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DEPARTMENT OF STATE
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DIVISION OF
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The Honorable
The Secretary of State,
Washington.

Sir:-

I have the honor to enclose for your information a statement of the repressive measures suffered by the Greek population, which I have reason to believe has been prepared at the Greek Patriarcate here.

The Department will note that although the persecution is on a lesser scale and has hitherto stopped short at direct loss of life it is of the same order as what has been suffered by the Armenian persecution. Under the guise of alleged military necessity the inhabitants of entire districts have been made to evacuate their homes

homes often without notice and to abandon their effects. Their compact communities have been broken up and they have been scattered in small groups in many cases among purely Moslem villages. These measures have been carried into effect in certain instances, amid circumstances of great brutality. Men, woman and children have been compelled to trudge often in a starving condition with the few effects they were able to carry with them, and it is alleged, though not in this statement, that when they complained, their Turkish guards pointed to the Mosque and stated that all would be made easy for them if they embraced Islam.

There has been almost the same consternation ^{on} here/part of the Greek as the Armenian population.

I have the honor to be, Sir,

Your obedient servant;



Enclosure:- Statement of the evacuation of the different towns and villages.

~~Evacuation of the different towns and villages
and violent manner of expelling the inhabitants.~~

Evacuation of Gallipoli.

a) During the evacuation of the peninsula of Gallipoli, on April 10th, 1915, a great cruelty was shown to the Christian population, which was obliged within two hours only, to gather in the boats without being able to make the necessary for their maintenance and to take a few measures for the protection of their goods. The storehouses of the Christians containing commercial goods were plundered in most part after the evacuation of the town; those that escaped the plunder were sold by the authorities to two Moslem societies and the price of the sale was deposited in Lamp-saco; as to the furniture and other objects belonging to the exiles, nothing is known about them. All the Christian population exiled from Gallipoli and counting 22000 souls, has been scattered in different Turkish villages, such as Kepsir, Bigadits, Sinderg, Sousorlouk of the district of Ballikesser it runs the risk of starvation. Of the said population, only the refugees of Gallipoli established in Rodosto, could get a maintenance of one piaster and a half from the Government during ten days; besides this, no other assistance or pecuniary aid was given them. The sad situation of these unfortunates is growing worse and worse: they have been scattered by groups of five, ten or twenty families in the midst of people whose religion, language and customs are altogether different from theirs, as for example in the district of Carassou, where the refugees have been scattered by groups of 30 persons, with only three males in each group, in different villages inhabited by Turks, a thing which is full of danger for them.

b) Of the state of the Diocese of the Dardanelles

The situation of the refugees of the Dardanelles after their banishment is very hard. Their number at the beginning
of March

of March was of 3300 people, and the village where they were sent is Artaki. The Government took no care of the maintenance of the poorest of them, in spite of the repeated appeal that was made to the authorities; their state is pitiable; most of them lack all resources and all means of livelihood, and they are exposed to dreadful suffering.

c) Of the evacuation of Coutali.

The inhabitants of this locality counting 1300 souls, most of them women and children, have been sent away from their island. They were rashly thrown in a government boat and transferred to Faylensa on June 4th. Thence they were transferred to Anatolia on beasts of burden and in luggage vans, and they were placed in stables and in sheep-folds in the Turkish village Sourcouglou. Their state is lamentable: the poor people are thrown like beasts in the fields, with no refuge, exposed to no matter what weather, and to the moisture of those places. The officials who are entrusted with their care say but one sentence: "Atin bin yéré" "Throw them somewhere." The goods of these unfortunates have been left at the discretion of their neighbours of the Turkish village, "Arabs", and at that of Turkish merchants of salted fish, who had come to the island with the pretext of buying fish. Before the inhabitants had gone, these took possession of their goods, established themselves in their houses and to celebrate their success probably they made illuminations, a thing which the inhabitants could notice from their vessels while leaving. Most of them are now in Mihalite, in the diocese of Nicea; and the Government gave them during five days 40 and 20 paras a person, (40 for adults and 20 for children) ; it has been giving them bread for a week.

D.

The inhabitants of the island of Marmara were forced to evacuate their island on June 15th, under the pretext that they furnished goods to the submarines. They had to abandon all their goods taking only their underclothes and mattresses.

They were not allowed to communicate with the Christian inhabitants of Panormo during their landing there. Most of them were transferred to Orta Giol, railway station of Panormo, and from there they were directed towards different unknown localities, where their state is desolating. They are left in the fields, exposed to the heat of the day and to the moisture of the night, and they run the risk of dying of fatigue and of pain unless the Government gives the necessary orders for putting their tortures to an end.

E. Calolymno.

The inhabitants of Calolymno, in the diocese of Icardi, 1440 in number, most of them women and children, have been forced by the authorities to leave their island within a few hours only. They could carry nothing with them, and they had to establish themselves in the villages of Terpökeuy and Kihalits, near Broussa, where they are suffering from hunger and privation because they have given them neither food nor money since their departure.

F. Pycos.

The inhabitants of Bourgas, in the diocese of Bercos, more than 3000 in number, (men, women, children and old men,) were forced by the local authorities, on June 1st, during the night to embark like a drove of cattle in Buyuk Déré after they had marched during three hours. They were directed towards the interior of Anatolia, where the fatigue of the long way, the privations, the hunger will, without doubt, cause the death of all of them. Having started at night, they had had no time to take any measures of precaution whatever, and they had to leave all their goods at the discretion of the first-comer. They were not allowed to come to Constantinople, which is at three hours distance from their distance, and where most of them had relatives and friends. On the next day, Moslem refugees invaded their village and occupied their houses; they took possession of their fields just at the harvest time, all of ~~things~~ which proves that the expulsion of the said inhabitants

was premeditated. The plunder of the goods of the said Christians, the seizure of their property, the unmerciful proceedings of the local authorities towards them are altogether contrary to the kind dispositions of the Government towards its Christian subjects who are so loyal to it. According to ~~From~~ recent information, the said inhabitants have been transferred to the Turkish villages of Iné-Giol and Souyoul, in the diocese of Nicea.

G. Bouyouk Déré.

From May 1st to the 5th, the Greek inhabitants of Buyuk Déré, Kirets, Kéféli-keuy, Yeni-Mahalé were forced by the authorities to evacuate their localities, leaving their goods at the discretion of the first-comer. They have been scattered here and there, and they are in need of help and protection. Their property has been occupied by Moslem refugees who have sold most of their furniture, utensils and other goods belonging to them.

On February 12, the Christian inhabitants of Manariki received the order to leave within two days, in a few boats belonging to Mohammedans. They had to execute the order and abandon all their goods. They are at present plunged in a dreadful misery.

The inhabitants of Dombou-déré have also received the order to start, signing by force an act stating that their emigration was the result of their fear.

On April 16th, the inhabitants of Barékeuy, and on May 8, those of Avaskeuy, were given the order to leave their villages, situated in the diocese of Dercoos, within 24 hours, on the pretext that the villages were to be filled with soldiers. Their houses thus abandoned were left at the discretion of the first-comer. As to them they were deprived of all resource, and plunged in misery; they implore the pity of the Government and its kind assistance.

The inhabitants of the villages of Amygdalia and Lagistros

troops, in the diocese of Amos, have also received the order to start within three days towards localities called Beyenti and Passadé of Héraclée. The Moslems of the neighboring villages immediately took possession of their goods; they sacked their churches and their two monasteries, that of Scaloti and that of Saint Pantéléimon. On March 17th a.c. the inhabitants of Arvanitihori, of the diocese of Chalcedon, where there are 300 Greek families were obliged to leave and to go in most part to Daritsa. Some families have established themselves in Beicos and Kziboucli, Candiza and Coula. Their houses have been seized by the mohadjirs.

Extracts from reports dated July 8, 9 and 12, 1915.

5030 Orthodox Christians having been obliged to abandon their villages and to go to the station of Oksi-Giol, one hour distance from Panormo, are suffering terribly. They are deprived from all resource, exposed to the burning heat of the day and to the moisture of the night, they lack bread and water. To quench their thirst they have to go to a locality situated at one hour's distance from the place where they are gathered. They are waiting for the protection of the Government in order to be transferred to the interior, with the exception of a few persons, who have some money and can go to the places to which they were ordered to go; they thus escape the suffering which overwhelms the others. More than ten persons a day die from these sufferings. The local authorities do not allow the ecclesiastical authorities to communicate with their spiritual children, and to distribute to the poorest among them a little pecuniary aid. No one place is indicated to the Christian refugees for their establishment, but they are transferred from one place to another like beasts,

so that they may be harder oppressed. The mayor of Kermasti attempted to carry off a young girl called Vaitsa, who came from Maidaos, and who was living in the Greek school of the said community with other families which were like herself refugees from Kermasti. These tried to hide her and to prevent her from losing her honor, and the mayor proceeded to all sorts of violences against the Christian refugees in general, and especially against her compatriot, Foti Hadji Nicolas, who succeeded in hiding her. The latter was exiled with his family to a village eight hours distance from Kermasti.

In the evacuated village of Mossadja, in the diocese of Cysique, the Turks polluted the holy church, where they put the holy utensils, the holy pictures and the altar into pieces. In the same village the crops have been abandoned to the invaders; the soldiers also take possession of all that is left: 250 sheep, belonging to Stavrinou Nicalaou, as well as two oxen and a cow were sold for Lt. 80, and 151 goats were sold for 1500 piasters. The Moslem politics that the authority wants to establish in the islands of the Marmara, refuse to do so, on the pretext that the said islands are barren. That refusal rouses the anger of the sous-gouverneur of Phanario, who has given them that order.

The number of Orthodox Christian refugees originating from the dioceses of Gallipoli, Priconissos and the Dardanelles is supposed to be 40000. They have all been scattered in more than 70 villages which are purely Moslem, and where they lack all religious comfort and all spiritual care. They ~~are~~ lack even, what is still more terrible, hard bread.

A.) Analytical table of the populations, Churches, Monas-
teries, Chapels and Schools of the evacuated localities

Diocese of Gallipoli

	Greek	Chur.	Chap.	Child.	Clas.	Girls	Class
Gallipoli	3360	4	6	2	8	1	6
Angelohori	1885	1	2	1	5	1	
Cavacli	236	1		1	3	mixte	
Taifiri	1540	2	1	1	5	"	
Playiari	1900	1	3	1	5	"	
Fergazion	810	1	3	1	3	"	
Néohori	2370	1	3	1	5	1	5
Vairon	1600	1	2	1	4	mixte	
Ladytos	7345	7	1	1	7	1	6
Crithia	2320	1	4	1	6	mixte	
Galatas	1270	1		1	5	"	

Bishopric of Broussa.

Signie	1833	1	1	1		1	
Triglia	3533	6	6	1		1	
Eligni	1370	1	1	1		1	
Arvanitohori	210	1	1				
Néohori	633			1		1	
Késsépolis	1263	1	1	1		1	
Paladari	2335	2	2	1		1	5

Bishopric of the Dardanelles

Dardanelles	3300	1		1	7	1	5
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Bishopric of Dercos

Fyrgos	1212	1	1	1	5	1	5
Bouyoukderé	1341	3	1	1	5	1	6

	Greek	Chur.	Chapp.	Schools	Child. Clas.	Girls Classes
Yenikahalé	1325	2		1	6	6
Kefilikeuy		1		1	3	
Kiretz Bournou						
Domousdéré	606	1		1	4	
Avaskeuy	310	1		1	3	
Ayasantakion	482	1	1			1 4
Calfas	748	1	1	1	4	

Bishopric of Chalcedon

Arvanitohori	1104	1	2		4	1 3
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Analytical table of the population, the Churches,
Chapels, Convents and Schools of the evacuated

Towns	Greek	Localities.					Girls	Clas.
		<u>Bishopric of Nicomedia (Issidv)</u> Church	Chap.	Child.	Clas.			
Armoutli	920			1		1		
Yali Tsiflik	496			1		1		
<u>Bishopric of Cysique (Erdek)</u>								
Kousadja								
Havoudji	262			1				
Koursouli	405			1				
<u>Bishopric of Myriophyton</u>								
Yenikeuy	485	1	1	1	5	1		
Loupida	1350	2	7	1	4	1	4	
Heraclitsa	475	1	1	1	4			
<u>Bishopric of Néraclée</u>								
Ecsamili	1260	1	Conv. 1		5	1	3	