Gurin. Hovaness Soogurlian. Garabed Zambakjian. Parsekh Kilimian. Garabed Jamjian. Nishan Halajian. Lawyer, Yervant. Karnig Kouyoumjian. Soongurlian, Jr. Varteres Armenian. Karnig Oughourlian. Avedis Zambakjian. Krikor Kerekmezian. Haroutiun Der Mgurdichian. Hagop Timourian. Shoemaker, Baghdasar. Hovannes. Dr. Levon Hunjakian.

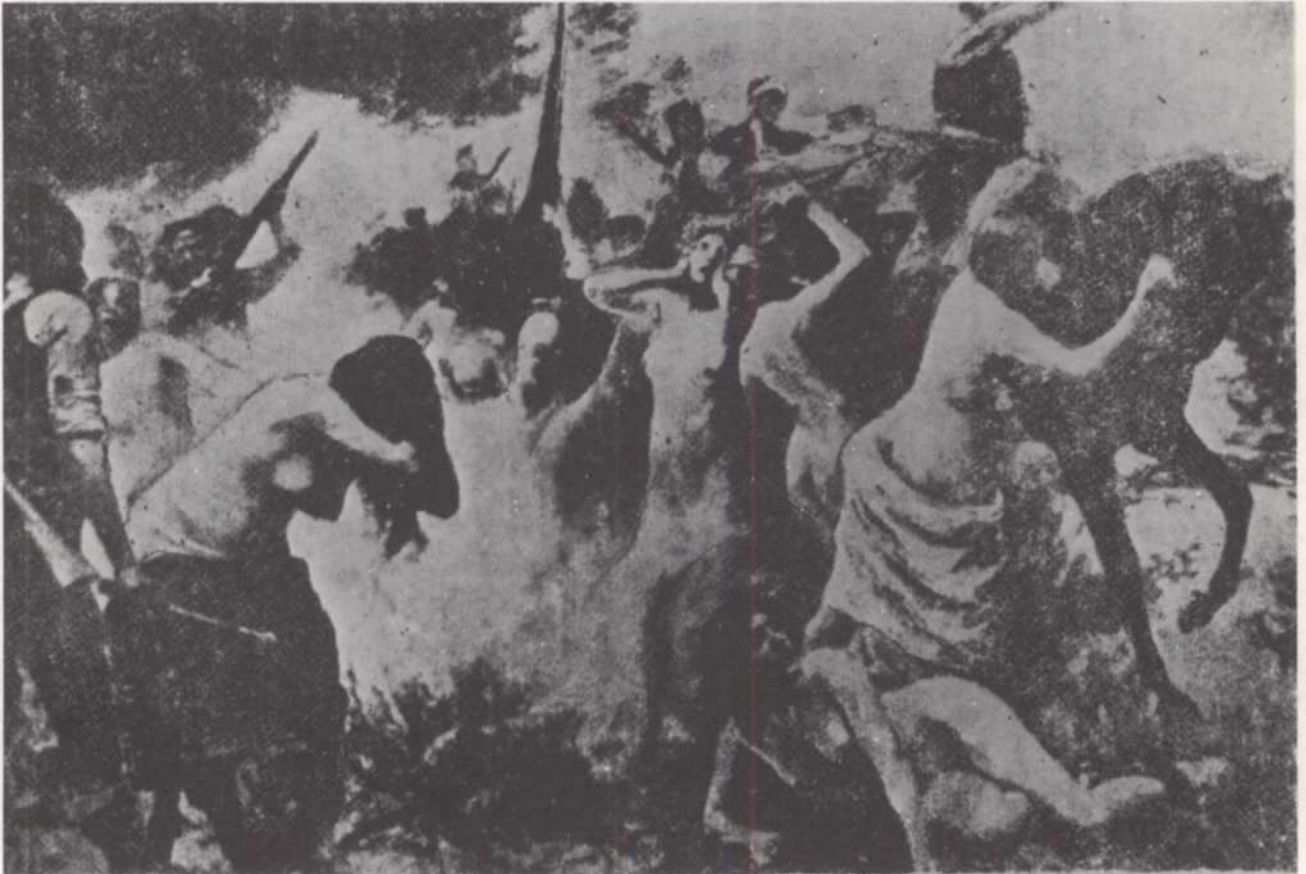
Second row. L. to R.— Not known. Karnig Balukjian. Hagop Churakian. Hovannes Ekmekjian. Mardiros Lousararian. Hagop Avsharian. Hagop Merdinian. Shoemaker, Garabed Navrouzian. Nevshirlian. Vahan Kurkjian. Brassworker. Shoemaker. Grocer, Daniel. Tekeh Ehyonin. Khacher. Ironworker. Unknown. Krikor Deukmejian. Mardiros Boyajian.

Third row. L. to R.— Voskian Minassian. Unknown. Karnig Jurjurian. Unknown. Bedros Matossian. Haroutiun Boejekian. Candy maker, Mihran. Hagop Kherlian. Garabed Matossian. Garabed Elmajian. Minas Minasian. Boghos Meshejian. Hadji Mirijan. Diran Ohanian. Garabed Istambolian. Turkish policeman. Unknown.

No one shall be subjected to arbitrary arrest, detention or exile.

— ARTICLE 9 OF THE UNIVERSAL DECLARATION OF HUMAN RIGHTS.

THIS PAGE IS DEDICATED TO THE MEMORY OF THE MARTYRED ARMENIANS FROM HADJIN, HAFTEVAN, HAI KEUI, HARNI AND HASSAN-BEYLI.



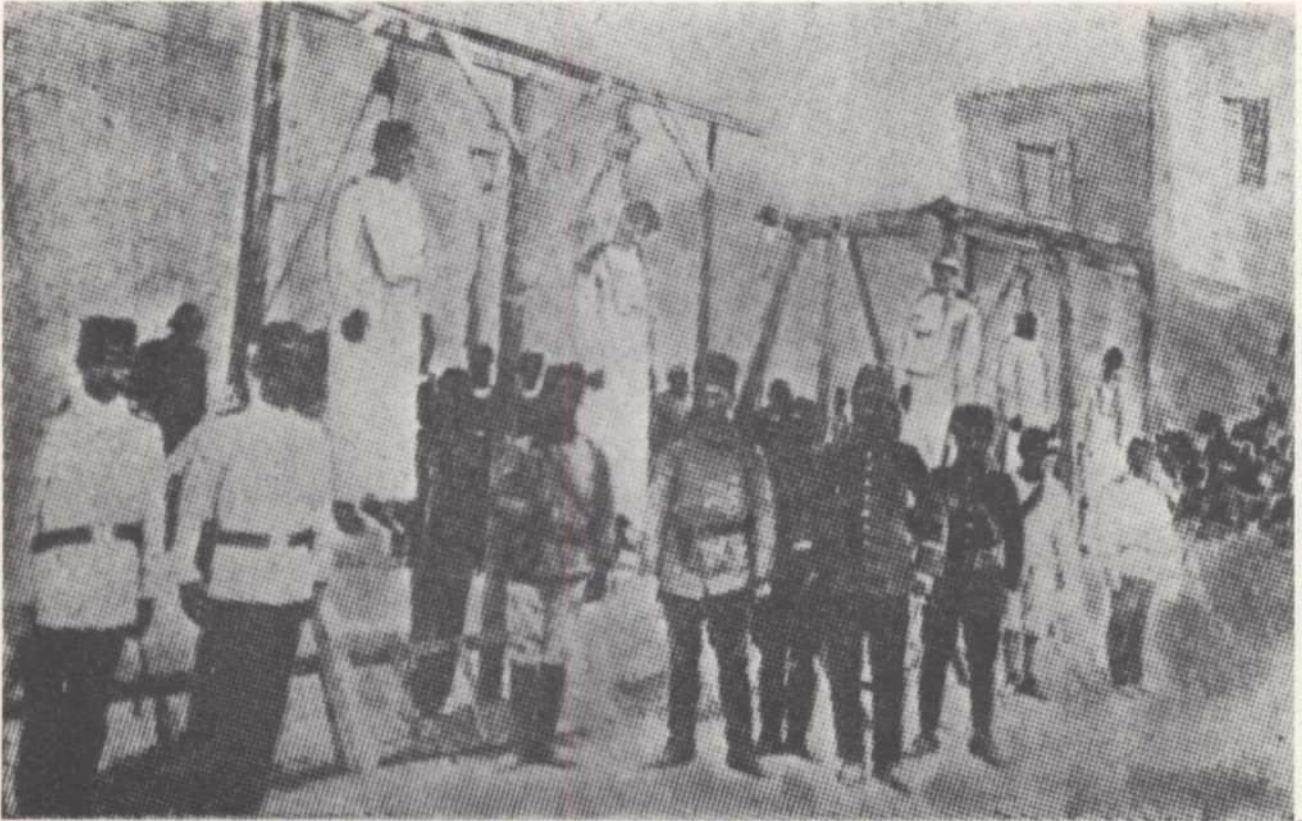
Torture and degradation of Armenian women.

(A unique picture, photographed on the road from Trebizond to Erzinga by a German Officer.)

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

— ARTICLE 5 OF THE UNIVERSAL DECLARATION
OF HUMAN RIGHTS.

**THIS PAGE IS DEDICATED TO THE MEMORY OF THE MARTYRED ARMENIANS FROM
HAVAV, HUSSEINIG, IGDIR AND ISMID.**



Turkish hangmen and their victims. (A scene in a public square in Aleppo, 1915.)

nothing but thousands of Armenian corpses along all the roads in the provinces. A Moslem traveler on his way from Malatia to Sivas, a nine hours' journey, passed nothing but corpses of men and women. All the male Armenians of Malatia had been taken there and massacred.

DOCUMENT 11.

German travelers from Aleppo describe the misery of the deported Armenians as terrible. All along the route they saw corpses of Armenians who had died of hunger.

The Arab deputies from Bagdad and Syria report that the misery in the deserts of Hauran is indescribable.

DOCUMENT 12.

In the Vilayet of Aleppo they have evicted the inhabitants of Hadjin, Shar, Albustan, Gok-soun, Tasholouk, Zeitoun, all the villages of Alabash, Geben, Shivilgi, Furnus and the surrounding villages, Fundadjak, Hassan-Beyli,

Harni, Lappashli, Dort-Yol and others.

They have marched them off in convoys into the desert on the pretext of settling them there. In the village of Tel-Armen (along the line of the Bagdad Railway, near Mosul) and in the neighbouring villages about 5,000 people were massacred, leaving only a few women and children. The people were thrown alive down wells or into the fire. They pretend that the Armenians are to be employed in colonizing land situated at a distance of from twenty-four to thirty kilometers from the Bagdad Railway. But as it is only the women and children who are sent into exile, since all the men, with the exception of the very old, are at the war, this means nothing less than the wholesale murder of the families, since they have neither the labour nor the capital for clearing the country.

For a whole month corpses were observed floating down the River Euphrates nearly every day, often in batches of from two to six corpses bound together. The male corpses are in many cases hideously mutilated (sexual organs cut

**THIS PAGE IS DEDICATED TO THE MEMORY OF THE MARTYRED ARMENIANS FROM
ITCHEME, KAHDEM, KAISARIA AND KAMAKH.**



Last days of starving children. (Arabian Desert. Photograph by a German Officer in Turkey.)

off, and so on), the female corpses are ripped open. The Turkish military authority in control of the Euphrates, the Kaimakam of Djerablous, refuses to allow the burial of these corpses, on the ground that he finds it impossible to establish whether they belong to Moslems or to Christians. He adds that no one has given him any orders on the subject. The corpses stranded on the bank are devoured by dogs and vultures. To this fact there are many German eye-witnesses. An employee of the Bagdad Railway has brought the information that the prisons at Biredjik are filled regularly every day and emptied every night into the Euphrates. Between Diyarbekir and Ourfa a German cavalry captain saw innumerable corpses lying unburied all along the road.

Aleppo and Ourfa are the assemblage-places for the convoys of exiles. These were about 5,000 of them in Aleppo during June and July, while during the whole period from April to July many more than 50,000 must have passed through the city. The girls were abducted almost without exception by the soldiers and their Arab hangers-on. One father, on the verge of despair, besought me to take with me at least his fifteen year old daughter, as he could no longer protect her from the persecutions inflicted upon her.

The children left behind by the Armenians on their journey are past counting.

Women whose pains came upon them on the way had to continue their journey without respite. A woman bore twins in the neighbourhood of Aintab; next morning she had to go on again. She very soon had to leave the children under a bush, and a little while after she collapsed herself. Another, whose pain came upon her during the march, was compelled to go on at once and fell down dead almost immediately. There were several more incidents of the same kind between Marash and Aleppo.

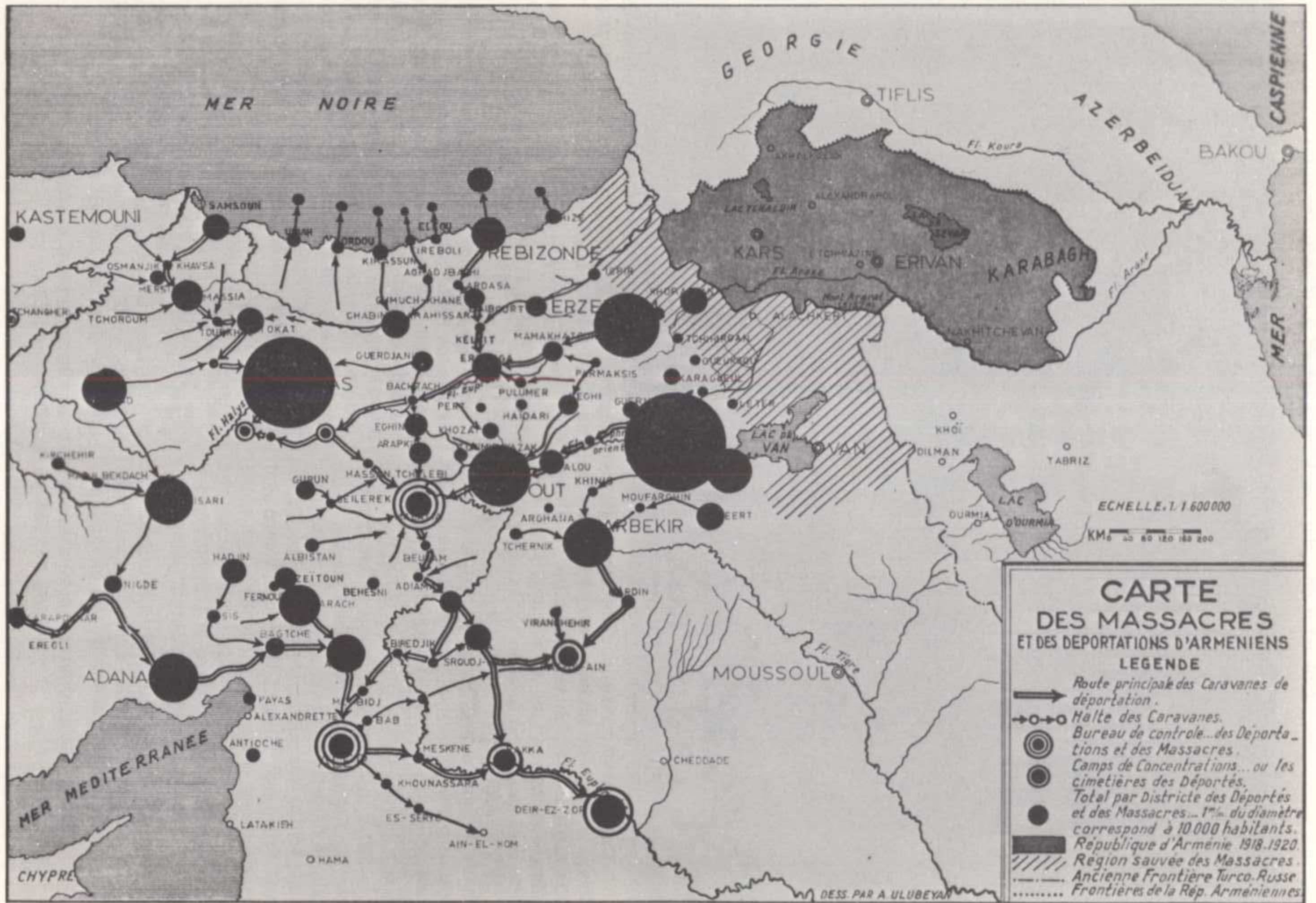
DOCUMENT 13.

When I left Turkey early in March (1916), the Armenian situation was as follows:—

In general, deportations had ceased, but local interference with Armenians continued. Quite often, Armenians who had remained in the villages or cities between the Taurus Mountains and Constantinople have been sent from one locality to another within the province, or even to localities in other provinces.

Arrests of Armenians in the Capital continue with considerable frequency. Those arrested were usually sent to some interior prov-

**THIS PAGE IS DEDICATED TO THE MEMORY OF THE MARTYRED ARMENIANS FROM
KANGAL, KARASU, KARSAKH AND KARS.**



MAP OF THE ARMENIAN MASSACRES AND DEPORTATIONS.



Slaughtered children.

ince, often to be killed or to be left to die from ill-treatment or lack of food.

Extortion of money and supplies from Armenians, and discrimination against them in the distribution of bread and other food supplies, continue out of all proportion to these practices as applied to other Ottoman subjects.

The suffering of all Armenians, and especially of those in exile, is very great, and many are dying from lack of proper food and from disease. Anti-Armenian feeling among Moslems is increasing.

Early in January of this year, trustworthy reports from Aleppo gave 492,000 as the number of deported Armenians who were at that time in the regions of Mosul, Der-Zor, Aleppo and Damascus. Most of these are women and children and old men, practically all of whom are in great need of food and other necessities of life. Without physicians and medicine, disease is reaping a rich harvest from these exiles.

The Turkish Minister of the Interior has stated that about 800,000 Armenians have been deported, and that about 300,000 of these peo-

ple have been killed or have perished from other causes. Other estimates place the number of deported at 1,200,000, and the number who have perished from all causes at 500,000.

DOCUMENT 19.

THEY WERE KILLED OR STARVED TO DEATH.

...At sunset these 500 young men were shot outside the town without any formality. During the following two days the same process was carried out with heartless and cold-blooded thoroughness in the 80 Armenian villages of Ardjish, Adiljevas, and the rest of the district north of Lake Van. In this manner some 24,000 Armenians were killed in three days, their young women carried away and their homes looted.

The country from Igdirdir to Van had indeed been a slaughter-house but a few months before. Entire villages had been completely wiped-out. Except for some casual travelers, not a single human soul was to be seen there — there were but vultures and howling dogs who fed upon the putrified human remains.

**THIS PAGE IS DEDICATED TO THE MEMORY OF THE MARTYRED ARMENIANS FROM
KASSABA, KEBAN, KEGHI AND KELIDJ.**



The bones of hundreds of thousands of Armenians whom the Turks murdered by gathering them together, pouring gasoline on them, and then burning them alive. No pen can truly depict the horrors inflicted by the Turkish monsters.

DOCUMENT 20.

"I spent a month in Van while our school was the target of the Turks. I saw them kill, burn and persecute," she said. "I saw our town become a part of barren waste. I saw Turks bury Armenian victims with the dogs, divide the women among them as wives and throw babies into the Lake. The school was burned, the missionaries fled, and 35,000 of the 75,000 inhabitants of the Van district were killed or starved to death."

DOCUMENT 23.

When there was no one left in Bitlis to massacre, their attention was diverted to Moush. Cruelties had already been committed, but so far not too publicly; now, however, they started

to shoot people down without any cause, and beat them to death simply for the pleasure of doing so. In Moush itself, which is a big town, there are 25,000 Armenians; in the neighbourhood there are 300 villages each containing about 500 houses. In all these not a single male Armenian is now to be seen, and hardly a woman either, except for a few here and there.

We left for Harpout. Harpout has become the cemetery of the Armenians; from all directions they have been brought to Harpout to be buried. There they lie, and the dogs and the vultures devour their bodies. Now and then some man throws some earth over the bodies. In Harpout and Mezre, the people have to endure terrible tortures. They have had their eye-brows plucked out, their breasts cut off, their nails torn off; their torturers hew off their feet or else

**THIS PAGE IS DEDICATED TO THE MEMORY OF THE MARTYRED ARMENIANS FROM
KEREMET, KHARPUT, KHEDER-BEY AND KHOL.**



After slaughter.

hammer nails into them just as they do in shoeing a horse.

In Mezre a public brothel was erected for the Turks, and all the beautiful Armenian girls and women were placed there. At night the Turks were allowed free entrance.

DOCUMENT 51.

...Women were wantonly slain; those with child ripped up with swords; the breasts of others cut off. Some threw themselves and their children into the streams and over the precipices to escape outrage.

DOCUMENT 57.

A few hours' distance beyond Mamahatoun, at the entrance of a valley called the Kabakh gorge, this convoy was "ambushed by unknown robbers." The signal was given by a revolver shot, where upon a volley of fire was poured upon the Armenians. One of the survivors of this batch, a lad of 18 whom I saw in Erzeroum, told me that the shrieks and cries of the women

and weeping children under fire were distracting. Many attempted to escape, but they were fired upon by their own escort. In two hours' time the valley had become a vast cemetery of unburied human bodies. Out of the 15,000 thus disposed of, a few escaped and reached Erzeroum in the guise of Turkish peasants.

The German officers in Erzeroum behaved in an outrageous manner towards the Armenian women torn away from their men. The Germans, in fact, seem to have set the example of wrenching women from their homes. One Captain is said to have forced Miss Tchilingirian, a handsome girl, to follow him. On her resisting and crying, she was dragged about in the streets and roughly handled. This worthy German also carried off Mrs. Sarafian, a young woman educated in Switzerland. Another German lieutenant, Karl, dragged five women to his rooms, and so on.

In a loop of the river near Erzindjan, the thousands of dead bodies created such a barrage that the Euphrates changed its course for about a hundred yards.

**THIS PAGE IS DEDICATED TO THE MEMORY OF THE MARTYRED ARMENIANS FROM
KILIDJLAR, KILLIS, KIZIL AGATCH, KONIA, LAPASHLI AND MALATIA.**

DOCUMENT 59.

The worst and most unimaginable horrors were reserved for us at the banks of the Euphrates and in the Erzindjan plain. The mutilated bodies of women, girls and little children made everybody shudder. The brigands were doing all sorts of awful deeds to the women and girls that were with us, whose cries went up to heaven. At the Euphrates, the brigands and gendarmes threw into the river all the remaining children under fifteen years old. Those that could swim were shot down as they struggled in the water.

After seven days we reached Erzindjan. Not an Armenian was left alive there. Between there and Enderessi, the fields and hillsides were dotted with swollen and blackened corpses that filled and fouled the air with their stench.

DOCUMENT 64.

... When she visited the Orphanage again several days later, there were only thirteen of the 700 children left — the rest had disappeared. They had been taken, she learnt, to a lake six hours' journey by road from the town and drowned. Three hundred fresh children were subsequently collected at the "Orphanage," and Sister DA. believed they suffered the same fate as their predecessors. These victims were the residue of the Armenian children at H. The finest boys and prettiest girls had been picked out and carried off by the Turks and Kurds of the district, and it was the remainder, who had been left on the Government's hands, that were disposed of in this way.

DOCUMENT 65.

If it were simply a matter of being obliged to leave here to go somewhere else, it would not be so bad, but everybody knows that it is a case of going to one's death. If there was any doubt about it, it has been removed by the arrival of a number of convoys, aggregating several thousand people, from Erzeroum and Erzindjan. I have visited their encampment a number of times, and talked with some of the people. A more pitiable sight cannot be imag-



"By Allah! I may have to interfere in the name of humanity."

—Eve. Sun.

ined. They are, almost without exception, ragged, filthy, hungry and sick. That is not surprising, in view of the fact that they have been on the road for nearly two months, with no change of clothing, no chance to wash, no shelter and little to eat.

On the Wednesday morning they were taken to a valley a few hours distant, where they were all made to sit down. Then the gendarmes began shooting them, until they had killed nearly all of them. Some who had not been killed by bullets were then disposed of with knives and bayonets.

... Our ears are sick with these sights and stories of abject terror and suffering. The extermination of the race seems to be the objective, and the means employed are more fiendish than could be concocted locally. The orders are from headquarters, and any reprieve must be from the same sources.

**THIS PAGE IS DEDICATED TO THE MEMORY OF THE MARTYRED ARMENIANS FROM
MALGARA, MAMOURET-UL-AZIZ, MARASH, MARDIN AND MARMARDJIK**

OUTCLASSSED



(From N. Y. Evening Telegram)

DOCUMENT 73.

TREBIZOND: EXTRACTS FROM AN INTERVIEW WITH COMM. G. GORRINI, LATE ITALIAN CONSUL-GENERAL AT TREBIZOND, PUBLISHED IN THE JOURNAL "IL MESSAGGERO" OF ROME 25th AUGUST, 1915.

For over four years I was Consul-General at Trebizond, with jurisdiction over practically the whole Black Sea littoral, from the Russo-Turkish frontier to the neighbourhood of Constantinople, and over five provinces in the interior of Asia Minor, (Eastern Anatolia, Armenia and Kurdistan) — districts chiefly inhabited by Turks, Armenians and Kurds, with a considerable sprinkling of Persians, Russians, Greeks and Arabs. For the last ten months, moreover, I had also been responsible for the protection of the very numerous Russian subjects and Russian interest, as well as the Greeks and Montenegrin, and also, to some extent, the French, the English, and the American, with others of minor account . . .

As for the present internal condition of the Ottoman Empire I can only answer for my own district. In my district the present condition of things is almost desperate. The population is showing true Moslem resignation in the way it is bearing the existing situation — the ruin and desolation of individuals and community, the holocaust of all and everything for a war which no one desired, but which was forced upon them by Enver Pasha, and which will lead to the ruin and dismemberment of all that still remains of the Ottoman Empire. But the Moslem and Christian populations can do nothing more — they have reached the extreme limit of their effort. The oxygen is being administered by the Germans, who are trying to prolong the agony of the dying Empire, but will not be able to perform the miracle of restoring life to a corpse. Apart from a few lunatics, a speedy peace, even if it involves the foreign occupation of Ottoman territory, is the prayer of all. There is no courage for a rebellion. The Germans and the "Committee of Union and Progress" are hated and detested by all, but only in the intimacy of the heart and in confidential conversation, for the Germans and the Committee constitute the one genuine, solid organization at present existing in Turkey — a masterly and most rigorous organization, which does not hesitate to use any weapon whatever; an organization of audacity, of terror, and of mysterious, ferocious revenge . . .

As for the Armenians, they were treated differently in the different vilayets. They were suspect and spied upon everywhere, but they suffered a real extermination, worse than massacre, in the so called "Armenian Vilayets".

There are seven of these, and five of them (including the most important and most thickly populated) unhappily for me formed part of my own Consular jurisdiction. These were the Vilayets of Trebizond, Erzeroum, Van, Bitlis and Sivas.

In my district, from the 24th June onwards, the Armenians were all "interned" — that is, ejected by force from their various residences and despatched under the guard of the gendarmerie to distant, unknown destinations, which for a few will mean the interior of Mesopotamia, but for four-fifths of them has meant already a death accompanied by unheard-of cruelties.

THIS PAGE IS DEDICATED TO THE MEMORY OF THE MARTYRED ARMENIANS FROM MARSOVAN, MESSOUDIA, MEZRE, MIKHALIDJ AND MORINIG.

The official proclamation of internment came from Constantinople. It is the work of the Central Government and the "Committee of Union and Progress." The local authorities, and indeed the Moslem population in general, tried to resist, to mitigate it, to make omissions, to hush it up. But the orders of the central Government were categorically confirmed, and all were compelled to resign themselves and obey.

The Consular Body intervened and attempted to save at least the women and children. We did, in fact, secure numerous exemptions, but these were not subsequently respected, owing to the interference of the local branch of the "Union and Progress Committee" and from Constantinople.

It was a real extermination and slaughter of the innocents, an unheard-of thing, a black page stained with the flagrant violation of the most sacred rights of humanity, of Christianity, of nationality. The Armenian Catholics too, who in the past had always been respected and excepted from the massacres and persecutions, were this time treated worse than any — again by the orders of the Central Government. There were about 14,000 Armenians at Trebizond — Gregorians, Catholics, and Protestants. They had never caused disorders or given occasion for collective measures of police. When I left Trebizond, not a hundred of them remained.

From the 24th June, the date of the publication of the infamous decree, until the 23rd July, the date of my own departure from Trebizond, I no longer slept or ate; I was given over to nerves and nausea, so terrible was the torment of having to look on at the wholesale execution of these defenseless, innocent creatures.

The passing of the gangs of Armenian exiles beneath the windows and before the door of the Consulate; their prayers for help, when neither I nor any other could do anything to answer them; the city in a state of siege, guarded at every point by 15,000 troops in complete war equipment, by thousands of police agents, by bands of volunteers and by the members of the "Committee of Union and Progress"; the lamentations, the tears, the abandonments, the imprecations, the many suicides, the instantaneous deaths from sheer terror, the sudden unhinging at men's reason, the conflagrations,



THE REAL KULTURIST.

(From N. Y. Evening Telegram)

the shooting of victims in the city, the ruthless searches through the houses and in the countryside; the hundreds of corpses found every day along the exile road; the young women converted by force to Islam or exiled like the rest; the children torn away from their families or from the Christian schools and handed over by force to Moslem families, or else placed by hundreds on board ship in nothing but their shirts, and then capsized and drowned in the Black Sea and the River Deyirmen Dere—these are my last ineffaceable memories of Trebizond, memories which still, at a month's distance, torment my soul and almost drive me frantic. When one has had to look on for a whole month at such horrors, at such protracted tortures, with absolutely no power of acting as one longed to act, the question naturally and spontaneously suggests itself, whether all the cannibals and all the wild beasts in the world have not left their hiding places and retreats, left the virgin forests of Africa, Asia, America and Oceania, to make their rendez-vous at Stamboul. I should prefer to close our interview at this

THIS PAGE IS DEDICATED TO THE MEMORY OF THE MARTYRED ARMENIANS FROM MOUSH, NIGDE, NIKSAR, ODJAKLI, NOR KEUI, OLTİ AND ORDOU.

point, with the solemn asseveration that this black page in Turkey's history calls for the most uncompromising reproach and for the vengeance of all Christendom. If they knew all the things that I know, all that I have had to see with my eyes and hear with my ears, all Christian powers that are still neutral would be impelled to rise up against Turkey and cry anathema against her inhuman Government and her ferocious "Committee of Union and Progress," and they would extend the responsibility to Turkey's Allies, who tolerate or even shield with their strong arm these execrable crimes, which have not their equal in history, either modern or ancient. Shame, horror, and disgrace.

DOCUMENT 76.

The whole Armenian population of Trebizond, numbering some 10,000 souls, was thus exterminated. It is hoped, however, that some hundreds of persons may yet be found hidden in the villages in the neighbourhood.

At Erzeroum, where the Armenian population was considerably greater, being estimated at 35,000, practically the same program was carried out.

DOCUMENT 77.

We believe there is imminent danger of many of these people (whom we estimate for the Sivas, Erzeroum and Harpout Vilayets to be 600,000) starving to death on the road.

DOCUMENT 78.

The night before we had spent at Kazi Mahara, which was empty. They said that a valley near there was full of corpses. At Kangal we also began to see exiles from Tokat. The sight was one to strike horror to any heart; they were a company of old women, who had been robbed of absolutely everything.

As we approached the bridge over the Tokma Su, it was certainly a fearful sight. As far as the eye could see over the plain was this slow moving line of ox-carts. For hours there was not a drop of water on the road, and the sun poured down its very hottest. As we went on we began to see the dead from yesterday's company, and the weak began to fall by the way.

DOCUMENT 87.

With unspeakable brutality, the innocent young women teachers and pupils of the girls' school, who were remaining in the school for the summer vacation on account of the difficulties of traveling to their homes, were carried off by the Turkish gendarmes under Government orders.

You will see, incidentally, how this work of destruction illustrates the deep laid and carefully executed plans of the Turkish Government for the assassination and annihilation of the Armenian people.

On my way from X, to Constantinople, I saw at least 50,000 people, three fourths of whom were women and children, who had been torn from their homes and all their earthly possessions, and driven into the fields along the railway line without any shelter or any adequate means of subsistence, hungry, sick and perishing, awaiting the conveniences of the railway traffic to be crowded like sheep into the goods trucks, to be carried away eastward to die in the desert, if they did not perish or disappear in Turkish harems on the way.

The 50,000 whom I saw represented but a brief section of the procession which has been passing along that way for months. A very moderate estimate of the number of people who have perished in this way places the figure at 500,000, and still they go on.

When the wife of our American Ambassador at Constantinople made a personal appeal to Talaat Bey, the Minister of the Interior in the Turkish Cabinet — the man who more than anyone else has devised and executed this deportation of the Armenians, and who has boasted that he has been able to destroy more Armenians in 30 days than Abd-ul-Hamid was able to destroy in 30 years, when she made an appeal to this Turkish Minister, begging him to stop this cruel persecution of Armenian women and girls, the only answer she got from him was: "All this amuses us!"

The mayor of our city told our American consular agent that the government intended first to get rid of the Armenians, and then of the Greeks, and finally of the foreigners, and so to have Turkey for the Turks. Enver Pasha said the same thing to our Ambassador.

THIS PAGE IS DEDICATED TO THE MEMORY OF THE MARTYRED ARMENIANS FROM
ORTAKEUI, OURFA, OVADJIK, PALU, PANDERMA AND PERRI.

One of the gendarmes who helped to drive these 1,213 men away, boasted to our French teacher that he had killed 50 Armenians with his own hands, and had obtained from their persons 150 Turkish. The chief of the police at X, stated that none of these 1,213 men remained alive. Our consular agent visited the scene of this slaughter in August, and brought back with him Turkish "nufus teskeries," or identification papers, taken from the bodies of the victims. I personally saw these papers. They were all besmeared with blood.

DOCUMENT 88.

The number of Armenians in Turkey was variously estimated at from one and a half million to two and a half million. Most people who know this country well, think that not over five hundred thousand are now left.

DOCUMENT 89.

A little bride and a slim young girl sidled up to our wagon to talk. In reply to our talk they told us that they were "busy taking care of the babies." We asked what babies, and they said, "O, those the effendis stop here; the mothers nurse them and then go." We asked if there were many, and were told that every house was full. We were watched too closely to make calls possible. Afterwards we found an officer ready to talk, who said, "We take them off after a while and kill them. What can we do? The mothers cannot take them, and the Government cannot take care of them for ever."

DOCUMENT 90.

A person of standing, who has been traveling in the interior, gave me confidentially the following details on the subject:

1. Samsoun, Amasia and Marsovan people — all reached Amasia. Then all the men were taken, bound, and some of them killed, between Amasia, Tokat and Tourchal. All those who reached Tokat were directed towards Tchiftlik or Guishguisha and murdered. The women and children were taken in ox-carts to Sharkishla; then they were sent to Malatia, and finally thrown into the Kirk Goz or Euphrates.

2. The same thing as above, with the difference that all pretty women and all children were taken off to Turkish houses.

3. Erbaa, Niksar, Messoudia.— The men were bound during the night, and then part of them were thrown into the river Kelkid. The others were murdered near Tokat. The women and children were deported via Sharkishla and Malatia — same fate as in No. 1.

4. Sharkishla, Gemerek, Azizia, Tchouroum, Derenda — all sent on foot to Malatia, same fate.

5. Sivas, Divrik, Kangal, then all on foot to Malatia, men murdered en route, same fate.

6. Egin, Arabkir, Keban, Harpout, Malatia — same fate.

7. Karahissar, Sou-Shehr, Zara, Tchavik all murdered.

8. Erzindjan, Kamakh — part murdered, the rest thrown into the Euphrates.

Band of Kurds from Dersim are at work in Malatia. All Armenians have been killed, according to my informant. I believe that all the men have been killed, but that the women and children have been distributed among the Turkish families of the interior. Not one Armenian is to be seen.

DOCUMENT 93.

Under the pretext of transportation for political reasons, the Young Turks are carrying out a well-planned, systematic process of extermination. Beginning in April, they imprisoned the leaders and many other prominent people in X. In order to exact confession they used all sorts of torture, only to be paralleled in the records of Mediaevalism and the Inquisition.

The Kaimakam and the commandant of the gendarmes at X, told me repeatedly that they were only tools; they had to carry out the orders given them. **No Armenian is to be left.** Old or young, blind or lame, or disabled — all had to go away, without any exception being granted.

DOCUMENT 94.

It was on the 29th April that the Turkish Government began to arrest the leading Armenians at X.

Mr. OO., Professor of Armenian, was sent to Z. with sixteen other Professors; they suffered fiendish atrocities. Their hair was plucked

out by the roots; they were burned with red hot irons; they were sprinkled with boiling water, they were flogged daily; some of them died in prison. Mr. OO. himself had his eyes gouged out, and was then hanged.

DOCUMENT 95.

Then they were sent away, principally in three directions — some along the high-road that leads to Kaisaria and Yozgad, others in the Sungurlu direction, and others westward. Reports came from all directions that these exiles were all killed after proceeding some miles from the city. It was said that one party was shot, but in all the other cases the Turks practised economy, killing their victims with axes and daggers. Some of the perpetrators of these horrible crimes boasted of it openly in the cafes, giving details of their achievement and the number of their victims. One Albanian said he had killed fifty men. Villagers from Kilidjlar, on the way to Sungurlu, spoke to many people confidentially of how the ground in their neighbourhood was soaked with blood.

DOCUMENT 96.

People say that the mountains round Asi Yozgad are a cemetery.

In Angora I learned that the tanners and the butchers of the city had been called to Asi Yozgad, and the Armenians committed to them for murder.

The Ottoman Bank President showed bank notes soaked with blood and struck through with daggers with the blot round the hole, and some torn that had evidently been ripped from the clothing of the people who had been killed, and these were placed on ordinary deposit in the bank by Turkish officers.

DOCUMENT 97.

In the valley of Beyhan Boghazi, six or seven hours' distance from the town, they were attacked by a wild horde of Turkish peasants, and, in pursuance of the order, were all massacred with clubs, hammers, axes, scythes, spades, saws — in word, with every implement that causes a slow and painful death. Some shore off their heads, ears, noses, hands, feet, with scythes; others put out their eyes. Thus

was exterminated the whole male Armenian population of Angora.

The bodies of the victims were left in pieces in the valley, to be devoured by the wild beasts. The gendarmes boast the part they played in these exploits.

DOCUMENT 100.

I have received information in regard to the wholesale extermination of the Armenian population of Adrianople.

The document furnishes a list of 29 districts in which the whole Armenian population numbering some 835,000 persons, have been either killed or exiled or forcibly converted to Islam. One ecclesiastic was burnt alive, five were hanged, or otherwise killed, and ten were imprisoned.

DOCUMENT 101.

Words are inadequate to describe the utter misery and destitution of these hordes of emigrants who are today roaming all over Asia Minor. The roads are crowded with thousands upon thousands of these unfortunate wretches.

However, even if no Armenian had been killed outright, the result would be the same, for the deportation as carried out at present is merely a polite form of massacre. Unless the whole movement be stopped at once, there is, I am firmly convinced, not the slightest chance of any of the exiles surviving this coming winter, except possibly the very wealthiest amongst them.

Nor do authorities make any secret of the fact that their main object is the extermination of the whole Armenian race. The Vali admitted quite frankly: "We are determined to get rid, once and for all, of this cancer in our country. It has been our greatest political danger, only we never realized it as much as we do now. It is true that many innocent are suffering with the guilty, but we have no time to make any distinctions. We know it means an economic loss to us, but it is nothing compared with the danger we are thereby escaping!"

DOCUMENT 106.

Some of the exiles have been sent to Konia, but on the bleak uplands of Afium Kara Hissar,

under canvas, or, in many cases, without tents at all, there are about 11,000 exiles in misery. Most of them have been reduced to an indescribable condition. They endured all kinds of hardships on their journey, and a large proportion of them died on the road. Many fathers have been compelled to abandon their children on the road. They have been obliged to march day after day on foot, pricked on at the point of yataghans and deluged with curses. In the struggle to keep up this unending journey on foot, they have been forced to abandon by the road such possessions as they had taken with them, even the most necessary articles, and they are now naked and shelterless on the frozen plateau.

This pitiful mass of sufferers is composed of Armenians from the towns and villages of Balikesri, Panderma, Erendjik, Hai Keui, Mikhailidj, Kassaba, Broussa, Gemleyik, Benli, Marmardjik, Karsakh, Gurle, Yenidje, Djera, Ezli, Adapazar, Karasu, Yalova, Tchoukour, Karsz, Kelidj, Shaklak, Mess Nor Keui, Tchingiler, Orta Keui and Keremet.

There are about ten priests from these villages among them.

The rich have become poor, and the poor, naked, famished and deplorably miserable, without help and without hope, are compassed by all the terrors of death. Exposed to freezing blasts and drenching rain, their life is one long agony. One would rather die than see such a spectacle.

The railway has been requisitioned for the transport of troops, so they have decided to leave this unfortunate mass of people here for an indefinite period. There is no means of escaping from this terrible life of exposure to the elements. The only means is death, and they are dying in numbers every day. There have been twelve deaths only to-day.

DOCUMENT 108.

Old women weeping, babies crying piteously. Oh, it was awful to see such brutality, to hear such suffering.

They told us that twenty babies had been thrown into a river as a train crossed — thrown by the mothers themselves, who could not bear to hear their little ones crying for food when there was no food to give them.

One woman gave birth to twins in one of those crowded trucks, and crossing a river she threw both her babies and then herself into the water.

Those who could not pay to ride in these cattle-trucks were forced to walk. All along the road, as our train passed, we saw them walking slowly and sadly along, driven from their homes like sheep to the slaughter.

A German officer was on the train with us, and I asked him if Germany had anything to do with this deportation, for I thought it was the most brutal thing that ever happened. He said; "You can't object to exiling a race; it's only the way the Turks are doing it which is bad." He said he had just come from the interior himself and had seen the most terrible sights he ever saw in his life. He said: "Hundreds of people were walking over the mountains, driven by soldiers. Many dead and dying by the roadside. Old women and little children too feeble to walk were strapped to the sides of donkeys. Babies lying dead in the road. Human life thrown away everywhere."

The last thing we saw late at night and the first thing early in the morning was one train after another carrying its freight of human lives to destruction.

DOCUMENT 110.

Whether these unfortunate people are sent on towards the east or whether they remain where they are along the road, their future is very dark, and it means annihilation for the whole race unless they can be quickly reinstated in their homes with permission to carry on their business, or else taken out of the country altogether. Even if they are left just as they are, two or three months will probably see the end of most of them.

It is all horrible, horrible—no mere description can adequately portray the awful suffering of these unfortunate people, whose only crime is that they are Armenians.

Dr. and Mrs. D. went through the massacres of '94 and '96 and they and Miss H. and I have been through two revolutions, one massacre and two wars since then, but we all agree that we have never seen anything like this.

THIS PAGE IS DEDICATED TO THE MEMORY OF THE MARTYRED ARMENIANS FROM
SHABIN KARA-HISSAR, SHAKLAK, SHIVILGI, SIS AND SOCRAT.

DOCUMENT 111.

The mortality among Armenians — exiles — who have been admitted to our wards has been over 30 per cent, and this in spite of the fact that we have taken only the ordinary run of maladies and that there has been no epidemic! The nation is being systematically done to death by a cruel and crafty method, and their extermination is only a question of time.

DOCUMENT 112.

The valley was strewn with graves, and many of them had been torn open by dogs and the bodies eaten. I was told that considerably over a thousand people had died at Bozanti and about the same number at P. How many thousands all along the way from Constantinople to Mesopotamia, no one can tell. People coming from that region say that not one person in ten ever reached Der-Zor, and that those people who have gotten there have nothing but starvation before them. From the statements of the railway officials and others, I should think that not less than 500,000 people must have passed through Bozanti.

DOCUMENT 113.

Immediately after the recall of the Vali, Djelal Bey, who had left the exiles' tents with tears in his eyes, more than 80,000 Armenians — men, women, and children — were driven away from their tents and directed towards the south, beaten along with whips and clubs. It was a heart-rending sight. The poor people, who were already in rags, had to abandon what blankets or clothes they possessed and start on foot. Parents had lost their children, women were looking for their husbands, but the wild gendarmerie flogged without mercy all those who cried or entreated. The tents were full of corpses, which dogs were devouring.

DOCUMENT 117.

I have just returned from a ride on horseback through the Baghtche Osmania plain, where thousands of exiles are lying out in the fields and on the roads, without any shelter and completely at the mercy of all manner of brigands.

I found men and women badly wounded — bodies slashed open, broken skulls and terrible knife-wounds.

A number of corpses were lying about unburied, and it was only by bribing the gendarmes that we could induce them to allow their burial.

Nearly everything had to be transported on foot; men, women and children carried their few belongings on their backs. I often saw them break down under their burden, but the soldiers kept on driving them forward with the butt-ends of their rifles, even sometimes with their bayonets.

Unburied women and children were lying in the ditches.

The camp at Islohia itself is the saddest thing I have ever seen. Right at the entrance a heap of dead bodies lay unburied. I counted 35, and in another place 22, in the immediate neighbourhood of the tents of those who were down with virulent dysentery. The filth in and around these tents was something indescribable. On one single day the burial committee buried as many as 580 people. Men were fighting for bread like hungry wolves.

DOCUMENT 118.

They were mostly bare-headed, and their faces were swollen from the sun and exposure. Many had no shoes on, and some had their feet wrapped in old pieces of rag which they had torn from their clothing. At Entilli there was an encampment of about 10,000 and at Kotmo a large encampment of 150,000.

From Kotmo on to Aleppo I witnessed the worst sights of the whole journey. Here the people began to give out in the intense heat and dearth of water, and I passed several who were prostrate — actually dying of thirst. One woman, whom I assisted, was in a deplorable condition, unconscious from thirst and exhaustion; and further on I saw two young girls who had become so exhausted, that they had fallen on the road and lay with their already swollen faces exposed to the sun.

Their condition in Aleppo is beyond description, I personally visited several of the places where they were kept and found them starving and dying by the hundreds every day.

**THIS PAGE IS DEDICATED TO THE MEMORY OF THE MARTYRED ARMENIANS FROM
SIVAS, SMYRNA, TALAS AND TASHOLOUK.**

The British Consulate was filled with these exiles, and from this place the dead were removed almost every hour.

Most of the dead were simply thrown into two-wheeled carts, which made a daily round to all the places where the Armenians were confined.

Many of these suffering Armenians refuse alms, saying that the little money so obtained will only prolong their suffering and that they prefer to die.

I remained in Damascus and Aleppo about a month, leaving for Smyrna on the 26th October. All along the road I met thousands of these unfortunate exiles still coming to Aleppo. The sights I witnessed on this return journey were more pitiful than those I had seen on my outward journey to Aleppo. There seems to be no end to the convoy which moves over the mountain ranges from Bozanti south. Throughout the day from sunrise to sunset, the road as far as one can see is crowded with these exiles.

DOCUMENT 119.

The German Consul at Aleppo, of whom we shall have more to say below, made an extremely significant declaration to the Consul of a Power which has since joined the Allies:

"However painful and deplorable the condition may be to which the Armenians find themselves reduced, the Turkish Government could take no other course towards them, in view of the fact that they have everywhere cast in their lot with the enemies of Turkey."

Dort Yol presents the same tragic spectacle. Though there have been no massacres here in the literal sense of the word, the arrests and expulsions en masse continue without abatement. The story is already well known of the German spy who came to Dort Yol disguised as a British officer, — how he incited them to revolt against the Turkish Government, and the arrests and partial massacre that came of it. The story of this piece of treachery is also confirmed by the Italian Consul from Alexandretta. The village of Dort Yol, once prosperous, is now plunged in frightful misery.

DOCUMENT 120.

Many women and girls have been outraged. At one place the commander of the gendarmerie

openly told the men to whom he consigned a large company that they were at liberty to do what they choose with the women and girls.

DOCUMENT 121.

German officers, who came into Aleppo one night on their way from Bagdad to Constantinople, said that they first met this weary train two days out of Bagdad, and that the road the thousands they had met were marching along was marked or outlined by the bodies of their dead.

DOCUMENT 134.

Herr Kunzer went with them to Severeg and on his return told some friends, among whom were the two Armenians aforementioned, that there was no more deliverance for the Armenians. The deputy for Bagdad had said to him: "It was decided in the Ottoman Parliament that we should massacre all the Armenians. We will not leave a single Armenian alive, and thus we will correct the old Sultan's mistake."

First, all the Armenians were ordered to get ready to go to Der-Zor. When they objected, saying that they had lost everything and had nothing left to take with them, Fakhri Pasha ordered them to be massacred. The massacre lasted 10 days, the German artillerymen destroyed the Armenian quarters, the church and everything, thus putting an end to the Armenian population of Ourfa.

DOCUMENT 135.

"On the 19th August the fusillade began, about five o'clock in the evening. We heard it during supper-time, and it lasted far into the night.

"Next morning Dr. J. Vance Young ventured to make his way into the town to see if he could be of any service. He saw all the streets littered with corpses. He got the impression that there was not a single Armenian left in Ourfa.

"It appeared that the massacres had been organized in advance, for a systematic domiciliary visit was made to every Armenian house; the men were shot or otherwise assassinated

THIS PAGE IS DEDICATED TO THE MEMORY OF THE MARTYRED ARMENIANS FROM
TCHAR-SANDJAK, TCHAR-SHAMBA, TCHIFTLIK AND TCHINGILER.



From N. Y. Evening Telegram

THE KULTUR TWINS

while the women were driven from their houses with their children, to be marched away to the desert and perish there of hunger.

"All along the road from Ourfa to the coast Mrs. Young saw hundreds of putrified corpses, and also a few miserable survivors. The latter looked more like wild beasts than human creatures. She described this spectacle as being literally sufficient to unhinge one's reason."

DOCUMENT 137.

Dr. L. asked whether he might go to the places where needy refugees were, and give them some help, if he could get any money from the United States. This request was most em-

phatically refused. He said; "Why, they will die." The answer of the Turkish official was: "What do you suppose they are sent there for?"

DOCUMENT 140.

The number of people from Zeitoun exiled to Konia is more than 6,000; they have been put in the Sandjak or Sultania or Kara-Pounar. More than 20,000 Armenians who have been forced to emigrate are being cast into the deserts amid nomadic tribes, leaving their houses, gardens and tilled lands to the Turkish mouhadjirs. Deprived of all that they possessed, the unfortunate people have not even any graves for their dead.

At Aleppo all the churches and schools are full of exiled Armenians. Rich and poor, teachers and pupils, all are brothers there, victims of the same blow. The inhabitants of the city do their utmost to alleviate the suffering. Those that are deported — women, old men, children — are obliged to cross the deserts on foot, under the burning sun, often deprived of food and water. The most modest complaint is stifled by the most barbarous threats. Overpowered by fatigue, exhausted by hunger, mothers in despair leave on the way their infant children, often only six months old, and continue their journey. . . . Even in this deplorable state, rapes and violent acts are everyday occurrences. . . . The Armenians deported from Hadjin could not be recognized as a result of their twelve days' journey.

DOCUMENT 141.

When they were expelled from any of the towns in Northern Asia Minor, all the men between the ages of fifteen and sixty were shot down before the eyes of the women and children, either before starting or some little way on the road.

THIS PAGE IS DEDICATED TO THE MEMORY OF THE MARTYRED ARMENIANS FROM
TCHOMAKLI, TCHOROU, TCHOUKOUR AND TCHUNKOUSH.
TEL-ARMEN, TOKAT, TREBIZOND AND URMIA.
VAN, YALOVA, YEGHEK AND YENIDJE.
YOZGAD, ZARA, ZEITOUN AND ZILA.

IN THE NAME OF JUSTICE

A LETTER TO MY TURKISH FRIEND

Your letter was a pleasant surprise to me. I had already given up hope of receiving any correspondence from you because your countrymen were not answering letters received from Poland. It is possible though that our letters did not reach you. At this time there might be an amelioration of conditions and your country cease to be one of the two or three Asiatic lands which look upon Poland with suspicion.

In your last letter you express satisfaction that the year 1960 became the one in which so many colonies were liberated though your country has never been a colony with the full sense of the word. As to the black tribes, they never interest you. In the last part of your letter you express special pleasure that Poland got back its Western territories but you forget to state that the Poles do not interest you much.

You visited our country several years ago. We were both young and inquisitive at the time, but you showed interest in our Poland and I in your country, which, to me was yet unknown though its fate was entangled with the fate of our country, by some historical whim of the Gods to the detriment of both countries. Usually that is the case when two governments mutually consider themselves a barrier between two different religions.

At all events both of us had enough historical data to be interested vis a vis each other's country. On my part I had reason to be interested in your country from an additional point of view. I simply felt a necessarily unavoidable urge to look into the eyes of a man who should have felt the responsibility towards the most horrible crime in human history. In the simple language of the time (and that happened in the days of the First World War) the word was crime. Today, alas, we already know the name of that crime — GENOCIDE.

We made our acquaintance in the year 1936. Instantly we began our conversation with what interested us most. I was carefully studying your per-

sonality, and, I must confess, that my first contact with you left an excellent impression on me. You were a very comely young man, a worthy representative of your people which is the prettiest star of the Near East — people of the Islamic Rome. I must also add that you were keen, intelligent and companionable. In a word, you were endowed with all the advantages which win women's hearts and the permanent friendship of men.

Even today I recall how your face paled when I mentioned that "thing." You attempted to pinpoint my question and you nervously doodled on the paper in front of you with your pencil. You were drawing endless squares and did not dare look into my eyes. Then you began to stammer that you were yet too young in those days. It was evident that you had heard of few vague things but never imagined that those things had happened exactly like that and at the moment you were not able to answer me because it was necessary for you to think about them and understand them.

I never saw you since then. I think it is most probable that you eluded me until the day you left Poland.

Twenty-five years have passed since that conversation. You admit of course, that it is a lapse of time amply sufficient to think about the subject and draw from it a manly conclusion. Especially so because your people did not participate in the last war and did not undergo such fundamental changes as did Poland. A case which attenuates the delay in writing you.

However, since there is not the slightest mention in your letter about the subject, it appears that we did not even cover the subject during our conversation. I did surmise though, reading between the lines, that you fully recalled the subject of our conversation when you write me about the unprecedented acts of Eichmann and call them a crime. Do you not know that Eichmann was only a diligent pupil of

yours? All that Eichmann did to the Jews during 1942-1944 was the repetition, on a larger scale, of exactly that which your countrymen inflicted on the Armenians in the year 1915. And that happened — please do not forget — for the first time in history, organized and executed with scientific precision and system — the organized extermination of a people!

That massacre which was carried out and executed to its last detail had no similarity with these random exploits of one Abdul Hamid during the years 1895-1896, when the savage bands of Kurds and the scum of the Turkish rabble were provoked against the Armenians, culminating in "moderate" results — hardly half a million Armenians massacred.

During the 1915 massacres, continued for the next five years, until the end of all Armenian resistance in all sections of your country ceased, locations which were situated in Cilicia, the regions of Lake Van, Russian Azerbaijan and around Kars, three million Armenians were sacrificed, a figure which amounted to sixty percent of that people! Only those who lived beyond the frontiers of your domain escaped from that general-massacre. Now, proceeding for a while and considering the number of Armenians existing in Turkey in 1911 and taking into consideration their natural ratio of growth during the last fifty years, we can state that in this year of 1961 their number would have reached to TEN MILLION whereas in reality they number four million.

Therefore, by killing one man it must be considered as having killed his unborn progeny in the perspective of thousands of years.

And it was just that objective that the massacrers and organizers of the massacres had in view before anything else. The three million massacred in the years 1915-1920 would have reached six million in the next 40 years. About two million Armenians were massacred in the first year of the campaign in 1915 and your Minister of Interior Affairs Talaat Bey officially declared: "There is no Armenian Question any more since there are no Armenians..." Talaat was the gifted precursor of Eichmann and the real massacrer of Armenians was Enver the Prime Minister, who, among others, owed his life to Armenians. (During the Russian siege the Armenian contingent of the Turkish army saved him — to their cost later on). Talaat Bey and Enver Pasha each received the punishment they deserved, mildly at that. The first was murdered by the bullet of an Armenian student at Berlin (1921) and the second by the bullet of a Russian soldier (1922).

The third murderer worthy of being put to shame is, alas, your intellectual class which voluntarily aided the criminal organization of the chauvinistic campaign at a time when the common people, the

Mohammedan clergy and the aristocratic stratum either did not participate in the massacres or even made efforts to save Armenians.

I do not know whether there is in international literature a more moving scene than the story told by Franz Werfel about Turkish old men who climbed high, near the besieged Armenians on Musa Dagh to take some food to them! Just for that fact it is possible to love your people to whom your intellectual class only brought dishonor during the tragic days of the Armenian massacres.

I am sorry I do not have available the statistics which I used to gather for you at one time. All of my papers on that subject were destroyed by fire during the rebellion of Warsaw, a rebellion which was a consecutive link of those insane massacres to which the Armenians, the Poles, the Jews, the Russians, the Indians in the Islamic section of India were sacrificed. I can only give you the dry enumeration of those evidences which are forgotten by most people.

The 1915 massacre of Armenians and the massacre of the majority of Jews by Eichmann were not of the same kind in reality. They were "Police Actions" and resulted in the terribly inevitable death of millions of men. According to reliable statistics that reached us, the authorities issued orders for all Armenians to leave their native habitations, usually within two hours, "for the purpose of reaching new quarters." They were allowed to take with themselves only light articles which they could carry by hand, leaving their entire property to the Turkish population. It was strictly forbidden to use any means of conveyance. No exception was made for the aged, the sick, the children, even in the case of pregnant women. Under the scorching sun of Asia Minor, the pedestrian caravans were accompanied by armed gendarmes, mounted and with rifles and cravashes. If any Islam peasant attempted to give any water to the unfortunate Armenians on their way, he was instantly cruelly whipped or even shot there and then on the spot.

If any of the prisoners in the caravan fell exhausted (which happened every moment in that death caravan from its beginning) gendarmes killed the fallen or kicked with their boots. Tchetchen and rover bandit bands followed the caravans and with insolent abuse and with the tacit permission of the gendarmes, robbed the clothing of the fallen dead. They seized and carried away any of the young women and girls who had fallen down or straggled a few paces behind the caravans. Raping them repeatedly, they martyred them in the most unheard of atrocious manner. And that happened according to the secret orders issued to the gendarmes, which meant that the deported should be killed en route.

When the ranks of the caravans thinned in few days during that terrible ordeal, the gendarmes used to separate the males from the women and send the men to form "work gangs", and when the work assigned to them was completed the "workers" were killed. The aged and the women were driven further to extermination stations, previously determined, between Der-Zor and Meskeneh in the desert of Mesopotamia. Werfel mentions the words of a Turkish officer who had visited the camps of the deported: "They were not humans but ghosts . . . ghosts of anthropoid apes, who gradually expired one by one, eating grass . . . they wailed from hunger. The women sought undigested barley seeds in the droppings of my horse . . ."

The number of the dead exceeded ten thousand a day. Does this picture have any difference from the concentration camps of Hitler? Except that the police in Hitler's camps had permission to rape the arrested women and girls while yet they had human figures. Perhaps in that fact they did not pay any attention to the principles of race worship.

The deportations included all of that unfortunate Armenian race, from the Bulgarian frontier to that of Persia. Any Armenian found outside the concentration camp, the "work gangs" or caravans, was promptly shot. When there was any doubt as to the nationality of an arrested person, he was examined as to whether he was circumcised or not, exactly the reverse of Hitler's case, when all those circumcised were killed.

The soldiers in the Armenian brigades of the Turkish army who fought so heroically to save the life of Enver Pasha on the Russian front were later isolated into "work gangs" by his own special order, and, as we know, were assigned to perform special tasks until they were completely exhausted, after which all of them were shot to death by the supervisory Turkish squads.

During those days, Istanbul was yet an international center of Armenian and Greek culture. In reality Istanbul was a city of the three races including the Turks, but Armenian culture was twice as high as that of the others. In times past Tourian and Beshiktashlian, great Armenian poets, produced their creative works — they were the Byrons and Shelleys of Eastern Christianity. Their career was followed by a multitude of brilliant authors, poets, dramatists, novelists and publicists. Any one of that academy who lived until 1915 found his death at that date.

In that year, on the road to martyrdom, in prisons or concentration camps, were sacrificed Krikor Zohrab, Yervant Srmakeshkanlian, Roupen Zartarian, Daniel Varoujan, Siamanto and dozens of other well-known writers, artists, composers. The talented com-

poser and collector of folk songs Komitas was left alive by a miracle from his deportation but lost his reason permanently. He passed away in a Paris asylum after twenty years of insanity.

The continuation of the deportations took on an entirely different aspect. All those Armenians who had somehow escaped from exile began to be mercilessly massacred. Attention was first directed to those who had saved their lives by means of self-defense in a few resistance spots, where besieged Armenians received occasional help from the French, the British or the Russians. That was the case, for example, in Cilicia or around Lake Van.

When the Russian front collapsed after Kerenski's revolution, the massacre of Armenians was extended to a new territory which was outside the zone of massacres up to that time, and the atrocities extended like wild-fire first in Azerbaijan then in Russian Armenia. Your troops were advancing to definitely exterminate the populations of the villages, and in order to cross mountain streams they built bridges of dead Armenians for their artillery wheels. The atrocious massacre of Baku and the uneven struggle against the Tashnags followed, which in reality was the continuation of the general massacres of 1915. I know that during that struggle the Armenians also allowed themselves to commit atrocities. I do not atone them for that but I do not blame them either.

The final capture of Erevan by the Russian army in the fall of 1920 really deprived from you the last remnants of Armenian territory, but at the same time one half of Russian Armenia was ceded to you without the firing of a single shot (Kars territory) along with the Ararat plains, which, there is no evidence that they ever belonged to you.

Kindly sum up, therefore, the murdered Armenians in round figures by every means of torture to 3,000,000 about which I have written above. Let me add also in parenthesis that those territories you occupied were of no use to you. I was passing along the frontier between Armenia and Turkey about two years ago, and during those two hours of my travel I did not see a single human being on your side of the frontier. You have converted a thickly populated territory into a desert, dead and sinister, forgotten like a desecrated cemetery. Did you massacre the rightful owners of that territory, against all divine and human laws, because you wanted to call it Turkey and burn it?

Bear with me if I have bored you with descriptions of things which took place tens of years ago, especially so because their verification must have been known to you least from Franz Werfel's "Forty Days of Musa Dagh," or from what I related to you 25 years ago. But I hope you will admit that the

matter of the number of 3,000,000 massacred and the 6,000,000 unborn are figures that are worth taking some of your valuable time.

But why am I telling you all this when I have not even an anniversary to justify them? Is it not a fact that the fiftieth year of the great Shame will be four years from now — in the year 1965? — I am trying in the meantime to answer especially your question in the order of events, and my reply is the most essential part of my present letter.

Most probably you know that the 20th century did not begin in the night of 1901 but a few years later, that is, in the summer of 1914, just as the 19th century began after the Battle of Waterloo in 1815. Such changes in dates arise from the simple fact that the course of history cannot be correctly fixed by calendar cycles.

Every century has its own characteristic. The 20th century differs from its preceding ones in that it is the century of the greatest crimes and retributions. The greatest crimes of the 20th century were the Massacres, that is to say they were the attempts of exterminating a given people by torture and murder, which, fortunately has not succeeded one hundred percent.

The first attempt as such a crime was successful to the extent of 60 per cent committed during the first part of our century, in the beginning of the summer of 1915. That was called "the complete solution of the Armenian Question." Similarly the Hitlerian Germans attempted "a final solution of the Jewish Question" which, alas, they succeeded to do to a greater extent. The final liquidation of the Polish and Russian questions and perhaps of the entire Slavic were undoubtedly part of Hitler's plan, and it was gradually realized in the concentration camps and prisons as well as by public shootings.

I know that some of the French, the British and Americans on their part in those days, were seriously thinking of the "solution of the German question" which, though a reprehensible thought, was psychologically understandable at that time. Simultaneously, the Ukrainian nationalists "were solving the Polish Question" at Volin and in revolted Warsaw and the Croats were "solving the Serbian Question" in Croatia.

And were not, perhaps, the terrible massacres between Mohammedans and Indians which took place during the first days of the independence of Pakistan and India naive efforts of genocide? Is it not true that the disruption of the obligatory moral laws of human society are the most difficult, since after such disruption it is easier to consider even the most amoral act to seem natural?

The first nation that took that stumbling road

was your country, alas, a case which cannot minimize in the least the terrible Hitlerian crimes nor the responsibility of the perpetrators of those other crimes, especially so because they did not know much about your "Armenian Campaign" and because by contrast to yours, Hitlerian Envers were the semi-intellectuals. Already the atmosphere was polluted and was fetidly extending like a plague, you don't know from whence — perhaps in reality from the unburied bodies of Armenians.

At any event, when I had my first conversation with you, little did I imagine that my own country also could be later the scene of equally terrible events than those we were talking about, nor could I imagine that the chain of crimes could ever be stopped soon.

But the 20th century is that of the greatest retributions. You yourself refer to this fact in your letter, though you do not use the word retribution. Does not the fact of the liberation of the majority of those colonies, without the firing of single shot, present itself like an historical miracle, the like of which has never happened in past history?

And the return to us of our Western territories, lands on which the Polish element was being exterminated during the course of hundreds of years, without massacre but with the same result nonetheless, is it not a terrible warning to all those who think that it is enough to exterminate the owners of their lands to claim them forever? During the Nuremberg trials and during hundreds of other trials, a minority of criminals were condemned but they too became famous cases of retribution. Similarly, the gradual realization of collective sin is getting to be common, but it is not the same thing as collective responsibility. Big retributions appear just like that in those countries which, in the post war period were the principal participants. The Russians returned to you the exiled Palgars, the Karatashlis, the Chechens, the Inkoush. The British Commonwealth cast off its bosom the South African as a punishment for the persecution of the Negro population of their land. There are only a few countries which do not realize that the twentieth century exists in an age of disjunction, and that to the cycle of great crimes succeeds the cycle of retributions, compensations which apart from political reasons show signs of being voluntary. Independently of all these, there is something in that sincere wish, from that yearning, so that those officially committed injustices be compensated.

It is not even improbable, among other things, that responsible political leaders who act according to public opinion, may not be aware how strongly that public opinion reacts under strong moral impetus.

Certain national societies, however, continue to avoid reality, convinced that public opinion cannot

harm them. The South Africans are convinced that the blacks will continue to serve the whites even in the future. Naively the Portuguese believe that their colonial empire will stand permanently notwithstanding the fact that the entire old world is crumbling. And you too, in your turn, suppose that because 60 per cent of the population has been martyred and the rest has been dispersed to the four corners of the world, therefore that country ceases to exist in your eyes, even as a colony; and you consider that land as a component part of your own country as a **DISTINCTIVE BOUNTY OF GENOCIDE!**

Let me ask though — Why the massacres of Armenians will be a bounty, a gift to you when the massacres of the Poles and Jews in the same manner have officially been recognized as a Crime against humanity? Are those unfortunate Armenians in any way of less value than ourselves and the Jews?

I know this letter will not reach you for the simple reason that you do not read the Polish newspapers. Even under the best of circumstances one of your informers will clip my article from the newspaper with a pair of scissors and will mark it: "Enemy Propaganda"; although it is stupidity to do so since I was and remain a sincere friend of your people, and what is still more important, I have not lost my faith in you and it is exactly for that, that I am writing this angry and sad letter.

However this letter of mine is not enclosed in an envelope and addressed to you because you did not justify the hopes I had placed in you; to find sufficient courage and energy in you so that you might raise your voice in your country for a martyred people. That is why I address this letter to all those who represent the true conscience of your people: your writers, your men of art, your teachers, your scientists of international repute, the instructors of your generation and to friends.

I know you will hear the echoes of my letter under some circumstances as it may appear here and there in the international press, or you may even hear the entire contents of my letter reported to you in the letters of some of your friends. That is very little of course, but the result can be effective. It can happen that a slight flash of light as a warning (the flash that the world still remembers the Armenian Question despite the supposed oblivion) which will also kindle so many brighter that even you will not be able to miss them.

I am interested exactly with that. From now on you alone will be the defender of the Armenians now

dispersed to the four winds (I mean those outside the microscopic Soviet Armenia) especially because your fathers robbed from under their feet their lands, along with their 3,000,000 lives.

I am neither Turk nor Armenian therefore I can not consider it my duty to evaluate the manifest means of retribution which the Armenians demand from you. But I know that during this historic era of ours, in this era of self-obtained freedom by the persecuted and tortured peoples, the Armenian Question also will undoubtedly arise.

It will be more honorable for you if you yourselves become the judges instead of remaining the . . . condemned. I cannot understand your indifference towards a crime which, for 42 years has weighed on your people. I cannot understand how a people can live under such conditions, love its country, be happy and laugh, read humanitarian books, visit abroad and entertain foreigners in its country? I imagine exactly such a mentality would have been the case with the German people had Hitler been victorious in the Second World War, but in such a case the entire world would have gone crazy, while you, in spite of all, live in a normal world.

Once, before the war, I read the story of a Bulgarian writer as to how the Bulgarian bandits killed a Turkish child before the eyes of its mother. Why did that Bulgarian writer have the courage to expose an unknown episode, to besmirch his people, while for your writers the matter of the massacre of 3,000,000 Armenians still remain so shamefully hidden? Why?

I cannot conceive that any diary like that of Anna Frank will be published in your language declaring that during those horrible years you killed at least one million under-age girls and young women, who had been so much cultured in the Orient of that time. Even the classic book of Franz Werfel is forbidden in your country.

It is not true that those moral goads which move the European nations to encourage the liberation of colonies and compensate the old injustices, those goads may not seem harsh to you too?

And exactly for that same reason, that painful matter which forms the subject of my letter, contains an insoluble psychological condition in my mind which tormented me for so many years without avail.

I assure you also that I am not alone in this. All those who are not indifferent towards the honor and the good name of your illustrious people feel the same anguish as myself.

A LETTER TO MY TURKISH FRIEND by Bohdan Gebarski (from the November 26, 1961, issue of the Polish "Kierunki"), translated by Matthew A. Callender, The Baikar Press, 1963.



ARSHAVIR SHIRAGIAN
Armenian national hero.
(1900 —)

On December 6th, 1921, in Rome, Italy, Said Halim Pasha, Prime Minister of Turkey during the Armenian massacres, was assassinated by Arshavir Shiragian, whose supreme efforts avenged the one and a half million martyred Armenians.



SOGHOMON TEHLERIAN
Armenian national hero.
(1896—1960)

On March 15th, 1921, in Berlin, Germany, Soghomon Tehlerian's bullet assassinated the murderous Turkish Minister of the Interior, Talaat Pasha, thus avenging the blood of his martyred countrymen.



ARAM YERGANIAN
Armenian national hero.
(1895—1930)

Once again, in Berlin, Germany, on April 17th, 1922, Behaeddin Shakir and Jemal Azmi were assassinated, with Aram Yerganian playing an important role in bringing them to justice.

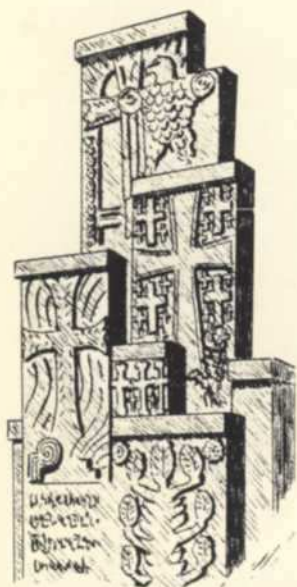


MISSAK TORLAKIAN
Armenian national hero.
(1889—1968)

In Constantinople, Turkey, on July 19th, 1921, Minister of Azerbaijan, Jivhanshir, one of the persons responsible for the Caucasian-Armenian massacre, was assassinated by Missak Torlakian.

MONUMENTS IN MEMORIAM

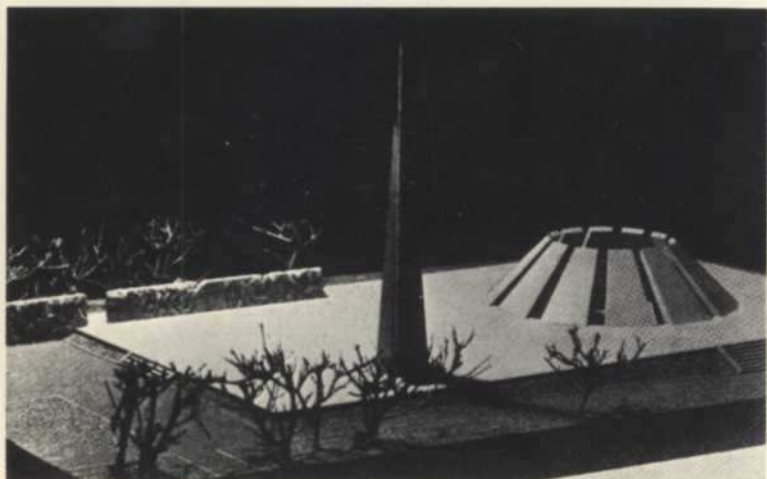
THROUGHOUT THE WORLD



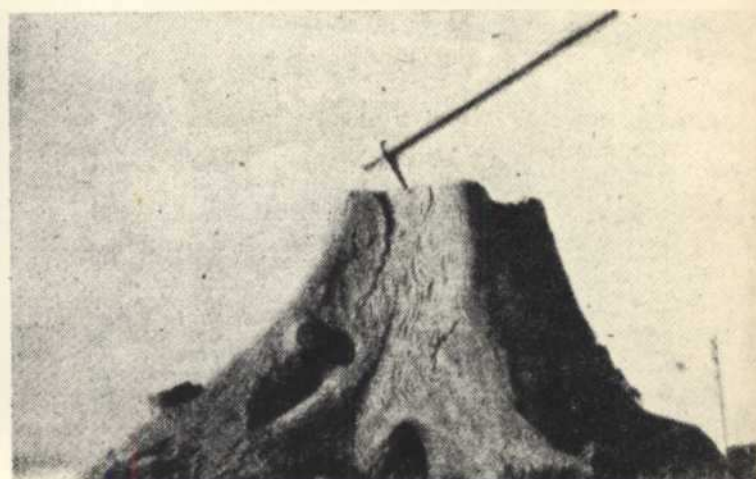
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Bkfaya, Lebanon



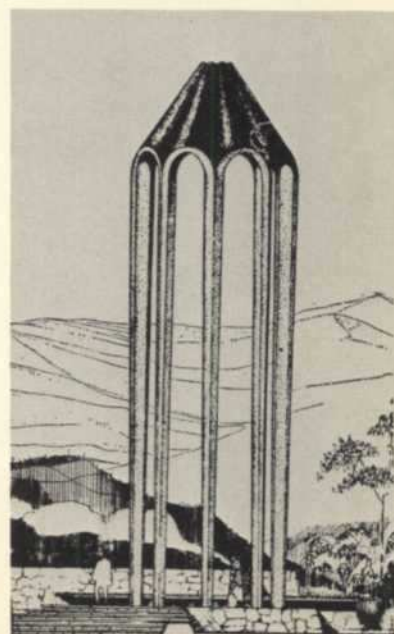
Yerevan, Armenia



Colombia, South America



Antelias, Lebanon



Montebello, California