

**THE MARTYRDOM OF SMYRNA AND
EASTERN CHRISTENDOM; A FILE OF
OVERWHELMING EVIDENCE, DENOUNCING
THE MISDEEDS OF THE TURKS IN ASIA MINOR
AND SHOWING THEIR RESPONSIBILITY FOR
THE HORRORS OF SMYRNA**

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LYSIMACHOS OECONOMOS

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THE MARTYRDOM OF SMYRNA AND EASTERN CHRISTENDOM

A File of Overwhelming Evidence, Denouncing
the Misdeeds of the Turks in Asia Minor
and showing their Responsibility
for the Horrors of Smyrna

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Quis cladem illius noctis, quis funera fando
Explicet, aut possit lacrymis aequare labores?
Urbs antiqua ruit, multos dominata per annos:
Plurima perque vias sternuntur inertia passim
Corpora, perque domos et religiosa deorum
Limina
. Crudelis ubique
Luctus, ubique pavor et plurima mortis imago.

Aeneid, II, 361-369.

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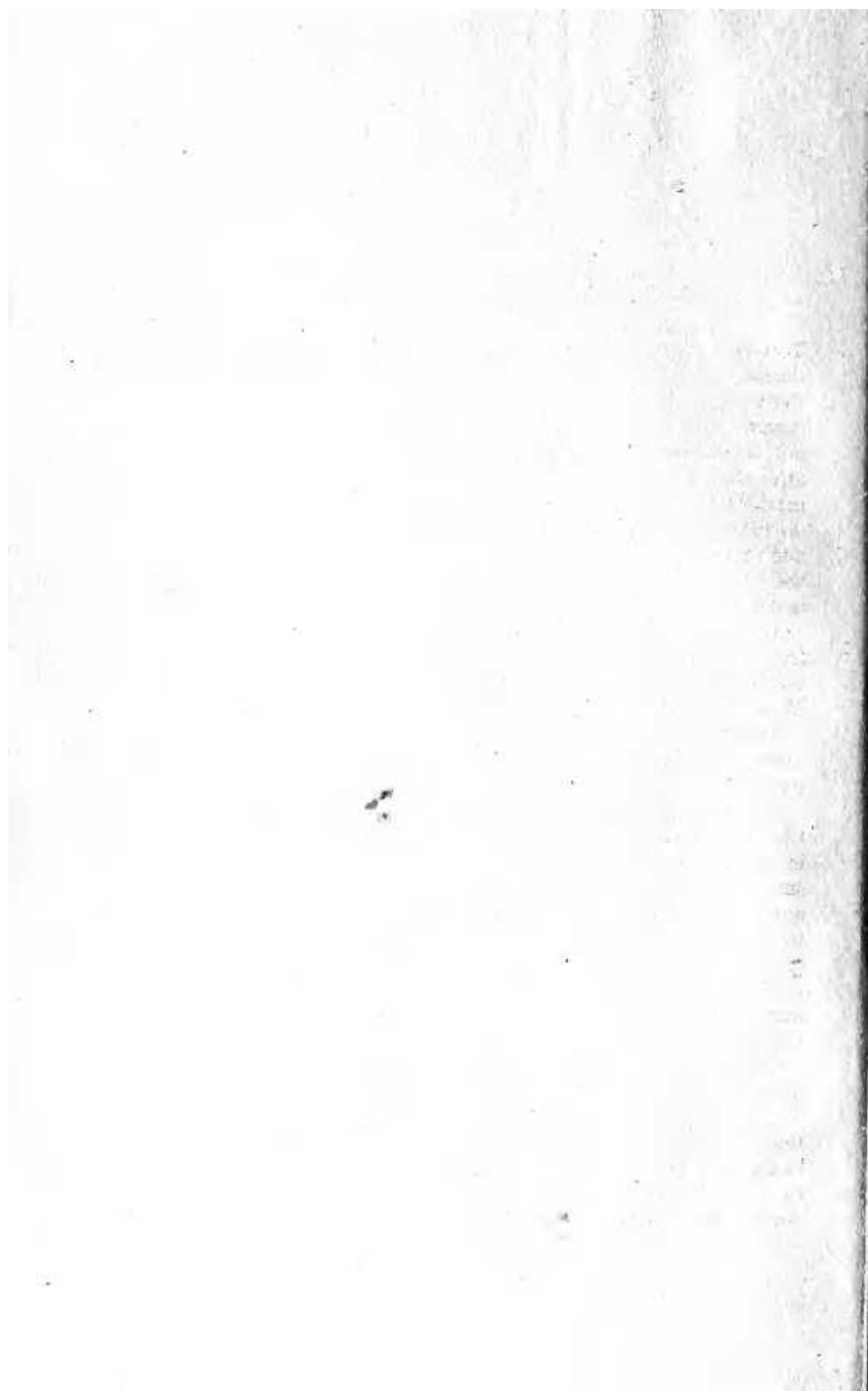
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PREFACE

TOWARDS the middle of September last, news of an unprecedented horror, wired from the Levant, set the horizons on fire all over the world. Christian Smyrna was ablaze! The city had been entered by the Turks on Saturday morning, September 9th, and, only a few days later, on Wednesday afternoon, September 13th, after she had been given up meanwhile to looting, violation and massacre, Giaour Izmir was carried over to the stake of an unprecedented Martyrdom! She burnt entirely in her beauty and strength, and the scene of her flames springing forth into the skies effaced the classical remembrance of the fires of Troy and Rome.

This formidable brazier, wrought out by a criminal and destructive imagination, was but the culmination of several other crushing measures, adopted with a view to annihilating in Asia Minor whatever bore a Christian or Greek character.

Think of the wholesale massacres and deportations of a martyred Christendom! Think of the horrors which are evoked by such words as "refugees" and "deportees."

Why should people leave the place where they are settled: the fields from which they gain their living: the sweet homes in which they were brought up and managed to live in, with such a degree of happiness as they could under such a wicked administration as the Turkish one has ever been? Why should they abandon all their property, go penniless abroad, and act the part of beggars? Why should they undergo exile and misery? And why should they prefer to become, through hunger, emaciated to such an extent as to be practically but living skeletons?

Obviously it must be dreadful, it must be of an indescribable horror, that from which they strive to get away.

The coming of the Turks—do you realise what the coming of the Turks means? It amounts to the abduction and violation of your wives and daughters, to the murder of your male children, to the utter ruination of your crops and property, to your homes—your sweet homes—being set on fire, and then, after you have

been compelled to look upon all these personal misfortunes, they torture you, they kill you, and leave your corpse a prey to the dogs!

So much for the horrors from which the refugees are seeking to flee away.

But what pen could depict the sufferings of the deportees?

Think of the large numbers of Greeks and Armenians, amounting each time to several thousands, systematically carried away from their dwellings on the shores of the Black Sea or elsewhere and deported to the far Interior, after they have first powerlessly watched the looting and burning of their homes. Follow them up while they move on to their Calvary—unprotected from cold and frost, unsheltered from rain and storm, in appalling climatic conditions, in and under snow, through frightfully wild and barren countries, over almost impassable mountains, overcome with fatigue, dying from starvation, decreasing in number as they proceed further, for those who stay behind are seen no more. Give a look of pity to these last ones. See! Exhausted in every respect, unable to go further, they stretch themselves on a shroud of snow, they are gradually covered by the falling flakes and they pass away, suffocated in their white tomb. Others become a prey to wolves and dogs, or feed the vultures of Anatolia with their corpses! Think of the distress of mothers, unable to save their starving or freezing children from the clutches of Death: of fathers and husbands departing from those most dear to them!

The record of the treatment of Christendom in Turkey is one of an endless martyrdom. Atrocities there are an endemic calamity.

Still, after the wholesale massacres of the Armenians and the appalling deportations of the Greeks of the Pontus, one would have thought that nothing more could be achieved in that respect.

The Angora Nationalist Turk has proved more dramatic than any other Turk, old or young. He has worked out a hitherto unseen spectacle: he has set on fire the biggest city of Anatolia, because she was Christian, because she was Greek, because she was Giaour Izmir. And had he been allowed to cross over to Europe, with the blood of this city on his hands, there would have been scenes in Constantinople by the side of which the fires of Smyrna would have paled.*

In the past he had often been prevented from indulging in

* Mr. Lloyd George in his speech at Manchester. (See the *Times*, October 16th, 1922.)