

SMYRNA

Lesson 12

SUMMARY

- Jihad has killed over 60,000,000 Christians. The destruction of the Christians in Smyrna is told here.
 - Islam attacked the Christians of Smyrna in 1922. It was an annihilation that took place as the Christian Europeans stood aside.
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Before jihad exploded out of Arabia, Turkey (Asia Minor) was a Christian nation of primarily Greek culture called Anatolia. Today Turkey is 99.7% Islamic and increasing. How did this happen?

Islam tried for centuries to crush Christianity and the Greek culture in Turkey. Constantinople, the capital, fell to jihad in 1453. Christians became dhimmis, second-class citizens. The slow grind of discrimination was punctuated by outbursts of violence. Christian Greek Anatolia was painfully changed into Islamic Turkey.

The background for these stories is that in World War I Turkey sided with the Germans (Islam sided with the Nazis in WWII). In this political chaos, Kamal Attaturk rose to power as head of the military and political government. The Allies were exhausted and did not want to get involved with another war, so they gave money to support the Greeks to fight the Turks. Long story made short, the Greeks lost.

The old Ottoman empire had fallen and a new government was arising. The leader, Attaturk, was determined to destroy the last of the kafirs in Turkey. But what he talked about to the Westerners was the possibility of business in a new country. World War I was over and America was becoming a world power. America wanted trade and influence.

The war had brought about new technology and a fusion between industry and government. A concept called Dollar Diplomacy was practiced. Trade and diplomacy became two ends of the same stick. To show how far this concept went, the American ambassador took the funds that had been raised by Christians to help the Armenians persecuted in northern Turkey and gave it to the Turks. When the Christians protested to the media, the media would not report it because of State department pressure.

The Muslim Turks killed both Greeks and Armenians that day, but this lesson will focus on the murder and theft of the Armenians. Armenia was one of the first Christian nations and has suffered monstrosly at the hands of Islam. Armenia was well educated and prosperous and had always been especially despised by Islam.

Over a million Armenians were killed in Turkey in the 20th century.

There are two forms of evil in this story. The first evil is what was done by jihad. The second evil was what was *not* done by the dhimmi kafirs. As you read this story of the destruction of Smyrna, know that this same story is repeated today by the same players and with the same results.

IT STARTS

Smyrna was in what was once called Asia Minor, also Anatolia. It was one of the oldest communities of Christians left in Turkey. Islam had already destroyed the other six.

Revelation 1:11 *saying, "What you see, write in a book and send to the seven assemblies: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and to Laodicea."*

Smyrna, Turkey, in 1922 was a dazzling city. It was a fusion of Christian, Armenian, Greek, and Mediterranean, with some Muslims. (It was like Beirut, Lebanon, before it fell to jihad. All multicultural politics that includes Islam will fall to Islam. There have never been any exceptions.)

The West had given the Greeks the responsibility of containing the Turkish army and then turned around and prevented its victory by interference. Now the Turks, lead by Attaturk [a Muslim military leader who became ruler], began to enter the city.

The Armenians were afraid. They had experienced Islam in their old homeland in northern Turkey where the Turkish genocide had killed their ancestors. There were many warships from England, America, France and Italy in the harbor. Large numbers of commercial freighters were there from every country. The Armenians began to crowd down to the harbor. None of the freighters would take them on. They, along with the Allied warships in the harbor, were declared to be neutral and did not want to interfere with the politics of the rising Turkish power. They were in Smyrna for business and refugees were political. Other Armenians were unafraid; they believed that the warships from Christian nations would protect them.

The Turkish army entered Smyrna and began to loot the shops of the Greeks and the Armenians. Then the army turned from looting to armed robbery. Then the Turks began to rob and kill the Armenians.

Aboard the American ship *Litchfield*, Captain Hepburn wrote that the Turks deserved high marks for discipline and high military standards. The cover-up had started.

The Turkish army surrounded the Armenian quarter and all Muslims were told to leave the area.

KILLING THE CHRISTIAN LEADER

Chrysostomos was the leader of the Orthodox Christians and went to see the local commanding officer to try to arrange the evacuation of Christians. He approached the general and extended his hand. The general spit on him. He pushed Chrysostomos out the door and yelled at the Muslim crowd, "Treat him as he deserves."

The crowd dragged him down the street until they reached a barber-shop. Chrysostomos needed a shave the crowd decided. They pulled his beard out and rubbed dog excrement on him. The man with the straight razor cut off an ear and, at the sight of blood, the mob went mad trying to get close to Chrysostomos, who was barely able to murmur, "Receive my soul into Thy Kingdom, O Lord," before he died. They cut out his eyes, ears and nose.

There were French marines standing by and their officer forbade them to defend the Christian. The body was dragged further down the street, when they stopped and cut off his privates and put them in his dead mouth.

When they reported his murder to the French Admiral Dumesnil, he said, "He got what was coming to him."

NOWHERE TO RUN

In the harbor small boats carried refugees to the ships. No one would let them come aboard. When people jumped into the water and clutched the lines, the sailors cut the lines and poured boiling water on the people. They would not break their "neutrality".

Turkish forces now moved house to house in the Armenian quarter. They broke down the doors and robbed the men. The Muslim men brutally violated the women and then pushed them naked into the streets. Men were tied together to be marched outside the city and killed. Orders went out to use the sword and stop shooting the men. The guns were too

noisy, and at the time, the Turks insisted nothing was happening. As many as a hundred men were lashed at the wrists and beheaded.

Lieutenant Merrill, an American, wrote to Admiral Bristol (the top American official in Turkey) that, “No one could imagine without seeing them under fire what a chicken-livered lot the Christian minorities (Greek and Armenian) are.”¹

Major Davis of the Red Cross cabled Admiral Bristol that the refugees must be evacuated. The Turks were going to solve their “race” problem by annihilation.

The American consul was exhausted. He was constantly besieged by Armenians who told the same story of murder and theft. Captain Hepburn sent for the Turkish army to drive them away from the Consulate. Later that day, he boarded the *Litchfield*. He sat and watched as two newsmen typed up their reports. One of them stopped and read what he had written. He threw it into the wastebasket and said he could not send it in. It would ruin his ability to report in Turkey after this was over. The other reporter agreed that they should dig up some old stories how the Greek Orthodox Christian soldiers had committed wrongs against the Turks.

They were desperate for something to offset the evil of jihad. And they did. The news wires were filled with reports of Greeks and Armenians looting before the Turkish troops arrived. They emphasized the discipline of the Turkish troops.

But not everyone lied:

‘The Armenian quarter is a charnel house²,’ a French officer noted on 13 September: ‘In three days this rich quarter is entirely ravaged. The streets are heaped with mattresses, broken furniture, glass, torn paintings. Some young women and girls, especially pretty ones, have been taken away and put into a house that is guarded by [Muslim] Turkish sentries. They must submit to the whims of the patrols. One sees cadavers in front of the houses. They are swollen and some have exposed entrails. The smell is unbearable and swarms of flies cover them. Day and night I make a tour of this quarter, and women who are crazed join me in the street; their clothes torn, their hair flying wild, they attach themselves to me. They beg me to take them from this quarter. First there are four, then eight, then a dozen and the number of women grows. I am in uniform and just about the only one to circulate on foot. Where to take them? Everywhere is filled:

1 Smyrna, 1922, M H Dobkin, Newmark Press, NY, NY, 1989, pg. 136.

2 A charnel house is a place where bodies are deposited.

the churches, the schools, the Alliance Francaise are overflowing. So I disengage myself and try to reassure them. There are no men in this quarter; all are dead, or hiding, or they have been taken away.¹

The *New York Times* reported that Attaturk was punishing any soldier who violated his orders to respect life and property.

BUSINESS IS BUSINESS

In Constantinople Admiral Chester and his two sons saw that a lifetime dream was to be fulfilled. His Ottoman-American Development Company would obtain a 99-year contract to all the sand and gravel for road building and all right-of-way needed from quarries. All imports would be exempt from duties and taxes.

He had written in *Current History* that the Turks had been falsely accused during the World War. They had been benevolent to the Armenians and other minorities.

Admiral Bristol was encouraging American businessmen to get in on the deals before the Europeans got the contracts.

NOW THE FIRE

The Turks now started to bring in kerosene. Sacks of “food” turned out to be gunpowder and dynamite. Wagons filled with barrels of gasoline were brought in.

The winds shifted away from the Muslim quarter and the fires started. As the firemen would be trying to put out the fires in one house, the Muslims were pouring gasoline in the next house.

‘In all the houses I went into I saw dead bodies,’ Tchorbadjis [a French officer] said. ‘In one house I followed a trail of blood that led me to a cupboard. My curiosity forced me to open this cupboard—and my hair stood on end. Inside was the naked body of a girl, with her front cut off. At another house there was a girl hanging from a lemon tree in the yard. There were plenty of armed soldiers going about. One of them went in where there was an Armenian family hiding and massacred the lot. When he came out his scimitar was dripping with blood. He cleaned it on his boots and leggings.

‘On one of the roads I saw a man about forty-five or fifty years old. The Turks had blinded him and cut off his nose and left him on the streets. He

1 Ibid, pg. 150.

was crying out, in Turkish, “Isn’t there anyone here Christian enough to shoot me so that I will not get burnt in the fire?”²

In the end, the entire Armenian quarter was burned. Some of the survivors were able to be evacuated.

WRAPPING UP THE NEWS

Admiral Bristol’s biggest headache of the moment was the press. Eyewitnesses arriving at foreign ports were already giving out spectacular news stories to reporters, and it seemed inevitable that after the mass exodus there would be a barrage of uncontrollable publicity. On 22 September the Admiral had cabled the State Department urging the release of an official account to offset ‘exaggerated and alarming reports appearing in American newspapers regarding Smyrna fires’. He offered a sample which the State Department was pleased to use:

American officers who have been eyewitnesses of all events occurring, Smyrna, from time of the occupation of that city by Nationalists up to present, report killings which occurred at that city were ones for the most part by individuals or small bands of rowdies or soldiers, and that nothing in the nature of a massacre had occurred. During the fire some people were drowned by attempting to swim to vessels in harbor or by falling off the quay wall, but this number was small. When masses of people were gathered on quay to escape fire, they were guarded by Turkish troops but were at no time prevented by such troops from leaving the quay if they so desired. It is impossible to estimate the number of deaths due to killings, fire, and execution, but the total probably does not exceed 2,000.

Bristol’s tone suited the policy makers. In the next issue of *Foreign Affairs* Elihu Root, (Secretary of State) was pleading for “restraint of expression”, noting that “nations are even more sensitive to insult than individuals”.³

As far as the estimate that 2,000 died, 190,000 Armenians were never accounted for.

CHRISTIAN MARTYRS

The deaths alone are a tragedy, but the supreme tragedy is that they have all died in vain. Every Christian knows about the number of Jews killed by Hitler, but what Christian knows about the deaths of their own?

2 Ibid, 157

3 Ibid, pgs. 200-201.

Why did the Muslims do this? It was a sacred act. It is strictly according to the code of jihad that is laid out in the Koran and the Sunna [see the Ethics chapter]. Indeed, murder and theft of the kafir in jihad is a sacrament. If one of the Muslim jihadists had been killed, he would be declared a martyr.

The sword of the jihadist is the scalpel of Allah; it is pure good. Just as a scalpel removes what harms the body, jihad, in all its forms, removes what is offensive to Allah. The Muslims who did these acts were “good and moderate” Muslims. Mohammed did these things and he defines moderation and righteous action. A jihadist is a Mohammedan.

The great stain on Christianity is that those who sought to follow Christ suffered death and destruction under jihad and they had no support of the Christian community.

When a mosque is even chipped by a kafir every Muslim roars in unity. When the Muslims desecrated the church in Bethlehem in the late 20th century, the silence of Christians was deafening.

THE FINAL LESSON

The mind of those who aided Islam in Smyrna by ignoring the suffering of the victims of jihad is dhimmitude. Yes, they were greedy, but they also did not have any knowledge about the doctrine and history of political Islam. The businessmen, diplomats, and military men were clueless about the real evil happening and how it was just the next step to further suffering.

It is not that Islam is so strong, but that kafirs are so weak. Ignorance of the doctrine and history of political Islam blinds the kafirs.

Today, the Armenians are trying to tell their story, but no one cares, no one listens. Turkey denies the annihilation and is trying to become a part of the European Union. No one wants to talk about what could be bad for business, so the EU does not want to talk about it. It upsets the Muslims.

In the 20th century, America went to war to support the Muslims in Kosovo, Yugoslavia and Albania. The press and State department played the same roles there as they did in Smyrna. The supreme tragedy is that Christians in America played the same role that they did in 1922. We have no knowledge about the suffering of kafirs over the centuries. If we are to survive as a civilization, we must study Islam. It is not that Islam is so strong; it is that our ignorance makes us weak.

The Armenians are only a small part of the Tears of Jihad¹. What happened to the Hindus in India was exactly like this. Political Islam is remarkably steadfast over the centuries and geography. This is because every action and thought is driven by the doctrine found in the Trilogy. Kafirs always think that Islam will change. Islam does not change because it cannot change and it does not need to change. The same doctrine keeps winning, so there is no need to change.

If Christians do not learn the doctrine and history of political Islam, then one day in Ameristan, some Muslim will say to another, “Did you know that there used to be many churches here back when it was called America?” And the other Muslim will say, “I saw one in a picture once.”

Lebanon was a Christian nation in 1960. Today they are a shrinking minority.

Christians like to draw distinctions among themselves. But Islam draws absolutely no distinction between Protestant, Evangelical, Catholic, Orthodox... Jihad destroyed each and every one.

Islam is right on this issue. All religions (except Islam) unite in the belief about the Golden Rule. It is this common ethical, cultural, political system that is based upon the Golden Rule that violates the Islamic civilization of submission and duality. Christianity must be destroyed for Islam to exist. In the end there is no co-existence now, then or in the future.

The philosophy of turning the other cheek to Mohammed has failed for 1400 years. The philosophy of ignorance has failed for 1400 years. It is failing today and it will fail tomorrow. Christians must learn and act or cease to exist. That is as certain as a falling apple will hit the ground.

QUESTIONS

How do you feel about not knowing this story?

What do you think the stories about the other six churches mentioned in Revelation are like?

Was the violation of women a sin from the standpoint of Islam?

Was it Sunna to kill Chrysostomos?

1 The Tears of Jihad refers to the 270,000,000 killed in jihad over the last 1400 years.

The European and American Christians stood by. How do we see the same thing today?

The media call jihadists extremists. How can a Muslim who imitates Mohammed be called an extremist? Or, if it is extremist to follow Mohammed, does that mean that Mohammed is an extremist?

What is there in Christians that makes them deny the suffering of Christians at the hands of Islam? [As you look for answers, know that Jews, Buddhists, intellectuals and Hindus do the same thing about their own victims of jihad.]

Do you have any understanding about why Christians are 3% of Iraq's population, but form 30% of Iraq's immigrants?

In light of Islamic ethics, what was unethical about the annihilation of Christianity in Smyrna?

All of the information in this lesson was adapted from *Smyrna, 1922* by M H Dobkin, Newmark Press, NY, NY, 1989. This story here is only the smallest part of the suffering of the Armenians.