

TURKEY:
AUTHOR OF
GENOCIDE

THE CENTENARY
RECORD OF
TURKEY
1822-1922

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A FOREWORD

THE YEAR OF OUR LORD Nineteen Hundred and Sixty-five constitutes the Fiftieth Anniversary of the 1915 general Turkish Massacre of the Armenians, an event which cost that nation one million five hundred thousand in dead, and an additional one-half million in displaced, diseased, abducted, lost, maimed or mutilated, loathe to mention untold wealth in properties plundered or destroyed and the continued occupation by the criminal nation of an ancient homeland as historically and juridically the proprietorship of Armenians as France is the dominion of the French.

It comes therefore as an especially bitter irony to Armenians that at this unpropitious moment, as a people bearing the scars of Turkish brutality, scattered to the four winds through actions taken by Turkey, prepare to remember its martyred folk, Turkish representatives to the United Nations Organization have chosen to speak out before that concert of nations purporting that the Greeks, rather than Turks, are "genocidists," that the history of Greece, rather than that of Turkey, has been "stained by a long career of mass murder."

Armenians are saying, "*Look who's talking, will you!*"

It is as a matter of fact the history of Turkey that is "stained by a long career of mass murder;" and as an effort to straighten out the record and respond to the ill-advised and untimely attempt of the Turk to pin on others the terrible burden of the authorship of genocide, we offer here the record of the Turk from 1822 to 1922, confessing at the same time that we have so wearied of the grim exercise of recreating scenes of Turkish horror we have said nothing about the famous Turkish crimes preceding the Greek War of Independence, which were legion.

THE MASSACRE AT CHIOS 1822

In 1821, satiated by years of brutal Turkish rule, its ancient pride reasserting itself after centuries of suppression by an inferior and uncultured though warlike people, the nation of the Hellenes reared its head in revolt under the driving genius of such national heroes as Archbishop Germanos, Ypsilanti, Mavrocordato and Tombasis.

When it became evident to the harassed Sultan Mahmud that the fall of the Peloponnesus to the insurrectionists would be followed by the spread of the rebellion to other areas of the empire ethnically, historically and traditionally Greek, barbarous reprisals were ordered.

The first of these was the summary execution of Gregorios, Patriarch of Constantinople, April 22, 1821, and the loosing of the Turkish mobs on the Greek inhabitants of the cities and towns of the Turkish mainland. Other atrocities followed—capped finally by the brutal reduction of the peaceful Greeks of the Island of Chios in the Aegean, just west of the approaches to Smyrna.

Here is the story of what happened at Chios as related by Gaston Deschamps, in a celebrated article appearing in the January 1, 1893, issue of the *Paris Revue des Deux Mondes*:

"...The Sultan wished to take new reprisals to terrify the *rayas* (Christian subjects), and to cause the nations of Europe to reflect... Chios was an easy prey, and suspected nothing, having always lived on good terms with the Porte, and having even refused to take part in the insurrection of Hellas and the islands. The Chioites had always been the most gentle, the most docile, the most timid of the *rayas*. The secret societies which endeavored to rouse the Greek people had not even deigned to initiate these islanders in their projects of national insurrection... The inhabitants of Chios, in order to give new guarantees of submission, had sent to the Turks large amounts of money, numerous hostages, and all their arms; even the little knives with which they cut their bread had been taken from them.

"At this moment, on Easter Day, 1822 (a Turkish fleet anchored in the harbor) ... In as much as many of the people, frightened by the sight of this fleet, had fled to the mountains, they were made to come down by promises of safety, and by sending to them some consuls, who were simple enough to lend themselves in good faith to this ignoble fraud. The Turkish admiral brought his executioners with him; *bashi-bozuks* from Rumelia, Zeibeks and Yuruks from Asia Minor, the most ferocious and cowardly to be found in the empire. The adventurers had come in great numbers, eager for their prey, attracted by this country, so rich in harvests, in gold coins, and in women. On the day fixed for this surprise all this rabble was crowded into boats, with pistols and knives, and the carnage began. Whole regiments courageously besieged villages containing three hundred souls. For many of them, this slaughter was a great joke, a gigantic *baksbish*. They slashed and they burned all day; in the evening they reckoned up the price of the slaves, the sheep, the goats, all huddled together pell-mell in the profaned churches. The children and the women escaped death;

their youth and beauty saved them from massacre, to deliver them over at once to outrageous assaults or to reserve them for the shameful fate of the harem. They were led off in long troops; they were put on the market and sold in the bazaars of Smyrna, Constantinople and Brusa. Whatever resisted was killed without mercy. At Mesta, a young girl cried and struggled against an Arnaut; the madman seized her loosened hair, turned back the collar, and with a cut of his sabre severed her pretty head. The person who described this scene to me saw it with his own eyes."

The number of Greeks murdered at Chios: 50,000.

ARMENIANS AND NESTORIANS IN KURDISTAN 1850

In 1850, the Turks, faced with increasing resistance among the Armenian and Nestorian mountaineers of the Kurdistan area of Armenia to the insistent efforts of corrupt Turkish officialdom to collect the usurious taxes placed on them—outrageous imposts the village folk were called upon to pay in addition to "protection" monies extorted from them by the Kurds, the co-religionist tribesmen of the Turks, as the price of their safety—simply pleaded the disloyalty of the indignant villagers, approached the Kurdish leader Beder Khan Beg, and insinuated great booty for him if he were to wipe out the "offending" *giavour* (that is, *infidel*) hill communities and thus at the same time win the favor of the government as a loyal subject.

This the intrepid Kurdish leader proceeded to do at the head of a motley Kurdish "irregular" force, armed with Turkish governmental-issue rifles, and financed, blessed, bribed and supported by the government. The toll in human lives: 12,000; in abject human misery, untold.

Whilst the fact of these atrocities were sufficiently terrible to brand the crime unredeemable, their aftermath was equally as frightful.

The British archaeologist and diplomat, Sir Austen Henry Layard, who journeyed through the general area of the carnage in Kurdistan only shortly after the event (by the way, Sir Austen could never be accused of bias in favor of the Armenians, for he was a loyal servant of prevailing British policy at the moment which called for the mitigation of Turkish misdeeds to substantiate Britain's concern over Russia's interest in Turkey) wrote in his "Nineveh," pp. 24-201:

"(During the massacres) 1000 men, women and children concealed themselves in a mountain fastness. Beder Khan Beg... unable to get at them, surrounded the place, and waited until they should be compelled to yield by thirst and hunger. Then he offered to spare their lives on the surrender of their arms and property, terms ratified by an oath on the Koran. The Kurds were then admitted to the platform. After they had disarmed their prisoners they commenced an indiscriminate slaughter, until weary of using their weapons, they hurled the few survivors from the rocks into the river Zab below. Out of nearly 1000 only one escaped."

Sir Austen also reported of an Armenian village visited by the massacrist (ibid, p. 372):

"A body of Turkish troops had lately visited the village, and had destroyed the little that had been restored since the Kurdish invasion... The smiling villages... were now a heap of ruins. From four of them alone 770 persons had been slain... Beder Khan Beg had driven off 24,000 sheep, 300 mules and 10,000 head of cattle; and the confederate chiefs had each taken a proportionate share of the property of the Christians..."

It is then no wonder that a British scholar, the Rev. W. Denton, heavily critical of official British policy vis-a-vis Turkey, especially of the absence of governmental indignation at such crimes as those recorded above by British subjects, had this to say (*vid.*, "The Christians of Turkey," p. 40):

"Whilst murder, in every part of the Turkish empire, is unpunished; whilst crimes of every description are done with impunity on the persons of Christians; whilst they are liable to be thrust from their little property at any moment, and to be despoiled of the goods which they have collected; and whilst all the time the Government is under strict treaty obligation to protect its subjects, and yet exerts no influence in this direction, we cannot wonder that the rule of the Sultan is everywhere despised."

It might be added as a peroration that the Turkish persecutions of the Nestorians, as those of the Armenians, did not begin and end with the atrocities of 1850. Through the succeeding years, the Turkish government so actively and efficiently pursued its policy of the decimation of Nestorians in Kurdistan and elsewhere in the empire that today scarcely a few thousands of that ethno-religious group are found in their home haunts.

MASSACRES OF MARONITES, AND SYRIANS IN DAMASCUS, 1860

During the empire days, Turkish Sultans conceived the area of Lebanon-Syria to be a tinderbox of seething dissension, little knowing or caring to know either the cause or the nature of the flammability—that Turkish oppression of the folk begat dislike for the Turk; and although the crude mind of the Turk devised brutal retaliation as the sole method of stamping out the flame, this policy simply spread the conflagration wider until it became wildfire.

Under special surveillance, the subjects of the closest attention of the Turkish authorities, were the Maronites of Lebanon who had, on occasion, even though mildly, petitioned the Porte for redress of the iniquities practiced on them by Turks and Druses alike.

In 1860, the Sultan's people approached the Druses, whose religion is

Mohammedan in fundamental scope, and insinuated support of the Druse quarrel with their Christian Maronite neighbors. Having won over the Druse tribesmen, and using them as his instrument of state policy, as he had used the Rumelians, Zeibeks and Yuruks against the Greeks at Chios, and as succeeding Turkish regimes were to employ Kurds and Circassians against Armenians, the Sultan ordered a general massacre of the Maronite villagers.

On April 7, 1860, the maddened Druse tribesmen fell on the Maronites in Lebanon and, on July 9 of the same year, similar scenes of unrestrained barbarity defiled the streets of Damascus, in Syria.

11,000 men, women and children were slaughtered.

Colonel Churchill, a British observor, wrote:

"After the (above) massacres in Lebanon and Damascus, under the direction of Tahir Pasha in Deir-el-Komr, Osman Beg in Hasbeiya, Kurshid Pasha in Lebanon, and Ahmed Pasha in Damascus, a conference was held in Paris, August 3, 1860, by representatives of Great Britain, Austria, France, Prussia, Russia and Turkey. As 11,000 Christians had been massacred, the European representatives called to the attention of the Sultan his promise in the Treaty of Paris, March 30, 1856, 'that serious administrative measures should be taken to ameliorate the condition of the Christian population of every sect in the Ottoman Empire.' ... And then (in the presence of the representatives of the powers) the following insult was deliberately penned: 'The Plenipotentiary of the Sublime Porte takes note of this declaration of the representatives of the high contracting powers, and undertakes to transmit it to his court, pointing out *'that the Sublime Porte has employed, and continues to employ, her efforts in the sense of the wish above!'*"

Colonel Churchill made the following revelation:

"Nejib Pasha, who was installed the Governor of the Pashalik of Damascus in 1840, declared to a confidential agent of the British Consul in that city, not knowing however the character of the person he was addressing, 'the Turkish Government can only maintain its supremacy in Syria by cutting down in Christian sects.' What Nejib Pasha enounced as a theory, Kurshid Pasha, after an interval of twenty years, succeeded in carrying into practice."

BULGARIANS, 1876

Bulgaria, long suffering the Turkish yoke, was incited to patriotic resistance against the conqueror in 1875 by the example of Bosnia and Herzegovina. The fanaticism of the Moslems of Bulgaria was aroused, by the Turks, and the Bulgarians, fearful of a general massacre, endeavored to anticipate the blow by a general uprising. The revolt broke out in 1876 mainly in the sanjak of Philippopolis. Bands of Turkish irregulars (*bashibozuks*) were let loose throughout the district by the Turkish authorities, the Pomacks, or Moslem Bulgarians, and the Circassian (Tcherkez) colonists

were summoned to arms. Says a historian: "A succession of horrors followed to which a parallel can scarcely be found in the history of the middle ages." The massacres were centered at Panagurishte, Perushtitzam, Bratzigovo and Batak. At Batak, according to an official British report, 5000 men, women and children were put to the sword by the Pomacks under Achmet Aga, who was decorated by the Sultan for his exploit. Altogether some 15,000 persons were massacred in the district of Philippopolis, among these a number of members of the local Armenian colony, and fifty-eight villages and five monasteries were destroyed. Isolated defensive uprisings which took place on the northern reaches of the Balkans were crushed "with similar barbarity." These atrocities, which were first made known by a British newspaperman and an American consular official, were denounced by British Prime Minister, Lord Gladstone, in a celebrated pamphlet which aroused the indignation of Europe.

The Hon. Eugene Schuyler, American Consul General, on August 10, 1876, wrote to United States Ambassador Horace Maynard, at Constantinople, the following:

"In reference to the atrocities and massacres committed by the Turks in Bulgaria, I have the honor to inform you that I have visited the towns of Adrianople, Philippopolis, and Tatar-Bazardjik, and villages in the surrounding districts... The insurgent villages made little or no resistance. In many instances they surrendered their arms upon the first demand. Nearly all the villages were attacked by bashi-bozuks and were burned and pillaged, as were also those which had been abandoned by the terrified inhabitants. The inhabitants of some villages were massacred after exhibitions of the most ferocious cruelty, and the violation not only of women and girls, but even of persons of the other sex. These crimes were committed by the regular troops as well as by the irregulars. The number of villages which were burned whole or in part... is at least sixty-five.

"Particular attention was given by the troops to the churches and schools, which in some cases were destroyed by petroleum and gunpowder.

"It is difficult to estimate the number of Bulgarians who were killed during the few days the disturbances lasted; but I am inclined to put 15,000 at the least for the districts I have named... This village surrendered without firing a shot, after a promise of safety, to the bashi-bozuks, under command of Ahmed Agha, a chief of rural police. Despite his promise, the arms once surrendered, Ahmed Agha ordered the destruction of the village and the indiscriminate slaughter of the inhabitants, about a hundred young girls being reserved to satisfy the lust of the conqueror before they too should be killed. Not a house is now standing in this lovely valley. Of the 8000 inhabitants not 2000 are known to survive.

"Ahmed Agha, who commanded the massacre, has been decorated and promoted to the rank of *yuz bashi* (Centurion).

"These atrocities were clearly unnecessary for the suppression of the insurrection, for it was an insignificant rebellion at the best, and the villagers generally surrendered at the first summons."

It is to be noted that the facts, as unearthed by Mr. Schuyler, "shook the British nation like an earthquake," and came near unseating the Government of Prime Minister Disraeli.

ARMENIAN ATROCITIES OF 1877

In 1877, C. B. Norman, correspondent of the *London Times* covering the Russo-Turkish War of that year, wrote from his station at Erzerum on August 20 that he had evidence of atrocities practiced on Armenian villagers by both Turkish regulars and Kurdish irregulars during the Russian withdrawal from the area, then going on.

Mr. Norman wrote that on June 28, upon the Russian evacuation of Zaidikan, the irregular cavalry, under the command of Ismail Pasha, a Turkish Army officer,

"...instead of following up the Russians, proceeded to scout the country in small bands, pillaging and destroying all the Christian villages in the Alashgird plain... In Jeranos, Utch Killisseh, Kaya Beg, Moola Suliman, Ahmadkoi, Kara Killiseh and Keshishkui, all Armenian houses were destroyed and the remaining Armenians ruthlessly put to the sword. In the church at Utch Killiseh ten men who sought safety there were brutally murdered. I have conversed with the Armenian priest... Some of these irregulars under command of Hassaranli, of Sofia Agha (murdered and looted the inhabitants there).

"In the neighborhood of Moush... a Kurd from Van has been ravaging the country at the head of a small body of cavalry. The villages of Moolah Akjam, Hadogan and Kharhi, having been pillaged, were set on fire... I can write no more. A bare recital of the horrors committed by these demons is sufficient to call for their condign punishment... Suffice to say, that the town of Bayazid, having been pillaged, and more than 1,100 people slain, is now a heap of ruins.

"Bitlis is entirely deserted—not a shop open in the bazaar... In Van and its immediate neighborhood they have been guilty of the greatest excesses. The American missionaries for months have been living on the lake in boats, fearing each day to be their last."

Norman then proceeded to prove that the Kurdish leaders of these assassin gangs "all served against the Russians" as Turkish troops, and were hence assuredly under Turkish military orders. He continued:

"In Avgugli, they burst open the church, in which the women and the children had been placed for safety, and violated them all, leaving them naked. In Jaim... the villagers (were driven) off to the mountains. Out of the 600 who started, only 400 finally reached Van in safety."

Similar acts of barbarism, said Norman, rocked a number of other villages—monasteries and churches were wrecked, women violated, men murdered, children driven away. At Dushag, the barbarians attacked the

wife of an Armenian priest before his very eyes. The woman happily perished of her misfortune.

Then this indictment:

"The perpetrators of these outrages were allowed to go free, and the man who shelters and screens these miscreants is retained in his command by the Ottoman Government. As long as Ismail Pasha is at the head of a Turkish force, so long will the Kurds be allowed to carry on their war of creeds with impunity."

An August 24 dispatch of Mr. Norman said (see his "Armenia and the Campaign of 1877"):

"The condition of the Armenians in the country through which Ismail Pasha's army has passed is pitiable in the extreme. Out of 122 villages of the Alashgerd plain, all but nine are entirely deserted... In the Moush district several villages were destroyed and many of the inhabitants killed..."

No authoritative estimate can be found for the number of Armenians killed. Professor A. J. Schem (see his "The Conflict Between Russia and Turkey," page 441) reports that 165 Christian families were murdered by the Turks at Bayazit alone. The figure of 6,000 Armenian dead during the Russian retreat is indoubtedly conservative.

MASSACRE OF THE YEZIDIS NEAR MOSUL 1892

One of the oldest and most interesting religious sects of the Turkish Empire were the Yezidis, whose villages were found on the mountain slopes and valleys of Kurdish Armenia southward to the city of Mosul, now in northern Iraq, where they were especially plentiful.

We use the past tense for this group advisedly, for in 1892, the Yezidis, whose curious religion predicated worship of the devil, were visited by the devil incarnate, the Turk, and in scenes of sanguinary terror, were practically wiped out at Mosul.

Here is what *The Independent* of London (January 17, 1895) reported as having taken place:

"In the summer of 1892, the Sultan sent a special officer, called Ferik Pasha, to Mosul, to correct certain abuses in the government, to collect all back taxes, and to convert the Yezidis (to Islam). His authority was absolute, the Vali Pasha of the city being subject to his orders.

"In reference to his work among the Yezidis, he, it was generally reported, was to get a certain sum *per capita* for every convert made.

"He first sent Moslem priests among them to convert them to the 'true faith'. They not succeeding, he soon gave them the old alternative of the Koran or the sword. Still not submitting, he sent his soldiers, under command of his son, who put to the sword all who, not able to escape, refused to accept Mohammed.

Their villages were burned, many were killed in cold blood, some were tortured, women and young girls were outraged or carried off to harems, and other atrocities, too horrible to relate, were perpetrated.

"Those who escaped made their ways to the mountains of Sinjar, where, together with their brethren of the mountains, they intrenched themselves and successfully defended themselves until the spring of 1893 against the government troops which had been sent against them...

"The Yezidis who remained in their villages on the plains had Moslem priests set over them to instruct them in the Moslem faith. They were compelled to attend prayers and nominally became Mohammedans..."

Estimates as to the number of Yezidis murdered during this exercise in methods of Turkish government have run as high as 8,000. The toll in human misery caused by displacement and terror was enormous.

THE MASSACRE OF ARMENIANS AT SASSOUN 1893

The minorities of the Turkish Empire became especially restive after the reforms envisioned by the Treaty of Berlin (1878) not only were not instituted, but actually led to further repressive measures and, on occasion, atrocities by the Turkish Government.

The treatment of the Armenians became especially unbearable. The Kurds, the mercenary oppressors of that people, had received official recognition by the Government in Constantinople and almost complete immunity from the processes of civil law by being formed into a yeomanry known as the dread Hamidieh cavalry.

Armenian dissent at the new Turkish measures was especially pronounced at Sassoun, a mountain community near Mush, whose inhabitants were known for their intrepidity.

Late in May, 1893, the Turkish Government ordered certain Kurdish chieftans to attack the villages of Dalvorik, surrounding Sassoun, ostensibly to search for "agitators." The Turkish Government assumed the responsibility for all Armenians killed by Kurds; and the Kurds were promised all the spoil.

As the villagers saw the massing of the Kurdish irregulars, they suspected the Governmental designs and began to make defensive preparations. In the ensuing battle, the villagers successfully held off the enemy forces. The Kurds, thoroughly beaten, could not be induced to make another attack that summer.

The Government then moved in with troops and field pieces and placed the entire area under seige. In a subsequent interview with leaders of the Sassoun people, the Turkish Governor-general was told that the Armenians were not disloyal to the government, but simply objected to paying taxes both to the Kurds and the Turks. If the government would protect them against the Kurds, they would pay their quittances to the

government. Nothing came of these discussions, and the seige continued through the winter.

In the early spring of 1894, several Kurdish tribes were ordered to attack the villages of Sassoun, while heavily armed Turkish troops left Moush for the area of operations. Soon, the forces of the Kurdish *bashibozuks* menacing Sassoun were augmented by eight to ten regular Turkish *tabours* (regiments), and an additional 500 Kurdish *Hamidieh* horsemen joined the force. Kurdish strength alone in the operations at Sassoun has been estimated at over twenty-thousand.

At first, the brunt of the fighting was left to the Kurds, who in turn were reluctant to operate aggressively without the direct support of the Turkish regulars. Small companies of Turkish-Kurdish troops entered several villages under the pretext that they had been dispatched to protect those communities. At nighttime, the soldiers arose and slew the sleeping villagers, man, woman and child.

This simply crystallized the determination of the other villages to sell their lives as dearly as possible. Says a historian: "Then began a campaign of butchery that lasted some twenty-three days or, roughly, from the middle of August to the middle of September."

No distinctions were made between persons or villages, as to whether they were loyal and had paid their taxes, or had not done so. "The orders were to make a clean sweep," a witness testified.

"A priest and some leading men from one village went out to meet an officer, taking in their hands their tax receipts, declaring their loyalty, and begging for mercy; but the village was surrounded, and all human beings were put to the bayonet... At Galagozan many young men were tied hand and foot... laid in a row, covered with brushwood and burned alive. Others were seized and hacked to death piecemeal. At another village, a priest and several leading men were captured, and promised release if they would tell where the others had fled but, after telling, all but the priest were killed. A chain was put around the priest's neck, and pulled from opposite sides till he was several times choked and revived, after which several bayonets were planted upright, and he raised in the air and let fall upon it."

At another site, the Turks found a grotto filled with refugee women and children. The soldiers were ordered to do with these innocent folk what they liked, after which they were to be butchered.

Fifty "choice women" of still another village were set aside and offered Islam and the harem. They indignantly refused both. They were crowded into a few houses, the torch was set to the buildings, and the smokes of the human pyre stained forever the Turkish skies. Children were cut in two as tests of strength, women were ripped open.

The fighting Armenians finally fell back *en groupe* on Mount Andoke

(south of Moush). The Kurds and Turks attacked them in relays, but for fifteen days were unable to get at the artfully placed defensive positions. Mountain guns continually swept the face of the promontory. Finally, after the besieged had been without food for several days, the Turkish forces succeeded in reaching the summit, and let scarcely a person escape.

The Turks then turned their attention on the Armenian remnants who had been driven into the Dalvorik district—about three-four thousands of men, women, children. On September 1, 1894, encircled by the over-whelming force of barbarians, the Armenians were slaughtered with bayonets and swords "till a veritable river of blood flowed from the heaps of the slain."

And so ended a terrible bloodletting which took the lives of 12,000 human beings. The German scholar Lepsius (see his "Armenia and Europe", p. 1), reports 27 Christian villages were destroyed in the process.

The terrible scenes at Sassoun, when reported in Europe, led in 1895 to Britain, France and Russia entering into negotiations with the Turkish Government toward the institution of "long-delayed reforms" in Turkey with respect to the Armenians and other minorities of the Empire.

British Vice-Consul Shipley, who represented his Government at an inquiry held at Moush, January 24 to July 21, 1895, substantiated the evidence of the terrible atrocities at Sassoun. He wrote:

"...from the evidence brought before us... the Armenians were massacred without distinction of age or sex... it is not too much to say the Armenians were absolutely hunted down like wild beasts, being killed wherever they were met; and if the slaughter was not greater, it was, I believe, solely owing to the vastness of the mountain ranges of that district... I am compelled to say it was not so much... the suppression of a pseudo revolt, which was desired by the Turkish authorities, as the extermination, pure and simple, of the Ghelieguzan and Takor districts." (See *British Blue Book*, Turkey, No. I, Part I, p. 206.)

THE TURKISH MASSACRES OF ARMENIANS 1895—96

Late in 1894, bowing to demands from Europe, the Turkish Government appointed a commission to inquire into the massacre of the Armenians at Sassoun earlier that year.

Delegates from the English, Russian and French consulates at Moush, who had been appointed to attend hearings of the commission, made the perfectly natural request that the commissioners ought immediately to hear evidence on the massacres, rather than busy themselves with other matters.

The Turkish representatives shocked the Europeans by asserting that their instructions simply directed them to inquire into "the criminal proceedings of the Armenian brigands," that "there had been no massacre of Armenians."

The inquiry commission met from January 24 to July 21 at Moush,

some fifteen to thirty miles from the scene of the massacre, and held 108 sittings. The Turks flatly refused to listen to the testimony of any Christian witnesses, entertained only Turks who gave evidence on instruction.

Incensed at the proceedings, the European representatives went to Sassoun, the scene of the massacres, and established the fact not only of a terrible massacre, but of the innocence of the peaceful Armenian population of the charge of political provocations.

Pressure placed on the Sultan by the participating governments constrained the Sultan to put into force the reforms which had been promised seventeen years earlier. In the autumn of 1895, Hamid accepted a plan of reform for the six Armenian provinces of Erzerum, Bitlis, Van, Mamuret-ul-Aziz (Kharpert), Diarbekir and Sivas.

On September 30, 1895, the Armenians of Constantinople, in support of the efforts of the European powers for reforms in Turkey, specifically, for the fulfillment of the promises of the Treaty of Berlin, presented a petition to the Grand Vizier in which the Armenian complaints were set down. At the same time, a procession of 2,000 Armenians wound its way through the streets of the city toward the Sublime Porte.

The Turkish gendarmerie were under instructions to prevent the presentation of the petition, and a large number of Turks and Softas, Turkish religious fanatics, armed with staves, were ordered to counter-demonstrate.

After an encounter of the two parties in the streets, at which shots were fired, the Armenians were dispersed, some of them were shot and others stabbed in the police stations.

Five hundred Armenians were arrested and a general panic among the large Armenian community of Constantinople drove them to seek refuge in the Armenian churches.

This was the signal for general massacres in all six provinces which, in the words of Lepsius (see his "Armenia and Europe," page 4) "were to have been made happy by reform."

Before the terrible orgy was over, according to figures developed by six Western Ambassadors to Constantinople, 300,000 Armenians lost their lives.

TREBIZON PROVINCE:

The Turks attacked the Christian quarter of the city of Trebizon on October 4 and 5, and a general massacre in which about 600 Armenians perished took place. Twenty Moslems were killed. The massacre commenced at 12 and terminated at 3, the signal being given by a trumpet blast that brought the Moslem rabble out into the streets.

The Bazaar and the Armenian quarter were plundered, and the loss of property amounted to about £200,000 (about one million dollars).

European consulates in the area were able to establish the fact that "there had been no provocation of any kind from the Armenians," but that there was clear and irrevocable evidence of official complicity.

In the country districts around Trebizond, the massacres continued from October 25 through December 15 with 34 villages being destroyed, and about 2,100 Armenians murdered in the early wave of killing.

ERZERUM PROVINCE:

The Turkish mobs, assisted by Turkish officers and soldiers, with the obvious blessings of the Government, fell on the Armenians of the city of Erzerum on October 30.

1500 shops and a number of houses were sacked, and 1200 Christians and twelve Turks were killed at the outbreak of the massacre.

The slaughter and pillage continued throughout the night. In the district of Terdjian, 40 villages were plundered and destroyed, and large numbers of Armenians put to the sword; in the district of Passen, 14 villages were levelled, and their inhabitants murdered; in Ova district, 23 villages were burned down and plundered; and in the district of Keghi, 9 villages were looted and their people slain. On October 21 alone, 700 Armenians were ruthlessly exterminated at Erzinga, 400 wounded, while only 7 Turks died.

At Baiburt (Papert), on October 27, more than 1,000 were massacred in that city and its immediate suburbs. 165 Armenian villages were entirely destroyed. Competent testimony reports that only 20 males escaped the holocaust at Baiburt.

100 Armenians were killed at Narzahan; 400 at Ksanta; 500 at Baiburt with no Turkish losses.

Outrages marked the massacres. At Baiburt, 14 women were burned with their infants, 100 other women were mutilated, and 50 young women killed themselves rather than submit to outrages.

Only a few villages escaped the massacres through the payment of ransom money. With these exceptions, all the Armenian villages in the province were plundered or destroyed. Says Lepsius: "The soldiers took part both in the massacres and the plunder, and forced the survivors to become Mohammedans."

VAN PROVINCE:

534 villages of the 25 districts of this great Armenian province were for the most part destroyed. According to information on hand, the actual massacres of the inhabitants of the Van province were less violent than elsewhere owing to the fact that the instruments of destruction were not Turks but principally Kurds who, "contrary to the wish of the authorities, confined

themselves to plunder. . . whilst the latter (the Turks) were more intent on murder."

In the city of Van itself, from the 14th to the 22nd of June, over 1,000 Armenians were slain. In the country districts the number of dead was reckoned at 20,000.

In the city of Van 13,000 died of starvation as a result of the depredations; in the country villages the figure was a terrible 70,000.

In the province of Van and two districts of Bitlis (see below), 236 churches and 53 monasteries were plundered, and for the most part destroyed. Lepsius reported that "245 villages were forcibly converted to Islam, and 116 churches were turned into mosques."

BITLIS PROVINCE:

According to *The Report of the Ambassadors on the Armenian Massacres*, as submitted to the Sublime Porte, the Turks of the city of Bitlis first attended a "rally" at their mosque, then streamed out of the place to attack the local Armenians. Here too, the blare of a bugle summoned the faithful to the slaughter. 900 Armenians in the city were killed; and the Turks themselves reported only 39 Moslems dead.

Numberless villages in the districts of Sassoun, Dalvorik, Moush, Seert, Yerum, Chirvan, Guzel Dere, Seghjerd, Gindj and Djabagh, inhabited not only by Armenians, but also by Syrians, Chaldeans and Jacobites, were plundered by armed bands of Moslem fanatics. Their inhabitants were wiped out on the orders of the Turkish Government.

MAMURET-UL-AZIZ (KHARPERT) PROVINCE:

The Turks, with no provocation or stated reason, attacked the Armenian quarter of Kharpert on the 10th and 11th of November, 1895. The innocent inhabitants were wiped out. The *Ambassadors' Report* proves that Turkish officials, officers and soldiers took part in the pillage, and assisted at the massacre with guns and even cannon. The Kurds later gave testimony that the authorities acted with them. More than 60 villages were destroyed throughout the province. Says Lepsius: "The number of lives lost is incalculable, as the Christian population in that region is very numerous."

The Kurds, acting on orders of the authorities, fell on a caravan of 200 Armenians, murdering 193 of them. The Turkish military escort took part in both the murdering and the carnage. Not one Christian church or school was left in the 60 villages around Kharpert. All but one Christian priest was killed. The community of Arabkir was terrified by massacring and looting for ten days. About 3700 houses and 500 shops were looted and it is known that at least 4,000 Armenians were killed. 60 Moslems died.

After the deed was done, the Turks held a rump "inquiry". All the surviving men were thrown into prison.

The town of Egin was spared after paying £1500 ransom money. In a later outbreak of massacre, "this indulgence was dearly paid for."

On November 4, in the town of Malatia, armed bands of Turks and Kurds attacked the Armenians and other Christians. The Ambassadors' wrote:

"The Governor permitted the massacre and the plunder to continue for 24 hours... the massacres among the Gregorian (i.e. Apostolic) Armenians were allowed to continue for six days without any hindrance from the officials, till 5000, among whom were many women and children, had been murdered and their homes (about 1000) burnt to the ground."

All the villages of the province were desolated and their inhabitants murdered on the spot. Later estimates placed the number of people who were dying for the most part from starvation induced by the massacre at about 100,000, while an earlier report put the figure of the known dead at about 16,000. The destitute survivors of the atrocities for the most part perished.

DIARBEKIR PROVINCE:

The Ambassadors' Report says of the massacres in Diarbekir province:

"The Kurds from the country arrived in the town on the morning of the first of November (1895), and joining the Mohammedans, together plundered the Bazaar, set fire to it, then began to murder the Christians of all denominations. The soldiers, the *zaptihs* (police) and the Kurds all took part in shooting Christians. The butchery lasted three days; before it began the Vali (Governor-general) had promised the French Consul to maintain peace."

The French Consul later proved that the Turkish charge of Armenian provocations was completely false. Careful preparations were made by the Turks for the massacres. Even the French consular building was placed under attack.

"To preserve the peace" the Vali disarmed the Armenians, but allowed the Mohammedans to retain their weapons. In Diarbekir, during the first massacre wave, 2,000 Armenians were killed, 1,701 houses plundered, and 2448 shops burned. The material loss was reckoned at two million sterling (or about 10 millions in American dollars).

Outlying villages were wasted by the Kurds, under Turkish direction. 30,000 Armenians were left starving, and allowed to die. 119 villages of the Sandjak were plundered and then put to the torch. In the district of Severek alone, 176 villages were wiped off the face of the earth. 300 refugees were murdered in the monastery of Maghapayetzotz. 105 churches were plundered and turned into mosques in the districts of Selivan. The

large Armenian Catholic village of Telarmen was entirely looted. Cholera spread among the survivors of the outrages in the Mardin district.

SIVAS PROVINCE:

With the beginning of November, 1895, armed bands of Kurds and Turks roamed over the province of Sivas (Sebastia) destroying everything by fire.

The massacre in the city of Sivas began at noon on November 12, lasted three hours, and was continued on the 14th. Shops were looted. More than 2,000 were killed in the original outburst of mayhem. On the evening of the massacre, the *muezzins* from the top of their minarets called down the blessing of Allah on the butchery. "For a circle of ten kilometers around the town all Armenian villages were laid to waste."

On November 12, Gurun was besieged by 2000 Kurds, all disguised reservists. It was taken after four days and reduced to ashes. The number of victims was soon over 2000. Corpses littered the streets for days, the comely women were abducted and "rape is a feature of all massacres." Over 5000 people of Gurun starved to death.

From October 27 to the 29th, Shabin Karahissar Sharki was the scene of violent outrages. On November 1, 2000 people, mostly women and children, who had taken refuge in a church, were murdered. The number of victims outside of the town numbered more than 3,000. Thirty villages were plundered and up to 50 percent of their inhabitants murdered. Amasia lost 1000 in the first massacre wave, Marsovan, 500, Vezir Jeupru, 200, Zileh, 200. Shops and houses were plundered, churches desecrated and seized. All the country districts were equally laid to waste. 180,000 people were left destitute in the province. Most of them died of the vicissitudes visited upon them.

In addition to the six Armenian vilayets, massacres also took place in the provinces of Aleppo, Adana and Ankara.

ALEPPO PROVINCE:

Wholesale massacres hit the Armenian populations of the cities of Aintab, Ourfa (Edessa), Biredjik, Marash, and elsewhere. Ourfa was especially hard hit, with 10,000 perishing. Zeitoun was the only town in the whole district to escape the massacres because of its valiant defensive measures. More than 20,000 Armenians had taken refuge in this mountain town, it was besieged, but not captured, "by an enormous number of Turkish troops." Zeitoun was granted an amnesty through the intervention of the European consulates; but 6,000 Armenians perished by hunger and sword, not to mention hundreds who died in the mountains. An Armenian

caravan was surrounded by Turkish troops on the road between Zeitoun and Marash; the murdered: 3720 children, women and men.

The *Ambassadors' Report* affirms that "no Christians were left in Biredjik."

47,000 Armenians were left homeless in the province. Most were to perish of starvation and continued persecution.

ANKARA PROVINCE:

A terrible massacre occurred in the province of Ankara on the 30th of November. 200 Armenian shops in the city Bazaar were wrecked. The women's bathhouse was attacked. Massacres took place in Yozgat, Ishoron and Hadji-Koi. In Yozgat, "all Armenian inhabitants perished." The village of Ekrek, and that of Mundjursum, were wiped out. The authorities abetted the attacking Circassians and Turks.

Thus, the Turkish Sultan's answer to the "May Reforms" demanded by the Powers was the murder of at least 300,000 Armenians. This blood-letting all but drowned out the reforms demanded by the Powers.

On August 26, 1896, exasperated by the pusillanimity of the Powers, and aroused by the unrequited murder of their countrymen, a group of Armenian patriots seized and held the Bank Ottoman, in Constantinople, for a period of fourteen hours, as a demonstration in favor of European intervention. The patriots were evacuated safely from the city through the insistence of the Powers, but the corpses of the dead in interior Turkey were terrible evidence of the murderous policy of the Turks. . .

THE MASSACRES AT CRETE 1896—1897

In 1840, the Greek island of Crete passed again to Turkish control. Repeated demonstrations against onerous Turkish rule swept the island during the nineteenth century.

During 1866-68, the Cretans became especially bitter in their opposition to the Turkish presence on the island, and in the summer of 1867, the Turks commenced a systematic program of massacre.

On July 21, 1867, the British, Russian, French and Italian Consuls at Canea, Crete, sent identical telegrams to their several governments, which read:

"Massacres of women and children have broken out in the interior of the island... Humanity would imperatively demand the immediate suspension of hostilities, or the transportation to Greece of the women and children."

Thus, four French, three Russian, two Italian, three Austrian and one Prussian ship arrived off Cania on a relieving mission.

One estimate placed the number of Cretans massacred from three to five thousand.

In 1889, the Cretans again rose in arms when reforms promised in 1878 faltered; this demonstration was subjugated, and the Island reverted to Turkish military rule.

A fresh revolt broke out in 1896. The Sultan consented to the calling of a national assembly, but the Christian insurgents refused to lay down their arms, in expectation of intervention by Greece. In February 1897, a Greek force landed in Crete and assaulted the Turkish garrisons. But Greece, which had counted on European sympathy, found itself alone. Austria, England, France, Germany, Italy and Russia declared that Crete ought to be granted complete autonomy, but that annexation to Greece was out of the question. The return of Greek troops to the mainland was demanded, and a peaceful blockade of the island was initiated. Greece refused, and war broke out between Greece and Turkey. From 1897 to near the end of 1898, Crete was the scene of continuous violence. Finally, the Ottoman forces were withdrawn from Crete, and in December, 1898, Prince George of Greece was created High Commissioner for Crete. During the period of what a British statesman called "the Cretan incident" the Turks murdered in coldest blood 55,000 Christians, most of them Greeks.

ARMENIANS AT ADANA AND ENVIRONS 1909

On July 23, 1908, a "Young Turk" leader raised the standard of revolt against the Sultan at Resna. On the same day, the "Committee on Union and Progress," under the presidency of Enver Pasha, who later was to become one of the prime executioners in the Massacres of the Armenians in 1915, proclaimed the Turkish Constitution in Salonica. On the 24th, the Sultan yielded, issued an *irade* restoring the Constitution of 1876, and ordering the election of a chamber of deputies.

The "rival nationalities" of the Turkish empire, Armenians, Greeks, Albanians, Servians, Bulgarians and Jews, worked harmoniously together with the new "Ittihad" for the furtherance of common constitutional aims, and the effectation of the promised reforms. On the sixth of August, Kiamil Pasha became the Grand Vizier of Turkey, and a new cabinet was formed, including a Greek, an Armenian (Noradounghian), and the Sheikh-ul-Islam.

The nationalities very soon became disillusioned with the new regime—"the regime of reform and brotherhood." Patriotic manifestations of the Macedonians were suppressed by arms and, in 1909-10, the whole population of that area was disarmed. Disturbances arose in Albania over the question of the unwillingness of the Moslems there to pay taxes or to keep peace with their neighbors, the Macedonian Serbs.

In Asia Minor, Kurdish armed bands began to prey once again on the defenseless Armenian villages. Armenians, whose leaders in 1907 had drawn commitments from the "Young Turks" for the institution of reforms as well as the protection of the Armenian communities from armed depredation, were forced to take defensive steps against the Kurds and regarded with jaundiced eye the reluctance of the Turkish officials to take preventive measures against their oppressors. Once more it became apparent that behind the entire thing stood the Turk. The atmosphere especially in the Cilician Armenian cities and towns became charged.

On April 16, 1909, all hell broke loose in Adana city, subsequently reaching out its terrible fingers into the outlying districts. Before this wild orgy of murder was to terminate, 30,000 Armenians were to perish in scenes described by American missionaries, French consulars and religious officials, and other Europeans.

The Kurds and Turkish irregular forces unopposed swept through the Armenian quarter of Adana for three days. Houses were entered, women raped, children spirited off or else killed in the arms of their mothers, bodies were thrown out into the streets, and the entire quarter became reduced, in the words of an Armenian Catholic observer, to "a heap of cinders." The same source estimated, in a letter written May 3, 1909, he had heard that from 30 to 40,000 Armenians had perished in Adana and environs.

The same eyewitness source, Bishop Terzian, reports a letter from his Superior at Akbes, Syria (see, his report on the Adana massacre in "Les Missions Catholiques," December 1909, Vol. 41) revealing that terror stalked the streets of Akbes on the eve of the 16th of April. The Moslem fanatics had already started applying the torch to a number of Armenian buildings. On the following day, "All the areas of Akbes were destroyed, women outraged, the menfolk massacred. . ." Later communications reported famine stalking the streets of the community, people were dying everywhere. By the 27th of April, the Kurds had finished the grim task of sacking the houses and murdering the people of the villages near Akbes.

Like scenes tore asunder the city of Adana. The carnage had been characteristically preceded by exhortations made to the Armenian population by a "special committee" consisting of Turkish officers and dignitaries of the city, to resume its normal life, since "there was no cause to fear." Soon, however, the city was one "immense scene of incendiary flame." Murder, atrocities of all types, pillage, desecration of the Churches and institutions of Armenian Apostolics, of Catholic and Protestant missions, ensued. By the 28th of April, a clerical observer estimated the dead at 50,000 in the entire area.

The conflagration swept to the city of Tarsus on the same day. There,

tensions had been exacerbated by the brutal slaying of an old Armenian gentleman by the Turks. Foreign observers believed however that the real cause of the trouble was the resurgent Old Turk movement in the city, which simply wanted to reassert itself.

American missionary Helen Davenport Gibbons (see her "The Red Rugs of Tarsus") described how the atrocities arrived at Tarsus—literally through the railroad station:

"In the course of the morning (of the 16th of April) we heard that Armenians had been killed at the Tarsus station and that the station master and other employees had fled. Then there was a whistle of a train from Adana. It brought a wild mob of Bashibozuks (i.e. Turkish irregular forces). For concentrated hatred, a Bashibozuk is a small-pox germ. I saw the train vomiting forth its filthy burden. The men wore no uniforms. They were dressed in dirty white bloomer-things, with bits of carpet fastened up their legs with criss-cross ropes, in place of shoes. . . . I saw them gather in a mud colored fan-shaped crowd at the filthy entrance to the Konak where the authorities could not be quick enough in passing out guns and ammunition and other instruments of the devil to every one. Then Hell broke loose. The (Turkish) townspeople joined themselves to this mob. Along the road that crosses the space between us and the railway they went in groups of fifty, going at an easy run and brandishing their arms, uttering low howls that grew into a crescendo of rage. They made for the Armenian quarter, the last houses of which were only one hundred and fifty yards from us.

"Shooting started and continued all day. Along with the sound of the shots we could hear the screams of the dying. . . . This is the regular order of things,—kill, loot, burn. . . . The sky is red with fire. Half the horizon is in flames, the whole Armenian quarter is burning. . . ."

Another foreign mission worker, this a Capuchin priest, observed on May 4 that "not a house was intact in the Armenian quarter. The Armenian Catholic church is gutted. The great Armenian church, with its cupola, which was caught in the middle of the fire, is also gutted." He reports massacres, refugees fleeing the city, looting, rape, abduction, and estimates 600 murdered among the villages of Tarsus. The situation, he said, had been aggravated by the appearance of a large number of wandering refugees from the city of Adana. Relief work among the stricken Armenians undertaken by the missionaries is slow and difficult.

Antioch received its angel of death on the 18th of April, when, according to a Capuchin observer, "the sounds and rumbles of death began to circulate" through this city of 25,000 Moslems, 6,000 Greeks and 900 Armenians.

The massacring started around the great Moslem mosque of the city, and fanned out toward the Armenian quarter, which was soon aflame. The murder, looting and arson went on all that night. According to the same source:

"The city presented a singular appearance on the following day. Not a Christian in the streets, only Turks armed to the teeth. All were hurrying to the Armenian section where the massacre and pillage was taking place... During the first alert that atrocities were under way in the city, the *kaimakam* and the *agbas* went to the Armenian quarter and assured the inhabitants they had nothing to fear. The carnage commenced even as the emissaries were delivering their perfidious declarations... They killed the menfolk, the houses were looted, and the Turkish women came to relieve their men of the booty taken, encouraging their 'warriors' on with cries of 'hou, hou!'"

The French priest reported that a full one-third of the Armenians of the city—that is 300 of the 900 residents—died, that refugee problems were acute, disease and death, rampant.

The massacres also touched Mersina, most of the inhabitants of which were saved through the arrival of the British warship *Swiftsure*.

All observers agreed that the Churches, places of worship, and the entire Armenian quarters of the affected areas were levelled in some of the most orgiastic scenes that mankind has witnessed.

THE DESTRUCTION OF THE ASSYRIAN NATION

One of the proudest minor national strains dwelling in the Turkish Empire were the Assyrians, the remnants of a great and ancient nation which once dominated the known world.

Following the debacles that reduced the power of their state, many Assyrians retired from their ancestral homeland in the vicinity of the Tigris and Euphrates, in Mesopotamia, to the fastnesses of Armenia or the alluvial lands around Lake Urumia, in present day Iran.

The Assyrian villagers learned to live in peace and harmony with their Armenian neighbors, and suffered with them commonly the vicissitudes of Turkish rule. In time, in Armenia proper, many Assyrians were assimilated into the Armenian body proper, accepted the Armenian church, and intermarried with Armenians. There were however important transplanted Assyrian communities which retained their ethnic identity, maintained their Assyrian customs, and professed their own distinctive forms of Christianity.

According to Joseph Naayem, an Assyrian scholar born and raised in Urfa (Edessa), from 1915-1920 fully one half of the Assyrians living in the Turkish Empire were extirpated ruthlessly by the Turks.

Of the 500,000 Assyrians known to have been residing in Turkey, 250,000 perished, among them 100,000 Assyrians who had espoused the Nestorian Christian faith.

100,000 of the 150,000 Assyrian Catholics were massacred along with their Bishops and priests, while the remaining 50,000 fled into exile, many returning to Mesopotamia where, as we shall see, they scarcely found refuge.

The sword of massacres decimated also the Eudoxian Jacobite sect among Assyrians. Of 250,000 of these people, 80,000 were destroyed at Mardin by the Turkish-Kurdish assassin team. Twelve Jacobite Bishops, and virtually every common priest, were murdered, Assyrian churches were seized, villages were pulled down to the ground, with incalculable property damage. In the district of Midhiat and that area lying athwart the Tigris river 50 Assyrian hamlets were erased.

24,000 other Assyrians fell to the sword of Turkish violence in the district of Sghert. At Shuki and Tigranakert (Diarbekir) "clean-up" massacres, perpetrated under the orders of the notorious Turkish arch-assassin Dr. Reshid, wiped out other Assyrians; but at Julamerg, a large number of Assyrians rallied around their warrior-priest Bishop Mar Shimon and bravely defended themselves against 60,000 Turkish regular and irregular troops.

In the World War I period, the massacre of Assyrians opened in August, 1914, when Djevdet Khalil Bey fell on the folk dwelling in the Urmia and Salmast districts and slew 12,000 of them.

From 1915-18, the Assyrian losses were 140,000, of which 20,000 succumbed to diseases consequent to the massacres. The Urmia massacres took place with the withdrawal of the Russian armies from the area and the arrival of the Turks. The British authority Lord Bryce reports that although many of the atrocities were executed by the Kurds, they were operating under the direct orders of the Turkish military command.

Perishing with their Assyrian coreligionists were many Armenians.

According to a report tendered the League of Nations by the European observer General Leydener, in 1924, during the political adjustments which gave Britain control of the rich oil fields at Mosul, 15,000 Assyrians were slain north of that city in an operation rendered especially fierce by the proclamation of a "jihad," holy war.

It should also be noted here that the Assyrians were not exempted from the horrors of the Turkish massacres of 1895. 55,000 of these people were martyred, along with 300,000 of their Armenian brethren, to appease the Sultan's rage at reforms demanded by Europe.

The known score of Assyrians of all faiths massacred by Turks since 1895?

424,000.

MASSACRE AND DEPORTATIONS OF KURDS

The Kurdish mountaineer tribesmen, associated by some authorities with the *Kartoi* of Herodotus, the *Carduchi* of Xenophon, and the Medes of other early historians, are a nation of complex characteristics, at once bold and compassionate, but ever in search of booty.

This fatal avarice the Turk has turned to his own interests, often promising the Kurd great rewards if he were to fall on Armenians and divest them both of their property, which the Kurd might keep for his own, and their lives. Thus, the Kurd became an important element in the execution of the Turkish state policy of bleeding the Armenian nation to death.

The Kurd, nevertheless, was and is a minority in Turkey and thus was and still is a candidate for extermination in the Turk's interest to render Turkey the domain solely of the Turk.

Sporadically, thus, the Turk has put to the sword large numbers of Kurds, many of whom he had employed in turn to put large numbers of Armenians to death. When as an example, in February of 1925, the Kurds manifested their aspiration to establish a free Kurdish state, revolting against the Turkish authority in that area west of Van athwart the approaches to Mount Ararat, an estimated 30,000 were tracked down and slain by Turkish troops, and a number of others were deported to the interior, or or to Thrace.

Scholars have suggested that through the years the Kurds of Turkey have suffered the loss of 500,000 people by Turkish massacre or displacement. Lack of authoritative figures in this regard prevent us however, from including this half-million in our reckoning of the total score of human beings who fell to the Turks during the period of one hundred years encompassed by this study.

THE GENERAL MASSACRE OF 1915 AND SUBSEQUENT ATROCITIES

Because during the event of the Fiftieth Anniversary of the general 1915 Turkish Massacres which took the lives of 1,500,000 Armenians, a number of extensive works, now under preparation, will appear on that subject, as well as on the theme of the satellite atrocities which were to occur subsequently in Turkey, no attempt will be made here to offer in this limited space a full story of either that awful carange or its aftermaths.

Here is an itemization of the major events of Turkish mass murder occurring from 1915 to the terrible debacle at Smyrna, in 1923:

(1) In 1915, the Turks of the Ittihad, in faithful prosecution of a systematic plan of national murder conceived in the halls of Government at Istanbul, massacred and deported 1,500,000 Armenians in all sections of the Turkish Empire. This figure, which some authorities have suggested is much higher, includes 30,000 Armenians massacred at Baku, Azerbaijan, during the defense of that city in 1918. Since the Armenian population of the areas affected by the massacres in 1915 have been set at more than 2,000,000, the massacres took almost three-fourths of all Armenians living in Turkey, and one-half of all Armenians living at that time. This awful

toll in human lives was matched by the enormous destruction of Armenian property, estimated today to have approached 35 billions of dollars, the continued occupancy of historical Armenia by the Turks and the dispersion of the Armenian nation—what was left of it—to the four winds.

(2) In 1920-1921, during the rise of the Kemalist (Nationalist) Government of Turkey, to which the present Government of Turkey eagerly and proudly professes its origins, the Kemalist forces executed 50,000 Armenians in interior Turkey—people who somehow had survived the terrible holocaust of 1915.

(3) In 1920, the Turkish army summarily massacred 30,000 Armenians dwelling in the areas of Kars and Alexandropol as a direct result of the Turco-Soviet collaboration—which is a story in itself.

(4) In 1922, pursuant of their policy of creating a Turkey for Turks alone, the Kemalists turned their attention on the Greek villages of Asia Minor, using the Greek invasion of western Asia Minor as a pretext. In this violent campaign of requittal and polity, 50,000 Greeks fell.

(5) Again in 1922, with the defeat of the Greek Armies, and the withdrawal on Smyrna of the defeated force, the Turks, on entering Smyrna, put 50,000 Greeks and Armenians to the sword in scenes of horror witnessed and recorded by many European observers—including the naval forces of many powers which stood by “helpless” to aid the victims.

CONCLUSION

It was Viscount James Bryce, the eminent British jurist, who once remarked that it would be a futile exercise even to dare attempt an estimate of the total number of humans massacred by the Turks throughout the sanguinary history of that army which intruded into Asia Minor at a time following the first millenium After Christ, destroying peoples and nations along its path of conquest and spilling over into Europe where the nations aroused themselves at long lost to take measures needed to prevent the Turk from reducing the continent to the graveyard he had made of other lands he had visited.

The career of the Turk has been in fact one of almost uninterrupted murder. A study of the historical record gives ample evidence that the periods of the identifiable massacres executed by the Turks, that is, such events of mass murder as we have related in this work and which in their day shocked the sensitivities of all mankind, have been interspersed with continuing atrocities which in their comparatively minor scope have escaped the advertance and conscience of mankind.

As a single example, scholars have testified that the massacres of Nestorians and Maronites in 1860 (see text) were simply the grim

peroration to a period of *noyade*, of a series of lesser bloodlettings which terminated in murder *en masse*.

No one knows, and perhaps will ever know, how terrible the record of Turkish genocide really is. Not a minority people, creed or cult in Turkey—Armenian, Assyrian, Arab, Greek, Jew, Syrian, Kurd, Yezidi, Laz; Catholic, Protestant, Jew; Apostolic, Jacobite, Nestorian—or for that matter not a Moslem group not ethnically Turk or of the Sunnite division of Islam has been spared the Turkish sword through the centuries. The decimation of peoples in Turkey throughout the centuries has been simply terrifying.

When confronted with the bloody record of Turkey, present-day Turks cherish and nurture the thought that the "incidents" that are "alleged" to have taken place were, at any rate, the responsibilities of "other regimes in the past which we ourselves overturned"; but they are confounded by the evidence of the massacres that swept Turkey after the establishment of the Kemalist "new Turk" regime, for which the Turks today, under the standards they themselves have set, must of course be held accountable.

That argument is also at variance with other known facts which forebodingly indicate that Turkey still fosters massacre and persecution as instruments of state policy.

As one instance, in 1941, the Turkish government imposed an onerous "Wealth Tax (*Varlik Vergisi*)" on the non-Moslem minorities in Turkey. Armenians, Jews, Greeks, and others who were unable to pay the frightfully heavy levy were transported into the interior of Turkey and placed in labor camps situated near Ashkaleh, Erzerum, and other cities.

It was not until the end of 1943 that the West received its first notice of the existence of this iniquitous assessment law in Turkey. Writing in the *New York Times* over a December 7 dateline from Cairo, Egypt, C. L. Sulzberger reported the following:

"An example of Turkish moves to cement Allied friendship was her decision to release the capital levy tax defaulters from detention camps. This decision was announced to the American and British Ambassadors early on December 2, immediately after the conclusion of the Teheran conference.

"The capital levy tax, or so-called 'Varlik Vergisi', resulted in the wholesale ruin of thousands of Christian and Jewish citizens of the Turkish state, while Moslems escaped with a slight impost.

"Forty-eight hours before leaving, the Turks announced that the forced labor camps for capital levy tax delinquents had been closed down and those under detention had been released. They thus avoided possible criticism by the Allies during the Conference, because those detained were largely Christians and Jewish members of the Turkish minorities."

The matter of the "Varlik Vergisi" brings to mind of course similar measures taken by the Turks in reference to their non-Moslem minorities

which were followed by the arrest of the male population (most tax "defaulters" arrested in 1941-43 were in fact Christian or Jewish males), and then by the general massacre of their families. One trembles at the thought of what might have been the aftermath of the "Varlik Vergisi" persecution if international political considerations had not constrained the Turk to recall the evil he had set in motion.

As another instance, one recalls the violence of the riots of 1956 which converted the streets of Istanbul, Ankara and Smyrna into scenes of bloodshed and shambles. In those demonstrations, Turkish mobs, with the benediction of the authorities, ran wild destroying Greek business houses, intruding into non-Moslem households, terrorising, looting, destroying and killing, an awful event which, reminiscently, did not spare even the venerable Greek cleric from being bearded, stoned, murdered and his mutilated corpse thrown into the streets for the final attention of the alley curs. We might add, that in this significant reversion to type, the Turk did not treat his Armenian neighbor with much greater compassion than he had in other days.

And finally, as result of Turco-Greek political differences over the future of Cyprus, the Turk has quite characteristically adopted a measure of reprisal calling for the forced exile of thousands of Greek families from their homes in Turkey. It is very little wonder that these more recent manifestations of the Turk—these symptoms of the "congenital atavism" of the Turk for terror, deportation and murder—have created among the minorities of Turkey a deep apprehension of things that might lie ahead.

And, more latterly, as result of the Turco-Greek political differences on the matter of Cyprus, the Turk has quite characteristically adopted a program of reprisal calling for the persecution of Greek families in Turkey and the forced deportation of Greeks especially from the area of Istanbul.

These Turkish measures are described graphically in the August 28, 1964, issue of "Cyprus Today" by Greece's Undersecretary of Foreign Affairs, Mylonas:

"The measures taken by Turkey aim at the complete extermination of hellenism and the uprooting of the Greek community from Constantinople. Besides terrorism and psychological violence, an unrelenting economic war has been declared, resulting in the destruction of the Greek colony which has flourished for centuries. To be more particular, taxation is levied arbitrarily, which is on an average ten times that of last year, property is confiscated and Greek shops are boycotted. A series of measures taken in the educational field hinder the functioning of Greek schools; the climax have been the measures prohibiting the teaching of the Greek language in the schools of the island of Imbros and Tenedos. At the same time, in violation of the Lausanne Treaty, two metropolitans and four priests have been deported from Turkey and the printing press of the patriarchate has been closed. The Ecumenical Patriarchate has been in general

the object of terrorism, which has brought about protests from the World Council of Churches. Greeks deported so far (Aug. 1964) amount to 980, and the deportation of another 58 has already been announced."

So repressive has become the Turkish persecution of the Greek colony that Mr. Stavros Costopoulos, Foreign Minister of Greece, took the matter to the Security Council of the United Nations, which he addressed in these terms:

"This provocative and blindly vindictive policy culminated in measures against completely innocent people. I refer to the mass deportations, the intimidations, and vexations of every kind to which the Greeks living in Turkey are subjected,

"Thousands of Greeks citizens residing in Istanbul, women, oldsters, children, invalids not excepted have been expelled overnight, uprooted from the land of their birth and turned into pitiful refugees..."

Turkish rebuttals to these revelations of the maltreatment of Greeks in Istanbul have been true to type. As an example, Altemur Kilic, Information Counselor of the Turkish Embassy in Washington, stung by a mild *Washington Post* editorial regretting Turkish actions relating to the Greek community, wrote the editors:

"At the risk of being repetitious, I feel it is necessary to correct the erroneous information in your editorial concerning the Greeks in Turkey in your issue of December 23. The source of that information is unfortunately succeeding in creating the wrong impression that people of Greek origin are being persecuted in Turkey. This is not so. The Greeks who are being deported from Turkey in the same way your own Immigration Department deports foreigners who are without legal permits. I repeat that Turkish citizens of Greek origin enjoy the same rights and privileges as all other Turks and are under no pressure."

The insolence of this statement, which is significant of course in its revelation that deportations, at least, are in fact taking place in Turkey, must be quite comforting to officials of the U.S. Department of Immigration who little knew that they too are supposed to be persecuting "aliens" in the United States.

Kilic's expressions of the simon-pure innocence of Turks in relation to the Greeks of Constantinople are ground to dust, however, by the remarkably candid outburst of Deputy Prime Minister Kamil Satir, at the time Acting Foreign Minister of Turkey, on May 11, 1964. After reporting that Turkish preparations to invade Cyprus had been completed, he said:

"When our patience is exhausted the Greek will suffer many hardships, and for centuries they will be unable to recover."

In commenting on Satir's unveiled warning, the Foreign Minister of Cyprus, S. Kyprianou, told the United Nations Security Council (see U.N. Document S/PV, 18 June, 1964):

"Mr. Satir obviously had in mind other historic events such as the massacre of Armenians and others in Turkey."

It is no wonder then that Greek Prime Minister George Papandreou, in his July, 1964, visit to Washington, felt constrained to say:

"It should be stressed that the Turks are the last people on earth to have the right to speak of atrocities, after the massacres of hundreds of thousands of Armenians, Greeks and Jews, which caused horror to the whole world."

Here is then Turkey's record of Genocide through the nineteenth and twentieth centuries alone, the period covered by this work:

- 1822: Greeks on the island of Chios	50,000
- 1850: Armenians and Nestorians, in Kurdistan	12,000
- 1860: Maronites and Syrians in Damascus and Lebanon ...	11,000
- 1876: Bulgarians	15,000
- 1877: Armenians, during Russo-Turkish war	6,000*
- 1892: Yezidis, near Mosul	8,000*
- 1894: Armenians, especially at Sassoun	12,000
- 1895-96: Armenians, general massacre	300,000
- 1896-97: Greeks, in Crete	55,000
- 1909: Armenians, at Adana and environs	30,000
- 1915: Armenians, general massacre	1,500,000**
- 1920: Armenians: Kemalists massacres at Kars, Alexandropol, and environs	30,000
- 1920-21: Armenians, general Kemalists massacre	50,000
- 1922: Greeks, in Asia Minor, by Kemalists Turks	50,000
- 1922: Greeks, Armenians, at Smyrna, by Kemalists	50,000
- 1894-1924: Assyrians (Catholics, Nestorians, Jacobites, etc.)	424,000
	2,603,000

As noted in this work, the above figures do not comprehend the 500,000 Kurds murdered, deported or displaced by the Turks.

* Basic estimate.

** Includes 30,000 victims of the massacre at Baku, September 15, 1918.

Having then added up everything that can be added up, that is, the arithmetical residue of the mass murders alone, we find that the Turk, from 1822 to our day, has been responsible for the slaughter of 2,603,000's of people.

These figures, terrible though they are, do not reveal the many facets, or even the full awful proportion, of the tragedy that has befallen those who have stood in the path of Carlyle's "unspeakable Turk" (see his public letter of 1877).

The Turk came into Asia Minor and ran roughshod over the native peoples, such as the Armenians, whom he found dwelling there in their ancient patrimonies. He took the ancestral domains of ancient nations, reduced the proprietor peoples to servitude, and created of them valet "millets" to service him and slake his bidding.

The land of Armenia, with its proud history dating back beyond Biblical times, he conquered by "the might of my sword" and, later, he fought others for that land that was not his in the first place.

And to secure his claim on Armenia, he slew millions of Armenians, in order to eliminate them and their demands. But that Armenia today is a wilderness. Its once fertile fields lie fallow. No industrious, happy folk trod that land; a Turkish shepherd or a nomad passes on occasion. What was once the granary of Turkey is today a tangled jungle, with little human habitation, the great folk long gone, the Turk helpless to realize the potential of a land for the possession of which he raised the banner of conquest, fought and slew!

This land he holds, which is not his, with which he can do nothing, which has become a desert of rock, gravel and scrub thistle because he is helpless to meet the challenge of productivity, he will not return to its rightful owner! Better a desert under the Turk, than a rose garden under Armenians.

It is no wonder that Victor Hugo once sorrowfully described a scene of utter desolation with the words:

"The Turk has trodden this land."

For the great crime of the Turk is that he has conquered, that he has slain, that he has ground orchards down to wastelands; that he has never renounced his crimes, nor made the slightest restitution for his guilt; that he has neither admitted that he has in fact massacred, nor that he holds against the will of the rightful owner the territories of the Armenian nation, whom his genocidal act has not been able to erase.

One would think that people who so eagerly own to a sense of responsibility would take the proper steps to wipe out the awful blot on their escrutcheon.

One would think that the Turk would admit to the want, terror and misery he introduced to innocent children, to the scars he inflicted on generations, born and unborn.

One would think that he would be man enough to say, yes, I desecrated sacred edifices, and respected neither the Gods of others, nor their god-priests.

One would think the regenerate Turk would arise and say:

"I have respected neither friend nor foe. Neither service or sacrifice has met with my just reward. My victims have found that there is no

virtue to my promise, no protection from my violence either in agreeing to my demands, or in defying me. I have been as ruthless to my loyal subjects as I have been ruthless to those who in the pain and desperation I have caused them have arisen against me, preferring death to life under my sway."

The Turk instead is busy trying to deny that any massacres at all have taken place; or in inferring that "the alleged massacres"* were the result of the disloyalty of their subjects. In this, the Turk has displayed a lack of nobility which is both significant and ominous.

In short, the Turk had shown himself to be capable of a cold-blooded barbarity that continues to defy the attempts of man to analyze and explain. Even those who have out of political or personal considerations tried to apologize for the Turk, amongst them such giants as Lords Palmerston, Bulwer and Beaconsfield, have found themselves eventually hanging from the noose of their own words; for although Turkish state policy, as that of other states, readily lends itself as an academic problem to historical interpretation, the unique sanguinity and cold-blooded simplicity of Turkish policy, that is, *simply murder off all those who stand in one's way*, is plainly abortive to the comprehension of mankind in this age of advanced morality, when the United Nations, as a case in point, has subscribed to a goal of creating world peace through the eradication of colonialism and the threat of genocide.

But most defiant of the understanding of man has been the almost blithe disregard of his own terrible record when the Turk stands within the circle of nations, ratifies and accedes to an international "Convention on Genocide", and accuses other peoples—who have been his victims—of the authorship of the crime of national murder—a dubious distinction which is the Turk's alone, one which Adolf Hitler himself acknowledged when, speaking before the military commanders of the Third Reich assembled at Obersalzberg, August 22, 1939, assembled to hear his pronouncement of the opening of a war of extermination against the Poles, said:

"Our strength is in our quickness and our brutality . . . I have given the order, and will have everyone shot who utters one word of criticism . . . Thus for the time being I have sent to the east only my Death's Heads units, with the order to kill without pity or mercy all men, women and children of the Polish race or language. Who still talks nowadays of the extermination of the Armenians?"

* One need go no farther back than January 26, 1965, to encounter an official Turkish statement describing the Armenian genocide as "alleged". On that date, Turkish U.N. representative Eralp, seeking to reply to references to the Turkish genocide of the Armenians of 1915 made by the Hon. Spyros Kyprianou, Foreign Minister of Cyprus, before the United Nations General Assembly, January 25, scorned Mr. Kyprianou for having taken "the trouble to go back to certain massacres alleged to have been committed by the Turks in the past." (See UN records A/PV. 1321—23).