

KARIBI. THE RED BOOK
(published in Tiflis, 1920. Extracts)

We finally have the opportunity to familiarize ourselves with the Armenian "Red Book" by count Chalkhushian... As one can see from the introduction, the book was written and published not only by the count Chalkhushian, but Chalkhushian together with Armenian publicists. Published in Russian language, this book was translated into French and English and introduced at the world conference with the blessing of the head of the Armenian church. The book was published in Rostov several month ago, but it is not available in book stores, and cannot be found even by interested individuals. Europe was provided with translation of a book, which was "published" in the Caucasus and facts, which interested republics of Georgia and Azerbaijan, did not manage to provide a refusal to. This means these facts are correct and deserve full confidence. This shall be the attitude to Armenian collection of slander and denunciation of the Georgian nation and Tatar population of the Caucasus. People in Europe will not know that the interested republics did not even see the book and the foulness it contains was subjected to any criticism, discussion, and that nobody saw the book here to refuse what is written. But the Armenian book of denunciation and lies will be freely available in Europe and people will think of the nation of Georgia as barbarians who pursue the only cultural nation in Minor Asia and South Caucasus - Armenians...

Them and us

We, the socialists never hid the acuteness of national relations here in the South Caucasus... We, Caucasians, can remember well how the Russian autocracy made several attempts of inflaming the fire of international hatred in our place, setting one nation against the other in order to disturb the things more comfortably... Unfortunately for the Caucasian nations, such an experiment was always a success between Armenians and Tatars. The Mesamedasists (initial name of the Social-Democratic Party of Georgia) did not arm the nation of Georgia with Mauzers. The party launched active cultural activities. Cities, sites and villages were covered with libraries, of which there were many in the Kutaisi province, especially in Guriya, the cradle of the Caucasian independence. National readings, brochures: Marx' popularizing teaching on the solidarity of nations and common interests of the oppressed nation... This is the talisman that Mesamedasists used to divert the Georgian nation from hatred to their neighbors... Very unfortunately for us, different kinds of sermons were preached among Armenians. They always had their national passion inflamed and they were always poisoned with chauvinism and misanthropy. From the first days of its activity, Armenian Dashnaktsutun began to cultivate in Armenian nation the idea of separatism and began convincing that Armenians were not barbarians as their neighboring nations of Kurds or Tatars, but a god-elected nation, which was called to drive those uncultured nations away and establish its own national empire in their territories... The historical reasons of troubles of the Armenian nation is that the hammer of history broke its integral state body into small pieces and scattered it through the world. Christian Russia or highly cultured Germany in their place. What would Russia do if Russian Poles would join the Austrian Poles and began fighting Russia they were the nationals of? In addition, what would Germany do if French in Alsace and Lorraine would organize voluntarily teams to fight Germany. As natural as it is, those cultural Christian states would do the same as Turkey does to Armenians. It is well known that people prefer to not notice a log in their own eye, but see a trifling mote in eyes of somebody else. But the history does not know your and somebody else's eyes. It does not know neither semi-cultured Kurds, nor high-cultural Britons. And as we judge the deadly sins of the Turkish Government, we must also find

the reasons of those sins. Armenian publicists prefer to motivate the misery of their nation by extreme level of culture and love of freedom of the Armenian nation. But such a motivation cannot be considered serious... The motive is the Dashnaksutun party - the greatest evil of the Armenian nation and scourge of all nations in Minor Asia and especially in the South Caucasus...

Armenian problem in Turkey

The so-called Armenian problem arose for the first time in the late 80s of the last century. This problem covers a long range of shocking events, which shed blood in all vilayets of Turkey, where Armenians were settled.... The primary reasons of those events were the evolution in political orientation of Turkish Armenians, especially of their higher cultured classes, and related revolutionary activity, on one hand, and the secret and tendentious policy of the European diplomacy, which worked hardly on such an evolution, which inspired Armenians to revolution thus causing an anti-Armenian movement among Turkish Moslems, on the other. The objectives, pursued by that diplomacy were the encouragement of political complications between Russia and Turkey, and to provide themselves with a favorable environment for the interference into Turkey's internal affairs... In order to achieve their goals in this direction, the West European political activists were skillfully making Armenians believe into the hardness of their situation in Turkey and encouraged them to think of finding a way out of that situation on their own and under support of Europe...

The Armenian problem had not existed or had the coloration it had later, until the beginning of the 90s. Armenians, Kurds and Turks lived together and did not have any special contradictions that would exceed the limits of common quarrels among the neighbors. These three nations were in absolutely equal position at that time. At the same time, groupings Armenian political activists in England, France, Austria and America were indicating at the necessity of leading the Armenian nation to a new stage of development of its national self-consciousness. Such propaganda was focused in London, where the idea of the establishment of "Free Independent Armenia" was born among the Armenian revolutionary circles at the suggestion of Armenian diplomacy and with the assistance of the European diplomacy... In order to achieve the end target it was found necessary to begin distempers in Turkey, so that to convince Europe that Turkish Armenians were subjected to the strictest persecution.... The establishment of the special Armenian state near the Russian South Caucasus of different tribes, corresponded to Europe's desire of putting an end to Russia's further positive advancement to the Asian Turkey, but its main objective was still to create the distemper and stir disastrous national relations in Turkey, in order to interfere into the contradictions between Armenians and the Turkish Government, and raise its prestige and ensure the implementation of these plans in Turkey. Finally in August of 1894, this situation resulted in the Sasun events, which found their reflection in a series of clashes between Armenians and Kurds at the first stage, and with the Turkish troops with support of the rural Armenian population. These clashes, started up artificially by propaganda of Boyatzhiyan and Damalyan, in the region where Armenians and Kurds were co-existing peacefully before that, encouraged foreign powers to interfere into Turkey's affairs. In the end of 1894, the representatives of three powers - England, France and Russia, made a friendly but collective proposal to Porta concerning the necessity of investigating the Sasun case and beginning reforms in the vilayets, which are inhabited by Armenians, for the purposes of introducing a strict control over the Turkish Administration. Armenians slowed down their revolutionary activity in anticipation of this note, but Porta's fluctuations caused a numerous Armenian manifestation in Constantinople streets on September 18th 1894. The participants required reformation and the manifestation ended with

street fighting which lasted until the next morning. The events that followed began in October and November of 1894 at a huge space of the Asian Turkey. They were the continuation of the Constantinople events. Bloody fights began in vilayets of Trabezund, Erzurum, Van, Bitlis, Sivas, Diyarbekir, Harput, Urfa, Adana and Aleppo. The beginning of those massacres coincided with the signing of sultan's decree on the conduction of reforms in six vilayets, which were inhabited by Armenians, on October 6th 1894. In the meantime, the London diplomacy has radically changed its attitude to the Armenian problem. It concluded that Armenian issues may not encourage Russia to launch a new war with Turkey. It therefore takes a decision to slightly decrease the tension in Armenia and take measures for the cessation of the wrongful bloodshed. In the beginning, this decision resulted in change of nearly all British consults to Turkey, as former conductors of the plans of their respective ministry. However, despite the reconciliatory policy of the newly appointed consuls, it was already hard to stop the developing movement.

In June of 1896, Van saw the immense disorders which might have resulted in death of British consul Williams, whose selflessness and energetic activity made casualties relatively small (500 Armenians and 300 Moslems). On August 14th of the same year, Dashnaktsutun members suddenly got hold of the Ottoman Bank premises in Constantinople and demanded, threatening with explosion of the building with all valuables and documents, that European Ambassadors actively interfere into immediate accomplish of reforms, which were favorable for Armenians. In the same year, Van again saw disorders, caused this time, as official documents report, by Armenian revolutionists who broke into the city. From 1898 to 1899, the activity of revolutionary organizations was moved to the Mush-Sassun district, where Seronn's group and the Andranik couple were operating. These events had the only result of the detriment of the general welfare of the rural Armenian elements, which suffered from Moslems' revenge for the violence of Armenian couples... Armenian revolutionists firmly believed in assistance from the great powers and developed the following two principles: encouraging unconcealed revolts and raising mutinies on one hand, and exaggerating those mutinies and bloodsheds on the other. They have always made their demands in an excessively exaggerated form. They have adopted the habit that the politics was a complete lie and the nation may only be saved by means of lies and exaggerations - the one who yells the most, wins the final battle... This is why French envoy to Constantinople Cambon described the Armenian problem in 1894. "Further to article 61 of the Berlin treaty, Europe should take interest in the fate of Armenian Christians. The Cyprus treaty of 1878 recognized the necessity for the improvement of the situation with Armenians again. There were no national ideas or thoughts of independence among Armenians at that time. And even if such ideas were occurring, that was only in emigrant letters throughout Europe... The majority of Armenian population awaited simple reforms and could only dream of the improvement of Turkish administration. But Porta's inactivity was a chill to Armenians..."

The beginning of the Armenian movement was announced in Europe for the first time in 1885. Armenian emigrants in France, England, Austria and USA were getting united for the collective efforts - they began to form the committees, publish French and English language magazines and work on the encouragement of the national Armenian self-consciousness and denounce the Turkish administration's abuses. This was the time when the first report on violation of the Berlin treaty were made. The Armenian propaganda was particularly interested in winning France on its side. It began to publish various articles on Armenia, organize banquets and presentations. A manifestation was organized at Lusinyan's grave in Saint-Denis. But one should also admit that France did not understand anything and did not at all get interested in the nation, whose name was only associated with the Ararat Mountain, Noah and the crusades. But England got very interested in the Armenian problem. As an interested state with huge colonies in the East

it had to establish the firm positions in the Minor Asia for the purposes of maintaining its power. It had to prevent Russia from advancing towards the Dardanelles. And this is why it got so interested in the Armenian problem. Mr. Cambon: "Armenians found a better reception in London: Gladstone's office brought together, grouped and disciplined the angry persons and promised its possible support to them. Since that time, the propaganda was based in London and received the appropriate directives from here. Two very simple ideas - of the national idea and freedom - had to be introduced into the Armenian population. During the next few years, secret societies were spread throughout Armenia, propagandizing the evil and shortcomings of the Turkish administration. This established the appropriate ground and a simple excuse or encouragement was sufficient for the final formation of the Armenian movement. This excuse or encouragement, as you want it, occurred to Armenians in the election of the bishop Chrimian, former Armenian patriarch to Constantinople, who was later exiled to Jerusalem for his patriotism, to the position of the catolicos. The magnificent Porta made sure to use the long tyranny-tested methods, such as executions, exiles, imprisonments, etc... But the strict measures taken by Porta brought to reverse results. As Cambon has fairly noted it in this way hallowed the Armenian movement, which started to count its martyrs already. What could be proposed or suggested for the resolution of the Armenian question in time of the total chaos? The independent Armenia? - questions Cambon and provides an answer himself: "This is impossible to think about: Armenia cannot form a state with natural borders, as Bulgaria and Greece do, because you cannot indicate an area where other nations were more or less dominated by Armenians. Armenians are scattered in the four corners of Turkey, and mixed with Moslems throughout Armenia itself. Besides, Armenians are already divided between Turkey, Persia and Russia. In an unlikely case, that Europe suggests the establishment of Armenia, it will not be possible to outline the borders of a new state. A similar problem is faced in establishment of a semi-autonomous privileged province. Where does Armenia begin and end?..." These lines were written by Cambone many years ago and reality proved his thoughts true, which makes us positively surprised at the sagacity of his mind and astuteness to the level of prophecy... As it became clear that the great powers are getting interested in the fate of Turkish Armenians, the national leaders did not make any attempts to help them with forming a correct image of this issue and investigating the clue of Turkish-Armenian relations. Mr. Goshen, the British Ambassador to Constantinople, complained about it openly in his letter to Lord Granwill in 1880: "I am quite convinced that the great powers are unable to figure out a plan of actions as long as they are not aware of the real figures concerning the population. The figures provides by the patriarch (Neres) are as exaggerated as those provided by Porta, even though oppositely. Everything depends on the physical power of two different nations and religions. If Armenians form the minority, it will be dangerous if they control those institutions we could give them had they formed the majority, as it would be dangerous for Armenians themselves".

In any case, the European power began to significantly reduce their energy investments into Armenian problems starting the end of 1896. At that time they figured out newer points of interferences into Turkey's interior affairs - the Crete mutiny and the Macedonian issue. The Armenian issue came to a deadlock.

The mutiny of armenian revolution activists

Armenian revolution activists are simply the mutineers. They never proceed from the actual correlation of confronting powers, never take into consideration the interests of the national masses among whom and for whom they were acting. They occurred among peace civilians, prepared and raised the mutinies, threw bombs, killed prominent Kurdish and Turkish officials, began shooting

and always managed to slip away unpunished, leaving their miserable compatriots to their own fate among the Moslem population which was growing brutal and ready to have their revenge on Armenian neighbors for the actions of revolutionists. Armenian revolutionary activists were not the organizers and leaders of the national masses, but the ferments of a spontaneous agitation, which involved peace civilians into history and leaving it alone without any protection in the most tragic moment. This was a particular quality of Armenian revolutionary activists.

This peculiarity could be traced from the beginning of the revolutionary movement in both Turkish Armenia and the South Caucasus. The history of devastation of the Bogazkesan village by Kurds is one of examples. The story began with eight Armenian revolutionists coming to this miserable village. They were traced and two nizam companies appeared in the village for patrolling purposes. As soon as they settled their camp near the village, Armenian revolutionists opened the fire from the ambush. As a result, several Kurds were shot dead and others took to their heels. The revolutionists did not waste a single minute of time, but seized the horses of killed Kurds and were out of distance within a quarter of hour. They managed to save their valuable lives, but could not save the miserable Armenians of Bogazkesan, where a company of Turkish soldiers arrived by 3 PM. The village was absolutely deserted. Armenians abandoned everything and dispersed to all sides, leaving their belongings to their own fate. The entire ashire of Tokurly was assembled by nighttime. Once rich village was destroyed completely. The four Armenian villages had the same experience the next day. These events, as witnessed by Mr. Mayevsky, were only several days before the Trapezund massacre and encouraged the beginning of a spontaneous anti-Armenian movement of Kurds. One more typical story is of occupation of the Ottoman bank by the Armenian revolutionists. In early August of 1896, the Central Constantinople Committee of the Armenian Revolutionary Federation of Dashnaktsutun issued a proclamation, which can only be interpreted as a bill of indictment to the great powers of Europe. "The allied powers of Porta! In Crete Island and in Armenia they are as contemptuous about the unavailing struggle of Christians, as our hangmen - the Turks! But the patience of a suppressed nation has its own limits. The anger of the Armenian nation will again throw off its chains and the responsibility for the actions that will follow will rest not only with the sultan, but representatives of the foreign powers as well!... We will die! We know it! But the spirit of revolution which soaked in the Armenian nation to the marrow of its bones will not stop threatening to the sultan's throne for as long as there is a single Armenian alive".

After this proclamation was published, Dashnaktsutun performed a comedy, which is known as the occupation of the Ottoman bank in Constantinople and cost the lives of several thousands of peace Armenians. 25 members of the Dashnaktsutun party entered the Ottoman bank building on August 14th of 1896, took out bombs and mauzers and announced their intention to blow up the bank. A great turmoil has followed. Everybody who was present at the bank at that time hurried away from the bank building and only Armenian revolutionists remained. But a horrible massacre of Armenians followed in several minutes. The massacre continued for the whole day. Armenians were haunted as wild animals. Rivers of blood were spilled and streets were full of corpses. The revolutionists who encouraged this terrible story opened the negotiations with the representatives of European powers under mediation of the Russian Embassy dragoman Maksimov and surrendered on condition of remaining alive. When the blood of innocent and peace Armenians was spilled in the Constantinople streets, the guilty were sailing to Marseille on the French ship "Gironda" leaving thousands of corpses of their innocent brothers behind. But did the Armenian revolutionists ever care about the innocent victims? They conscientiously performed their mission, spilling a sea of blood and making the whole world speak of the Armenian issue, providing information to newspapers about Armenian massacre by the Turks, and saving their own

lives in between. And this is how it always happens. Armenian revolutionists cause distempers, massacres and hide in the end. "The weapons they got hold of served as the tools of retreat, while disarmed Armenian people had to pay their life and prosperity for the feats of their armed compatriots. Armenian revolutionists never accounted for their own deeds. Let us remember the famous Dashnak process in St.Petersburg, when out of dozens of convicted gang leaders, only A.P.Ogadjanov admitted he was a member of Dashnaktsuun. All other members rejected their relationship with the party and any responsibility....

Moving revolutionary activities to South Caucasus

The Armenian problem entered a new phase of its development in mid 1890s - it moved from Turkey to the South Caucasus. This coincided with the time when prince Golitzin ruled the Caucasian kray. This led to intensification of the activities of the Dashnaktsutun party, which acted under the motto of protection of the property and cultural interests of Armenians whom prince Golitsin gave way to crying injustices in respect of, up to confiscation of the properties of Armenian church. This party united a small, but strong, serried and active group of Armenians, who had the objective of reaching their ideals by means of terrorism, not only against other nationalities, but also against their own compatriots who were mostly quite indifferent to the political ideas of the party... The time of moving the cockpit to the South Caucasus was the most horrible moment in the history of our region, where the population formerly lived in peace and quiet. Dashnaks came and brought the national hatred; and nothing else but an Armenian-Tatar massacre or a war between Armenia and Georgia could occur on such a ground. The South Caucasian region lived in peace and quiet before the Armenian revolutionists, especially Dashnaktsutun party, came. Nobody remembers a slightest trace of the horror which we saw frequently and regularly during the Armenian-Tatar massacre. Armenians, Tatars and Georgians lived together for centuries. Peace civilians never knew of bloody battles due to national contradictions. Moslem nations do have a vendetta practice, but this does not have anything to do with the nationality. In such cases, the person is as frenzy attacking his compatriot as a person of the other nationality. Dashnaks came with a spreading about the establishment of an unbroken Armenian territory for the future autonomous Armenia and the feelings of national hostility and hatred were brought to the previously patriarchal life of the South Caucasian village. The Tatars fought fire with fire. "Under such circumstances, - states prince Vorontsov-Dashkov in his message, - a slightest excuse was sufficient to initiate the fighting. This happened in Nakhchivan and Erivan. After that, the Armenian-Tatar disorders spread further to the neighboring Yelizavetpol province. It is not possible to identify which of the parties was guilty of launching the disorders. Mass shooting in Shusha was likely to be started by Armenians, the second time in Baku (August of 1905) - by Tatars, and in Tiflis - by Armenians. This how the Dashnaktsutun party activity was described by prince Vorontsov-Dashkov, who the Armenians are very much fond of. It is no longer a secret for the Armenian population that Dashnaktsutun, which played an outstanding role in the Armenian-Tatar slaughter, oftentimes applied to provocative activities in the form of tactical attacks of "fiday" gangs on neighboring Tatar villages, which always returned the favor to Armenians.

Dashnaktsutun's intention was motivated by their willingness to form more or less significant territories with Armenian population for the purposes of creating a ground for the establishment of the autonomous Armenia in the future. The very days of the appearance of Dashnaks in the South Caucasus were followed by terrorist acts, accomplished through the members of special armed units. Their activities led to a number of attempts upon state officials,

including attempt upon life of the Caucasian ruler prince Golitsin and ended with the Armenian-Tatar clashes - an event which did not have precedents in the Caucasus before. Prince Vorontsov-Dashkov, a courtier of insinuating and gentle manners, who established very well-disposed attitude of the authorities towards the Armenian nation in the Caucasus. This was the turning point in the activity of Armenian leaders - their pressing attempts to get the Western European states interested in the Armenian problem are replaced with the idea that only Russia can help them in the achievement of their political ideals and the improvement of the fate of Armenian nation in Turkey. Armenian leaders began to work seriously on the examination and preparation of the appropriate ground in the Russian diplomatic circles and through their catalicos submitted an application to the Russian czar for intercession of the Armenian nation... Even prior to the beginning of military activities between Russia and Turkey, the leaders of the Armenian nation got nervous and began to push Russia towards a war with Turkey. Just several weeks before the beginning of the Russian-Turkish military conflict, on August 5th of 1914, the Armenian catalicos Georg V has applied to prince Vorontsov-Dashkov with the following historical letter: "Your Excellency dear Sir prince Illarion Ivanovich, on October 2nd of 1919, I applied on behalf of all Armenians through your excellency with a request to our dear governor for protection of the Armenian nation in Turkey for the improvement of its current situation. In response, I received a confirmation from the imperial government that it intended to pay a close attention to the situation with Armenians in Turkey and resolve the problems of this nation. Indeed, Russia has official suggested such a reform which promised a rather firm and positive change in the Turkish attitude towards Armenians. But the opposition of Germany and allies and Russia's firm willingness to preserve the unity of will for future successes, have led to strong changes in its suggested project of reformation. When it was supplemented with Porta's instructions to inspector generals, the contracts and preventive measures taken in the Armenian vilayets, the doubts of the nation and the Constantinople patriarch about the practicality of the reforms intensified even more. The great war that has burst out now exposes the fates of Turkish Armenians and reformation processes to serious challenges. Now, when every Russian citizen is concerned about the ongoing developments, which require the state to demonstrate a serious power and willingness, I am happy to announce to your excellency, that that the nation of Armenia is suppressing the feeling of pain of its own injuries, and concentrating its entire power on the great motherland, and for its glory we have responded to the call of our governor for doing our duty before his excellency and the motherland. I am happy to notify you that the Armenian nation which lives beyond the state border, has also remained steadfast in its devotion to the great Russian empire. But as a pastor of my own nation, I cannot help indicating to your excellency that the Armenian population of Turkey will have to live through sad days unless Russia stops paying close attention to the Armenian problem even if for a while. I suppose that the imperial government no longer has doubts that its attempts to influence Turkey by means of friendliness do not bring the desired results. Unofficially encouraged by Germany, Porta managed to cancel the agreement of January 26th of this year and the reform does not satisfy anybody for this reason. In respect of the numerous data, which I have received from the Constantinople patriarchy and the Armenian national assembly, I am coming to a sad conclusion that it is impossible to believe that Turkey, with its current regime, could introduce any reforms for the improvement of the situation with Armenians, unless their fulfillment is ensured by special and firm guarantees. As long as the Turkish Armenia is forming a part of Turkey, the Armenian nation and I on its behalf have the following ideas concerning the resolution of this painful issue:

- a. To form one undivided area of Armenian provinces in Anatolia.
- b. This area must be headed by a Christian person, who is independent of Porta and has a high title or rank, and is elected by Russia.
- c. To introduce in this area a wide elected internal self-government with an equal number of

representatives from Christians and Moslems.

d. To entitle Russia to solely conduct and implement the whole reformation procedure so that the Armenian population would believe in the steadiness and viability of the new organization and administrative procedures.

This order may only be introduced upon completion of the current war. Meanwhile, there are troubled symptoms caused by the mobilization processes in Turkey and the Armenian population is fearing of new troubles. It is therefore advisable for the imperial government to lay the following urgent requirements before the Turkish government: a) taking the measures for the protection of life and properties of Armenians; b) soonest settlement of inspector generals on sites and providing them with the opportunities to launch the reform in accordance with the agreement of January 26th of 1914. I kindly request your excellency to apply to our dead governor concerning the patronage and protection of Turkish Armenians in the name of the feelings of my congregation in Russia. I pray to god for your strong health and long years of life. Armenian Catalicos Georg V. August 5th 1914. #1131, Holy Echmiadzin". It was our intention to cite this long, pompous, but truly historic message in full here. Every line is a tactless action. The heads of the Armenian nation are pushing Russia to a war which is obviously disastrous for the Turkish Armenians. They are applying on behalf of the miserable Turkish Armenians to their state enemy Russia and entreat it to interfere into Turkey's affairs, without a consideration that Turkey has a full right to treat this as a treason and do a short work of Turkish Armenians, which may not even know that such pompous and provocative messages and requests are sent on their behalf. Many activists of the Turkish Armenia have clearly understood the provocative nature of such applications to Russia. We all remember the serious polemics about this issue between Vantospom of Turkish Armenians and Orizon of Dashnaktzutun.

Turkish Armenians, including professor Minasyan, have charged the Caucasian Armenian activists with organization of voluntary units against Turkey and by their actions provoking Turkish Armenians to the rule of Russian weapons in Turkey. Many of the Caucasian Armenians did not sympathize with such activities of the leaders of the Armenian nation either. They did not believe their idea could ever come true: they did not believe that an autonomous Turkish Armenia could ever be established... It is a good idea to cite a conversation between Mr. Gris, Russian Ambassador in Constantinople and Doctor Zavriyev, a member of the Dashnaksutun party. Gris writes: "G.Zavriyev believes that the prevention of pogroms and slaughter depended on the Turkish authorities and the catastrophe may be prevented in case of active warnings from the Russian Government. I said to my interlocutor that the imperial government plays the most active role in the fate of Armenia. But Armenians shall not miss out the exceptional terms of the present situation and shall not aggravate their situation by careless statements. It is important that Armenians remain the victims of Turkish arbitrariness in the eyes of the European nations, rather than turn into political revolutionists who wished to get use of Turkish military failures for the implementation of their national desires. This is why Armenians shall by no means provoke the Turks and even more so, to make any political requirements to Europe. Doctor Zavriyev told me that he was taking my words into consideration and would in this way affect his party fellows and associates. Prince Vorontsov-Dashkov was giving this very urgent advise to Armenian Catalicos Georg V in his response of September 2nd, 1914. "I recognized it necessary, - write Prince Vorontsov-Dashkov in his letter to the Catalicos, - to warn that the activities taken by both Caucasian and foreign Armenians must be strictly coordinated with my instructions, because given the current tensions in the political relations between Turkey and Russia, it is very important that the war with Turkey is declared by Turkey itself without any pressure from our side: it is therefore extremely undesired and even dangerous to excite any kind of rebellion among Armenians at this

stage. At the same time, I kindly request your excellency to exert your highly authoritative influence upon your congregation for the above considerations, so that the Caucasian and Turkish Armenians were ready to fulfill, at the current time of uncertainty for Turkey and in case of our war with Turkey in the future, those instructions which I outline for the implementation".

We saw that prince Vorontsov-Dashkov said directly to the Armenian catalicos that it was quite undesired and even dangerous to excite a rebellion among Turkish Armenians. But those advises remained a voice in the wilderness. An opinion of a group of Caucasian adventurers has ruled and this was disastrous for the Turkish Armenians. The miserable Armenian nation was involved into the most terrible adventure that the world has known... The formation of Armenian units was not based at the recognition of the "holy duty before the motherland", but a willingness to lay the requirements, upon successful completion of a war with Turkey, to Russia and its allies for Armenia's autonomy as a reward for the support during the war time. But as the Dashnaks persisted in their unselfish attitude to Russia and Russian allies, we would like to focus on this issue and prove with real facts that they were not doing this as a favor, but pursued their national goals, which of course is not forbidden to anybody. It follows from the official documents, held in the Caucasian Army headquarters: "Armenian expectations for the grant of autonomy to Armenia in case of favorable completion of the war against Turkey, did not come true. Local party activists in Tiflis began spreading rumors that Armenia shall not anticipate for an autonomy status. These rumors were rapidly spread among the persons subjected to call-up and called up low-ranked officials, which led to desertion, malingering, self-injuring and even crossing over to join the Turkish Army. Such turn of events drew the attention of the party leadership, which took the appropriate measures for the continuation of the voluntary movement for fear of losing the weapons provided by the Russian Government. The measures were taken to draw Armenian intelligentsia in the person of young students of higher educational institutions to the voluntary units. The same source reports that the party decided to warn all voluntary Armenians to not give the weapons back, because if Russia refused to grant the autonomy status to Armenia, these volunteers would start fighting against the Russian government... This is what can be found in "The Special File" about the Armenian volunteers: "Nearly every combatant officer could witness that not only the unit members, but the chiefs of the units violated the military discipline, and were involved in discords and intrigues, self-advertisement, repeated cases of cowardice, thefts and robbery, and finally violence over the peace Moslem population in the Turkish provinces we have occupied, and sometimes in the Caucasus..."

The activity of armenians in public organizations on the frontline

Public organizations which were controlled by the Armenian leaders were not known for brilliant activities in the frontline as well... We can trace their activity by the official documents. Mayor general Vorontsov, the head of the Van division, provides an exhaustive coverage of all public organizations serving the frontline in the Van district: "All organizations here are entirely controlled by Armenians. They are covering themselves with the charity objectives and are involved exclusively into the persecution of Armenian national ideas that the spend the Russian money for the implementation of. The financial aid to the population is made from the Russian funds in the guise of the Armenian aid. There are persons among the officials of the Union of Cities, who have enormous salaries and openly declare that they came to give aid to Armenians only and when it was necessary to provide assistance to our injured soldiers, they would refuse. The organizations provide assistance exceptionally to Armenians when the grants are distributed among half-Armenian half-Kurdish villages.

A number of Armenian political organizations send out Armenians from Russia as refugees for the purposes of seizure of the vacant Turkish lands...". A feedback provided by the Armenian activist by Doctor Brot, a representative of Armenia's patented patroness - USA, is no better. He openly declared at a banquet, held in the honor of A.I.Hatisov, the head of the Armenian Government: "So far I have met only 6 honest Armenians, while all others I had to deal with were unreliable, embezzlers of public funds or morally corrupt people. Those who receive aid from or work at the American Committee are not honest either..." Dashnak writers prove to the whole world that they love Russia. And Russian peasants escape from Armenia to the Muhammadan Persia, rather than to their motherland. Let well alone. And one may assume that if a Russian peasant had a nice life in Armenia, he would hardly seek refuge in Persia that they do not have anything in common, in terms of religion, politics and culture.

But Russian peasants know from their personal experiences that his compatriots have better lives in the Muhammadan Azerbaijan than in Christian Armenia. He knows for sure, that "Russian peasants in the Lenkoran uyezd live very well and were not even affected by the Turkish invasion"... When the Russian Army abandoned the frontline, its defense was laid on Armenians. The management was laid on general Andranik, who is popular among the Armenian nation and soldiers, and whom the Armenian media long called "the most wonderful legend of the Armenian nation". There is a lengthy instruction from Andranik among other documents held by the commission. General Andranik showed up in the fortified Erzurum as an Armenian leader on February 17th of 1918. It turned out that the vaunted Armenian military forces were disorganized to the point that they occupied themselves with robbery and murders of the unprotected peace Turkish population...