
The New York Times

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ARMENIAN HORRORS SEEN BY GERMANS

**Documents in Possession of the
French Government Give
Details of Atrocities.**

TURKS BLAME IT ON BERLIN

**German Nurses, Nuns, and Consuls
Testify to the Sufferings of
Thousands of Victims**

The French Government has come into possession of a number of documents, in every instance written by a German or a Turk, in which the writers, among them German Consuls in Turkey, German soldiers, teachers, sisters of charity, and civilians, resident, or until within a year resident, in Turkey tell of the atrocities committed against the non-Turkish population of the Turkish Empire. Copies of these documents have been received by the American Committee for Armenian and Syrian Relief, and constitute, it is stated by the committee, the first accounts of the atrocities committed in Turkey which have been received in the United States from German sources.

The "absolute dependability" of the documents and the stories they tell, the American Committee states, have been vouched for. In all instances but one the names of the authors of the documents are withheld for "reasons of obvious prudence." The names, however, are known to the committee and are to be found in the French Government archives in Paris.

Here follow translations of some of these documents which were made public by the American Committee for Armenian and Syrian Relief, 1 Madison Avenue, yesterday:

"Dr. Martin Niepage," the statement reads, "who is a professor in a German high school in Turkey, is the author of the document whose name may be published. His letter is in the possession of the French Government.

He says:

"The cultured Moslems are under the impression that although the German people disapprove of this outrage the German Government will not interfere on account of consideration for their Turkish confederates.

Mohammedans Moved to Tears.

"Cultured, sympathetic Mohammedans, Turks as well as Arabs, shake their heads disapprovingly, yes, they do not even try to hide their tears when they see these poor deported people traveling through a city, being beaten by the soldiers. They cannot believe that their Government countenances these outrages, and try to blame the German Government for the atrocities which we know Turkish soldiers have performed. Even the Mullahs in their mosques say that not the Turkish but the German Government ordered these abuses and annihilation.

"The things which one has witnessed here for months will remain a blot on the scutcheon of Germany in the memory of the Orientals.

"We know that the Embassy in Constantinople, through the Consulate, has heard of all these things, but since the deportation rules have not been altered, we conscientiously believe that it is our duty to issue this report.

"At the time of writing this report Consul General Hoffmann succeeded the former representative to Aleppo. Consul Hoffmann told me that the German Embassy was time and again advised by the Consulates in Alexandretta, Aleppo, and Mossul of the things which were occurring. Consul Hoffmann took pictures of the people who were opposite the school and was interested in what I had to tell him of conditions there.

"The German Consul at Mossul told in my presence in the German Club at Aleppo, that on the way from Mossul to Aleppo he had in many places seen such quantities of chopped off hands of little children that the streets might have been paved with them. At the German Hospital in Urfa there is a little girl whose two hands have been chopped off.

"We refuse to admit that German Consuls organized the massacres. The belief of the Turkish people that we organized them will not be refuted unless German officers and diplomats work energetically to disprove what is now believed."

Others of the accounts report sentiments similar to these. One Turkish soldier is quoted as reflecting the feelings of his fellows: "This time Germany has given these unbelieving pigs a lesson they won't forget." The same writer reports that after thirty-four Armenians, among them 12-year-old boys, had been shot in Marash, crowds paraded to the German Hospital, crying, "Three cheers for Germany."

"A German-speaking Turkish Major," says the same writer, "complained, 'The General of the staff is a German, and so many Germans are in our army! Our Koran does not allow such treatment as the Armenians are now receiving.'"

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What German Nurses Saw.

German nurses write: "Refugees were driven past our house. The procession was a huge mass, but with only two or three men; the remainder were women and children. Many cried like mad women. They screamed, Save us, save us! We are willing to become Moslems or Germans or whatever you want us to become, only save us! We are to be taken to Kemagh-Boghosity to be beheaded!"

Extracts from a German Consular report of July 11, 1915, tell of the beginning of the deportation from Charput (Harput) of the Armenians.

"On the 11th," says the report, a proclamation was issued that all Armenians without exception were to leave the city.

"During the first days of July one saw in Erzerum and Erzincan the first shift arriving, ragged, dirty, starved, ill. They had been on the way two months, almost without nourishment, without water. They were given hay to eat like the animals; they were so hungry that they threw themselves at it like animals, but they were forced back with sticks, and several were killed in this way. Mothers offered their children to any who would accept them. The Turks sent physicians to the young girls to question them in regard to their health and to pick out the prettiest for their harems. After the sentence of these unfortunates most of the remainder were killed by Kurds, many died of hunger and exhaustion.

"Two days later the arrival of a new shift. Among these were three sisters, who spoke English and belonged to one of the wealthiest families in Erzerum. Of 25 of the family, 11 had been killed en route. The husband of one of them and her old grandmother had been killed by the Kurds before her eyes. A boy of 8 years was the oldest 'man' among them. When they left Erzerum they took horses, money, and baggage with them. Everything had been taken from them on the way, even their clothes—one of them was entirely naked the other two had a shirt. In one of the villages the gendarme had given them some clothing of the inhabitants.

"The daughter of the Protestant minister of Erzerum was there, her entire family had been killed by Kurds, first the men and then the women and children. Everything was well organized, as at all previous massacres.

"In Harput the deportation started by taking the men into custody. There were several thousand of them. They were at first taken into the nearby mountains. Among them were the Armenian Prelate, professors of the Armenian college and the highest officials of the city, also all Armenian soldiers, and those who were in service but were exempt from duty. They were told that all that were led to the mountains would be killed.

Shot in Groups of Fourteen.

"In the morning of the fifth of July some more were taken, and at 6 o'clock they were to be found in the deserts. There they were bound together in groups of fourteen—this was the limit that the rope could hold and then they were shot. In a neighboring village

some of them were taken into a mosque and empty houses and then locked in; there they were compelled to remain for three days without nourishment and without water, then they were driven into a nearby valley, stood up against a rock and shot; some were killed with bayonets and knives. No crime was charged against any of them; there was not even a pretense of a charge.

"On the tenth of July there was a new massacre of several hundred in a city two hours' distant. The same things were happening all around; 300 were killed in Etschme and Ihabar.

"Later the Government permitted the families whose men were gone to remain in the city. All men were compelled to go. The proposition of the Americans—that the children whose parents were dead be put in an orphanage—was immediately rejected, with the answer that the Government would take care of them."

The letters of two German nuns who were nurses in Erzincan say in part:

"The personnel of the Red Cross were forbidden all association with the Armenians, and all further walks and rides were forbidden for the reason that 'a shot might take the wrong direction.'

"The Armenians had a few days in which to sell their belongings, which, of course, brought ridiculously low prices. On the 11th of June the first transport started; we heard they were people in comfortable circumstances who were in a position to rent wagons. They are supposed to have arrived at Harput; at least a telegram to that effect was received. On the three following days further transports left. It was said that many children had been taken in by the families of Moslems. Later we were told that these, too, had been sent away. The Armenians in our hospital were also compelled to go, even to a woman who was ill with typhus. Even the plea of the physician who was attending her, (Dr. Neukirch) was of no avail, only that she was allowed to remain in the hospital two days longer.

"One of the soldiers with us who was acting as shoemaker lamented mostly over his year-and-a-half old baby girl. 'You never saw such a pretty child,' he said. 'It has eyes as large as plates. If I could but crawl like a snake I would follow her.' He cried like a baby. The next day the man came quietly and said: 'Now I know it; they are all dead.' It was only too true. Our Turkish cook told us through her tears how the Turks in Kemagh Boghasy attacked the defenceless mass, plundered them, and killed many.

"Two young Armenian teachers who had been educated in the college at Harput, and who were among the refugees, told how they had been taken under crossfire by Kurds and under the half-regular troops of a certain Talaat. They threw themselves on the floor and feigned death and afterward they were able by taking a roundabout way to reach Erzincan. They gave money to all the Kurds they passed. One teacher was accompanied by her betrothed, who was disguised in woman's attire. When they reached the city a gendarme wanted to take

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the girl as his wife. When her fiance protested he was shot down. Both of the young girls become Mohammedans. They bade us, through a young physician who was visiting an Armenian patient in our hospital, take them to Harput. One girl wrote: If she had but poison to take! Of the fate of the other she could say nothing—it was too dreadful.

Too Honified to Shoot.

"On the following day we heard the soldiers tell how they threw the women on their knees and threw the children into the Euphrates. 'It was awful', a young soldier said; 'I could not shoot. I only made believe.' In fact we often heard the Turks express their pity and sympathy. The people said that wagons were ready to take the corpses to the river.

"From that time there was a continual stream of refugees, who were all brought to the same place to be killed, as we were told by many people. Our Greek coachman told us that the condemned had their hands tied and were then thrown into the river from a high rock.

"Sister X. and I discussed the problem of helping these people, and came to the conclusion that the best way would be to follow an expedition to Harput. We did not know at that time that the persecution had been ordered by the Government, and hoped to be able to stop the abuses of the gendarmes and also the attacks of the Kurds as we knew their language and had some influence with them."

Referring to an unnamed German official the nuns say:

"He did not believe that the atrocities had been ordered by the Government, but allowed himself to be convinced by the lies of the officials that everything was in perfect peace.

"On the same evening, while the German physicians were at a garden feast which a Turkish official was giving in appreciation of his recovery, a gendarme met us and told us that ten minutes' distant from the place a train of refugees was halting. He told us in a horrified way how the men had been killed, one after the other. 'Kess, Kess, geliorlar!' (Kill them! Kill them! They are coming!) How the women were abused wherever they arrived, how the little children had their skulls crushed when they cried or said they were tired. "I had three corpses of women buried in order to do something good. In this manner he concluded his gruesome tale.

"On the following morning we heard how the refugees were being driven past our house, on their way to Erzingan. We ran after them and accompanied them to the city, a distance of about one hour. Some remained silent and tramped along patiently with their few belongings on their backs, holding their children by the hand. Others begged us to save their children. Many Turks came and took children and young girls without permission of the parents. There was no time for thought; they were simply driven on and on.

"The entrance to the city, where the road leads to Kemagh, looked like a slave market. We ourselves took six boys, their ages ranging

from 3 to 14 years, who clung to us, and a little girl whom we put in the care of our Turkish cook. She wanted to put her, as an assistant, into the house of — until such time as we could take her, but one Riza Bey's deputies hit the woman and threw the child down. With a pitiful wail the mass continued on its sorrowful way, and we returned to the hospital with our charges. N— gave us permission to keep the children in our room until we had packed our belongings. 'Now we are saved!' they cried, when we had taken them, and would not let go of our hands. The youngest one, the son of a rich man in Baiburt, a little fellow whose face was swollen from crying, and who had been hiding in his mother's coat, could not be consoled. Once he rushed to the window, and pointing at a gendarme, said: 'He killed my father.'

"The boys gave us their money, 475 piastres, the amount their father had given them, in the hope that it would not be sought for in this way. We rode to the city in order to get a permit for the boys. We were told that the high court was in session to decide the fate of the refugees. Sister X— was able to speak with an acquaintance who allowed us to take the boys along, and who offered to give them different names for the journey. Greatly pleased, we rode back, and in the evening, with the bag and baggage and the boys, we went to a hotel in Erzingan.

Stole Money of Dead Boys.

"We left them there and went to the 'Mutteasarif,' whom we had not as yet met. He looked like the living devil, and his looks did not belie his manner. With a voice of thunder he screamed at us, 'Women should stay out of politics and respect the Government!' We told him that we had acted that way, and that this matter had nothing to do with politics. He would not listen to us, and forbade our going to Harput for our belongings, but he said he would send us to Sivas. And, hardest of all, he would not allow us to take the boys, but immediately dispatched a gendarme to take them out of our room. We passed them on our return trip, but they were taken away so quickly that we were not able to give them back their money. We later asked Y. to attend to this matter, but in order to get to them he had to ask a Turkish officer. We later learned that they were dead, and soon after that Riza Bey sent a soldier for the money, saying he wanted to give it to the boys.

"On the way to Sivas, on the first two days we saw fifteen corpses lying on the road, among them a woman. This body was dressed; the other bodies were not, and on one the head was missing.

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"With us there were two Turkish officers, who were really Armenians, as our gendarme told us. They warned us in regard to their incognito and remained very retiring. On the fourth day they were not with us, and when we inquired about them we were told that the less we worried about them the better it would be for us.

"We stopped at a Greek village. There we saw a man with a gun who was keeping watch. He started a conversation with us and told us how the Government had given him this post in order to kill all passing Armenians. He had already killed 250. 'They all deserved death: they were all anarchists, neither Liberals nor Socialists,' he said. He told the gendarme that he had received telephonic instructions to kill both of the gentlemen who were traveling with us, and so they, as well as their Armenian coachman, had evidently been killed. We could not keep from speaking to this murderer; but when he went away the Greek coachman warned us not to say a word, 'Or-' and he pretended to level a gun. There had evidently been a rumor spreading that we were Armenians and would meet death.

"We had spent the previous night in Endere, a day's journey from Kara Hissar. As usual, an empty Armenian house was given us for the night. On the wall there was an inscription in Turkish: 'Our home is on the mountain top, we no longer need a room; we have already drunk the draught of death; we no longer need a judge.' On the ground floor of this house there were still some women and children, who, the gendarme told us, would be taken away the next day. They did not know this themselves, and were uneasy about their husbands, but had not given up hope. After I had fallen asleep I was suddenly awakened by the report of guns in the immediate vicinity. The shots followed one another in rapid succession, and I could plainly hear some one commanding. I knew immediately what had happened, and was really relieved to know that these poor people had been removed from all earthly sorrow.

Another Sorrowful Cortège.

"Several days before we had met a train of refugees, who had bidden farewell to their homes and were now on the way to Kemagh Boghasy. We had to wait a long time to allow them to pass. Never will we forget the sight. A few men, many women, fine figures, with strong features, and a few nice children, some of them light haired and blue-eyed, who looked at one listlessly. One little girl smiled at us, but the others looked as serious as death. But not a sound was heard. Quietly and in perfect order, many of the children on ox-carts, they passed by; some of them nodded at us. Most of them are now standing at the Throne of God, telling Him of their sorrows. One very old woman was being taken from a donkey. She apparently could not help herself. I wonder whether she was killed at once? Our hearts turned to ice.

"The gendarme who was accompanying us told us he had seen a caravan of 3,000 women and children who were being taken from Mama Chatum, near Erzerum, to Kemagh Boghasy. 'All that came are dead,' he said. We asked: 'But why were they compelled to suffer so long before? Why did they not kill them in

their own villages? Answer: 'That was the right way to do. They must first be made miserable, and what would we do with the bodies? They would smell.'"

"Our people told us that in the preceding night 10 Armenians had been shot, (those were the shots I had heard,) and that now the civilians were on the hunt. We saw them hurrying about with guns. We saw two of them sitting under a tree dividing the clothing of one of the unfortunates. They were holding up a pair of blue trousers. We saw puddles of blood, the corpses had been done away with. These were the 250 of whom the man had told us. We met some of these workers, who had previously done their duty. They were divided into three sections. 1--Moslems, 2--Greeks, 3--Armenians. Near the last section there were some officers. Our young 'Hasson' called: 'They will all be killed.'

Lined Up to Be Slain.

"We continued on up the side of a mountain. Our coachman, with his whip, pointed into the valley and we saw how 400 people were being placed against the edge of a low piece of ground. We knew what was to happen. Two days before we had seen the same tragedy, the bayonets of the soldiers gleaming in the sunshine. In the Mission Hospital we spoke with a man who had escaped with his life. One hundred Armenians were to be killed; 10 gendarmes used their guns. The remainder of the task was completed by Moslems with knives and stones. Ten Armenians escaped. The man with whom we spoke had a dreadful wound in his neck, and suddenly became unconscious, but came to and dragged himself to Sivas in two days.

"Twelve hours from Sivas we spent the night in a house belonging to the Government. For a long time a gendarme sat before our door and sang continually, 'Ermeniery, hep kesdiler!' ('The Armenians are all dead,') and in the neighboring room there was a telephone conversation to the same effect.

"We were compelled to spend one night in an Armenian house where the women had just received word of the death of their husbands. It was dreadful to hear their lamenting. Without avail we tried to comfort them. 'Cannot your Kaiser help?' they screamed. Our gendarme saw our misery and said: 'Their screaming annoys you. I will stop it,' but listened to us when we spoke to him and told him not to dare stop them. He seemed to enjoy showing us and telling us dreadful things. He kept saying to his assistant: 'Now we are killing the Armenians, then the Greeks, then the Kurds,' and I suppose he would have enjoyed saying, 'And then the strangers.' Our poor Greek coachman had to take many an insult. The gendarmes would say to him, 'Look down there in the pit; there are some Greeks too.'"