

# What Was the T-4 Project?

By Kristen Aliano, Cold Spring Harbor High School, New York

Tiergartenstrasse 4, Berlin was the full address of the Fuhrer Chancellory; the initials of this address, T4, became the name of a Nazi euthanasia/sterilization program against the mentally and physically disabled. Although the ideas of ridding



**Hartheim castle, a euthanasia killing center where people with physical and mental disabilities were killed by gassing and lethal injection. Hartheim, Austria, date uncertain. Courtesy of USHMM Web Site**

the human race of undesirable genes were not new notions, actual programs that utilized eugenics’ principles did not materialize until the 1930s. During the 1930s, the political and economic climate of Germany provided the perfect breeding ground for actions to be taken against the physically and mentally challenged.

The T4 project grew out of “eugenics”, one of the leading fields of biology in the early 20<sup>th</sup> century. The eugenics movement, which started in the United States, was an attempt to cleanse the human gene pool of all “undesirable” traits, such as the incurably ill. The German Nazi Party took the eugenics movement to extreme levels; German Chancellor Adolph Hitler wanted to remove all persons who were seen as “unfit” or “impure” from his “master” Aryan race.

The T4 program included four organizations: the Realms Work Committee, which was in charge of gathering information about patients; the Realms Committee for Scientific Approach to Severe Illness Due to Heredity, which was in charge of euthanasia for children, the organization that was in charge for transport of patients to killing centers, and the Charitable Foundation for Institutional Care, which disposed of the victims’ remains. In order to genetically cleanse the human race, all persons deemed “undesirable” by German doctors were transferred to one of six institutions in Germany and Austria. One such institution was the Hadamar Mental Institution.

Once there, victims were stripped and given paper clothes. They were subsequently killed in gas chambers by hydrocyanic gas. The dead bodies were then removed to crematoriums to be burned. Handicapped children and babies were killed by starvation or deadly doses of drugs.

Despite public protests against the killing of mentally and physically impaired persons in 1941, the Nazi regime continued with its program in secret throughout World War II. Between 1941 and 1945, approximately 200,000 disabled persons were killed in gas chambers. T4 became a training ground for SS men who manned concentration camps, as well as a model for the German plan of mass extinction of the Jews and other peoples in gas chamber- equipped concentration camps in 1941 and 1942.

Some members of the clergy in Germany spoke out against the program. As a result, Hitler ordered the T4 program to cease the killing of patients in gas chambers. Although the war in Europe ended on May 8, 1945, the last recorded killing was of a four year old boy on May 28, 1945.

The T4 program and the Nazis’ actions caused many eugenicists to reverse their beliefs that euthanasia was one of the best ways to rid the human race of genes that caused people to be prone to incurable illnesses. However, the sterilization of such persons was continued into the 1970s.

Sources:

[www.disabilityhistory.org/t4prog.html](http://www.disabilityhistory.org/t4prog.html)

[www.ushmm.org](http://www.ushmm.org)



**View of the cemetery at the Hadamar Institute, where victims of the Nazi euthanasia program were buried.**

# A Peace Center in Every Meeting

By Mary Mills, Mandel Teaching Fellow of the USHMM

Almost two years ago, Linda Jeffrey and I decided to present the Woodstown, New Jersey Monthly Meeting our plan for a "peace center" within the Woodstown Meetinghouse. After receiving the blessing of the Woodstown Meeting and a room for the peace center, we began to chart the course the peace center would follow. Linda and I arrived at the decision to form a peace center through different routes. For Linda, the establishment of a peace center was almost a natural outgrowth of her work as the clerk of the Peace and Social Justice Committee, as an alternate NGO representative, and her strong opposition of bullying that culminated in an article on bullying, which appeared in the *Journal of Emotional Abuse*.

For me, it was the result of an extensive mental and physical journey that covered about 1700 miles in three weeks and led me to another dimension of the Holocaust: the activities of the Society of Friends in Nazi Germany. My travels took me to the Friends Meetinghouse in Bad Pyrmont, Germany and to Frankenau, Germany, where I was given access to Professor Hildegard Feidei-Mertz's personal library. There I read the original correspondence of Hans Albrecht, the clerk of the German Yearly Meeting from 1927 to 1947.

During the planning stages of the peace center, I presented a few firesides on the activities of the Friends inside Nazi Germany, and in April, 2001, we hosted a type of Yom Hashoah at Woodstown Meeting, where Mrs. Martin Niemoeller, the widow of Pastor Martin Niemoeller; one of Hitler's personal prisoners, and Sol Finkelstein, a concentration camp survivor, related their experiences. Their discussion underscored the basic premise of the Peace Center: promotion of peace and resolution of conflict.

The goals of the Salem County Peace Center at Woodstown Friends Meeting focus upon reducing bias, bigotry, discrimination, and intolerance; providing training programs

in these areas for teachers and the community; establishing a library of resources for review and loan to area schools and the community; coordinating organizations involved in fostering peace, and providing a neutral location for conflict resolution.

Most recently, Zalptia Wilson-Hill gave a wonderfully informative PowerPoint presentation on the Civil Rights Movement and Dr. Martin Luther King Jr. The choir of the Morning Star Baptist Church played an integral role in this presentation.

In the Fall, the Peace Center will host Rev. Dave Bailey, the director of Ranch Hope, a residential and counseling facility for disturbed teenagers. Rev. Bailey will discuss peace and dealing with violence in schools.

It is hoped that the Peace Center will reach out to and help people from varied backgrounds. In the tradition of Rachael Davis Dubois, we intended to form conversation circles that will build bridges and establish common ground.

May we all come to realize, respect and value diversity, which, after all, is essential to our spiritual unity.

"...let eternal light penetrate the darkness...that surrounds us."

-Hans Albrecht  
addressing the 1933 German  
Yearly Meeting of the Society  
of Friends



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**Dear Honey and all participants of the Holocaust/Genocide Project. From Lyubov Grunkovskaya**

Some people believe, that there was no Holocaust in our country, and that the Jews just invented the word "Holocaust" to show the tragedy of their people during the World War 2.

- 1) Is there such a situation in your countries as in Belarus?
- 2) Is the topic of "Holocaust/Genocide" discussed in your countries and are there any monuments of this tragedy in your countries?
- 3) Why people don't want to know about such things as Holocaust/Genocide? E.g. There is no Jewish burial-ground at the place Ghetto, which was during the WW2, and we just know about the Ghetto because of the monument near

the "Hole" in Minsk. The hole is the place in Minsk where several thousands of Jews were killed by fascists one day). I hope to know more about Holocaust during this project and find answers to different questions. Of course, we discuss these problems a lot, but these are the opinions of people from one particular country. It's very interesting to know what people from other countries think about it. Now I have a possibility to use the computer and internet, so I am ready to continue my participation in HGP.

**"New Line Club" Minsk, Belarus.**



# The Sand Creek Massacre

By Brian Koster, Cold Spring Harbor High School, New York, USA

The Holocaust was a terrible period in the history of mankind. Who could have possibly imagined that a country, Germany, would systematically destroy more than six million people simply because they were Jewish? Unfortunately, the Holocaust was not the first example, nor will it be the last example, of genocide.

The United States of America has also seen its share of genocide. Prejudice towards Native Americans began when Columbus landed in the New World. The prejudice continued through the centuries, and it still exists today. It reached a climax in 1864 when a most horrific and barbaric attack occurred on the Cheyenne people. It is one of the saddest moments in American and Native American relations.

The Cheyenne leader, Black Kettle, was always known for his unique desire that there be peace between his tribe and the United States. He was always willing to be trustworthy because he had no reason to believe that the Army officers he was dealing with would lie to him. The Cheyenne had one friend in the military, and his name was Major Wynkoop.

Major Wynkoop was the commander of Fort Lyon. Due to this relationship between the Cheyenne and Major Wynkoop, and an assurance from the United States Army that the Cheyenne would be under their protection, the Cheyenne decided to set up camp at Sand Creek. Sand Creek was located forty miles away from Fort Lyon. Black Kettle and his men were reported to have visited Fort Lyon for supplies. Major Wynkoop's generous relationship with Native Americans cost him his job.

He was replaced by Major Scott J. Anthony. He worked under Colonel Chivington. Major Anthony was very ruthless towards Native Americans. When Black Kettle spoke with Major Anthony about the current situation facing the Cheyenne tribe, Major Anthony lied to Black Kettle. He told Black Kettle that he and his tribe could feel safe at Sand Creek even though Major Anthony was already sending for additional troops to launch an attack against the Cheyenne. Major Anthony's false words were enough to convince Black Kettle to stay in his current campground. One day later, Major Anthony's reinforcements from Colonel Chivington arrived in the form of 600 men. The massacre was being arranged by Major Anthony who was telling the Cheyenne

they would be safe if they remained at Sand Creek.

When Colonel Chivington arrived at Fort Lyon, the battle was already planned. Chivington was reported to have been very excited about the approaching massacre. The troops prepared themselves, and embarked on the forty mile hike to Sand Creek. The Cheyenne put up meager security because they thought that the army was going to protect them. The army approached the camp to find that it consisted of more women and children than warriors. The massacre started while the Cheyenne were still asleep.

The soldiers began shooting anything that was moving.

The campground was a scene of confusion and pandemonium because the Cheyenne were so surprised by the attack. During the massacre, women and children began to gather around Chief Black Kettle's tent because Black Kettle was waving an American flag above his tent. Black Kettle did this because he was told by Colonel Greenwood to raise an American flag to be safe from being shot by a soldier. This did not work. The tent was fired upon without any emotion. The soldiers killed everyone they



could find. They hunted down and killed women who were not involved in the fight. All the dead bodies found were reported to have been scalped, and some bodies were further desecrated by removing body parts. The death total was over 100 women and children and twenty eight men. The only reason the death count was so low was due to the fact that most of the soldiers were drunk during the massacre.

There was very little public outcry after the Cheyenne were annihilated by the United States Army in 1864. Americans simply did not care. Civilization has learned of the terrible consequences of the Holocaust. This is due to the tireless efforts of educators, writers, historians, and the media. It seems as if the human race has finally learned the importance of fighting racism through education and reminding all of us not to make the mistakes of the past.

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# WAR in Macedonia

by Students Aleksandar Nikolovski, Ivan Jovanovski, Mile Kuzmanovski and our mentors - Violeta Alacheva and Mimoza Jankulovska; D.S.E.M.U. "Gorgi Naumov" School; Bitola, Macedonia

We write to you hoping that will be able to include us in your project. We are students in first year in the Secondary High Electro-Mechanical School "George Naumov" - Bitola, Macedonia. Our country has always been a place where people with different nations and religions have lived together.

Some of Macedonia's neighbors felt betrayed by this decision. Bulgaria believed Macedonia was Bulgarian, and Greeks that it was Greek. Greece has never recognized the new republic by its preferred name of the Republic of Macedonia. Macedonia is also the name of a region of Greece.

Macedonians believe their little country is involved in a fight for survival, and that the "four wolves" of Greece, Albania, Bulgaria and Serbia - which surround it as its traditional enemies - are now poised yet again to strike, now from Albanian wolf.

Until the crisis in Kosovo, in Macedonia were received over 400.000 refugees from Albanian nationality whom together with their families were received in homes of unknown but human persons who although purest with help of World Red Cross were helped. Now the Albanian population turns against us.

Hundreds Macedonian families were wrapped up in black; a lot of mothers and fathers stayed with out their children. A lot of children stayed without their fathers, a lot of families with force were kick out from their homes which were created with work, and they still aren't back. Those who returned see a whole house was burned, and everything was stolen.

Under threat of weapon with burning of houses with murders and rapiers slowly but for sure are "cleaning" Macedonians families from territories that are in the maps of their terrorists.

"clean-started and now ending Arachi-accord-register



1994 there were 6328 peoples of which only 11% were Macedonian. In Slupcane in 1994 there were 3107 of which only 7 were Macedonian and now they are not. In 1961 of 1854 peoples only 775 were Albanian. It's the same in Lipkovo where in 1994 all

2339 peoples, were Albanian, in Vaksince, Lojane, Opae, Otlja and other villages it's the same.

These black scenarios Macedonian people can't and don't want to receive. Of all this events we will choose only the most important, and at the same time most painful for Macedonian people: massacre in Tanushevce at Macedonian solders, destroying of Lesok monastic, and massacre at highway Skopje-Tetovo etc.

Albanian people are enjoying all human rights in Macedonia. After every killed Macedonian people some the Albanian were celebrating and still are celebrating. The only reason for that kind of relation is that they are supported by special founds and they aren't afraid even from NATO, even of KFOR, or Macedonians.

As the Macedonian parliament continues its debate on a peace deal, preparations are getting under way for the ethnic Albanian terrorists to hand over more of their weapons.

The famous Lešok Monastery is situated in the so-called Gorno Lešok neighborhood, 610 meters above sea level. In its complex are the churches of St. Atanasij and the Holy Mother of God, as well as the grave

and memorial room of Kiril Pejcinovic, one of the most famous Macedonian educators from the 19th Century. With his arrival from Athos in 1818, the monastery dormitories were redecoreated, the monastery library was founded and Lešok became a literature and educational center.

The Macedonian National Institute for Monument Protection has prepared a list of cultural monuments in the crisis regions of Kumanovo and Tetovo, Skopska Crna Gora and Skopje. In spite of the regulations stipulated by The Hague Convention lot

of the listed goods have damaged destroyed Albanianists. A large of these ments have used by the

as shelters and have mercilessly been destroyed. Such is the case with the churches of St Atanasij, St Nicholas and Baltepe locality at Tetovo Fortress.



cultural been and by the terror-number monu-been terrorists

The latest destruction was performed in the Monastery of St Holy Mary Mother of God in Matejce. This valuable monument has been used as headquarters by the terrorists, its dormitory completely burned and over the centuries long frescos terrorists have



inscribed slogans for Large Albania and KLA. Terrorists never stop. In addition to churches and monasteries, they also destroy archeological sites. Archeological sites are usually at locations with good strategic position, places that stick out with good view over the surrounding. Terrorists fortify in them and use them for attacks. They dig ditches and bunkers on archeological sites and thus destroy archeological

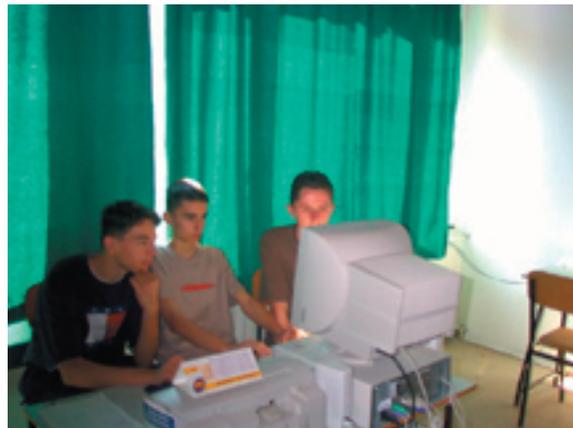


Viktor Lilcic, at the Institute for the History of Art and Archeology. To the west border of Macedonia, in the Kumanovo where there are about 50 sites from the Roman period: Nikushtak, Opaje, Otlja, Lipkovo, Shipkovic, Isar, Gradec, Svilare which speak of the history in general and the history of this nation. At the end of this madness, they will have nothing more to say!

At this time, when the northwest part of Macedonia has been under the constant armed activities of the terrorists for over 13 months, there is danger also for the capital Skopje, where most of the Macedonian cultural goods are stored in museums. The museums and institutions for the protection of cultural heritage undertake various measures to provide protection to the historical national heritage.

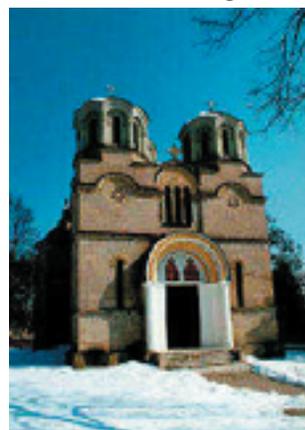
The museums and institutions for the protection of cultural monuments have prepared precise plans for mobilization and evacuation of the exhibits during the period of war. The plans will be activated immediately upon the announcement of the state of war in the country or in cases when there is direct danger of destroying the cultural heritage, in constant coordination and cooperation with the Ministries of Interior and Defense. The

museums dispose of special facilities-shelters in which the most valuable works of art are stored during war. In case the risk for the cultural heritage is estimated as high, the evacuation of the collections is prepared with priority set by their value, and they are



dislocated to special protection shelters. The shelters are located out of town and their location is highly confidential, says Emil Aleksiev, Director of the Museum of Contemporary Art.

The other institutions and museums have been undertaking adequate protection measures during the last four months of armed conflicts of the Macedonian police and army against the Albanian Museum from the very beginning of the conflicts in the area between the north of Macedonia and Tetovo, where there are armed now, there are archeological and antique material, says Professor Viktor Lilcic, at the Institute for the History of Art and Archeology. The most valuable collection in Macedonia, too - as well as ethnologic civil protection personnel the Museum them for an emergency situation.



The Museum of Modern Art, as we were informed by Emil Aleksiev, is under constant police protection and has been under the guard of the military forces protecting the Antique Fortress of "Kale" for several weeks now. The Fortress is not only a cultural and historical monument, but also an important strategic object in Skopje.



## ANKET:

(For making this questionnaire we had answers 93 students )

The first question has many answers so these are the most of them:

### 1. What is WAR?

- War is the worst kind of conflict. It's just the way of destroying one state.
- War is a conflict between two or more countries, which are using weapons that are dangerous for the bought sides.
- War. Hmm... There are no words to express the way of living in the place where is conflict. The WAR is BAD.
- Well I will say this for WAR: NO for entering a war. NO for continuing a war. NO for supporting a war.
- War is just used for making big dominations of one person.

### 2. How we can stop the WAR?

- a) With stopping conflict situations.
- b) To have education tribunes for the way of living together with different minorities and majority in one state.
- c) No, we can't stop the WAR.

Results:

a) 50.54 %    b) 24.73 %    c) 24.73 %

### 3. How WAR affects youth?

- a) Very negative.
- b) It give some affects but with no consequences.
- c) No affects.

Results:

a) 92.47 %    b) 5.38 %    c) 2.15 %

### 4. What do you think, who is responsible for one WAR?

- a) Government
- b) People, Citizens
- c) Outside causes

Results:

a) 35.48 %    b) 0 %    c) 64.52 %

### 5. What are the consequences after the WAR?

- a) Diseases
- b) Poverty
- c) Domination of one group of people.

Results:

a) 25.8 %    b) 46.24 %    c) 27.96 %

### 6. Is the problem solved after the WAR?

- a) YES
- b) NO

Results:

a) 36.56 %    b) 63.44

We will close with one final thought:

"I honor the place in you in which the entire universe dwells. I honor the place in you, which is of love, of truth, of light, and of peace. When you are in that place in you, and I am in that place in me, We are one."



# The Armenian Genocide

by Sevan Angacian, Cold Spring Harbor High School, New York

On August 22, 1939, just prior to the German invasion of Poland, Adolf Hitler delivered this message to his Commanders in Chief: "Thus for the time being I have sent to the East only my 'Death's Head Units' with the order to kill without pity or mercy all men, women, and children of the Polish race or language. Only in such a way will we win the vital space we need. Who still talks nowadays of the extermination of the Armenians?" Hitler's rhetorical question is representative of the amnesia concerning the Armenian Genocide of 1915, which still continues through this day. The lack of accountability for government-sponsored mass murder is the unwillingness of governments to honestly examine the past.

At the beginning of this century, more than two million Armenians lived in the Ottoman Empire, most of which were concentrated in the eastern provinces of Turkey. The fundamental laws of the land were based on the Islam religion. Armenians, as Christians, had no legal rights since the testimony of non-Muslims was not recognized in court. Armenians were heavily taxed under the Ottoman Empire with no recourse to protest.

As the old ruling of the sultans ended in 1908 with the Young Turk revolt, Armenians joyfully greeted the new form of government. They saw it as the beginning of a new era of reform and an end to their centuries of oppression. But by 1914 the Ottoman Government had become a dictatorship of three men from the Committee of Union and Progress (CUP): Talaat Pasha, Minister of Interior; Enver Pasha, Minister of War; and Djemal Pasha, Minister of Marine. It was evident that these three men were extreme Turkish nationalists and militant modernizers whose wish was to expand eastwards and rid the country of all non-Turkish minorities with a primary focus on the Armenians.

Turkey's dictators felt that their goal could best be achieved with the help of Germany against England, France, and Russia, and on August 2, 1914, Enver signed a treaty with Germany promising to commit Turkey to the side of the Central Powers in war. At this time, the Ottoman Empire was the center of the Islamic world, and the Sheikh-ul-Islam, was the chief religious authority for all Muslims. The Sheikh was compelled by the CUP dictators and the German government to issue "Jihad", or a declaration of Holy War, on November 23, 1914. Ignoring the fact that Germany and Austria were Christian Allies of Turkey, the Jihad appealed to all Muslims to fight a Holy War against "the unbelievers" (that is, the Christians). The Jihad never had the influence over the masses that the CUP dictators hoped for but nonetheless, the Jihad created an atmosphere of distrust toward Christian minorities in the Ottoman lands, and it later facilitated the govern-

ment's program of Genocide against the Armenians. The Sheikh became so disgusted by the CUP policies and resigned in 1915. The New York Times reported his resignation on September 14, 1915, adding that the Sheikh "disapproved of the extermination of the Christian elements."

In December of 1914, Enver's dream of a swift and decisive campaign that would enlarge The Turkish Empire was crushed. Enver personally lead the Turkish 3rd Army in an offensive against the Russians. But the combination of a severe winter and a brilliant Russian counterattack left Enver with a defeat where he lost over 80% of his initial army. He himself narrowly escaped capture. He was so humiliated by this defeat that he forbade his officers to speak of the campaign. Enver's search for a scapegoat for his own failures led to the subsequent deportations and massacre of the Armenians, whom he accused of helping the Russians.

The war placed the Armenians of the Ottoman Empire in an insecure situation because many of their brethren were subjects of the Russian Empire, against whom the Turks were fighting. The Turkish offensive against Armenian civilians initially resulted in the destruction of up to one hundred villages in the Transcaucasus region. The Armenians in the city of Van, having seen the destruction of the surrounding villages became alarmed when they were ordered to deliver 3,000 men to the army. Sensing the fate that awaited them, they refused to go. Djevdet Bey, the brother-in-law of Enver Pasha issued the following order throughout the province: "The Armenians must be exterminated. If any Muslim protects a Christian, first, his house shall be burnt; then the Christian killed before his eyes, then his (the Muslim's) family and himself." (March 1915). Dr. Ernest Yarrow, an American missionary in Van during April 1915, described the Armenian massacres in the Van province as an "organized, systematic attempt to wipe out the Armenians."

Further evidence of the Turkish government's premeditation of the Armenian race was the liquidation of the intellectuals and leaders of the Armenian community. On April 23-24 of 1915, several hundred Armenians were taken away. Within a few days, more then 600 men were arrested and sent out of town and murdered. This event was so devastating to the Armenian community that to this day April 24th is set aside as the memorial date of remembrance of the victims of the Genocide. Within a month, all able-bodied Armenian men and community leaders were murdered. This led the way for the destruction of the remaining old men, women, and children.

On May 26<sup>th</sup>, 1915, Talaat issued the first official deportation order. The deportations followed a common path. First,

**"Within a month, all able-bodied Armenian men and community leaders were murdered."**

there was a call from the town crier that all Armenian males must present themselves at the Government Building. These men were then imprisoned, tortured, marched out of town in small groups and then murdered. Then, the women and children were ordered to prepare for deportation. In the words of Henry Morgenthau, Ambassador from the United States to Turkey, "As a last step, those who remained, mothers, grandmothers, children, were driven forth on their death pilgrimages across the desert of Aleppo, with no food, no water, no shelter, to be robbed and beaten at every halt, to see children slain in scores before their eyes, and babies dashed to death against rocks or spitted on the bayonets of the soldier guards."

The United States government condemned the Turkish government. A formal declaration was issued jointly by the Allied governments on May 24, 1915, stating that, "In the face of these fresh crimes committed by Turkey, the Allied governments announce publicly to the Sublime Porte that they will hold all members of the government, as well as such of their agents as are implicated, personally responsible for such massacres."

Genocide - the killing of an entire race. The Polish scholar Raphael Lemkin coined the word genocide. He created the word after the events of 1915 taking place in the Transcaucasus region. Prior to this time, there was not a word that expressed the annihilation of an entire race of people. The Genocide against the Armenian race caused the death of 3/4 of the Armenian population. In the end, of the more than two million Armenians living in Turkey at the start of the century, only 500,000 survived by the end of 1918.

Today, the Turkish government claim that there was no Genocide of the Armenians. They claim that the Armenians revolted against the Ottoman government, that they were disloyal and could not be trusted and that for reasons of military security the Armenians had to be 'relocated'. They maintain that the deportations were humanely conducted, and that the deportees were protected, their property safeguarded, and their resettlement and return guaranteed.

The Turkish government's argument the deportations were humane leaves many disturbing questions. If the safety and welfare of the Armenians was a government concern, why were they deported to the most inhospitable regions of the Ottoman Empire? How did the government expect helpless women and children to transport themselves hundreds of miles across the desert without food or water? Why did the Turkish Government prohibit the American Red Cross from helping the Armenians? Why was every village and town inhabited by Armenians deported even those areas completely removed from the war zone but only after all the men in the village were murdered first? If Armenian property was safeguarded, where are the records that document the compensation to those Armenians who lost their homes and property? If no Genocide were intended, how can anyone explain away the effect of the deportations? The entire Armenian presence in Turkey has all but disappeared forever.

Every Turkish government since 1915 has tried to completely erase and distort the Armenian tragedy. To this day, western governments are under constant Turkish pressure to neither mention nor acknowledge the Arme-

nian Genocide. Fortunately, countries belonging to the European Parliament (Belgium, Denmark, Germany, Greece, Spain, France, Italy, Ireland, Luxembourg, Holland, Austria, Portugal, Finland, England, Sweden) have officially recognized the Genocide and are unwilling to admit Turkey into the Parliament until the current Turkish government openly admits to the crimes of the past.

As recently as September 26, 2001, Pope John Paul II went to the capital of Armenia, Yerevan, and publicly deplored the killings of Armenians in 1915. He met with the head of the Armenian Apostolic church, Catholicos Karekin II, at a memorial ceremony for the victims of the massacres. Where upon he said the Roman Catholics were "appalled by the terrible violence done to the Armenian people," who were "brought to the brink of annihilation." Pope John Paul II prayed for the sufferers of the genocide and placed a red rose at the eternal flame in memory of the victims.

If remembering the past helps to keep us on our guard so that we will not forget the truth, or to allow others to deny the reality of other horrors we read of today, then the lessons of the Armenian Genocide and other such crimes against humanity will not have been in vain. If this in any way leads to the awareness that governments that commit such crimes must be held accountable, then perhaps in the future such crimes can be prevented.

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...A short bio on one of the featured artists of this issue:

Jamie Kates is a sophomore at Cold Spring Harbor High School, New York, U.S.A. She started her art career at the age of five when she got accepted to the Roslyn School of Fine Arts. Jamie loves to travel and feels that the world around her, no matter where she happens to be, is the best influence for artistic ideas. She would like to study abroad in Paris, France while in college because she loves the French culture. Jamie would like to work up-close to be in the art field, possibly as an art restorer. "To be able to see the most affective way to express one's self and hopes for the future, is the most important thing in the world." Jamie believes that art is the strongest protection one can have. She hopes her art proves how essential it is to embrace one another in the spirit of love.

# Rise in Anti-Semitic Vandalism

By Marissa Prianti, Cold Spring Harbor High School, New York

According to the Russia Intercessory Prayer Network, on October 29, 2001 employees of the Maimonides State Classical Academy in Moscow discovered graffiti on two walls which read "Death to the Kikes!" This message of hate was accompanied by a swastika and a Star of David. According to an article published in the *Jerusalem Post*, in Essen, Germany, on Yom Kippur, approximately one hundred Palestinian and Lebanese protesters attempted to storm a local synagogue and damaged it by throwing stones. In the Paris suburb of Trappes, a synagogue was partially destroyed by a bomb explosion, and in the suburb of Bondy, forty kilometers west of Paris, another firebomb caused similar destruction to a synagogue. In Paris itself, in the twentieth district, an over-night firebomb attack destroyed the front door of a synagogue. In the Brussels suburb of Anderlecht, a Jewish monument dedicated to soldiers who served in World War II was defaced with a swastika. Events like these are becoming increasingly common throughout the world, and the numbers portray deep-rooted hatred despite efforts at heightened security and education.

Although recent news reports and statistics seem to indicate that the majority of anti-Semitic vandalism is occurring in Europe, it is clear from other reports and events that the problem stretches from New York to South Africa while encompassing everything in between. While heightened conflicts over the Israeli-Palestinian crisis appear to be a large source of this violence, other acts appear to be caused by blatant intolerance and ignorance.

In Johannesburg, South Africa there have been several instances in which Jews have been harassed, and in some cases, physically threatened. In Rosebank, a group of Jewish teenagers was harassed by Muslim youths. Anti-Israeli and anti-Semitic graffiti appeared in numerous places but mostly in areas with large Jewish populations. These acts of vandalism included slogans which read "Judaism is Racism", "Jewish Pigs", and "We'll kill the Jews". Students at David High School faced anti-Semitic insults at

sporting events. A gymnasium in Johannesburg received a call from an unidentified man who claimed to have placed a bomb there because he assumed that the club was mostly patronized by Jews and because a slogan that read "One Arab, One Bullet" had been painted on a wall near the club. No bomb was found.

White power symbols and anti-Semitic slogans were found twice on the outside walls of a high school in Calgary, Alberta. Several swastikas were also found at the site. A customer in a used bookstore found a violent anti-Semitic pamphlet inside a book. The pamphlet advertised classes in an Ottawa library to teach about the evils of Jews. It continued with diatribes on Holocaust denial and the "Zionist-American Nazi Plan to Murder the Entire Muslim Population in the Middle East".

Clearly the problem of anti-Semitic activity and vandalism is wide-spread and can take place in many different forms. It would seem that with all the means of communication today, people on every continent should be educated about tolerance in addition to the historical events of World War II and the Holocaust. Sadly, however, in too many places, prejudices and hatred prevail where tolerance and education are needed.

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## Hatred

*Hatred can be seen everywhere. Hatred stares through the eyes of the incorrigible bigot. Hatred is reflected in the white cloth of every KKK member. Hatred surrounds the cries of an oppressed people. Hatred lives at the encampments and training centers for terrorists all over the world. Hatred feeds itself with every life lost through violence and war. Hatred becomes stronger with every weapon created and used; it shouts when a bullet blasts out of a gun. Hatred grins at the unfair hierarchies and tyrannies that exist throughout many societies of the world. Hatred jeers and laughs at the failures of national leaders to create world peace. But Hatred cringes at an expression of kindness and eventually dies when it's replaced by love.*

-Jock Pflug, Cold Spring Harbor, High School, N.Y

# The Armenian Genocide

By Tamara Akopyan, Violet Zopunyan, Sona Alexanyan, Asqanaz Hambarcumyan,  
and teachers: Carmen Sakeyan and Marina Stepanyan, School #189, Yerevan, Armenia.  
Special thanks to Karine Durgaryan, Armenian Coordinator and  
Sevan Angacian, Cold Spring Harbor High School, New York.

Research by student Tamara Akopyan:

*Armenian Genocide in the Ottoman Empire*, edited by  
M.G. Nersisyan, "Hayastan" publishing house, Yerevan, Armenia

## A Message from the Newspaper, "Times"

The position of the country of Armenia was lamentable while Ismail's army clasped the citizens. All but 9 of the 122 fields in the village of Alashkert were devastated. Those Christians who did not flee to Russia were killed in a barbaric fashion and their villages were burned. In the Mush province, a few villages were burned and many inhabitants were butchered.

(C.B. Norman, "Armenia and the Campaign of 1877".  
London, Paris and New York)

A Message about the Massacre at Adana, a town in Western Armenia (26<sup>th</sup> of April 1909): In the evening newspapers printed in Adana, it was stated that many places in Syria, including Antioch, experienced massacres. The newspapers calculated that 35,000 men were killed and many villages were burned. Adana was burned and the people were annihilated.

"Tiflis newspaper", 1909 (Tiflis is a city in Georgia)

## The Message of a German Eyewitness About *Kilikia's Cases*

"From the 28<sup>th</sup> of July 1915 until the 20<sup>th</sup> of August, I traveled in Marash. On the 6<sup>th</sup> of August, the Armenian village, Kindijach, was burned and all the inhabitants (3000 men) were killed. In one of the American schools in Marash, I saw 100 women and children who were killed. On the 14<sup>th</sup> of August, they shot 34 Armenians in Marash. After that day, 38 more men were killed, 24 shot and 14 hanged. The inhabitants who lived in Zeitun's village were banished. Sometimes I saw children and women who were searching for edibles in garbage cans. I saw children who were nibbling on bones."

*Quelques documents sur le sort des Armeniens en 1915*,  
Fasicule III, Geneve, 1916, p. 162.

## Report to the Staff's Captain, *Krim Shamchalch* (the Captain's name)

"On the 16<sup>th</sup> of March 1916, I left the village of Deiriuk to procure fodder. I came to Machkan village. There I found 200 killed men. The only remaining Armenian told me that there were Armenians' bones. Turkish men drove them into the haylofts and then burned the bodies."

Archive of the Institute of History, Yerevan, Armenia.

Research by student, Violet Zopunyan:

Yerevan is located amongst the hills of Armenia. There, in the late 60's, a monument was built to commemorate the 50<sup>th</sup> anniversary of the Armenian Genocide. Every year on the 24<sup>th</sup> of April, young and old come to Swallows Fortress Park, located in Tsitsernakaberd, to honor the memory of the victims of the Genocide.

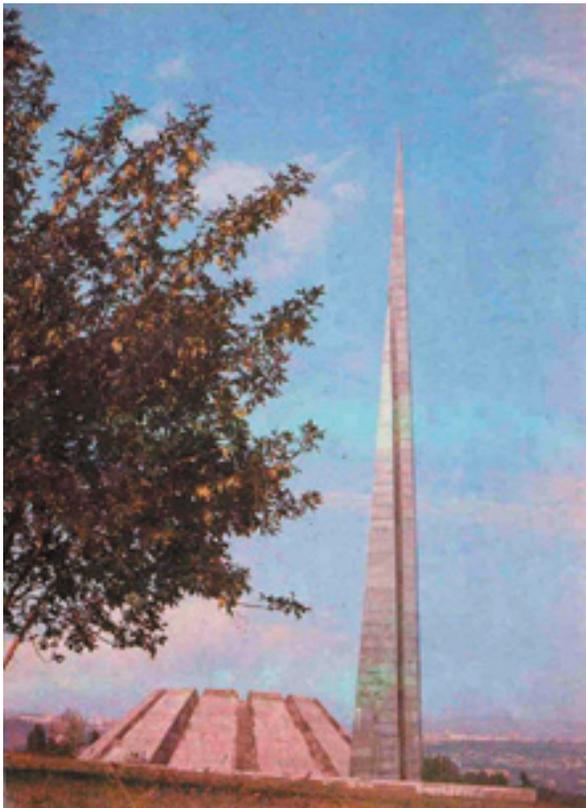


The twelve inclined columns symbolize the twelve districts where approximately 1.5 million Armenians were killed in 1915 during the Armenian Genocide. The symbolic fire in the middle of the monument signifying "nothing and nobody has been forgotten" always burns.

But what was the cause of so many deaths to the Armenian people? In order to fully understand, one must travel back in time. Armenia accepted Christianity as their national religion back in 301. The majority of Turks were and still are believers of the Muslim faith and found the minority of Armenians living in Turkey a "problem." In 1878, Turkey signed a document at the Berlin Congress that stated that Turkey would reform and secure freedom for its Christian population. But all this was and

remained only in a piece of paper. Armenians were just a “problem” for the Turkish government and nothing more. The minister, Abdul-Hamid, decided, “We have decided that the best way to deal with the Armenian question is to destroy the Armenians. No Armenians- no Armenian question.”

On April 21, 1915, the Turkish government sent an order to the state and military departments to destroy the Armenian people. The superiors who refused to obey the inhumane order were killed, too. Apocalypse had begun for the Armenians...



Research by Sona Alexanyan:

### **Turvanta’s Memories about the Genocide**

Small Turvanta was only six years old when her wonderful country, Armenia, was burned and devastated. An enemy had busted into the country. Cries and lamentation reached to the sky. Turvanta’s mother was trying to escape into the forest with her children when they met Turkish men. Mother cried, “Run, run to the bushes!” Only Turvanta was able to run and hide amongst the shrubbery. She saw the Turks kill her mother and throw her youngest brother onto the ground. She also saw how the Turks expelled her other brother and sister to the cattle-shed and burned them with many others.

Turvanta stayed in the bushes until the next morning. Her country was in fumes. When the Turks departed, the women and children who had stayed alive came out from behind the stones and bushes and went to the town. There were many fugitives from different countries there. However, later the Turks returned and

expelled the Armenians to the desert. Turvanta closed her eyes as she walked because there were many gallows and corpses along the way. After seven days, some people reached the desert, called Der-Zor.

There were no houses, no trees, no water. People died every day, every hour. One kind woman saved Turvanta by giving her pieces of bread or dates. One day, clergyman Eghishe said that he would teach the children how to read and write. People thought that the poor man was maddened. However, clergyman Eghishe had created something like a school.

Rags were used as desks, sticks as pens, and desert sand as copybooks and blackboards. Lessons started with prayer. Life in the desert became more awful with each passing day, but there was so much joy in the eyes of the teacher and pupils when Armenian letters appeared on the sand. Small Hakob wrote the same words every day: water, bread, water... He wrote the same words on the day he died.

One day, the starved clergyman Eghishe, who had saved Turvanta and the other children, died. But God protected Turvanta and some other children. One day, a caravan came and the children were carried to the orphanage.

Research by Asqanaz Hambarcumyan:

The first months of 1915 in Armenian history were catastrophic. Turkey’s government, led by Pashas Taleat, Enver, and Jamal, organized the systematic disposal of the Armenian population. The eviction and massacre of the Armenian population began in 1915. Turkey’s government imprisoned people to the deserts. They did not show mercy towards women nor children. By the end of 1915, all western Armenian people, cities, and villages had been completely destroyed. Thousands of Armenians migrated and lived in different places around the world. They migrated to the United States of America, France, Greece, Russia, Persia, Bulgaria, Romania, Latin America, and many other countries or regions. 1.5 of the 2.5 million Armenians who had once lived in Ottoman Turkey were killed or died from illness, hunger, or massacres.

Turkey’s government decided to deprive Armenian people of ideological and intellectual leaders. Many of the Armenian intelligentsia lived in Constantinople. The Turks formed a monstrous plan to be carried out in Constantinople that would destroy the Armenian intelligentsia such as the delegates of the Ottoman parliament diet and Armenian writers, doctors, artists, and pedagogues. Almost 600 Armenians were arrested and banished. There were many famous people murdered, among them Komitas (a singer), Grigor Zohrap (a writer), Ruben Sevak (a writer), Daniel Varughan (a writer), Siamanto (a writer), and Nazaret Tagavanian (a doctor.) Most of them were subjected to humiliation and deprivation. They could not live through that and many lost their minds like Komitas or died like the rest of the Armenians subjected to the Turkish atrocities. During 1915-1918, the Muslim Turks fulfilled a plan for the withdrawal of Armenians throughout the region. This event came to be called Genocide, so named because it was done systematically in order to completely destroy all Armenian people.