

ECUMENICAL PATRIARCHATE

THE BLACK BOOK

**OF THE
SUFFERINGS OF THE GREEK PEOPLE
IN T U R K E Y
FROM THE ARMISTICE TO THE END OF 1920**

**CONSTANTINOPLE
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Web Edition Note

At the conclusion of the 1914-1918 World War I, Turkey , which had sided with Germany and the other Central Powers and had been defeated by the Allies (including Greece), was the first to sign in October 1918 an Armistice. Between the signing of the Armistice and the publication of this book late in 1920, i.e. within about 2 years, the number of Greek Christian citizens of Turkey put atrociously to death in some of the Diocese only, which are dealt with in this Book, exceeded 2.500 citizens, according to existing records. These brutal acts were decided, planned and directed by the Turkish central authorities and were aimed at cleansing lands under Turkish control from non Muslim citizens. They constituted Genocide and were perpetrated systematically and repeatedly through the years 1890-1974 in many areas under Turkish rule, in accordance with the political doctrine " Turkey for the Turks". It can be understood that, since the perpetrators of such crimes always take meticulous care not to leave traces and to cover up any incriminating evidence, the actual number of Christian citizens who perished systematically, is very much larger. This book, published at first in Greek in 1920, refers in Part A to individual cases of Genocide victims within the above 2 year period in various Diocese of Pontus; in Part B it refers to victims of the Central and Western Asia Minor and in Part C it refers to victims of Eastern Thrace. Casualties of similar brutal acts in other regions under Turkish Rule are not dealt with in this book. In view of such atrocities, occurring in Turkey , not only during the 1914-18 War, but continuing even after the Armistice, the Allies decided in April 1919 to land Greek Army units at Smyrna , for the protection of the Christians. The landing took place in the first days of May 1919. However, the persecution of Christians continued.

PREFACE

After the conclusion of the Armistice, the Christian world of the East 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 scimitar 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 true 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 as before the Armistice and it shall yet continue to be the same for a long time. The proof of this assertion is based on 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 turning into waste cemeteries, communities of Christians, which only yesterday were flourishing and prosperous. The Turks 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 published, constituting a continuation of the book issued in April 1919, which related the sufferings and 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 the readers, who will see the same ferocity still prevailing in the bloodthirsty instincts of the tyrants; be they ordinary Turks or Kemalist leaders. Taking especially into consideration the fact that, due 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, with respect to 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, dominated as it is by such savage instincts and having a character well known to all, cannot by any means open a road towards progress and can much less be a paradigm to others.

PART A

THE MARTYRDOM

OF THE GREEK

POPULATION

AT PONTUS

PROVINCE OF AMASSIA

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 took place in the governing system of the provinces and that the big pre-existing chaos, local tyrants widened more and more, by continuing their mischievous acts for the complete extermination of the last remnants of the Orthodox Greek population, which has suffered a real martyrdom.

On the first days after the Armistice, Turkish troops went into the village of Foutoudjak and plundered many houses, killing at the same time inside the church Papa Lazaros, senior 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 Kazantsoulou, 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 deserter, 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 gave to those protesting for these crimes was simply: "Well done! This is what you, the *guiaours*, deserve".

In the village Kavak, a Turk, named Ekrem, who was placed during the 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. 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 would release them. This tyrant had received unofficial orders to arm a band of his men and continue his civilizing mission!

In the district of Pafra, the Moslem Albanians established themselves in the by then evacuated Christian villages. Expecting that they would be

compelled some day to re-abandon the villages, they left the fields uncultivated, demolished the houses and sold the timber to the neighbouring Turkish villages. Those Greeks, who 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, from the village Kaitalaba, was killed between the villages Peitourlou and Kiosseli. Haralambos Papayorgoglou was killed between Knilalaba and Tsiriklar. Many others were killed in a similar manner. These Albanians, being under the protection of the chief brigand and Kaymakam of Pufra, the Albanian Hakki, and with a view of terrorizing the place and of obliging the citizens to scatter themselves into the mountains, were firing during the night at the windows of the houses.

The same things happened in the district of Nevien. In the middle of December, Panayoti Tontonoglou from Kupoukaya and 5 women, all of whom were returning to their homes, were killed by the Turks of the village Sarbin,

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

In the same month, Constantine Tsolak from Kouzala (Pafra), was killed by the Turks of the village Kirleycn near Vezir-kioprou. Two other Christians coming from the interior were killed in the same month by Turks on the banks of the river Alys near Kapoukaya.

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

And again Mr. Miltiadis Kaladjoglou, from the burned village Devrend, who was the only 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 Samtoun, a certain Nazim Tchaoush, Custom's official of Tckekyoi, went to the village Tsinik and thrashed 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 Gavril Gavriloglou, and just for mere pleasure killed a woman from Sari-Klissp, who was going to her village, as well as a man named Christo Kazandjoglou, from the village Sinema-Tash.

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

On December 15th, 1918, the troops staying in Dourouk llan at Kavak, went to the village Kara-Dayh, in the company of some Laz and Turks irregulars (*bashibozouks*). At the moment when Christian citizens were coming out of the church, where a wedding had taken place, they opened fire and killed Mr. Symeon Tshaoushoglou. Then, they entered into the village and plundered all the houses, robbing clothing, food, furniture, etc.

On January 14th, 1919 a military detachment went to Taflan-kyoi to pursue deserters 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 tore the holy Gospel and robbed all the ornaments, vessels, vestments, frontals, etc.

On the January 15th, 1919, Hadji Agha Bey, from the village Teke-kyoi and President of the Committee for 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, accompanied also by two local gendarmes, Rechid and Ali, and by many others, went into the village of 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 January 16th, 1919, troops were sent to Tchinik to make inquiries for the events of the previous day. These troops however, killed the widow, Sofia Christou Bekiaroglou, 23 years old, whose husband had fought in the Amcle-Tabouroit, and had died of hunger, terribly tyrannised; they practically cut into pieces the poor woman's body, and went away. The peasants wanted to transport the corpse to Samsoini, but when Riza Bey, chief of the Gendarmerie of this city, learned that Mr. Harty, an honourable British officer, had arrived at Samxoun, he did not allow such a thing.

On the January 21st, 1919, 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-Day, while shouting at the same time "Up to this day I have killed 50 infidels; I will kill you too. There is no one to enquire about it".

On the January 22nd, 1919, at a distance 15 minutes away from Merzifoon and near the Turkish village Fiikfi, Turks have killed Mr. Katirdji Anastas, who was coming from the village Eisandik-Kafza.

On January 27th, 1919, the Metropolitan of Amassia, Mgr. Germanos, wrote: "It is impossible to find out and describe all the crimes taking place openly in this place, because the peasants, who have been repeatedly robbed, disgraced and killed for many centuries and more so in the last years, got finally tired and desperate, since they cannot find justice, because the authorities leave all crimes committed by Turks unpunished. The peasants are therefore compelled to bear silently all these monstrous deeds, as all protestations against or prosecutions of 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, and the Raya (*Ottoman subject*), is abandoned to become the victim of despotism and barbarous instincts of the first irregular soldier or gendarme he meets."

"We do not receive any more news from our representatives in the interior, because they are tired of writing in vain and reporting 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 Erbaa, (province of Neocecareia), 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 Ladic, Vezir Kioprou, Tsoroum, Tokat, etc., because the Greek population there became hopeless, after the 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, terrorised and all gathered 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 upon the termination of the War and the signing of 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 control in its hands and the power to impose 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 expression 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 and 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 the

popular psychology, has drawn up a program entirely in conformity with its tendencies and instincts, with a view of strengthening and extending 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, the murderer and incendiary of the district of Samsoun, during the persecution of the Greeks of Pontus , expressed himself in the sense, that he will turn the Greeks to boatmen and porters (hammals). In reality, after the Turks had plundered the property of the expelled Greeks, and burned their houses, those Turks who up to that moment were boatmen and hainmals, became millionaires, whereas the Greeks, who up to that time were very well off and rich, died or nine tenths of them were killed or forced to leave their motherland. Those Greeks, who somehow have managed to return to their homes, not only they do not find any of their belongings, but they are swept off every day by hunger....”

Such being the psychological dispositions of the Committee of Union and Progress, one must not be surprised to hear me say that this Committee is still dominating our place, and is intending to bring about new catastrophes, resulting in the complete destruction of the remaining ruins, heaped up by the fanaticism and barbarism of recent years. For the last two months this Committee continues to arm the Turks of all the cities and villages from the coast, to the interior of Asia Minor . Rifles and ammunition of the Government are distributed every day to the Turkish population. The rifles of the demobilized troops at Batoum have been and are still given to the villagers of all the districts 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, Sivuzli Emin Kcltflywylou Hull Bey, the faithful acolyte of the notorious assassin Mouaver Bey, as well as Gani Bey, the representative of the Committee there, Emir Beyoglou Elem Bey and Sakirdji Zadelev & Co. are publicly distributing rifles in the city and in the villages, and armed to the teeth are going about everywhere giving arms also to the Sandjaks of Tokat, Amassia, Merzifoon, Erbaa, Ladik etc.

In the light of this new armed preparation and systematic organisation, which is going on most methodically among the Moslem population, the Greek people are in great terror and agony, not knowing what will happen to them. Many of those who could manage, came from the interior to our City, and others are getting ready to flee. 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 have become 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 Turkish Authorities. Consequently, the perpetrators became even more audacious and turned to be the chief-brigands of the place and the tyrants of the Christians. Every piece of property of the Christians is found in the hands of these monsters. 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; 90 % have died the worst kind of death. About 203 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 at, 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 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 Aya Bey. It has not been allowed to have the corpses buried. They had left them to be eaten up by the dogs and the crows. The Metropolitan of Amassia wrote a *lakrir* and complaint about the crime to the Governor, who of course has done nothing

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

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

A 16 year 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 Tolioalar, 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 Kabou-hlou Esmc, kaza of Vezir Kioprou, who was going to Amassia to visit her imprisoned for political reasons husband, was carried away by the Turks of the village Essin Bey. She was 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 sent her to Zeintounlouk, one of the wildest Turks....

A report from Kavza, dated February 10th, 1919 , stated:—The day before yesterday, Saturday, at about midnight the infamous Moulazim Memdouh Bey, with sufficient troops, surrounded Kiosroufi, a village which suffered a great deal and in which two weddings were taking place. They attacked with mitrailleuses the houses where the people were celebrating and proceeded with violations and plunderings, and then with thrashing to death every single person. Memdouh Bey killed with his own hands 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 troops and surrounded it again.

Of the two weddings mentioned above, one bride had to go to Knvza. Here however nobody knew anything of the events which took place at Kiosroufi. Therefore many people set off 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 horror fell throughout the village, because Memdouh the murderer had ordered that the best-man, Basile Kiossoglon, and Cotso K. Antonoglou should be at once shot.

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

On February 21st six young men from the village Hallab-Kogliaz, this side of Tsoroum, who had completed their military service and were returning from Angora to their homes, were arrested by the Turks of the above village, and three of them, Nicolas P. Simeon from Merzifoon, Jioannis Semer-djoglou from Hadjikeuy, and Stavros from Kiosrouf, were killed, while the other three seriously wounded.

On February 22nd Memdotih Bey, Gendarmery Commander at Merzifoon, renowned for his monstrosities against the Greeks of Vezir-Kioprou, who with one shot had killed 18 Greek boys, by placing all of them in a row, the one behind the other, came in the village Kiosroof, kaza of Kavza, and killed 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 notorious of

the bands, raging all these districts, is that of Terme Pits Ahmed, composed of 150 murderers, who are plundering and killing every day the remnants of already ruined villages.

On February 26th, near Kessillou a Mehmed Pehlivan, ex guard of the village, attacked Christo Photoglou and mortally wounded him. While the poor victim was expiring, he said to Harilaos Avraam, from Tsikour-Yatak, who happened to pass by, that the above mentioned Turk is his murderer. The perpetrator now lives in Samsoun, quite undisturbed.

On February 27th, the renowned Commander of Gerdarmery at Merzifoon, attacked with gendarmes and Bashibozouks a wedding procession, which was going from Hadjikeyj (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 Toum-Soiigluts.

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

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

On March 8th in the village Sounoussa Arpa Deressi, Kaza of Ladik, six Greek soldiers, 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 Tsalnl Armootkyoi, robbed everything from the house of Samsounlou Panayot, whose ear they have cut, and arresting Anthimos Vassiliou, ordered him to get ready for them 1000 liras, otherwise he would be killed.

On March 10th seven cavalry gendarmes met near the village Dere Tchiflikt (Erbaa), five Greeks going to their village Teke and firing against them, they killed one of them.

On March 12th two young Greeks of Kurd-Dere of Oinof, who had been exiled to the village Kirez-Tepe, were engaged as servants of the Aga (chief) of the village Tayar, who then asked them to take charge of guarding, as it were, the house of his son Hassan, against a probable attack by the Armenians. Without suspecting anything the two poor Greeks went there and they were assassinated at midnight.

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

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

On March 18th the priest Mihail, from the village Youha Yapou 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 robbed them and then shot Yassilios at his right breast. He also fired at the priest, whom he wounded in his neck. The priest pretending to be dead, fell and so saved his life. The assassin went away, after ascertaining that both of his victims died.

On March 20th in the village Ersandik (Vezir-Kioprou), a band of 23 bashibozouks and 10 soldiers, have asked a woman to give them bread. The woman gave them the only loaf she had with her. The bashibozouks began cursing her, which made her husband come out of his house and intervene. A little later, however, came reinforcements with mitrailleuses and many other Moslems from the neighbouring Turkish villages and attacked the whole village, killing the priest George and 14 women and children.

On March 21st, the infamous brigand Kasik Mehmed, from the village Rash Alan near Kavak, had gone with his acolytes to the village Souloudjak Pitsindjik, killed Anastassios Kyriakoglou, Demetrios Yeorgiou, Ioannis Constantinou, Costi Yeorgiou and Panika Vassiliou, and robbed all their money and clothes. Besides, he also committed 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 protested this murder, but the Moutessarrif gave no notice to this denunciation and let the perpetrator go free, without asking anything concerning this crime.

On March 22nd, in the village Mouxid (Kavza), Turks killed John Eleftheriou and Philippe Sava, both from Ttredjik.

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. The latter was arrested outside the village and killed by the Turks, sent there for the purpose.

On March 25th, the gendarmes of Tekeyoi arrested in Andrialos two peasants from Tsawalan, on the ground of being deserters. But instead of taking them to the Konak, they slaughtered them like sheep, and rejoicing, carried their heads to Tekeyoi.

On March 26th several women came from the village Karadjakyoï of Siuopo with wounded heads and limbs, describing in very black colours the tortures they suffered by the gendarmes, in addition to their privation and other ill treatment, after their return from 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, arrested two Christians and killed them. After these crimes were committed, Kara Dimit, chief of a band, entered in the Turkish villages Ahourlou, Smonssik and Kdlik, the populations of which were armed by the Government and disarmed, them without killing a single person.

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

On March 29th, three Christians from the village Tsinglur were arrested by Turks on their way to Samsoun. The Turks literally cut them into pieces. The Christians of the village Tangarlou found and brought the corpses to their village. They then informed the widows and the orphans, who weeping and lamenting came to take the corpses and bury them in their village. The persons so cruelly murdered, were 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 Karakostalar were massacred by Turks; they were called Constantine Karacasoglou, Cost. Dimitriou, Paul Papazoglou, and Tarahtchi, son-in-law of Hadji Lazaros.

On April 2nd, in the Turkish village Tsolah Kaza of Ladik (Amassia), murderers have killed the son of Kosma, Ktradjom a young man 20 years old, and also the son Pavlos, a young man 18 years old. The first was shot and the second was literally slaughtered.

On April 7th, near the Turkish village Alionrlou Surkish bands have arrested and killed in the road G. Philiposoglou, and Aposlolos Mouhtar, two Greeks from the village Doumuz-Agli. At the head of the band was the infamous Laz Mehmed, who had robbed about 30 women and children passing from that place, and carried away clothes, monies and everything else the unfortunate creatures had with them. On the same day, in the village Kadedi, Hadji Mehmed Tchaoushoglou with his acolytes and assisted by the gendarmes of Tekektyoi, arrested at night the following persons who were working there: Christo Papazoglou, a boy 13 years old, Kyriako Yeo-ika, 45 years old, Theokhari Moumdji, Kosti Termeli 25 years old, and three other tinmen. All of them were from the village Tsinik. From them one, named Thokhari and a further tinman, succeeded to escape, but

all others were massacred.

On April 8th, about 50 Turks under the leadership of Kurdoglou Mehmed Redjeb, surrounded at 3 o'clock in the morning the little village Kertchembe, comprising 10 houses and situated only half an hour's away from Samsoun. At first they blockaded the house of a 17 year old young man, J. Vassiliou, who for three whole hours was courageously resisting the band, without surrendering his home to the brigands. In the meantime, a Greek, Christo Triantafillides, came out of his house, to assist 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 the company of George Ilia Tsinoglou and the 17 years old son of Hadji Panayoti, as well as Anastase Tombouli, left the village Kiztl-Giul to come to Samsoun. All of them were arrested near Indje-Sou by Turks and massacred.

On April 14th, the corpses of two Greeks, who were strangled on the road of Bagdad, were brought to Samsoun.

On the same day, about 200 bashibozouks assisted by gendarmes, blockaded the village Tosoaz of Amassia, killed four peasants and slaughtered a good many children, who had escaped to the mountains.

On April 27th, near Katnmoul, about 50 soldiers and bashibouzuks, were arresting all those passing from the central main road. Among those arrested, was Anastasios Vassiloglou from the village Omer-Guioylou, who having served as soldier for seven whole years, had returned from his military service. This man was killed by the above mentioned bashibozouks. On the same day, in a place called Tsorljouk-Bogan, a Greek, Kyriakos, from Enguiz-Tepc (PMra), was put to death,

On April 28th, at Tchikour-Alan (Krwzu), Turks have killed Paulos Kojia Biyikoglou; they have cut off his head, put it on a pole and used it as a target for shooting practice.

On April 30th, at Pekerli (Al-tcham), a widow was murdered, 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 Etikwuzuylott, 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 in 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, invited 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 well known brigands, who a few minutes later left and hid themselves in a spot, about 15 minutes away from the station. When the two Greeks were returning 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 arrested near Kavadjik 3 Greeks, kidnapped them and their horses, took them to an unknown destination and then exterminated them. On the same day a band of 25 Lazes and others, entered the Turkish village Kousktshoulat (Baffra), arrested the Greeks Eleftherios Parasoglou, from Tekcmljik, Isaak Daniiloglou, and Kallinikos Yacow, who were working in the village, and killed them. Further on the same also day, a band of Lazes and Turko-Albanians attacked the village Enguis-Tepe (Baffra). Women and children scattered about and the brigands having plundered all houses, 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 kidnapped and put to death G. Theodorou, J. Savva, and Christo Panayotin, all natives of Chaldea . The crimes took place before the eyes of the guard-soldiers of the main road, who where simply admiring the scene.

On the 8th of the same month, another band attacked the village Petes Bafra, plundering the house of Apostolos Sagioglou, who was kidnapped to the mountains and disappeared ever since. 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-Kendir (Ladik), and of other villages, while going to the bazaar of Ladik between the Turkish village Hamid Kyoi and Kiodec 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 arrested and carried away to the mountains Stylianos Bodosoglou, from the village Lenyieiti (Baffra). After a few days his body was found near the village Sounnrli, 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, the Greek chief Pits Vassili, in the 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 and he was under supervision. He fell into the ambush of a Turkish band near the village Sivri Klisse. Somehow he saved his life, but

his wife was killed. On returning to Havza he reported the crime, but he was arrested and put into jail.

The Metropolitan of Amassia, Mgr. Germanos wrote the following on May 13th, 1919, : — “The evil has increased in the littoral districts of Bafra Teharshamba, Ounia and Phalza. Every day new bands of Lazes are landing. The peasants are in a desperate situation. The Greeks in the City see the brigands and murderers coming and going with blood-stained hands. They are unable to find the least protection from anyone. They therefore began to seriously think about emigrating, because they foresee massacres and they are quite right. The government itself is at the head of all this and organises bands of mischievous element, which are doing nothing else except kill every day and prepare a new blow against the Christians. The same things take place in the interior too, in the districts of Ladik, Erbacca, Kavak Merzifoon, Amassia, Vezir-Ktoprou, Kawza and elsewhere. There is chaos everywhere, there is no Government. The Christians are considered to be outside any law. The Turkish bands, organised and armed by the Government, are working according to the extermination program. In every city and with the Government’s consent, organisations establish themselves and hold regular meetings, call peasants and other mischievous elements, form bands, and send them against peaceful Christians, in order to commit all sorts of crimes, such as plundering, kidnapping, killing, disgracing and violating fearlessly property, honour and life of innocent and civilised people. These Christian citizens are considered as criminals, only because they survived their martyrdom, remained faithful to their national traditions and refused with the greatest obstinacy to become Muslims..”

The same Metropolitan wrote on May 31st. —“The evil is continuing 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 to massacre 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. These bandits go freely about the cities and at night go up to the mountains. They are plundering and destroying and return undisturbed 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 Teknedjik.

On August 4th, the Greek Pavlos Panayotoglou from Kizyl Yol, while returning from Samsoun to his village, was robbed and killed at Indie-Sou, by the band of Mehmed Effendi. Although the Authorities have arrested one of the murderers, he 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 Alaichak, has killed at Zeintounglou another Greek shepherd, grandson of Yovani Hadji Badjanaghi.

On September 23rd, several peasants from the village Alan and Sernitch going to Ladik, where robbed. Three of them accompanied by a girl were carried away, and were later found dead, lying in a ditch, with tied hands and feet. The poor girl was mortally wounded under the ears. The gendarmerie did nothing for the arrest and punishment of the criminals.

On October the 5th, a big sailing vessel carrying tobacco from Alatcham with several passengers on board, was attacked by Lazes, who robbed the ship; the damages were more than 6000 liras. About the same date a Greek, Savvas Pavlou, from the village Tougssnuskoyi in company of his servant, was coming back home from his 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 Ilia Keskin, Lazaro Cyriakoglou and his wife, Maria, were going from Samsoun, to their native village Tavian-Keuy, they were attacked by a Turkish band and all of them killed. The corpses of four of them only were found and they were 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 Dag of the Kaza of Erbaa. The following five persons were also killed, viz: Sava Hadji-Yovanoglou, Gregorios Zanalı and his wife, Yanni Davoultsioglou, and another, whose name could not be found. All were natives of Zana. The murderers belonged to the band of Molla Bekir, from the Turkish village Yihilgan.

On April 7th, the following persons were killed by Turks of the village Inbat, ten minutes away from the city Erbaa, where they had gone shopping: Dimitrios Grigoriou Abbazoglou, and Stefanos Yeorghiou Abazoglou, natives of the village Fadura, and Kyriakos Pandelioglou, Savas S. Sariparoglou, and Savas Sekir Lambi, natives of the village Hadji Bey.

On May 17th, Alexander Mamatidis, living at TeM-Kyoi, 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 Knrabounar (Baffra), while returning from Majifoon, sustained an attack near the Turkish village Tshal (Kaza of Kioprou). The first three were killed, and the other two wounded.

On June 28th, one of the leaders of Tsibroum named Astos Ouraktsoglou was strangled in the prison of Alalscham.

On July 19th, bashibozouks killed two Greeks of the village Yatjli Pussan,

named Yorika Yerz. Xenitoglou and Ioannis Amanetoglou. On the 31st seven Lages carried away and killed near Eski Idissc, Panayoti Hadji Yeorghiou, native of the village Christi (Bafra), and his son-in-law, Kyriako Kara Demirdtoglou.

On August 1st, soldiers killed at Yagla Keris, the Greek Aleco Minasoglou, a native of the village Kapa Djeviz. On the 19th of the same month, the Greek Antonios Karakostali, native of the village Kara-Koushitshoular (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 Mamalzi, attacked the quarter of Adjisou (Kodja Dag), killed four, Layaros Kemendjepji, Sofia, wife of Iordanis Savoglou, Stavroula, wife of Nikolaos Hizardji, Eleni, wife of Pavlos Dimitroglou, and wounded Yanko Lazarou. And again in the quarter Tsikour Yatak, they killed Photios and Panayoti Aridjoglou, Yorika Parassi, the son of Yanko Photoglou, and wounded Evyenia Theodorou.

On September 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 first two were wounded mortally by dum-dum bullets, while the other two were killed on the spot. On the 23rd of the same month, Turkish brigands entered the garden of Periklis Kalpaktsoglou, situated 18 minutes away from Baffra, and killed his mother-in-law, Elissavet.

On October 5th, at Tsakalli, on the road to 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 4.000, are pursuing the Circassien Hassan Tchaouch, and since last August begun to ruin and burn to ashes the Greek villages of the district, so that the above mentioned Hassan may not be welcomed and there. Sixteen houses of the villages Sernitcch, four houses of the village Kadir-Alan, (Kaza of Erbao), and again two houses in the village Sahardja and two houses at Karamouch, (Kaza of Ladik), and the churches were completely plundered and everything sacred were trampled. As Hassan Tchouch found refuge in the district of the Kaza Vehir Kioprou, the Kemalists proceeded to ruining of the following Greek villages: Ersandouk, Saradjik, Kaplan, Kodja, Daout Yourd, Poutsouk and Tchift. In the village Kaplan 12 Greeks were killed, amongst whom, were the mouchtar of the village, Panayoti Hadji Mihail, Yanni Hodja and his brothers Theodoros, Haralambos and Pavlos Papazoglou.

All crimes, plunderings and violations were chiefly committed by bashibozouks of the districts of Kavza and Kioprou. They were encouraged in their deeds by the presence of regular troops and so they thought of using 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 adopted a menacing attitude against the Christians. Rumours about imminent massacres were going about every day, and the terrorised Christians 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 attacked between Phalsa and Oinoi, several refugees, who were returning 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 31st of the same month, in the village Elez-kyoi, (Kaza of Ordou) and at the place called Boulama, Turks killed the Greek George Tsilinguiroglou, in his own mill.

During the month of September of 1919, the Greek John Panayot Reis, was cut to pieces between Samsoun and Oinoi. In the middle of the same month, Aristidis Simitos, a native of Oinoi, was returning from Ratoum on board his own motor-boat and he moored in the bay of Kerasund . The following day he intended to continue his journey to Oinoi; but the Turks forced him to tug with his motorboat, another boat with six Lazes on board and take them to Ordou. No sooner they had left port, the Lazes began shooting heavily against the motorboat. Under this rain of bullets, the helmsman, Kyriako Pambou, from Oinoi, fell dead, mortally wounded in his head and another Turk together with an Armenian were also wounded. The captain cut off the ropes and going full speed, he succeeded to save himself.

In the middle of October 1919, the 3rd Turkish Army Corps instructed telegraphically the Municipal Prefect of Oinoi to try and persuade the Greeks to sign documents refuting all crimes committed by the Turks against the Christians and stating that in the interior of the district reigned perfect lawfulness and tranquillity. The Metropolitan of Neocesarea however, gave the due reply, 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 continued in the following months.

On June 6th 1920 , armed Lazes attacked the village Sinanli, plundered all the clothes, provisions and beasts of the peasants, and went away. On June 8th, the same things happened in the village Annaiclf, 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 Aria, 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 Armaleli, Haralambos K. Manousarides, native of Guiavouriki, and Kyriako Karipides, native of Mcssudie and two other boys, were literally slaughtered by Turkish bandits, while going to Messoitdie.

On June 25th, about 3000 antikemalists have made an assault against the Kemalists at Ziles and by putting fire to the city, have burned down to ashes all of it, including six houses belonging to Greeks.

About the middle of September Kemalists burned and ruined the Greek villages of the Kaza of Erbna. 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 Djebail and Kelemiz, were all burned down. Besides many human losses are to be reckoned.

In a report of the Greek community of Falsa dated October 19th, states: "The oppressions, the tyrannies and persecutions against the Greek element from the Nationalists are always continued systematically and premeditatedly.... We are under 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 killed three Greek sailors. We are terrorized. At night we are shut inside our houses, not knowing what may happen the following day. We are continuously sitting on the top of an active volcano....."

Mgr. Policarpos, Metropolitan of Neocesarea, while returning back to his diocese in the middle of October, he was compelled to go back to Constantinople, because the Police Authorities did allow him to land neither at Inebolit or at Ounie, or at Ordou.

PROVINCE OF TREBIZONDE

The plunderings and murders against Christians became very frequent from the very first day of the Armistice 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 lack of security.

On the evening of July 14th 1919 , the Greek Panayoti Efstratiou Petridis, was shot dead in the village Okhtcha. He was doing his military service and was the support not only of his own family, comprising 10 members, but also of the family of his brother.

On the night of July the 5th Turkish brigands slaughtered the Greek Aristidis Frangoulidis in his own chop, situated in the quarter Pelras of the village Tsikoli, at Sourmena. On the night of the 19th the same month, a band of ten Turkish brigands, entered the house of Apostolos Foundoukoglou, situated at Kelonissa, of Sourmena, forcing the gate, and after thrashing him pitilessly, they 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 them working in the small bazaar of Assou, after closing their shops in the evening were returning to their houses at Tsikoli, about twenty minutes away from the bazaars. On entering to their village, four armed Turks waiting in ambush, fired at them, and killed Apostolos Nicolaidis, wounding the other two. Of these, Spiridon Gourzoulidis also would have been shot dead, if he had not fallen down and pretended to be dead. As for Dimitrios Frangoulidis, he was wounded in his belly and if he had not creped to avoid the bullets fired against him, he also would doubtless been killed. The murderers, appeared to be only four, but in reality they had other armed acolytes as well. After the attack have all left perfectly unmolested.

On August 2nd, the Greek, John Har. Moumoulidis, from Tsikoli, while going to his shop, at Assou-han, and only twenty minutes away 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 safety of their lives. Robberies and even occasionally violations of women were openly committed every day on the main road of Trebizond-Argyroupolis,

four hours away from Trebizonde.

The Metropolitan of Trebizonde wrote on August 11th: “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 young men were most tragically killed at Kromni. The situation at Galliani and generally in Matsouka, is very troubled and precarious, becoming every day worse and more 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, coming in groups, receives arms and ammunition in the city of Trebizond, both from other Moslems and from the Government Authorities. Four days ago an armed band of well known Turks entered at night in the village Tsimrcu Moudjeni of Toroul and literally plundered it. The situation at Sourmena gets likewise worse and worse. On the 9th of September, the 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 at the same time fired ten bullets in order to frighten the crowd of the people and keep them far. The plan was premeditated. We have at once informed the Captain of the Gendarmerie, 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 rumoured that many other Christians will be ill treated. Three days ago, a band of brigands plundered at night five Christian shops in Assou-han, although there is a Gendarmerie station and there, as well as night-watchmen... On the first days of the same month, the infamous murderer Souleyman Kalfa, 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 Tre-bizond. 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 Alessona.

Sourmena. On the night of the 4th—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 hand; she began to cry out and her husband ran to 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, two armed Turks came to the house of Nico Metaxa in the evening 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 while he was inside the village. In the villages of Herriana, in which Christians had fled from the interior for refuge, the provisions and beasts of those poor men, which were given to them by the American Relief Committee, were taken away. It was made known that the Government took them, 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 Commanding Officer of Arghiroupolis sent seven cavalry gendarmes, who took by force 28 sheep and carried them to Djevizlik.

Sourmena-Arukli. At daybreak of September 13th a motor boat in the port of Arakli Sourmcna, caught fire and was burned. The vessel belonged to a few Greeks from Kerasund and had on board 13 Greek young men, of well known families of Trebizonde and Kerasund. The boat was anchored in the bay and in the meantime Turkish brigands taking advantage of the darkness, killed every single man on board, took the cargo, which they sold at Aragli, and then set fire to the vessel, to make believe that an accident had taken place. The perpetrators of this crime are the infamous brothers Ismail Tsepioglou, a renowned old family of Janisaries. All crimes committed in that district were due to that family. Everything else committed by others, was due to the instigation of those monsters.

Kouhla. On the evening of Friday October the 9th Greek John Leoussidis, was wounded with a pistol in the elbow of his right hand, in his right leg while he was in his house by Temel Ouzoun Mehmedoglou,

Tiroul—Mouzena—Tsimera. On October 11th two men and three women were going from Trebizonde to their village Tsimera. As 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 Lazaros Moshopoulos and wounded one woman called Mari Gueivenidis and the other man called George Moshopoulos

Mahmad-Bogazi of the village Acrid, Kaza of Plalana. On October 19th some Turks attacked the Greek Theodoras 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, had been wildly assassinated four months before. Ismail Yehiya had previously visited Makrides and by threatening to kill him, had succeeded in obtaining some money. This time Makridis was in his garden and only his wife and his daughter were in the

house. The girl, having suspected the violent intentions of the murderer, informed her father, as he was coming back from the garden, to get away. The mother of girl asked the murderer the reason he wanted to see her husband. In reply the brigand attacked her and hit her on her head with his bayonet. The poor woman fell shrieking in pain and at that moment the murderer shot her dead. The mother-in-law of the killed woman heard the cries from the next house and ran to see what transpired. As she saw what happened to cry out, three bullets were fired at her, and she fell dead

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

Komera (of the village Yemoura, Kaza of Trebizond). On November 9th the Greek, Isaak Koufadji, from Santa, having come from Trebizond , disappeared as he was returning in the evening to Komera.

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

In a report written by the Metropolitan of Trebizond, dated April 7th, 1920, it was stated among other things that: "The state of the Greeks here and in the provinces is most critical, because the only Authority ruling here is, the Committee of Union and Progress. This alone is, we think, sufficient to give an idea of the situation..."

On June 19th, 1920 , it was communicated from Sourmena, that the inhabitants of the Turkish village Zavli had imposed a personal tax on the Christians, threatening them in case they even disclose the fact. During this period, the Turkish villages Bation, Tsimilit, Kelema and other villages, were robbing Christians. The band under Toursoun Kantsoglou, of the village Ration, was doing the greatest mischief.

DIOCESE OF RODOPOLIS

The state of the villages of this diocese was very anomalous ever since the first days after the Armistice. Nowhere was it safe with respect to life and property. Bands of armed Turks appeared and the peasants did not venture to move from one village to another, fearing they may fall into these hands. Daily the country-police ill treated and even tortured Christians, stealing from them whatever it desired, whilst the governmental machinery was in a state of disorganization and in dissolution.

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

On November 1st, 1918 , another band of Turkish robbers attacked and sacked the village Cotylia.

On the first days of January, 1919, the Turks living around the “Kremasti” nunnery (run by the Monastery of Vazelon) broke into the establishment, removed whatever they could from it, even the doors and windows and then destroyed it. At this same time, a strong Turkish band, including natives of the villages Tsicanoe and Yaghmoordere as well as of other areas, attacked a company of Santaeans numbering about 100 men and women in all, as they were going from Trebizond to Santa. They robbed them, when they reached a place called “Kimisli” and left after 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 Kolosia, laying on the road joining them.

In the district of Galiaene as well as all over the diocese, numerous assaults and acts of violence and murder were made by robbers and bands. These bands violated also the holy Monastery of Vazelon. Armed soldiers 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 villages of in same neighbourhood. John Pargorides and Parthena Tolphidou were killed, Christodoulos Terpsides was wounded and the peasants underwent an exhaustive pillage.

On March 7th, 1919, a Turkish gang attacked a group of two men and women (natives of Pistofanta, district of Santa), who were going to the village Ouz of Ghempoura, massacred them and stole whatever they possessed.

Simultaneously with the above, murderous assaults and robberies were committed in all the remaining districts of the diocese and particularly in the villages of Scalita and Sachnoe. All thirteen villages of the Galliana district were destroyed, after been plundered and oppressed with particular persistence. The village of Romanos (Tsangar) was completely demolished.

On the 8th of July 1919, a Turk, named Hussein, was murdered at Kirli-Klisse near the Djevizlik-Hamsi-Kieuï road. The murderers were Turkish robbers, but the Turks attributed the crime to the inhabitants of the Christian village Hortocopi and with this pretext they resorted to all kinds of acts of violence theft and adultery. The Bishop of Rodopolis wrote about these events on July 9th: “On the day following the murder, three hours before sunrise, country-guards came to Hortocopi from Djevizlik and on an order from its Governor, asked for three of its notables. When they took one of them and were proceeding to the house of the next notable K. Evghenides, suddenly came reports of gun burst from the center of the village. The moment of the massacre of the villagers had come and in great terror they took their wives and children to a neighbouring forest, where they hid themselves. Fifteen minutes had hardly elapsed, when about 100 Turkish *Tsets* (irregulars) coming from afar and from neighbouring Turkish villages, entered the Christian village, pillaged the houses and beat mercilessly those of the inhabitants who had stayed behind, nine of whom after 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 possessed the *Tsets* when they broke into the village, that they cruelly beat and wounded 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 dishonoured. Among them were Kyriaki Papagheridou, Calliopi Apostolidou and Kyriaki Carayannidou. The aforesaid murder gave the Turks inhabiting of my diocese, a chance to show very openly their bad dispositions towards the unarmed and peace-loving Christians of my villages. The heads of my communities saw that bands were being formed and all the Turks were being armed, preparing themselves for new attacks on my villages. Thus they found it necessary to inform the British and French commissions at Trebizond about these dangers and asked that necessary measures be taken for the safety of their life, honour and property.”

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

of August 1919, the three men were acquitted by the superior law-court of Trebizond and were consequently set free. Panayotis Mannanides, one of the three, went home where he received a visit by Hassan, a nephew of Hussein who had been murdered. Hassan was accompanied by another Turk. When they had been entertained and they 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, 1919, a band of robbers entered the house of John Tagtevernides in the village Romanes and killed him. He was the Bishop's representative of the district of Galliana. This band, headed by Moustapha Ghetimoli, committed regularly undisturbed acts of violence and exacted money from the peasants of this district. On January 1920 they tortured frightfully Apostolos Emmanuelides of Koutsilanta village, burning his hands and feet to compel him to give them the sum of Ltqs 100 they demanded from 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 peasants. This state of things was more pronounced particularly in the district of Galliana, where government officials and Turkish citizens cooperated to this effect. A report on May 23rd, 1920, undersigned by the notables of many communities of this diocese, depicts the situation as follows: "It is a question of existence for us. The pending danger of our complete extermination obliges us to toll the bell of despair. Ever since the re-occupation, neither honour 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 districts, where those in power consider us as beasts, not as men. We, as 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 Koushane, a band attacked some carts. A man from Tsirabanta, travelling with the cart's divers, was arrested as culpable and another person from Zavera, although verified by many witnesses that he was in his shop, and two persons from Hortocopi. They succeeded in having the carts divers bear testimony against these men and killed Apostolos Karypides of Counaka on his way to his field, considering him as a spy."

A Turk was murdered by unknown persons and at the beginning of June 1920. A number of soldiers were sent to Santa to arrest the so called

Santaeans murderers. The soldiers stayed there for more than 2 1)2 months arresting, imprisoning and beating Christians to death. Only toward the middle of August were the local authorities convinced of the innocence of the quiet loving Santaeans and the soldiery were removed.

DIOCESE OF CHALDAEA

The acts of violence and the murderous assaults continued with the same vigour all over this diocese. The Turks' insolence and fanaticism grew more threatening, chiefly in the open country. The Government was incapable of imposing the law, with its instruments distinguishing themselves in the persecutions of Christians. The supporters of the Union and Progress Party prevented the repatriation of the refugees, by accusing them of crimes during the Russian occupation. The court-martial of Erzeroum accepted these charges without making inquests and ordered that the accused be presented iron-bound before it.

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

In April 1919, John Spyrou and George Dimitriou of Bogħoulān village (Keskīn 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 honour.

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 Ordoti molested the Christians between Boulandjaki and Abdal.

In May, 1920, the Kerassurde-Karahissar highway communication was stopped. Bands, armed in the vicinity of Tripolis, terrorized the Christians of Kerassunde, Boulandzaki and of the country round.

On August 13th, 1920, armed Turks beat and oppressed many peasants of the villages of Tzanghoul and Divan until they handed over to them a good deal of precious metals, food supplies and clothing.

In October 1920, armed Turks took prisoner some women and children and the following men: Kyriakos Psomiades, Savas and Elias Pime-nides, 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 a 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 26th, 1920, from Arghiroupolls mentions that murders, thefts and plunderings were the order of the day; that the situation became worse and two months earlier (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.

In April 1920, assaults, acts of dishonour, of violence and of theft, took place in the communities of Poulantzaki, Kguskaya and Yaghli dere.

In May 1920, the mayor of Kerassunde, Osrnan Agha, a savage persecutor of Christians, making the tour of the Christian villages armed, 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. In July 1920, the members of the National Defence who were at Boulandjaki, one night summoned before them Jordan J. Pastourmadji and slew him, on the pretext that it was not in the interest of their district to have educated youths among the Turks. Later on they arrested 25 other young men who it was said they have sent to labour in the defence projects around Kerassunde. On April 20, from the same also community, 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 did not end after the Armistice. The governmental officials, always adhering to the “Union and Progress” Party and subject to instigations from higher circles, continued their activities in trying to excite the fanaticism of the Turkish populace for the annihilation of the remaining Christian elements.

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

The district of Epesiou was tried quite hard. A report of May 1919, mentioned that the Christians expelled by the Turks, upon returning from exile, were 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 Sai'd 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 Mutes-sartflik), 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 Deirmen-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 accompanied by Christians from Kerassunde 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 honour, leading them away to an unknown direction.

The above incident justly grieved the Christians of Kara Hissar, who for five entire years had seen many similar victims seized from the refuge of their Christian homes. They were all the more grieved because in this case government organs of Kerassunde were incriminated, to whom the protection of the life, the honour and the property of the travellers had been entrusted.

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 significant and the fiercest initiators in the robberies committed on this highway. The honour 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 Agha Feridinoglou reigned 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 various criminal elements numbering 170 men and went around the diocese of Colonia, burning, slaying and sacking, dishonouring youths and girls and driving away innumerable cattle. He went to Kara-Hissar on the pretext of seizing guns and ammunition. There he met with Kel-Hassan, a terrible criminal, whose adherents he took with him, thus forming a terror inspiring gang, which the local military and police authorities did no endeavour to drive off and which took to plundering the houses and shops of the Christians. The destruction began on May 23rd and lasted 4 whole days. Osman's adherents became savage horse riders, having stolen horses and money from the Christians. They attacked the Holy Metropolitan Residence, beat Bishop Ghervaasios mercilessly, and obliged him to sell the oxen bought with American relief funds and pays Osman 303 Turkish liras, in addition to the price of the cattle driven away by the latter. Besides this, the outlaws dishonoured 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, 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 the priest Panaretos Papadopoulos, Thomas Thomaides Panayotis Toumanides, together with his wife and mother, Theodore Sideropoulos, Panayotis Carayannides and George Djeiloglou. At Carakevelet, they killed Pan. Poursaitas, John Hotipanides and St. Hozanitas. At Trouptsi they killed Pan. Paramelides, whose daughter in law they took away and Michael Semerdjis. At Habavla they killed Or. Pascalides, led away Semeli, daughter of John Hourmides, and violated the honour 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 is known with certainty that since the conclusion of the Armistice the terror has incessantly been reigning over it. Osman Agha Feridinoglou, the Satrap of Kerassunde had full freedom and absolute right to do whatever his savage soul dictated to him, always having Hakki Bey Lardjin Zade as his assistant 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. Even the Turks could not conduct their business, 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 and for their greater part belonging to Greeks, on the ground that he wanted to widen the street, but in reality he wanted to raise the value property he had bought near by. 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 rented and replaced them with Turks. He obliged those who had bought property from 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 other authorities were functioning according to his nods, imprisoning or acquitting at the notifications or orders of the tyrant. He obtained 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 with bands of robbers, which he sustained until they 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 engine damage. The crew of the boat, consisting of captain Marinos 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 to 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 Osman Agha Feridinoglou killed Thomaidis, the only Greek physician of the city, in the following tragic way: He had him invited 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, Thomaidis

accompanied by his father, who suspected 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. Thomaides and the third doctor were killed by the murderer, together with Totnaides' father, who had run to his son's assistance. The event was immediately reported to the governor of Trebizond and he ordered the murderer to be taken there. Meanwhile Osman's organs presented the criminal as insane and before he reached Trebizond, helped him escape from the boat he had embarked on.

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.

At the beginning of August 1920, a rumour spread in Kerassunde, that allied men-of-war were on their way there. Satrap Osman Agha immediately sent the Turkish inhabitants to the interior, leaving the Christians in the city. Then he asked a few Turks, who still remained there and certain Christian notables, to confer in common about confronting the enemy. The Christians knew the real purpose of the invitation and they did not show up. On the day after, a systematic search was made in the Christians homes and persons hiding 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 on 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, who 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 need 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 Patriarchate during the last days certifies that the situation of the Christian population of Pontus is more than dangerous. Between the 23rd and the 28th of October 1920, all Greek citizens of Trebizond , Kerassunde, Ordou, Sinope, Partenion and Inebolis were sent to exile. 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

OF CENTRAL

AND

WESTERN

ASIA MINOR

DIOCESE OF CAESAREA

From the beginning, robberies had taken such an extent in all the districts of Ceasarea, that communication between the different villages had completely stopped.

On April 1919, Stephen Charalambous and Savas Anastasiou from Koumourtse were killed. The latter was in company of his son. They were returning from Sis, in the province of Adana , where had gone for provisions.

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 with 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 of S. John and then entered the Church, took away all the holy objects from the Altar and sold them in a public auction.

On the 20th of May, 1919 , Theognosia Ab. Pamboutsoglou and some other women left New Shehir with their children for the Capital. They fell in the hands of highwaymen, who tortured them and took away what they had.

On 25th of May 1920, about a thousand Circassiens entered Yosgast and held it for 14 days. On the 21st of June, when the town was occupied again by the Kemalist troops, the Circassiens, under the supervision of their commander Edhem Bey, began first to plunder and then to massacre all Greeks and Armenians. The slaughter took place in the market-place, so no one could be saved. Many girls were violated, many houses were set on fire and many were wounded. Their corpses after four days were gathered and by cleaning "caits" and without any religious ceremony, were thrown into a ditch outside the town. Among the killed is Rev. John Architectonides, Parish-Priest of Keugloukiou in the province of Amisos . He was killed because he refused to point out the rich of the town. The other fifty massacred were: Michael Kohiroglou, Abraham and John Choudaverdoglou, Athina Papazoglou, Charalambos Kesisoglou, Anesti his son in law, Kyriakos, Anastasios Prokopiadis, Charalambos his son and his wife, teacher Anastasios, 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 Tyamougrou and his wife Helen, Theologue Gregory, Nicolas Ananiades, Elias Mouratoglou,

Larzaous Saviades, Cyprian Jordanides, Basile Kazezoglou, Elias Kazezoglou and his father Prodnomos, Eleutherius Tsaousoglou, Mary Chatzi Anastasiou, Joanakis Serafimidis, Theologue Sarafidis, Hatzi Maria, Gregory Saatsoglou, Avitas, Charalambos Tachtzoglou, Ghothsimani, Paul Panoglou, Stylianos Lanyer, Ananias Manoglou, Stylianos Kesisoglou and Sophia Sarafoglou.

On the 8th of September, 1919, the regular Kemalist army, under the leadership of the infamous for his cruelty officer Djemil, entered the village of Otsoglou (two hours away from Yosgat), and caused all the villagers, 280 in number, and all Greek, to gathered in the church. Then, after violating beastly all the women and girls in the presence of their fathers, husbands and brothers, he killed them. Then he killed all males, not excepting small babies. One baby 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 the intention to invade and massacre all the surrounding villages, the poor inhabitants were obliged to leave their homes and to go to the mountains, where many of them perished.

The situation in this district had always been 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 Turk, Noury Islamoglou. She was converted to Islam and then she was obliged to marry him. In 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 ordered his soldiers to beat the watchmaker Apostolaki, who was wounded by bayonet.

On 14th of March, Agapios Ghianoglou from Permate, was killed near his house in Konia , while he was drawing water. About the same time some Turks from Caraman, entered the house of a Greek lady to steal and having found her strangled, they then stabbed her. On the 30th of the same month, in Nigdi Rifad, Zade Galil Bey seriously wounded with a stick in the public market Basile Amfilochiadi, the school master of the community. In April of the same year, Basile Atlamatis of Kelteri, was killed between Kelteri and Nigdi.

At the end of May, 1919, some Christians from New Sehir, who had benighted near Ak-Serai, were robbed, beaten and mutilated. In the same month, Turkish brigands robbed all those passing from Eregli to Ouloukisla (Adana). They killed two men and wounded twenty.

On the 27th of July, 1919 , in the courtyard of the Cathedral of Konia and in some Christian houses the following threatening letter, signed "Young Turkish Soldier", was distributed: "Cursed 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 Armenian women and children have been killed. The rest ask to go to England for refuge, 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 establish your own state here. It is time that the two thousand Christians here, die. Don't waste your time, because your end is near.”

In September 1919, in Pozkir, Chrisafis Arslanoglou and mason George where killed. Mason Pantelis, his wife Despina, the widow of the barber George, her son Jordan, Socrates Ghiavroglou, his wife Rebeca and two other masons were wounded.

On the 5th of October, 1919 , the shepherd Basile Christou from Antabak (Kaire) was killed by the fanatic Turkish men Apaglou Djemal, Hakki, Kel Mehmed Latif and Tsaouch Nedjib. On the 6th of the same month, Nicolas Katrantzis from Kervali, returning from the Turkish village of Iiso, was killed by Turks, who afterwards extracted his eyes.

The Nationalist movement of Moustafa Kemal inspired the Turks hate and fanaticism against everything Christian and Greek. Consequently the Greeks, fearing to be massacred, tried to escape danger, by immigrating to other countries.

DIOCESE OF ANGORA

Brigandage did not cease in the district of Angora and particularly in Kaza of Haimana, where all business transactions among the non-Moslem population were consequently completely paralyzed. The brigands remain unpunished, because the Government Authorities claimed their gendarmerie force was insufficient.

In July 1919, the miller George Vassiloglou was murdered at a spot, two hours away 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 have not yet been received. Houses of Christians were robbed of their furniture and even of their windows.

Children 10 to 12 years of age were mercilessly beaten as they were conducted to the military headquarters to be questioned if their fathers, uncles or brothers were hiding and to disclose where they could be found. 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. After consulting with them, planned 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-barreled guns were found in the house of Anastas Abajoglou and the poor man was arrested. While taken to the military headquarters, two hand-bombs were put 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 the poor man to be hanged at once.

Some 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 proportionate quantities of ammunition, for their exemption from military service. But the Greeks of that town had no rifles and had to purchase them. A committee was then formed by Messrs Anastasios Symeonidis, a lawyer, and Yannakos Papadopoulos, a merchant, who were given passes by Ismail Hakky Bey himself and went to the surrounding villages to 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 Yannakas Papadopoulos, with their coach-driver Ilija Sakidji, were apprehended in the middle of July by a band of rebels and were carried to Tcham-lidja, a neighboring grove of pine-trees, near the village of Ova-Keuy, where all three were tied with ropes and killed after horrible tortures. The bodies of the unfortunate men, with the assistance of villagers of Ova-Keuy, were found by some Greeks four days after the crime, lead by the dogs of the village. Anastasios Symeonides had his right thigh pierced by a red-hot iron and had a deep bayonet wound in his stomach. 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 their chests caused by a sharp tool. These two men had apparently not been tortured. The bodies were brought to the Greek cemetery of Kutahia, placed into a casket and buried after a fourth victim, Constantinos Takinakoglou, was added to their number, 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 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 threatened 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 had remained unburied. Lazaros Mihailidis and three others were murdered by a Band of irregulars in a village where they had gone to repair 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 go back to where they had come from. But only after walking a few steps, they were shot from behind and killed.

Another measure of gradual annihilation was used against the defenseless Greek population of Kutahia, as if all these crimes were not sufficient. On the 28th of August, 27 notables of the Greek community were arrested and following a plan, well organized beforehand, they were joined by other men from the Armenian and Armeno-Catholic communities. Then they all were unjustly displaced 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, all those who could not walk, as well as the 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 a regiment, which, while lead to Bolou by Ismail Hakky Bey, had mutinied and killed all the Albanians entrusted by him. The fierce Ismail Hakky was

also severely wounded. On meeting the mutineers this wretched convoy of the deported men, they killed the escorting gendarmes and irregulars and ordered the Christians to return to Kutahia. Panic seized the Christians hearing gun shots. Some of the remaining 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, while two others were 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 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 regions 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 Lazaroglou, barely 18 years of age, was killed at Karamik (a town in the district of Polavatin) by Ibrahim Osman Tchavoushoglou, whose sheep he was keeping.

On December 10th, 1918, Dr. Theokritos Satyridis, from Constantinople, and Diogenes Thomaides from 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, beat them mercilessly, and then they tried to cut their throats with a razor. The two men barely escaped death after receiving serious wounds.

In a report from Adalia, dated August 16th, 1919, the following statement was included: "Besides the 3 Greeks, who some time ago disappeared between Adalia and Stanaz, 8 more Greeks are missing; 3 at the mill of Doryan three weeks ago, and within five or six days 7 more, i.e. an Armenian and 6 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 7 Christians to some unknown destination. No Christians are left in the surrounding villages. None of our people dare 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 Red Cross in that town."

On September 9th, 1918, Turkish brigands at Tchibouc Boghazi caught and beat cruelly the brothers Misail and Gavriel Misailoglou from Sparta. At the same period, many Christians from the villages Tekadir, Doiran, Stanaz, Koumnitza, Tshonbeki and Tekir Ova were abducted by Turks. A 12 year old boy from Cyprus was found murdered at Tekir-Ova.

Mustafa Kemal's hordes, after their retreat from the "Meander" front, settled in the district of Pisidia. At Sparta, the notorious Hafiz Bey, a well known blood-thirsty criminal and chief organizer of the lately constituted "Iron Regiment" (Demir Alai) established his headquarters there. He had as his assistant and subordinate the terrible Mahmoud Efe, known as "Demirdii Mehmed Efe", infamous for his crimes of women and children at

Denizli. He also had various other assistants, Circasians, Lazes, and Yuruks, all known for their savage and sanguinary instincts and especially notorious in the massacres of Nazli, Denizli and Serai keuy. Many oppressions and violations were committed by this criminal, with victims the unfortunates Greeks of Sparta and the surrounding district.

Mr. Damianos Kahramanoglou, one of the Greek notables of Sparta, a much esteemed citizen and head of a respectable family, and also a woman, called **Kyriakoula Hodjekoglou**, both died of their wounds. The former having being cruelly beaten and the latter after being shot with a pistol.

Demirdji Mehmed Efe, the infamous butcher of the Christians of Denizli ordered that all the treasures of the Churches of the Jjreek community of Sparta should be given up. The sacred implements of the churches and the precious offerings on the images were delivered to the notorious Efe, including four magnificent candelabras, 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 Efe also searched the houses and seized the jewels of the ladies of Sparta . The Greek community of Sparta was also compelled to pays within 20 days a war tax amounting to 300,000 Turkish liras.

From September 1920, the condition of the Greeks in these districts got worse and worse. Since a section of the “Iron Regiment” settled in Sparta and Hafiz Bey, and the chieftain of that regiment returned from the National Assembly at Angora, the regular government authorities of the districts 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 and to that town are made to swear that they shall say nothing of what happens at Sparta , in case they go to Smyrna .

DIOCESE OF EPHEBUS

Desire for 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 agriculture implements and other objects and killing every Greek they happened to meet.

In 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. Then they robbed the house and went away. In the same month, Sevastos Bakalyorgis, a notable of Axar, was murdered by Turks.

On the 24th of November, 1918 , some Turks went to the field 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 immediately after they were arrested.

On the 4th of January, 1919, the chief of the police 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 apprehend him. When a policeman entered the hiding place, he was shot by the deserter and fell dead. The local authorities then giving political significance to the incident, besieged the town of Vourla with a significant military force, asking that the deserter be given up within half an hour. On the expiration of this time, as the demand was not complied with, in the evening of January 8th the town was attacked from all sides by machine-guns and hand-bombs, both by soldier and irregulars. The attack lasted 24 hours. Five innocent Christians were killed and six others were severely wounded. The attack was stopped on the arrival in the harbour of Vourla of two British torpedo-boats. The destruction of the town was prevented through the efforts of the Metropolitan of Ephesus . The chief of police was given a position in Smyrna and promoted to a high rank. The deserter H. Mytaras was killed on the 25th of January 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, staying 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 January, 1919 , the same soldiers entered the prison of Vourla and cruelly beat the Greeks, who were imprisoned there.

On February 22, 1919 , Georgios Kirlis of Azizie, while returning home from Scalanova, where he has gone on business, was attacked by Turks on the road between Scatenova and Azizie, and was killed. He leaves a wife and 8 small children. On the 24th of the same month February, 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 Georghios Meimaroglou of Menemen and tied up him and his wife, demanding all their valuables and threatening them with knives and revolvers. They went away after looting the house and leaving the owners half dead.

In June 1919, the Archdeacon of the Bishopric of Ephesus , Joachim Gounaris, died a real martyr's death. Since 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 3.000 Greeks men women, and children lost their lives, as martyrs of their faith and race. The Archdeacon himself was brutally and ignominiously treated, but he unfortunately accepted the proposition made to him of conducting the deported Greeks to the town of Denizli . The leaders of this expulsion had promised that the Greeks would remain at Denizli entirely unmolested. They would thus escape certain death, for it was said that the rebels at Aidin intended to burn the Government house and the crowd gathered in it. During the march to Denizli, some brutal Zeibeks made their appearance between the stations of Shamli and Kondjele and demanded to take away some maidens from the crowd. The Archdeacon then interfered, trying to convince them to desist from their shameful intentions, but the brutes savagely killed him with knives and bullets and then threw his body on the railway line. Later, a passing train cut the unfortunate clergyman's body to pieces.

On the night of June 6th to 7th of the same year 1919, 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 June, 1919 , the same brigands carried off and killed 2 Greeks from Yayakeuy, viz. Stefanos Ioannou and his son-in-law Nikiphoros. Then they seized 16 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 the oppressive measures of all kinds taken against them by the “Nationalist Organization”. The heaviest form of the

oppressions exerted is the intolerable and continuous taxation of the Greeks, because the enormous sums demanded are entirely out of proportion and beyond 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 remaining districts of this diocese, except 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 estates and property.

DIOCESE OF ANEON (SOKIA)

This district was terrorized by a gang of Turks who even after the Armistice, carried on with their criminal work, out of hostility for the Greeks inhabitants. Many Greeks 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 true picture of the terrorization and the destruction, which continues in this district. Further information was not received, owing to the interruption of all communication between this diocese and the Patriarchate of Constantinople .

On January 9th, 1919 a blind man, Neokratis Vlessas, native of Smyrna , who had a coffee-house in the railway station of Kamarya, was killed in his house with a Mauser rifle, by Turkish peasants. 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 19th, 1919 , Stylianos Pandeli from Aidin was savagely killed with knives by four Turkish Cretans, only ten minutes away from the railway station of Sokia.

On February 20th, a charcoal dealer, Ioannis Xanthias from Macri, was killed by gendarmes, as he was working in the country.

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

On April 11th, Mihail Protoclitou from 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 river.

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

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

On May 29th, Joakim G. Deres, a notable farmer of Kelembesh, was killed by Turkish peasants together with the woman Theodora Parasskeva, at the place called Gumenes. On the same day Thrasyvoulos Bedelis of Vagarasi, was killed in his farm near the village Vagarasi.

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

On June 2nd, Thomas Saroglou and Pandelis Mavrou from Sokia, were killed by Turks at a place called Bounarakia near Sokia, as they were returning home from their work. On the same day the Greeks Georgios Margietis, Emmanuel Kanayos and Efstathios Efstathiou were killed at Tchangli by Turkish Cretans.

On June 3rd, Emmanuel Tsakiris, his grandson Nicolas and Nicolaos Tsamouris were savagely cut to pieces, while sleeping in the meadow of 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. His body has disappeared. Yet on the same day, Nicolas Bateskas, a notable of the village of Vagarasi, was killed near the Meander, by his Turkish companions, while he was on his way back from Sokia to Vagarasi.

On June 4th, the Christians 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. On the same day Pythagoras I. Katsayannis of Kelembesh was killed by Turkish Cretans while on his way to Sokia.

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

On June 8th, Ioannis Goumalatsos from 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 from Sokia was killed by Turkish Cretans at the place Boghaz in the tobacco field of Ioannis Kalis.

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

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

On June 14th, Dimitrios Rondos, a gardener from the island of Cos, was

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

On June 16th, Hadji Georgios Haloutsos from Scalanova, was killed on the way from Sokia to Scalanova. On the same day, Georgios Karabetsos of Vagarasi was killed with gun and knifed at the place called Giol Boghaz, twenty minutes away from the village Vagarasi.

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

On June 25th, Marcos Vlachos, Evangelos Koulias and Manouel Nikitoglou were killed outside the village of Domatia . On the same day Dimitrios Arapis of Vagarasi was killed in the neighbourhood of Varka Meandrou while working in the farm of a Turk.

On June 26th Georgios Karaiskos from Vagarasi, was killed at the place called “Islam Vagarasi”, while at work in the farm of the Turk Omer Aga. On the same day Georgios Tsipnis from Vagarasi was killed by Turkish peasants outside the village of Vagarasi .

On June 27th, Ioannis Rodios from Vaarasi, was killed by Turkish peasants outside Vagarasi.

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

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

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

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

On July 22nd, Constantinos Xiropsomis and his wife Morphi, from Kelembesh, were killed by a Turkish sergeant and gendarmes at the village of Koibeni , an hour away from Kelembesh.

On July 22nd, the women Calliopi Argyriou, Urania Tsardoulia, Despina Tsardoulia, Maria Spanou Argyro Spanou and the 10 year old boy Georgios Tsardoulas were carried off by Turkish Cretans from the tobacco fields of Kerim Arnaout, where they were at work, and they were killed after being violated.

On August 1st, Constantinos Vikos from 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 12th, Georgios N. Hadji Iliadis, while returning with two Armenians from Scalanova to Sokia, was killed with his companions at Kranta.

On August 14th, Constantinos Zamboglou from Kelembesh, leading sheep to Kelembesh and escorted by two Turkish gendarmes, was killed at a place called Oz Bashi.

On August 27th, Georgios N. Tsangliotou, Ioannis K. Vouta and Stylianos Hiotatis from Sokia, who had gone to cut wood, were killed by Turkish Cretans at Karaoghlan, an hours away from Sokia.

On August 23rd, Grigorios Kambouroglou from Neori, working in the sheep-pen of the Turkish Cretan Kior Ali, in Zia Bey's farm, disappeared and no trace of his body has been found. On the same day, Demosthenis Philippou from Cyprus, was killed by Turkish peasants, while on the way from Sokia to Scalanova.

On August 30th, 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 attention is invited to the fact that this district has received the hardest and wildest blows of Turkish ferocity. It witnessed the annihilation of its Christian population, which was not mandated by any purely military reasons. It heard the wailings and the distressed cries of countless Christians carried away to exile and to slaughter. When the political situation clears up, the civilized world will be horrified to find out all that the Christian population has suffered in the hands of the Turks, whether government officials or private individuals.

We shall, for the present, confine ourselves to the complete destruction of the town of Aidin **after the retreat of the Greek army and the occupation of the town by the Turks**. Arsons, massacres, violations and abductions were the principal means by which the savage Turkish hordes, that 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 with red hot irons, others cut to pieces and others put to death with the cruelest 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 by railway to Nazli and Denizli, on June 18th and 19th, 1919. 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. Nine of them who had stayed at Nazli were shot by order of the brigand chief, the bloodthirsty Yuruk Ali. This villain went into a Christian house opposite the church and tried to shoot down the cross on the roof of the church. As he missed it, he became furious and ordered all prisoners to be put to death. His order was about to be executed when the Mufti of Nazli, moved by really humane sentiments, appeased the brigand's fury, by delivering to him 9 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 miserable 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 11th, 1920, the notorious rebel chieftain Demirdji Efe, on hearing of the advance of the Greek army, demanded 8000 gold liras from the Greek community for them to buy their safety. He then ordered the Christians to assemble and prepare for departure. Demirdji's men, some in soldier's uniforms and others dressed as brigands, went through the Greek quarter in the previous evening, apprehending those who did not wish to leave their homes and 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 and houses. The Turkish inhabitants of the upper quarter, abandoned during this time their houses and carried their belongings away. Men and women hiding in their houses during the looting, were killed, as soon as they came out. Their disfigured corpses were subsequently recognized by 40 Greeks who were later rescued by the Greek army. Those rescued had been hiding in various places, such 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 set fire with inflammable materials to various points of the Greek quarter. Thus houses and shops were consumed by fires, 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 because of the fire and also due to their assault by irregular soldiers, who killed those who sought protection, after cruelly torturing them. The whole of the Greek quarter and market was consumed, with the exception of 70—80 houses at the northwestern part of Upper Nazli .”

On June 13th to 16th, 1920, Turco-Cretan rebels and Turkish inhabitants of Nazli, speaking Greek and wearing Greek military uniforms, 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 believed the deceiving calls 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 12th and probably put to death.

After the events at Aidin of June 1919, a crowd of 7.000 Greeks, coming from Aidin, Omourlou, Akdje, Kiosk, and other towns of the Aidin, district had gathered at Nazli. 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 17th, 1919 to June 11th, 1920, about 300 Greeks were put to death by Turkish soldiers and irregulars or by the Turkish authorities;

(2) From June 11th to 18th, 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 recognized;

(4) 59 Greek workmen were carried away, probably thrown into the river Meander;

(5) 4 Greeks were tortured and murdered and their bodies were thrown into the river Meander on the evening of the 12th of June by the brigand chief Dikouzoun Hassan Hussein and his 8 followers;

(6) 40 Greeks who remained at Nazli were found;

(7) The remaining Greek inhabitants 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 11th, 1920 , “was unfortunately not destined to end here. For the Greeks who were deported to Denizli and the neighbourhood, had to suffer additionally. Demirdji Efe, who remained with his men at the station of Kondjeli near the ancient Laodicea, sent to Denizli the bloodthirsty Sokiali Mehmed, in order to get hold of the money in the Government Treasuries and in the Ottoman Bank, and to take the Christian men and youths from among the refugees and conduct them to no one knows where. The inhabitants, with the Governor at their head, resisted, and in the fighting which followed, Sokiali Mehmed and his followers were killed. Demirdji Efe on hearing this went mad with fury and hurried 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, who he invited using 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, numbering by most moderate accounts about 15,000 souls, to which 3,000 inhabitants of Sarakeuy similarly treated should be added, are in danger of complete extinction...”

The next day after the “Iron Regiment” arrived at Denizli, the Archdeacon Xenophon Raptakis, barefoot and without his clerical cap and robe, was brought before the commander of that regiment. The latter gave a pair of scissors to the Archdeacon and compelled him to cut his beard and hair and threw them away. After that he sat near the Archdeacon and said mockingly to him: "See how handsome you now look. The only thing left for you now, is 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 reply, ordered the Archdeacon to be tortured and beheaded. The courageous clergyman died a martyr's death.

The predatory bands of the "Nationalist organization", 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 their chief Davazli Ibrahim, numbering 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 objectives by giving them rich presents offered by the Christians. Two months later, another brigand chief, sur-named Dedish, came with 80 followers from the neighbouring town of Vagarasi, bent on the same scheme. The same notables, by using the same method of the gifts, averted the danger. But this brigand, getting into the habit of making money easily, came back 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 between Katcharli and the river Tchina, after being put through many cruel tortures.

On the Sunday before Lent, the members of Council of the "Nationalist" Organizations arrested 14 Greek notables and condemned them to death without trial. Italian soldiers intervened at the moment when the men were brought to the square of the town to be hanged. Meanwhile agents of these organizations murdered Yannacos Milionis an old man, notable of Aidin, Dr. Hardalotipas, a dentist, and 3 others from Sokia. Mr. Sapoudjis from Yambis, the brothers Antonios and Joannis Symeon Baxevani, Theodoros Bakalis, Statnatios Karathanasiou and many other Greeks, were conducted from Sokia and the neighbouring villages to the Court Martial of Demirdji Efe at Nazli, but were killed outside of Kotcharli.

The brigand chief Yuruk Ali, entering by force into the mill of Mihail Astypalioitis, 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, KaraOmaroglou Nazim, HafizTefvik, Kolmemourou Kadir, Molla Dourmouh, Emin Effendi, Fuad Bey of Aid>n, and Kiamil ex-mayor of Kara Bounar.

DIOCESE OF PHILADELPHIA

This district has also suffered considerably from the savage instincts of the Turks, at first immediately 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: Mousta, 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 side 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 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 these “Nationalist” Organizations by various means. But the situation had become so desperate, that even the Moslems of Philadelphia could no longer stand it. Consequently they applied for protection in early September to the believed to be a man of less violent temper brigand chief Edhem Bey, then staying at Salihli. Edhem Bey came to the rescue. After a fierce several hour fight, he entered Philadelphia , broke up the provisional government of the “Nationalists”, established a new government under the moderately disposed Tefvik Bey and hanged the ringleaders. 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 style of robbery and bloodshed, and he was known to have no regard for law and human rights. The misfortunate Christians were so much oppressed and tormented, that they were obliged to flee from their homes in large numbers.

Under the pretext of installing Mohammedan refugees, Fdhem Bey arbitrarily seized most of the Christian houses with everything in them, and imposed heavy taxes on the Christian population for sustaining the “Nationalist” troops. He moreover imposed many humiliations on the ill-fated Christians, by beating, insulting, imprisoning and exiling them. He condemned to death several Greeks, particularly strangers to the place, who

were stopping there on their way to their homes, on various trifling charges. These men, considered to be Greek spies, were annihilated without any sort of trial.

Such was the condition, when the Greek army began its attack last February at Odemish and Sardis . The Christians remaining at Salihli suffered all kinds of oppressions. Eight men were murdered, many women and girls were violated, houses were looted, and the people were obliged to abandon everything and 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. The Greeks 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 parts of this district. The Greek army, advancing from Salihli in the latter days of July 1920, occupied Demirdji, where about 90 Christians remained after their last persecutions. The Mohammedan inhabitants of the town of Simav , had become desperate on account of the Kemalists' intolerable oppression. Foreseeing that the Greek army would eventually advance to their town, 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 their town 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 over of their town. But the Greek troops had no orders to advance there. 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, made an attack on Simav and occupied it after a brief resistance. Two hundred anti-Kemalist Mohammedans were hanged and 15 Greek notables were stabbed to death. On the next day, July 29th, they gathered all 240 Christian inhabitants in the public square of the town and deported them to Kutahia. At a distance, however, of five minutes from Simav, they attacked the unfortunate Christians, killing them in great numbers. Only 25 people escaped this massacre. A prosperous, though small, Greek community, was thus swept out. It was a community supporting schools and a church, being an oasis in the desert of the barbarity.

Note 1. The districts of Smyrna and Aivali suffered cruelly from

oppression by the Turkish police and gendarmerie up to the time of their liberation by the Greek army. Aivali has moreover been particularly boycotted by the Turks.

Note 2. The people of district of Tcheshme had been deported en mass 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 all the more terrorized, owing to the violent hostility between the “Nationalists” and the Turkish populations of the district. The people of the town of the Dardanelles found themselves under the protection of the Allies, on returning to their homes. The people of the other communities of the diocese have also begun to return to their homes.

DIOCESE OF CYZICUS

It is particularly noted, that immediately after the Armistice, the Turks in this district, whether Government officials or private citizens, were hostile and threatening to the Christian population.

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 2nd, 1919 , pirates seized the ship of Christo Hadji Antoniou, moored in the harbour of Dracous (of the Peninsula of Cyzicus). After robbing all the goods contained in the ship, valued at more than 3.000 liras, they obliged its owner to pay another 500 liras in paper notes.

Around Erdek and particularly on the road between Erdek and Panderma, bands of brigands made their appearance from the neighbouring Turkish villages of Hamamli and Edindjik, during all the spring and summer of 1919. These bands were under the command of the Circassians Mustafafa and Refik and robbed travellers or Christians going 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 saved himself by giving up all he had in clothing and in money, but the second was killed because he had no money to give.

On August 7th, 1919 , Turkish brigands attacked 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 with a club.

On the 27th of the same month, a girl 18 years of age, Eleni Yancou Hadji Nicoli, was shot dead by a Turk of that village named Mehmedoglou Kiazim.

On August 8th, 1919 , Georgios Valtiros from the village of Ivrandi , was carried away by Turks, who tortured and cut him to pieces. On the 6th of the same month, the Turks Salihoglou Talih, Deli Youssoufoglou Aii, Psihouoglou Ismail, Abdullahoglou Ibrahim, Kara Mustafaoglou Osman and others from the village of Ivrandi, robbed the miller MihailKouros and

then cruelly beat him to death.

In early October of 1919, some gendarmes caught the Priest Photios returning from Erdek to Vathy and beat him mercilessly asking for money.

Towards the end of September of 1919, some gendarmes forced their way into the Monastery of the Phaneromeni, broke the sacred utensils 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 19th, 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 Circassians from the village of Yapidji Keuy penetrated into the village of Gonias of the Peninsula of Cyzicus and kept busy for six hours robbing the villagers of all goods and beating many of them.

In February 1919, 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 18th, 1919, gendarmes went to the villages of Gedje and Sycaminea, where they looted houses and goods, beat the villagers and forcing their way into the church of Gedje, carried away all that they found in silver. Similar maltreatment experienced the village of Koursoulou .

On June 1st, of 1919, a detachment of troops commanded by the Governor of Erdek and the gendarmerie chiefs of Erdek and Pandermawent 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 PROKONNISOS

The people of this district, who were almost in their entirety deported during the war and suffered cruelly, were not left unmolested after they returned to their homes. The Turkish villagers of Araplar were chiefly those who joined the Laz pirates and other brigands, in order to attack the Greek communities of 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 the island of Afyssia , the Greek Costis Hadji Georgiou was murdered by Turkish soldiers, and its Priest Constantinos barely escaped death, after repeated menacing from a Turk of the same island, named 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 the organizer of marauding bands and as he had openly declared, that his task was not to govern: “But to act as a «gazetadji, firkadji and comitadji» (journalist, party man, and political intriguer)”.

On July 3rd, 1919, the Christians Nicolaos Evgenidis, Kotsos Parpatsolias, and Athanasios Arabadjis from 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 18th, 1919, 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 8th of the same year, Dimitrios Hadji Georgiou was murdered with his 13 year old son Alexandros, at Tepedjik, by Turks from the village of Panair Keuy .

On October 18th, 1919, Turkish brigands caught between Akdje Keuy and Alishar Vassilios Karakassis from the village Demirdesh and after torturing him for two days, they let him go. They took a considerable sum of his money and cut off his right ear and right cheek.

On the 10th of March 1920, inside the 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 ten days in prison, he was given to a policeman, named Moustafa Nazmi, on the pretext to be exiled, but in reality to be taken out of Broussa and killed. A few days later the unfortunate merchant's bare bones were found near Tomanli Agha, half an hour's distance from Broussa, as the flesh had been completely eaten up by carnivorous animals.

On the 12th of July, 1919, the Christians 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 especially Laz bands. Robberies in the streets, raids of Christian communities and abductions of Christian notables, were none but too frequent.

On May 27th, 1919 , in plain daylight, Christos Kehayoglou of Hudi and his son were abducted, their ears were cut off and their nails pulled out. He had to pay a ransom of Ltqs. 3.000 and give an I. O. U. for another 3.000.

On June 12th, 1919 , more then 60 Laz brigands raided the village of Kupi , killed Theodore Cosmaoglou and Elia Ocoumoushoglou, after extracting 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 woods. 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 everything that could be taken away and left, taking with them and leading to the jail Yenisher, 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 Polydorou Garyfali, as well as two Armenians, to the Turkish village of Kouseia , where they beat them mercilessly.

In August, Spyros Artakenos went to work in an olive wood near Kios. He never came back.

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

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

First Attack: On March 13th, 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, armed Turks from the villages Estseler, Akkaya, Sarajadi and Kurfalar and by the brigand corps of Tarakli, surrounded Ortakeuy and opened fire against the town. The inhabitants sent begging for a ceasefire 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 defence 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, accompanied by the robbing of all met in the streets, as well as by beatings, violations and the murders. 38 houses were destroyed by fire. Then, the chief of the assailants called the Priests and the notables and forcibly collected from the inhabitants: 1) 1450 liras as a war indemnity, 2) 1000 liras as a war contribution and 3) 4000 liras for taxes in arrears of the preceding and running year. The pillage lasted for three days. After the departure of the army, the Turks of the neighbouring villages continued the sacking 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 the soldiers, that though they had often pillaged Armenian villages, they had never seen such wealth as that at Ortakeuy. The army departed carrying also away 38 notables and the two Priests of Ortakeuy, who were later taken to court-martial in Eski-sheir.

Second Attack: On June 9th, 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 and burned to the ground its 1000 houses and the church of St. George. The remaining smaller 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 the brigands and the Turkish crowd were carrying off the spoils to their own villages.

Third Attack: In July, 1920, the famous brigand Ghiavour Ali leading 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 Grtakeuy.

At the same time the gendarmerie at Gheiveh arrested 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 to Ortakeuy, Goudi, and Burhanieh and under the pretence that the deportation of the Greeks to Tavackli had been decided, arrested all the inhabitants, men, women and children. Then led them in three groups to the bank of the

Gallus, a tributary of the river Sangarius, and after robbing them of everything precious, slaughtered them all. Their bodies were either thrown in the shallow brook nearby or were sprinkled with petroleum and 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 had surrounded the church, barring any escape.

Several detachments were later on sent to the woods and set them on fire, to burn all who had taken refuge in them. Those who had succeeded in getting away, were hunted down with the aid of bloodhounds and were caught and slaughtered at Kara Jam.

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

The unfortunate wife of the Greek named Kakos, was violated by eight Turks in succession and then torn asunder. The genital organs of several men and the breasts of women were cut off. Their bodies were cut open and their intestines 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 ordered to wade across. The poor things wanting to avoid drowning tried to return to the bank, but then they were bayoneted. The body of one of them bore the distinct marks of 11 such bayonet wounds.

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

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. The Altar was brought down. The famous Altar marble slab was broken to pieces. The church mosaics, except those too high for the profane to reach, were destroyed. Several of the many and ancient icons were broken and their valuable dedicative jewels robbed. The strong and thick glass of two large icons of the Virgin and their gold-plated frames were smashed. They were votive offerings of the late Patriach Joachim III. All the lamps, candlesticks and holy vessels were either stolen or broken to pieces. All the ecclesiastical books, archives, a record, bearing the names of the Priests of the church from its very foundation, were torn to pieces and thrown into the streets. The large and famous sarcophagus in the south wall of the church, another

in the north wall and the quaint archaic larnax in the wall of the Holies, suffered irreparable damage. The two well-known black columns, precious relics of Byzantine art and the large cross on the dome, do not exist any more. The 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 Cathedran, preceded to the annihilation of the Greek inhabitants of Nicaea . By midnight of August 13th, men, women and children were forced 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, and the monsters killed them on the spot and threw some of them in wells near by, while others were covered up 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. Later on they were covered with earth, to stop the odour coming out of them. The remaining victims were led to their place of execution, which was outside a large and deep cave and near a smaller one, a little farther away. They were killed outside these caves and then thrown in them, one upon another. 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.”

“While the above tragedy was taking place and the two caves were being filled with the dead mutilated bodies of Greeks, a horrible scene was happening in the city and within the court of the church. Some women escaping the persecutions took refuge inside the church, where Nicaea 's only Priest, named Jordan, was present. The women were all slaughtered and their bodies were thrown in the well of the church 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.”

“From the house of the late Sophronius Stavrides, Exarch in Nicaea , his son and his fiancée Wilhelmine, daughter of Sevastos from Leuke, as well as Soterios' mother and sister Sapho, were carried away. Sotirios was killed, trying to defend the women's honour. Of the latter, Wilhelmine was destined for Djemil's revelries and Sapho for those of his lieutenant Ali Haveki. Both of them were later on killed at Leuke.”

“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 escaped, losing only 50 men, while the remaining 1503 were saved and they are now residing in Zouncouldack,

near Broussa.

After the destruction of Nicaea , Djemal's herds turned against Leuke, where they robbed all houses and each Greek, of everything valuable. They then proceeded and massacred all Greeks, by carrying them off at night and by slaughtering them like sheep, cutting off their carotids.

These crimes terrified the desperate Greeks. A native "Hodja" took the opportunity and pressured them to turn Mohammedans, to save their lives. The great danger for their existence, made them accept Mohammedanism, in the hope that if they thus survived, they might later on be able return to the faith of their forefathers. But all was in vain, for they had already been doomed. All of them disappeared within a fortnight. It has been said that very few girls and some women escaped death, by being carried off to Turkish harems.

DIOCESE OF NICOMEDIA

Numerous bands of brigands had held this region in terror. They had raised panic by raids on the Christian villages, frequent shootings and merciless beatings, as well as by all kinds of ill treatments, to which they subjected the notables of those villages and even the village Priests. They also went about pillaging and robbing the houses of all that could be moved. The local gendarmes often took an active part in these atrocities.

In February 1919, the gendarme Arif beat and mortally wounded a Christian named Stylianos, who was on his way from Nicaea to Heracleia (Tepe-Keuy). 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 in the district of Karamousal, imposed an arbitrary tax upon its villages. The Turkish officials did not intervene, but 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, Pri-mikir, and Djambaz, killed an old man named John Malea, murdered also John Papagheorghiou from Kekeia and submitted to horrible torture the Mouhtar of the village Theodore Kazi, who was thrown into a fire and was barely saved. Yanni Panton and George Hadjuli, were mercilessly beaten and died of their wounds.

On May 5th, 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 29th, 1919, Andronikos Karyfollou working in the Yalova baths, was killed a short distance from that establishment. During the same month Abram Bezopoulos from Safram was killed as he went to a forest to chop wood,

On June 3rd, 1919, the young child of the owner of a flour-mill, situated at Chili, 5 miles from Ada Bazar, was murdered. The murder was committed by a Turk, wishing to revenge himself. He hated the miller, because he had sued him for theft of goods belonging to deported persons. The murdered boy was to appear before the court as a witness. At about the same time a certain Greek, named Demetrius, was murdered in Kadikeuy of Yalova.

On July 17th, the gendarmes of the prison of the island of Kalolimnos, most

shamelessly violated Constantine Nicolaou, then in jail.

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

On August 22nd, Georges Eliou from St. Kyrake (Ya-lova), was found dead near Tchinar (Yalova)

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

On October 1st, an Albanian band murdered the miller Pericles Daidinis two miles away from Tepe-Keuy.

On November 5th, Anastassios John Papadopoulos of Kirk Hamam was murdered just outside the Turkish village Hamidie.

On November 29th, an Albanian band, under the notorious Yahya literally, cut to pieces two men from Mi-halitch on their way to Kandra. On November 1st, the same band, cut to pieces, near Kaimaja Hadjigeorge, Jadji Demetrios, from Mihalitch.

On November 25th, bandits wounded the night guard of the village KaraTepe Theodore Tzalividis, leaving him half dead.

In February 1920, near the Armenian village Tefizli, 12 miles off Ada Bazar, John Papanicolaou and John Carydas were murdered, along with two more men, as they were returning home from Ada Bazar.

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

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

In the first days of June 1923 the remaining troops of the Constantinople government, retreating after a skirmish with the Kemalists, plundered the little burgh of Mihalitch, an hour's distant from İsmi. What the Kemalists

left undone, was completed by the government troops. The community church was badly damaged, the icons broken to pieces, the Priests insulted. Elias Demetriou, Anastassios Nicolaou and a little girl, Eugenia Demetriou were bayoneted, while 10 other villagers were murdered and 7 disappeared. The remaining inhabitants panic-stricken and deprived of everything, gathered at Ismid.

On June 8th, the Priest Anastasios 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. Then opening fire on the crowd, arrested all inhabitants, especially the men. Afterwards they locked up inside the church all arrested. Then they demolished the church with bombs and machine-guns and killed the people locked inside. Those who, in their despair, tried to escape, were shot down or bayoneted by 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 16th, 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 Esme, threatened with massacre, left their homes in terror. Similarly, the Christian inhabitants of the Laz villages beyond Ada Bazar, were driven away. 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 mercilessly hunted down by 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, started leaving for Ismid, where they could feel secure. Their property was later on plundered by the returning hordes.

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

On September 19th, the brothers Hip. and Pan. Stylianou Areni from Heraclion were massacred. After the crime the other inhabitants of the village crossed to Herekeh.

DIOCESE OF CHALCEDON

The conclusion of Armistice brought no peace to this diocese. Government officials and private Turks competed with each another in the ill-treatment of Christians.

Towards the end of 1918, the fanatic governor of Pontoheracleia closed the community school there, while an inspector of public schools shut down the one in Dousja.

In December, the students of the Turkish orphanage at Tchenghelkeuy 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 22nd, 1919, a young man, N. Drakos, broke a window glass in a coffee-house in the course of merry-making. The chief of the gendarmerie Daout Tchaouch asked the young man to follow him to the police station. Upon the young man's refusal to comply with the order, Daout Tchaouch accompanied by gendarmes and other field guards, returned to the coffee-house, and shot at the young man dead on the spot.

At the beginning of the same year, 1919, the Turkish villagers of the district of Ghevzeh commenced arming themselves and adopting a threatening attitude towards the Christians 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 Fend Bey was the especial patron of such a band.

In February 1919, the military police at Chalki beat many of the Christians, leaving Andrew Zozos half dead.

On February 12th, the Albanian band patronized by Ferid, attacked a flour-mill of the village Kioselez, 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 February 21st, the same band tortured the shepherds Meletius and Christo Tzakevoglou. On the 22nd the band seriously wounded and robbed Demetrios J. Raphi from Ryssion.

On February 26th, at about midnight, a band of Circassians in military uniform, attacked the village Asa-keuy of Kandra, near Ada Bazar and after terrorising its 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, taking away Christos, 200 liras in gold, the dowry of the girl and other valuables worth 2000 liras. The unfortunate notable was later found outside the village half dead and with one of his ears cut off. The governor did nothing to arrest the criminals.

In March Albanian bands murdered the following: 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 18th, two men from Pendik and two from Pasha-keuy had their ears cut off.

On March 20th, 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 Kourtchyou, Yeniyer and 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 brothers 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 sheep herd near Kilisli (Chili).

In the first days of June, Apr 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 of Pan. Papageorghiou, Pan. Zighoni, Nic. Yamenoglou and of the latter's two sons, were found in Boyalk.

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

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

On September 10th, Pan. Hepanis and J. Patzajis were found literally cut to pieces near Deyrimen Tchaisi. 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 notable of Pasha-keuy Dem. Parnjis, was found murdered between AlemDagh and Sultan Tchiflik. After the murder and on account of the frequent raids of the bands on the village, the inhabitants abandoned their houses. The same did the people of Buyuk-Bakal-keuy.

On September 20th, Jacob Zographides from Pontoheracleia, was murdered, as he was on his way to the market of Alapli.

On October 15th, two field-guards of the community of Ryssion were fiercely slaughtered by Albanians, at a distance of half-a mile from Ghevzeh.

On October 26th, 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, while coming from Kandra, were murdered near Kara-Begte. The millers Nic. Kakouzis and Sp. Mariou were also killed and near Ava.

On October 29th, Ant. Palavraji and Polychronis were murdered near Moudamli.

On October 30th, Theodore Zarocosta, his wife and daughter, were merciless beaten and lead away to the hills.

On November 19th, 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.

In February 1920, three gendarmes took Pa. Karademetriou and his two young sons to the gendarmerie station and there beat the father to death, while badly wounding 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 was mortally wounded

at Renkeuy.

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

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

On April 25th, the same band caught 10 Christians, beat them, tied them up in the Mosque, intending to kill them. They were saved only through the mediation of native Turks.

On May 7th, robbers went after the shepherd George Theodossiou, while he was returning with his family to Yeni-keuy and seriously wounded his daughter.

In May, all 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 Pontoheracleia, 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, 6 hours away from Pontoheraclia, was surrounded, plundered and its inhabitants, excepting very few, 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 began the emigration of those who had escaped massacre, during the advance of the Kemalists. In Pontoheracleia all the stores and houses were plundered, and the Archimandrite of the community Joachim Kaloudis was cast to , together with other notables. Later on they were taken to the prisons of Bolou, where the Archimandrite and 11 notables were hanged.

On May 11th, 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 hordes, 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 also murdered.

On June 20th, a numerous Turkish-laz band raided Beicoz and plundered the stores and houses of the village. British and Greek troops were brought in 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 25th, 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, gouged 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, 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 Bagtche.

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 drafted to the army, unless they pay heavy taxes, or both. Notables and Priests of various communities suffer indescribable tortures and several of them are actually in prison.

Metropolitan Procopios of Iconion, a victim of slander, was brought from Sivas to Erzeroum, to be court-marshalled there. The Patriarchal Exarch of the diocese of Colonia (Kara Hissar-i-Sharki), Bishop of Sevestia 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 November 1920, two Greeks, going from Kelebek to Sokia, were killed by Turks. In December the authorities at Sokia arrested Petrides from Akka-keuy and took him away. 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

At the signing of the Armistice, it was rightly expected that the Turkish authorities, as well as all Turkish citizens, in conformity with the new political situation, would wish to play their part in soothing the deep wounds inflicted on the body of the country by the reckless and very mean behaviour of the new Government of the Young Turks and in bringing about the financial revival of Turkey.

However, the attitude of the governing Turkish circles and of the Turkish people was different. They hoped to cause trouble and turmoil, by using terror and then profit, by applying plans designed beforehand. Military convocations were held in secret. Policemen unreservedly spread news of imminent extermination of the Christian population. Encouraged Turkish thugs assailed passers-by at night, wounding and killing a good many. Suburbs were submitted to particularly oppressive terror. Criminal elements publicly insulted religion, Church and everything else and threatened the Christians with a general massacre.

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

DIOCESE OF DERKOS

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

On October 30th, 1919 , some Turkish Laze fishermen, started an uproar against the Greek fishermen of the community of Phanaraki (Upper Bosphorus) and had the Greeks not fled, they would have been killed by the rain of bullets fired at them by the Lazes'guns.

Mohammedan Lazes, inhabitants of Phanaraki, found their interests impaired after the Armistice and entered into an understanding with those living in Anatolian Phanaraki adherents of Kemal, to attack together the community. Happily their evil designs collapsed.

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

Toward the beginning of April, 1919, Constantine 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 Yenidze-keuy, were caught by a Turkish band and taken to the neighbouring wood. 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 30 Albanian-Turks savagely massacred Nicolas, a shepherd, native of St. Georg's village, while he was working in the Dere-keuy farm near the Sparta-Koule railroad station. On 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 from Therapia, named Mark Prodromou Vacalopoulos and Nicolas Ioannou, were as usual going to sell cloths at Domouz-Dere. They were slain in the woods between Baghtche

Keuy and Domouz-Dere, having being 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 same month, Anghelis Theodorou, who went to get wood in a forest near Ermeni-keui, his native village, disappeared. His body was found several days later, in the Kiourt-keuy wood. On the 22nd, Michael Athanassiou from Neohoriou, was killed by Osman, a Turkish guard, as he was returning home from his work.

On April 24th, 1920 , peasants from the village Zagar-keuy, transporting flour from Castanea, were attacked by Turks, who kept firing at them for hours. They saved themselves by running into a near-by wood. On the same day, Peter, a cart-driver from Boghaz-Jceuy, was encountered by Turkish soldiers near Ou-zoundjova. His money was stolen and his horse was killed.

On May 30th, 1920, a Turkish military detachment, consisting of a captain, a lieutenant and 50 soldiers, entered Castanea and mercilessly beat many of the inhabitants, wounding one of them with the bayonet. The pretext was that they wanted to make an inquiry about some wood that had been stolen from them.

In July, 1920, ten Turks went to the watermill near Ermeni-keuy and led away 5 Greeks working in the mill. Two of them were killed, Anastasios Ghristou from Ermeni-keuy and Demetrios Christodoulou from Phanari. In the same month, Vassilios Demetriou, a native of the village Ak-Alan, was killed by a Turkish robbers' band. Forty days before this insident, 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 Moudra, where some peasants from Tsiflikeuy were working. They bound 20 peasants by beating them without pity, crying out 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 wounds, leaving a wife and five children. A second one, Petros Adamandiou, fell heavily sick.

Towards the end of May, 1919, Vasilios G.Tsertsis was killed at Yaziler on the Tchataldja fortifications and the shepherd Demos Leonidou 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 the village Exasteron, where he was going.

On June 2nd, a group of 20 Lazes surrounded the village Tzelep-keuy and robbed many peasants. This village suffered a severer attack in October of the same year. A girl died then of fear. At about the middle of the same month, Natsos, a coal-merchant from Ak-Alan, was caught together with his wife and were 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 Greeks they found there. 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, 1919 , Sotirios Demetriou from Ak-Alan and Stavros Demetriou from Oklali, were attacked by three Turks natives of Indze-Yioz. The first man was cut to pieces.

DIOCESE OF METRAE

From the Armistice till recently, anarchy and terror reigned over the entire independent district of Metrae. The activity of the Turkish bands was daily intensified and there was no security.

The coasts of the Euxine from Ascos down to Neohoriou, were the landing places of Lezes coming from the Eastern shores. These bands, organized by the Metral constabulary, were sent to different places in the vicinity, to practice their criminal designs. Parallel to this, the Turkish inhabitant's temperament began to grow wild. Their provocations and menaces increased every day. When ordered by local authorities to drive away every single Christian out of every village, the Turks and in particular the peasants, executed these orders by conducting mainly night-assaults.

Acts of violence by the Turks in general against Christians became the order of the day and attempts of murders and slaughters were often.

In March, 1919, an inhabitant of the village St. George was slain by Turks in the woods, where he had gone to gather wood.

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

Toward the end of the same month, a Greek Youth, 17 years of age, was found strangled on the Bouyouk Tchekmedje shore. In spite serious suspicions falling on the son of Said Agha, a Turkish notable, the authorities took no action on the matter.

On June 1st, 1919 , 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 25th of the same month, George, Kehaghias from Elbasan, was murdered by Turks on his way home from Metrae. On the same day 4 Greeks from Arson, returning home from Constantinople , were robbed by some constables at Bouyouk-Tchekmedje and narrowly escaped murder.

On September 25th, 1919 , Turkish constabulary killed a shepherd, named Peter, a native of Loule-Bourghaz.

DIOCECE OF SILIVRIA

Order and security were greatly impaired. Turkish notables of Silivria and of Tyroloi, who had had taken a leading part in the persecutions of Christians, organized armed bands, which cooperating with the constabulary, the regular army and detachments of Lazes, terrorized this diocese.

On May 18th, 1919 , Nicolas Pichios from the town of Silivria , was beaten by Turks while going to Tyroloi. On the 23rd , a shepherd, named Philippos Gabriel, who was on his way from Bassakli, near Phanarion, 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, carrying hand-grenades, as prisoners. When they were questioned by the two French policemen at Phanar, they gave testimony that the attack had been planned by a Turkish captain, who had come from Constantinople at the head of a number of soldiers.

On June 3rd, 1919 , the bodies of two Turks from Kadikeuy, were found mutilated outside Ermenikeuy, near the place called Kara-Mourat.

On the 19th, four constables entered the village Kadikeuy at night and breaking into the house of Alexander Georghiou, sought to conduct him away. They were ready to fire at him, when the villagers, awakened by the toll of the church-bell rushed out of their homes and then the constables left.

At about the end of September, 1919, three men, inhabitants of Phanarion, disappeared. 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 on their way to Vetsileria. They were fired at, by two Turks. The first was killed on the spot, while the second reached Bassakli, where he told his story and fell down dead.

DIOCESE OF HERACLES

It must be particularly noted, that from the conclusion of the Armistice to the present day, the Turks of Rodosto maintained a provocative 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 from the Turks.

At the end of May, 1919, three Albanian-Turks, guarding the Tsikili Farm, on the Tsads-Tyrolae road, killed two young Christian men from 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, 1919, three shepherds from the same town, named Stavros Lazou, Autholohos Apostolou and Anastasios Kehaghias, returning from Tsado to their sheep pen near Skerekli, were arrested by 16 constables, who took them to the forest. The first managed to escape, but the other 2 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.

In the region of Malghara there was never a state of order and of security. Since the first days after the Armistice, the Turks of this district were seen preparing several fanatics of their own group and forming bands, which would soon fall on the Christians. One Albanian, called Moustapha, recruited twenty individuals from Constantinople, who were known for their fierceness and led them to Malghara to serve his bloodthirsty designs.

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

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

DIOCESE OF GANOS AND CHORA

All the Greek communities of this district, with out any exception, were much tormented by the local Turks, particularly by three fanatical officials of the Government, i.e. 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 end, owing to the appearance of marauding bands, which robbed every one who dared pass through 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 will of the Greeks and prevented them from attending to their business.

At 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 Tchesme. At about the same time, Constantinos Zambetok from 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.

At about the middle of December, 1919, Periclis Prodrumou from Avdini, was slaughtered like a lamb, near Atelthini.

On the 11th of February, the shepherd Antonios Georgiou Tsitsona, from the village of Palamout , was murdered near the Turkish village of Saile . The villagers from Palamout: Theodoros Constandi, Georgios Damianou, Haralambos Georgiou and Kyriakos Chrisovergis were badly beaten until blood came from their mouth.

DIOCESE OF MYRIOPHYTON

This diocese was at first victimised in various ways 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 complaints of the Metropolitan of Myriophyton and of the community protests to the local and central government. To its formal grievances, the Patriarchate received a “tezkereh” of the Ministry of Justice and Culture, dated March 3, 1335 (1919), in which practically all the above complaints were denied.

After the Division left, the oppression continued from 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 ill treatments should be added the forcible gathering of taxes for the up-keep of the Turkish schools and the exile of all the returning Greeks, who have been deported.

On account of the prevailing oppressions, especially in the countryside, the farmers could no longer go without danger to their fields or move from village to village. In the meanwhile, the government went on systematically arming the Musulmans and furthering Djafer Tayar's insurrection. On July 2nd, 1920, Hussein Hassan from the village 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. The inhabitants who 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 4th, 1919 robbers went to the sheep-pen of Ibrahim Tchaoush, beat his shepherd Panayotelli from 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 against the killers.

On September 24th, Demosthenes Dem. Koutzaris from Anghellohori, was found dead. He had been murdered by the notorious brigand Tahir, who being well connected to the local authorities, dared informing them himself of Demosthene's murder and afterward he did not even permit the wife of the victim to see 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 Taifur he robbed Evangelos Photius of 100 paper and 30 gold liras. The Moudir of Yalova forced through Tachir the Turkish villagers to drive away all the Christians living in their villages. Tahir formally declared that he would massacre those Christians, should they not leave the Turkish villages in three days.

On December 6th, Dem. Karafotakis and Char. Foundas went from Dardanelles to Lampsakos to buy cattle. On the way between Moussakeuy 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, committed by Turkish soldiers and emigrants aided by Bulgarian regulars, who crossed over the Maritza frontier, line took place regularly.

Amiroundi Kirkalis, Photius Stamatiou and George Nicolaou disappeared in the month of May 1919 while on their way to Hypsala, to present themselves before the court.

On January 21st , 1920 , Greek merchants going to Keshan on business, were killed by Turkish robbers. Two Turks also killed the shepherd Panayotis from Amygdalia.

DIOCESE OF DIDYMOTECHON

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

On May 21st, 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 victim, Athanassius, was cut off, while the other victim, though seriously wounded, was able to creep as far as Eski-keuyto. The wounded reported the crime to the authorities and after a few hours succumbed to his wounds.

On June 6th, Constantine Christou was murdered by the tax-collector Hafiz and his soldiers. Angelo Demetriou was beaten, for resisting a gendarme who tried to violate her.

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

On June 12th, fifteen armed Turks, of whom two gendarmes and the Hodja of the village Rahmadi, went to the village Yaouts and attacked St. Photiou's house. They beat the master of the house, wounded his daughter Marica and his grand-son George and robbed them of all the money they possessed.

This village was on February 3rd, 1920 , attacked once more by a band of 40.

On May 18th, sixty 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 villager's reply 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. The soldiers, after plundering the village, 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 officials and private individuals did not intend 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 17th, 1919 , a villager from Kermenit and another two from Djaddo went to the wood near-by, to pick up sticks and there were killed by Turks.

On July 2nd, a Turkish band cut to pieces Yannako Deligheorghi from Karaja-keuy, as he was making 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 re-established in their homes,

Towards the middle of August, 1919, Petros, Stamatios and Stratos from Shanja, were slaughtered between Koush-keuy and Gumush Bunar; John Saplamlou of Karaja-keuy was carried away by Turks and later ransomed for 2000 liras.

DIOCESE OF KIRK-KILISSE

This diocese was terrorised by a secret organization, for the purpose of annihilating the Greek elements, especially those in the open country. There was no security of life and property for the Greeks within and outside Kirk-Kilisse. The nationalist animosity of the Turkish elements for the Greeks, often manifested itself in a ferocious manner, while 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-Kilisse 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, Constine Ap. Voutzas was badly beaten in the very town of Kirk-kilisse . 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 go out of from their houses.

A band of 15 members under Captain Zakeria terrorised the districts of Skopo, Skepastos, Petra and Skopelo. On October 11th, 1919 , George and Paul Papastathi were robbed outside Skopo. On October 15th two gendarmes under Hassan Tchaoush took all they found in a coffee-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 November 20th, at 10 o'clock p.m. , a band of 15 entered the flour-mill of Ch. Skoulidis, arrested the workers, beat them, locked them up in one of the rooms and then proceeded to the plunder of the mill. They carried the spoils to the Turkish village of Keremedin . -

On January 15th, 1920 , seven sportsmen, five Greeks and two Turks, were met by a numerous band, which robbed the Christians, but spared 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 uwith the support of the Thracian Comittee.

On April 20th, 1919 , while the notable of Kirk-Ki-lisse 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. 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 "ghiavours". I shall destroy your house with a bomb and after annihilating your family, I shall run away to Bulgaria ." He went on threatening and insulting without anyone, either Greek or Turk, daring to reproach him.

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

On August 20th, Dem. Michael from Samakov and George Adamandiou from Skepasto, left Kirk-Klisse in the morning and spent the night in the Turkish village of Kizilgik Dere . 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 3rd Yannakis Papadopoulos from Euasion, was shot dead while on his way to Kirk-Kilise.

On December 13th, Turks killed the notable and Mouhtar of the village of Koyoun Dere Ap. Mihaloglou . The body bore marks of several knife wounds.

In the morning of January 11th, Ath. K. Katchavounis was found dead in the room next to his grocery, bearing marks of 40 axe wounds.

On May 15th Anast. Mavringos and Angh. Sterghiou from 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.

DIOCESE OF ADRIANOPLE

The special attention of the Turks was drawn by the Greek element of the city and diocese of Adrianople . They had noted that Hellenism stood steady, even after the persecution of 1914 and was facing all adverse circumstances, hoping in the years to come. That is the reason why they applied all such measures, as their perversion led them to use. The tendency to take away from the Greeks all business, to prevent them from returning to their homes and to terrorise the remaining population, were not among the least ignominious of their ways.

On March 16th, 1919 , Turkish gendarmes entered the house of Pavlazoglou from Karayoussouf and robbed it clean. On March 18th two shepherds were attacked by five Turks near Soulioglou and after a sound thrashing, they were robbed of 1000 liras. On March 23rd, St. Basil, Hap. Troumzoukis and Athanassius Gheorghiou were beaten and robbed by Turks under the leadership of Kutchuk Ahmed.

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

On April 16th, 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 promises, but poor of deeds, since even in the days of his stay in Adrianople , pamphlets and proclamations of the committee “Trakia Pasha ili” were distributed, and after his departure the Turks ceased all contact with the Greeks. 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 ill treated 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 repatriated with 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. Polycarpos reported the

events 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-kere”, dated December 5th, gave certain reasoning, seeking always to justify the attitude of the authorities and proceeded to say: “We remind your Eminence, that the last paragraph in Your “takrir” is not fitting to your quality of an Ottoman. It is contrary to the prerogatives of the Patriarchate and to the courtesy of correspondence. The Prefecture therefore being, unable to accept your “takrir”, returns it to Your Eminence, and recommends that you should not to step over the limits set by the Privileges.” The Metropolitan hastened to refute the above. The act nevertheless was a proof of the Prefect's intentions. He continued to have the same tyrannical mentality, even after the Armistice, which promised liberty to the Nations under the Turkish yoke. In addition to all this, the systematic arming of the Turks commenced, first in the villages and later in the city. Furthermore, there was military activity of these who had adopted Moustafa Kemal's program. All such preparations, taking place under the leadership of Djafer Tayar, Military Governor of Adrianople , were undertaken for the purpose of resisting the expected advance of the Greek army.