

# PERSECUTIONS OF THE GREEKS IN TURKEY SINCE THE BEGINNING OF THE EUROPEAN WAR

TRANSLATED FROM OFFICIAL GREEK DOCUMENTS

BY

CARROLL N. BROWN, Ph. D.

AND

THEODORE P. ION, D.C.L.

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CENTRAL OFFICE, 105 West 40th Street,  
Tilden Building, New York City, N. Y.

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## CONTENTS

	<small>PAGE</small>
INTRODUCTION . . . . .	v

### PART I

#### WORK PREPARATORY TO THE EXTERMINATION OF THE GREEK POPULATIONS IN TURKEY

<small>CHAPTER</small>	
I. The abolition of ecclesiastical and other privileges of the Greek Church . . . . .	1
1. Education . . . . .	2
2. Wills and Testaments . . . . .	3
3. Ecclesiastical Jurisdiction . . . . .	4
4. Greek Communities in Turkish Cities . . . . .	5
II. Compulsory Enlistment of Christians . . . . .	7
III. Requisitions and Contributions . . . . .	14
1. Requisitions . . . . .	14
2. Contributions . . . . .	15
IV. Conversions to Mohammedanism . . . . .	19
V. Crimes and acts of violence against the Greeks . . . . .	22
Statistical table of the crimes which have been committed against the Greeks . . . . .	28
Smyrna . . . . .	28
Cydonia (Aivali) . . . . .	31
Vourla . . . . .	32
Attalia . . . . .	33
Constantinople . . . . .	34
Thrace . . . . .	35

### PART II

#### DEPORTATIONS EN MASSE

I. Dardanelles, Gallipoli, Marmora, Kirk-Kilisse . . . . .	40
II. Trebizonde . . . . .	45
III. Kerasouna . . . . .	47
IV. Amissos (Samsoun) . . . . .	48

## CONTENTS

CHAPTER	PAGE
V. Cydonia (Aivali) . . . . .	56
VI. Condition of the deported people . . . . .	60
VII. Statistics of deportations . . . . .	64
Statistical table of the deported Greek populations . . . . .	64
Districts of Gallipoli, Broussa, Propontis (Marmora) . . . . .	64
Districts of Bouyoukdere, Dardanelles, Ismid (Nicomedia), Cyzikos, Myriophytos, Kadikioi (Chalcedon), Kirk-Kilisse . . . . .	65
Districts of Heraklia, Didymoticho, Smyrna, Cydonia (Aivali), Trebizond . . . . .	66
District of Kerasounda . . . . .	67
District of Samsoun . . . . .	68
Appendix A . . . . .	69
Appendix B . . . . .	70

## INTRODUCTION

THE persecutions of the Greeks in Turkey, since the declaration of the European war, are nothing but the continuation of the program put into operation by the Young Turks in the year 1913, with the object of annihilating Hellenism.

In order that those who are ignorant of conditions in Turkey may understand the objects and the mainsprings of these persecutions, as well as the methods by which the uprooting of Hellenism in the territories subject to Turkey was sought, it is necessary, before narrating the persecutions that began with the last months of 1914, to review briefly the occurrences of the preceding period. There will thus be no room for doubt that we have here to do with an intensive continuation of a program which had as its object the annihilation of Hellenism in Turkey.

Anyone who looks into the events that followed the restoration of constitutional government in Turkey becomes convinced that the natural course of history was not at that time to be changed simply by the banishing of a tyrant and the appearance of a supposedly parliamentary government.

A study of the first years of the new government shows that the Young Turks had not the slightest intention of modifying the Turkish system of government, but really entered upon this peaceful revolution in order

\* This account of Turkish outrages in Asia Minor, to which it has seemed proper to add two other documents giving confirmatory facts and details, has been translated from a publication of the Greek Ministry of Foreign Affairs. The barbarous treatment of the subject Greeks which has been cold-bloodedly encouraged if not directly instigated by German officials in Turkey, can only be compared with that accorded the Armenians. The tale of the sufferings of these innocent and helpless men, women and children should certainly arouse the civilized nations of the world to take the power to commit such atrocities out of the hands of the Turks irrevocably and forever.

—*The Translators.*

## INTRODUCTION

that they might forestall the intervention of the Great Powers, and might thus be able to accomplish their program, in accordance with which Turkey was to be changed from an Empire of several nations into a single National Empire, unified and compact. It is in this scheme of the Young Turks, by which a Turkey politically and economically independent and nationally united was to be created, that we must seek to account for the dangers to which, from the establishment of the constitution, the nationalities living under Turkey were subjected.

In order to bring about the realization of the schemes of the Young Turks it was necessary that free institutions should be adopted so that the sympathy of the Christian nationalities and of the Great Powers might be secured for the new government, and this in spite of the fact that the great majority of the Turkish people was not ripe for the reception of such institutions.

Naturally, therefore, and without any difficulty those young Turks who were directing affairs almost immediately returned to the Turkish custom of managing things through the use of force, the only available means by which they could maintain their supremacy over the subject peoples.

This tendency, which showed itself at once in active operation, is clearly set forth by Mr. René Pinon in his treatise "Europe and the Young Turks."

"The theories with regard to equality," he says (p. 123), "serve now only as a veil for European eyes and as a fair pretext for depriving the Christians of those old 'privileges' which heretofore had compensated them for their position of inequality with the Turks; as a pretext, that is, for doing away with their courts of special jurisdiction, for destroying their national organizations, for closing their schools and for hindering the cultural development of the non-Turkish populations." This active policy of the Young Turks of the Mussulman

majority which strove to bring about their more complete domination was immediately perceptible in its effects upon the Christian elements of the population and in particular upon the Greek element, which, as being numerically larger and more advanced in culture than the others was at once subjected to the most serious blows. Furthermore, it was against the Greeks that the Young Turks first turned. The immediate result of this movement was that the various Christian nationalities in Turkey combined in order to defend their lives and property.

The war that followed in 1912 encouraged the belief for a time that through the defeat of the Turks the danger that threatened the existence of the Christian nationalities in Turkey had been dispelled. Unfortunately this turned out to be a vain hope.

The results of the Balkan war were a serious blow to the Central Empires and destroyed for once and all the dream of Austrian possession of Saloniki. The traditional anti-Hellenic policy of this power from now on left no stone unturned in order to neutralize the effects of the victorious war by which Greece had been enlarged, and rendered competent through the prestige of her victory, to defend vigorously and effectively those of her sons that were still left beneath the yoke of Turkey. Austria, aided by Germany, the constant enemy of all Greek progress which had the slightest tendency to interfere with her prospects in Asia Minor, succeeded in dissolving the Balkan alliance with the results that are now known to all.

A consequence of this was the predominance once more of the Young Turk régime, which now, under the lead of Enver Bey, who became the blind tool of the Germans, was fully subjected to Germany. In this new manifestation the Young Turk party, encouraged by its success in having so easily recovered the city of Adrianople, considered the time propitious for a return to

## INTRODUCTION

its old ideas. With a view to this it decided upon the complete annihilation of the Greek element in Turkey, so as first to make Thrace a purely Mohammedan province, under the pretext of thus securing the safety of Constantinople, and second to establish a united and independent Mohammedan Empire.

If we reflect that the Young Turks, at the time when they had been at the zenith of their power, though then free from all European intervention, had not dared to enter upon a sudden application of their nationalistic policy but had only done this with a certain measure of self-restraint, the question arises how they came to enter upon such a decisive course on the very morrow of a war that had proved destructive for them. This fact is explained, however, when we take into account that at that time they had been held in check by the fear of the destruction of their whole work through the possible intervention of Europe, to which they did not wish to offer any excuse for interference in their internal affairs, while at this later time they had as co-operators and co-adjutors, first the Bulgarians, who were endeavoring even in their defeat to inflict through this activity a fatal blow to Greece, and secondly, what was even more important, the Germans whose obvious interest consisted in smiting Hellenism, for the Greeks have always constituted and to-day constitute a serious impediment to Germany's commercial and cultural predominance in the East. All this is confirmed by the whole course of the persecutions, as narrated below.

Just at the time when the life of the subject Greeks bade fair to be endurable, under the pretext of establishing Mussulman immigrants in Asia Minor and of securing the Asiatic littoral, over opposite the disputed islands of Chios and Mitylene, but actually in order to apply the Turks' scheme of a nationalization of Turkey that should make it purely and simply Mohammedan, a cruel and systematic persecution was begun which de-

prived about 400,000 Greeks of their homes and property, and compelled them, naked and stripped of their all, to seek refuge in Greece. This inhuman persecution, even the recollection of which inspires horror in all, proceeded without interruption up to the declaration of the European War.

The accession of Turkey to the alliance of the Central Empires and her participation in the war marked the beginning of the second period of the persecutions of Hellenism in Turkey, persecutions that were incomparably fiercer and more effective than the first. This period definitively reveals those who were morally guilty of the persecution. Not for a moment did these instigators relax their evil and powerful influence upon the executors of the crimes against the Greeks.

The difference between these two periods is great.

During the first there was a general persecution which might perhaps destroy whole Greek communities, but which did not bring with it the complete and irretrievable ruin of the Greek race, since it, at any rate, permitted those persecuted to save themselves by flight. In the period dating from the participation of Turkey in the war, the persecution assailed the very existence of Hellenism in Turkey.

It is however necessary to call attention to another difference between these two periods, a difference unfortunately that reflects upon the attitude of official Greece. During the first period the official Greek government appears everywhere and always defending the Greeks persecuted in Turkey and acting with all its strength in order to regulate the question of the refugees so as to save Hellenism in Turkey. During the second period, however, those directing things in Greece, basing their much extolled policy of neutrality, in ironical disregard of the facts, on the fantastic and chimerical hope of saving Hellenism in Turkey by this policy, stood by, regarded by those who were ignorant of what was going

## INTRODUCTION

on as merely passive spectators, while in the eyes of those who closely followed affairs in Turkey and were cognizant of the wire-pulling behind the scenes in Germany, they were neither more nor less than abettors of the murderers and assassins of our kinsmen in Asia.

One who investigates with some attention the second period of the persecutions, from its very start discovers in its every manifestation German participation and activity. The Turk is a connoisseur in crime; he can kill, he can debauch, but he is incapable of formulating a really scientific system by which the foundations of a nation may be undermined, and under which justificatory reasons for his acts may be found. His cunning does not reach such a point of inventiveness as that exhibited during this period.

Even in the persecutions of 1913-14, the methods of which evidenced the guilt of the Ottoman Government, German activity appears timidly operative behind the scenes, and although Germany was apparently at that time acting in order to forward the Young Turk schemes, which it thus flattered and adopted, it was, as a matter of fact, working in its own behalf. There are very many proofs of this German guilt.

As to the persecutions that took place before the war, German guilt is revealed by the interview which took place in April, 1914, between the Greek Chargé d'Affaires, J. Dragounis, and the German Minister of Foreign Affairs, Von Jagow (Report of the 7th of April, 1914, No. 643, Ministerial Archives, No. 10907). According to this report the latter admits the persecutions and the Turkish outrages, but, forgetting himself, for the moment, and his position, he becomes the advocate of the Turks and attempts to justify the persecutions by using the arguments advanced by the Young Turks with the object of concealing their crimes; first that every Greek in Turkey is an apostle of Pan-Hellenism, as though forsooth, the attempt on the part of the Greeks

to preserve their nationality was a cause that justified their persecution, and secondly, that the question of the islands, the final settlement of which the Young Turks sought, was most serious for the safety of the coasts of Asia Minor.

This pro-Turkish German policy went even further. It forbade the publication in the German press of events which were taking place in Thrace to the disadvantage of Hellenism. A telegram of the 10th of April, 1914, from Mr. J. Dragoumis to the Ministry of Foreign Affairs says: "It is impossible to have accepted for publication in the newspapers news relative to matters in Thrace. A general order has been issued that we must not displease the Turks." Even Von Jagow himself, furthermore, confessing to the Greek Ambassador in Berlin, Mr. Theotokis, the critical state of affairs, regarded this as a consequence of Mussulman fanaticism which had been aroused on account of what had happened to its disadvantage, and he maintained further that this fanaticism was fostered by Russia from a Pan-Slav motive with the object of weakening the Ecumenical Patriarchate, so that it would necessarily later become a subservient tool of the Russian policy. (Telegram of the Greek Minister in Berlin, Mr. Theotokis, to the Minister of Foreign Affairs, Mr. Streit, of May 26, 1914. Ministerial Archives, No. 998.)

Even the German Emperor, in order to conceal the truth, did not hesitate to say to the same Minister that only subordinate officials of the Turkish government were responsible for the state of affairs, and not the government itself, which was on the contrary, so he declares, really endeavoring to put an end to the situation which had arisen. But unfortunately for the Kaiser and his Minister Von Jagow, the second persecution came on apace, in the course of which the guilty ones were discovered. (Telegram of the 29th of May, 1914, from Mr. Theotokis, the Greek Minister in Berlin, to Mr.

## INTRODUCTION

Streit, the Minister of Foreign Affairs. Ministerial Archives, No. 1050.)

The actual occurrences leave no doubt as to the guilt of Germany, since it is known that throughout the whole East there were distributed in April, 1915, and even earlier, through the agency of the Deutsche Palestina Bank circular notices in Turkish, through which the fanaticism of the Mussulmans was aroused, and hatred of the Christians and breaking of all business relations with them was encouraged. A French translation of this circular fell into the hands of the Greek consul in Beirut, who describes the indignation against the Germans which its distribution produced in the Christian populations of the place. It is entitled "Manifeste général à tous les adeptes de l' Islamisme, publié par le Comité de la Défense Nationale au siège du Califat, en l' année 1333."

The Germans in June, 1915, were aware of the decisions of the Young Turk committee, adopted in the presence of the Governor of Adrianople and the Bulgarians Kaltsef and Toufexief, and looking toward the formation of closer relations with the Bulgarians as well as toward the persecution of the Greek element. These were as follows:

- 1). Establishment of a Turko-Bulgarian commercial alliance, complementary to the Turko-Bulgarian Committee.
- 2). Taking the commerce of the East out of Greek hands.
- 3). Establishment in the East of Turkish commercial agencies for the importation and exportation of goods exclusively through Mussulman hands, the Turks being expected to stop all dealings with Greeks.
- 4). Limitation of the privileges of the Patriarchate and of his ecclesiastic jurisdiction; weddings, baptisms, etc., were to be recorded with the Iman (Mohammedan priest).

5). Restriction of instruction in the Greek language and its total abandonment in the future.

6). The Turkification of the Greek element by force, through the establishment of mixed communities, so constituted as always to have a preponderance of Mussulman men and of Greek women, with a view to compelling mixed marriages.

Certainly it is utterly incredible that the Central Powers were unable to impose upon the Turks a different policy toward the Greeks, though this, in an attempt to conceal the truth, is maintained by the German Lepsius, who was sent to Constantinople in July, 1915, on a special mission. Even he, however, acknowledges most cold-bloodedly that the anti-Hellenic and anti-Armenian persecutions were two phases of one and the same program, the annihilation of the Christian element in Turkey, which would thus be transformed into a purely Mussulman Empire. (Report of the Greek Embassy in Constantinople, No. 4415 of the 31st of July, 1915. Ministerial Archives, No. 8477.)

The Minister of Austria in Constantinople, in June, 1915, tried to persuade the Greek Chargé d'Affaires in that city that the intervention of the Central Powers in the matter was very difficult, inasmuch as Turkey regarded the persecutions as a purely internal affair.

The value of these attempts at self-justification is adequately characterized by the following extract of an official report of Mr. Gryparis, Minister of Greece in Vienna, dated September 13th, 1915 (Ministerial Archives, No. 1599), on the occasion of taking steps before Baron Burian to put a stop to the persecutions: "What is the use, anyway, of formal remonstrances to the Sublime Porte, or of appeals to the two empires to intervene with her? Is it not perfectly evident that, as things are now in Turkey, the Grand Vizier is only nominally Grand Vizier, the government being really in the hands of Enver and Talaat, whose ideas and opinions

## INTRODUCTION

about Hellenism in Turkey are only too well known, and that, further, the decisions about banishing to the interior the Greek populations of the seacoast, were taken only after coming to an understanding with the German staff in Constantinople."

The truth of this conception is confirmed by a telegram of Mr. Kallerges, the Greek Minister in Constantinople, to Mr. Zalocostas, the Minister of Foreign Affairs, dated March 28, 1917 (Ministerial Archives, No. 2338). According to this the Minister of Germany, Count von Metternich, was recalled as a result of the direct intervention with the Kaiser of Enver Pasha and the German military circles in Constantinople, because of his interceding in behalf of the Christians, thus touching the pride of the Turks, as well as failing to subserve German interests.

No doubt remained as to the guilt of Germany after the evacuation of Cydonia (Aivali). The Grand Vizier acknowledged to the Greek Minister in Constantinople that the transfer of the Greek population was due to the action of the commander of the 5th Corps, Commander-in-Chief Liman von Sanders. The Ottoman government originally objected to this and only yielded to the threat of the Commander-in-Chief, who declared that only on this basis could he assume responsibility for the safety of the army. Even the Ambassador of Germany tried to persuade the said Commander-in-Chief, for reasons of political necessity, not to insist on his decision but the latter was unwilling to yield, claiming that in time of war military necessity takes precedence over political, and that the great German Council of War, before which he had set forth in detail the state of affairs, had already given its consent.

What were these military necessities? Pretexts of the danger of espionage by the people of Cydonia, who had for a year and more been subjected to the strictest blockade, were advanced as sufficient to justify the de-

struction of this bulwark of Hellenism and its supplanting in this fertile country, in commerce and other activities, by Germans and Austrians.

The scheme of the Young Turks, completed and perfected, was adopted by the Germans and so the blind passion of the Turks and the egotistical aims of the Germans were satisfied.

Thus those morally guilty and those actually guilty were united in their common struggle to deal a deadly blow to Hellenism in Turkey, the annihilation of which they had vowed to complete.

And, in truth, the diabolical nature of the scheme through which they sought the destruction of the Greek element in Turkey and its total uprooting, at this period in particular, is astounding.

In order to understand the vastness of the destruction so satanically conceived, we must investigate as closely as possible all the means that were used. They are the following: First, abolition of the special privileges; second, drafting Christians into the army; third, taxation and commandeering of Greek property; fourth, Turkification; fifth, assassination and violence against individuals.

In all these ways the preparatory work for the extermination of Hellenism on a broad scale was undertaken.

The examination of these various methods will be the object of the first part of the present study. In the second part there will be treated a sixth means of totally exterminating Hellenism, i.e., the extensive deportations of the Greek population on the feigned ground of military necessity.



## PART I

### WORK PREPARATORY TO THE EXTERMINATION OF THE GREEK POPULATIONS IN TURKEY

#### CHAPTER I

##### THE ABOLITION OF ECCLESIASTICAL AND OTHER PRIVILEGES OF THE GREEKS IN TURKEY

THE Turco-Germans attempted first to shake the very foundations of enslaved Hellenism. They knew that Hellenism had been saved in its days of dark and harsh slavery, owing to the existence of these ecclesiastical and other privileges granted to it, by virtue of which alone the Greek language and the sacred traditions of the race had been preserved. They decided therefore immediately to attack these privileges which they mistakenly regarded as a complement to the Turkish capitulations. The privileges which the Christians enjoyed differ in this particular from the capitulations, inasmuch as they constitute a sacred obligation on the part of the conqueror towards the conquered on account of the difference of religion, an obligation which all the civilized Christian nations recognize toward the Mussulmans in those countries under their control in which the Mussulman element exists in large numbers, such as Algeria, Tunis, India, Caucasus, etc. Germans and Turks attempted to abolish this privilege gradually because they

## 2 PERSECUTIONS OF THE GREEKS

knew that only thus could they realize an assimilation of the Greek element to the Mussulman element, thus making the country completely Turkish.

### *I. Education*

In carrying out their program, they first assailed the educational system of the Greeks.

On the basis of the privileges, the education of the Greeks in Turkey was in the hands of the œcumene Patriarchate and was directed by it, a fact formally recognized by the Circular of the Turkish Prime Minister of January 22nd, 1891.

The Circular, in treating of education, reads as follows:

"The programs of the schools shall be drawn up or confirmed by the Patriarchate and the Metropoles,\* likewise the diplomas and certificates of the teachers, both male and female, shall be confirmed by the same. Since these must also be known to the Government, when the inspector or the director of public education, while investigating instruction in the schools, shall observe some lesson improperly taught, or shall find some teacher that is not duly provided with a certificate, the Ministry of Education in Constantinople, and the Local Government in the provinces, respectively, acting in concert with the Metropoles, shall come to an agreement, and thus through their agency such lessons shall be stopped and such teachers, unprovided with certificates, shall be replaced."

Through a temporary law which was applied in July, 1915, this privilege was abolished, since by Article VII of this law the schools established and supported by communities and associations were regarded as 'state institutions.' Thus all the schools of the Greek communities in Turkey were put on an equality with the peculiarly Turkish schools and were made subject to the control of

\* A kind of superior bishop.

the Turkish Government and rendered immediately dependent upon the Ministry of Education.

A consequence of this law was that the following demands were made upon the Metropoles and the Patriarchate: First, that the teaching of the Turkish language in the Greek schools should be imposed in equal measure with the teaching of Greek, and that it should be introduced into the girls' schools as well. Second, that geography and history should be taught in Turkish. Third, that copies of the schedules and programs of the Greek schools should be submitted to the Turkish inspectors and that statistical tables of the schools should be formed on the basis of the government programs. Fourth, that the teaching of the names of places, cities, mountains, etc., in Turkey should be in the forms officially accepted by the Government, i.e., that Constantinople should be called Stamboul, that the Dardanelles should be called Tsanakale, etc. Fifth, that in future the proper authorities to whom the teachers shall appeal on questions of teaching or other subjects connected therewith, should no longer be the Patriarchate and the Metropoles but the directors of the communal and private schools.

## *II. Wills and Testaments*

Not satisfied with this fatal blow to Greek education, the violation of other privileges of the Patriarchate was aimed at as well. According to the above mentioned Circular of 1891 every difference between heirs or between the guardian of minors and his wards, as well as every dispute as to the legitimacy and authenticity of a will was to be decided by the mixed Counsel of the Patriarchate or of the Metropoles. This right was now abolished even as regards secret wills. As a result of this, after the death of a Mr. Rizou, a Greek, the Sheikhouislamate \* assumed jurisdiction of his will and rendered a decision

\* The highest Mohammedan religious court and expounder of Mohammedan law.

#### 4 PERSECUTIONS OF THE GREEKS

which was published in the Official Journal although the will in question, duly drawn up by an official act of a notary public, bore the ratification of the Patriarchate and was prepared in strict accord with legal forms. This fact undoubtedly indicates the prevailing tendency to take away from the ecclesiastical authorities the right to draw up wills.

#### *III. Ecclesiastical Jurisdiction*

Apart from this, in the question of proceedings against the Clergy, there was abolished the privilege which they had long enjoyed with regard to being summoned before the Turkish court, imprisoned, etc., and their direct arrest and imprisonment, in the common jails, without the knowledge of the proper ecclesiastical authorities was now legitimized. There are very many cases where this was done. Among them, the imprisonment for nine months of the Archivist of the Patriarchate, the Archimandrite Alexander; that of the Abbot of the Sacred Monastery of St. George in Princes Island; that of the priests of the depopulated villages of Callicratia, Tsando, Phanaraki, in the region of Metra, etc. Besides this, there was taken away from the ecclesiastic courts the right of issuing decisions for temporary alimony on the ground that the ecclesiastic courts were on a par with the Mohammedan religious courts.

Furthermore, with the intention of lessening the authority and influence of the Patriarchate, the Turks paid no attention to the Patriarch's intervention in behalf of the Christians who were compelled to become Mohammedans. Contrary to the recognized rights of the Patriarchate they began, from 1915 on, to deny all right of intervention in the case of these questions, as is proven by an official note dated the 28th of July, 1915. According to this note, which was sent because the Patriarchate had intervened in behalf of the thirteen-year-old girl Sultana Nicolaou of Chrysopolis in Chalcedon, who

had been forcibly abducted by a Turk from the house of her father, the Ministry through the appropriate bureau superintendent declared to the Patriarchate: "The affair concerns exclusively the parents involved, who ought to appeal directly to the Turkish authorities; consequently the mediation of the Patriarchate is superfluous." The same course was followed with regard to the abduction of the sixteen-year-old Helen Photiou Catuma, who lived in the Tatavla quarter of Constantinople. A similar thing happened when the Patriarchate complained of the expatriation of the Greeks of Coutali and Marmora; Talaat Pasha himself \* in his reply declared: "The religious authorities are not permitted to intervene in questions foreign to their jurisdiction but must limit themselves solely to their religious duties." A similar communication of the Patriarchate touching on the persecutions was returned in June, 1915, by the Ministry of Justice with the declaration "The Patriarchate has no business to transmit communications about such questions."

#### *IV. Greek Communities in Turkish Cities*

Along with the privileges of the Patriarchate there were abolished also the rights of the Christian communities. The election of the Councilors (a board of Selectmen) had always been their inalienable right. Beginning with the year 1915 the government in Constantinople began to select these councilors as, for example, in the parishes of Evangelistria, Vlanga, Xerokrene, etc. At the same time under various pretexts the confiscation of the property of the Greek communities, the Holy Monasteries and other national establishments began. This is confirmed by an official report of the Greek Ministry in Constantinople dated the 14th of April, 1916 (Ministerial Archives, No. 1188), which runs as follows:

\* The present Turkish Prime Minister.

## 6 PERSECUTIONS OF THE GREEKS

"The Ministerial Council on the occasion of a dispute about a piece of property of the Patriarchate of Jerusalem in the Island of Chalke has decided to declare public property all the monastic possessions on the Island of Chalke which lie outside of the enclosure of the Monasteries, and in accordance with this decision the proper economical ephor has taken possession of these."

In addition to this, the tendency of the Germano-Turks to confiscate the national property of the Greeks is shown by the forced sale of the orphan asylum on Princes Island for £3,000 instead of £30,000, its actual value; the forcible seizure of the trade school in Chalke, and in particular the decision of the Ministerial Council taken in March, 1916, according to which the rights of ownership of the Monasteries are recognized only as covering the ground comprised within the walls surrounding them, while all the property outside of the walls which is claimed by them, whether this be forest land or land of other nature, is regarded as public property owned by the State. The application of such a decision completely stripping the Patriarchate, the Greek communities and the monasteries of their property, which reached a total value of many million pounds, could only have been stopped if the Greek Government had threatened, as a retaliatory measure, to confiscate the property belonging to the Turkish religious institutions in Greece. Unfortunately, it was the epoch at which, far from appreciating the importance of such a loss of wealth, Greece seemed rather to be seeking to make amends, as for instance in that famous decision about the surrender of some disputed Turkish possessions, of a value of twenty million drachmas and more.

## CHAPTER II

### COMPULSORY ENLISTMENT OF CHRISTIANS

IN connection with these measures which shook to its foundations the very existence of enslaved Hellenism, its annihilation was further attempted through military conscription. Such diabolical inventiveness was used to this end that conscription served as a safe means first, to ruin the Greeks as individuals from the point of view of material wealth and, secondly (and this may be called its real object), to reduce their numbers to the lowest possible terms. In order that this may be understood we must know all the historical developments of Greek conscription in Turkey.

Under the absolutist régime, as is well known, the Christians in Turkey had been exempted from military obligations but instead of this they had been obliged to pay a yearly war tax. At the time of the restitution of the Constitution, they were by law regarded as obliged to render military service up to the age of thirty-one, men over thirty-one being regarded as exempt, since they had already paid their exemption fee.

After the participation of Turkey in the war, these men were, however, through legal enactment, regarded as obliged to render military service, and this included even those up to forty-eight years of age, but with the difference that those who were in the reserve were released upon payment of £45 as an exemption fee. The object of this was clear. Men that were not accustomed to military life would surely prefer to obtain a release by the payment of this fee. There was therefore through this conscription an attempt made to bleed

## 8 PERSECUTIONS OF THE GREEKS

financially even those over whom the Turkish government had legally no right.

But most of those thus conscripted were not in a position to pay the military exemption fee. The Turks bethought themselves, therefore, of subjecting the Greeks who came into the ranks of the army to such deprivations and hardships as to compel them to dispose of their small properties in order to pay the exemption fee and obtain their release, or else not to enter the service at all, in which case they were proclaimed deserters. In this way, the actual object of the conscription, i.e., the destruction of Hellenism, was attained.

In order to succeed more fully in this, they established by law the system of the so-called battalions of laborers into which the Christians were drafted on the ground that they could not be trusted to serve under arms. These divisions of laborers were for the most part sent into the interior of Asia Minor in order to build public roads, to construct Mussulman houses, to work in quarries and to cultivate the fields of the Turkish immigrants and they were, in general, subjected to enforced labor of various kinds. What the situation of these unfortunate men was like is confirmed by various official reports, some extracts of which are here presented by way of proof.

Thus a report from the consular office in Bryoulla of August 15, 1915, Number 319 (Ministerial Archives No. 11536) describes their condition as follows: "One of the causes of the wretchedness of the Greeks in Turkey is, as is well known, the drafting of Christians into the army. For those serving in the army are subjected to such privation and hardship, and their condition, differing not a whit from that of those condemned to hard labor in the galleys, is so miserable, that in spite of all the drastic efforts of the authorities no one of the Greeks here has come forward to enlist voluntarily."

Another report of the Greek Legation in Constanti-

## PERSECUTIONS OF THE GREEKS 9

nople, dated July 13, 1915, Number 4099 (Ministerial Archives, No. 7981) is as follows: "The condition of the Christian soldiers is frightful. They are in danger of dying of starvation, since only a modicum of food is given them. Because, forsooth, of lack of confidence in the Christians, orders have been issued for the formation of labor battalions to be used in the construction of roads, etc. To the 3,000 Christians in Tyroloe is given half a sea-biscuit daily. The Greek soldiers of Malgara, working in a quarry, lived for four days on vegetables alone. They are often used by the Turks for private work."

Another report of the Greek consul in Iconium dated March 7, 1917, which reached the Ministry of Foreign Affairs on the 18th of September, 1917 (Ministerial Archives, No. 7027) states: "That which seriously injures and gradually but certainly exterminates the Greeks in Turkey is the law establishing labor battalions composed exclusively of Christians. As a result of this law these unfortunate men, on being drafted into these battalions are distributed throughout the interior of the empire, from the coasts of Asia Minor and the Black Sea to Bagdad, the Caucasus, Mesopotamia and Egypt, some to construct military roads, others to make tunnels for the Bagdad railroad, and others to cultivate the fields. Receiving absolutely no pay, badly nourished and clothed, exposed to changes in the weather, to the blazing sun of Bagdad and the intolerable cold of the Caucasus, assailed by sickness, fever, eruptive typhoid and cholera, they are perishing by thousands. For awhile those able to pay the exemption fees were released from service, and thus those who were relatively well off were rescued from ruin and sure death, but for the last five months these, too, have been compelled to serve in these labor battalions. While visiting the hospitals of the city of Iconium, I have seen these unfortunates stretched out on their beds or on the ground like living skeletons, waiting

## 10 PERSECUTIONS OF THE GREEKS

in agony for death as their deliverer from this life of misery and privation. There is a total lack of drugs and food, and the only attention the sick receive is a visit from the doctor twice a day. Those who are able to stand go about the streets of the city begging a piece of bread. In order to give a faithful picture of this grievous situation it is enough to state that the cemetery of Iconium, as a result of the great mortality of the Greeks working in these labor battalions, has been filled to overflowing with graves in which not one corpse, as is the usual custom, is buried, but into which are cast, like dogs, as many as four, five or even six dead."

As a result of this state of affairs it was perfectly natural that the Christians should not come forward to enter the army but should prefer to leave the country secretly in order to escape these dread sufferings. But this is exactly what the Germano-Turks wanted, since they thus obtained a reasonable pretext for all kinds of persecution and for the adoption of Draconian measures which were extended so as to include the families and kinsmen of those who ran away in order to escape military service.

The official decision for the taking of these measures is dated October 21, 1915, and it was issued by the Enlistment Bureau in Constantinople. We use the term "official" since even before its issuance the measures that were announced at this time had long been carried out in actual practice in the provinces. By this decision the heaviest penalties were imposed on deserters and men who avoided service, unless they surrendered within a given time, their families being at the same time sent to the interior of Anatolia; what was worse, no distinction was made between those who were banished by the authorities and those who had for many years been living abroad.

One can easily imagine how certain the complete

destruction of Hellenism was made by this measure, especially if the fanaticism with which it was carried out be taken into account, for naturally these measures were not extended to include the Mussulman deserters. In order to understand this, it is enough to glance at the following extracts of official reports.

Thus the report of the vice-consul of Greece in Cydonia dated December 12, 1914, No. 672 (Ministerial Archives, No. 47298) makes the following statement: "About 5 A.M. soldiers closely invested Cydonia and guards with fixed bayonets beset the Greek houses and even the consulate itself, stopping all traffic in the streets. At the same time the Military Governor, through a proclamation, summoned the deserters to present themselves, and ordered the citizens to hand over all hidden weapons. About midday a house to house search began, executed by officers who did not spare even the churches themselves. During this search many unheard of excesses were committed and upward of two hundred Greeks were seized. In Genitsarochori, in particular, the gendarmes went so far as to outrage women. But what surpasses all description is what took place in Moschonesia, where churches were looted, and men and women were beaten and tortured. Thus a man named Copanos was thrown into a pit and pricked with needles to compel him to betray the whereabouts of weapons and deserters supposedly concealed in Moschonesia. The bishop Photios, various priests and prominent men were seized, beaten and imprisoned in a mill, to be released only after some days had passed. The object of this search for deserters and arms was to diminish the male population, to disarm the inhabitants and to dishearten the Greek element through various oppressive means. During this cruel search crowds of Bashibouzouks surrounded the city awaiting the signal to come in and loot and destroy the place. The Military Governor was heard to say: "One or two more such

## 12 PERSECUTIONS OF THE GREEKS

searches and the city will be emptied of its men. Then we will kick the women into the sea."

In the above mentioned report from Bryoulla dated August 15, 1915, and numbered 319, appear among other facts the following: "In the afternoon of the 8th of the current month, the clerk of police, who is the scourge and terror of the Greeks here, going out as usual through the various quarters of the city in his search for deserters in hiding, wished to enter into a house in the Bazeli quarter, to make the regular search. One of the gendarmes accompanying him, hurled a good-sized stone at the house-dog, who had attacked them as they came in. The stone, however, missed its mark and struck the police secretary a serious blow on the head, and he was carried off half-conscious to his home. The authorities learning of this accident and thinking that it was a case of revenge on the part of some Christian, the man who had done it failing to acknowledge the deed, issued orders that all the inhabitants of that quarter should be arrested. In fact, shortly afterward, men, women, the aged, the sick, women that had just given birth to babes and the babes themselves, were taken to the police station. The incident spread panic throughout the whole city. That very hour the shops were closed and all, in an agony of fear, took refuge in their houses and awaited the outcome. On the 10th of August a deserter, caught in his house by a soldier, refused to follow. Other soldiers that ran up at the time set upon him with their bayonets, wounding him in various parts of his body. Finally, last night, the authorities, who were intending to draft the Christians who had reached the age of twenty-one, proceeded, without issuing any call, to their immediate arrest."

No doubt remains as to the object aimed at by the Turks in thus drafting Christians into military service, for this is clearly proven by a report from Amissos dated May 19, 1916, in which, among other facts that

inspire horror, is the following, which utterly invalidates the Turkish plea that they had proceeded to take these measures because repeated amnesties had not succeeded in persuading the deserters to join the ranks: "Those of the deserters who gave themselves up were thrown into prison here by hundreds and were left for a month and a half without bread and without any care being taken of them. I asked repeatedly that bread be given them but the Moutesarif refused: Senator —— visited him, but he paid no heed, so that we have been obliged to feed these prisoners in order to prevent their dying from starvation. Finally, after torturing them in this way, he handcuffed hundreds of them and sent them thus bound, to Sebasteia, a fifteen days' journey, during which they suffered terribly."

The gloominess of the picture presented by the facts above reported is matched by what happened in Kerasunda. From this city it is officially and authoritatively reported, under date of the 21st of April, 1917, that on account of three hundred deserters, eighty-eight Greek villages were evacuated and burned from December, 1916, to February, 1917. The inhabitants of these villages, numbering about 30,000, mostly women, children and old men, were taken by force to the district of Aneyra (Angora), in the harshest winter weather, and at a time when epidemics were rife, without their being permitted to take even their clothing with them. Of this population one-fourth perished on the road in consequence of the hardships, starvation and exposure.

## CHAPTER III

### REQUISITIONS AND CONTRIBUTIONS

#### *Requisitions*

WE may regard as complementary to the forced enlistment by which the destruction of the Greek element in Turkey was sought, the measures by which, first, under the form of 'requisitions,' the Greek commercial establishments were literally looted; second, illegal taxes were levied and, third, the property of the ejected populations was confiscated.

It is well known that from the time of the adoption of the Constitution in Turkey the ruin of the material prosperity of the Greeks was assailed through attempts to isolate them commercially. These measures had previously been adopted against the Austrians in connection with the Bosnia-Herzegovina question, and they were later rendered more effective by the distribution of the circulars of the Deutsche Palestina Bank, mentioned above. But this commercial isolation could not bring about the immediate destruction, from a material point of view, of the Greeks, because they had even among themselves a vigorous commercial life; they possessed property to an extent not to be despised, and they controlled a wealth of laborers to work with.

In order to compass the Turkish aims there was adopted therefore in the first place the system of so-called 'requisitioning,' with which was closely connected, to be sure, in a more systematic way than before, the plan of commercial isolation (boycott). Thus the Turks were forbidden to have any commercial dealings with the Greeks, whom they even deprived of the right to import merchandise, and everywhere in the East there were established Turkish trade agencies for the import

and export of merchandise exclusively through Mussulman hands.

The way these requisitions were carried out is sufficiently described in a report from Constantinople dated November 13, 1915, No. 6353 (Ministerial Documents, No. 39904) in which the manner of the destruction of Greek commerce is made evident. The requisitions practically amounted to the confiscation of Greek property and the plundering thereof. For how else can such procedure be characterized, when it is well known that this requisitioning was so widely extended that even common soldiers, without any warrant had the right to enter into houses, as happened in Bryoulla in June, 1915, and by threats to take possession of hay, beans, etc., stored in them, and, taking advantage of the circumstances, to steal whatever they could lay hands on. When military officers and civil officials were permitted to enter Greek shops and take for their private use anything that they happened upon without paying for it or giving any receipt, can such action rightly be called "requisitioning"? Certainly a course of general procedure, according to which the very food in the houses of the Greeks was seized, thus condemning the owners to sure starvation, cannot rightly be thus entitled.

#### *Contributions*

These requisitions, thus executed, were followed by imposing, day by day, obligatory assessments, in the name of the Committee for the Relief of the Refugees, or in behalf of the Turkish fleet, or for purchasing military uniforms and other things.

These assessments at first were levied in the form of tickets for compulsory attendance at theatrical performances and voluntary (!) contributions. Yet, in both of these cases, the Greek was not free to give what he was able and desired to give, but there was imposed upon him an amount arbitrarily fixed by the first committee

## 16 PERSECUTIONS OF THE GREEKS

that approached him. There was also applied the system of the imposition by threats upon every city or village of a given tax for the payment of which the inhabitants were held responsible, the objects being, now, the erection of barracks, and, again, the installation of telephones, and so on, to the point where these violent exactions were levied in order to erect Mussulman schools or to buy threshing machines for the Mussulman villages.

Thus in April, 1915, the village Imbrik-Tepe of the Kessane district was obliged to pay 1,000 Turkish pounds to buy threshing machines. In June, 1915, the larger villages in the district of Proussa were compelled to pay the following sums in Turkish pounds in behalf of the committee for the support of the refugees, Medzetie 800 pounds, Sige 150 pounds, Triglia 700 pounds (Report of the Vice-Consul of Proussa, January 10, 1915, to the Legation at Constantinople, No. 84, Ministerial Archives, No. 3396). The same happened to the inhabitants of Cydonia and Moschonesia, who, through floggings and imprisonment were compelled to pay 2,500 Turkish pounds for the uniforms of the Turkish army and 2,000 Turkish pounds for the construction of barracks; to pay a wheat-tax for the upkeep of the navy, and to buy, at no cheap price, post-cards with pictures of the sovereigns of the Triple Alliance.

The Germano-Turk inventiveness, however, did not reach its limit at this point in the proposed destruction of the Greeks. It went even farther. Through impressment, all those who were able to work were seized, regardless of age, and the duty of cultivating the fields of Mussulman immigrants was imposed on them. Even their very seed-grain was taken away from them, so that they might be unable to use their own fields and to get some profit from their cultivation.

In conjunction with this, all contrivances were resorted to so that the Greek populations might not control any

part whatever of their crops, a fact that is proven by a report as to this from Cydonia of the 18th of August, 1915, No. 257 (Ministerial Archives, No. 1333): "The time for the gathering of the olives has come, but the authorities are endeavoring, in every way, to prevent the harvesting of the crop. Those who dare to go out in the open country are beaten, robbed and arrested as being subject to military service, or are wounded and killed by Turkish bandits, beneath the very eyes of the authorities. All this is done that the Cydonians may abandon the getting in of their crop of olives, and that the Turks may harvest it on their own account."

Furthermore, through special catechising the Mussulmans were urged not to pay any of their debts to the Greeks. The economical results of this measure on the Greeks, who were thus commercially boycotted by this establishment of a Turkish trade-monopoly, are described in a report of 1917 from Kerasouna, transmitted in a communication of the Legation in Constantinople (Ministerial Archives, No. 4901) in which the following characteristic incidents are narrated: "The Committee sent to all the Mussulman villages special delegates who proclaimed that the Sultan had ordered a release of the Turks from all debts owed to Christians, and had ordered the Turks, on penalty of hanging, not only not to pay anything to their Christian creditors, but also that Turkish tenants of the farms should not pay the customary rents to the Christian owners of farm property. In fact they brought it about that from the time of the outbreak of the European War up to to-day hardly a single Turk has paid to the Greeks anything toward his debt or his rent. But since the economical system of the country consisted in distributing to the peasants, up to July, all the available money and in beginning their collection of the debt in the middle of August, the Greeks as a result of this prohibitive propaganda of the Turks were in a critical financial situation and this all the more

## 18 PERSECUTIONS OF THE GREEKS

since the banks not only held up their credit but even on the other hand insistently demanded back their loans, and, on account of the mobilizations these men were furthermore under an urgent necessity to find money to pay their fees in order to exempt them from military service."

These ways of destroying the material prosperity of the Greeks which were thus directly and secretly pursued, were supplemented by the sale for the benefit of the government of all the property in the villages whose inhabitants had been expelled, as is proven, in addition to other evidence, by what happened in the district of Proussa, from a few villages of which the government received from oil alone 1,500,000 Turkish pounds, as well as by the following which is given in a report dated February 25, 1917, from Amissos (Samsoun) : "During these last days the tobacco storehouses of our merchants were released from Government control and the owners, acting through proxies, were allowed to sell the tobacco. Meanwhile the tobacco of the villages which had been evacuated but not burned, as Eliazkioi, Andrianta, Tekekioi, Cadikioi, etc., were put up at auction by the Government and after a few days their final sale will take place and the Government will take over the money, while in the interior of the country the peasant owners of this tobacco are dying of starvation."

## CHAPTER IV

### CONVERSIONS TO MOHAMMEDANISM

HAVING thus aimed at and achieved the financial ruin of the Greek people, they sought to decrease their numbers by forced and crafty conversions to Mohammedanism. One who recalls the first years of the government under the Young Turk constitution immediately remembers the turmoil which this question provoked even in the Turkish parliament. Consequently, an age limit for such conversions was fixed and the necessary formalities were decided on.

During the period of the persecutions, as the conversions to Mohammedanism formed part of the system which was planned, it was thought proper quietly to lay aside the laws and regulations and to pursue by every means and in a systematic manner the Islamization of the Christians. One of the most diabolical methods adopted was the creation of the so-called Orphan Institutions at Panormo, the founder of which was General Liman Von Sanders himself, who had the impudence to demand from the Greeks 10,000 Turkish pounds for the maintenance of these institutions. (Telegram from Constantinople of March 17, 1917. Ministerial Archives, No. 3272.) These Orphan Institutions have in appearance a charitable object, but if one considers that their inmates are Greek boys, who became orphans because their parents were murdered, or who were snatched away from their mothers, or left in the streets for want of nourishment (of which they were deprived by the Turks), and that these Greek children receive there a purely Turkish education, it will be at once seen that under the cloak of charity there lurks the ‘child collecting’ system insti-

## 20 PERSECUTIONS OF THE GREEKS

tuted in the past by the Turkish conquerors and a new effort to revive the janissary system. The Greek boys were treated in this manner. What happens to the Greek girls? If we review the consular reports about the persecutions from the year 1915 to 1917 we shall hardly find one of them which does not speak of forcible abductions and conversions to Mohammedanism. And it could not have been otherwise, since it is well known that this action, as has been stated above, was decided upon in June, 1915, in order to effect the Turkification of the Hellenic element. This plan was carried out methodically and in a diabolical manner, through the 'mixed settlements' of Greeks and Turks, always with a predominance of Mohammedan males and of Greek females in order to compel mixed marriages. This is evident from a report from Constantinople dated January 14, 1916, in which it is stated that the Turkish Government instructed the Governor of Broussa to place the Greek refugees by groups of ten to thirty families in Mussulman villages with a proportion always of ten per cent. to the Mohammedan population.

Who can give a different meaning to these instructions when one considers the daily conversions in different parts of the country, in which the starvation to which the Greek populations have been condemned plays a prominent part?

The above reasoning is further strengthened by a report dated June 14, 1915, transmitted with the petition No. 4409 of the Greek Legation at Constantinople (Ministerial Archives, No. 8670), according to which the conversions to Mohammedanism are usually due to force exercised by the authorities, who, as soon as the Greek refugees are established in Turkish villages, consider it their prime duty to give the Greeks to understand that food will be given to them only if they become Mohammedans.

In another report from Baloukeser dated April 16,

1915, and transmitted with the above mentioned communication of the Legation of Constantinople (Ministerial Archives, No. 8760), it is stated: "By order of the Government, groups of five to ten Greek families are sent to Turkish villages with strict orders to the local Turkish Mouktars (an official representing the Government in the villages) not to allow the refugees, under any circumstances, to leave the villages to which they are sent. What is the result of this? They will either die of starvation from lack of employment or they will embrace the Mohammedan faith. The first has already begun, the second is impending. Besides that, the aim of the Government is the Islamization of the Greek refugees, as is proved both from the pressure which is exerted in every way against them and the strict orders issued to the Mouktars to give to the 'infidel refugees' twenty centimes a day." From these reports it is evident that the conversions to Mohammedanism are considered as an important means toward succeeding in annihilating the Greek element, which is the cardinal policy both of the Turkish Government and of the people.

## CHAPTER V

### CRIMES AND ACTS OF VIOLENCE AGAINST THE GREEKS

BESIDES the above mentioned means employed, during this period, for the annihilation of the Greek people, other measures have also been adopted, which vary according to the circumstances and the persons involved, but which are all based on the same fixed and premeditated program, and tend to the attainment of the same end. These are as follows:

First, the system was inaugurated of committing scattered murders here and there, instead of the massacres *en masse* which characterized the first period of the persecutions. The object of this system was either to terrorize the Greek population, so that it would be compelled to confine itself to the cities and villages, and would not go out to look after its properties in the open country and to attend to its other labors, being therefore thus condemned to economic ruin, or to bring about the disappearance of prominent persons, who on account of their standing might keep up the courage of the oppressed people, or aid them financially. Both these means of relief were contrary to the program which was being carried out, one of the aims of which was to compel the Greeks by frightfulness to voluntary expatriation. For how else can these isolated but successive crimes which are being committed with impunity before the very eyes of the authorities be explained? Can they be considered as ordinary crimes committed for the purpose of robbery? In that case why should these victims be arrested openly in the villages, and why should they be taken away afterwards to be tortured and slain? How can one explain the incident mentioned

in the report of the Consul General of Smyrna dated December 12, 1914, No. 9157 (Ministerial Archives, No. 890), to mention a single example out of many. According to this report a Greek who was arrested in the Appa railway station of Denizli, was only released after promising under oath that he would leave the country. Undoubtedly murders form a part of the plan of persecution of the Greek populations. This is evident from the report of the Consulate General of Smyrna, No. 60, dated December 22, 1915 (Ministerial Archives, No. 5960), according to which, in the District of Menedessa alone, exclusive of the Sanjak of Mouglia, over 200 Greeks were murdered from July, 1914, to the end of December, 1915. Also, a report from Kirk-Kilisse, dated January 5, 1916, No. 16 (Ministerial Archives, No. 2931) verifies the above, from which the following extract is taken:

"At the time of the departure of the unfortunate Greeks from Skopos, a thoroughly Hellenic virile community of Thrace, who were abandoning their homes and properties, with lamentations and wailing, under the funeral peals of the bells of their churches, which the barbarians were ringing to the accompaniment of wild cheers as an indication of the funeral of the village of Skopos, some of their notables and educated persons, such as Papakyriacos, the Constantopoulos brothers, Pelopidas Davajanidi, Zaphirios Zaphiriades and Theodore Kokalas, were seized and after being led a short distance out of the village were beheaded like sheep and their bodies were left there to become the prey of dogs and vultures. Two days before the Turks had arrested another of the most prominent and educated citizens, namely, Simos Simopoulos, whom they beheaded outside of the town, after subjecting him to unheard of tortures.

Flogging and imprisonment formed a second effective means of annihilation. Many of those beaten were com-

## 24 PERSECUTIONS OF THE GREEKS

elled to make incriminating statements in regard to other persons, which were entirely false, and in that manner various pretexts were found for the justification of the crimes committed against the Greeks. Others, being imprisoned and condemned by the military court without any cause whatever, were left to rot in jail or to die from various contagious diseases and bad food.

Thirdly, through assaults on Greek women, the destruction of Hellenic homes, and the moral degradation of Hellenism was sought, free play being thus given to the well-known lascivious nature of the Turks and their criminal instincts; for where in the world do policemen when taking innocent women and girls to prison attack and rape them on the way?

The Vice-Consul of Aivali, in his report No. 2905, dated September 16, 1915 (Ministerial Archives, No. 10831), says that a Greek is treated as an outcast and his honor is the prey of the first Bashibouzouk, who has been taught by the Turkish officials to commit the most abominable orgies against him. In another report the same Vice-Consul says that a gendarme had abducted from the village of Ghioumetsi a girl by the name of Despina Stephani and that the latter after having been first assaulted by Nouri Bey, the Chief of the Gendarmes, was then in turn assaulted by other gendarmes and Government employees; that military and civil officials, establishing themselves in houses seized from Greeks, made them centers of debauchery and abomination; that to these dens Greek girls are forcibly taken and assaulted and that already 200 of them are pregnant. Identical orgies are confirmed in a report dated April 1, 1915, from Ganochori, which, after giving an account of the arrest of the wives of the deserters (Greeks) and the beating to which these women were subjected, adds that all the imprisoned women were assaulted at night, and that the gendarmes even assaulted a deserter who was caught. But the true picture of these assaults on

Greek women is given in the report from Panormo, dated June 10, 1915, and transmitted by a communication from the Legation of Constantinople under No. 4406 (Ministerial Archives, No. 8670) which mentions the following incidents in regard to the deported Greek populations: "Women and girls are wandering about the coffee-houses in the villages, being forced by the Turks to dance indecent dances of a kind that I cannot describe."

In the fourth place, various devices are used in order to reduce the Greeks to poverty and want, such as thefts, plunderings, refusal to give them wheat and flour, and forbidding the deported population to carry away with them even the smallest article. Many victims of this kind of persecution have been noted. Thus, according to a telegram from Constantinople, dated July 15, 1915, No. 4116 (Ministerial Archives, No. 7744), "Among the refugees from Madytos, numbering about 1,730, two or three deaths occur daily from starvation; in the railway station next to Panormo, since June 23, six or seven thousand refugees have been living in want of everything, thirty or forty of them dying every day from hunger and thirst, because the Turks do not allow them to procure for themselves bread and water."

According to another report, dated May 26, 1916, transmitted through a communication of the Legation of Constantinople under No. 548 (Ministerial Archives, No. 5079): "All the leading and respectable men of our villages have been and are being pitilessly flogged by the gendarmes, who are wasting the scanty flour which was left for the poor inhabitants; they are killing and eating the sheep and cows belonging to the villages by hundreds and are compelling the villagers, under the lash, to provide them with raki (Turkish brandy), sugar, and things which are very scarce, which are bought by the unfortunate people at unheard of prices, and furthermore, in order to deprive the villagers even of bread, they pre-

## 26 PERSECUTIONS OF THE GREEKS

vent them from working in their fields, and threaten to kill anyone who shall be caught cultivating his land."

Fifth, expulsion and deportation were legalized. This measure had as its consequence the expulsion from cities and villages of all the leading men and of those who might have been able to assist the suffering Greek population. Thus, according to the report of the Legation of Constantinople, numbered 1246, dated March, 1915 (Ministerial Archives, No. 2866): "Up to the 8th of the current month over two hundred leading men of Constantinople had been expelled to Biledjik, Yeni-shehir and other parts of the interior of Asia Minor."

According to another report from Attalia (No. 67, dated April 6), since the participation of Turkey in the war there have been expelled six hundred prominent men of Iconium and its vicinity, thirty-one of Sparta, and nineteen of Phenix, who were sent to Bazir of the Province of Iconium, which is sixty hours distant from their homes. But we must note that the number of persons expelled from the open country is unknown. Similar expulsions of leading men took place in various parts of Samsoun and elsewhere.

Sixth, gangs of Turks were going about the open country, whose principal business was to prevent the Greeks, by force, from leaving the cities and villages in order to cultivate their lands, so that, being exhausted from hunger and terrorized they might of their own accord leave the country and their homes.

These gangs were led by officers of the gendarmes, and were composed of prisoners undergoing a long sentence, who were released from jail in order to carry out this work, and, generally, of persons of bad character. About the doings of these gangs, which during the persecutions of 1913-1914 made their appearance as irregular bands without any organization whatever, a report from Adrianople, dated March 30, 1915, No. 19 (Ministerial Archives, No. 7278), treats but details as to these

matters were made known by a report from Smyrna, dated January 10, and another dated March 30, 1915, under No. 72 (Ministerial Archives, No. 7278) which shows their entire organization. Thus, for the Province of Aidin, the center of the organization of the gangs was Magnesia, where it was decided that a gang of fifteen members should have its headquarters in the district of Salihli, of ten in that of Demirji, of fifteen in that of Koula and of an equal number in that of Philadelphia (Alashehir).

The first activity of these gangs was noticed in the district of Ghiordes, where, after having attained their end, which was to prevent the Greeks from leaving their homes for the open country, the gangs entered right into the town and plundered the shop of Hadji Emmanuel Athanasoglou.

The work assigned to the gangs of Demirji and Salihli was to act against the Christians who were engaged in business in Mussulman villages. These through taxation, threats, beatings and plunderings of their shops were compelled to close up.

The activity of these gangs was extended to such a point that under the cloak of the military uniform, they harassed the very environs of Smyrna itself where before the very gates of the city, within a period of two months, five attacks were made on Christians who were living on their farms.

The guilty co-operation of the authorities with these gangs is proved by the fact that when the chief brigand Hadji Moustafa imposed a tax of five thousand Turkish pounds on the village of Moursouli of the Province of Aidin and the villagers denounced this act to the Moudir of Demirdji to whom they even gave the letter in which the demand had been made, the Moudir had some of the Christians arrested and imprisoned, accusing them of having actually forged the letter.

As a proof of the havoc wrought on the Greek popu-

## 28 PERSECUTIONS OF THE GREEKS

lations by these gangs it is enough to say that it was through their agency that the murders of the Greeks were committed and that their members formed, so to speak, the Executive Committee of the whole organization which has been and is still active in the persecution of the Greeks.

In order to prove specifically the Greek persecutions mentioned in this chapter, according to their different categories, a statistical table is given below, based on the reports of our consular authorities in Turkey. This only comprises a very small part of the Turkish outrages which were committed during that time. It is impossible to give a complete list of the names of the Greek victims, because it was exceedingly difficult and often impossible for our consular officials to get information about things happening out in the country. Consequently there came to their knowledge only the names of those victims whose death, either by reason of their prominence or by force of circumstances, could not be concealed by the Turkish authorities, who showed a special zeal in the concealment of crimes committed against the Greeks. It is quite certain, furthermore, that many reports of our consular officials, particularly those of the year 1916, were never received either by our Legation at Constantinople or the Ministry of Foreign Affairs at Athens.

### STATISTICAL TABLE OF THE CRIMES WHICH HAVE BEEN COMMITTED AGAINST THE GREEKS

#### SMYRNA

- |      |  |
|------|--|
| July | 1914. G. Paxinos, C. Paxinos, Skyrianos, Ph. Kambiris, A. Loutraris, Lalas, five brothers Tsichla, were killed at Kiosteni.  |
| “    | 1914. A. Papaioannou, G. Georgiadis, A. Christodoulou Chalkias, were killed in the village of Askioi; C. Orphanos, G. Tseravellis, were butchered on the road to Vourla. |

## PERSECUTIONS OF THE GREEKS 29

- Aug. 1914. Two Stamatiou brothers and their servant were killed near Ghioulhissar. Mrs. Triantaphylli and Mrs. Zacharoula Aspromati were assaulted by soldiers.
- Sept. 1914. The two brothers A. and Z. Kavakioti were killed near Gali-Tekeli. G. Kagritsoglou and his son Elias were killed at Aghiasolouk. The brothers I. and E. Kontoyanni were killed at Develikioi. I. Michalios, I. Tsinirogloou, were killed at Kouroutseshme. Karayannis and Spanoudis were killed at Ouskioi.
- Dec. 1914. I. Procopiou, G. Charalambides, G. Mylonas, were butchered in the village of Karaoulani. Constantelli brothers, S. Samios, Karapanaghiotis and his son, Tsemeli, were murdered near Sevdikioi. P. Tsomlotsoglou, P. Kehayioglou, D. Tsilonoglou, were murdered near Salihli; Kirkintolis, Kaphilis, N. Krassasounis and a certain Demetrios, natives of Macedonia, were butchered.
- Jan. 17, 1915. N. Kypriots, was murdered near Mezikli. The prominent citizen C. Metaxas, was severely wounded at Mylassa. The three brothers Manoussoglou and Karpouzas were butchered in their mills at Hotetou. Constantine Gregoriou was killed at Agatsikioi.
- " 19, " P. Sklavounos, A. Karlaghinis, were killed near the village of Gheronta. Th. Corphiatis and his servant were killed at Gheronta.
- " 22, " Ch. Tourtskoushoglou and Ch. Tsomlektsgoglou were murdered near the village of Gheronta. Neophotostos Georgiou was killed at Meressi.
- " 27, " C. Nikolaou and his wife at Mylassa.
- " 30, " Th. Kariotis was severely wounded, also Maria Psalti and her daughter, near Kirtsali.
- " 31, " Th. Xenos, V. Salatso, were killed at Bournabat. The priest Mamakis and Chasidakis were murdered at Halicarnassos.
- Feb. 1, 1915. N. Balis at Menemen.

## 30 PERSECUTIONS OF THE GREEKS

- Feb. 5, 1915. Marigo Protopsalti was assaulted and severely wounded in the village of Kirtsali. N. Tiliakos, Th. Tomios, were murdered near Nazilli.
- " 11, " C. Voudouris, D. Nidraios, I. Melios, at Vayakkassi near the village of Sokia. P. Zachariou at Mountzali.
- " 12, " St. Strategos at Mezarlik.
- " 13, " Lieutenant Nouri with two other officers assaulted and severely wounded Mrs. A. Kousaki at St. George, a suburb of Smyrna.
- " 16, " V. Moustakias was found beheaded in his house at Koukloutsia.
- March 8, " E. Saghior was murdered in the village of Mithochori.
- " 10, " G. Yiannitakis was killed at Tsapaki. I. Yioules, L. Tsemalis, were murdered at Menemen.
- April 10, " V. Kavakiotis, E. Kavakiotis and his son, 12 years of age, were butchered at Yabeni. In the same village the two minor sons of Delimanoli were severely wounded.
- May 1915. I. Lagos was murdered at Ephesus. E. Phoutounoglou was murdered near Koula. Karakalpakis and two millers, one named Costas and another of unknown name, were found dead, perforated by bullets, near Nazilli.
- " 16, " A. Carmeropoulos was murdered near Yenipazar. Ch. Christodoulou was severely wounded by a bullet.
- June 5, " Ph. Namatianos was murdered at Karapounar.
- " 15, " After the bombardment at Halicarnassos eighteen (18) inhabitants and one girl, 16 years old, were slaughtered by Mohammedan Cretans.
- " 16, " D. Roumeliotis, D. Tagheas, were murdered at Bouyoukli. I. Milonas and his son George Kirkintse.
- July " D. Arghyrakis was murdered.
- August " A. Spyroglou was murdered at Kirkintse.
- Sept. " Ch. Savvopoulos, I. Hadjipetros, D. Broussalis, I. Phetsopoulos were murdered at Aktse.

## PERSECUTIONS OF THE GREEKS 31

- Oct. 1915. C. Baindirlis, E. Karinas, D. Pathos and I. Baxevanis were murdered at Sokia. V. Karvelas was imprisoned and subjected to terrible tortures from which he died after a few days. G. Gouvelas was imprisoned.
- Dec. " Five corpses which had been mutilated horribly were taken from a river near the village of Gheronta.

### CYDONIA (AIVALI)

- Nov. 23, 1914. D. Ioannou, M. Hadjiyannis and D. Lachanas were murdered. S. Hadjiantoniou, I. Rouvalas, P. Michalios and I. Liscos were murdered near Pagamli.
- " 26, " A band of Mohammedan refugees attacked in the suburbs many laborers, both men and women. They committed rape upon many girls.
- Jan. 25, 1915. D. Sessypis was murdered at Moschonesia, and his brother was severely wounded.
- Feb. 10, " G. Koukoutos and A. Delioglanis while on an excursion outside the city disappeared together with their carriage. D. Maliaros, P. Sideris, I. Tessivassis, P. Hadjicosmas, were arrested and beaten by Bashibouzouks (raiders); they were found naked and half-dead in the suburbs of the city.
- " 13, " P. Psaroukis and his son were murdered, and their bodies were thrown into a well by a gendarme.
- " 16, " St. Arghyrou was severely wounded, and his brother Panaghis was beaten.
- " 17, " Five corpses were found burned near the city; it seems that the victims were burned alive.
- " 23, " P. Makris, E. Anestis, I. Chamalis, were slaughtered by soldiers.
- March 5, " Forty-two (42) Greek peasants were seized by Bashibouzouks, their fate being unknown.

## 32 PERSECUTIONS OF THE GREEKS

- March 7, 1915. Palaeologos, Apsathas, N. Vloros and the 15-year-old boy, B. Klaromenos, were found beheaded. Their bodies bore signs of torture.
- " 31, " The body of a young boy, with a rope round his neck, was found in the water-closet of a Turkish house.
- May 11, " Fifty (50) men and women were seized and sent to Smyrna. The women were assaulted on the way by the gendarmes. Despoina Stephanou was taken to the village of Yioumetsi and assaulted by all the gendarmes of the station.
- June 12, 1915. A. Maroudis has disappeared.
- July 8, " C. Apsatos, I. Comnenos and the 14-year-old Malemchiari were murdered by soldiers.
- " 10, " P. Pseftarakos was severely wounded.
- " 14, " Papademetriou was murdered.
- Aug. 1, " The body of Photios Dala was found horribly mutilated.
- " 15, " A. Koulakanis and G. Zariphis were murdered at Moschonesia. Ap. Doudoukas, I. Agelaras, D. Vaphiadis, P. Timakos, D. Orphanos, P. Angelidis from Moschonesia, were thrown into prison and tortured.
- Jan. 1916. The fishermen G. Vonelis, G. Tsitsonis and P. Dedoulos were murdered
- " 25, " The two brothers Ch. and E. Volivos, I. Koutroumbilas, P. and A. Tages, E. Papoutsis, S. Saltas, D. Roumeliotis, E. Yannios and P. Tsarlimbaris were slaughtered.
- Feb. 12, " The body of P. Koukournara was found slashed with sword-cuts.
- " 18, " I. Valmos was murdered.

### BRYOULLA (VOURLA)

- Feb. 1915. E. Hadjiconstantinou and Manatas were imprisoned without any reason.
- May " Two shepherds, N. Chloros and I. Paraparis, were murdered. E. Vretos was severely wounded. S. Dimakis, M. Karakyriakos and M. Karanikolis were murdered. Many were

## PERSECUTIONS OF THE GREEKS 33

arrested, imprisoned and expelled to Van and Mosul, amongst them being the brothers Vati and G. Bogdanos.

- June 1915. G. Niaos, V. Germanopoulos and I. Mitaghis were murdered near Tsirlidere. Twenty-six other Greeks were imprisoned, amongst them being G. Tzanetis, I. Koumassonis and the priests Ioannis Panteleimon and Varlaam.
- July " Eighteen (18) Greeks were butchered at Kiosteniou, amongst them being P. Xydias, S. Kapiris, A. Goutaris, N. Valachis, P. Sterghianou and the seventeen-year-old G. Valahis. Seventeen (17) other Greeks were arrested and eleven (11) Greek subjects were expelled.
- Dec. " The body of N. Tarnani was found near Kalam-baka (of Vourla) horribly mutilated.

### ATTALIA

- Jan. 1915. A band of Bashibouzouks plundered the house of a prominent Greek near Kemerı, who was afterwards slaughtered with his wife and children. The following were deported to the interior (of Asia Minor): D. Eleutheriou, Timoleon and Charal. V. Lazaridis, Theod. Kolioglou, Ephraim Danielis, I. Arapoglou, M. Kastakoglou, M. Anezoulakis, I. Kadezlis and I. Kolioglou.
- March 2, " Ph. Arghyropoulos, K. Kehayioglou, Th. Yiou-spažoglou, Eustr. Tousdjoglou, P. Rapitis, N. Hadjianastasiou, Alex. Malaleksoglou, Eustrat. Kotsoglou, P. Hadjisemer, S. Ioannidis, Theod. Skiagoglou, M. Georgiadis, S. Santorides, P. Petrides, N. Kouyiandjoglou, A. Hadjiebeoglou, Theod. Hadjipares, George Michaelis, A. Paloglou and P. Paschalis.
- " 4, " Papa-Iakobos, Papa Christos, Papa Nikolaos Apdjoglou, Ieremias Marouoglou, Artemis Tjanoglou, I. Papazoglou, Sp. Papazoglou, Cosmas Hadjigeorgandjoglou, K. Aslano-

## 34 PERSECUTIONS OF THE GREEKS

glou, P. Aslanoglou, A. Aslanoglou, Phil. Aslanoglou, Char. Sinanidis, Dem. Styloglou, D. Kahrimanoglou, Ph. Kahrimanoglou, Char. Hadjiavramaglou, Sot. Evremoglou. Char. Christides, Dem. Artemiades, Haadjicharalambos, Hadjithanasoglou, Cosmas Hadjithanasaylou, L. Dervishoglou, A. Dervishoglou, I. Kapa-Kioglou, Hadjisavas, Hadjiarslan, G. Yiodanoglou, Eustr. Arslanoglou, P. Hadjioglou, S. Seraphimoglou, Cyrillos Ayiaklouglou, L. Seretaroglou, and P. Hadjipandjoglou.

March 28, 1915. Eleven Greeks were expelled to the interior (of the country).

April 6, " Five more Greeks were expelled to the interior.  
Aug. 8, " Nineteen more Greeks were expelled to the interior. It is worthy of notice that up to to-day, from the city of Attalia alone, 138 Greeks have been expelled, and on the other hand, that the Greeks who were expelled from the village of Smano were robbed by the gendarmes, who took from them about 1,200 Turkish pounds.

### CONSTANTINOPLE

March 1915. D. Koulekli was murdered at Baloukli. The number of the Greeks from Constantinople who have been arrested and expelled to Asia Minor amounts to 200. Among them are the following persons: C. Theodorou, G. Vassiliou, Th. Vassiliou, G. Demosthenes, V. Athanassiou, Th. Karamitsos, T. Vassiliou, Ch. Stylianos, P. Symeon, C. Ioannou, G. Panaghiotou, L. Nikolaou, A. Karakos, P. Vitalis, M. Apostolou, V. Ioseph, E. Anastasiadis, A. Deskosmidis, L. Georgiou, N. Zographidis, E. Manouelidis, I. Papoulis, P. Constantinou, P. Samamas, N. Athanassiou, N. Demou, Ch. Vassiliou, Th. Prodromou, N. Demetriou, V. Saphaidaris, S. Okoumoush, D.

Saphir, Th. Demetriou, S. Gregoriou, G. Photiou, D. Roumounos and Z. Ignatiou. It should be noted that according to the communication No. 1246 of March 2 of the Legation of Constantinople (Ministerial Archives, No. 2866), the total number of the Greeks deported to the interior of Asia Minor is 10,000.

- June 1915. Sixty Greeks from the districts of Bouyoukdere, Tyroloi, Tsatadjsa and Selyvria were brought to Constantinople and imprisoned.
- July 1915. Archmandrite A. Papadopoulos, the Archivist of the Patriarchate, was imprisoned, and after a few months deported. The abbot of the Monastery of St. George at Prinkipo, the priests Ioannis Oekonomou and Cyrillos, of Bouyoukdere, as well as the Archmandrite Gennadios were also imprisoned.

## THRACE

- Jan. 1915. Two Greeks were killed in the village of Kerdeli. Seventeen Greeks from Kirk-Kilisse and Vizyi were arrested as suspects for the murder of the son of the Governor. They were buried alive in graves which they were compelled to dig. The teachers and priests of the city of Kessani were thrown into jail.
- March " The Rev. Apostolos, a priest of the village of Varnitza, was strangled in the prison of Kessani. Numerous families were imprisoned at Chora. The women are thrown on the ground and beaten by gendarmes with whips on the soles of their feet, in order that they might disclose the hiding places of their husbands. During the evacuation of the village of Skopos the following persons were slain by gendarmes; Papakyriakos, Arist Constantopoulos, P. Valantsanidis, Z. Phloros, Zariphiadis, Th. Kokkalas and Simos Simopoulos. The

## 36 PERSECUTIONS OF THE GREEKS

greater part of the inhabitants of Malgara are in jail, where they endure great sufferings. The representative of the Bishop and 23 prominent men were taken to Adrianople, and on their way beaten by the gendarmes.

April 1915. Two Greeks were hung in Adrianople wtihout any reason.

## PART II

### DEPORTATIONS *EN MASSE*

THE abolition of the privileges of the Greek Church, the drafting of Christians into the army, the conversions to Mohammedanism, the commandeerings and the murders of the Greeks in Turkey, constituted, so to speak, the work preparatory to their annihilation, and this was completed by the sixth measure which was applied, namely, the deportations *en masse*.

This was designed in order to bring about the complete annihilation of the Greek nation by the devastation of the flourishing Greek communities in the Ottoman Empire.

This measure which was first applied in the Gallipoli Peninsula and the Hellespont, on the pretext of military necessity, was quickly extended to all the settlements along the coast and to the islands in the sea of Marmora, which are inhabited by Greeks. The towns of Cydonia (Aivali) and Amissos (Samsoun) and, generally, the settlements along the coasts, except the two great centers, Constantinople and Smyrna, where there is a compact Greek population, were reduced to ruins.

This measure was taken in consequence of a decision of the Young Turk Committee, and was put into execution in the year 1915. The Greek Legation at Constantinople, by a communication dated June 15, 1915, No. 3501 (Ministerial Archives, No. 7065), informed the Ministry of Foreign Affairs of the decisions which had been taken at Constantinople for the forcible conversion of Greeks to the Mohammedan faith by mixed marriages between Turks and Greek women who had

## 38 PERSECUTIONS OF THE GREEKS

been brought into these Turkish villages for settlement there.

The same Legation, by another report, under the same date, No. 3500 (Ministerial Archives, No. 6557), announces the beginning of the execution of this decision in the following manner:

"Among the decisions taken by the Turkish Committee is the conversion to Islam of the Greek populations, which is difficult as long as there exist compact Greek settlements. Military necessity affords a most suitable pretext to have the Christians scattered, thus making their Turkification easy. The deportations *en masse* of the inhabitants of the islands of Marmora (Koutali, Kalolimnos, Marmora, etc.), have the same object, because those that are deported are not settled in Christian villages; as for the men, they either imprison or put them to forced labor, while the women and children they send to Turkish villages."

The law about the deportation of the Greek populations was therefore passed, because otherwise the Turkification of the Greek element, as shown by the actual results, would have been difficult, especially where there were compact Greek populations.

From this one can easily conclude what the pretexts repeatedly advanced by the Germano-Turks for these deportations were worth, for they alleged at one time the so-called supplying of enemy submarines by the Greeks, and again that they were in communication with the enemy by signals, and at other times that the Greeks in Turkey were not loyal.

The German Government itself on June, 1915, assured the Greek Minister at Berlin (telegram of the Greek Legation at Berlin of June 18, 1915, No. 2384, Ministerial Archives, No. 6524), that in order to "please the Government of the King it will take steps to put an end to these deportations."

The pretexts of the Turks as to Greek treason were

intended to mislead public opinion and to justify their monstrosities. The human heart is torn in the face of the tragical scenes of these deportations. In order to understand the magnitude of this tragedy it is sufficient to note that the deported persons, after being expelled from their villages, had no right to take with them even things of absolute necessity. Naked and barefooted, without food or water, beaten and insulted by the gangs that escorted them, they were, provided they were not murdered, led by their executioners to the mountains. But most of them died on their way as a result of their sufferings, or were left in the road half dead; women gave birth to children as they marched along and abandoning their newly born babes at once, continued the journey as well as they could, because those that marched slowly were beaten by the escorting gendarmes. The end of the journey of these unfortunate persons did not terminate their sufferings, because the wild inhabitants of the Turkish villages admitted them to their villages only to deal them the final blow.

The deportations from the coast of the Black Sea and the city of Cydonia (Aivali) which were carried out toward the end of the year 1916 and during the year 1917, were of the most cruel and inhuman character. Besides other cruelties, they resorted also to arson and burned all the evacuated villages so that no traces of their existence might be left and that the ethnological character of these most Hellenic regions might be entirely altered.

The crimes there committed are of such a nature that nothing like them is recorded in the pages of history.

In place of any further description of these occurrences the following extracts from the reports of the Greek Legation at Constantinople, show, district by district, the savagery of the persecutions and the annihilation of the Greek population which was brought about by these means.

## CHAPTER I

### DARDANELLES, GALLIPOLI, MARMORA, KIRK-KILISSE

THE following extracts have been taken from a report of the Greek Legation of Constantinople, No. 4099, dated June 26, 1915 (Ministerial Archives, No. 7981):

“The first deportations which took place are those of the Dardanelles and Gallipoli (March-April, 1915) under the pretext of military necessity and the safety of the inhabitants. The Greeks of the Dardanelles were sent to Artaki, where no care was taken by the Turkish Government for the maintenance of the poor whom the well-to-do Greeks supported, but this could not continue for a long time because the number of the poor amounted to 3,300.”

“After the evacuation of the Dardanelles, that of Gallipoli, Madytos, Krithia, and the other villages of Gallipoli followed (April 26). The Christian populations were compelled to embark on steamships, and were forbidden to take anything with them or even to secure the safety of their property. The goods in the shops belonging to the Christians were plundered and sold by the Turkish authorities to two Ottoman companies.”

“The deported people, having been scattered in various villages, such as those of Kipsit, Vigadetos, Sintirghi, Soussourlouk, of the district of Baloukesser are in danger of dying of starvation, apart from the fact that the settling of Greek women amongst the Turks carries with it other dangers, such as assaults, conversions to Mohammedanism, etc., etc.”

“On April 15, the population of Amygdalia and Maistros, of the district of Enos, was ordered to evacu-

ate these villages within three days, and they were all transported to the Turkish villages of Beyendi and Pas-sait, while the Turks of the nearby villages plundered their properties, churches and monasteries."

"From the 1st to the 15th of May the inhabitants of the villages of Bouyoukdere, Kephalikioi, Kirits, and Yeni-Machala were ordered to abandon their villages within three days."

"Although the Turkish Government maintained that the deportations formed a general measure and were due to military necessity, as both the Grand Vizier (Prime Minister) and the German Ambassador told me when I protested in person about the deportations—still, after the departure of the Greeks, their houses and properties were seized by the Turks."

"The evacuation of Bouyoukdere was preceded by that of Phanaraki, Cavak and of Doumoushdere, of Bazekioi (16 April) and Avaskioi of the District of Derkos. The inhabitants of these villages too were unable to take any of their belongings with them and in some villages, as in Domoushdere, they were compelled to sign a declaration that they abandoned their villages of their own accord and from fear."

"On the first of June the inhabitants of Pyrgos (of the District of Derkos), consisting of 3,000 persons, were ordered at night to abandon their villages and men, women with their babies, children, and old people, in want of everything, after trudging for three hours on foot, reached Bouyoukdere, whence they were taken to the interior of the country and compelled to settle in the Turkish villages of Ik-Kiol and Souljo, of the District of Nicaea, and forbidden to go to Constantinople, where many of them had relatives and friends. The deportations took place exactly at the time of their cabbage harvest, which product was afterwards seized by the Turkish refugees along with all their properties."

"On June 4, the evacuation of Koutali,—an island

## 42 PERSECUTIONS OF THE GREEKS

in the sea of Marmora,—was ordered and its inhabitants, consisting of 1,800 persons, were deported to the interior of Anatolia. The old men and children were settled in the Turkish village of Soussouglou, but being without any shelter, and, deprived of everything, they endure the worst of sufferings; the rest were sent to the village of Michalitsi of the district of Nicaea, undergoing all the consequences of weather changes. Their properties and houses were seized by the free-booters of the neighboring community of Arapis, who established themselves in their homes."

The inhabitants of Kalolimnos, another island in the sea of Marmora, were compelled, within a few hours, to abandon their island, without being able to take anything with them, and were sent to the villages of Michalitsi and Terbekioi near Broussa, suffering terribly from hunger. The number of the Greeks thus deported was about 1,440.

On June 15, the evacuation of Prokonesos (an island also in the sea of Marmora) was ordered, its inhabitants being deported to Panormo and Ouktsoukiol (the railway station of Panormo) and from there to different parts of the interior, and exposed to various climatic changes. I have been informed to-day (June 26) that the villages of Peramos, Sighi, Triglia, Eligmoi and Peristasis were evacuated and their inhabitants taken to the Asiatic coast of the sea of Marmora. According to other information the evacuation of Moudania is imminent, as well as that of the villages of Myriophyto. In a word, we have here to do with the evacuation of the whole coast of the sea of Marmora.

According to another report of the Legation at Constantinople, No. 5171, dated September 8, 1915 (Ministerial Archives, No. 10938), all the villages of the District of Kirk-Kilisse have been emptied of their Greek inhabitants. The following is a detailed statement:

"Skepastos, a village of the District of Kirk-Kilisse,

the inhabitants of which, consisting of 3,000 persons, were taken, on September 6, toward Redosto. Sophides, a village of the district of Vizye, which is inhabited by 4,000 persons, was evacuated likewise on the 8th of the same month in the usual cruel manner."

"Samacovo, also of the district of Vizye, and the seat of the Metropolitan, had its inhabitants, consisting of 5,000 persons, deported on the same day."

"Tourlia and St. Stephano of the district of Vizye, which villages had a population of 3,150 persons, were surrounded by Turkish gangs and no inhabitant is now left there."

"Skopos, of the District of Kirk-Kilisse, was surrounded by the Turks, and its inhabitants, consisting of 6,000 persons, were sent to various places, after being compelled to pay to the Turkish Comitadjis 80 Turkish pounds. The Government officials imposed a fine of from 20 to 30 Turkish pounds on Jewish merchants on the ground that they had violated the blockade of the village."

These brief and dry extracts from reports, supplemented from other more recent sources, prove that the Greeks, almost without exception, have been deported. The regions, such as Thrace, the coast of the sea of Marmora, that of the Hellespont and Bosphorus, and the littoral of the Black Sea, which have been completely denuded of their Greek population, were noted for their flourishing condition in commerce, education, civilization and wealth. Having been smitten so heavily by the Germano-Turks, they have been to-day transformed into smoking ruins, upon which Turkish immigrants dance, an element entirely foreign to these Hellenic sites. A mere glance on the map will show the magnitude of the catastrophe.

To sum up, there were destroyed eleven towns and villages in the district of Gallipoli, having a Greek population of 24,636 inhabitants; seven towns in that of

#### 44 PERSECUTIONS OF THE GREEKS

Broussa with a Greek population of 14,632; eight villages in that of Bosphorus with a Greek population of 5,500; three villages in that of Myriophyto with a Greek population of 2,210; the town of Dardanelles with a Greek population of 3,300; the town of Kemelik, and lastly thirteen towns and villages of the coast of the sea of Marmora with a Greek population of 23,450.

The Germano-Turks have not omitted any form of cruelty in order to crush the Greek populations, whose houses they have plundered and burned in order to leave no trace of their existence.

Official consular reports also prove the crimes which have been committed against the Greek populations of Trebizond, Kerasounda, Amissos (Samsoun) and Cydonia (Aivali), and extracts from these reports appear below.

## CHAPTER II

### TREBIZOND

A REPORT transmitted through the Greek Legation at Petrograd, No. 1570, dated August 30, 1916 (Ministerial Archives, No. 9067), runs as follows:

"On April 15 the Greek inhabitants of the sixteen villages of the district of Vazelon and Trebizond, were ordered by the Turkish authorities to proceed to the interior of Argyropolis (Ghioumoushane), but fearing that they might be slain on the way, like the Armenians, they abandoned their homes and took refuge in the woods, hoping that they would be saved by a quick advance of the Russian army. Of these refugees, consisting of 6,000 persons, six hundred and fifty took refuge in the Monastery of Vazelon, where they found one hundred and thirty refugees from Trebizond; twelve hundred hid in a big cave near the village of Kounaka, and the remainder dispersed in the woods and various hiding places. All their property was looted and their houses plundered by the Turkish army. Those who had taken refuge in the cave of the village of Kounaka, surrendered themselves because they were starving; but twenty-six women and girls in order to escape dishonor threw themselves into a river near the village of Gephyra, and notwithstanding the efforts of their companions to save them, they were all drowned. From April 5 to July 5, Turkish brutality burst out in all its savagery."

The number of those who were tortured and murdered by the Turks can be counted by the hundreds. "After the advance of the Russian army," says an eye-witness, "I was the first to reach Argyropolis (Ghioumoushane).

## 46 PERSECUTIONS OF THE GREEKS

The sight that presented itself before my eyes was horrible. Everything had been destroyed, both in the Monastery and in the villages, except that the Turks did not set fire to the place. Five decomposed bodies of Greeks were lying unburied in the court-yard of the Monastery, one of them being that of the priest Constantine of the village of Thersa. Five other corpses were found in the interior of the Monastery. In one of the rooms there was lying the body of the twenty-year-old girl Kyriaki from the village of Thersa, naked and beheaded, with a wound on the chest, there being every indication that rape was committed upon her. According to the admission of two Christians that have escaped, the unfortunate girl had been seized in the forest along with others by nine Turks and had been carried into the Monastery. After she had been outraged she had been killed by them."

## CHAPTER III

### KERASOUNDA

A REPORT of the Greek Legation at Constantinople dated February 7, 1917, No. 119 (Ministerial Archives, No. 4901), concerning the district of Kerasouna, where the Greek element surpassed the other nationalities, both in commerce and wealth, states as follows:

"According to reliable information received from Kerasouna the condition of the Greeks of that district is very lamentable. After the occupation of Trebizond by the Russians, tens of thousands of Turkish immigrants swept down into the district of Kerasouna, where they plundered the Greek villages and departed, leaving behind them cholera and typhus fever. By order of the Governor of Trebizond, a new persecution of the Greeks began, the wealthiest of them being arrested and expelled."

"When the deportation of the Greeks from the littoral of the Black Sea was decided upon by the Turkish General Staff, it was carried out by the Governor of Trebizond and his agents in the most cruel manner. In spite of the assurances given by the Commander of the Third Military Corps, the evacuation of the villages was completed within twenty-four hours, and the deported Greeks, accompanied by a strong escort of gendarmes, were not permitted to take with them either food, clothes or baggage, and spent the night in the open air under a pelting rain."

"The deported peoples of the sea villages were not allowed to communicate with their Bishop. After their departure the Turkish officials and private individuals pillaged their properties. The evacuated villages numbered thirty-eight and the population was 23,000."

## CHAPTER IV

### AMISSOS (SAMSOUN)

VARIOUS reports, transmitted with a communication of the Greek Legation at Constantinople, No. 548 (Ministerial Archives, No. 5079), dated January 14 and 29, and February 7 and 29, 1917, describe the ruin of Samsoun and of the Greek villages of the littoral of the Black Sea. The following are some extracts from these reports:

"Eighty of the wealthiest Greeks of Samsoun, having been arrested without any reason whatever, were imprisoned on December 27, 1916; they were not allowed to communicate with their families in order to secure clothing, and were taken next morning very early to the interior of the country as if they were the worst of criminals. The foremost Greeks shared the same fate. Being deprived of everything, they will not be able to stand such privations and calamities. On the same day the city was encircled by the Turkish army, and all the population was called to the square of Upper Samsoun (Cadikioi) in order that, as was said, they might listen to the Governor who was to speak to the public. In that manner they were all seized and imprisoned in the barracks. The same thing also happened in the village of Eliazkioi. The men were thus without money and both men and women without extra clothing. The old and sick were taken along, being assisted by their relatives. The Turks did not spare even women who had just given birth to children nor the babies themselves. In such a condition they followed their executioners on foot, all night long, through the snow-covered mountains. This tragic scene had the aspect of a herd of cattle being

led to the slaughter-house. The children were in vain crying for bread and water. We do not know where they rested that day after a journey lasting twelve hours, nor where so many thousand people found bread. Undoubtedly they slept in the open air and had nothing to eat next day."

"In the meantime horrible things happened. As soon as Basil Arnaoutoglou, a merchant of Samsoun, was arrested, his 19-year-old daughter, Ourania, fell dead. The 17-year-old Euphrosini Garouphalidou, whose brother works in the labor battalion in the evacuated section of Cadikioi (Samsoun), having gone back to her home and not finding there her widowed mother,—who had just before been deported with the others,—became insane. As communication with the evacuated part of the city was not possible, the sick who could not be transported, died of starvation in a few days. We buried a woman who had died two days before, and we found babies dead in their cradles. After the deportations, the Turks gave themselves up to plundering. Thus jewelry, furniture, clothing, cooking utensils, and everything that was found in the homes was pillaged and sold in the streets."

"On January 1st Turkish policemen having gone into the church hunted out the rich and prominent Greeks, who had remained there. These they seized during the day, and on the following day sent them to the interior together with others who had been seized in other villages. Unfortunately we cannot fix the exact number of the deported persons, but it is certain that more than forty leading Greeks were arrested. The city now looks like a cemetery, since all the shops in the business part of it are closed. We are unable to find out where these persons were taken to and where they now are, but we are positively informed that those who had been deported from Upper Samsoun reached Kavak the first night in a bad condition; there they buried their dead; from that place

## 50 PERSECUTIONS OF THE GREEKS

they were taken to Kaphzan, in the Province of Sebastia, a distance of 80 kilometers from Samsoun, having made the journey in four days, without food. During this journey many died from hunger, cold and hardships. I have just been informed that there are many dead in the church at Kaphzan. Notwithstanding the promises which had been given that the authorities would settle those deported in the Christian villages near Kaphzan, all of them have been sent to Tsoroum, in the Province of Angora. On the way the girls of Cadikioi, being sure of the fate which awaited them, sang the song, "Farewell, poor world; farewell, sweet life." What will happen at Tsoroum? How will so many thousands of people live in the midst of a severe winter, deprived of everything? This is a riddle which past experience can only solve."

"On January 10, 11 and 13, other arrests were also made, the arrested persons being likewise sent to the interior and thus the Greek community was completely disorganized; its schools were transformed into barracks, its shops were closed, property was plundered, and the richest villages of the district were burned. Thus the Greeks, whose misfortunes are beyond all description, are now in a most wretched condition."

Another report contains the following details:

"From the day that Rafet Pasha came to Samsoun, the whole place has been turned into a hell. He is 36 years old, fanatic, passionate, and, to a high degree, a hater of Greeks. To him alone are due the various cases of arson and of deportation, which I have described in many of my reports. Having left Bitlis three months ago where he had been promoted to the grade of Pasha, he came here, with full powers. In a short time he has become the scourge of the country and the tyrant of the Christians."

"On January 17 and 18, the arrests and the deportations to the interior were resumed; therefore, Samsoun

is in danger of losing all its male population. About fifty Greeks have been deported up to now from the town of Tsarshamba; the day before yesterday the Greek merchants of Paphra were deported."

"By order of the Government the shops of the Greek merchants deported from Samsoun have been plundered; from the store of Soukiouroglou alone merchandise to the value of 5,000 Turkish pounds has been pillaged. Out in the open country the Christians undergo sufferings the like of which one cannot find even in the darkest pages of history. The army and the Turks of the neighboring country enter the Christian villages, take away the cattle and beasts of burden, clothing, furniture, cooking utensils, flour, coverlets and all the other movable property in the Christian villages, and afterwards they set fire to the houses of the Christians and send them into the interior of the country, half naked, without food, without money, and on foot, over snow-covered mountains."

"Twenty-eight other villages have been burnt within a week from January 15th up to the present time, excluding those that were burnt during the month of December. The women and children have been sent and continue to be sent on foot in the midst of rain and snow to the Provinces of Sebastia and Angora. Babies, girls, women, in child-birth or pregnant, sick people and old men are pushed from place to place; they spend their nights in Khans (Turkish inns) without bread or any other food; they sleep naked on the manure piles or on the floor, and although many of them contract pneumonia or other diseases, on the following day, in the same manner, they are driven on under the lash. Many children having lost their parents are scattered in the mountains or in the Turkish villages; others die on the way of starvation, cold and hardships, and are buried in the mountains or are left a prey to the wild beasts. Those that survive their sufferings, after a journey last-

## 52 PERSECUTIONS OF THE GREEKS

ing many days, are scattered throughout the Turkish villages of the Province of Angora, where, in the course of time, they will perish."

"Already dreadful news is reaching us about the fate of the deported people; the rich men of Paphra have been sent to the Province of Castamone, while the merchants of Samsoun and Tsarshamba have been distributed among the villages of Tsoroum, Sounghourlou, Medjitouzou and Inglibi."

"Those first deported from Cadikioi and Eliazkioi reached the top of Mount Tsoumbouz without food on the first night; the next day they arrived in Kavak, the third day at Kara-Dag and on the fourth they came to Kaphzan. During these four days they were without food. On their arrival at Tsoroum, they were scattered in various Turkish villages, where they are dying from cold and hunger by hundreds. We do not know exactly the number of the persons who have been deported, but on a rough estimate they exceed 20,000, and the number is increasing every day. Arson, plunderings and crimes continue in a savage manner, and the deprivations and hardships add new victims daily."

A third report states as follows:

"Vehaedin, a special official of the Ministry of the Interior, came recently from Constantinople. He is in harshness emulating Rafet Pasha, the special emissary of the Ministry of War, for he prepares the lists of the persons to be deported, and the latter carries out the decisions which are reached. Thus, this week, another group of Greeks has been deported to the interior and Samsoun is in danger of being left without men."

"The whole male population of Paphra also, where Vehaedin had gone, has been sent to Voivat, and the Turkish Government has ordered the closing of the tobacco warehouses and prohibited any sale of tobacco. The said Vehaedin, after having finished his sinister mission in Paphra, went the day before yesterday to

Oinoi, Tsarshamba and Phatza in order to supervise the execution of his program."

"In the meantime, Rafet Pasha continues his work of annihilation. The villages which had escaped the previous destruction have been burned and their inhabitants sent to the interior. Eight villages of Paphra, which produced the choicest tobacco in Turkey, were burned and their Greek inhabitants sent to the Province of Angora, while the Greek inhabitants of eight other villages of Samsoun have been sent to the interior and Turkish refugees have been settled in their houses. To these the Turks have promised to give title deeds for the houses and lands."

"At this moment smoke and flames are seen in the mountains; undoubtedly fire has been set to other villages. According to positive information, all the Greek population outside of Kerasunda has been also sent to the interior towards Kol-Hissar and Hamidie. If one considers the high and rugged mountains through which the deported women and children of the above villages are compelled to pass in the midst of a very heavy winter, one's mind is appalled and his heart is wrung."

The fourth report is as follows:

"We awaited anxiously the return from Constantinople of the American Vice-Consul of Samsoun, from whom a generous and substantial contribution of money was expected. Unfortunately, these hopes were disappointed, the excuse being given that America cannot send money to Constantinople, the Turkish Government having prohibited the sending of any money to Turkey. One can picture to himself the tragical situation of this unfortunate population, which is deprived both of money and food."

"Recently, the tobacco warehouses of the Greek merchants which had been seized were freed and the sale of tobacco by representatives has been permitted. Still, the tobacco of the villages, which have been evacuated

## 54 PERSECUTIONS OF THE GREEKS

without being burnt, such as that of Eliazkioi, Adreanta, Tekekioi, Cadikioi, etc., has been put to auction by the Government, and in a few days, it will be sold to the highest bidder; the proceeds of this sale will be retained by the Government, while the owners of the tobacco are dying in the interior from hunger."

"The deportations of men from Samsoun continue. Not a single man is left in Paphra, while the women and children who have been left there are suffering dreadfully for lack of everything. The patriarchal family of Haji-Ioannou Gelkentzoglou, who is the founder and the pillar of the Greek community there, has been exterminated; his three sons, his grandchildren and his nephews have been sent to Castamoni, while he, a man of ninety years of age, who for forty years was a member both of the Municipal Council and the Court, and who has served the Government in various ways, has been deported, poor unfortunate, and is now temporarily living in Samsoun, though he is destined to die in the interior of the country. The Gelkentzoglou family was one of the most prominent of our district."

"The same things happened in the districts of Neo-Caesarea, of Phatza and of Tsarshamba. Consequently, if one takes into consideration that recently even those who have paid the exemption fee have been taken into the army, one can conclude that no male person has been left in the placee."

"In the meantime, the destruction continues. The evacuated villages of Ada-Tepe, Yelidje, Karaghiol, have been burned."

"Near Kourouk-Koktje, where the military camp of the Pasha has been established, the villages have suffered severely; many women and children have been killed, the village of Erikli, among other villages, has been burned, and the population has been sent to the interior of the country in very bad condition."

"Worse things have happened at Paphra, where dur-

ing the last few weeks twenty other villages with their churches and schools have been set on fire and after their movable property was plundered and their immoveable property burned, the whole population was sent to the interior of the country."

"The damage caused by the burning of these villages, which produced the choicest tobacco of Turkey, may be valued at many million Turkish pounds, and the Ottoman Government will not be long in feeling the injury done to the interests of the State."

"But at all events the damage has already been done and its results continue; the villages have been burned, and in the Province of Angora the inhabitants are dying by the thousands. I am sure not one will survive."

"The prominent men of Samsoun are already dying from diseases in the town of Tsoroum, Aletsa, Sounghourlou, and Medjit-Ouzou. The Greek peasants have been distributed by thousands among the surrounding Turkish villages, where they are living in the stables and barns of the Turks. Deprived of bread, clothing and coverlets, in the midst of a severe winter, with everything at an excessive price, in the total lack of medicines against contagious diseases, they are dying in crowds."

"All this horrible treatment has one object, namely, the annihilation of the Greeks in Turkey, who must disappear as have the Armenians. Already one-fourth of the deported population has died, and the same fate is awaiting the thirty thousand persons who have been deported from our District (Sanjak)."

## CHAPTER V

### CYDONIA (AIVALI)

THE reports submitted with the communications of the Greek Legation at Constantinople, dated April 24 and May 1, 1917, No. 662 (Ministerial Archives, No. 5219), describe the destruction of the city as follows:

"Before giving an account of the contents of these reports it is necessary to state briefly what sort of city Cydonia was up to that time. It was a city containing over 30,000 inhabitants who, with the exception of a hundred Turks, were all Greeks; it had a gymnasium (college)—whose diplomas had been recognized by the University of Athens since the year 1884;—three grammar schools for boys, three for girls, and a higher institution for girls, numbering in all 2,275 pupils, and a school budget of 4,000 Turkish pounds. The city contained 5,500 houses and 800 shops, the country property consisted of 60,000 (Greek) acres of olive trees, of farms, etc. The inhabitants owned besides 24 oil factories using steam power and 50 using horse power, 80 tanneries, 15 soap factories, three windmills and many quarries of ochre."

"Besides, there were in the city 11 churches, 5 chapels, 72 country chapels, 4 cemeteries, 2 monasteries owning large estates, and an excellent hospital. In all, the value of both the private property and that belonging to the Greek community, amounted to ten million Turkish pounds. The annual oil production was 6,500,000 okas. The Turkish Government collected from the oil tithe alone 52,000 Turkish pounds annually. The shipping activity was proportionate. About 600 steamboats and

2,000 vessels entered the harbor of Cydonia (Aivali) every year."

One of the above mentioned reports describes the passage, through Broussa, of the unfortunate inhabitants of Cydonia, who had been deported, as follows:

"I will not attempt to depict the pitiful spectacle presented by these unfortunate persons. I can only say it was a jumble of large and small skeletons begging for pity. This group has been marching for forty-five days and is to march a good many days to come, inasmuch as it is destined to settle in Yeni-Chehir and Biledjik. They in vain implored to be allowed to stay here, if not permanently, at least for a few days in order to rest, because many of them cannot walk as a result of fatigue and hardships. Their sufferings on the way are truly incredible. Over 180 of them died on the way, their bodies being thrown into ditches; others, half-dead, were left in the middle of the road, and women, after giving birth to children, abandoned their babies and followed the other wayfarers. I had the misfortune to follow closely from the beginning all the phases of this accursed persecution, but in no case have I seen a harsher attitude on the part of the persecutors who were indeed utterly insensate. The number already here consists of 500 to 600 families, and others are coming every day; according to the information given by the latter, those that are to follow are more numerous than those who have already arrived, consisting of from ten to thirteen thousand persons. In the village of Tahtali and Yailad-jik of the district of Broussa, 200 families have been already settled."

Another report states as follows:

"For some days the rumor spread that the Greeks of Cydonia, who have been deported, as have been many others from other places, are to make their homes here, while, according to another report, they are simply going through here in order that they may be settled in the

## 58 PERSECUTIONS OF THE GREEKS

villages of Yeni-Chehir and Biledjik. The place where they are to settle is not known exactly, because the authorities take great care that the displacements of the Greeks be carried out as quietly as possible, but I was informed to-day by a Greek soldier (serving in the Turkish Army) that a good many families from Cydonia are encamped in a plain about an hour's distance from Broussa and that they begged him to notify me that those families which are on their way to Biledjik are dying from hunger and in need of speedy assistance."

"About twenty-five inhabitants of Cydonia came to me in a pitiful condition and told me their unheard of sufferings with sobs and tears. According to their narrative, the persecutions began the week before Palm Sunday; they continued the entire Holy Week and were finally intensified on Good Friday; they had been expelled in small groups and were only allowed to carry with them some clothing which they were selling on their way in order to buy bread; furthermore the gendarmes on the way had been demanding money from them. I asked them to give me information about the Bishop of Cydonia, and a woman who was a neighbor of the Bishop told me that she saw him for the last time on Good Friday in front of the Bishop's home selling his brasier to some Turks, and that he told her that he was intending to go to Magnesia, the city of his birth; I infer from this that he has been left free to select his place of residence. According to their story, the number of the deported inhabitants of Cydonia and its suburbs is from thirty-five to forty thousand; that from the time of their deportation up to to-day 120 persons of the group that has come here, have died, particularly of hunger and hardships. My informants belong to a section composed of 100 families settled in the villages of Yailadjik and Tahtali which are situated two hours distant from Broussa; they came here to ask my aid in their distress both in their own behalf and in that of the others, and

in particular to ask me for bread because many of them had not eaten for 24 hours. I immediately procured, to the best of my ability, the bread which was needed, and I took steps with the proper authorities so that they might be provided with bread cards which are absolutely necessary in order to receive bread. It seems that they will be settled in various parts of the country and many of them will be established in the surrounding villages."

## CHAPTER VI

### CONDITION OF THE DEPORTED PEOPLE

THE picture of the tragedy which has just been described would be imperfect, if one did not glance at the condition of those unfortunate Greeks, who, having been deported, are wandering about the mountains and plains of the interior of Anatolia, this country which is so inhospitable to them. The misfortunes which these victims of Teutonic Kultur and Turkish savagery are undergoing cannot be paralleled even in the darkest epochs. Deported, insulted, ill-treated, they are compelled to abjure their faith. Each becomes the spectator of the destruction of his neighbor and all of them together witness daily outrages committed upon their wives and daughters. They are dying of starvation every day. Who is going to give them medicine? Who will bury their dead?

This situation is pictured in a report dated July 28th and transmitted through a communication of the Greek Legation at Constantinople, No. 5832 (Ministerial Archives, No. 12092) which is as follows:

"In the station of Ak-Sakal we found 200 refugees from Madytos and 150 from Krithia, who, after the evacuation of Mehanion, were scattered in the grounds of the above-mentioned station without food or water. In the station of Oktsi-Ghiol we found 250 other inhabitants of Krithia and Madytos who for fifty days have lived under a burning sun and in the humidity of the night, in a desperate condition. As to the refugees of the district of Prokonnese, who have been scattered in the district of Sousourlouk and Baloukeser, neither is their number known nor the names of the villages in which

they have been settled. A large number of refugees are scattered in Baloukeser, Sousourlouk, Kepsout, Sindirli and in other Turkish villages. Many starving and half-naked women are begging for bread and money; their ragged clothing, which they are compelled to hold tightly together to prevent its slipping off from their shoulders, barely covers their skeleton bodies. I seem to see a picture of Dante's Inferno, for he, while traversing the Inferno, saw ghosts with only skin and bones. What he saw in imagination, one can actually see here. A few days ago a woman outside the station of Baloukeser died of starvation. Her little hungry children who thought that their mother was asleep, were trying to wake her up and crying and begging for bread.

"The condition of the refugees of Prokonesos is becoming, from day to day, more horrible. Being turned out of the stables of the Turks where they store away their straw, they are now living in the open air. With tears they beg for shelter and bread, and instead of it conversion to Mohammedanism and dishonor are held out before them.

"Hunger, the heat of the sun and the dampness of the night take daily toll of these unfortunate refugees. Within the last few days 50 refugees have died at Ivrik and every day more are dying, some being buried without religious rites."

Another report from Artaki transmitted in a communication of the Greek Legation at Constantinople, No. 884, dated March 4, 1916 (Ministerial Archives, No. 14205) states as follows:

"The condition of the unfortunate refugees is indescribably desperate. Not having anything to sell in order to buy bread, women, old people and children, naked and barefooted, wander about the fields in order to gather grass for food. Others from morning until evening, braving the cold and damp, search along the whole shore, not excluding even the mouths of the sewers,

in order to find shellfish, mussels, clams, limpets, etc., so as to appease their hunger with them. Others less venturesome wander about the different shops, coffee-houses, saloons, and private houses, from morning until midnight, trying by their heart-rending entreaties, which would melt even a heart of stone, to procure something from some charitable person. In fact, whoever goes around in the Christian quarter after sunset can hear the pitiful and tearful voices of the orphans and others begging for charity. But notwithstanding the entreaties of the unfortunate refugees, it is doubtful if they will all succeed in thus appeasing the hunger of their unfortunate families.

"I was an eye-witness to the following incident. George Kourbetis from Gallipoli, with his wife Katherine and his 16-year-old son, not having tasted food for a week, were lying on their backs, looking up to the sky, hardly able to move even their lips and waiting, moment by moment, the most cruel of deaths, that by starvation. All means were employed to bring them to life but it did not succeed for all of them, for Katherine died on the 16th of January. The same day a woman from Madytos came and informed us in an excited manner of the death by starvation of John and Athena Hadgi-Anathasiou Dagdeleni, who left a 17-year-old daughter naked and ill.

"On January 19th, Olga Apostolou from Gallipoli, sick and weakened by starvation, having placed her unbaptized baby to her breast to suck, fainted from complete exhaustion. A woman from the vicinity, no one knows how long after, found the woman unconscious and her baby dead.

"On January 25th, Apostolos Pheidaros from Madytos, aged 60 years, died from starvation. Sofia Athanasiou, Sivri-Kiolafe, 7 years old, and Serafim Evangelou Datsos, 14 months old, met with the same fate. All this happened in Panormo where refugees are considered as

being much better off than those in the interior. If in Panormo three or four die of hunger how many, I wonder, die in the interior?"

A last report from Artaki which was transmitted in a communication of the Greek Legation at Constantinople, No. 884 (Ministerial Archives, No. 14205), confirmed these sad events in the following terms:

"The Greek refugees are only shadows of human beings. The strong feeling of homesickness which possesses them and which is daily expressed by the words: 'Let us go home and die there,' the hardships which they endure during the deportations, the fatigues which they undergo from long walks in their search for food and, generally, the various privations, have taken away from them every drop of vitality and has withered them completely. Recently, the consequences of the winter and the rains, the lying on the ice-cold ground where they had to sleep, for they had sold even necessary clothing, mattresses and coverlets, the excessive prices and the lack of bread, all contributed to the frightful increase in mortality through which the cemeteries were filled. The priests were tired of burying people, and the Christians refused to transport the dead any more. Therefore, the large communities have been compelled to hire four men for the transportation of the dead . . ."

## CHAPTER VII

### STATISTICS OF DEPORTATIONS

It has been under such harsh and cruel conditions that thousands of Greeks have been transferred from one end of the Ottoman Empire to the other. According to a rough calculation the number of those deported amounts to 240,000, as is indicated by the table of statistics shown below to which should be added those who have been deported from the interior of Asia Minor to other places, but whose deportation did not come under the controlling observation of the Greek Consular authorities. It should be noted furthermore that the crimes and persecutions continue, increasing day by day the number of victims of the Germano-Turkish savagery.

STATISTICAL TABLE OF THE DEPORTED GREEK POPULATIONS \*

DISTRICT OF GALLIPOLI	DISTRICT OF BROUSSA	
Gallipoli .....	3,360	
Angelochori .....	1,885	
Kavakli .....	236	
Taiphir .....	1,540	
Plaghiarion .....	1,900	
Pergaz .....	810	
Yenikioi .....	2,370	
Bahir .....	1,600	
Madytos .....	7,345	
Krithia .....	2,320	
Galatas .....	1,270	
	—————	
	24,636	
DISTRICT OF PROPONTIS (MARMORA)		
	Prokonnesos .....	4,000
	Proastia .....	2,000

\* The numbers indicate the total of the deported Greek inhabitants of each town or village.

## PERSECUTIONS OF THE GREEKS 65

Klazaki .....	250	DISTRICT OF CYZIKOS
Aphthoni .....	1,800	
Palatia .....	3,000	Mousadja .....
Gallimis .....	1,800	Havouzi .....
Koutalis .....	1,800	Koursouli .....
Pasalimani .....	2,000	Castelli .....
Haloni .....	2,100	Michanion .....
Skoupia .....	2,100	Peramos .....
Kouklia .....	1,300	
Vorreion .....	1,300	
		6,960
	23,450	

### DISTRICT OF BOYOUK-DERE

Pyrgos .....	1,212
Bouyoukdere .....	1,341
Yeni-Machala .....	1,325
Doumoushdere .....	606
Avaskioi .....	310
Hagiasmati .....	482
Steni .....	
Nymphai .....	73
Saphras .....	412
Haghioi Pantes .....	95
Kephilikioi .....	312
Kirits-Bournou .....	180
Kalpha .....	748
	7,096

### DISTRICT OF THE DARDANELLES

Dardanelles .....	3,300
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DISTRICT OF ISMID (NICOMEDIA)	
Armoutli .....	920
Yali-Tsiflik .....	1,496
Arnaoutkioi .....	950
Tseshair .....	810
	4,176

### DISTRICT OF MYRIO-PHYTOS

Yenikioi .....	485
Loupida .....	1,250
Yioldjiki .....	475
	2,210

### DISTRICT OF KADIKIOI (CHALCEDON)

Arvanitochori .....	1,104
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### DISTRICT OF KIRK-KILISSE

Skopos .....	6,000
Samakovon .....	5,000
Skepastos .....	3,000
Sophides .....	4,000
Tourlia .....	3,000
St. Stephano .....	150
	21,150

## 66 PERSECUTIONS OF THE GREEKS

DISTRICT OF HERAKLIA			
Examillion .....	1,260	Karali .....	286
Heraklitsa .....	1,250	Yiaoup .....	533
Kesani .....	1,100	Kavakli .....	714
Ivrik-Tepe .....	2,256	Kourtikas .....	622
Soultankioi .....	1,315	Karahamza .....	281
Ouzounkioprou .....	540	Tsali .....	389
Kavadjik .....	445	Yenikioi .....	592
Hidirkioi .....	157	Eskikioi .....	700
Karadjali .....	26		
Salakioi .....	236		
Kirkioi .....	455		
Varnitsa .....	159		
Hadji-Yeri .....	1,250	DISTRICT OF SMYRNA	
Megarisi .....	287	Ano and Kato Demird-	
Pazardere .....	475	jili .....	6,000
Saklidere .....	310	Transa and Tsesner ...	5,000
Kouroudjouk .....	450	Sevdikioi .....	3,500
Beyendik .....	1,366	Demirdjik .....	570
Malkotsi .....	500		
Pharasli .....	502		
Karabounar .....	450		
Kasipasha .....	341		
	15,130		
		DISTRICT OF CYDONIA	
		(AIVALI)	
		Cydonia (with the refu-	
		gees from Moschonisi,	
		Yenitsarochori, etc.).	40,000
		DISTRICT OF TREBIZOND	
Lili .....	520	Sixteen villages from the	
Dogandji .....	660	District of Vazelon ..	6,000
Tsiphlikioi .....	269		

## PERSECUTIONS OF THE GREEKS 67

### DISTRICT OF KERASOUNDA

The number of the deported Greeks up to January, 1917, is 22,356. The following is the list of the villages evacuated up to that time:

### SUB-DISTRICT OF TRIPOLI

Tripoli .....	3,000
Aslanik .....	179
Agalik-Maden .....	279
Gozokai .....	460
Erseil-Maden .....	660
Kara-Erik .....	472
Kara-Kaya .....	157
Kepeklisa .....	1,035
Kizil-Kaya .....	274
Kirlik-Maden .....	255
Kara-Kiounei .....	227
Monastiri .....	273
Lahana-Maden .....	810
Livadia .....	290
Liamlatino .....	160
Neochori .....	620
Nial .....	340
Armenochori .....	253
Omalochori .....	550
Palhan .....	180

Papakli .....	650
Peledjik .....	205
Rakan .....	292
Sak-Halva .....	270
Soukouk-Dama .....	270
Tienem-Roum .....	174
Tsakaras .....	1,650
Tselali (Mexen) .....	450
Tsimahanton .....	180
Koure-Peli .....	301

### SUB-DISTRICT OF KERASOUNDA

Tsal .....	2,000
Yolagaz .....	850
Kassiopi .....	330
Koush-Kaya .....	790
Saraidjouk .....	340

### SUB-DISTRICT OF KIORELE

Elevi .....	800
Satou-Maden .....	580

### SUB-DISTRICT OF KIOVELE

Eseli-Maden .....	1,750
	22,356

## DISTRICT OF SAMSOUN

The number of the deported Greeks up to February, 1917, was 30,000. All the Greek villages on the seacoast up to Aladjan have been evacuated. These villages are as follows:

Assar-Agatz	Kizil-Ot
Kelkaya	Ano-Tsinik
Devkeris	Ziganton
Oxie	Kohtse
Tsirahman	Trapezanli
Toighar	Tsiflik
Kovtse-Bounar	Kouloutsa-Poylan
Korkenliyatak	Taphlankioi
Alankioi	Kodjadag
Kertme	Kishla
Karakiol	Sari-Yourt
Peklik	Kesili
Kavadouz	Kizil-Ghiol
Enghiz	Kerpisli
Yiagpasha	Kestene-Aivan
Phoundoudjak	Tsal
Phouroundzoglou	Tankarlou
Ghiaglakeris	Siamlaton
Tekne-Bounar	Tsamalan
Karapetsin	Tsimeli
Tsimeli	Yel-Kirigni
Kavadjik	Kazandjaton
Tsinaragli	Seitanaton
Andreaton	Kaman
Kato-Tsinik	Bayirkioi
Kiziloglan	Karatouzla
Kapa-Tsokour	Touzeren
Sokou-Tsokour	Ot-Kaya
Kitsilar	Alexi-Demirdji
Yiagla	Agtsalan
Sihlim	Yiar-Alti
Outz-Bounar	Kirezli
Kapou-Kayia	Asmadjan

Ot-Massia	Tsinaraglou
Aladjan	Tekekioi
Tsartak-Keris	Yielitse
Kourtalan	Ada-Tepé
Avloudja	Karatoulou
Kodjalan	Bagadjak
Taptivek	Dar-Bogaz
Kourouk-Kodje	Karadja-Kishla
Deirmen-Kiouunei	Kal-Pelen
Kestene-Saivan	Tsourlar
Kaya-Kiouunei	Pire-Yourt
Tsevis-Tepe	Oldjekler
Touzkioi	Karabounar
Sougouk-Bounar	Kouzalan
Kelogloulari	Constanti-Oushaghi
Kelousaghi	Kosetik
Ali-Bey	Yirmen-Oushaghi
Yilan-Oren	

## APPENDIX A

### A confidential letter of the Turkish Government to the Governor of Smyrna.\*

May 14th, 1914.

TO THE GOVERNOR OF SMYRNA:

The subject Greeks who constitute the majority of the inhabitants of your district, are taking advantage of the present circumstances to provoke a revolutionary movement, conducive to an intervention of the Great Powers.

The Ottoman Greeks who live along the coast of the Vilayet of Smyrna are working day and night in order to succeed in the attainment of their "Grand Idea." There can therefore be no doubt that the existence of Ottoman Greeks in the Turkish Empire thus imbued with revolutionary ideas is fatal to the state, from the political and administrative point of view.

It is imperative for political reasons that the Greeks dwelling along the coast of Asia Minor be compelled to evacuate their villages in order to settle in the Vilayet of Erzerum and Chaldea. If they refuse to emigrate to the places assigned to them, you should issue verbal instructions to our Mussulman brothers so that they may, by all kinds of excesses, compel the Greeks to leave their homes of their own accord.

Do not in this case forget to obtain from these emigrants declarations to the effect that they are leaving their hearths and homes of their own free will, so that no political complications may later result therefrom.

*The Chief of the Bureau of Correspondence,*

ALI RIZA.

*The Minister of the Interior,*

TALAAT BEY.<sup>†</sup>

*The Director of the Ministry of the Interior,*

IBRAHIM HILMI.

\* From *Le Temps*, July 20, 1916.

† The present Prime Minister of Turkey.

## APPENDIX B

The following cablegram has been received by the Greek Legation at Washington from the Ministry of Foreign Affairs of Greece.

Athens, May 13th, 1918.

Many officers and soldiers of the Turkish army who have been captured by the Allies and have arrived at Saloniki, upon being questioned, have told of the destruction of Hellenism in Turkey, begging that their names be not revealed for fear of reprisals on the part of the Turks against their families. They declare in particular that Hellenism in Turkey has been dealt the most terrific blow that it has ever received since 1453. Three means have been used, general mobilization, requisitions and deportations.

Up to the end of 1917 more than 200,000 Greeks between 15 and 48 years of age were mobilized. Large numbers of these have succumbed to maltreatment, famine, exposure and epidemics.

The Hellenic populations that have been compelled to leave their homes in Thrace and Asia Minor number more than 1,500,000. With the exception of the Greek populations of Constantinople, Smyrna and some other cities, all the Greeks of Turkey are suffering martyrdom through deportations, outrages on women and starvation.

Half of the deported populations have perished in consequence of ill-treatment, disease and famine. Many have committed suicide or have been massacred in the interior of Asia Minor. Those that remain are subjected to continual martyrdom as slaves or are forced to become Mohammedans. Turkish functionaries and officers declare that no Christian shall be left alive in Turkey unless he embraces Mohammedanism.

A Greek doctor has been compelled, under threat of death, to circumcise 40 Greek soldiers who had turned Mohammedans in order to save their families. The confiscated fortunes of the deported Greeks surpass in value five billion francs.

Officers have met in the provinces of Romia and Mosul prominent Greeks from Aivali that were formerly millionaires working

## 72 PERSECUTIONS OF THE GREEKS

in rags on the roads and begging for food. "Smyrna," so an officer says, "is melting like a candle." Forty or fifty deaths occur every day among the Greeks in consequence of exhaustion and disease. The Turks have deported 200 families from Tatavla in Constantinople. The streets of the large cities are lined with Greek orphans begging a living, in spite of the fact that the authorities are gathering them in Turkish schools in order to make them Mohammedans. Under these circumstances, the enslaved Greeks look toward the Allies and Venizelos as their only hope. The officers mentioned above affirm that up to the 17th of March, 1915, Turkey, busied by her operations in the Caucasus, had left the protection of the Dardanelles to the 158th regiment alone. One battalion of this was stationed at Koum-Kale, another at Erenkioi and a third at Dardanelles. It was only on the 17th of March that a third division, hastily formed from troops of the garrisons of Constantinople and Adrianople, arrived.

The return of Venizelos to power in August, 1915, disturbed the Turks so much that on the 10th of September the Turkish Government ordered the Vali of Broussa to put a stop to the deportation of the Greek populations of Ghemlek and the country around it. The second retirement of Venizelos from office and the condemnation of Greece to a policy of inaction emboldened the Germano-Turks anew and they gave themselves up with fervor to the extermination of the enslaved Greeks. The national movement for union in Greece under the leadership of Venizelos has filled the martyred slaves with joy and hope, while it has inspired terror in the Turks who, realizing the disintegration of their army, feared the intervention of Greece.

## OBJECTS OF THE SOCIETY

The American-Hellenic Society is organized for the general purpose of extending and encouraging among the citizens of the United States of America an interest in the cultural and political relations between the United States and Greece; and in particular to promote educational relationships, including the establishment of exchange professorships in the Universities of the United States and Greece, as a means to diffuse knowledge of the literature and political institutions of the United States throughout Greece, and to encourage in America the study of the ancient and modern Hellenic language and literature; and further to defend the just claims of Greece in particular and of Hellenism in general.

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