

ECUMENICAL PATRIARCHATE

THE BLACK BOOK

OF THE



SUFFERINGS OF THE GREEK PEOPLE

IN TURKEY

FROM THE ARMISTICE TO THE END OF 1920

(an war pamphlet 353.)

940-304

EU 745



15440-913

CONSTANTINOPLE

PRESS OF THE PATRIARCHATE

1920

S

940-304

EU 745 (1/353)

119-21
ŒCUMENICAL PATRIARCHATE

THE BLACK BOOK

OF THE

SUFFERINGS OF THE GREEK PEOPLE

IN TURKEY

FROM THE ARMISTICE TO THE END OF 1920



CONSTANTINOPLE

PRESS OF THE PATRIARCHATE

1920



PREFACE

After the conclusion of the Armistice, the Christian world of the Orient had believed that its sufferings were at an end, that the tyrant's hands and feet were at last fettered for ever, that the murderous dagger and the horrid seimitar of the criminal had been put into the scabbard, that Christian life, honour and property had been secured, in a word that a breeze of real liberty would caress every brow.

But it was mistaken! It had forgotten for a moment that the mode of life and the general character of a nation, formed and crystallized through several centuries, cannot be changed so abruptly. The Turkish nation had again remained the same what it was before the Armistice, and what it shall yet continue to be for a long time. The proof of this assertion lies in the horrible atrocities which the Turks, whether private citizens or government officials, have committed from the time of the Armistice to this day, by plundering, torturing, mutilating, burning alive and massacring women and children and aged people, and changing into vast cemeteries communities of Christians which but yesterday were flourishing and prosperous. And they committed these criminal acts respecting neither their signature on the document of the Armistice, nor the presence of the Allied troops, and the universal outcry of the whole civilized world against them.

The reader of this Black Book — the second one published, forming a continuation of the book issued in April 1919, which related the sufferings and the persecutions endured by the Greek people of Turkey from the time of the Balkan War to the day of the Armistice — will surely shudder with horror and start with indignation on seeing the same ferocity still presiding in the bloodthirsty instincts of the tyrants, be they ordinary Turks or Kemalist leaders. Especially, by taking in consideration the fact that owing to the interruption of communications with the interior of Asia Minor, the Bishops and Communities under the Kemalist authorities could not inform the Patriarchate of the sufferings of the Christians, the reader will doubtless justify the anxiety of our National Central Authority, in its fears for the worst over the fate of the Christians still living in Anatolia.

We heartily hope that such fears may prove groundless. But even in such a case the crimes officially reported to the Patriarchate corroborate once more the truth of the statement that the Turkish people, inspired as it is by such savage instincts and having a character well known to all, can not by any means open to itself the road to advancement, and can much less be a teacher and leader to others.



PART A

THE MARTYRDOM
OF THE GREEK POPULATION
AT PONTUS

A

PROVINCE OF AMASSIA

PUBLIC LIBRARY OF VICTORIA

The atrocities which will be described here and which have taken place in this ecclesiastical district after the signature of the Armistice prove that no change whatever was made in the governing system of the provinces and that a big chaos was existing which was more and more widened by the local tyrants, who are continuing their mischievous energy for the complete extermination of the last remnants of the Orthodox Greek population, which has suffered a real martyrdom.

On the first days of the armistice troops have gone to the village *Foutoudjak* and plundered there many houses killing at the same time in the church itself Papa Lazaros, chief priest of the village.

And again Ali Ghalib, the Kaymakam of *Tcharshamba*, who two years ago, when he was Kaymakam of *Pafra*, had completely annihilated that district by

setting fire to it, and had exiled to *Kastamouni* all the male population from 14 to 90 years of age, went to the village *Kizantsoulou* at the head of a military detachment and gendarmes, and killed there Messrs Theodore I. Poulatoglou, Eustache Karaghiozoglou, Jean Savva Karaghiozoglou and Yovanaki Karaghiozoglou. The gendarmes on the pretext that all these persons were military fugitives, have cut off their heads and brought them before the Kaymakam, who, although he could see that the heads were of old men and minor boys, instead of punishing them, rewarded the crime by saying "Well done, my children, this is the way you must fulfil your duties,,. After this encouragement, the gendarmes have attacked the women and, like satyrs, they have satisfied their criminal instincts, raped many girls and violated more than 56 married women. The answer which the Kaymakam was giving to the denouncers of these crimes, was simply "well done to you, this is what you, the *guiaours*, deserve,,.

In the village *Kavak* a Turk named Ekrem who was sent during the general War by the Government at the head of 50 irregular troops (*bashibozouks*), has plundered completely all the surrounding villages, massacred whomever he wished, compelled all those who wanted to avoid military service, to pay each month heavy taxes, in this way he contributed to the increase of the number of fugitives, and thanks to

this scheme he became exceedingly rich. Further, in association with the Moudir, and with his acolytes Mehmed Pehlivan and Nedjib, he was stealing publicly the beasts and other goods of the Greeks; he terrorised that district by arresting and locking up Greek women in his Haremlik, and after satisfying brutally his instincts, he was releasing them. This tyrant had received unofficial orders to arm a band of his men for continuing his civilizing mission!

In the district of *Pafra* the Moslem Albanians who had established themselves in the already evacuated villages, seeing that they would be compelled some day to reabandon them, were leaving their fields uncultivated, began to demolish the houses and sell the *timber* to the neighbouring Turkish villages, while the Greeks who had returned not only could not take back their stolen goods, tools and beasts, but they did not even dare to go near their villages, because they were threatened to be killed by the Moslem Albanians who were armed to the teeth.

Thus Jean Kavaklioglou accompanied by his son Savva and his nephew Manoli, who were going to visit their village *Sourmeli*, were literally slaughtered by the Albanians; Anastas Savoglou of the village *Kaitalaba* was killed between the villages *Peitourlou* and *Kiosseli*; Haralambos Papayorgoglou was killed between *Kaitalaba* and *Tsiriklar*; many

others were killed in a similar manner. These Albanians being under the protection of the chief brigand and Kaymakam of *Pafra*, the Albanian Hakki, and with a view of terrorizing the place and obliging the citizens to scatter themselves among the mountains, were firing during the night at the windows of the houses.

The same things were also happening in the district *Nevien*; thus about the middle of December a Panayoti Tontonoglou from *Kapoukaya*, and 5 women, all of whom were returning from the exile were killed by the Turks of the village *Sarbin*,

In the same month, Avraam Peftouloun Totoroglou and Panayoti Constantin Emanet who where returning from *Vezir-Kioprrou* to their village *Kapoukaya*, were killed by Hadji Karahamdji and Kel Tanadjoglou, both Turks of *Sarbin*.

In the same month, Constantin Tsolak from Kouzala (*Pafra*), was killed by the Turks of the village *Kirleyen* near *Vezir-kioprrou*.

Two other Cristians coming from the interior were killed in the same month by Turks on the coast of the river *Alys* near *Kapoukaya*.

Three other Greeks, Tryphon, from the village *Kara-Hussein*, Ketseli, from *Kafza*. and Yovan Kovavoglou from *Kapoukaya*, after having bought some beasts in the village *Kiohtse-Agatch*, were killed by Turks and by ambush, when they were returning.

And again Mr. Miltiadis Kaladjoglou, from the burned village *Devrend*, who was the support of 13 orphans, and who was working in the Turkish village *Gazi-Beili*, was assassinated in the house of Molla Hussein, in the presence of several Turks.

In the same month, near *Samsoun*, a certain Nazim Tchaoush, Customs official of *Tekkyoi*, went to the village *Tsinik* and thrashed there Mr. Anesti Papouloglou, wounding him in his nose, ears and other places, and plundered his house; his poor wife was so much frightened that she died the next day. The same man has also plundered the house of Hadji Gavrili Gavriloglou, and just for mere pleasure, killed a woman from *Sari-Klisse*, who was going to her village, as well as a man named Christo Kazandjoglou, from the village *Sinema-Tash*.

In the village *Fatsa* a military detachment under the orders of the Arab officer Mouftah killed Mr. Zaharias Deliyannides, from the village *Sinan* (Kerasounde), the two brothers George and Jean Varitimoglou, from *Sinavli*, village of Ordou, and Mr. George Andreoglou, from *Guivous-Bouki*, another village of *Ordou*; the officer had cut off the heads of all these men, on the pretext of being fugitives, and had sent them to the bloodthirsty Kaymakam of *Tcharshamba*. The above mentioned officer is at the same time the hero of many other crimes and murders.

On December 15th 1918, the troops who were staying in *Dourouk Han* at *Kavak*, had gone to the

village *Kara-Dagh* in company of some Laz and Turks irregulars (bashibozouks), and at a moment when people were coming out of the church, where a wedding had taken place, they opened fire, and killed Mr. Symeon Tshaoushglou; after which, they entered in the village and plundered all the houses, robbing clothings, food, furniture, etc.

On January 14th 1919 a military detachment went to *Taflan-kyoi* for pursuing fugitives, and killed there Mr. Hercule Eleftheriou, a 10 years old boy named Hercule Pandeli, a 20 years old young lady named Eleni Yeorghiou, and another man, Eleftherios Ermenides; then, they plundered many houses robbing as many beasts as they could together with all the corn-crops, they have torn the holy Cospel and robbed all the ornaments, vessels, vestments, frontals, etc.

On the 15th of the same month Hadji Agha Bey, from the village *Tekc-kyoi* and president of the Committee Union and Progress, accompanied by his 3 sons and his 3 brothers, and also by Kessif Pehlivan, Hassan Kokoz Ali, Kartali, Hassan Pehlivan, Mouhazer Hakki, Ali Ibrahim and Kiritli Memet, all of whom were armed, by two local gendarmes, Rechid and Ali, and by many others, have gone to the village *Tchinik*, where they opened fire, killed a boy, Vassilios Ioannou, 15 years of age, plundered many houses, and then returned quietly back to their village.

On the 16th of the same month troops were sent to *Tchinik* to make inquiries for the events of the previous day; these troops however have killed the widow, Sofia Christou Bekiaroglou, 23 years old, whose husband was fighting in the *Amele-Tabourou*, and had died of hunger, terribly tyrannised; they practically cut into pieces the poor woman's body, and then went away. The peasants wanted to transport the corpse to *Samsoun*, but when Riza Bey, chief of the Gendarmery of this city, learned that Mr. Harty, the honourable British officer, had arrived to *Samsoun*, he did not allow such a thing.

On the 21st of the same month Ahmed Tchaoush, who together with others, had the duty to look after the security of the place *Djumbuz-Han*, attempted to kill the coachman, Antonios Dem. Mouratoglou, from the village *Kara-Dagh*, at the same time shouting "Up to this day I have killed 50 infidels; I will kill you too; there is no one to enquire about it,,.

On the 22nd of the same month at a distance of 15 minutes from *Merzifoon*, and near the Turkish village *Firka*, Turks have killed Mr. Katirdji Anastas, who was coming from the village *Ersandik-Kafza*.

On January 27th the Metropolitan of *Amassia*, Mgr. Germanos, was writing what follows: "It is impossible to find out and describe all the crimes which are taking place under the open air in this place, because the peasants, who were robbed,

disgraced and killed for whole centuries and particularly during the last years, got after all tired and desperate, and cannot consequently find justice by the authorities, who leave unpunished all crimes committed by Turks; they are therefore compelled to stand silently all these monstrous deeds, as any denunciation or prosecution against the murderers, remain without result.

When such things happen under the eyes of the representatives of the victorious Powers, one can imagine what is taking place in the interior where there is no control or any kind of inspection, the Raya (Ottoman subject), being abandoned a victim of the despotism and barbarous instincts of the first irregular soldier or gendarme to be met.

We do not receive any more news from our representatives in the interior because they are tired of writing in vain and denouncing persecutions and martyrdom. It is only today that I have been able to find out that the brigands have entered also in the cities, forcing and plundering the shops of all the Greeks. Thus, in the city *Erbua*, (province of *Neocesarea*), brigands forced a Greek shop, which they plundered altogether; the value of all the goods was 5000 liras. In the village Kavak they forced the shop of the Greek Mr. Jordan Kademoglou and robbed everything in it, worth about 1200 liras.

We do not get any more news from the districts *Ladik*, *Vezir Kioprout*, *Tsoroum*, *Tokat*, etc., because

the Greek population there became hopeless after those two terrible massacres: the *red massacre* of the Armenians and the *white massacre* of the Greeks. They are something like a herd of beasts, ready to be slaughtered, which terrorised and gathered, all in one place, see their flock decimated every day by the butchers, and are anxiously expecting from hour to hour to suffer the same fate as their brothers.....

While we were expecting on the termination of the war and the armistice which followed, an improvement of this state of things, on the contrary, the tyrant became bolder and more impudent. After the political change and the downfall of the Unionistic Government, the Committee of Union and Progress continues to have the superiority in its hands and to enforce itself omnipotent every where. This fact is quite natural and easily explained from a psychological point of view, when we presume that this Committee is the expressiveness and incarnation of the Turkish soul itself. The Turkish people in the face of the Committee have recognized the incarnation of their desiderata, their dreams, their ideals. But on the other hand the Committee too being an offspring of this people, and consequently in a state to know better than any body else its popular psychology, has drawn up a program entirely in conformity with its tendencies and instincts, with a view of strengthening

and spreading itself in as greater an area as possible. Talaat, this highest representative of the Turkish soul, has publicly expressed himself about the Greeks, saying that he will reduce them to beggars by robbing their properties and distributing it to the Turks. And indeed, the property of the expelled Greeks of Thrace, of Asia Minor and of Pontus, amounting to several hundreds of millions of liras, was distributed among the Turks.

Deli Raafet Pasha, this murderer and incendiary of the district of *Samsoun*, during the persecution of the Greeks of Pontus, expressed himself in the sense that he will change the Greeks to become boatmen and porters (*hammals*); and in reality, after the people had plundered the property of the exiled Greeks, and burned their houses, the Turks who up to that moment were boatmen and *hammals*, became millionnaires, whereas the Greeks who up to that moment were very well off and rich, died or nine tenths of them were killed in the exile; and those who somehow have managed to return to their houses, not only they do not find anything of their belongings, but they are swept off every day by hunger....

Such being the psychological dispositions of the Committee, one must not be surprised to hear me saying that this Committee is still dominating in our place, and intending to produce new catastrophes for the complete extermination of the remaining ruins, heaped up through the phanaticism and

barbarism of recent years. For the last two months this Committee continues to procure arms to the people of all the cities and villages from the coast up to the interior of Asia Minor. All the Rifles and ammunition of the Government are distributed every day to the Turkish population, and the rifles of the demobilized troops at Batoum have been and are still given to the villages of the whole district of Samsun, Pafra, Tcharshamba, Ordou, Kerassund etc.

The same things take place in the interior of Anatolia. Thus, in the city of Sivas, the ex-Vali of Sivas and Konia, *Sivazli Emin Kehayioğlu Hali Bey*, the faithful acolyte of the famous assassin *Mouaver Bey*, as well as *Gani Bey*, the representative of the Committee there, *Emir Beyoğlu Etem Bey*, and *Sakirdji Zadzler & Co.* are publicly distributing rifles in the city and in the villages, and armed to the teeth are going about everywhere giving arms to the Sandjaks of Tokat, Amassia, Merzifoon, Erbaa, Ladik etc. In presence of these new armed preparations and this systematical organisation which is going on most methodically amongst the Moslem population, the Greek people is found under a great terror and agony, not knowing what will happen to them and many of these who could manage it, came from the interior to our City, and others again are getting ready for emigration. And all these unfortunate beings are perfectly right ; the big wounds of the Nation are still fresh ; they have not been yet cured, and

they cannot be. The murders, the robberies, the disgraces and violations committed by the Turks are found in the order of the day; on the other hand, the injustices, crimes and corruptions of the governors of Baffra, Hakki Bey and Tcharshamba Galib Ali and others, who committed the deportations and usurpations of the property of the Greeks, not only remained unpunished by the Authorities, but the perpetrator became even more audacious, and turned to be the chief-brigands of the place and the tyrans of the Christians. Every single property of the Christians is found in the hands of these mensters, the honour of the women becomes the prey of the first aggressor, and there is no safety of life, property or honour.

In the city of Samsoun alone 178 young men were hanged in the middle of the market, 210 villages were burned down to ashes, and 70,000 inhabitants of the villages of Samsoun were deported and scattered about in the Turkish villages, hungry and naked, have died by 90 0/0 the worst kind of death. About 200 of our schools were burned, about 350 of our churches were plundered and then burned, our houses, religious places and everything sacred were ruined and smashed to pieces, our life is intolerable.....,

On February 1st 1919 soldiers have killed Hadji Elia of Kerassound, Persefs K. Zaifoglou and Hriste Tsigaroglou, all of them in the village *Tsinik*; and

although they had declared that they surrender, nevertheless they were fired, and Ghristo, seriously wounded, hid himself in a corner, where he died, and the other two were arrested and taken somewhere out of the village, where they were slaughtered; then the soldiers had cut off their heads and rejoicing, brought them to *Teke-kyoi* and hung them for 8 whole hours in front of the shop of the President of the Union and Progress Committee, *Hadji Aga bey*. It has not been allowed to have the corpses buried, but they had left them to be eaten up by the dogs and the crows.

The Metropolitan of Amassia wrote a *takrir* and denounced the crime to the Governor, who of course has done nothing.....

A report from *Pafra*, dated February 4th 1919, states that on February 2nd, in the village *Issakli*, a suburb of Baffra, while a wedding was taking place in a house, a Turk named Sarimin Ismail, has fired through the window at those found in the house and killed a young man 25 years old, *Lazar Prassaoglou*, and a girl, *Despina Kataoglou*, from the village *Kain-ialaba*, wounding at the same time a Demetrios Panaoglou, a Yovan Pandeli and a girl. Although the perpetrator was arrested, he was released two days afterwards, on the ground that there were no proofs, whereas all these who were present in the village, recognised him, and so, in his place the wounded persons were imprisoned.

According to another report from the representative of the Metropolitan at *Garza*, dated also February the 4th, the refugees who were returning to *Bafra*, were killed by Turks of the village *Sarbin*, near the Kaza of *Bafra*, and the corpses were speared and set up on prominent places.

A 16 years old boy, *Panayioti K. Anastasoglou*, and Mrs. *Katina*, wife of *Kyriake N. Alessoglou*, both from *Kapoo-Kaya*, as well as *Averkio Papa Paraskevaoglou*, from the Christian village *Tohoular*, were also assassinated. The witness of these assassinations was *Sava Antonoglou*, from *Donooz-Alan*, who miraculously succeeded to save himself.

A bride, wife of a tailor from the village *Kaboulou Esme*, kaza of *Vezir Kioprou*, who was going to *Amassia* to visit her husband who was imprisoned for political reasons, was carried away by the Turks of the village *Essen Bey*, and taken to the house of *Pits Ahmed Oglou*, where she was violated by the Police Magistrate and his secretary, who happened to be found in the house; after this base action and in order to have their crime concealed all three of them had sent her to *Zeintounlouk*. amongst the wildest Turks.....

A report from *Kavza*, dated February 10th 1919 stated:—The day before yesterday, Saturday, at about midnight the famous *Moulazim Memdouh Bey* with a sufficient number of troops, has surrounded *Kiosroufi*, a village which has suffered a great deal and

in which two weddings were taking place. They attacked with mitrailleuses the houses where the people were invited and proceeded to violations and plunderings, thrashing to death every single person. Memdouh Bey with his own hands had killed the father of the bridegroom, Isaak Karabadjakoglou, carrying away all the booty with the horses, and being proud for their deeds. The following day he came back once more to the same village with his army and again surrounded it. Of the two weddings mentioned above, one bride had to go to *Kavza*; here however nobody knew anything of the events which took place at *Kiosroufi*, and so many people had started from there with eight carriages and about 50 horses to go and receive the bride; thus all of them, men and women, fell in the trap, and a pandemonium followed; every single person was imprisoned in the stables etc. Cryings and lamentations throughout the village, because Memdouh the murderer had ordered that the best-man, Basile Kiossoglou, and Cotso K. Antonoglou should be at once shot.....

On February 15th 1919 Turkish bands arrested outside of *Erbaa*, the two brothers, Eleftherios and Stylianos Kalaidjoglou, and carried them to be massacred; in a certain moment however, both of them have run away, and although repeatedly fired at from behind, still they were miraculously saved.

On February 21st six young men from the village *Hattab-Boghaz*, this side of Tsoroum, who had

accomplished their military service and were returning from Angora back to their homes, were arrested by the Turks of the above village, and three of them, Nicolas P. Simeon from Merzifoon, Jioannis Semerdjoglou from Hadjikeuy, and Stavros from Kiosrouf, were killed and the other three seriously wounded.

On February 22nd Memdouh Bey, Gendarmery Commander at Merzifoon, renowned for his monstrosities against the Greeks of Vezir-Kioprou, who with one shot had killed 18 Greek boys, placed all of them in a row, the one behind the other, came in the village *Kiosroof*, kaza of *Kavza*, and killed there Isaak, a sixty years old quiet peasant.

On February 23rd Turks entered in the house of Haralambos Hristou, in the village *Terpez* (Oinoi), and literally stripped it. The most important of the bands which were raging all those districts, is the band of Terme Pits Ahmed, composed of 150 murderers, who are plundering and killing every day the remnants of the already ruined villages.

On February 26th, near Kessillou a Mehmed Pehlivan, ex guard of the village watched a named Christo Photoglou and mortally wounded him. While the poor man was expiring, he said to Harilaos Avraam, from Tsikour-Yatak, who happened to pass from there, that the above mentioned Turk is his murderer, who is staying at Samsoun quite indisturbed.

On February 27th, the renowned Commander of Gerdarmery at Merzifoon, has attacked with gen-

darmes and Bashi-bozouks a wedding procession, which was going from *Hadjikeuy* (kaza of Amassia), to the village. and a fighting of 20 minutes took place, during which three Christians were wounded.

On March 2nd, two Christians from *Kirezli*, of Baffra, who were returning to their village, were killed at midday, near the village *Toura-Souglats*.

On March 4th, five Greeks from *Phatsa*, who were going with kaiks back to their country, were arrested near *Tcharshambet* by pirates, who carried away goods worth 4000 liras. The pirates have not touched at all the Kaiks which were transporting Turkish goods, examining carefully whether the goods were belonging to Christians or to Moslems.

On March 5th the Mouhtar of the village *Tsipreil* (*Erbaa*), Mr. Ioannis, was arrested outside the city for the second time and after he was robbed, he was conducted by the Turks to the forest, His companion fired against the brigands, and thus the victim was saved from their hands, but in a few days he died of fear.

On March 7th Osman Tchaoush, a Police Commander of *Platano* thrashed mercilessly the priest Lazaros.

On March 8th in the village *Sounoussa Aïpa Deressi*, Kaza of *Ladik*, six Greek soldiers, who were returning from their military service, were massacred with axes by Turkish peasants.

On March 9th the Laz-Turks who on January

10th had entered in *Tsatal Armootkyoi*, have robbed everything from the house of *Samsounlou* Panayot, whose ear they have cut, and arresting a *Anthimos Vassiliou*, have ordered him to get ready for them 1000 liras, otherwise he should be killed.

On March 10th seven cavalry gendarmes have met near the village *Dere Tchiflik* (Frbaa), five Greeks, who were going to their village *Teke* and firing against them, they have killed one of them.

On March 12th two young Greeks of Kurd-Dere of *Oinoi*, who had been exiled to the village *Kirez-Tepe*, were engaged as servants of the Aga (chief) of the village *Tayar*. These poor young men have found out the secret intentions of the Aga, who in order to avoid an eventual evidence some day from their part, has asked them to take the charge of guarding as it were, the house of his son *Hassan*, against an eventual attack by the Armenians; so without suspecting anything the two poor Greeks have gone there, where they were assassinated at midnight.

On March 14th Turks arrested the priest George, who was returning from Russia to his village *Tsangueri (Oinoi)*, and after thrashing him they took from him 300 liras, which he had with him.

On March 16th at about midnight, a *Fethi*, son of the gendarmery Commander at *Oinoi*, has forced the door of the coffee-shop *Sava-Mavi*, and entering in the shop, fired at him, wounding him mortally, so that he died after a few days,

On March 18th the priest Mihail, from the village *Yonha Yapon* of Amassia, who was going with his companion Vassilios Papa Kyriakou, to Merzifoon, was attacked near the village *Alala* by Ahmed Imamoglou, from Kiork-kyoi, who literally robbed them and then has shot Yassilios at his right breast. He also fired at priest whom he wounded at his neck. The priest pretending to be dead, fell and so saved his life, while the assassin was going away, after ascertaining that both of his victims died.

On March 20th in the village *Ersandik* (Vezir-Kioprou), a band of 20 bashibozouks and 10 soldiers, have asked from a woman to give them bread; the woman gave them the only loaf which she had with her; so the bashibozouks began cursing her, a thing which made her husband come out of his house and attack them. A little later however, reinforcements have come there with mitrailleuses and many others from the neighbouring Turkish villages, and attacked the whole village, killing the priest George and 14 women and children.

On March 21st, the famous brigand Kasik Mehmed, from the village *Bash Alan* near *Karak*, has gone with his acolytes to the village *Souloudjak Pitsindjik*, and there killed Anastassios Kyriakoglou, Demetrios Yeorgiou, Ioannis Constantinou, Costi Yeorgiou and Panika Vassiliou, and robbed all their monies and clothes. Besides these, he committed also several other crimes, and when he was leaving, he gave such

a blow on the skull of Sofia Anesti Panteloglou, that the next day she died. The Metropolitan of Amassia officially denounced this murdered, who was found in the hands of Justice, but the Moutessarrif gave no notice to this denunciation, and released him without asking anything concerning this crime.

On March 22nd, in the village *Mousal* (Kavza), Turks have killed John Eleftheriou and Philippe Sava, both from *Teredjik*.

On March 23rd, George Haralambassoglou from *Ordou*, who was working in the Turkish village *Tsivril*, has sent his employee, Paul Ioannou Tsamadjoglou to Samsoun for work, when the latter was arrested outside the village and killed by the murderers, who were despatched there for the purpose.

On March 25th, the gendarmes of *Tekekyoi* have, arrested at *Andriatos* two peasants from *Tsamalan*, on the ground of being fugitives. But instead of taking them to the Konak, they slaughtered them like sheep, and rejoicing, carried their heads to *Tekekyoi*.

On March 26th several women came from the village *Karadjakyoi* of *Siuope* with wounded heads and limbs, describing in very black colour the tortures which they suffered by the gendarmes in addition to their privations and other illtreatments after their return from the exile. The commonest phases which the Government functionaries are using against the unfortunate Ottoman Greeks, are "You, Ghiaours, (infidels), you still dare to talk, and you are still

living; in one evening we shall sweep you away,,.

On March 27th Turks entered at night in the village *Tarkandag*. have arrested two Christians and have got them out of the way. After these crimes were committed, a Kara Dimit, chief of a band, has entered in the Turkish villages *Ahourlou*, *Saroussik* and *Killik*, the population of which was armed by the Government organs, and has disarmed them without killing a single person.

On March 28th Turks killed a Greek, George, a mill-keeper, from the village *Poulaman* (Phatsa), in his mill, with a view to inherit the [latter with all the surrounding fields, which they were cultivating, as their own property, during the exile of the true owner.

On March 29th, three Christians from the villages *Tsinghir* who were coming to *Samsoun*, were arrested on the way by Turks. who literally have cut them into pieces. The Christians of the village *Tangarlou* have gathered and brought the corpses to their village, from where they have informed the widows and the orphans, who weeping and lamenting have come, took the corpses and buried them in their village. The persons who were so cruelly murdered, were called Nicolas Samloglou, Archangele Samloglou and 14 years old boy, Savva Tachtadji.

On March 31st between the Turkish villages, *Carli* and *Emirli*, four Greeks from the villages *Ka-*

rakostalar were massasred by Turks; they were called. Gonstantine Karacasoglou. Cost. Dimitriou, Paul Papazoglou, anp Tarahtchi, son-in-law of Hadji Lazaros.

On April 2nd, in the Turkich villages *Tsolah* Kaza of *Ladik* (Amassia), murderers have killed the son of Kosma, *Karadjam* a young man 20 years old, and also the son *Parlos*, another young man 18 years old; the first was shot by the brigands and the second was littérally slaughtered.

On april 7 th, near the Turkish village *Ahourlou* Surkish bands have arested and killed on the way, G. Philiposoglou, and Aposlolos Mouhtaris, two Greeks from the village *Doumuz-Agli*. At the head of the band was the famous Laz Mehmed; they have robbed about 30 women and children who had passed from that place, carrying away clothes, monies and everythin else which the umfortunate creatures had with them.

On the same day, in the village *Kadedi*, Hadji Mehmed Tchaoushoglou with his acolytes and assisted by the gendarmes of *Tchekyoi*, hahe arrested at night the foljowing persons who were working there: Hristo Papazoglou, a boy 13 years old, Kyriako Yeosika, 45 years old, Theokhari Moumdji. Kosti Termeli 25 years old; and three other tinmen, all of whom were from the village *Tsinik*. From the above, the named Thokhari. and one tinman succeeded to escape, but the others were massaered.

On April 8th, about 50 Turks under the leadership of Kurdoglou Mehmed Redjeb, have surrounded at 3 o'clock in the morning the little village *Kertchembe*, composed of 10 houses and situated only at half an hour's distance from *Samsoun*. First of all they blockaded the house of a seventeen years old young man, J. Vassiliou, who for three whole hours was courageously fighting against the band without surrendering his home to the brigands.

In the meantime, a Greek Christo Triantafillides came out of his house in order to come to the assistance of his countryman, who was in danger, but he was cruelly killed; his wife, Parthena, and a Lazaros Vassiliou, were mortally wounded.

On April 13th, the teacher, Haralambos Yeorghiadis, in company of George Ilia Tsinoglou, and the 17 years old son of Hadji Panayoti, as well as Anastase Tombouli, had left the village *Kistl-Giul* to come to *Samsoun*. All of them were arrested near *Indjé-Sou* by Turks and massacred.

On April 14th, the corpses of two Greeks, who were stangled on the road of *Bagdad*, were carried to *Samsoun*.

On the same day, about 200 *bashibozouks* assisted by gendarmes, blockaded the village *Tosouz* of Amassia, have killed four peasants, and annihilated a good many children, who had escaped on the mountains.

On April 16th, Turkish brigands have kidnapped

to the mountains a Greek, Haralambos, *Mouhtar* of *Kessili*, and asked him to find for them the sum of 1000 liras, keeping him at the same time as a prisoner; as the unfortunate man could not find the money in question, the brigands took him on Easter Sunday to the village *Bey-Bounar*, and there they killed him. On the same day another band of brigands blockaded the village *Kisla*, and, entering in it, they have killed *Harilaos Stefanou*, 50 years of age, and *Miltiadis*, a boy 15 years old, whose ears and hands they have cut, and then literally slaughtered them, and plundered the village by carrying away beasts, clothes and everything else they could find.

On the same day, off *Kovak*, near *Outs-Ilan*, Turks have killed a Christian, who was coming from the interior to *Samsoun*,

On April 18th, while the coachman *Kyriakos* was takiug some passengers from *Bafra* to *Aladjam*, 10 armed Turks made their appearance at the bridge of *Tchodjouk bogan*; the coachman seeing them, and in order to escape the danger, ran away with his carriage as fast as he could, but the Turks firing at the carriage, have killed a woman, *Eleni*, wife of the tailor *Nicoli* from the village *Aladjam*.

On April 22nd, near the Turkish village *Tsakir-Alan*, (*Kavza*), a Turkish band, killed a woman named *Sofia*, daughter-in-law of *Vassilios Bairamoglou* from the village *Souleiman Keuy*, and who was passing there.

On April 27th. near *Katamout*, about 50 soldiers and bashibouzouks, were arresting all those who were passing from the central main road. Among those arrested, was a certain Anastasios Vassiloglou from the village *Omer-Guioglou*. who having served as soldier for seven whole years. had returned from his military service; this man was killed by the above mentioned bashibouzouks.

On the same day, in the place called *Tsodjouk-Bogan*, a Greek, Kyriakos, from *Enguiz-Tepe (Phira)*, was put to death,

On April 28, at *Tchikour-Alan (Kavza)*, Turks have killed Paulos Koja Biyik oglou; they have cut off his head, put it on a pole and used it as a target for shooting exercises.

On the 30th. of the same month, at *Pekerli (Altcham)*, a widow was killed, leaving four minor orphans.

On the same day, the Greek J. Anatasiou from the village *Ormanos*, while returning from *Bafra* to his village, was attacked by a band of 15 brigands and put to death.

On may 1st, about 200 armed Turks firing against all the Greek villages in the vicinity of *Sepija*, have killed *Ilia Euksouzoglou*, a tobacco merchant from *Inje Keris*.

On the same day at *Erbna* a Greek Chief named Yakovos, who after the Armistice was handed over to the Authorities and later on he was left free, while

going to the house of Mr. X. Kojamanidou, was shot dead at midday in the centre of the city. Many Turks participated to this crime but those who have shot him were Kurkji Euzeyir, kurd Hassan and Poughamali Ali Shan.

On May 2nd, the Chief of the Gendarmerie Detachment, Corporal Sari Mehmed. from *Asarjim*, has invited for work the Greek N. Hadji Sava from *Karamough*, to go and see him. Hadji Sava took with him the teacher Lazaros, from Teke-kyoi, and went to see the corporal. When they arrived there they saw that the corporal had with him a few armed famous brigands, who a few minutes later had left and hid themselves in a spot, 15 minutes distant from the station. When the two Greeks had gone to return to their homes, these brigands fired at them; Hadji-Sava succeeded to escape, but the poor teacher was killed.

On May 5th, a band of brigands have arrested near *Kavadjik* 3 Greeks, have kidnapped them and tenir horses to an unknown destination, and then exterminated them.

On the same day. a band of 25 Lazes and others, has entered in the Turkish village *Koushtshoulat* (Baffra), arrested the Greeks Eleftherios Parasogh-lou, from *Tekendjik*, Isaak Daniiloglou, and Kallinikos Yacow, who were working in the village, and have exterminated them.

On the same day, a band of Lazes and Turko-

Albanians attacked the village *Enguis-Tépé* (Baffra) ; women and children were scattered about, and the brigands after having plundered all the houses, have killed Kyrillos Demirdji, Alexandre Kesseli, Costi Papaioannou, Styliano Mihailoglou and the carpenter Haralambos from *Ineboli*, all of whom have been unable to escape.

On May 6th, near *Kavadjik* (Samsoun). another band have kidnapped and put to death the tinmen G. Theodorou, J. Savva, and Christo Panayotin, all being natives of *Chaldea*. The crime took place before the eyes of the guard-soldiers of the main road, who were simply admiring the scene.

On the 8th of the same month, another band had attacked the village *Petes* Bafra, plundering the house of Apostolos Sagioglou, who was kidnapped to the mountains and had disappeared. The robbed goods were found in the houses of Oflou Zade Risa, Tahir Aga Zade, Hadji Bey Kerzeli Oglou Redjeb all, of whom were arrested, but released a little later.

On the 9th of May, several peasants of *Sira-Kençjir* (Ladik), and of other villages, while going to the bazaar of Ladik between the Turkish village *Hamid Kyoi* and *Kiodje Kyioi* have fallen into a snare of a band composed of 12 brigands. One of the travellers Panika Vomankozoglou, was put to death.

On the same day another band has arrested and carried away to the mountains Stylianos Bodosoglou,

from the village *Lengueri* (Baffra). After a few days his body was found near the village *Sourmeli*, next to the corpse of another unknown Greek : the heads of both of them were cut off and placed under their own armpits.

On the 13th of May, a Greek chief Pits Vassili in company of his wife was going from *Kaxza* where he used to live to his native village, although after the armistice he had surrendered to the Authorities and was living a private life, still he was watched, and; near the village *Sivri Klisse*, he fell into an ambush of a Turkish band. Somehow or other he has saved his life, but his wife was killed. On returning to *Havza* he denounced the crime but he was arrested and put into jail.

The Metropolitan of *Amassia*, Mgr. Germanos. was writing on May 13th 1919 as follows: — „The evil has increased in the littoral districts of *Bafra* *Teharshamba*, *Ounia* and *Phatza*. Every day new band of Lazes are landing. the peasants are in a desperate situation, the Greeks in the City see the brigands and murderers comming and going out quietly with blood-stained hands, they are unable to find the least protection from any body, and so they began to think seriously for emigrating, because they forsee massacres, and they quite right as the government itself stands at the head of all this movement and organises bands composed of mischievous element which are doing nothing else except killing every day and

are preparing a new blow against the Christians. The same things take place in the interior too, in the districts of *Ladik, Erbaa, Kavak Merzifoon, Amassia, Vezir-Kloprou, Kavza* and elsewhere. There is a chaos everywhere, there is no Government, the Christians are found to be out of any law, and the Turkish bands, organised and armed by the Government, are working according to the same program of extermination. In every city and with the Government's consent, organisations have established themselves which are holding regular meetings, call peasants and other mischievous elements of Lazistan. making of them bands which they are sending against the peaceful Christians and in order to commit all sorts of crimes,plundering,Kidnapping to the mountains, killing, disgracing and violating fearlessly. the property honour and life of an innocent and civilised people, for the mere reason that this people is considered as criminal, for having survived his martyrdom, and because he means to remain faithful to his national traditions, and refuses with the greatest obstinacy to be baptised in the dogme of Musulmanism..,

The same Metropolitan was writing on May 31st. —„The evil is continuing and during the month of May as well, robberies, kidnappings, murders and terrorism are now quite ordinary phenomena and the Lazes under the protection of the Government [are landing around *Samsoun* and preparing a massacre

of the Christians. The place is full of criminals, the Turks of the cities are organising themselves and directing bands with the knowledge of the Government itself the bandits are freely going about the cities, and at night go up to the mountains, they are plundering and ruining, and then return unmolested in order to receive new instructions and perpetrate new crimes.,,

At the beginning of August 1919 regular troops with bashibozouks attacked the village *Kouloudjata* which was completely and literally plundered. A similar attack took place on the 21st of August against the village *Teknediik*.

On August 4 th, the Greek Pavlos Panayotoglou from *Kizyl Yol* while returning from *Samsoun* to his village was robbed and killed at *Indje-Sou*, by the band of Mehmed Effendi. Although the Authorities have arrested one of the murderers, still the latter was afterwards released through the intervention of the chief of the band in question.

On September 18th, the son of the shepherd Bessim Tchaouch, from the village *Alatchak*, has killed at *Zeintounglou* another Greek shepherd, grandson of Yovani Hadji Badjanaghi.

On the 23rd. several peasants from the village *Alan* and *Sernitch* who were going to *Ladik* where robbed. Three of them accompanied by a girl were carried away, and were found later dead, lying with tied hands and feet in a ditch. the poor girl was mor-

tally wounded under the ears. The gendarmery has done nothing for the arrest and punishment of the criminals.

On October the 5th, a big sailing vessel carrying tobacco from *Alatcham* and having several passengers on board, was attacked by Lazes, who robbed the ship; the damages are more than 6000 liras.

About the same date a Greek, Savvas Pavlou, from the village *Tougssouskyoi*, in company of his servant were coming back home from their mill; on the way they were attacked and killed. Also another Greek, Porlika Papazoglou, and his son Lazaros, were killed on the same day.

On February 21st 1920, while Papa Nicolaos, Eleni Constantine Tastsoglou, Paraskevi Iliä Keskin, Lazaro Cyriakoglou and his wife, Maria, were going from *Samsoun*, to their native village *Tafian-Keuy*, were attacked by a Turkish band and all of them killed. The corpses of four of them only were found terribly massacred.

At the same time 15 other Greeks were killed, from the villages Zannas and Foundoukli of Amassia, as well as from the villages Kirk-Harman, Ilidje and Feriz Dagħ of the Kaza of Erbaa. The following five persons who were killed, viz: Sava Hadji-Yovanoglou, Gregorios Zanalı and his wife, Yanni Davoultsioglou, and another whose name could not be known, were natives of Zana. The murderers be-

longed to the band of Molla Bekir, from the Turkish village Yihilgan.

On April 7th, at ten minutes distance from the city Erbaa, where they had gone shopping, were killed by Turks of the village Inbat the following persons: Dimitrios Grigoriou Abbazoglou, and Stefanos Yeorghiou Abazoglou, natives of the village *Fadara*, and Kyriakos Pandelioglou, Savas S. Sari-paroglou, and Savas Sekir Lambi, natives of the village *Hadji bey*.

On May 17th, Alexander Mamatidis, living at *Teké-Kyoi*, had disappeared ; It was found out later that he had fallen into a snare of Lazes, and was killed.

On May 28th Constantine Yovanoglou, Eleftherios Dimitroglou, Nicolas Chrissoglou, Efraim Phot. Kiossekehaya and Paraskeva Demirdjoglou, all natives of *Karabounar* (Baffra), while returning from *Merjifoon*, have sustained an attack near the Turkish village Tshal (Kaza of Kioprou). The first three of them were killed, and the two latter ones were wounded.

On June 28th, one of the leaders of *Tsoroum* named Astos Ouraktsoglou was stangled in the prison of *Alatscham*.

On July 19th, bashibozouks have killed two Greeks of the village *Yagh Passan*, named Yorika, Yerz. Xenitoglou and Ioannis Amanetoglou.

On the 29th of the same month, while Lazaros

Armitsoglou, mouhtar of the village *Kodja Dagħ*, was returning to his village in company of two Lazes, Turkish villages *Kiosseli* and *Kirlim*.

On the 31st id. seven Lages have carried away and killed near the place *Eski klissé*, Panayoti Hadji Yeorghiou, native of the village *Chrissi* (Bafra), and his son-in-liw, Kyriako Kara Demirdtoglou.

On August 1st, soldiers have killed at *Fagla heris*, the Greek Aleco Minasoglou, a nativ of the village *Kapa djeviz*.

On the 19th of the same month, the Greek Antonios Karakostali, native of the village *Kara-Koushtshoular* (Ladik), while returning to his village was killed near the Turkish village *Kol-Alan*, by Ouzoun Ali Oglou Ahmed and his acolytes.

On the 23rd, armed Turks of the Turkish village *Mamatzi*, have attacked the quarter of *Adji-sou* (Kodja Dagħ), and killed there, Layaros Kemendjepji, Sofia, wife of Iordanis Savoglou, Stavroula, wife of Nikolaos Hizardji, Eleni, wife of Pavlos Dimi-troglou, and have wounded Yanko Lazarou. And again in the quarter *Tsikour Yatak*, they have killed Photios and Panayoti Aridjoglou, Yorika Parassi, the son of Yanko Photoglou, and wounded Evyenia Theodorou.

On Sept. 1st, Stavro Savoglou, Panayoti Photoglou, Simeon and Anastas Nizanoglou, all natives of *Kourou*, were coming to *Bafra*; on the way they

were arrested by armed Turks, and the two first ones were wounded mortally by doum-doum bullets, while the two latter ones were killed.

On the 23rd of the same month, Turkish brigands have entered into the garden of Periklis Kalpaktoglou, situated at 18 minutes distance from Baffra, and have killed his mother-in-law, Elissavet.

On October 5th, at *Tsakalli*, on the road of *Kavak*, Turks knocked at the door of the house of Ioannis Tomazoglou. When the latter opened to see who had come, he was shot dead.

The Kemalists numbering to 4.000 are pursuing the Circassien Hassan Tchaouch, and since last August have begun to ruin and burn to ashes the Greek villages of the district, so that the above mentioned Hassan may not be wellcomed and meet there hospitality. Sixteen houses of the villages *Sernitch* and four houses of the yillage *Kadir-Alan*, (Kaza of *Erbaa*), and again two houses in the village *Sahardja* and two houses at *Karamouch*, (Kaza of *Ladik*), were completely plundered, and the churches and everything sacred were trampled under foot. So, as Hassan Tchoush had found refuge in the district of the Kaza *Vekir Kioprout*, the Kemalists proceeded to the ruining of the following Greek villages : *Ersandouk*, *Saradjik*, *Kaplan*, *Kodja*, *Daout Yourd*, *Poutsouk*, *Tchift*. In the village *Kaplan* were killed besides, 12 Greeks amongst whom, were the mouhtar of the village, Panayoti Hadji Mihail, Yanni

Hodja and his brothers Theodoros and Haralambos, and Pavlos Papazoglou.

All the crimes, plunderings and violations were chiefly committed by bashibozouks of the districts *Kavsa* and *Kioprou*, who were encouraged in their deeds by the presence of the regular troops and so thought of availing of the occasion and cause a complete catastrophe wherever they could.

PROVINCE OF NEOCESSAREA

Since the very first days of the Armistice, the Turkish Government officials, as well as all other private Turks, have taken a menacing attitude against the Christians. The rumours about imminent massacres were going about every day, and the Christians, terrorised, did not dare to come out of their houses and attend to their ordinary agricultural work. This anxiety was continuously increasing in consequence of the fact that the local Authorities had begun to publicly furnish arms to the Turks.

On March 29th 1919, a Turkish band has attacked between *Phatsa* and *Oinoi*, several refugees, who were returning back to their homes from *Oinoi*, *Ordou* and *Kerassund*; one of these refugees was

pitilessly thrashed and wounded, while all the rest were completely robbed.

On the 3^{1st} of the same month in the village *Elez-kyoi*, (Kaza of *Ordou*) and at the place called *Boulama*, Turks have killed a certain George Tsilinguioglou, in his own mill.

During the month of September of the same year, the Greek John Panayot Reis, was cut to pieces between *Samsoun* and *Oinoi*. About the middle of the same month, Aristidis Simitos, a native of *Oinoi*, was returning from *Batoum* on board his own motor-boat, and he moored in the bay of *Kerasund*. The following day he intended to continue his journey till *Oinoi*; but the Turks forced him to tug at the back of his motor, another boat with six Lazes on board and conduct them till *Ordou*. No sooner they had gone away from the port, the Lazes began shooting tremendously against the motor; under that rain of bullets, the steersman, Kyriako Pambou, from *Oinoi*, fell dead, mortally wounded in his head; and another Turk together with an Armenian were also wounded. The captain has cut off the rope, and going full speed, he succeeded to save himself.

About the middle of October of the same year, the 3rd Army Corps had recommended telegraphically to the Municipal President of *Ordou* to try and persuade some of the Greeks, to sign a document refuting all crimes committed by the Turks against the Christians, and stating that in the interior of that

district there is perfect loyalty and tranquillity. The Metropolitan of Neocesarea however, has given the due reply, and, at a moment when from all parts of the Province news were reaching him of violations and plunderings committed by Turkish bands. Such a state and even worse had continued also in the following months.

On June 6th 1920, armed Lazes attacked the village *Sinanli*, plundered all the clothes, the provisions and the beasts of the peasants, and went away.

On June 8th, the same things have happened in the village *Armateli*, which the Turks have ruined completely, not failing to wound two peasants at the same time.

A few days later, the Greeks, Andreas Efthimiou Orphanides, Panayotis Har. Batzaksoglou, Michael Nic. Batsaksoglou and Constantine S. Orphanides all natives of *Artu*, were killed by Turkish bands between *Kabatooz* and *Pakadjak*.

Likewise, Stylianos Efst. Terpsenides, natives of *Alitsen*, Anastasios Geor. Kalaidjoglou, Angelos X. A. Karipoglou, natives of *Armateli*, Haralambos K. Manousarides, native of *Guiavouriki*, and Kyriako Karipides, native of *Messoudie*, and two other boys going to *Messoudie*, were literally slaughtered by Turkish bandits.

On June 25th, about 3000 antikemalists have made an assault against the Kemalists found at *Ziles*, and putting fire in the city, have burned down to ashes

the whole of the city; amongst the houses burned there were also six houses belonging to Greeks.

About the middle of September the Kemalists have burned and ruined the Greek villages of the Kaza of *Erbaa*. Seven houses in the village *Entik-Pounar*, six houses in the village *Heriz-Dagh*, four in the village *Guiok-Tssukour*, three houses in each of the villages *Guiol-Ognou*, *Fadara*, *Hadji Bey*, and *Kil-Yoldouren*, and two houses in each of the villages *Djebrail* and *Kelemiz* were all burned down. Besides many human losses are to be reckoned.

In a report of the Greek community of *Fatsa* under date of October 19th it was written: "The oppressions, the tyrannies and persecutions against the Greek element from the part of the Nationalists are always continued systematically and premeditatedly.... We are found in full anarchy.... About a month ago Greek families coming here from the interior, were robbed on the way. Their losses amount to more than 10,000 liras. Besides, two Greeks were murdered. A few days ago in the centre of the City shops and houses were plundered. The losses amount to 3,000 liras. Three days ago Turks have stolen the motor-boat of a Greek, which was lying in the bay of *Oinoi*, and have also killed three Greek sailors. We are terrorized. At night we are shut into our houses, ignoring what may happen the following day. We are continuously found on the top of a burning volcance.,,

Mgr. Policarpus, Metropolitan of Nocesarea, while returning about the middle of October, back to his diocese, was compelled by the same boat back to Constantinople, because the Police Authorities did allow him to land neither at *Ineboli*, nor at *Ounie*, nor in *Ordou*.

PROVINCE OF TREBIZONDE

The plunderings and murders against the Christian element became very frequent from the very first day of the Armistice and onward, in the Vilayet of *Trebizonde*, to such an extent, that the peasants abandoning everything were compelled to find refuge to *Trebizonde* to save their honour and their lives. There was a complete want of security.

On the evening of July 14th 1919, the Greek Panayoti Efstratiou Petridis, was shot dead in the village *Okhtcha*. He was executing his military service and was the support not only of his own family, composed of ten members, but also of the family of his brother.

On the night of July the 5th, Turkish brigands have slaughtered the Greek Aristidis Frangoulidis in his own chop, situated in the quarter *Petras* of the village *Tsikoli*, at *Sourmena*.

On the night of the 19th the same month, a band composed of ten Turkish brigands, entered in the house of Apostolos Foundoukoglou, situated at *Kelonissa*, of *Sourmena*, forcing the gate, and after thrashing him pitilessly, they have robbed all his money, furniture, etc.

On July the 22nd, three Greeks, Apostolos Nicolaidis, a grocer from the village *Assou*, Dimitrios Frangoulidis, a grocer from the village *Tsikoli*, and Spiridon Gourzoulidis, a blacksmith from *Tsikoli*, all of whom were working in the small bazaar of *Assou*, after having closed their shops in the evening were returning to their houses at *Tsikoli*, about twenty minutes distant from the bazaars. On entering to their village, four armed Turks waiting in ambush, fired at them, and have killed Apostolos Nicolaidis, wounding the other two. Of these, Spiridon Gourzoulidis also would have been shot dead, if it was not for his falling down and feigning to be dead. As for Dimitrios Frangoulidis, he was wounded in his belly and if he was not to creep, in order to avoid the bullets which were fired against him, he also would doubtless be killed. The murderers, who appeared to be only four, but in reality they had other armed acolytes as well, after perpetrating this deed, have left perfectly unmolested.

On August 2nd, the Greek, John Har. Moumoulidis, from *Tsikoli*, while going to his shop, situated at *Assou-han*, and only twenty minutes

far from the village, was repeatedly fired at, by several unknown persons, lying in ambush on the road, and seriously wounded on his shoulder.

The continuous murders of the Christians were terrorising the whole Community of *Sourmena*, and particularly the inhabitants of the village *Tsikoli*, population of *Sourmena* dit not know what to do for the security of their lives.

Every day robberies were openly committed on the main road of *Trebizond-Argyroupolis* at four hours distance from *Trebizond*, and even occasionall violations of women. The Metropolitan of *Trebizonde* wrote on August 11th what follows.

"The situation becomes every day worse and worse, partial security little by little disappears, and the hatred against the Greek element is continuously increasing. According to our information, whole bands of armed local Turks are continuously coming up from *Sourmena*.

The day before yesterday two Greek youngmen were most tragically killed at *Kromni*.

The situation at *Gallianni*, and generally in *Matsouka*, is very troubled and precarious, becoming every day worse and problematic. All the Turks are ready to rise up for internal revolutions. One half of the moslem population at *Matsouka* has already been armed, and the other half is coming down in groups and receives arms and ammunition in the

city of *Trebizond* it self both by the other Moslems and by the Governement Authorities.

Four days ago an armed band of disguised Turks entered at night in the village *Tsimerai Mou-djeni* of *Toroul* and has literally plundered it

Likewise the situation at *Sourmena* gets worse and worse. On the 9th of September, day on which the bazaar of *Houmiourkian* takes place, while the Greek Petro Kazandjidis was going to that market, was attacked in the middle of the street by a band of brigands, who were waiting in ambush. The band arrested him and kidnapped him to an unknown destination, and fired at the same time ten bullets in order to frighten the crowd of the people and keep them far. The plan was premeditated for Petro Kazandjides. We have at once informed the Captain chief of the Gendarmery, who only two whole hours after the kidnapping, has ordered enquiries to be made. The fate of Kazandjides, who perhaps was killed, remains unknown. It is romoured that many other Cristians will be illtreated. Three days ago, a band of brigands plundered at night five Christian shops in *Assou-han*, although there is a Gendarmery station and there were also night-watchmen...

On the first days of the same month, the famous murdered Souleyman Kalfa, has entered in the village *Sourmanoi* (Galliani), with 15 of his acolytes and other gendarmes, and pitilessly thrashed a Greek named Ilia,

Messona, of the village *Yemoura*, Kaza of Trebizond. On September 7th 1919, the Greek, Avraam Kimonidis, a native of the village *Santa*, was shot dead near his mill, situated in the quarter *Varvara* of the village *Messona*.

Sourmena. On the night of the 4—5th of September, a band of brigands approached the house of Sotirios Salonikides in the village *Assou*. Sotirios' wife opened the window to see what happens outside. At that moment one of the brigands caught her from the hand ; she began to cry out her husband ran at her. Then another brigand fired at him and wounded him so seriously. that he died two hours later,

Hodj Kerassea. On the 9th of the same month, in the evening, two armed Turks came to the house of Nico Metaxa, and kidnapped his son John, leaving at the same time a letter by which they were demanding a ransom of 2000 liras, to be paid within three days...

Herriana. (Caza of Arghiroupolis). About the same month, the Greek Vasilios Tazidis, watchman of the village *Upper-Tarsus* arm, was shot in the village itself. In the villages of *Herriana*, in which were established Christians who had emigrated from the interior the provisions and beasts of those poor men, which the American Relief Committee had given them; it was made known that the Go-

vernment did that, in order to secure the collection of arrearred debts of the Christians to the Authorities.

Kapikyoi Kondou. On September 12th 1919, while Nicolas Bektassidis was grazing the sheep of his uncle Panayoti, the Major Commanding Officer of *Arghiroupolis* has sent seven cavalry gendarmes, who took by force 23 sheep and carried them to *Djevizlik*.

Sourmena-Arakli At daybreak of September 13th. a motor boat caught fire and was burned in the port of *Arakli Sourmena*. The vessel belonged to a few Greeks from *Kerasund* and had on board 13 Greek youngmen, of well known families of *Trebizonde* and *Kerasund*; the boat was anchored in the bay and in the meantime Turkish brigands availing of the darkness, have killed every single man on board, discharged the cargo, which they sold at *Aragli*, and then put fire to the vessel, to show that an accident had taken place. The perpetrators of this crime are the famous brothers Ismail Tsepioglou, a renowned old family of Janissaries. All crimes committed in that district were due to that family. Everything else committed by others were due to the instigations of those monsters.

Kouhla. On the evening of Friday October the 9th Greek John Leoussidis, was wounded in his

house by Temel Ouzoun Mehmedoglou, with a pistol, in the elbow of his right hand, in his right leg.

Tiroul—Mouzena — Tsimera. On October 11th two men and three women were going from Trebizonde to their village *Tsimera*; when they were passing over the mountain *Altas*, there were repeatedly fired at by two brigands, who compelled them to stop; after robbing them, the brigands killed the named Lazaros Moshopoulos, and wounded one woman called Mari Gueivenidis, and the other man called George Moshopoulos

Mahmad-Bogazi of the village *Acrid*, Kaza of *Platana*. On October 19th some Turks attacked the Greek, Theodoros Kandjidis, a musician, and wounded him with a pistol. On the 26th, the poor man died.

Rizeon. On the evening of October 30th, Ismail Kiveloglou Yehiya, who a year ago had killed the Greek, John Adamidis, from *Rizound*, went to the house of Stavrianos Makridis and asked to see him personally; the son-in-law of Makridis with two other Greeks, were wildly assassinated four months ago. Ismail Yehiya had again visited previously Makrides, and threatening to kill him, had succeeded in obtaining a certain sum of money. This time the latter was in his garden, and in the house were only his wife and his daughter. The girl having suspected the wild instincts of the murderer, infor-

med her father, who was coming back from the garden, to get away. The mother of girl asked the reason why the murderer wanted to see her husband. In reply the brigands gave a terrible blow on her head with his bayonet ; The poor woman fell shrieking biterly, and on that moment the murderer shot her dead. The mother-in-law of the killed woman had heard the cries from the next house ant ran to see what happened, not knowing the murder of her lying down, she ran to call her son, but as soon as she began to cry out, three bullets were fired against her, and she fell dead

Hodj-Tamassea, On November 2nd 1919 at night, about 20 armed Turks went and blockaded the house of Christoforos Parigori ; the latter's wife began to cry out, when the brigands opened a flank fire al the house.

Komera (of the village *Yemoura*, Kaza of Trebizond). On November 9th the Greek, Isaak Koufadj, from *Santa*, had come from *Trebizond*, and was returning in the evening to *Komera* ; he has disappeared.

Dirha , (Caza of *Trebizond*). On the evening of November 15th, eight armed Turks from the neigh bou ring villages, came to *Dirha* and entered in the house, carrying away with them every single thing.

In a report written by the Metropolitan of Trebizond, and dated April 7th 1920, it was stated among

others : "the state of the Greeks here and in the provinces is most critical because the Only Authority ruling here is, the National Organisations. This alone is, we think, sufficient to give you an idea of the situation.,,

Under date of June 19th 1920, it was communicated from *Sourmena*, that the inhabitants of the Turkish village *Zavli* have imposed a personal tax on the Christians, (and particularly on the Christians of the village *oumourkianda*), threatening that they would simply say such a thing.

During this period, Turkish villages *Bation*, *Tsimilit*, *Kelema* and others, were robbing [the Christians. The band under Toursoun Kantsoglou, of the village *Bation*, particularly, was doing the greatest mischief.

DIOCESE OF RODOPOLIS

The state of the villages of this diocese was very abnormal ever since the first days after the armistice, nowhere was there any safety of life, nowhere and property. Bands of armed Turks were seen and the peasants did not venture to move from village to village, fearing lest they should fall into

their hands. The country-police daily ill treated and even tortured the peace loving people, taking from them whatever they desired, whilst the governmental machinery was in a state of disorganization and dissolution.

On October 30th, 1918, an armed Turkish band attacked the village Livadia, literally plundered it, and killed a lady named Zoë A. Vassiliadou.

On November 1st of the same year, another band of Turkish robbers attacked the village Cotylia

On the first days of January, 1919, the Turks on the grounds around the "Kremasti," nunnery (a dependance of the Monastery of Vazelon) broke into this establishment, removed whatever they could from it, even the very doors and windows and then set about its destruction.

At this same time, a strong Turkish robbers' band, counting among its numbers natives of the villages of Tsicanoë and of Yaghmoordere as well as of other places, fell on a company of Santaeans numbering about 100 men and women in all and going from Trebizond to Santa, robbed them near a spot called "Kimisli," and conducted away many killing seven men and three women.

Contemporary to the above was the finding of the corpses of Gabriel Passalidis and of another man, both Santaeans, who had been killed by robbers

natives of the Turkish villages of Ashia and of Kolo-sia on the road joining these two villages.

On the district of Galiaenê, as well as all over the diocese, numerous assaults and attempts at violence and murder were made by robbers' bands. These after violating the holy Monastery of Vazelon. Armed soldiery assailed the Metropolitan Bishop of Rodopolis on his way to the said monastery, and robbed him of all his money. On another occasion his episcopal residence in the village of Yiannacanta was besieged by similar outlaws.

Toward the end of the same month, the villages Mantanton, Kostorton and Hava Dzindzin (of the neighbourhood of Spelia) were surrounded by Turks of the Turkish villages of the same neighbourhood. John Pargorides and Parthena Tolphidou were killed, Christodoulos Terpsides was wounded and the peasants underwent an exhaustive pillage.

On March 7th of the same year, a Turkish gang fell on a company of two men and of women (natives of Pistofanta, district of Santa), who were going to the village Ouz of Ghempoura, and massacred them after having stolen whatever they possessed.

Simultaneously with the above, murderous assaults and robberies were being committed in all the remaining sections of the diocese and particularly in the villages of Scalita and Sachnoë. All thirteen villages of Galliana section were destroyed after having been plundered and oppressed with parti-

cular insistence; the village of Romanos (Tsangar) was completely demolished.

On the 8th of July a Turk, named Hussein, was murdered at Kirli-Klisse by the Djevizlik-Hamsi-K'eui highway. The murderers were Turkish robbers but the Turks attributed the crime to the inhabitants of the christian village Hortocopi and with this pretext resorted to all kinds of acts of violence theft and adultery. The Bishop of Rodopolis wrote about these events under date of July 9th, as follows: "On the day following the murder, three hours before sunrise, country-guards came to Hortocopi from Djevizlik. and asked for three of its notables after an order of the governor of the place. When they got the one of them and were directing themselves to the house of notable K. Evghenides, suddenly gun reports burst up from the central places of the village. The inhabitants were unaware of the meaning of this shooting. The moment of their massacre had come and in great terror they took their wives and children to a neighbouring forest where they hid themselves. Fifteen minutes hardly elapsed when one-hundred Turkish tsets coming from unknown parts and from the neighbouring Turkish villages, entered the village, pillaged the houses and beat mercilessly those of the inhabitants who had stayed behind, nine of whom after having been tortured in several ways, were conducted away to Djevizlik prisons where they were beaten for three days in succession, Such wild desire

for vengeance held the Tsets when they broke into the village, that they cruelly beat to wounds Palassa Papagherides, George Papagherides, Constantine Havianitis, Kyriaki Carayannidou, Aristocles Hadji Petrou, Apostolos Hadjidakis, Sophia Apostolides, Elizabeth Hadji-Panaghi, Anastasios Lamprianides, Anasta Carteridou, Christopher Caraghiozides, Anastasios Michaelides, Apostolos Christophorides, Kyriaki Caffedzoglou, Anasta Vassiliadou and Paressa Tsa-houridou. Many ladies and virgins were dishonored; among these were Kyriaki Papagheridou, Calliopi Apostolidou and Kyriaki Carayannidou.

The aforesaid murder gave the Turks inhabiting my diocese, a chance to show very openly their bad dispositions towards the unarmed and peace-loving Christians of my villages. The clerical heads of my communities saw that bands were being formed and that all the Turks were being armed preparing themselves for a new attack on my villages. They found themselves in the necessity of informing the British and French commissions at Trebizond, about these happenings and they asked that the necessary measures might be taken for the safety of their life, their honor and their property.....

The penal law-court of Djevizlik condemned Kyriakos Amanatides, (of Sachnoë), John Calaidjoglou (of Daniacha) and Panayotis Marmanides (of Hamouri) as perpetrators of the murder mentioned above. But on the 27th of August of the same year,

these three men were acquitted by the superior law-court of Trebizond and were consequently set free. Panayotis Marmanides, one of the three, went home where he was paid a visit by Hassan, a nephew of Hussein who had been murdered; Hassan was accompanied by another Turk. When they had been entertained and were taking leave of their host, they fired at the people in the house and killed Panayotis and his father Evstathios.

On the 12th of the same month, the bishop's representative in the district of Skelia was killed in his field, half an hour's distance away.

On November 23rd of the same year, a band of robbers entered the house of John Tagtevernides in the village Romanos and killed him. He was bishop's representative of the district of Galliana. This band was headed by Moustapha Ghetimoli; regularly and undisturbed, it committed acts of violence and exacted money from the peasants of this district. On January 1920 they tortured frightfully Apostolos Emmanueldes of Koutsilanta village, burning his hands and feet to compel him to give them the sum of Ltqs 100 they asked of him.

A report of the 3rd of March, 1920 accused the military functionaries Bachri and Ali, staying in the village Hapsikeui, of insulting, beating, wounding and plundering the peasants.

This state of things was aggravated in the district of Galliana particularly, governmental officials and

private Turkish citizens cooperating to this effect. A report bearing the date of May 23th of the same year and undersigned by the notables of many communities of this diocese depicts the situation as follows; "It is a question of existence for us, the danger of our entire extermination obliges us to toll the bell of despair. Ever since the reoccupation, neither honor nor property, has been left to us and a thousand atrocities have been committed on us by force of threats, of slander and of treacherous tricks.

This situation is going from bad to worse; we have no hope of its amelioration and we raise our cry of despair asking for our safety or for our free exit from these grounds where those in power consider us beasts, not men. We, as a peace loving people, have undergone exactions, thefts, arbitrary seizures, damages, fire, in short, all kinds of pillaging. We have showed ourselves generous, hoping that we would at least be allowed to live like animals. Our hope was to meet with disappointment. Gangs of deserters and of robbers whose organization is due to the government's negligence to dissolve them promptly, steal and sack, day and night. And instead of the criminals, they arrest the farmer in his field, the workman in his shop and by means of sophisms accuse us of the perpetration of these crimes. Lately at Koushané a band attacked some carts. As culpable were arrested a man from Tsira-

banta travelling with the carts-divers ; another person from Zavera, certifying through many witnesses that he was in his shop; ant two persons from Hortocopi. They succeeded in having the carts divers bear testimony against these men and killed Apostolos Karypides of Counaka ou his way to his field, considering him as a spy.,

A Turk was murdered by unknown persons and at the beginiung of June 1920, a number of soldiers were sent to Santa to arrest the so called Santaeen murderers. These soldiers stayed there for more than 2 1)2 months arresting, imprisoning and beating the Christians to death. Only toward the middle of August were the local authorities convinced of the innocence of the quiet loving Santa-eans and the soldiery were removed.

— DIOCESE OF CHALDAEA —

The acts of violence and the murderous assaults continued with the same rigor all over this diocese. The Turks' insolence and phanaticism grew more threatening, chiefly in the open country and the Government was incapable of inposing the law, its instruments being distinguished by their perse-

cutions against the Christians. The adherent of the Union and Progress party prevented the repatriation of the refugees by accusing them of the perpetration of crimes during the time of the Russian occupation. The court-martial of Erzeroum accepted these charges without making inquests and ordered that the accused be presented before its iron-bound.

On Marche, 1918 governmental officials and police-officers together with many Turks, private citizens, accused of having participated in the Armenian massacres and the pillaging of the property of Christians and being natives of Ak Dagħ maden, Bogħazlian, of Yozgat (Vilayet of Angora) and of Yeni Hani (Vilayet of Sivas) formed a gang and attacked the Christians of the above districts, plundering and sacking their property completely.

On April, 1919, John Spyrou and George Dimitriou of Bogħoulān village (Keskin section), were accompanying together with others, five newly married couples going to a neighbouring village. Armed Kurds fell on them on the way, bound up the men's eyes and led the brides elsewhere to violate their honor.

Towards the middle of the same month, Abraham Bodossoglou of the village of Tsati Kim er (Ak Dagħ Maden), was thrown into prison on a slanderous accusation and died of the tortures to which he was put.

A gang of robbers headed by Topouz Oghlou

Ahmed of Ordou molested the Christians between Boulandjaki and Abdal.

On May, 1920, the Kerassunde-Karahissar highway communication was stopped; bands were armed in the Tripolis vicinity and terrorized the christians of Kerassunde, Boulandzaki and of the country round about.

On August 13th, 1920, armed Turks beat and oppressed many peasants of the villages of Tzanghoul and Divan until they gave up to them a good lot of clothing, of precious metal and of food supplies.

On October, 1920, armed Turks took as prisoners some women and children and the following men: Kyriakos Psomiades, Savas and Elias Pimenides, George Havianides, Panayotis Cotsides, and Elias Pimenides, all of the village of Aghalik maden. After beating them they stripped them naked. Two women and a child died of fright.

On October, 27th, the peasants Pandelis Dzemahides, Panay Castanides, Elias Pimenides and Kyriakos Emanuelides were going from Kerassunde to Espen in "boat. Opposite Caledjik they were fired at by Turks who were in another boat. Kyriakos Emanuelides was killed.

At the same time Turkish policemen killed Lazaros Abadjiades of Tokouz (Ak Dagħ Maden district while he was at Kourtenimi.

A report of November 26, 1910 from Arghirou-

polis mentions that murders, thefts and plunderings were on the order of the day, that the situation became worse and that two months before (September, 1920) a Christian was killed in the middle of the market by a Turk who was afterwards helped to escape from prison.

On the 28th of the same month, K. Mourat and K. Pelkimbachi of Kouscaya village and George J. Kotoglou of Yamourdja village on their way home from Kerassunde were assailed by the followers of Koti Ibrahim near the Poghatsaki Mill. The last one of the three was killed.

On April, 1920 assaults, acts of dishonor, of violence and of theft took place in the communities of Poulantzaki, Kouskaya and Yaghlidere.

The major of Kerassunde, Osman Agha; a savage persecutor of the Christians, making the tour of the Christian villages armed this city in May, 1920, committed all kinds of acts of cruelty and massacred 15 Christian peasants of Goreli and Courouk in a most atrocious manner.

On July 5th, 1920, robbers led by Kior-Salih of Vesserna entered the villages of Upper Kermont, Castrineta and Soutou and after beating the peasants and robbing their property departed, conducting away five men whom they massacred.

The surroundings of Kerassunde were plundered and oppressed by Osman Agha. On July, 1920, the members of the National Defence who were at Bou-

landjaki, summoned Jordan J. Pastourmadji one night before them and slew him on the morrow, on the pretext that it was not to the interest of their district to have educated youths among the Turks. Later on they arrested 25 other young men whom they pretended to have sent to work in the defence works around Kerassunde. Also from the community of Apdal 20 youths were arrested for the same purpose and Panayotis Mihailidis and his wife were killed.

DIOCESE OF COLONIA

(KARA HISSAR CAHRKI)

This destructive work of the Young Turks during the war was not stopped after the armistice. The governmental officials, always adhering to the Union and Progress party and subject to instigations from higher circles, continued their activity in trying to excite the fanaticism of the Turkish populace for the annihilation of the remaining Christian element.

On April 24th, 1919, George and Eleftherios Tsiranides of Troupsi, when on their way to neighboring villages to sell cloth, were robbed and killed by Cara Mehmed of Firetouksê.

The district of Epesiou was tried quite hard. A report of May, 1919 mentioned that the Christians

returning from exile, were again expelled by the Turks killed. This happened in the villages of Troupsi, Paltsena, Epola and Kiamissi where the families of Eleftherios Toroman, George Tekes and Michael Apostolou were slaughtered by Tsataloglou Mehmed, Tapanoglou Halil and Saïd as soon as they reached home.

On June 29th, 1919 John Aracadjoglou, Elias Berberoglous Lazarus Tongharoglou, Savas Keshishoglou and John Tongharoglou went to get food supplies from Koliassar, eight hours' distance from their village. They were savagely slaughtered with axes near the Kurdish village Zarghona. This monstrous crime was discovered ten days later and caused a panic among the Christian inhabitants of Kovadzouk, the native village of the victims. They prepared to emigrate to some other place.

On July 8th, 1919 Nicolas Papadopoulos, his brother Peter and his nephew Christos of Inayet village, Tourouch district, who were working near the Iman of Tsatal Tsam village (Kerassunde Mutesarifik), suddenly disappeared.

On the 10th of the same month Theodore Potouridis disappeared. He was a native of Litsasa (Kara-Hissar section), a peace-loving man and a good head of a family. His disappearance occurred as he was going to the pasture-lands near Eghri-Pel mountain on the Kerassunde Kara-Hissar highway.

On the 18th of the same month, Nicolas Semerdjides, Pandelis Costanoglou, and Anastasios Biticoglou of Deïrmen-Tache village were beaten mercilessly and stripped of whatever they had with themselves, on the Messoudie Koliassar road.

At the beginning of November, 1919 two young ladies, Sophia Christou Demirdji and Catherine Sava Demirdji, both of Karadja village, (Karahissardistrict), were being accompanied by Christians from Kerasunde to Kara-Hissar. Three policemen posted on the highway, near Ayou Tepe (because of the systematic thefts and robberies committed in the district) detained the girls by force, after beating fiercely the men accompanying them, and then violated their honor, leading them away in an unknown direction.

This bold indication of the dispositions of the governing element very justly grieved the Christians of Kara Hissar who for five entire years had seen many similar victims seized from the refuge of Christian houses by a chance passer-by. They were all the more grieved because in this case were incriminated organs of the government of Kerassunde to whom had been entrusted the protection of the life, the honor and the property of the travellers.

It must be noted that during this time the Kerassunde-Kara-Hissar highway became a robbers' nest whose presence not only interrupted communication for several days at a time but also rendered impossible every commercial enterprise. The policemen

guarding this highway had been recruited from that class of people who had not spared their services in the application of the program for the destruction of the Christian element. Hence they were the most important and the fiercest initiators in the robberies committed on this highway. The honor and the property of the Christians continued to be the target of the incorrigible Turkish element in the provinces.

From the first days of May, 1920, a real reign of terror of the mayor of Kerassunde Osman Acha Feridinoglou over this diocese. When he arrived at Kara-Hissar, he did not respect even the post and the garb of the patriarchal representative there, Bishop Ghervasios of Sivas.

A report dated May 29th, 1920, mentions the following: "The Mayor of Kerassunde Topal Osman Feridinoglou made a tour on the pretext of arresting escaped prisoners. The truth was that he got together a gang of different criminal elements numbering 170 men and had gone out over the diocese of Colonia, burning, slaying and sacking, dishonoring youths and girls and driving away innumerable cattle. He went to Kara-Hissar on the pretext of gathering up guns and amunition. There he met with Kel-Hassan. a terrible criminal, whose adherents he took with himself, thus forming a terror inspiring gang whom the local military and police authorities did no seek to drive off and who took to plundering the houses and shops of the Turks.

The destruction began on May 23nd and lasted 4 whole days. Osman's adherents became savage horse-riders after having stolen horses and money from the Christians. They attacked the Holy Metropolitan Residence, beat bishop Ghervasios mercilessly, and obliged him to sell the oxen bought with American relief funds and pays Osman 300 Turkish liras in addition to the price of the cattle driven away by the latter. Besides this, the outlaws dishonored many virgins and newly married young ladies, killed 17 Christians and then went away.

They obliged Kel-Hassan to organize a band of 30 men through whom they purposed to sack the flourishing Greek community of Merkez (Alondjera). Communication between Nicopolis and Kerassunde was stopped for fear of Topal Osman. The bishop was always confined and a panic seized the inhabitants.

From the 12th of July to this day, Halil Topanoglou and his accomplice Serif Ali, as well as the instruments of the persecutor of the Christians Osman Agha, have killed in the village of Paltsane priest Panaretos Papadopoulos, Thomas Thomaïdes Panayotis Toumanides together with his wife and mother, Theodore Sideropoulos, Panayotis Carayannides and George Djeiloglou.

At Carakevelet ; Pan. Poursaitas, John Houpanides and St. Hozanitas.

At Trouptsi : Pan. Paramelides, whose daughter

in law they conducted away, and Michael Semerdjs.

At Habavla they killed Gr. Pascalides, led away Semeli, daughter of John Hourmides, and violated the honor of Parthena Tsedeme, of Anastasia Toumanides and of Helen Demirdjoglou.

DIOCESE OF KERASSUNDE

It has not been possible for the [Patriarchate to be informed on events in this diocese, on account of the lack of regular communications with it. But it knows certainly that since the conclusion of the armistice the reign of terror has incessantly been in away over it. Osman Agha Feridinoglou, the Satrap of Kerassunde had full freedom and an absolute right to do whatever his savage soul dictated to him, always having Hakki Bey Lardjin Zadé as his helper and adviser. What the Christians of this community have suffered under him is indescribable. His crimes could make up an entire volume. We limit ourselves to the following for the present.

The Turks could not mind their work unless they promised to give him the lion's share of their

profits. Otherwise they were prevented from loading their goods for sale.

He tore down a whole row of buildings, newly built for the greater part and belonging to Greeks, on the ground that he wanted to widen the street but really in order to give some importance to the han which he had bought.

He was the cause of many losses to Greek alcohol manufacturers for he confiscated and poured into the sea thousands of oke alcohol.

He drove out numerous Greeks from shops they held by rent and replaced them by Turks.

He obliged those who had bought property from the Turks before the war, to restore it to them, receiving the equivalent in paper money of what they had paid at the time of the purchase.

The local administrative judicial and similar authorities were functioning according to his nods, imprisoning or acquitting at the notifications or orders of the tyrant.

He gathered great sums of money from the Greeks for having the coast line guarded against any landing of foreign troops there.

He terrorized the Christian population of the city by the bands of robbers whom he sustained until these became the scourge of the Christians, beating and robbing whomsoever they pleased.

About the middle of June 1920, a Greek motor boat of 400 tons, coming from Batoum had to stop

at Kerassunde because of a damage in its engine. The crew of the boat, consisting of captain Marinós Mariades with his French wife, two Russians possessing some eight or nine millions roubles and nine other persons were caught as prisoners of war by Osman Agha and put into jail 20 or 25 days later he sent them into the interior with the exception of the French wife of the captain. The men were killed at a distance of two kilometers from Kerassunde and the French lady was sent to Constantinople to be informed as they told her of her husband's fate.

Toward the end of the same month he killed the only Greek physician of the city Thomaïdis in the following tragic way : He had him uninvited to be present together with three other Turkish physicians at the birth of a child. On reaching the house they were told that they had to examine an insane person. They all went in, Thomaïdes followed by his father who apprehended some danger. They were received by a cut-throat armed to the teeth. Two of the Turkish doctors escaped by jumping out of a window. The third was retained by Thomaïdes who sought to save himself but the balls of three cut-throat killed them both together with Thomaïdes' father who had run to his son's assistance. The event was immediately reported to the governor of Trebizond and he ordered that the murderer should be taken there. Meanwhile Osman's organs represented the criminal as

an insane man and before he reached Trebizond, helped him escape from the boat he had embarked in.

After a diligently woven up calumny about the violation of a Mohammedan girl's honor by a certain Greek named Panayotis, from fifty to sixty Christians bearing this name and fifteen women were arrested and beaten pitilessly by the organs of Osman. Two of the men, named Panayotis H. Sekirkenides and Panayotis A. Seitanides were led away to a villa of Osman Agha where they were slaughtered after undergoing the cruellest of tortures.

About the beginning of August, 1920, a rumour spread in Kerassunde about allied men-of-war directing themselves there. Satrap Osman Agha immediately sent the Turkish inhabitants into the interior leaving the Christian in the city. Then he convoked a few Turks who still remained there and certain Christian notables to think in common about meeting with the enemy. The Christians knew the real purpose of the invitation and they did not conform to it. On the day after, a systematic search was made in the Christians' homes and persons hiding themselves were discovered. These were to be sent to koulak-Kaya where Osman Agha had his victims slaughtered, Wailing and crying followed the Agha's decision. Women come to him in tears and their knees beseeched him to change his mind, for they knew that slaughter was awaiting those arrested. Osman was

convinced, it is not known how, and he spared them but he confined 500 of them in the school as hostages when he swore solemnly to massacre if the infidels (Englishmen, Frenchmen, and Greeks) dared land at Kerassunde. These 500 were guarded by custodians, murderous instruments of Osman Agha and were allowed in groups of 10-12 to see their families now and then and return to the school again.

A report received in August, 1920, contained among other points, the following: The financial condition of the inhabitants of Kerassunde is frightful. The horrors of famine threaten all the Christians. They come as the natural consequence of taxation surpassing all limits, heavily oppressive sucking the very blood of the unlucky people. What a deplorable situation! For want of money, they sell the last jewels, articles of furniture and the like which they have left, in order to satisfy the greed of the Ottoman gluttons. Undergoing constantly the most straining exaction, lacking the necessary means to make up for a part at least of their financial privations, having always before them the picture of daily arrests and of exile, they avoid leaving their homes to look for means of living. The few owners of shops stay at home for the same reasons and their shops remain shut except for a few hours, according to the will of the monster, Osman Agha, so that his heroes may have a chance to lay hands on what they may like to appropriate for themselves."

The news received at the Patriarcate during the last days certify that the situation of the Christian population of Pontus is more than dangerous. Between the 23th and the 28th of October, 1920, all the Greek citizens of Trebizond, Kerassunde, Ordou, Sinope, Partenion and Inebolis were sent into exiled. On November 4th the Greek citizens of Amissos suffered the same fate. The property of all these people was about to be confiscated.



PART B.

THE MARTYRDOM
OF THE
GREEK ORTHODOX POPULATION
OF CENTRAL AND WESTERN
ASIA MINOR

DIOCESE OF CAESAREA

From the beginning robbery had taken such an extend in all the district that communication between the different villages had completely stopped.

On April 1919 Stephen Charalambous and Savas Anastasiou from Koumourtse the latter in company of his son returning from Sis, in the province of Adana where had gone for provisions were killed at a distance of two hours.

Nicolas Tserah returning from Azizie, province of Sivas was killed between the two villages of Kourbali and Ouzoun Bounar and stripped of all he had on him.

In the community of Urkub the exciseman of Eyub for a small amount owed by the community beat cruelly the sexton of the Church S. John and entering the Church took away all the holy things from the altar sold them in public auction.

On 20th of May Theognosia Ab. Pamboutsoglou and some other women with their children left New Shehir for the Capital, fell in the hands of highway-men who after having tortured them took away what they had.

On 25th of May 1920 about thousand Circassien

entered Yosgast and kept it for 14 days. But on the 21th of June when the town was occupied again by the kemalist troops, these began first to plunder them to massacre all the Greeks and Armenians under the supervision of Edhem, Bey their commander. The slaughter took place in the market-place so no one could be saved. Many girls were violated, many houses set to fire and many wounded. Their bodies after four days were gathered and by cleaning carts and without any religious ceremony thrown into a ditch outside the town. Among the killed is Rev. John Architectonides parish-priest of Keugloukioi in the province of Amissos, he was killed because refused to point out the rich of the town. The other fifty who were massacred are :

Michael Kohiroglou, Abraham and John Choudavergoglou, Athina Papazoglou, Charalambos Kesiosoglou, Anesti his son in law, Kyriakos, Anastasios Prokopiadis, Charalambos his son and his wife, Anastasios teacher, John Arzoumanides, George Sarafides, Thomas Papazoglou, Philip Papazoglou, Savas Savaides, Jordan Anastasios Tsakirides, George Efinoglou, Gregory Efinoglou, Savas Artizoglou, Gabriel Taiploglou, Anastasios Adosides, George Butcher and his son Michael, Charalambos Charapasides, Constantin Tyamouglou and his wife Helen, Theologue Gregory, Nicolas Ananiades, Elias Mouratoglou, Larzaous Saviades, Cyprian Jordanides, Basile Kazezoglou, Elias Kazezoglou and his father Prodromos,

Eleutherius Tsaousoglou, Mary Chatzi Anastasiou, Joanakis Serafimidis, Theologue Sarafidis, Hatz Maria, Gregory Saatsoglou, Avitas, Charalambos Tachtzoglou, Ghothsimani, Paul Panoglou, Stylianos Lanyer, Ananias Manoglou, Stylianos Kesisoglou and Sophia Sarafoglou.

On the 8th of Septembre the regular Kemalist army under the leadership of the famous in cruelties officer Djemil Kentered the village of Otsoglou, two hours distant from Yosgat, and caused all the villagers 280 in number and all Greek, to be gathered in the church and then after having violated beastly all the women and girls in the presence of their fathers, husbands and brothers, killed first them and then all the male population not excepting the small babies, one of these was found killed sucking his slain mother. From this terrible slaughter only 24 people could escape having run away before the arrival of the troops. As the kemalist army had intention to invade and massacre all the surrounding villages, the poor inhabitants were obliged to live their homes and to go to the mountains where many of them perished.

The situation in this district had been always unbearable and every day was getting worse.

On January 5th 1919 in Malakopi, a girl under age named Eirini Michael Topoglou, was kidnapped by a Turkish man, Noury Islamoglou, converted to Islam and then obliged to marry him.

On February of the same year the adjutant of the 20th battalion went to a performance given in the hotel „Bagdad“ in the community of Eregli where he gave order to his soldiers to beat the watchmaker Apostolaki who at last was wounded by bayonet.

On 14 th March, Agapios Ghianoglou from Permate, was killed in Konia, while he was drawing water near his house.

About the same time some Turks froms Caraman entered the house of Greeck lady for stealing and having found her strangled and then stabbed her.

On the 30th of the same month in Nigdi Rifad Zade Galil bey woundet seriously with a stick in the public market Basile Amfilochiadi school master of the community.

About April of the same year, Basile Atlamatis of Kelveri, was killed between Kelveri and Nigdi.

About the end of May some Christians from New Sehir benighted near Ak-Serai were robbed, beaten and mutilated.

In the same month Trnk brigands robbed all those who were passing from Eregli to Ouloukislâ (Adana). Two men were killed and twenty wounded.

On the 27th of July, same year, in the courtyard of the Cathedral of Konia and in some christian houses was thrown the following threatening letter,

„Coursed goad,,

Fanatic infidel. You have been fed with Turkish bread, and in return you spread poison in this country. It is known that for your sake the mean Armenians have been killed with women and children. Now they ask refuge to England but been unsuccessful they complain to Europe through their representation in Constantinople, but all in vain! You will be killed by our knives. Don't believe that Djemal Pacha is dead, His partners are present. We see that you prepare to found your own state here. It estimate that your two thousand christian die. Don't lose your time because your end is near.

«Young Turkish soldier».

About September of the same year in Pozkir where killed Chrisafis Arslanoglou and the mason George, and wounded the mason Pantelis his wife Despina, the widow of George, barber, and her son Jordan, Socrates Ghiavroglou and his wife Rebeca and two other masons.

On the 5th of October, same year was killed the shepherd Basile Christou from Antabak (Kaire) by the fanatic Turkishmen Apaglou Djemal, Hakki, Kel Mehmed Latif and Tsaouch Nedjib.

On the 6th of the same month, Nicolas Katran-tzis from Kervali, returning from the Turkish village

of Iliso was killed by some Turks who afterwards extracted his eyes.

The nationalist movement of Moustafa Kemal has inspired to the Turks hate and fanaticism against everything that is Christian and Greeck especially, so these poor people fearing to be one day massacred escape danger by emigrating in other countries.

DIOCESE OF ANGORA

Brigandage has not ceased in this district, particularly in the Kaza of Haimana, where all business transactions among the non-Moslem population have been completely paralyzed. The brigands are still unpursued, because the Government Authorities profess that their gendarmerie force is insufficient.

In July 1919, the miller George Vassiloglou was murdered at a spot two hours distant from the station of Alpou Keuy, beyond the city of Eski Shehir.

The Christian communities were terrorized. The male Christians of Eski Shehir were deported from the town after being imprisoned and heavily taxed. Violations and murders were perpetrated, details of which are not yet received. Houses of Christians were robbed of their furniture and of their very windows,

Children 10 to 12 years of age were mercilessly beaten while conducted to the military headquarters in order to be questioned there if their fathers, uncles, or brothers were hidden, and where they were hidden. Irregular and regular soldiers drove people out of their homes and entering the Christian houses, carried away everything they wanted.

The town of Kutahia was the scene of indescribable atrocities, from the day on which the fanatical Kemalists Tserkess Edhem Bey and Major Ismail Hakky Bey arrived there. The latter followed by 150 chosen Albanians, found no great difficulty in obtaining the assistance of the Turks of Kutahia, and by consulting with them, made out his plans for the annihilation of the Greek and the other Christian elements, himself presiding in all those acts of horror. He ordered that all Greeks be disarmed; his agents searched the houses of several people. Two double-barrelled guns were found in the house of Anastas Abajoglou and the poor man was arrested. While being taken to the military headquarters, two hand-bombs were thrown by the guards into his bag, which he was compelled to take along. He was then brought into the presence of Edhem Bey who ordered that the poor man should be hanged at once. Some classes of people in the district of Kutahia were called to enlist, and the Greek community of that town was asked to deliver 245 military rifles with a proportionate quantity of cartridges, for exemption

from military service. But the Greeks of that town had no rifles, and yet rifles had to be furnished by purchase. A committee was then formed of Messrs Anastasios Symeonidis, a lawyer, and Yannakos Papadopoulos, a merchant, who were given papers for free circulation by Ismail Hakky Bey himself and went to the surrounding villages for buying fire-arms. At the same time Ismail Hakky sent the chieftain Pehlivan, at the head of a band of irregular soldiers, to the same villages. The aforesaid Anastasios Symeonidis and Yannakos Papadopoulos, with their coach-driver Iliia Sakidji, were caught about the middle of July by a band of rebels and were carried to Tchamlidja (a neighbouring grove of pine-trees), near the village of Ova-Keuy, and there all three were tied with ropes and killed after horrible tortures. The bodies of the unfortunate men were found, four days after the crime, by some Greeks, assisted by villagers of Ova-Keuy, and conducted to the bodies by the dogs of the village.

Anastasios Symeonides had his right thigh pierced by a red-hot iron and a deep wound in his stomach, caused by a bayonet. The toes of both his feet were separated by deep cuts and the soles of his feet had wide wounds caused by a sharp tool. Yannakos Papadopoulos and the coachman Ilias Sakidjis had deep wounds in the chest caused by a sharp tool. These two men had apparently not been tortured. The bodies were brought to the Greek cemetery of

Kutahia, and were placed into a casket and buried after a fourth victim was added to their member, Constantinos Takirtakoglou, who had been killed in the outskirts of the town on the previous day. The real perpetrators of these crimes were Edhem and Ismail Hakky. To a committee of Greeks which called upon them to ask for information about the men who had not returned home, these officers replied that they were sent to invite the Greek army to come and take possession of Kutahia. They moreover menaced the committee with imprisonment.

Repeated murders followed the above mentioned crimes. Two Greeks, Constantinos Demerdjis and Nicolas Abajis were murdered in a mill near the town. Five others, Pandelis Karagiorzis, Haralambos Karabournis, Anastasios Seraphimidis and two others whose names have not been ascertained, were murdered by Tevfik Bey, Edhem Bey's brother, near the village Tourgoutlar, after being tied by their hands at their backs with a rope. These men's bodies have remained unburied. Lazaros Mihailidis and three others were murdered by band of irregulars in a village where they had gone for the repairs of a mosque. Costis Zeibekoglou, Dimitrios Akbabas and three others, Armenian coachmen, were seized by Kemalists and forced to go to the front at Getis. There the coaches and horses were taken from them and the men were ordered to back. But only after walk-

ing a few steps, they were shot from behind and killed.

Another measure of gradual annihilation was used against the defenceless Greek population of Kutahia, as if all these crimes were not sufficient. On the 28th August 27 notables of the Greek community were arrested, and by a plan well organized beforehand, they were joined with other men from the Armenian and Armeno-Catholic communities, and them all were departed unjustly to Eski Shehir and thence to the district of Angora. On the following day a public herald announced that all Christian males, above the age of 15, should assemble at an appointed place under penalty of death for disobedience. On assembling there all those who could not walk, lame, blind, and old, were thrown into railway carriages and sent to Eski Shehir, while the remaining men, 543 Greeks and a few Armenians and Armeno-Catholics were marched off under escort of gendarmes and irregulars. This last convoy was met near the village Sofdji by a section of the regiment, which, while conducted to Bolou by Ismail Hakky Bey, mutinied and killed all the Albanians trusted by him. The fierce Ismail Hakky was also severely wounded. The mutineers then started on their way home, and on meeting this wretched convoy of the deported men, they killed the escorting gendarmes and irregulars and ordered the Christians to return to Kutahia. A panic seized the Christians at the gun shots, and

some of them attempted to run away, but they were fire at by the mutineers, and three of them were killed, Haralambos Kodjagas, Vassilios Koulakli, and Kyriakos Papailiou, two others being wounded. Most of the others returned to Kutahia after many vicissitudes and hid themselves in their homes. About forty men are missing from this convoy, their fate being still unknown. Those who were sent to Eski Shehir were sent back to Kutahia by railway by order of Ali Fuad Pasha. But Edhem's brother, Tevfik Bey, to spite Ali Fuad Pasha, sent them back to Eski Shehir, and thence to Angora.

DIOCESE OF PISIDIA

This district and some particular places in it were terrorized in an incredible manner.

In October 1918, Matheos Constantinides of Varla went to Polavatin (district of Afion Cara Hissar) and was murdered in the house of Sari Ahmed Agha.

In the same month Vassilios Yeorghiou Lazarglou, barely 18 years of age, was killed at Karamik (a town of the district of Polavatin) by Ibrahim Osman Tchavoushoglou, whose sheep he was keeping.

On December 10, of the same year, Dr, Theo-

kritos Satyridis, of Constantinople, and Diogenes Thomaïdes of Bourdour, while travelling to Diner, were waylaid by Turkish brigands at the village of Kishla (near Bourdour). The brigands literally stripped them of all they had and beat them mercilessly, and then they tried to cut their throats with a razor. The two men barely escaped death after receiving various wounds.

In a report from Adalia, dated August 16, 1919 the following statement was included: "Besides the three Greeks who some time ago disappeared between Adalia and Stanaz, eight other Greeks were lost three at the mill of Doryan three weeks ago, and five or six days seven more men, an Armenian and six Greeks, disappeared at Kumnitza (near Phoenix). Brigands attacked that village in broad daylight and after much looting of goods and money, they carried off those seven Christians to some un known direction. No Christians are left in the surrounding villages. None of our people dare to go to the Turkish villages to work, and the farmers have abandoned their fields to their fate. Some days ago Turkish gendarmes have murdered on the quay of Macri the physician of the Greek Cross in that town."

On September 9 of the same year Turkish brigands at Tchibouc Boghazi caught and beat cruelly the brothers Misail and Gavriel Misailoglou of Sparta.

At the same season many from the villages Tekadir, Doiran, Stanaz, Koumnitza, Tshonbeki, and Tekir Ova were abducted by Turks. A twelve year old boy from Cyprus was found murdered at Tekir-Ova.

Mustafa Kemal's hordes, after their retreat from the "Meander," front, settled down in the district of Pisidia. At Sparta, the notorious Hafiz bey, a well known blood-thirsty criminal, and the chief organizer of the lately constituted "Iron Regiment," (Demir Alaï) established his headquarters. He had as his assistant and subordinate the terrible Mahmoud Efe, famous for his crimes, and representing in that district that infamous massacer of women and children at Denizli known as "Demirdii Mehmed Efé,". He also had various other assistants, Circasians, Lazes, and Yuruks, known for their savage and sanguinary instincts and especially distinguished at the massacres of Nazli, Denizli, and Serai keuy. Many were the oppressions and violations committed by this criminal on the unfortunates Greeks of Sparta and the surrouding district.

It may be specially mentioned that Mr. Damianos Kahramanoglou, one of the Greek notables of Sparta, a much esteemed citizen and the head of a respectable family, also a women Kyriakoula Hodjekoglou, died of their wounds, the former after being cruelly beaten, and the latter being shot with a pistol.

Demirdji Mehmed Efé, the famous massacer of

Denizli ordered that all the Churches of the Greek community of Sparta should be given up. Four magnificent candelabra, of great value and beauty, weighing about 800 okes, and a golden cross weighing 6 okes, a Byzantine relic of inestimable value, for which even European tourists had expressed their admiration, the sacred implements of the churches and the precious offerings on the images were delivered to the notorious Efé, who also searched the houses and seized the jewels of the ladies of Sparta. The Greek community of Sparta was compelled to pay within 20 days a war tax amounting to 300,000 Turkish liras.

Beginning with September 1920, the condition of the Greeks in that district has been getting worse and worse. Since the day on which a section of the "Iron Regiment," was settled at Sparta and Hafiz Bey the chieftain of that regiment returned from the National Assembly at Angora, the regular government authorities of the district were suppressed and replaced by followers of Mustafa Kemal and the "Union, and Progress," Committee.

Sparta was and still is closely blockaded by the Kemalists and no Christian is allowed to travel. The Turks who travel from that town are made to swear that they shall say nothing of what happens at Sparta, in case they go to Smyrna.

DIOCESE OF EPHESUS

Want of security and order was noticeable in places inhabited by Christians. Fanatical Turks, particularly Turks from Crete, were terrorizing the Christians, violating their country houses, robbing or destroying the agricultural implements and other objects in those houses, and killing every Greek they happened to meet,

On October 1918, some Turks at Ahmedli (of the district of Kassaba, Government of Magnessia) went to the house of Polycarpus Papadopoulos, situated near the Government house, and killed his 14 old year son Benjamin and his brother-in-law Dimitrios, after tying them. They robbed house and went away.

In the same month, Sevastos Bakalyorgis, a notable of Axar, was murdered by Turks.

On the 24th November of the same year, some Turks went to the garden of Georgios Papanikita, at the place called Semikler near Cordelio, and killed him and his 18 year old son John. after tying them hand and foot. The Government released the criminals just after they were arrested.

On the 4th of January 1919, the chief of the po-

lice at Vourla, Hussein Effendi, a well known Christian hater, on learning the hiding-place of H. Mytaras, a deserter from the army, took a policemen and 15 gendarmes, and hastened to catch him. When the accompanying policemen entered the hiding place, he was shot by the deserter, acting in self defence, and fell dead. The local authorities then gave a political significance to a mere police incident, and besieged the town of Vourla with an important military force, asking that the deserter be given up in the course of half an hour. At the expiration of the appointed time, as the demand was not complied with, the town was bombarded, on the evening of January 8, from all sides by machine-guns and hand-bombs, both by soldier and by irregulars. The bombardement lasted 24 hours, five innocent christians were killed and six others were severely wounded. The destruction of the town was prevented through the efforts of the Metropolitan of Ephesus, for the bombardment was stopped on the arrival at the harbour of Vourla of two British torpedo-catchers. The chief of police was given a position in Smyrna, and promoted to the grade of first class police officer. The deserter H. Mytaras was killed on the 25th of the same month in the village of Gulbazi outside the town of Vourla.

In the same month, near the village of Kushjular, district of Vourla, Dimitrios Krasas, 18 years old, while carrying food to his father, who stayed

in the country, was killed by two Turks, named Hussein and Nouri, from the above village. After this crime, the same men caught another Greek, named Markos Hadji Nicoli, near the place Tchakallar and robbed him. They let him go only after ascertaining that the man was a servant of a Turk.

At midnight of the 26th of the same soldiers entered the prison of Vourla and cruelly beat the Greeks who were imprisoned there.

On February 22 of the same year Georgios Kirlis of Azizié, while returning home from Scalanova, where he has gone on buasiness, was attacked by Turks on the road between Scalanova and Azizié, and was killed. He leaves a wife and eight small children.

On the 24th of the same month, while Alexios Costi, Georgios Kyriakou and Efstratios Kastritsis were have having a picnic with their families in the neighbourhood of Axar, they were attacked by 14 gendarmes who beat them cruelly. Alexios Costi lost an eye by the blows he received.

On the same day four brigands forced their way into the house of Georghiios Meimaroglou of Menemen and tied up him and his wife, demanding all their valuable things and threatening them with knives and revolvers. They went away after looting the house and leaving the owners half dead.

In June of the same year the archdeacon of the Bishopric of Ephesus, Joachim Gounaris, died a real martyr's death. As he was acting as representative of the Bishop of Heliopolis, he was at Aidin on the day the Greek Army of occupation left that town. In the atrocities which followed the departure of the Greek Army, more than three thousand Greeks men women, and children lost their lives, as martyrs to their faith and race. The Archdeacon himself was brutally and ignominiously treated, but he unfortunately accepted the proposition made to him for conducting the deported Greek crowd to the town of Denizli. The leaders of this expulsion had promised that the people would remain at Denizli entirely unmolasted, and would thus escape certain death, for it was said that the rebels at Aidin intended to burn the Government house and the crowd which was gathered in it. During the march to Denizli, some brutal Zeibeks made their appearance between the stations of Shamli and Kondjelé and demanded to take away some maidens going with the crowd. The Archdeacon then interfered, entreating them to desist from their chameful proposal, but the brutes savagely killed him with knives and bullets and then threw his body on the railway line. Later a train came on and cut the unfortunate clergyman's body to pieces.

On the night of June 6 to 7 of the same year, Turkish brigands carried off and hanged three Greeks

from the village of Baltcha (between Axar and Yayakeuy), Mihail Kyrillou, Nicolaos Diakoumis and Stylianos Nathanail.

On the 7th of the same month the same brigands carried off and killed two men from Yayakeuy, viz. Stefanos Ioannou and his son-in-law Nikiphoros. Then they seized upon sixteen others Greeks working in their fields and burned them alive.

The condition of the Christians living outside the Greek zone of occupation is continually critical owing to the oppressive measures of all kinds taken against them by the "nationalist organization". The heaviest form of the oppression exerted is the intolerable and continuous taxation on the Greeks, because the enormous sums demanded are entirely out of proportion with the financial position of the Greek communities. The object of such a heavy taxation is the complete financial exhaustion of those communities.

Greek army's advance has liberated all the all the remaining districts of this diocese, excepting the section of Scalanova. The Christians of the latter district are cruelly oppressed, and the community in the above town is in danger of dissolution owing to the threatened confiscation of all its real property.

DIOCESE OF ANEON

(SOKIA)

This district was terrorized by a gang of Turks who even after the armistice, carried on their criminals work out of hostility to the Greeks inhabitants. Many were murdered, and much property was robbed. The following list of murders perpetrated in the district of Sokia from the time of the conclusion of the armistice to the end of August 1919 is a faithful picture of the terrorization and the destruction which is carried on in this district. Further information has not been received owing to the interruption of all communication between this diocese and the Patriarchate of Constantinople.

On January 9, 1919 a blind man, Neokratis Vlessas, native of Smyrna, who had a coffee - house in the railway station of Kamarya, was killed with a Manser rifle by Turkish peasants in his house.

On the same day the woman Sophoula Validou of Scalanova, servant of Neokratis Vlessas, was savagely killed with an axe by the same criminals.

On February 19 of the same year Stylianos Pandeli of Aidin was savagely killed with knives by four Turkish Cretans only ten minutes away from the railway station of Sokia,

On February 20, a charcoal dealer, Ioannis Xanthias of Macri, working out in the country, was killed by gendarmes.

On March 13, Manouel Lazos of Scalanova, carter carrying a load from Sokia to Scalanova, was caught by Turkish peasants on the way and killed.

On April 11, Mihail Protoplitou of Sokia was killed by Turkish peasants at the place called "Yourdani," between Sokia and Kelembesh. His body was thrown into the Meander and after a few days it was washed out by the waters.

On April 28, Ioannis Nasos of Yeronda was killed by brigands near the Turkish village Bafi.

On May 28, Athanasios Spyroglou of Ak-keuy, a sergeant of the Greek army, visiting Sokia on leave, was killed near the Italian baraks.

On May 29, Joakim G. Derés, a notable farmer of Kelembesh, was killed together with the women Theodora Parasskeva at the place called Gumenes by Turkish peasants.

On the same day Thrasyvoulos Bedelis of Vagarasi was killed in his farm near the village Vagarasi.

On May 30 Evangelos Kambour Andoni was killed at the farm of the brothers Gavriloglous where he was at work.

On June 2 Thomas Saroglou and Pandelis Mavrou of Sokia were killed by the well known at the

place called Bounarakia near Sokia, while returning home from their work.

On the same day the Greek Georgios Margietis Emmanuel Kanayos and Efsthathios Efsthathiou were killed at Tchangli by Turkish Cretans.

On June 3, Emmanuel Tsakiris, his grandson Nicolas and Nicolaos Tsamouris were savagely cut to pieces while sleeping on the meadow in the sheep-pen of the Turkish Cretan Garib Hussein.

On the same day Yannakos Boyadjis of Sokia was killed at the farm of the brothers Fourneti by the well known criminals. His body has disappeared.

On the same day Nicolas Bateskas, a notable of the village of Vagarasi, was killed near the Meander by his Turkish companions, while on his way back from Sokia to Vagarasi.

On June 4, the men Athanassious Sotirakis, Ioannis Tsakourellis, Andonios Tsakourellis, Theodoros Alevras and Emanuel Kabasakaloglou were savagely cut up to pieces at the place Sari Tchai twenty minutes away from the village of Vagarasi by the invariably unknown murderers,

On the same day Pythagoras I. Katsayannis of Kelembach was killed by Turkish Cretans while on his way to Sokia.

On June 6, Evangelos Bayoukas was killed by Turkish brigands at the place Zia Bey Tchiflik.

On June 8, Ioannis Goumalatsos of Samos

was killed by Turkish Cretans at the place Siner Boghaz while at work in the tobacco field of Evrysthenis Bagtchevanakis.

On the same day Ioannis Milassianos of Sokia was killed by Turkish Cretans at the place Boghag in the tobacco field of Ionnis Kalis.

On June 10, Pandelis Pericleous of Sokia and Vassilios Andonion of Domatia, while keeping their oxen at the place Kamarya, were killed by Turkish peasants and their bodies were thrown into the Meander.

On June 12, Theodosios Mammis of Scalanova, a miller in the town of Kamarya, was killed by Zeibeks.

On June 14, Dimitrios Kondos, of the island of Cos, a gardener, was killed at the village of Kamarya by Turkish peasants.

On the same day, the woman Anastasia Savva of Sokia was killed by Zeibeks near the bridge of the village Kamarya.

On June 16, Hadji Georgios Haloutsos of Scalanova was killed on the way from Sokia to Scalanova.

On the same day, Georgios Karabetsos of Vagarasi was killed with gun and knife at the place Giol Boghaz, twenty minutes away from the village Vagarasi.

On June 13, Michail Dal Panayoti of Sokia was killed by Turkish Cretans with a gun while at work in Evrysthenis Bagtchevanakis tobacco field.

On the same day, Athanasios Tombanis and Athanasios Parachou of Bagarasi were killed in the outskirts of the village of Kamarya near the farm of the brothers D, Fotiadis.

On June 19, Emmanuel Grammaticos, his wife Evgenia, and their granddaughters Stavritsa and Yannoula were cut to pieces, naked, in their sheep-pen near the Turkish village Oz Bashi, by Turkish peasants.

On June 23, Panayotis Manetakis and the women Yannoula Manetaki and Sofia Manetaki were killed by Zeibeks at the place Oz Bashi, while at work in the farm of a Turk.

On June 24, twenty Greeks, named: Dim. Papa Alex. Spahis, Georgios Spahis, Hadji Hippocratis Hadji Andoniou, Evangelia Hadji Hippocratous, Evangelos M. Toutoukis, Manouel Nic. Koulas, Ol. Hadji Anagnostou, Stelios Dim. Vardicon, Panayotis Apostolou, Patros Andon. Dimoglou, Constantinos Patrou, Anastasia Patrou, Evangelia Criticou, Maria Sterhiou, Theophano Comniotou, Pagoni Vovou, Ioannis Alex. Lekatis, the monk Meletios of Patmos, Dimitrios Papa Iconomou and Kyriakos Polichroniou, while at work in the tobacco field of Papa Alexandros Spahis were killed at midday by thirty Turkish horsemen coming from the village Ak Bourga near the tobacco field and from other neighbouring villages Sari Kemer, Palatia and others. The woman Chryssi Panayotou was severely wounded.

On June 25, Marcos Vlachos, Evangelos Koulias and Manouel Nikitoglou were killed outside the village of Domatia by the same scoundrels.

On the same day Dimitrios Arapis of Vagarasi was killed in the neighbourhood of Varka Meandrou while working at the farm of a Turk.

On June 26 Georgios Karaiskos of Vagarasi was killed at the place "Islam Vagarasi," while at work in the farm of the Turk Omer aga.

On the same day Georgios Tsipnis of Vagarasi was killed by Turkish peasants outside the village of Vagarasi.

On June 27, Ioannis Rodios of Vagarasi was killed by Turkish peasant outside Vagarasi.

On July 3, Emmanuel Masakas of Sokia was killed by Turkish peasants at Deirmen Dere while at work in the mills there.

On July 3, Sotirios Kirkitzotis of Kelembesh, working in the sheep-pen of Xenophon Anastasiadis was killed by Turks from the village of Oz Bashi, about an hour off from Kelembesh.

On July 11, Aslanis Vasiloglou of Sokia was killed by gendarmes at the place Kapakli Bounar near Kelembesh.

On July 15, Constantinos Melembiscou was killed in his sheep-pen by Turks from the village of Oz Bashi.

On July 22, Constantinos Xiropsomis and his wife Morphi, of Kelembesh, were killed at the village

of Koibeni, an hour away from Kelembesh by a Turkish sergeant and gendarmes, whose names are unknown.

On July 22, the women Calliopi Argyriou, Urania Tsardoulia, Despina Tsardoulia, Maria Spanou Argyro Spanou, and the ten year old boy Georgios Tsardoulas were carried off by Turkish bretans from the tobacco fields of Kerim Arnaout, where they were at work, and they were killed after being violated.

On August 1, Constantinos Vikos of Neohori was killed in the country by Circassians at a place only half an hour distant from the village. The same criminals badly wounded in the thigh a widow from Neohori, Efthymia Theodosiou.

On August 12, Georgios N. Hadji Iliadis, while returning with two Armenians from Scalanova to Sokia, was killed with his companions at the place Kranta.

On August 14, Constantinos Zambiolou of Kelembesh carrying sheep to Kelembesh and escorted by two Turkish gendarmes was killed at the place Oz Bashi.

On August 27, Georgios N. Tsangliotou, Ioannis K. Vouta and Stylianos Hiotatis of Sokia, who had gone to cut wood, were killed by Turkish bretans at the place Karaoghlan, an hour off from Sokia.

On August 28, Grigorios Kambouroglou of Neohori, working in the sheep-pen of the Turkish bretan

Kior Ali, in Zia Bey's farm, disappeared, and no trace of his body has been found.

On the same day, Demosthenis Philippou of Cyprus was killed by Turkish peasants while on the way from Sokia to Scalanova.

On August 30, Georgios Zeibekis and his son Panayis, who had gone to the village of Oz Bashi to search for their robbed cattle, were both killed by the peasants of that village.

DIOCESE OF HELIOPOLIS

Particular notice is due to the fact that this district has received the hardest and wildest blows of Turkishe ferocity. It vitnessed the annihilation of Christian populations, not required by any purely military reasons, and it heard the wailings and the distressed cries of countless Christians carried away to exile and to slaughter. After the clearing of the political sky, the civilized world will be horrified to find out afl that the Christian population suffered at the hands of the Turks, whether government officials or private individuals.

We shall, for the present, confine ourselves to the story of the complete destruction of the town of

Aidin after the retreat of the Greek army and the occupation of the town by the Turks. Incendiarism, massacres, violations and abductions were the principal means by which the savage Turkish hordes, which had temporarily recovered Aidin, punished the inoffensive and peaceable Christian population of that town. Beautiful Aidin was almost entirely destroyed by fire and the greater part of its inhabitants were killed, some being shot, others pierced by red hot irons, others sawed to pieces and others put to death with the cruellest tortures, The inhabitants' property was plundered, virgins were carried off to the mountains, and now Aidin is as vast cemetery.

After the destruction of Aidin 800 women and children were sent off to Nazli and Denizli (on June 18 and 19. 1919) by railway. During the deportation a number of the people were killed, among them Archdeacon Joachim Gounaris, as already stated above. When the unfortunate people were installed in the place of exile, they were tortured in various ways. Some of them were compelled to work without pay, others had their clothing and covers taken away though they were the only objects they had brought there, and nine of them who had stayed at Nazli were shot by order of the brigand chief, the bloodthirsty Yuruk Ali. This scoundrel had gone into a Christian house, situated opposite the church, and being in a gay mood, he tried to shoot down the cross on the roof of the church. But he missed it, and he became

furious, and then he ordered that all the prisoners should be put to death. His order was about to be executed when the *mufsi* of Nazli, moved by really humane sentiments, appeased the brigand's fury, by delivering to him nine of the youngest and richest prisoners. Among those who then perished at Nazli, was the Archimandrite Matheos Pavlidis of the Church of Jerusalem, who thus suffered a martyr's death.

But the sufferings of the unhappy prisoners of Nazli and Denizli were not yet at an end. Such wild scenes of horrors are seldom to be met in history. An official report based on correct information, give the following narration :

" On the evening of June 11 1920, the notorious rebel chieftain Demirdji Efé, on hearing of the advance of the Greek army, demanded a sum of 8000 gold liras from the Greek community in order to procède for their safety. He then ordered the people to assemblè and prepare for departure. Demirdji's men, some in soldier's uniforms and others dressed as brigands, went through the Greek quarter on the previous evening and catching those who did not wish to leave their homes conducted them to their chief. While this was going on, officers of the Turkish army and of the gendarmerie, as well as various other irregular soldiers or deserters, staying at Nazli, joined the peasants of Lower Nazli in looting the Christian shops in the market and the Christian

houses. The Turkish inhabitants of the upper quarter during this time abandoned their houses and carried their furniture away. Men and women hiding in their houses at the time of the looting were killed as soon as they were spired out. Their disfigured corpses were subsequently recognized by the forty Greeks who were later rescued by the Greek army, for they had been hiding in various places as caves, fields and other spots in the neighbourhood of the town. At 10 o'clock exactly on the 12th of June, when the looting was completed, Turkish soldiers and rebels, directed by officers of the Turkish army and gendarmerie put fire with inflammable materials to various points of the Greek quarter, houses and shops being thus consumed in the conflagration which lasted for two days. More than 60 Greeks, hiding in their houses, were burned to death and their charred bodies were found afterwards. The unfortunate people could not save themselves both on account of the fire and of the irregular soldiers who killed those who sought protection, after cruelly torturing them. The whole of the Greek quarter and market was consumed, excepting 70—80 houses at the northwestern part of Upper Nazli.

On June 13—16 of the same year, Turco-Cretan rebels and Turkish inhabitants of Nazli, speaking Greek and wearing the Greek military uniform went through the Greek quarter and called out to the hiding Christians to leave their houses, for the Greek

army, they said, had entered Nazli and they were Greek soldiers. Those who attached faith to the deceiving shouts and left their hiding places, were seized and put to death with horrible tortures.

Fifty-nine Greek workmen, working on the bridge of Ak-Tchai on the Meander and on the road to Bozdogan were also carried away on June 12, and probably put to death. After the events at Aidin (June 1919) a crowd of 7.000 Greeks had gathered at Nazli, coming from Aidin, Omourlou, Akdjé, Kiosk, and other towns of the Aidin district. The losses of the Greek population of that district up to the time of the Turks' departure from Nazli may be stated as follows : (1) From June 17, 1919 to June 11, 1920 about 300 Greeks were put to death by Turkish soldiers and irregulars or by the Turkish authorities, wouing to suspicion about them ; (2) From June 11 to 18, 1920, 38 men, women, and girls were killed, their bodies being recognized later ; (3) 60 persons, mostly women and children, whose men were long ago murdered, were burned alive, and their charred remains were found and reecnized ; (4) 59 Greek workmen were carried away, probably thrown into the Meander ; (5) 4 Greeks were tortured and murdered and their bodies were thrown into the Meander on the evening of the 12th of June by the brigand chief Dikouzoun Hassan Hussein with his 8 followers, unknown as yet ; (6) 40 Greeks who remained at Nazli were found ; (7) the remaining Greek inhabi-

tants of Nazli were deported to Denizli, Davazon etc., and 20 of these, mostly women, were massacred on the road from Nazli to Kouyoudjak.

“ But this tragedy „ writes, Mgr. Chrysostomos, Bishop of Philadelphia, on August 11. 1920, “ was unfortunately not destined to end here. For the Greeks who were deported to Denizli and the neighbourhood had to suffer additional wrongs. Demirdji Efé, who remained with his men at the station of Kondjeli near ancient Laodicea, sent to Denizli the bloodthirsty Sokiali Mehmed in order to seize the money in the Gouvernment Treasuries and in the Ottoman Bank, and to take the Christian men and youths from among the refugees and conduct them no one knows where. The inhabitants, with the Governor at their head, resisted, and in the fighting which followed Sokialy Mehmed and his followers were killed. Demirdji Efé on hearing this was mad with fury, and rushed to attack the town. He took possession of it, and after massacring 150 of the most noted Moslems, he ordered the looting of the town by his followers and by the peasants of the neighbouring villages, whom he invited by special heralds. Separating the male Christians of the communities of Denizli and Chonae (the ancient colossae) down to the age of 14 from their families, he exiled them to Diner, Olou-Borlou, Bourdour, Sparta, and Egerdir. An entire Christian population, reckoned by the most moderate accounts to about

15,000 souls, to which the 3,000 inhabitants of Sarakeuy similarly treated may be added, are in danger of complete extinction... „

When the "Iron Regiment," arrived at Denizli, the Archdeacon Xenophon Raptakis, was brought on the next day, barefooted and without his clerical cap and robe, before the commander of that regiment. The latter, after various kind words and good promises, gave a pair of scissors to the archdeacon and compelled him to cut his beard and hair and threw them in a filthy place. After that he sat again near the archdeacon and said mocking-by to him: "See how handsome you now are; nothing is left for you now than to deny your Christ, to wear a turban, and to become a Musulman. You will be a noted man among the faithful,„ But the archdeacon scornfully rejected the proposition saying that he preferred to die than to deny Christ. The bloodthirsty commander, furious at such a retort, ordered that the archdeacon should be tortured and beheaded, and the courageous clergyman died a martyr's death.

The predatory bands of the "nationalist organizations," attempted four times to penetrate into the town of Kotcharli in order to plunder the property of the Christians, burn their houses and massacre them. A band under the chief Davazli Ibrahim, composed of 300 brigands, was the first to besiege the Christian quarter, but the Mohammedan notables Hadji Hafiz, Hadji Koniali, and Tcherkess Tahir Tchaousch

dissuaded them from their purpose and gave them rich presents offered by the unhappy Christians.

Two months later, another brigand chief, surnamed Dedish, came on from the neighbouring town of Vagarasi bent on the same scheme, with 80 followers. And the same notables, by using the same method of the gifts averted the danger. But this brigand, getting the habit of easily making money, came on again and again, until he was at last driven away by the Italian troops that were stationed there.

Though the danger threatening the body of the Christian community was thus averted, isolated crimes against individual Christians did not cease. For instance, Younous Mehmed, president of the local "nationalist," organization had fallen in love with the pretty daughter of the Greek notable Georgios Veopoulos, orders were given to the men of the "nationalist," organizations, and the unfortunate father, who did not consent to such an odious union, was carried away with his friend Sophocles Baxevanis. Both were killed after many cruel tortures between Katcharli and the river Tchina. On the Sunday before Lent the members of Council of the "Nationalist," Organizations arrested 14 Greek notables and condemned them to death without even a *pro forma* trial. But the Italian soldiers intervened at the moment when the men were brought to the square of the town in order to be hanged. Meanwhile the agents of these organizations murdered Yannacos Milionis a old man, no-

table of Aidin, Dr. Hardaloupas, a dentist, three others from Sokia. Mr. Sapoudjis of Yambis, the brothers Antonios and Joannis Symeon Baxevas, Theodoros Bakalis, Stamatios Karathanasiou, and many other Greeks, whom they conducted from Sokia and the neighbouring villages, to the Court Martial of Demirdji Efé at Nazli, and killed them outside of Kotcharli.

The brigand chief Yuruk Ali, entering by force into the mill of Mihail Astypaliotis, violated his daughter Efthymia, Another brigand chief Koulaksiz, accompanied by eight followers of Yuruk Ali, forced his way into the house of Dimitrios Tenekedjis and violated his three daughters Maria, Eleni and Irini.

The Managing Council of the "Nationalist," Organizations of Kotcharli was composed of the following men, all notorious for their criminal instincts and their anti-Christian sentiments : Hadji Yunus Mehmed, President ; Husni Bey, Vice-President and Treasurer ; and the members Sarioglou Mevlout, Kara Omaroglou Nazim, Hafiz Tefvik, Kolmemourou Kadir, Molla Dourmouh, Emin Effendi, Fuad Bey of Aidin, and Kiamil ex-mayor of Kara Bounar.

DIOCESE OF PHILADELPHIA

This district also has considerably suffered from the savage instincts of the Turkish soul, at first just after the armistice, but chiefly after the military operations in Ionia, began.

A secret provisional government was organized at Philadelphia (Ala Shehir) by the fiercest and most fanatic notables Moustá, Akif, Galib, Hapji Ali, and Omar Beys. This government sent its disreputable agents to the various villages as far as Afion Kara Hissar and Bali Keser, and mustered volunteers by paying large sums of money. In a short time all those criminals gathered in the country around Philadelphia. Their ideal is to persecute Christians, to rob and to plunder.

These brigands were walking armed to the teeth in the streets of Philadelphia and Salihli, spreading terror not only among the Christians, but even among the Moslems. No one dared to go out into the open country, especially since the day when these criminals stealthily attacked and killed six Christians working in the vine yards,

The Government authorities secretly assisted by various means these "nationalist," organizations. But the situation had become so desperate, that even

the Moslems of Philadelphia could no longer stand it, and they applied for protection in early September to the brigand chief Edhem Bey, then staying at Salihli. he being believed to be a man of less violent temper. Edhem bey came to the rescue and after a severe fight of several hours occupied Philadelphia, broke up the provisional government of the "Nationalists", established a new government under the moderately disposed Tevfik Bey, and hanged the ringleaders of these lawless doings. Unfortunately he was not successful in establishing law and order. because his own followers were of the same temperament as the other men. He was himself accustomed to a life of robbery and bloodshed, and he was known to be utterly regardless of law and of human right. The unhappy Christians were so much oppressed and tormented, that they were obliged to quit their homes in large numbers.

Under the pretext of installing Mohammedan refugees, Edhem Bey arbitrarily seized most of the Christian houses with the furniture in them, and imposed heavy taxes on the Christian population for sustaining the "Nationalist" troops. He moreover imposed many humiliations on the unlucky Christians by beating, insulting, imprisoning and exiling them. He condemned to death on various trifling charges several Greeks, particularly strangers to the place who were stopping there on their way to their home. As these men were considered to be spies of the

Greeks, they disappeared without any form of trial.

Such was the condition in the district, when the Greek army at the fronts of Odemish and Sardis began its attacks in last February. The Christians remaining at Salihli then suffered all kinds of oppression. Eight men were murdered, many women and girls were violated, houses were looted, and the people were obliged to abandon everything and to take refuge in Philadelphia where they found real brotherly treatment from the Greeks of that place. But the Greeks of Philadelphia were by this time beginning to live under intolerable tyranny. There was scarcely a Greek house not seized for military purposes or for the shelter of Musulman refugees, and one can easily guess the sufferings undergone by the Greek population. And not only this, but they were compelled to pay a third of their income to the "nationalist," organizations for the support of their troops, besides other sums of money that the suffering Christians had to give up on various pretexts.

Hatred against the Greeks was kept up and inflamed by preachers and speakers specially sent from Angora. by theatrical plays, by public lectures, by boycotting and other unlawful and arbitrary measures.

The sufferings of the town and district of Philadelphia ceased on the 24th of June 1920, when they were liberated by the advancing Greek army.

A terrible tragedy, however, took place in other places of this district. The Greek army, advancing from Salihli in the latter days of July 1920, occupied Demirdji, where about ninety Christians were left after the last persecutions. The Mohammedan inhabitants of the town] of Simav, depending from the Governor of Kutahia; had become desperate on account of the Kemalists' intolerable oppression. Foreseeing that the Greek army would eventually advance to their place, they rebelled and drove the Kemalist authorities, away, and hoisting the Greek flag on the Government house, they formed a Committee of Mohammedans and Christians for governing the place in the name of the king of Greece. Then they sent a committee to the Greek commander informing him of the events in their town, and inviting him to come and take possession of it. But the Greek troops had no orders to advance there, and the result was that Kemalists who had been driven out, collected as many forces as they could. by associating with brigands and murderers of the surrounding country, and they made an attack on Simav and occupied it after a brief resistance. Two hundred anti-Kemalist Mohammedans were hanged 15 Greek notables were stabbed to death. On the next day, July 29th, they gathered in the public square of the town all the Christian inhabitants, amounting to 240, and ordered them to leave the town and go to Kutahia. At a distance, however, of five minutes

from Simav, they attacked the infortunate Chriatians killing them in great numbers. Only twenty-five people escaped from that massacre. A prosperous, though small Greek community was thus swept out of existence. It was supporting schools and a church, being an oasis in the desert of the barbarity of the other inhabitants of the place.

* * *

Note 1. The districts of Smyrna and Aivali suffered cruelly from oppression by the Turkish policetand gendarmerie up to the time of their liberation by the Greek army. Aivali has moreover greatly suffezed by boycotting from the Turks.

Note 2 The people of district of Tcheshmé were deported in a body, and returned to their homes only after the liberation of the town by the Greek army.

Note 3. The Communities of Biza and Lambsacos in the diocese of Dardanelles were more particularly terrorized owing to the violent hostility between the "Nationalists,, and the Turkish populations of the district. The people of the town of the Dardanelles. on returning to their homes. found themselves under the protection of the Allies. The people of the other communities of the diocese have also begun to return to their homes.

DIOCESE OF CYZICUS

It was particularly noticed in this district that, immediately after the armistice, the Turks, whether Government officials or private citizens, were hostile and threatening to the Christian populations.

The Turkish newspapers, published at Bali Keser and sent gratuitously to the Turkish villages around the district, contained inflammatory articles exciting the fanaticism of the Turks and their enmity against the Christians. On the other hand, brigands roaming in the open country and pirates sailing along the coast of the Peninsula of Cyzicus, robbed all those who came in their way and carried off any merchandise they had.

On February 2, 1919, pirates seized the ship of Christo Hadji Antoniou, moored in the harbour of Dracous (of the Peninsula of Cyzicus), and after robbing all the goods contained in it, valued at more than 3.000 liras, they obliged him to pay another 500 liras in paper notes.

Around Erdek, and particularly on the road between Erdek and Panderma, during all the spring and summer of 1919, bands of brigands made their appearance from the neighbouring Turkish villages of Hamamli and Edindjik. These bands were under

the command of the Circassians Mustafafa and Refik and they robbed the travellers or any Christians who were going out to work in their fields.

In July 1919, the "moukhtar," of Kermasti, Constantinos Soukadjidis and his friend Anastasios Fatsos, while returning to Panderma, were waylaid by a Turkish band of six brigands near the village Kadikeuy of the district of Mihalitch. The first of these saved himself by giving up all he had in clothing and in money, but the second man was killed because he had no money to give.

On August 7 of the same year, Turkish brigands attached the village Koum Keuy. They took various sums of money from the villagers and wounded Georgios Mitrou. The priest of the village was more seriously wounded by them with a club.

On the 27th of the same month, a girl 18 years of age. Eleni Yancou Hadji Nicoli, was killed with a gun at the Turkish village of Kayadjik, an hour away from Panderma, by a Turk of that village named Mehmed oglou Kiazim.

On August 8 of the same year, Georgios Valtiros of the village of Ivrinti was carried away by Turks who tortured and cut him to pieces.

On the 6th of the same month, the Turks Sahlioglou Talih, Deli Youssoufoglou Aii, Psihouoglou Ismail, Abdullahoglou Ibrahim, Kara Mustafaoglou Osman and others from the village of Ivrinti,

robbed the miller Mihail Kouros and then cruelly beat him to death.

In early October of the same year, some gendarmes caught the priest Photios returning from Erdek to Vathy and beat him mercilessly asking for money.

Towards the end of September of the same year some gendarmes forced their way into the monastery of the Phaneromeni, broke the sacred vases and other articles in the church, tore the sacerdotal robes, took off the silver cover from the image of the Virgin Mary, destroyed all they could find in the monastery, beat the superintendent priest Alexios and killed Yovannaki son of Costa Papadaki.

On January 19, 1920, a band of brigands attacking the village of Roda seriously wounded two women with hand-bombs.

At about the same time a band of 40 Circasians from the village of Yapidji Keuy penetrated into the village of Gonia of the Peninsula of Cyzicus and was busy for six hours in robbing the villagers of their goods and beating many of them.

On February of the same year brigands from the Turkish village of Tchaoush Keuy went to the neighbouring village of Mousatsa and mercilessly beat to death the "moukhtar," of the village Christos Vlysmas.

On April 18 of the same year gendarmes went to the villages of Gedjé and Sycaminea, where they

looted houses and goods, beat the villagers and forcing their way into the church of Gedjé carried away all that they found in silver. A similar inroad was experienced by the village Koursoulou.

On June 1 of the same year a detachment of troops commanded by the Governor of Erdek and the gendarmerie chiefs of Erdek and Panderma went to the village Ano Neochori, where they committed various atrocities. They beat cruelly Sotirios, the priest of the village and savagely massacred the following men : Ioannis, the priest's son, Kosmas Milidis, Thomas Tsakiris, Ioannis S. Milidis, Ioannis Chr. Milidis, Thomas Tsakiris, Ioannis Zakkas, Dimitrios and Constantinos Evangelou, Yannakis Kostas, Sotirios Kostas, Christos Karavelas, Nicolaos Stephanou, Sotirios Kafedjis, Photios Koutois, Yacoumis Kodjas, Kostis...., Ioannis Georgiou, Mitros..... Nicolaos Koukouledakis and Constantinos Djourakis. The mutilated bodies of these men were found in the mountain defiles.

DIOCESE OF PROKONNESOS

The people of this district who were almost bodily deported during the war and suffered cruelly, were not left unmolested after their return to their homes. The Turkish villagers of Araplar are chiefly those who joined the Laz pirates and other brigands in order to attack the Greek communities, in the islands of the Marmara Sea, which form this ecclesiastical district. These communities, and particularly the community of the island of Afyssia, were sorely oppressed and terrorised. In that island the Greek Costis Hadji Georgiou was murdered by Turkish soldiers, and its priest Constantinos barely escaped death, after repeated menaces from a Turk of the same island, name Feredoum.

DIOCESE OF BROUSSA

The situation in this district was never entirely satisfactory, but it became really intolerable in the days of Gumuldjinali Ismail Hakky Bey, the fanatic

governor of the province, who was an organizer of marauding bands, and as he openly avowed, his task was not to govern but to act as a "gazetadji, firkadji and comitadji," (journalist, party man, and political intriguer,,

On July 3, 1919, the men Nicolaos Evgenidis, Kotsos Parpatsolias, and Athanasios Arabadjis of Demirdesh were beaten and robbed by Turkish brigands.

On the 15th of the same month, a young man Stavros Dimitriou, native of Tahtali in the district of Nicomedia was killed by the Turkish gendarme Davouldji Mustafa.

On August 18 of the same year, the sergeant Safet Tchaoush, accompanied by gendarmes, caught the Greek Theologos Apostolou. returning from the village of Sousourlouk and beat him cruelly. He robbed him of his money and then let him go.

On September 8 of the same year Dimitrios Hadji Georgiou was murdered at Tepedjik with his 13 year old son Alexandros, by Turks of the village of Panair Keuy.

On October 18 of the same year Turkish brigands caught Vassilios Karakassis of Demirdesh between Akdjé Keuy and Alishar and after torturing him during two days they let him go. They took a considerable sum of money and they cut off his right ear and right cheek.

On the 10th March 1920, inside the very city of Broussa, in the quarter of Kaya Bashi three "Nationalist," Turks attacked Georgios Hadji Naoum and seriously wounded him saying that they wanted to drink an infidel's blood.

In June of the same years the merchant Vassilios Roumoglou, coming from Angora, was arrested in Broussa and thrown into prison. After an imprisonment of ten days, he was delivered to a policeman named Moustafa Nazmi under the pretext of exile, but really for being carried out of Broussa and killed there. A few days later the unfortunate merchant's skeleton was found near the place Tomanli Agha, half an hour's distance from Broussa, as the flesh had been completely eaten up by carnivorous animals.

On the 12th July of the same year the men Lazaros Constantinou, Ilias Symeon and Georgios Ioannou were caught by Kemalists on the road to Inegiol and beheaded there.

DIOCESE OF NICAEA

This district had for a long time been terrorised by Turkish and specially Laz, bands. Robberies in the very streets, raids into Christian communities and carryings-off of Christian notables were none but too frequent.

On May 27 1919 in plain daylight Christos Kehayoglou of Hudi and his son were carried off, their ears were cut off and their nails pulled out. He had to pay a ransom of Ltqs. 3000 and give an I. O. U. for another 3000.

On June 12 1919 over 60 Laz brigands raided the village of Kupi, killed Theodore Cosmaoglou and Elia Ocoumouhoglou after pulling out their eyes and cutting off the latter's nose and ears. They then began firing at the houses, and the villagers ran away to the neighbouring wood. Two days later a third man was found dead with a bullet in his head and two young men, drowned in the river Sangarius.

The same day a force of nearly 300 gendarmes and bandits under the leadership of the renowned Laz brigand Zaroglou attacked the village of Paboujak, beat the priest George and other notables, raided the houses robbing them of anything that could be

taken, and left carrying away with them and to the jail Yeni-sheir the bishop's delegate and several notables.

The community of Mihalitch underwent martyrdom under the very eyes of the officials, who repeatedly attempted to islamise young girls, who had not yet come of age.

Towards the end of July 1919 gendarmes fired several rounds at farmers working in the small plain of Kios wounding Demetros Matselli.

At the same time five Turkish brigands carried away Leonidas Polydourou Garyfali, as well as two Armenians, to the Turkish village of Kouseia where they beat them unmercifully.

On August Spyros Artakenos went a-picking sticks in an olive wood near Kios; he never came back.

In January 1920 Turks from Mejikeh killed Demetros Nicologlou, Stylianou Stoyanoglou and Mich. Anastassoglou of Paboujak-Dervent.

In March 1920 began and in July was completed the horrible tragedy of the once flourishing community of Ortakey and of its homonymous region. This tragedy is described in a report dated Aug. 7 thus :

First Attack : On March 18/31, third day of Easter, the Kemalist division-commandant Mahmout Bey accompanied by Col. Moustapha, Major Samy, his chief of staff Samy Bey, 700 soldiers, two pieces of

artillery and two machine guns, as well as by armed Turks of the villages Estseler, Akkaya, Sarajadi and Kurfalar and by the brigand corp of Tarakli, surrounded Ortakeuy and opened fire against the bourg.

The inhabitants sent begging for the fire and asking for the reasons of the siege. The Turks, however, continued the fire under the pretence of disarming the inhabitants. The latter in their despair put up a defense for three days, after which, their means being exhausted, they surrendered,

The besiegers had hardly entered the village when the pillaging of the richest houses began, the robbing of all who were met in the streets, beatings and violations and murders, 38 houses were destroyed by fire.

The chief, then of the assailants called the priests and notables together, and forcibly collected from the inhabitants : 1) 1450 liras as a war indemnity, 2) 1000 as a war contribution and 3) 4000 for the arrear-taxes of the preceding and running years.

The pillage lasted three days. After the departure of the army, the Turks of the neighbouring villages continued the sack for another ten days carrying away 300 horses, 700 oxen and 1300 sheep and goats. So rich were the spoils, that it was said by soldiers and villagers, that though they had often been at the pillaging of Armenian villages, they had never seen such wealth as that of Ortakeuy.

The army departed carrying away 38 notables and the two priests of Ortakeuy, who were later taken to court-martial in Eski-sheir.

Second Attack: On June 9, 1920 Etem Bey's band of 3000 bandits returning from Ada Bazar was divided into two bodies.

The main body of 1700 went to Ortakeuy burned to the ground its 1000 houses and the church of St. George. The remaining lesser band of 300 raided the Armenian village of Emin near Gheiveh, robbed the inhabitants, killed three of them, and violated several of the women. In Ortakeuy during the second attack 270 were killed and 70 disappeared. After the burning and destruction of the town the inhabitants ran away to the woods and hills, and for days together the brigands and the Turkish crowd were carrying the spoils to their own villages.

Third attack: In July the famous brigand Ghiavour Ali leaving a band of 200 arrested over 70 Greeks and Armenians living in the Railway Station of Gheiveh, shot them all dead and threw their bodies in the river Sangarius. He then went to Ortakeuy.

At the same time the gendarmerie at Gheiveh collected the Greek and Armenian government officials robbed them of the money and books, of which they were in charge, cast them into prison and later killed them all, men, women and children outside Gheiveh in the presence and with the assistance of the Public Debt Guard Ali Riza, Ridvan

Tchaoush and ten soldiers of the Turkish reserve.

Then Ghiavour Ali went up to Ortakeuy, Goudi, and Burhanieh and under the pretence that the deportation of the Greeks to Tavackli had been decided, collected all the inhabitants men, women and children, and in three crowds led them to the bank of the Gallus, a tributary of the river Sangarius, and there, after robbing them of everything precious they possessed slaughtered them all.

The bodies were either thrown in the shallow brook nearby or else were sprinkled with petroleum and then burned.

The remaining 150 houses of Ortakeuy were set on fire. 50 women and children shut up in the Armenian church were devoured by the flames, the brigands having surrounded the church thus shutting off all escape.

Several detachments were later on sent to the woods, which were set on fire for the purpose of destroying those who had taken refuge in them. Those who had succeeded in running away were hunted down with the aid of bloodhounds, were caught and then slaughtered at Kara Jam.

Of the most beautiful young girls Ghiavour Ali picked out the prettiest for himself, and 10 were sent to Gheiveh as presents to Kemalists of note. Some of those girls were killed after they had sustained all kinds of violence and shame, and others were led to Turkish harems,

The unfortunate wife of a certain Kakos was violated by eight Turks in succession and then torn asunder. Of several men were cut off the genital organs, and of women, their breasts. Their bodies were cut open and their entrails taken out and scattered. Arms and legs were cut off of poor people who were then burnt alive. The heads of children and babies were smashed against rocks or walls. In other cases little children were taken to the bank of the river and there ordered to wade across. The poor things wanting to avoid drowning tried to return to the bank, but were there and then bayonnetted. The body of one of them bore the distinct marks of 11 such bayonet wounds.

In Goudi the said Ali stood on the Altar and having the women and children around him proclaimed himself their God, and that his wrath was to be appeased only through money and the abundant blood of the infidels. He slaughtered them all. Such was the horror of it all, that mothers killed their own babies for fear of the little ones betraying them through their cries.

The fate of Ortakeuy was shared by the historic burghs of Nicaea and of Leuke. An extensive report to the Patriarchate of H. E. the Archbishop of Nicaea Basil describes all the crimes committed by the Kemalic hords, which did not even respect the historical Cathedral of the Holy Virgin in Nicaea.

We read in that report : "We visited the famous church and we found it in ruins.

"In the Holies the Altar was thrown down, the famous marble slab on it, broken to pieces, and destroyed, the mosaics of the church, except those, which were too high for the profane to reach. Several of the many and ancient icons were broken and of others the valuable jewels were robbed. The great loss in mosaics and icons is deplorable.

"The strong and thick glass of two large icons of the Virgin and their gold-plated frames were smashed. They were a votive offering of the late Patriarch Joachim III.

All the lamps, candlesticks and holy vessels were either stolen or broken to pieces. All the ecclesiastical books, and archives, a code bearing the names of the priests of the church from its very foundation, were torn to pieces and thrown into the streets among filth and offals.

The large and famous sarcophagus in the south wall of the church, another one in the north wall and the quaint archaic larnax in the wall of the Holies have suffered irreparable damage.

The two well-known black columns, precious relics of Byzantine art, and the large cross on the dome are no-more.

The very ground was dug up by the sacrilegious Kemalists in the hope of finding hidden treasure. In a word no sacrilege was left undone.

The Turks not satisfied with the destruction of the historical Christian relic proceeded to the annihilation of the Greek inhabitants of Nicaea.

Towards the midnight of Aug. 13 men, women and children were driven out of their houses and led through the gate of Leuke to their place of martyrdom, On the way some of them could not go on, especially the children; the monsters killed them on the spot, and some they threw in to the wells near by and others covered with a little earth. Their bodies could be seen for quite a long time afterwards.

Three wells by the roadside were filled with half dead, afterward were covered were covered with stones and earth in order to stop the odour they exhaled.

Most of the victims were led to their place of martyrdom, a large and deep cave and a smaller one a little way farther. They were killed outside these caves and then thrown in, one upon another writhing and terribly tortured.

Several bodies were found horribly mutilated, those of the women, whose breasts were cut off and their bellies cut open.

A young girl was found crucified on a tree; she was afterwards buried by some Greeks of a village near by.

From the house of the late Sophronius Stavrides exarch in Nicaea, his son and his fiancée Wil-

helmine daughter of Sevastos from Leuke long since settled in Nicaea were carried away also her mother, together with Soterios mother and sister Sapho.

Sotirios was killed in trying to defend the women's honour. Of the latter ilhelmine W was destined for Djemil's revelries and Sapho for those of his lieutenant Ali Haveki. Both of them were later on killed in Leuke.

While the above tragedy was taking place and the two caves were being filled with the dead mutilated bodies of Greeks, in the city and within the court of the church a horrible scene was happening.

Some women escaping the persecutions took refuge in the church, where was Nicaea's only priest Jordan. The women were all slaughtered and their bodies thrown in the well of the court, where blood marks can still be seen. The priest with a bridle in his mouth was forced to go about the town on all four carrying a Turkish boy astride on his back. He then was led to the large cave outside the city where he was killed like the rest of his congregation.

Only one Greek soul survived, Olga Thomas Valessoglou of Leuke, a victim of Djemal's shameless passion. She now is in Kios under the protection of the Greek staff. She informed me of some of the events that took place in Nicaea between the 6th and 19th of September.,,

The villages of Vezikhan, Kuplia, Bashkeuy, Adakeuy, Kizil Kavak, Aktchi Sehir, Peltas and Suyut had the same fate in the hands of the Christian and Greek haters.

Papoujak Dervent alone escaped losing only 50 men, the remaining 1500 being saved and now residing in Zounouldack near Broussa.

After the destruction of Nicaea Djemal's hords turned against Leuke. There they robbed every house and everybody of anything of value, whether money or furniture. They then proceeded to the massacre of all the Greeks, whom carrying off at night they slaughtered like sheep cutting off their carotids.

These crimes having terrified the unfortunate people, a certain native hodja forced them to turn Mohammedan, in order to save their lives. The great fear by which they were possessed made them accept mohamedanism in the hope that later on they might return to the faith of their forefathers.

But all in vain, for they had already been doomed. Then they all disappeared within a fortnight; it is said that very few girls and women escaped death by being carried off to Turkish harems.

DIOCESE OF NICOMEDIA

Numerous bands of brigands had held this region in terror. By their raids of the Christian villages they inspired panic with their frequent firing and merciless beatings and other ill treatments to which they subjected the notables of those villages and even the priests. They then went about pillaging and robbing the houses of all that could be moved. In these doings of the bands the local gendarmes often took an active part.

In February 1919 the gendarme Arif beat and mortally wounded a certain Stylianos, who was on his way to Heracleia (Tepé-Keuy) from Nicaea.

The same month Turks from Keur-Keuy murdered Constantine Hadji-Sava and Michael Terzioglou.

Again in the same month a Turkish-Albanian and Laz band which had been preying upon the district of Karamousal imposed an arbitrary tax upon its villages. The responsible officials instead of all other activity advised the Christians to take the brigands as their field-and vineyard-guards!

In March 1919 a band under the leadership of the sons of certain beys of the villages Hainsiz, Primikir, and Djambaz killed an old man by the name

of John Malea, John Papagheorghiou of Kekeia, and submitted to horrible torture the mouhtar of the village Theodore Kazi, who had been thrown into a fire and was barely saved, Yanni Panton and George Hadjuli, the latter two dying from merciless beating.

On May 5 1919 a Turkish-Albanian band of eight raided the grocery of Michael Zasos in railroad station of Herekeh, wounded him mortally and robbed his store.

On May 29 Andronikos Karyfollou working in the Yalova baths was killed at a short distance from that establishment.

During the same month Abram Bezopoulos of Safram was killed as he went to a forest to chop wood,

On June 3rd. was murdered the young child of the owner of a flour-mill situated in Chili at a distance of 5 miles from Ada Bazar. The murder had been committed by a Turk wishing to revenge himself against the miller who had sued him for theft of goods belonging to persons who had been deported. The murdered was the lad who was to appear before the court as a witness.

At about the same time a certain Greek, Demetrius by name, was murdered in Kadikeuy of Yalova.

On July 17 the gendarmes of the prison of the island of Kalolimnos most shamelessly violated Constantine Nicolaou then in jail.

On July 20 a Turkish-Laz band of 15 murdered Michael Antonoglou and John Vassiloglou on their way from Elmali to Ak-keuy. Five days later another band robbed Nicolas Vlissitoura's grocery in Court-keuy and carried him away. His body was found by chance, at a short distance from the village on Aug. 5.

On Aug. 22 Georges Eliou of St. Kyrake (Yalova) was found dead off Tchinar (Yalova)

On Aug 15 young Paul D. Vassiloglou was murdered on his way to his village Sari-Suk from Nicomedia (Ismit)

On Oct. 1st. an Albanian band murdered the miller Pericles Daidinis two miles off Tepé-Keuy.

On Nov. 5 Anastassios John Papadopoulos of Kirk Hamam was murdered just outside the Turkish village Hamidié.

On Nov. 29 an Albanian band under the notorious Yahya literally cut to pieces two men from Mihalitch on their way to Kandra.

On Nov. 1st. the same band cut to pieces near Kaimaja Hadjigeorge Jadji Demetrios of Mihalitch.

On Nov. 25 bandits wounded the night guard of the village Kara Tepé Theodore Tzalividis leaving him half dead.

On Feb. 1920 near the Armenian village Tefizli 12 miles off Ada Bazar John Papanicolaou and John Carydas were murdered together with two more men as they were returning home from Ada Bazar.

On April 11 the gardener John returning from Sapanja to Ada Bazar was murdered by Turco-lazes.

After the occupation of Ada Bazar and surrounding districts by the Kemalists and the continuation of the pillage by numerous Turkish Laz bands, the inhabitants of several Christian villages outside the war-zone of Ismit began abandoning their houses and gathering in Nicomedia (Ismid). The refugees of Sapanja, Fundeklu and Kara-Tepé arrived first. Pillage and robberies by bands and Kemalist officials became more frequent every day, while the taxing and rasoming of the Christian communities grew unbearable. The community of Ada Bazar was especially tried.

In the first days of June 1920 the remaining troops of the Constantinople government retreating after a skirmish with the Kemalists plundered the little burgh of Mihalitch at an hour's distance from Ismid. ; what they had left undone the Kemalists completed on reaching Mihalitch themselves. The community church was badly damaged, the icons broken to pieces, the priests insulted, Elias Dometriou, Anastassios Nicolaou and a little girl Eugenia Demetriou by name were bayoneted 10 other villagers murdered, and 7 disappeared. The remaining inhabitants panic-stricken and deprived of everything but their lives, gathered in Ismid.

On June 8th the priest Anast. Donaxides the

bishop's delegate, Paraskevas Gheorghiou, Kara Antonis and George Demetriou were hanged.

On June 23rd the Kaimakam of Karamoussal Kemal leading a detachment of soldiers and accompanied by Alaheddin Mehmed, Ajento, Ismail, Riza Zeibek and Faik Tchaoush raided Foulajik, carried away the cattle and all they could lay hands on, and then opened fire on the inhabitants. Every body they arrested, especially the men, they shut up in the church, which they afterwards destroyed with bombs and machine-guns not sparing the enclosed people ; those who in their despair tried to escape were instantly shot down or bayoneted by the watching Kemalist. Several women were violated and many young girls were abducted by the nationalists. The priests were tortured most fiercely. A few who succeeded in escaping took refuge in the hills.

On June 16 robbers went into the village of Arman where they beat and robbed the inhabitants and forced them to abandon their houses in a panic.

On July 23rd the inhabitants of Esmé being threatened with massacre left their homes in terror. In the same way were driven away the inhabitants of the Laz villages beyond Ada Bazar. Four of those villages, Kiregli, Kastania, Bounar, Tzoban Yatak and Kash Bashi were burnt to the ground. The survivors ran away to the hills where they were mer-

cilessly hunted down the Kemalists who sought their annihilation.

The community of Ada Bazar suffered a Great deal. Its Christian members taking advantage of the temporary withdrawal of the Kemalists commenced leaving for Ismid, where they could feel secure. Their property was later on plundered by the returning hords.

In September the village of Kiz Dervent was set on fire after a sack. Its inhabitants ran off to the hills; many died, while the survivors took refuge in Kios and the district of Yalova.

On September 19 the brothers Hip. Pan. Stylianou Areni of Heraclion were massacred, after which crime the other inhabitants of the village crossed to Herekeh on the railroad,

DIOCESE OF CHALCEDON

The conclusion of armistice brought no quiet to this diocese. Government officials and private Turks vied with one another in their ill-treatment of the Christians.

Towards the end of 1918 the phanatical governor of Pontoheracleia closed the community school,

while an inspector of public instruction shut in the one in Dousja.

In December the students of the Turkish orphanage at Tchenghel-keuy went into the chapel near by and filled it with filth. In January 1919 they broke all the wooden and marble crosses of the community churchyard.

On January 22 a young man, N. Drakos by name, broke a window glass in a coffee-house in the course of a merry-making. The chief of the gendarmerie Daout Tchaouch invited the young man to follow him to the police station. Upon the young man's refusal to comply with the given order Daout Tchaouch taking with him a few gendarmes and other field guards returned to the coffee-house, shot at the young man and ordered the Albanian gendarme Edhem to shoot also. N. Drakos was killed on the spot.

In the beginning of the same year the Turkish villagers of the district of Ghevzeh commenced arming themselves and assuming a threatening attitude towards the people of upper and Lower Neohorion, of Chili, who had just returned home. The government invited Albanians from the country around Ismid, and formed them into bands, which robbed the Christian shepherds and villages. The Kaimakam of Ghevzeh Ferid Bey was the especial patron of such a band.

In February 1919 the military police at Chalki beat many of the Christians half-murdering a certain Andrew Zozos.

On Febr. 12th the Albanian band patronized by the said Ferid attacked a flour-mill of the village Kioselez at a distance of 10 miles from Ryssion and horribly tortured Paleologos Demetriou and his uncle, both from Neohorion.

On the 16th of the same month the same band carried away Christos Tzakissis from the village Zahtalar ; he never came back.

On Feb. 21st. the same band tortured the shepherds Meletius Tzakévoglou and Christo. and on the 22nd. seriously wounded and robbed Demetrios J. Raphi of Ryssion.

On Feb. 26 at about midnight a band of Circassians in military uniform attacked the village Asa-key of Kandra near Ada Bazar, and after it terrorised the inhabitants by continuously firing for two hours, raided the house of the notable Ch. Patossiadis and subjecting his wife and children to horrible tortures left, carrying away the said Christos, 200 liras in gold, the dowry of the girl and furniture worth 2000 liras. The unfortunate notable was later found outside the village half dead and with one of the ears cut off. The governor never did anything for the purpose of arresting the criminals.

In March the following were murdered by Albanian bands ; John Seraphim Kalakzoglou, Dem.

Hadji Veleshis. Ch. Katraftous, Ch. Sivris, Con. Zarifi. Nic. Constandinidi, Au. Drakos, Sot. Drakos, St. Bairlakakis. Dem. Gallos. St. Koupanikis' two sons and Basil Hadji Stoyou.

On March 18 two men from Pendik and two from Pasha-keuy had their ears cut off.

On March 20, Albanians attacked Pendik and robbed the house of the physician Dr. Salabantat, who owes his life to the British policemen who ran to his help.

In April a detachment of regulars tortured in various ways the inhabitants of Kourtchियou, Yeniyer, Emin Atchmas of the Kaimakamlik of Dousdji. During the same month a band of 30 raided one after another the villages of Pasha-key, Buyuk and Kut-chuk Bakal-keuy, robbed the inhabitants, beat them unmercifully and then carried them away to the hills.

In the month of May the brother Paul and Demetrius Stavrou Kopassani were cut to pieces near Kousna of Chili in the presence of the chief of the gendarmerie of that district.

In the same month George P. Kopassani and his wife Polyxeni disappeared while going to their sheepfold near Kilisli (Chili).

In the first days of June, Ap. Yazidji and his wife Margharo were murdered by an Albanian band on the highway of Scutari-Chili. Their bodies were later found in a horrible condition. Both man

and wife had their heads cut off. A medical examination proved, that the woman had been violated previous to her slaughter.

In the same month the corpses were found in Bo-yalk of Pan. Papageorghiou, Pan Zighoni. Nic. Yamenoglou and of the latter's two sons.

In July a large band of Lazes robbed the inhabitants of Arnaout-keuy (near Beicoz) after badly beating them.

Towards the end of the same month Milto of Pasha-key and two other men were killed with bombs near Doutouli, and a fourth one was wounded.

During the months of August and September Albanian and Laz bands terrorised the regions of Pashakeuy. (Ghevzeh) robbing and beating the Christians.

On Sept. 3rd. in the district of Chili at a distance of 6 hours from Yenikeuy at the place called Moudali was felled with an axe the 16 year old son of Lambros of Yenikeuy,

On Sept. 9 a Laz band mortally wounded Manoli Stamati and cut off Ap. Teplesi's ears.

On Sept. 10 Pan, Hepanis and J. Patzajis were found near Deyrimen Tchaisi literally cut to pieces.

The same fate at the same time was shared by Elias Triandafillou, his son Triandafyllos and the sailor Papazoglou.

Towards the middle of the same month the no-

table of Pasha-keuy Dem. Parnj's was found murdered between Alem Dagħ and Sultan Tchiflik.

After the murder and on account of the frequent raids of the bands on the village the inhatitants abandoned their houses. The same was done by the people of Buyuk-Bakal-keuy.

On Sept. 20 Jacob Zographides of Pontoheracleia was murdered while on his way to the market of Alapli.

On Oct. 15 two field-guards of the community of Rysson were fiercely slaughtered by Albanians at a distance of half-a mile from Ghevzeh.

On Oct. 26 certain Turks going to the mill Tchaoush-Degimeni (at Kandra) cut to pieces the miller, A. Philippou. his wife, his daughter, and his relative St. Demetriou.

The next day three Greeks coming from Kandra were murdered near Kara-Begté, and near Ava, the millers Nic. Kakouzis and Sp. Mariou were also killed.

On Oct. 29 Ant. Palavraji and Polychronis were murdered near Moudamli.

On Oct. 30 Theo. Zarocosta, his wife and daughter were carried away to the hills after merciless beating.

On Nov. 19 Basil Stephanou a grocer, long since established in the Turkish village of Doudouli was carried away to the hills,

Since the very first days of 1920 conditions in this diocese became very precarious, Bands raided all the Christian communities, robbed, tortured and generally terrorised the inhabitants.

On Feb. 1920 three gendarmes took Pa. Karademetriou and his two young sons to the gendarmerie station and there beat the father to death badly bruising one of the boys.

On April 1st. Laz bandits raided Beicoz at night and carried away Sheo. Ch. Kalphopoulos.

On the same day George Tatazoglou at Renkeuy was mortally wounded.

On April 10 the same wounded Anne Stylianou of Pashakeuy and cut Athanassius Romanos to pieces.

On April 15 in Agasich of Kandra Ch. Touratzoglou was murdered in his mill by Turkish brigands.

In April 25 the same band caught 10 Christians and after beating them tied them up in the mosk intending to kill them. They were saved only through the mediation of native Turks.

On May 7 robbers pursued the shepherd George Theodossiou returning with his family to Yeni-keuy, and seriously wounded his daughter.

In May all the Christians working in Ava, Kandra, and the neighbouring villages unable to stand the torture and tyranny of the bands, abandoned everything and came to Yenikeuy (Chili).

Towards the end of the same month the bands at Pontoheraclia fleeing before the French troops plundered, violated and massacred all that lay on their way. Ch. Savoglou, George Myrides and Theo. Aslanides were cut to pieces. The Greek village Karakavouz at 6 hours distance from Pontoheraclia was surrounded, plundered and its inhabitants, excepting very few, were massacred.

The same fate was shared by the village Alapli. Of its inhabitants Dem. Manolis was wounded in the neck, and the miller Bas. Deyirmenji had his ears cut off after a savage beating.

In the first half of June there began the emigration of those who had escaped massacre during the advance of the Kemalists. In Pontoheraclia all the stores and houses were plundered, and the archmandrits of the community Joachim Kaloudis was cast to prison together with other notables. Later on they were taken to the prisons of Bolou where the archimandrite and 11 notables were hanged.

On May 11 bandits under the leadership of the boatman Birbad Emin carried Fotini Hadjistephanou, her daughter-in-law, Despina, her two daughters and her two grand-children away to the mountains where Despina was killed.

On the same day another band murdered the notable of Pontoheraclion Hadjistephanou, his wife Despina, the daughter and three guests from Saframboli.

The inhabitants of Chili and Yeni-keuy fleeing before the Kemalist hords were scattered. Yeni-keuy was set on fire. Several of the survivors took refuge to the capital. About 180 of the people of Yeni-keuy died a horrible death, and several of the inhabitants of Pashakeuy were equally murdered.

On June 20 a numerous Turkish-laz band raided Beicoz and plundered the stores and houses of the village. British and Greek troops were brought into play and succeeded in capturing many of the brigands. A close search in Turkish houses led to the discovery of firearms, bombs and machine guns.

On June 25 750 Kemalists surrounded the four villages of Foundouklia (12 miles off Ada Bazar), pillaged them, killed nearly 400 men, violated and then murdered 30 women, put out the eyes and cut off the ears of the priest Constantine an old man of 95, and then bayoneted and shot the priest Stavros dead. The survivors ran away to the mountains.

In June again, Arnaout-keuy, at a short distance from Beicoz, was besieged for several days and then plundered by brigands and Kemalist troops. The advance of the Greek army saved the people from certain death, but they were once again obliged to emigrate to Beicoz and Pasha Bagtché.

From information which has just reached here it is concluded that conditions in the interior of Asia

Minor is growing worse and worse. The Christians are taken to the army, or else have to pay heavy taxes, or both; the notables and priests of various communities suffer undescrivable tortures and several of them are actually in prison.

The Metropolitan of Iconion Procopios, a victim of slander, was brought from Sivas to Erzeroum in order to be court-martialed there. The Patriarchal Exarch of the diocese of Colonia (Kara Hissar-i-Sharki), Bishop of Sevastia Gherassimos, is actually being subjected to all kinds of humiliations by the government organs.

Many of the inhabitants of Iconion, Nigdi, Kutahia, and Eski Sheir are being tyrannized and several have already been hanged. The Bishop's exarch of Kutahia has been exiled to Haimana with several other priests.

In the diocese of Pisidia all the Greek schools are closed and the people are heavily taxed.

In Sokia the officials confiscated the houses and shops of many Christians. In Nov. 1920 two Greeks going from Kelebek to Sokia were killed by Turks. In December the authorities at Sokia arrested Petrides of Akka-keuy and made away with him. Only Christians are forbidden to travel from the interior to Smyrna.

PART C

THE MARTYRDOM
OF THE
GREEK ORTHODOX POPULATION
OF EASTERN THRACE

ARCHBISHOPRIC OF CONSTANTINOPLE

The armistice had been signed and it was rightly expected that the authorities as well as all the other Turkish citizens, conformably to the new political state of things, would wish to do their part in soothing the deep wounds inflicted on the body of the country by the reckless and very mean demeanor of the Young Turks' Government and in bringing about the financial revival of the country and first of all, of the capital.

But the attitude of mind of the governing circles and of the Turkish people was a different one. They hoped to cause trouble and tumult by a terrorizing system and then profit of the occasion for applying plans designed beforehand. Military convocations were held in secret. The policemen unreservedly spread around the news of the imminent extermination of the Christian population. Turkish vagabonds took courage and assailed passers-by by night wounding and killing a good many. The vicinity of the city was submitted to a particularly oppressive way of terror. Criminal elements publicly insulted religion, Church and everything else and challen-

ingly threatened the Christians with a general massacre.

But luckily their plans were frustrated. The victorious armies of the Allied Powers occupying the different sections of the entire administrative mechanism of the capital, day by day, have, in a short lapse of time after the armistice, brought about tranquility in the city.

DIOCESE OF DERKOS

Violence and terror were the chief means resorted to in this diocese by Turks, whether they were public functionaries or not. They were aided by a group of Turkish Lazes which grew stronger and stronger every day with the advent of new recruits.

On October 30th, 1919 some fishermen of the last-mentioned group started an uproar against the Greek fishermen of the community of Phanaraki (Upper Bosphorus) and had they not taken to their heels they might have been killed by the rain of bullets from the Lazes' guns.

Mohammedan Lazes, inhabitants of Phanaraki found their interests impaired after the armistice and entered into an understanding with adherents of

Kemal living at the Anatolian Phanaraki, to attack the former community in common and put it under the might of fire and sword. Happily their evil designs collapsed.

On March 7th, 1919, Stefos Cavacopoulos, a notable of St. George, was killed by Turks of Sam-lar village, on his way to the near-by forest to get wood.

Toward the beginning of April, 1919, Constantino Demetriou, an inhabitant of [Arnaout-keuy, was killed by Emin oglou Hassan and Sabri policemen of Ayasmataki, as he was coming back from the village of All Saints. His corpse was found with hands cut off and with a broken head.

On August 28th, 1919, two Greeks, retail merchants going from Pyrgos to the Turkish village, Yenidzé-keuy were caught by a Turkish band and taken to the neighbouring wood. The one of them returned having escaped death very closely, and the second was found dead in a ravine, stripped of all his clothing.

About the beginning of October, 1919, a gang of thirty Albanian Turks savagely massacred Nicolas, a shepherd native of St. George's village while he was working in Dere-keuy farm near Sparta-Koule railroad station.

About the middle of the same month, Turkish peasants and policemen entered the village Calis shooting and stealing. Their bullets killed a woman named Evghenia Anastasiou.

On November 23rd, 1919 two merchants of Therapia, named Mark Prodromou Vacalopoulos and Nicolas Ioannou were going as usual to sell cloth at Domouz-Dere. They were slain in the wood between BaghtchéKeuy and Domouz-Deré after having been robbed of all their money and goods. The robbers were Turks of the Turkish villages near by.

On January 1920 a father and his son, living at Boghaz-Keui, were killed at Alou Tepe of the Black Sea.

On the first of the same month, Anghelis Theodorou who went to wood in a forest near Ermeni-keui, his native-village, disappeared. His body was found several days after in Kiourt-keuy wood.

On the 22nd. Michael Athanassiou of Neohoriou was killed by Osman, a Turkish form guard, as he was returning home from his work.

On April 24th, 1920 peasants of Zagar-keuy village transporting flour from Castanea, were attacked by Turks who kept firing at them for entire hours. They saved themselves by running into a wood near-by.

On the same day, Peter, a cart-driver of Boghaz-keuy was encountered by Turkish soldiery near Ouzoundjova. His money was stolen from him and his horse was killed.

On May 30th. 1920, a Turkish military detachment, consisting of a captain, a lieutenant and fifty soldiers, entered Castanea and mercilessly beat ma-

ny of the inhabitants wounding one of them with the bayonet. The pretext was that they wanted to make an inquest for some wood that had been stolen from them.

In July, 1920, ten Turks went to the watermill near Ermeni-keuy and led away five Greeks working in the mill. Two of them were killed, Anastasios Christou of Ermeni-keuy and Demetrios Christodoulou of Phanari.

In the same month, Vassilios Demetriou, a native of Ak-Alan village was killed by a Turkish robbers' band. Forty days before this another inhabitant of the same village, named Dimou, was slain.

On March 27th. 1919, a public official of Boyalikeuy, accompanied by a field-guard and three constables, all Turks, went to the spot "Moudra," where peasants of Tsiflikeuy were working. He bound twenty of them in fetters and beat them without pity crying in a bloodthirsty manner :., "You are not natives of Tsiflikeuy. One would do well to kill you !., One of the victims, Pandelis Stravrou, died of his bruises, leaving a wife and five children and a second one, Petros Adamandiou, fell heavily sick.

Toward the end of May, 1919 Vasilios G. Tsertsis was killed at Yaziler on the Tchataldja fortifications and Demos Leonidou, a shepherd was killed near his native village, Ak-Alan.

On June 1st. 1919 a Greek, native of Ermeni-keuy, was robbed, by a Turkish soldier, outside of Exasteron village where he was going.

On June 2nd. a group of twenty Lazes surrounded Tzelep-keuy village and robbed many peasants. This village suffered a severer attack in October of the same year. A girl died then of fear.

About the middle of the same month, Natsos, a coal-merchant of Ak-Alan was caught prisoner together with his wife and was released only after giving 300 gold liras and his wife's jewels as a ransom to the robbers.

In July of the same year, armed Turks fleeing before the Greek troops that landed at Heraclea, passed by Ermeni-keuy. They were hospitably received in a mill near-by and yet they wanted to slay the inmates. Three men escaped but the fourth named Antonios Christou was mutilated savagely and the fifth man, Dimitrios Christodoulou received three bullets in his thigh.

On August 31st of the same year, Sotirios Demetriou of Ak-Alan and Stavros Demetriou of Oklali were attacked by three Turks natives of Indze-Yioz. The first man was cut to pieces.

DIOCESE OF METRAE

During the period from the Armistice till lately, anarchy and terror reigned over the entire independent district of Metrae. The activity of the Turkish bands was daily intensified and there was no safety. The coasts of the Euxine from Ascos down to Neohoriou was the landing place of Lezes coming from the Eastern shores and who after being organized by the Metral constabulary were sent to different places of the vicinity, to practice their criminal designs.

Parallel to this, the Turkish inhabitant's temperament began to evolve. Their provocations and their menaces increased every day. When ordered by the local authorities to drive away every single Christian out of their villages, the Turks, the peasantry particularly, started executing these orders by night-assaults and by menaces.

Acts of violence by the Turks in general against our element were on the order of the day, and attempts at murder and slaughter were often noted.

In March, 1919, an inhabitant of "St. George," village was slain by Turks in the wood where he had gone for fuel.

In April, 1919, Constantine Mimicou of Arna-out-keuy, coming from Constantinople was cut to pieces by Turks. It must be noted that the Turks of the vicinity were openly armed by the Turkish Government, and chiefly the Turkish villages, Samlar-keuy and Haratsi.

Toward the close of the same month, a Greek Youth, 17 years of age, was found strangled on the Bouyouk Tchekmedjé shore, but in spite of the serious grounds for suspicion against the son of Said Agha, a Turkish notable, the authorities took no action whatever on the matter.

On June 1st. of the same year, the son of Lazaros, a native of Petrohori, was beaten very hard by two constables who robbed him of all the money and goods he had with himself.

On the 26th of the same month, George Kaghias of Elbasan, was murdered by Turks on his way home from Metrae.

On the same day four Greeks of Arson returning home from Constantinople were robbed by some constables at Bouyouk-Tchekmedjé and narrowly escaped being murdered by them.

On September 25th of the same year, Turkish constabulary killed a shepherd, named Peter, a native of Loulé-Bourghaz.



DIOCECE OF SILIVRIA

Order and safety had been greatly impaired. Those of the Turkish notables of Silivria and of Tyroloi who had had a distinguished part in the persecutions of the Christians, organized armed bands who cooperating with the constabulary, the regular army forces and detachments of Lazés, terrorized this diocèse.

On May 18th, 1919, Nicolas Pichios of the town of Silivria was beaten by Turks while going to Tyroloi.

On the 23rd, a shepherd, named Philippos Gabriel who started from Bassakli, near Phanarion to go to Psado, was killed on the road by Turks.

On the 30th, fifty-two Turkish constables and soldiers attacked the town of Phanarion. The inhabitants defended themselves and caught three of them prisoners who carried hand-grenades with themselves. When they were questioned by the two French policement staying at Phanar, they gave testimony that the attack had been planned for by a Turkish captain who had come from Constantinople at the head of a number of soldiers.


On June 3rd of the same year, the bodies of two

Turks of Kadikeuy were found mutilated outside of Ermenikeuy near the place called Kara-Mourat.

On the 19th. four constables entered the same village (Kadikeuy) by night and breaking into the house of Alexander Georghiou, sought to conduct him away. They nearly fired at him when the villagers, awakened by the toll of the church-bell rushed out but the constables had disappeared.

About the close of September of the same year, three men inhabitants of Phanarion, disappeared, having been gotten rid of by the neighbouring Turks. The community addressed itself to the Ministry of War and to the Chief Inspector of the Turkish Constabulary, General Foulon and pleaded for the immediate and severe punishment of the criminals, for material support to the families of the victims and for guarantees of the safety of their lives in the future.

On January 2nd, 1920, George Ananstasiou and Stavros Yannacou of Kourfali Village, were going to Vetsileria. They were fired at, by two Turks. The former was killed on the spot, the latter reached Bassakli where he told his story and fell down dead.



DIocese of Heraclea

It must be specially noted that from the conclusion of the armistice up to the present day, the Turks of Rodosto held a provoking and menacing attitude toward the Christian population of the city. There even came a time when the Christians shut their shops up early and confined themselves at home, fearing assaults on the part of the Turks.

At the end of May, 1919, three Albanian Turks, guarding Tsikili Farm, on the Tsads-Tyroloe road, killed two young men of Tsads, whose clothes and ears they sent to this town, to frighten the peasantry, and whose corpses they gave to the dogs of the farm for food.

On the first days of September of the same year, three shepherds of the same town, named Stavros Lazou, Authologhos Apostolou and Anastasios Kehaghias were returning from Tsado to their sheepperi near Skerekl form they were caught by 16 constables who took them to the forest. The first managed to escape but the other two men disappeared. On the 11th of the month, they were found killed, the belly of the one had been torn open with a bayonet and the body of the other was mangled.

Section of Malghara. On this region there never was a state of order and of safety. Since the first days following the conclusion of the armistice the Turks of the place were seen preparing to own several fanatics of their own group and form bands which would soon fall on the Christians. One Albanian, Moustapha by name, recruited twenty individuals from Constantinople who were known for their fierceness and led them to Malgara to serve his blood-thirsty designs.

About the middle of April, 1919, four Turkish constables entered Calyvia village at night and surrounded Evangellos Kehayias's home, asking him to give up to them whatever he possessed. The man was compelled thus to give them 200 liras in gold. A little later, gun-reports were heard in the village. Next morning the peasants found Evangellos house thoroughly pillaged and him, his wife Helen and his son-in-law, Yannakis, mangled and gashed most pitifully.

On July 10th, 1919, armed Turks of Tsaousli, Harmanli, Halitsi and Demirdjili villages, seized whatever they could of the belongings of their Christian fellow-inhabitants. The value of the articles stolen amounted to several thousand liras.

On the 13th of the month, fifteen armed Turks, of whom twelve wore the Turkish soldiers' uniform, gravely wounded.

DIOCESE OF GANOS AND CHORA

All the Greek communities of this district, without any exception, were much tormented by the local Turks, particularly by three fanatical officials of the Government, the tax-collectors Ibrahim and Behdjet, and the Customs official at Chora, Youssouf. Beating, imprisonment and violence of all sorts, were every-day occurrences. Communications between the villages were often suspended for days and weeks on and owing to the appearance of marauding bands, which robbed every one who dared to passthrough their quarters. It should be particularly remembered that almost all of these bands consisted of soldiers and gendarmes.

The Turkish peasants' fanaticism, provocations and threatening attitude toward the Greeks had grown so violent that they openly declared, even in presence of Government officials that they would quite soon annihilate them. This state of things paralyzed the energy of the Greeks and prevented them from attending to their business.

About the end of April 1919, Anagnostis Georgiou disappeared on his way back from Malgara to his home in the village of Sanduk. A short time later he was found literally butchered between the villages

Valikeuy and Mustedjeb near the place Tokar Tchesmé.

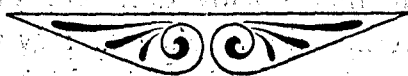
At about the same time, Constantinos Zambetok of the village of Avdimi was murdered by Turks from the village of Derekeuy.

On the 25th of September, Anestis Djelepis and Yovanis Papa Joannou of Avdimi were cruelly beaten by Turks from Neokhori.

About the middle of December of the same year Periclis Prodromou of Avdimi was slaughtered like a lamb by the place Atelt hini.

On the 11th of February the shepherd Antonios Georgiou Tsitsona, of the village of Palamout was murdered near the Turkish village of Saile.

The villagers from Palamout Theodoros Constanti, Georgios Damianou, Haralambos Georgiou and Kyriakos Chrisovergis were badly beaten until blood came from their mouth.



DIOCESE OF MYRIOPHYTON

This diocese was at first in various ways annoyed by the fifth Turkish division, whose soldiers ruined buildings, destroyed vineyards, felled trees, pulled down part of the church of Kalamise and burnt its holy icons. This state of affairs continued for a long time in spite of the complaints of the Metropolitan of Myriophyton and of the community in general to the local and central government. To its formal denunciation the Patriarchate received a tezkereh of the ministry of Justice and Culte dated March 3, 1335 (1919) in which practically all the above complaints were denied.

After the division left the oppression continued on the part of the officials, gendarmes and private Turkish individuals. Practically no day went by without some robbery, or beating or shooting taking place. The folder of this diocese in the Patriarchate is full of reports to that effect. To these illtreatments there should be added the forcible gathering of taxes for the sake of the up-keep of the Turkish schools, and the exile of all the returning Greeks who have been deported.

On account of the prevalent oppression, es-

pecially out in the country the farmers could no longer go to their fields or travel from village to village without danger. In the meanwhile the government went on systematically arming the muslimans and furthering Djafer Tayar's insurrection.

On July 2 1920 Hussein Hassan of Peristassis killed Michal Haralambos. He would have killed the victim's son Zacharia also, had the latter not escaped in time.

DIocese OF CALLIOUPOLIS

It is well known that this diocese had for several reasons been almost entirely evacuated. Those of the inhabitants, who had gradually returned to their houses began their usual work.

The murders, however, which were committed by Turkish bands, and the oppression of the officials seriously impeded their occupations.

On September 4 1919 robbers went to the sheephold of Ibrahim Tchaoush beat his shepherd Panayotelli of Yeni-keuy, and scattered his sheep. The authorities on being informed by Ibrahim sent gendarmes who meeting the shepherd and his son Constantine began shooting at them killing the son and seriously wounding the father, who later died from the wounds

he received. No steps were taken by the authorities towards establishing responsibility.

On Sept. 24 Dem. Dem. Koutzaris of Anghellohori was found dead. He had been murdered by the notorious brigand Tahir, who disposing powerful means by the local authorities dared informing them himself of Demosthene's murder, and afterward prevented the wife from seeing the dead body of her husband.

Tahir was the terror especially of the Greek farmers, and was often employed by the local authorities in scaring the Christians. Forming a volunteers' corps he went about plundering beating and murdering. In Taïfur he robbed Evangelos Photius of 100 paper liras and 30 gold. The moudir of Yalova forced through Tahir the Turkish villages to drive away all the Christians living in them. Tahir formally declared that he would massacre those Christians, should they not leave the said Turkish villages in three days.

On Dec. 6 Dem. Karafotakis and Char. Foundas went from Dardanelles to Lampsakos for the purpose of buying cattle. On the way between Moussa-keuy and Okchilar they were met by 3 Turkish brigands, who robbed them of everything killing Karafotakis.



DIOCESE OF AENOS

The homonymous district of the diocese, which had so much suffered during the war, fared no better after the conclusion of the armistice. The life of the Christians was continually at stake, robberies regularly took place committed by Turkish soldiers and emigrants aided by Bulgarian regulars who crossed over the Maritza frontier-line.

Amiroundi, Kirkalis called to appear before the court in the month of May 1919, Photius Stamatiou and George Nicolaou going to Hypsala disappeared.

On Jan. 21 1920 Greek merchants going to Keshan on business were killed by Turkish robbers. Two Turks also killed the shepherd Panayotis of Amygdalia.

DIOCESE OF DIDYMOTECHON

The Christian villages in E. Thrace were oppressed in various ways.

On May 21 1919 a double murder of two Greeks

took place in the village Tchanakli. These two farmers coming to Ouzoun Kioprou were on the way attacked by four soldiers, the head of one of them, Athanassius was cutt off, the other though seriously wounded was able to creep as far as Eski-keuy to the authorities to whom he reported the crime and after a few hours succumbed to his wounds.

On June 6 Const. Christou was murdered by the tax-collector Hafiz and his soldiers. Angelo Demetriou was beaten for putting up a resistance against a gendarme who tried to violate her.

On June 7 St. Karyophylis and Con. Katzikarakis were murdered on their way to Psathades from Ouzoun-Kioprou.

On June 12, 15 armed Turks of whom two gendarmes and the hoja of the village Rahmadi went to the village of Yaouts and attacked St. Photiou's house. There they beat the master of the house, wounded his daughter Marica and his grand-son George after robbing them of all the money they possessed. This village was on Feb. 3, 1920 attacked once more by a band of 40.

On May 18, 60 soldiers led by an officer asked the inhabitants of the above village to supply them with provisions. The villagers did as they were told. The officer then asked for a saddle. On the people's replying that there was no saddle in the village fit for an officer's horse he and his soldiers commenced shooting. A panic followed. The villagers ran away

to the fields. Kassellis Moshou, Ap. Gheorghiou and Kerasia Athanassiou were killed, several others were wounded; after plundering the village the soldiers went away.

Toward the end of the month Ch. Yanacoulis was killed by Turks in Kavakli. On the same day one Greek was killed in Zaloufi and another in Kavakli.

DIOCESE OF TYROLOE

The state of affairs in this diocese proves that Turkish official and private individuals did not mean even after the armistice to change their attitude toward the Christians. The latter were in constant terror for their lives, honour and property.

On June 17 1919 a villager from Kermenit and another two from Djaddo went to the wood near-by to pick up sticks and there they were killed by Turks.

On July 2 a Turkish band cut to pieces Yannako Deligheorghi from Karaja-keuy while he was burning coal in the wood. The murdered man was among the refugees who had returned from Salonica. Here it must be said that the authorities of Tchataldja on no account allowed those returning from Greece to be reestablished in their homes,

Towards the middle of August of the same year Petros, Stamatios and Stratos of Shanja were slaughtered between Koush-keuy and Gumush Bunar; John Saplamoglou of Karaja-keuy was carried away by Turks and later ransomed for 2000 liras.

DIOCESE OF KIRK-KILISSÉ

This diocese was terrorised by a secret organization for the purpose of annihilating the Greek element especially that of the open country. Security of life and property within and outside Kirk-Kilisse there was none for the Greeks. The nationalist animosity of the Turkish element for the Greeks often manifested itself in a ferocious manner, while a systematic robbing and compulsory contributions were the least, that the Greeks had to suffer.

A pretty large sum of money was forcibly taken from Karakatchans living in the neighbourhood of Kirk-Kilissé and from 12 inhabitants of Petra 5 Greeks returning from Bulgaria fell into an ambush near the Turkish village of Ezekler and were mortally wounded.

In April 1919 Const. Ap. Voutzas was badly beaten in the very town of Kirk-kilissé. At Skopo the situation of the Christians was growing worse

and worse on account of the appearance of Turkish bands, which tyrannized them to such a degree, that the poor people could not move from their houses.

A band of 15 members under Capt. Zakeria terrorised the district of Skopo, Skepastos, Petra and Skopelo. On Oct. 11 1919 George and Paul Papastathi were robbed outside Skopo. On Oct. 15 two gendarmes under Hassan Tchaoush arrested all they found in a coffe-shop and carried Kyriako bleeding to jail. In spite of all this the Turkish authorities forced the community of Skopo to sign a document expressing their thanks to the central government.

On Nov. 20 at 10 o'clock p.m. a band of 15 entered the flour-mill of Ch. Skoulidis, took the inmates, beat them, locked them up in one of the rooms, and then proceeded to the plundering of the mill. They carried the spoils to the Turkish village of Keremedin.

On January 15 1920 seven sportsmen, five Greeks and two Turks, were met by a numerous band, which robbed the Christians sparing their lives only for the sake of their Turkish friends.

The robberies and violations were intensified in the districts of Xenna, Skopo, Skepasto and Petra during the insurrection of Jafer Tayar and under the support of the Thracian Committee.

On April 20 1919 while the notable of Kirk-Kilissé John Pavlakides was walking in the market place, he was approached by the fanatical Turk Salih

Effendi, warden of the prisons under the Young Turkish regime and their inmate under the reign of Hamid, and was threatened with severe punishment for wearing a hat. Salih said : "Your name and the names of those like you have been taken note of ; we shall not let you live here ; we shall kill you ; you are ghiaivours ; I shall destroy your house with a bomb and after annihilating your family I shall run away to Bulgaria., He went on treatening and insulting without anybody, either Greek or Turk, daring to approach him.

On May 1919 George Karaghiozoglou and Dem. Loulebourghazli were first robbed and then murdered.

On Aug. 20 Dem. Michael of Samakov and George Adamandiou of Skepastro left Kirk-Klissé in the morniug and spent the night in the Turkish village of Kizilgik Deré. At daybreak they started for home. The band, however, which was pursuing them fell upon them, killed the former by shooting him with a mauzer rifle, felled the latter with an axe, and chopped to pieces both of them.

On December 3 Yannakis Papadopoulos of Eukasion was shot dead while on his way to Kirk-Kilissé.

On December 13, Turks killed the notable and mouhtar of the village of Koyoun Deré, Ap. Mihaloglou. The body bore the signs of several knife wounds.

In the morning of Jan. -11 Ath. K. Katchavounis

was found dead in the room next to his grocery bearing the marks of 40 axe wounds.

On May 15 Anast. Mavringos and Angh. Stérghiou of Skopos were attacked by Turks; the former took to his heels and was thus saved; the latter, wounded in the stomach, fell on the ground and was at once finished with a knife.

DIOCES OF ADRIANOPLÉ

The special attention of the Turks was drawn by the Greek element of the city and diocese of Andrianople. They saw that even after the persecution of 1914 Hellenism stood steady facing all adverse circumstances and believing in the years to come. That is the reason why they applied all such means as their dead conscience allowed them to use. The tendency to take away from the Greeks all business, to prevent them from returning to their homes and the terrorising of the remaining population, were not among the least ingenious of ways.

On March 16 1919 Turkish gendarmes entered the house of Pavlazoglou, of Karayoussouf, and robbed it of everything. On March 18 two shepherds were attacked by five Turks near Soulibglou and

after a sound thrashing were robbed of 1000 liras. On March 23 St. Basil, Hap. Troumzoukis and Athanasius Gheorghiou were beaten and robbed by Turks under the leadership of Kutchuk Ahmed.

On March 31 Hussein Hazioglou plundered Verghi Photiou's grocery in Ghirdeli.

On April 16 the committee which had been formed under Prince Djemaleddin for the purpose of advising and conciliating the dissenting elements reached Adrianople. The Greeks having before their eyes the daily persecutions and remembering those of the past submitted their complaints to the Prince through their Metropolitan. The prince proved rich of promise, but poor of deeds, since even in the days of his stay in Andrianople pamphlets and proclamations of the committee " Trakia-Pasha ili „ were distributed, and after his departure the Turks ceased all intercourse with the Greek element. Thus the committee, whose aim was the conciliation of the two opposed elements, not only utterly failed in its attempt, but even brought about the opposite result.

This state of affairs grew worse every day. The Turks of the city became more menacing, and those of the country rendered the position of the Christians exceedingly precarious. A Turkish band appearing in the neighbourhood of the village Gherdely in the first days of April 1913 robbed and illtreated all the Greeks that passed by. In addition to that the police drove away the Greeks, who returned from Greece,

and especially those who were being repatriated by the prefect's permission. Something similar took place in the case of the refugees of the village of Abalar of the Kaza of Havza. The Metropolitan of Adrianople Mgr. Polycarpus reported the thing in a takrir to the Prefect of Adrianople Djemal Bey, adding, that the authorities at Hafza openly proclaimed, that the persecution and deportation of the Greeks would continue, as it really did.

The Prefect answering in a tez-keré, dated Dec. 5 gave certain information seeking always to justify the attitude of the authorities and proceeded to say : "We remind your Eminence that the last paragraph in Your takrir does not become you in your quality of an Ottoman ; it is contrary to the prerogatives of the Patriarchate and to the decency of correspondence. The Prefecture therefore being unable to accept your takrirs returns them to Your Eminence, and recommends you not to step over the limits set by the Privileges.,, The Metropolitan hastened to refute the above ; the fact nevertheless was a proof of the Prefect's intentions, continuing to possess the same tyrannical mentality even after the armistice which promised liberty to the nations under the Turkish yoke.

In addition to this all there commenced a systematic arming of the Turks first in the villages and later in the city and a military activity of these who had adopted Moustafa Kemal's program, under the leadership of Djafer Tayar, military governor of Adrianople, all for the purpose of resisting the expected advance of the Greek army.

*Statistics of the people killed in the various dioceses
and whose names appear in this book.*

1)	Diocese of Amassia	228
2)	» of Neokaissaria	19
3)	» of Trebizond	28
4)	» of Rodopolis	24
5)	» of Chaldia	27
6)	» of Colonia	55
7)	» of Kerassund	14
8)	» of Cesarcia	310
9)	» of Iconion	9
10)	» of Angora	24
11)	» of Pissidia	28
12)	» of Ephesus	35
13)	» of Ancon	100
14)	» of Elioupolis	494
15)	» of Philadelphia	230
16)	» of Kyzikos	25
17)	» of Priconissos	1
18)	» of Brussa	7
19)	» of Nicæa	9
20)	» of Nicomedia	37
21)	» of Chalcedon	610
22)	» of Dercos	19
23)	» of Metræ	5
24)	» of Selyvria	8
25)	» of Heracleia	54

26)	Diocese of Ghanou and Hora	4
27)	» of Myriophyton	1
28)	» of Kallioupolis	3
29)	» of Aenos	3
30)	» of Didymoteichon	11
31)	» of Tyroloe	7
32)	» of Kirk-Kilissé	8

NOTE A.— In the figures of the Diocese of Helioupolis, Aidin, is omitted most of the inhabitants of which had been killed.

NOTE B.—In the figures of Nicæa the communities of Ortakuy, Nicæa and Leuke are not included. Their population was all massacred.

NOTE C.—According to the latest information these killed in Nicomedia were 510.

