EDITORIAL

The struggle against the blood-thirsty Fascist Turkey is on its way up. We have been witnesses to a wave of just assassinations and new tactics of revolutionary fighting which have been put into effect by a new revengeful force of the Armenian youth operating under the name of the "Justice Commandoes of the Armenian Genocide."

Over the centuries, the persecuted and suffering Armenian People has realized where the source of the harm brought to it comes from and has realized the only way to make that source run completely dry. Turkey's present puppet government and its main supporter, the international imperialism, are now confronted with an entire people, an entire nation, which from Lebanon to Iran, and from Armenia to America, has decided to fight and even die if necessary against every obstacle in its way in the name of a promising revolution and in the name of those goals which Armenians like Hrair Kilindjian remain imprisoned for in the dark, damp jails of France.

The Armenian People has raised its flag of struggle. This disposition of the Armenian People, not by persuasion, the stance of the Armenian youth of America, must be firm and the direction of its efforts must be clear.

This revolutionized course of our efforts seems to show organization and capability. It assumes a struggle against indifference toward our holy cause, whether the indifferent one is the feeble, cowardly Armenian youth or the average American individual. The struggle is against all those who are hindrances to our becoming revolutionized and unionized, and finally, it is a renewed and feverish struggle for the holy ideals of Freedom, Independence and Socialism.

Recently, indications and documents from the A.R.P. Bodies have promised preparations for the aforementioned power.

Let us prepare ourselves. Let us use any means in our capacity to prepare ourselves for that day when we, too, like our ungers of Lebanon and Iran, will become actors on the stage of international politics. Let us prepare ourselves for that moment.

No one could have said to the Shah of Iran in October of 1977 that "in two years, you will no longer be Iran's Shah, but rather, you will be a hiding and sheltered fugitive in Panama, or Egypt."

Revolution and fighting were the causes for this miracle to happen.

And so, let us get ready, and we are there.
STATEMENT
(In reference to the arrest of Hrair Kilindjian)

On Wednesday, February 6, 1980, at 11:00 a.m. in Berne, Switzerland, an assassination attempt was made on the Turkish ambassador, Doghan Turkmen, as he left the British Embassy and entered his car. He was slightly injured at the side of his head. Similar to other recent terrorist acts, the “Justice Commandoes of the Armenian Genocide” claimed responsibility for the attempt.

An innocent French-Armenian youth by the name of Hrair Max Kilindjian has been falsely accused of participating in this act and has been arrested and imprisoned by the French police.

These times, when entire nations and peoples are being exterminated in places like Cambodia and Vietnam for the advantages of imperialist countries, Hrair Kilindjian becomes the victim of accusations for participating in an act which had a purpose of protecting the rights of the Armenian People — the rights of a People which have been sacrificed for the advantages of this or that government and the caprices of the politics of the Turkish Government.

We are convinced that Hrair’s arrest is absolutely unjust and wrong, and cannot be anything otherwise if nothing else, a preplanned conspiracy. Therefore, as one body, we will stand to protect the rights of our fellow Armenian unger and demand his lawful, justified release — immediately.

EDITOR

Look at this picture.

Look at this picture and see in it an entire nation whose history consists of six hundred years of massacre, torture, and persecution. Look here, in this picture, and see the Turk’s barbarity, brutality, and inhumanity.

Down with oppression and the fascist Turkish Government.
Դեջմալ Պաշա, Թուրքիայի նավականության նախագահ՝ 1920 թվականին.
TERRORISM AND THE TERRORIST

Terrorism is an act which is performed by organized groups or organizations. It serves primarily as a means of propaganda for those groups or organizations, in the achievement of their political goals.

The terrorist is the punishing arm of an organization. He directs his blows toward those individuals who, by their position, play an important role in an enemy organization or government.

Terrorism must not be confused with the crude force performed by individuals or multitudes. Yes, terrorism is the application of crude force which inflicts emotional and physical harm. It receives meaning when it serves as a means of propaganda during a revolution, since revolution that is directed toward a government, cannot use only terrorism as a means to bring forth the fall of that government. A government will not give in because of the death of government will not give in because of the death of a few persons who are high in rank. Thus, the government will appoint new people to fill those positions.

We come across many terrorist activities in the history of the world, such as in Russia to overthrow the Tsarist government, or to achieve national goals, in the period of the Anglo-Irish war in 1919-1921.

Terrorism, according to its nature, can be divided into two categories: external (political) terrorism and Internal (national-disciplinary) terrorism.

Internal terrorism has been directed by the Armenian Revolutionary Federation towards its traitors. This type of terrorism has provided great help to our political organization and to our United Revolution against the Russian government in 1903-1904.

External-political terrorism is a means of raising world consciousness and demanding the resolution of the Armenian Case.

Aside from these two, terrorism often becomes a need. As the great ideologist Mikael Varantian once said concerning Sultan Hamid’s assassination, “There are instances in which such revengeful acts themselves become revolutionary assets regardless of the outcome results. These assets become meaningful and effective means of expression in accordance with human moral standards.”

What kind of people were the Armenian terrorists and how were they elected? Roupen Der Minassian answers these questions in the first volume of his novel “The Memoirs of an Armenian Revolutionary.”

“The terrorist must first decide that the task he has been assigned must be fulfilled regardless of any circumstances. Secondly, he must not be captured under any condition. Thirdly, he must get away without leaving any trace. The fourth and final condition is that if the terrorist, for some reason, cannot fulfill these three, he must die.

It is a basic fact that the terrorist must be more than simply courageous. He must have confidence in his success. Hence his living or dying has to be secondary.

A terrorist who has performed one or more acts of terrorism, and no long possess the desire to continue performing these acts, still probably possesses his principles concerning terrorism. If the terrorist enjoys terrorism and looks forward to the physical performance of these acts, he probably no longer possess these principles. All that can be expected from this type of person is a malicious outcome.

To this day, we continue to value the idea of terrorism and the model terrorist with the same significance and importance as that of a century ago.

Mustafa Kemal, the Young Turks’ chief of staff under Enver Pasha.

Enver Pasha, leader of the Young Turk movement.

“It is for you to urge upon all the necessity of placing yourselves in a position of an armed nation whose strength lies not in its numbers or in its military organization, but in the spirit of those who love their country and are prepared to die for it”.

LORD SALISBURY, May 9, 1900
ON MY WAY TO THE AYF MEETING...

On my way to the A.Y.F. meeting several weeks ago, I noticed that my car was absolutely filthy. In addition, the gas tank appeared nearly empty. Immediately I checked my wristwatch. The meeting was scheduled for 5:00 — which meant it would have started by 5:30. Since it was still only 4:30, I figured I had time to buy gas and get my car cleaned. I automatically stopped at the closest car wash, on Western Ave.

There weren’t many customers, so my car went through relatively quickly. I followed it through each phase of the car wash, every now and then mentioning to the workers a few spots they’d missed. I remember thinking about how I would sincerely hate having to do their job.

I patiently watched an older man wiping my car dry. Meanwhile, he seemed to be singing. I listened more carefully and found I recognized the songs — Armenian songs. Feeling a certain curiosity and natural closeness to this man I approached him. Consequently, we had a conversation and spoke quite a while before his employer began getting upset.

His name was Setrak, and from what I could tell, he was about 60 years old. He had emigrated from Iran and had come here to California with his wife and three sons. He explained how he works in the car wash, while his two eldernst children also work. The rent he pays is a measy $250 per month — and yet the man seemed quite dismayed about his situation. Apparently he is having a difficult time getting along.

Later, thinking about this man and what he represents provoked within me strong emotion both of anger and grief. Why was this Armenian man of 60 forced to live his life like this? Why were so many Armenians placed in such a predicament? Because of those ruffian Turks? Well of course because of the lousy barbarians! — But how about beyond 1915? Were the Turks the only ones preventing justice to be done?

The free, democratic, unselfish powers like England, France, the U.S., and the rest: the ones that always protect the subjected peoples like the “Holy Russia”. Well, I suppose they were pretty vehemently in favor of supporting their “little ally”. But maybe they checked to see what the “little ally” had to offer the “big allies” — No oil or other raw materials, no hydrogen bomb — Not much for the big shots... Well, they seem to have forgotten us pretty quickly. And why not? Put aside the fact that half our nation was slaughtered, and still we were persecuted, still injustice was being done.

And you’ll clearly see that these imperialist nations would have absolutely no logical (profitable) reason to protect us. Isn’t it simple?

A. PANTAKIAN
CONFERENCE OF INDEPENDENCE MOVEMENTS IN TEHERAN

We were very happy to hear that beginning on January 4, 1980, and lasting for 6 days, a Conference of Independence Movements took place in Teheran, Iran. Representatives from the P.L.O., Argentina and many other nations with independence movements attended the meeting.

The Armenian Revolutionary Federation Rosdom Youth Organization of Iran, our fellow ungers and co-workers, had sent a message to the Conference saluting its formation. “This Conference,” the message read, “provides an excellent chance for brothers and sisters who are struggling for independence to exchange ideas and experiences of deprived peoples and revolutions in addition to promoting their causes.” The message also explained to the Conference that the Armenian People is in a deprived and oppressed state caused by fascist Turkey and international imperialism.

The A.R.F. Rosdom Youth Organization ended its message by exclaiming, “Long live the just struggle of oppressed peoples! Long live the struggle against imperialism!”.

"HAYTOUG"
THE ARMENIAN PEASANT

On April 24th, the Armenian Golgotha began and continued until it reached the four corners of the world. It’s true that Armenian descendants have reached high positions, but their lives will continue to be a treacherous climb up the Golgotha as long as they are living away from their homeland, as long as they serve alien countries and alien cultures, and especially when they build their homes on foreign soil.

The Armenian peasant continuously lived on his land for more than 2500 years. He had cultivated that barren soil into fertile ground, built his home on it, and loved it more than life itself. Many people, many armies, came and left, and trampled the fields, and many tyrants subjected him. Yet he remained faithful to his ancestors and lived and died in the land of his birth. Many royal houses had been established in which he had served. Eventually these lands were sold along with the faithful peasants. The peasant was left to face difficulties, to preserve the ancestral traditions and memories, and with all his might hold on to his soil.

After all the kings and princes came the string of barbarians. One after another came the Seljuks, the Mongols, the Tatars, and finally the Turks. They invaded Armenia from one end to the other. They crushed under their hooves the field and vineyards, burned the villages and cities, killed and captured the Armenian villages, but could never destroy his will to keep hold of his land. The Turks and Kurds had given their lion’s share to suppress the Armenian peasant.

This went on continuously for 800 years in Armenia, and the Armenians had become accustomed to the incessant subjugation and massacres. He tried to put up with it as living in another world, until he was reality and must accept it, and face it.

These were Armenian revolutionaries — who came to protect their property and life, their honor and soil — that soil, of the rocky and mountainous land, to which they had clung.

For the first time, in a long while they saw the Armenian soldier and remembered the days when the ministers and their troops would protect that land; when royal lions and centaurs would protect the country from all foreign campaigns, and how the revolutionary fidayee had come to take his own places.

And they Armenian villager lived through these days, even though they were short days, but he felt the fist of justice which was punishing the mob exploiting him. Yet, the enemy and fate were more clever. They were able to push the revolutionaries further away by giving them a false sense of freedom and false promises that the subjugation had ceased.

April 24, 1915.

The day of the execution swords and of uprooting. The Armenian peasant was subjected to the most vicious, and at the same time the most organized massacre of his history. By force he was taken from his soil, and to make sure he wouldn’t return, he was killed and tortured in the deserts.

The country was deserted. The fields were left barren and became grazing places for lambs and cows. Churches became stables and monasteries became arsenals. The survivors were prohibited from returning to their homes and they died longing for their country in their hearts. As for their children, the fatherland became a distant country and an old echo.

Although in only one small piece of land, % of the people were able to live and program, %’s were in distant parts of the world, and were deprived of contributing to their homeland and of the right to live freely on their soil.

And today, when the entire diaspora feels the heavy yoke of the clear danger of it’s loss, and struggles against the threat of assimilations due to it’s life in exile, the breast of the people’s new “fools” are emerging. True children are called to share it’s fate with their own hands and mold the Armenians’ future with their iron wills.

They have had a long and stern history. Many nations, empires, have come and gone. And today only their names remain. But the “strength of the land” has kept the Armenians and their will to live alive — and today our new “fools”, if they have one thing in mind, it’s to return to the lap of their true soil, to continue our existence, and to bring our contribution to the varied and free progress of mankind.

Finally, if we

“Have vowed to fight, and will to die,
We’re convinced that there is only Armenian salvation through arms...”

That is because we know that without the land, the Armenians are destined to have our names written as “ancient” in the lists of history books.

E. TIMAKSIAN

FROM GREECE...

The Haytoug Staff gratefully received a record of revolutionary songs translated and sung in the Greek language which was prepared and sent to us by the A.R.F. Youth Organization of Greece. The record is the result of a critical and serious effort by our ungers of Greece to propagate the Armenian Revolutionary Movement to the Greek public. We find this project to be very encouraging.

The Haytoug Staff has taken the responsibility of taking the songs on the record onto cassettes and mailing them for a cost of $5 to anyone who requests it. Those interested in receiving this cassette should write to us.

“HAYTOUG”
1915, ապրիլի 24-ի, առաջատար տարածք այդպիսի, որի նշանակության ժամանակ, հաջողվում էր վայրի բարելարական գործողություններ։ Այս գործողությունները պետք է տևին լայն շարավանդի վրա։

Այս գործողությունները տևում են լեռնային տարածքում, այսինքն՝ բացատես տարածքում։ Մասնաճյուղի ֆոնոն տեսքերն ընդունվում են բարելար գործողությունների տարածումում։ Սակայն, զարգացած տեսքերի դեմ եթերի բարելարական գործողությունների տեսքերը մետաձգվում են ժամանակ։ Այսպիսի գործողությունները տևում են լեռնային տարածքում։ Այսպիսի գործողությունները տևում են լեռնային տարածքում։ Այսպիսի գործողությունները տևում են լեռնային տարածքում։ Այսպիսի գործողությունները տևում են լեռնային տարածքում։ Այսպիսի գործողությունները տևում են լեռ

1915, ապրիլի 24:

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COMMENTARY

Stop! If you are an Armenian born in Lebanon, Iran, Baghdad, or even our beloved Hayastan itself, you might as well stop reading right now, because you surely won’t grasp the full intentions of the author, who happens to be one of those “typical” American Armenians.

The above is undoubtedly a ridiculous supposition. Nevertheless, isn’t this type of discrimination recurring constantly among not only American born Armenians, but Armenians of many different backgrounds? Especially among the youth. I’ve witnessed it in schools I have attended, different organizations I’ve been involved with, and even several churches I’ve visited.

The Armenians of one origin tend to shut out and rather look down upon the rest — their style of dress, their manner of speaking, and in general, their attitudes and ways of thinking. Consequently, those who are subject to this discrimination become outcasts and are unjustifiably made to suffer because of the fact that they didn’t happen to be born in the same part of the world as the others. Furthermore, if there happens to be a group of Armenians that is equally split into two groups of different backgrounds, obviously a rivalry begins to form. I have seen this hostility gradually mount to the point of absurdity.

It is especially idiotic for us, as AYF members who are trying to work in some way for the prosperity of our people, to waste away our precious time and energy on petty differences among ourselves. We simply can’t afford to do this any longer. After all, who are we to judge which ideas and styles of living are “right” and which ones are wrong? We keep preaching that Armenians must unite in order to reach any sort of goal at all. This could well be our first step; that is, understanding and learning from Armenians of different upbringings than ourselves.

If anything, we should begin by trying to appreciate the healthy variety of attitudes and schools of thought among the Armenians. It merely adds yet another beautiful dimension to our unique culture.

HASMIG

10 ԿՈՐԵՆԱՆԵՐ ՎԱՐևանք Նաևիլ Նաև

Ազգային գրածախություն հիշատակ, հունվարյան Գրականության անվան 10 տարեկան փաստաթղթեր թերթիկ Վրաստանում Պատերազմ համար գրիգոր Նաև

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WHY WON'T THEY LISTEN?

It was arranged by the Central Political Council that the Turkish Consul General, Kemal Arikan was to speak to a predominantly AYF group and answer questions on Wednesday evening.

Wednesday evening, February 26, at Haines Hall, UCLA. Kemal Arikan abruptly left the hall after only the second question had been posed to him. Just a few moments earlier he had concluded his reading to the audience. He executed his job well. His manner of speaking made the lecture difficult to follow or understand. He spoke mainly on Turkish-U.S. relationships and also of the existing “democracy” in Turkey. Throughout the consuls lecture were also scattered mentions of his Armenian “counrtymen”.

Assuming we were attempting to have this confrontation with the Turk to put him on the spot about our genocidal and the Armenian minority within Turkey (at the present, it would be a major step for the Turks even to admit to the massacres). Obviously, the main objective of the meeting was not achieved; the consul left the lecture hall after attempting to answer only me question entailing Armenians.

If we accept the fact that the desired result was not reached, then we must look closely to see if any useful conclusion can be drawn from the meeting.

Was it, after all, such a good idea to organize this type of encounter? Was there anyone really surprised by the events of that evening, by the contents of Arikan’s address, by the direction in which his answers seemed to waver, or by the bomb threat that concluded his stay? If anything was acquired, it was a general feeling among the AYF members that they had been taken advantage of, and laughed at.

So let’s not let that happen again. We must realize that a Turk will always remain a Turk. It’s not as if we haven’t had experience with them on these grounds. Time and time again we’ve prayed that they’d give in to our queries, and time and again they’ve disregarded us completely. But to look back to modern Armenian history we’ll find that at one point, especially the early vital minority in the Ottoman empire. The Turks were definitely dependant upon us for much of their economy at that time when we had so much to offer, it was thrown right back into our faces. Can we really expect it to be different now?

In attending the lecture what statement were we making as Armenians, and especially as Armenian youth struggling to reestablish a nation of our own? Fine. We wanted once again to approach the Turks face to face with questions of our massacres and our lands in hopes that one day we may sit with them, discuss, and compromise. Let’s not kid ourselves. Are we really in a position to expect that from them? After all, what do we have to offer in return? What would they possibly benefit from that? — the self-satisfaction of knowing they made a humanitarian gesture?

Not to say that we shouldn’t be seen having diplomatic relations with such filthy scum. No. — Quite the contrary! Any peaceful means of promoting our cause is welcomed. But let’s make sure these are not useless efforts. We should use the time we’ve got for activities which will eventually put us in a situation where the assets we’ve accumulated will force the Turk to come just as willingly to resolve our question.

The Palestinian movement. A while ago there were many who didn’t even know that such a people existed. The Palestinians forced people to know. They built up their assets in many ways — economically, militarily, etc. And they certainly made them engaged in serious talks to solve their dispute.

Couldn’t this serve us as an example?

In order to keep hold of our lands, it is clear that the Turks will not mind lecturing us for twenty minutes every so often about turkish economy, or with a few words denying our “alleged” massacres. We will not be pacified by these. The time must come when they’ll lose too much by not dealing with us. Let us not fool ourselves into thinking that activities like the February 26th one will bring us closer to that time. By now we should be convinced of a different, more profitable route.

ROXANNE PARNAGIAN

Kemal Arikan,
Turkish Consul General...
...and his security agent.

A.Y.F. DEMONSTRATION IN OTTAWA

OnSaturday, March 29, 50 Armenian youths participated in a demonstration organized by the A.Y.F. Levon Shant Chapter of Montreal in front of the French Consulate in Ottawa, Canada. The purpose of the demonstration was to demand the release of Hrur Max kilindjian from a French prison.

One hour after the demonstration began, representatives of the youths were accepted into the Consulate to meet with French officials. The Head Consul, Mr. Rene Ala, met with A.Y.F. representatives for approximately 15 minutes. The young Armenians presented a letter to the Consul which outlined their demands. Mr. Ala promised to relay the letter to his government in France and thanked the youths for conducting a demonstration which was peaceful and organized.

Following the meeting, A.Y.F. Levon Shant members spread throughout the streets of Central Ottawa to distribute flyers explaining the purpose of their demonstration.
THOUGHTS ON THE AFGHANISTAN INVASION

We Armenians seem to always keep ourselves conveniently detached from the Russians. Let us not forget that whatever we have left, however small, remains in soviet control (the Armenian Soviet Socialist Republic) — all the more reason for us to be aware of Russia's current political activity.

We know that Russian troops have invaded Afghanistan; we know that this move could possibly be a precedent for soviet invasion of other areas — namely Iran and Pakistan; we also know that these areas are important to the U.S. in satisfying its oil consumption, and therefore Russian invasion here may send the United States to war; but, do we know what kind of effect that might have on Armenians?

There are at least 100,000 Russian troops in Afghanistan. Russian troops. But are they Russian soldiers? These troops are reported to consist of Azerbaijanis, Georgians, Kurds, and a good percentage of Armenians. Could we honestly think the Russians would put their own men on the line?

Furthermore, our republic's southernmost border lies alongside Iran. The Soviet Union has 500,000 troops in precisely this area and on the other side of the Caspian Sea. How many of these men could be Armenian?

Another point to be considered is that Russia is now clamping down severely on dissidents; an obvious problem. Also, latest news is that Russia states that it won't pull out of Afghanistan as long as the U.S. threatens to interfere.

Armenians seem to be caught in the middle of yet another dispute.

Taking only the Armenian point of view, should we be in favor of this potential World War III, or specifically, U.S. retaliation to Russia? Could we possibly afford, or even allow on our conscious, the death toll of Armenians to soar to unimaginable heights? (There have already been numerous Armenian casualties as a result of the Afghan invasion). Finally, do our own opinions towards the latest political occurrences defeat our own struggle for survival?

JASMINE
TERRORISTS AND THEIR ACTIVITIES

During the late 1800's and early 1900's, when the Armenian Revolutionary Movement was at the peak of its activity, several Armenian revolutionaries, terrorists, sought revenge for the massacre of the Armenian People by the Turkish Government.

The world was astounded at the publicity given to these acts and even trials of the Armenian terrorists which explicitly showed the Turkish atrocities. Compassion was shown by the greatest example, the acquittal of Soghomon Tehlirian after his murder trial for assassinating the chief planner of the massacres, Talaat Pasha.

It is possible that world society accepted to some extent the assassinations of the actual Turkish criminals of the time, but a common reaction now to terrorist activities is that today's Turks are not directly responsible for the actual Genocide.

It is unfortunate that we must resort to terrorist means to bring us closer to achieving our goal, but we must realize that after all other means have failed, the Armenian People has to find a new means to promote its cause.

Brief biographies of a few of our past Armenian terrorists follow.

Aram Yerganian — He was born in Garin in 1900. When the Republic of Armenia got its independence in 1918, Yerganian was assigned the task of assassinating Khan Khouyski, the prime minister of Azerbaijan who was responsible for the execution of 30,000 Armenians. After successfully completing his mission, Yerganian was sent to Berlin for a new assignment: the assassination of Behaeddine Shakir Bey. Aram Yerganian, with his companion, Arshavir Shiragian, assassinated Behaeddine Shakir and Djemal Azmi on April 17, 1922. In 1927, Yerganian settled in Buenos Aires, Argentina, to escape prosecution. He died there in August of 1934.

Soghomon Tehlirian — He was born in the village of Erzanga. Following the deaths of all the members of his family during the Armenian Genocide, Tehlirian decided that he must avenge the deaths of all Armenian martyrs. While in Istanbul, he was assigned the task of assassinating one of many Armenian traitors, Haroutiune, who had given the names of hundreds of Armenian intellectuals to the Turks. After easily completing his task, Tehlirian began his ultimate mission, the assassination of Talaat Pasha, the Turk barbarian who planned the entire genocide. Tehlirian traveled throughout Europe in search of Talaat, who was in Berlin hiding under a false name. Tehlirian finally found Talaat Pasha, and shot him to death on a Berlin street. He was arrested by the German police for murder, but after a lengthy and well-publicized trial, was set free.

Arshavir Shiragian — Since his early youth in Constantinople, Shiragian became involved in the revolutionary activities of his father and brother. He was given his first assignment in 1920: to assassinate Vahe Ishan, an Armenian traitor. During one of his walks, Shiragian shot Vahe Ishan in the head, crushing his skull. His next mission was to assassinate the prime minister of the Ittihad Government, Sayid Halim, who was in Rome. Following the completion of his mission, Shiragian went to Berlin where he met his friend Aram Yerganian. Together they shot Djemal Azmi and Behaeddine Shakir Bey. Again, they both successfully escaped.

We are no longer in a time when we must look back at these Armenian heroes and dream of their adventurous, brave activities. Armenian terrorists are active even today. Only recently, several terrorist acts and assassinations were carried out in Europe against Turkish institutions and diplomats by the Justice Commandoes of the Armenian Genocide.

The Armenian People has obviously awakened from its slumber. A new renaissance period has begun for us and it will not end until our demands have been met. We will continue to struggle and fight for our rights and for justice until the world realizes that it is dangerous not to help us resolve our Armenian Cause. We will fight for as long as it takes. We must.

NORA
1800-ական թվականների վերջին և 1900-ական թվականների սկզբին, հայ երկրաբանները ստեղծեցին իրենց մեջ իրենց կապի հետ երկրաբանություն, ըստ իրենց հայկական սոցիալական կարգավորությունների, ինչպես նաև իրենց ինքնական գիտակցության մեջ իրենց միջազգային դիրք ունենալու համար։

Այս հայերստանական երկրաբանության պարզությունները զարգացած են, քանի որ սա հայերստանի դիմաց էր։ Հայստանում, իրենց երկրաբանությունը զարգացած է Հայոց միջազգային պատմական հաստատությունների մեջ, որոնք հայերի կազմակերպությունների շրջանի գլխավոր դիրքերն են։ Այս կազմակերպությունները զարգացած են հայերի հայկական գիտակցության մեջ, որոնք զարգացած են Հայոց միջազգային պատմական հաստատությունների մեջ։

Այս բոլոր գործերերը զարգացած են Հայոց միջազգային պատմական հաստատությունների մեջ հայերի կազմակերպությունների շրջանի գլխավոր դիրքերն են։ Այս կազմակերպությունները զարգացած են հայերի հայկական գիտակցության մեջ, որոնք զարգացած են Հայոց միջազգային պատմական հաստատությունների մեջ։

1921, հուլիս 5-ին Երևանում ողջական կուրսանոց էին, որոնց երկրաբանական գործածությունները կարիք էին կատարել այն առաջարկների շնորհիվ, որոնք կարողանում էին գործադրել աշխատանքի մեջ։ Այս կուրսանոցը հայերին ներկայացրեց նոր ճանաչում և զարգացում։
IN SUPPORT OF THE PALESTINIAN PEOPLE

As a result of the Middle East separating into various regions following World War I, Palestine became a colony of imperialist England. It remained an English colony until World War II, when the United Nations decided to establish two different governments in the area: Arab and Israeli. But when the British left in 1948, the Israeli government proclaimed all the land in question as its own. Four different Arab-Israeli wars resulted from this, with the most recent one taking place in 1973. The situation still remains the same. Even today, more than 3 million Palestinian Arabs still await a solution so that they can return to their lands.

Despite the fact that international public opinion seems to be that the Palestinian Question is the main cause for the crisis in the Middle East and that peace cannot be achieved in the Middle East until the Palestinian Question is resolved, the national rights of the Palestinians are still being violated and the Palestinian lands continue to remain under the foreign control of the Israeli Zionist Government.

In regard to this issue, the leading governments of the world continue to play games by supposedly establishing this treaty or that agreement. Actually, they have made an entire oppressed Palestinian Nation a toy in their game of power and advantage for themselves.

We are convinced that the rights of the Palestinian People are just as inviolable as those of any other nation and that the demands of the Palestinians are justified; the inevitable realization of their demands is just a matter of time.

"HAYTOUG"

[Armenian text]
SURVEY NO. 5

This survey has been conducted at the Montebello "Vahan Casadshan" Senior Chapter meeting. Number of members present – 36.

1. Do you believe that in the near future we will reach our goal of a Free, Independent, and United Armenia?
   Yes 28%  No 47%  Undecided 25%

2. Regarding that the A.Y.F. should prepare its members for the A.R.F., are you ready to be an A.R.F. member yourself?
   Yes 25%  No 42%  Undecided 33%

3. In the resolving of the HAI TAD, which measure do you think is more effective?
   Political 42%  Military 2%  Political and Military 56%

4. Do you think if we negotiate with the Turkish Government, we will reach a settlement?
   Yes 9%  No 69%  Undecided 22%

5. Are you ready to go and live in Armenia when it becomes independent?
   Yes 30%  No 40%  Undecided 30%

Taking into consideration the results and the general picture given by this research, we see fit to analyze the survey in order to reach a clear conclusion.

The most ridiculous and altogether saddening aspect of the results is the large percentage of "undecided" answers. About 22% of the chapter answered "undecided" to every question. This shows that 8 members of the chapter are not sure about the possibility of the establishment of a free and independent Armenia; they are not sure if they want to become A.R.F. members; they are not sure if they would want to immigrate to an independent Armenia. In our opinion, this indolence is intolerable and these ungers must re-examine their status in the organization.

In examining the results to the other questions, we observed the answers to question number 2 and question number 4. We found the answers to number 2 unacceptable. Despite the fact that we respect the undecided stance presented by 33%, we feel that the 42% or 15 ungers who are sure that they will not eventually become A.R.F. members, present a poor picture.

We found the answers to the fourth question satisfactory. Twenty-five out of thirty-six members seemingly find that an agreement with the Turkish Government would be meaningless. This proves that we have begun to make an example of history by putting our faith in our own strength, the mentality and attitude of the chapter members; or our observations may not be in place for some people. In any case, in comparison with the past, we congratulate our Montebello ungers for their generally positive attitude.

ED.

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SURVEY NO. 5

Այս ցուցանիշի աճեցությունը ֆասադում, երբ այդպիսի առում է հանդիպում Ազգային համակարգի, հումանիտար և ցանկացած պատմության համար տեղեկացման արդյունքները. Քանակություններ է 38:%

1.urance կան այդքան պահանջէ իրենց սահմանում ներկում են, եթե վերջապես Հայաստան ինքնավար կդառնա, ապա որ այդքան ոչ ոչ է մի կողմում
   Անգլիա 28%  Նորվեգա 47%  Սլովակա 25%

2. է դառնալու և թուրքների հետ համագործակցության է անցնելու համար
   Անգլիա 25%  Նորվեգա 42%  Սլովակա 33%

3. ինքնավար դառնալու համար դառնալու ներկում են, եթե վերջապես Հայաստան ինքնավար կդառնա
   Ֆինլանդիա 42%  Նորվեգա 2%  Սլովակա 56%

4. ինքնավար դառնալու և թուրքների հետ համագործակցության է անցնելու համար
   Անգլիա 9%  Նորվեգա 69%  Սլովակա 22%

5. ինքնավարություն հասնելու համար վերջնագրի այնքան են, ինքնավար միապետ
   Անգլիա 30%  Նորվեգա 40%  Սլովակա 30%
A LOOK AT GENOCIDE

We Armenians continue to claim our tragedies of 1915 as the “First Genocide of the Twentieth Century.” The horrible details of the plight of our ancestors are relayed to us through the personal accounts of our own grandparents. Tears are shed and self-pity sets in.

It is time to stop living in the past. We all know what happened sixty-five years ago and we are saddened by it, but we must now begin to examine the situation realistically and logically. Our emotions must cease to control our minds before it is too late. This sudden changeover is most definitely not meant to forget our martyrs, to forget the atrocities; but rather, it means that we must act now, instead of reacting to something that happened so long ago.

Armenians don’t seem to realize that they were neither the first nor the last nation to be massacred. However, they claim that if international action had been taken to prevent or even stop the Armenian Genocide, it is probable that future genocides such as that of the Jews, Irish, Vietnamese, etc., would never have taken place. The only obvious difference between the Armenian Genocide and the genocides that were later committed against other peoples is that only the Armenians were massacred for no apparent reason.

The Turks must have had their reasons to commit such atrocious acts. Turkish apologists have claimed that the Armenian massacres were carried out merely as a wartime security measure against a treasonous minority group. At the start of World War I, the Turkish government was in desperate need of capital for its war effort. Unfortunately for the minorities, most of Turkey’s trade was in the control of the Armenians and Greeks. Using this as an excuse, the Turkish government proceeded to eliminate the problem of foreign control of its economy. Armenians living in Turkey attempted to show their loyalty to the Turkish state, but because Armenians outside of Turkey tended to support the Turkish Armenians were also helping the enemies of Turkey. Turkish nationalism and pride was so inflamed at this time that the government would have, and did, resort to any fascist means of liquidating any and all potential enemies of the state.

It must be understood that in no way are the Turks’ actions being justified here; however, we must admit that any government can exercise its right to rid itself of dangerous or detrimental elements within its country. But by no means whatsoever can this be an excuse to justify an act of attempted genocide.

Ironically enough, however, not only will the Turks not admit to any of the above reasons for the Genocide, but they won’t even admit that a Genocide ever took place.

Finally, the Armenians realized what was happening. Whether it was in self-defense or in a revolutionary plan for independence, Armenians finally begin to strengthen themselves through arms. When in 1915, all Armenian men over the age of 15 were ordered to report to government offices, which would incidentally lead to their eventual slaughter, the Armenians of Van retaliated. Rather than give themselves up to the unjustified murders, they chose to organize a siege for defense. The Turks, calling this a “revolution”, used it as a pretext to punish all Armenians. They planned to kill every single Armenian man, woman, and child. They intended their killings to be total. This was indeed genocide.

We remind the world of the “forgotten Genocide” and we continuously demand that the injustices be justified. We demand sympathy from those who “advocate” human rights. A Genocide Convention was established in 1946 for the prevention of genocide and the punishment of organizers of genocide. The Convention arose out of a general react to the Nazi crimes against the Jewish People. It was admitted that mass liquidations had occurred previously in world history, but that none were in comparable proportions to that of the Jewish Holocaust. This type of misguided statement leads to some inevitable questions: Why was genocide prevention not attempted following the Armenian genocide? Why were the systematic massacres of almost two million people simply overlooked? How can a nation guilty of genocide succeed in burying the facts and in making the world forget? Why did we have to fight to have Paragraph 30 included in the Genocide Report of the United Nations? Why must we Armenians struggle constantly to correct distortions of history?

Although the Genocide Convention condemned genocide as a crime in international law, it was sadly unsuccessful in preventing future genocides. The responsibility of ruling in cases claiming genocidal acts was given to the General Assembly of the United Nations. Unofficial claims of genocide were made regarding the Negroes in Southern Sudan, Kurds in Iraq, and Biafrans in Nigeria, but unfortunately, no attempt was made to seize the General Assembly with these claims.

Thus, we can easily come to the conclusion that only we can straighten the facts. We can rely only on ourselves for protection and justice. And it is only possible to do this if we cease to indulge ourselves in self-pity, seeking sympathy from the world. The past must be used as an example to learn from, not as a stepping stone to allowing anyone to take advantage of our emotional weaknesses. By no means is the Armenian Question a dead issue. It is our obligation to our ancestors to keep it alive in our own hearts and minds. This burden has been placed upon our shoulders. It is time to stopping passing the burden to future generations. Let our generations, let our generation be the one to resolve the Armenian Cause once and for all. Let today’s youth become the Armenian leaders, fighters, revolutionaries of the future. We must not need to protect ourselves from the world, from assimilation, and especially not from the Turks; let them seek protection from us. The Justice Commandoes of the Armenian Genocide have already accomplished this task to some extent. We must complete our task one-hundred percent before we leave it behind, unfinished, to future Armenians. Their very existence is left in our hands.

Let us rid ourselves of the insulting phrase of being cabled “indifferent Armenian youths.” If from now on, let the restless bones of our one-and-a-half million Armenians lie easy. Let the echoes of their screams be constant reminders to us that we must fulfill our obligations. We will continue and we will resolve our struggle for justice.

NORA
THE BASQUES

Geographically, Basque is a north-eastern region of Spain with a population of approximately 2.5 million. The Basque terrorists are attempting to establish an independent state free of Spanish rule. Their ultimate goal is to acquire an independent state composed of the four predominantly Basque provinces in Spain and the three Basque provinces in France. The Basque terrorists are basically young and middle-class. Some of them believe primarily in the Marxist-Leninist ideology, while others are strong followers of nationalism. Their organization is called Euzkadi ta Azkatasuna or Basque Homeland and Liberty. The Basques believe that their ultimate goal can be achieved only through terrorism. The Basque organization can call on about three hundred men at any time for terrorist activity while another three hundred men provide intelligence, cover and shelter.

In 1978, the Basque terrorists were responsible for sixty-three political killings. They were also responsible for the robbery of one-million dollars from Spanish banks. They committed forty political assassinations in 1979.

The Basque terrorists assassinate political figures in order to achieve their goal and to arouse their people's support for their liberation movement.

As a result to these terrorist acts, the government of Spain gave the Basques more power. Although the change has been made, the Basques are still dissatisfied, which means that the Basque terrorist movement will continue to exist until they achieve an independent state.

VENGEANCE

On March 5, 1921, an Armenian youth by the name of Tehlirian established himself in one of the suburbs of the city of Berlin. From that day, Tehlirian began to continuously observe one house of a specific Berlin street whose tenant was a 47 year old Turk. His name was Ali Said Bey or to be more precise, the chief organizer of the inhumane massacres of one-and-a-half million Armenians, the barbaric Talaat.

Tehlirian continued to observe Talaat for ten long days. On March 15, Talaat leaves his house accompanied by his wife. Tehlirian proceeds to follow his target.

As he walks, Talaat does not suspect Tehlirian's plan. Tehlirian crosses Talaat's path, passes him, begins to slow his pace, and then turns to face him. Their eyes meet. Talaat begins to suspect his fate and wants to change his direction, but it is too late. Tehlirian produces his pistol and with one carefully placed shot, the Turk falls to the ground. Tehlirian is then arrested.

Tehlirian killed that inhumane monster who was responsible for the first mass genocide of this century. Tehlirian killed a Turk who had no right to live.

Tehlirian's trial received international recognition and he was set free when his act was qualified as revenge for one-and-a-half million massacred Armenians. His innocent verdict became the strongest proof for compassion from law-abiding humanity, and for the 1915 massacres.

With this act, the world realized that the Armenian People has not forgotten Turkey's inhumane actions and it will not forget until just reparations are given to it. Recently in France, a young Armenian named Hrair Kilimjian was arrested on charges that he attempted to assassinate the Turkish ambassador to Switzerland.

These kinds of arrests will not stop the Armenian people; they will only act as catalysts. Turkey will one day admit to its actions. It will pay its debt fully.

BEDROS KAZANJIAN
ADDRESS TO THE A.R.S.

The Armenian Relief Society is already 70 years old. Since its beginning days of the Red Cross, until now, when it is more spread out and fruitful than ever before, the Armenian Relief Society is presented to us as an organization which has continuously shown dedication to the Armenian Revolution and which constantly endeavors to put the rights of the Armenian People on the highest level of importance to protect our advantages.

Is it possible to glorify it and praise it enough? Armenian revolutionaries are deserving of applause only when they have efficiently completed their work. This must also apply to the A.R.S. since it is, if nothing else, a branch of the Armenian Revolutionary Federation. Therefore, as long as the work is yet unfinished, and the Armenian Revolution has not yet reached home, we must be satisfied by saying that the Armenian Relief Society has fulfilled its obligations of preventing assimilation and educating and training the Armenian youth and has justified its existence.

Let it continue its generous work for the “Holy Cause”; let it continue to provide a chance for the aiding the poor, and the needy Armenian; let it always continue to stand as a strong backbone for all A.R.F. Youth Organizations and their activities.

So when the holy day finally arrives, we can say all of the above and much more with an even more grateful and happy heart.

"HAYTOUG"

LETTER FROM:
CENTRAL JUNIOR EXECUTIVE

The Central Junior Executive was created according to the decision of the 1979 Convention of the Armenian Youth Federation. The CJE was created in order to assist the Junior chapters and to serve as a better link within the chapters, so that the Central Executive can concentrate its efforts on Senior Chapters.

The members of the CJE are:

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<td>Ani Mgrditchian</td>
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<td>Michael Ananian</td>
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<td>Caroline Chakalian</td>
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At its first meeting, the CJE appointed representatives to each chapter.

In fraternal spirit,

CENTRAL JUNIOR EXECUTIVE