OUR PATH
OUR BLOOD
OUR HOME
OUR NAME
OUR ADDRESS:

ARMENIA
HAYTOUG
A monthly publication of A.R.F.
Armenian Youth Federation
419-A W. Colorado Blvd., Glendale, Ca. 91204
(213) 243-4491
EDITORIAL

The importance which May 28th represents to the sons of the Armenian Nation may not be understandable to other nations. After all, the thought of independence in general is one which usually brings to mind a long period of time in history. Our May 28th, however, differs from all the rest in that it was a short period—more specifically two years—in time. And yet, despite its short life, our May 28th has become a source of inspiration for all the freedom fighters of the Armenian Cause.

The reasons for this, ungener, is that May 28th has become the symbol of the unyielding will and rebellious spirit of the Armenian People.

It was on May 28th that the Armenian Nation succeeded in reinstating the independence of its country, when the Armenian homeland and its inhabitants found themselves to be in the worst and most disadvantageous social, economic, and political conditions possible.

Immediately following the massacres, and still living as hungry refugees, the Armenian People succeeded, with the aid of a few unmatched heroes such as Aram Manoogian and others, in forming one front and forcing the enemy forces to retreat at the battles of Sardarabad, Akhaltsikhe, and Gharakiliseh. These victories gave the Armenian People, which had been oppressed for centuries, a new breath of life and renewed enthusiasm. Even the sovietization of the Armenian Republic could not destroy the spirit of victory and struggle created by May 28th.

The fact remains that until today, the Armenian People, dispersed throughout the Diaspora, continue to commemorate May 28th every year with great pride as a symbolic day.

The desire to live independently is the most elementary trait of all mankind. A nation can cultivate its culture and national heritage completely only in an unrestricted environment.

It is here where May 28th acquires its meaning and continues to remain an inspiration to the Armenian Nation to struggle until its final victory.
Արարք, 20 հուլիսի 1884 թվականի օգոստոսի 21-ին Երևանի Հայ տաճարի «Սուրբ» տաճարի եկեղեցու գլխավոր եկեղեցու ամենա մեծ տաճարի համար: Մեծ 1000 տարի հեռացած է:

Բացառապես առաջինը «Աստված» կոչվող եկեղեցու բնակեցվածքը նույնպես Պարսկական կոչվող եկեղեցու համար: Բացառապես առաջինը Բագրատիոնի կոչվող եկեղեցու համար:

Այսօր եկեղեցու մեծ տաճարը: Պատերազմից հետո եկեղեցու մեծ տաճարը վերակառուցվել է առաջին անգամ. Երևանի Հայ տաճարի յոթ տաճարի համար:

Այսօր եկեղեցու մեծ տաճարը: Պատերազմից հետո եկեղեցու մեծ տաճարը վերակառուցվել է առաջին անգամ.
AYF Camp Directors Needed

This year AYF Camp has been extended an additional week. This brings the total number of camp weeks to five - the first week beginning July 15 and the fifth week ending August 19. With less than three months left before the start of camp, the AYF Camp Committee is requesting that individuals in the community, interested in the position of Camp Director, submit their name and the week(s) of preference.

In the past Camp Directors have been men and women from various backgrounds and occupations. ARF, ARS and AYF members, laborers, teachers, editors, housewives, students, principals, artists, business persons, engineers, self-employed people, and accountants, have filled the position of AYF Camp Director.

Having camp experience is not a requirement. The basic requirements to qualify as a Camp Director are: 1) genuine concern for the campers, 2) desire for the success of camp, 3) ability to coordinate the activities of camp, 4) ability to follow and enforce the rules and regulations of camp, 5) ability to work with and supervise the counseling staff, 6) knowledgeable background of Armenian history and culture, 7) awareness of contemporary Armenian issues, and 8) ability to work and relate with young people.

If you are interested please contact the AYF Camp Committee.

The AYF Camp is located in the Angelus National Forest near the town of Wrightwood. Each camp week will consist of a maximum of 100 campers ranging from 8 to 16 years of age, a counseling staff of around 20 counselors and the kitchen staff.

The Camp Director is a volunteer position. No deadline has been set, but the AYF Camp Committee should be notified as soon as possible.

AYF Camp — Plan to Be There

Already, the AYF Camp Committee has begun receiving applications from young people to attend the 1984 camp session.

This year again AYF Camp promises to provide an unforgettable camping experience. An overwhelming response to attend camp is expected by the camp committee. Because the numbers of those requesting to attend camp has consistently increased over the years, this year’s camp session has been extended an additional week, thus bringing the total number of camping weeks to five. In the past, many prospective campers have been turned away because the AYF Camp was filled to capacity. These young people missed the chance to experience the excitement of AYF Camp. Do not be one of those who is turned away because of a late or last minute application. Each camp week is limited to 100 campers. Now is the time to fill out and return your application to secure the camping week of your choice. The five week long session begins July 15 and ends August 19.

With other camps costing well over one hundred dollars a week, this year's cost of attending camp is still only $90 per week. There has been no increase in the cost of attending camp from the previous year, with only a five dollar increase in price over the past three years. Take this into consideration with the rise of the cost of living for the past three years.

This determination in keeping the cost of attending the camp to a minimum and the extension of camp from 4 weeks to 5 weeks reflects the dedication of the AYF Camp Committee and the AYF Camp Management Board to the youth of our community. The primary aim of camp is to provide the youth with the positive environment where personal growth and learning about their national heritage is encouraged. AYF Camp is open to anyone between the ages of 8 and 16. AYF Camp is not limited to Armenian youth. Anyone regardless of sex, race or religion, interested may attend.

To receive or return camper applications or counselor applications contact:

AYF Camp Committee
419 W. Colorado St.
Glendale, CA 91204
Tel: (818) 243-9219

Camper applications are due by June 30.
Counselor applications are due by June 1.
TRCHOUN

To honest and simple people,
Among them to N.V.

The tenth
Of
Next month
Marks
The third anniversary
Of Trchoun's
Death.
Now,
I'm sure,
You ask
Who the hell
Is Trchoun.
Well, Trchoun,
As you might've guessed
Is a bird.
A bird
That I killed
That I shot
With my
B.B. gun
In cold blood
In the backyard
Of
My house.
I shot it
And
As I approached
It
I saw
It
Struggle.
For its last breath.
I had killed
A bird
Which merely wanted
To breathe
And maybe
Just Maybe
To fly
If allowed, of course.
I saw
A bird
Open
Its beak and
Close it
For the last time
In its life.

I named
It
Trchoun
And buried it.
I had killed
A bird
And should've
Been proud
Of
Myself,
As
I know
Many of you
Would've,
As
Hunters
Always
Do.

Now,
I don't know
If
Others
Realize this,
But as I
See it
Trchoun
Is
A Hero
In its kind,
As
It made
One human
Vow
To
Never
Ever
In his life
Dare
Hurt
An innocent
Soul
Again.

VIKEN H.
We Are All Armenians, Aren’t We?

"I would like to thank you very, very much for honoring me with this scholarship, and I hope it will help me become a lawyer so that one day I can defend our Armenian Freedom Fighters like Unger Hampig Sassounian who struggle so that one day we shall have a Free, Independent and United Armenia. I would also like to remind everyone why our grandparents came to this country. Not because we wanted to (as our district attorney Robert Philibosian implied), but because we were driven from our homeland in 1915, when Turkey perpetrated the genocide of 1.5 million Armenians, a fact that the United States’ government still denies."

These words were uttered by a fellow usher during the Armenian-American Citizen's League's 53rd Annual Convention/Banquet held on May 5, 1984 in Fresno.

Perhaps what motivated me to write this article was the satisfaction that was felt when the above words were said in the presence of over five hundred Armenian-Americans who "For God and Country, associate themselves for the purpose of upholding and defending the constitution and all the laws and institutions of the United States of America." These people's preamble is "to foster full appreciation of the privileges of American citizenship and high ideals of American democracy" and "to encourage obedience to law and order."

Before Philibosian had the opportunity to speak and praise us Armenians for upholding the great American ideals of Freedom, Democracy and obedience to law and order, we were treated to the League's cultural entertainment. As we took a stroll down the banks of the Mississippi, we were emotionally involved in the escapades of "Old Man Rivers" and lovers during the American Civil War.

If I have lost you, we are attending the Armenian-American Citizen's League's banquet and are being entertained to music while preserving Armenian culture, heritage and tradition. Once in a rare while, if we were very quiet and attentive, we were able to hear a word or two spoken in Armenian. After all, over 50 years have passed since the League's first convention and now it is firmly established into the American way of life. And, perhaps, the American Eagle on their emblem will soon rise higher and cover the tip of the Mount Ararat that crept from behind.

Yes, it was very satisfying to hear the statement made by a fellow usher right after Mr. Philibosian's contradictory praisals. A degree of satisfaction was felt even when moans and groans of discontent were heard when the forbidden word "Sassounian" was mentioned.

However, now, the satisfaction is over, what remains is a feeling of utter dismay and disillusionment. Hampig Sassounian's name was mentioned and an ounce of national consciousness was brought into the evening. Yet, what we experienced was more than the apathy of Armenians, but members of an Armenian community slowly departing from recognizing their national identity. The fear of losing the vulnerable awareness of being an Armenian was felt in this collective effort. What did a speech by a distressed usher accomplish? Probably nothing, except clearing a few repressed thoughts and justifying our reason for being present at such a foreign affair.

"The best thing to give: To your enemy Forgiveness; to an opponent, tolerance."

The above words were endorsed in the League's ad book by the Chapter president. A League which was furious about the statement made by an AYF member and threatened to withdraw the scholarship, and a League whose members immediately claimed to be "just as Armenian if not more" than us or anyone else.

I sincerely hope so.

T.G.
A Guilty Verdict from the People’s Tribunal

On April 16, the Permanent People’s Tribunal made known its verdict at a press conference in the French Senate on its session of the Genocide of the Armenians.

Its decision was the following:

- The Armenian population did and do constitute a people whose fundamental rights, both individual and collective, should have been and should be respected in accordance with international law;
- The extermination of the Armenian population through deportation and massacre constitutes a crime of genocide, not subject to statutory limitations within the Convention of 9 December 1948 on the Prevention and Punishment of the Crime of Genocide. With respect to condemnation of this crime, the aforesaid Convention is declaratory of existing law in that it takes note of rules which were already in force at the time of the incriminated acts;
- The Young Turk government is guilty of this genocide, with regard to the acts perpetrated between 1915 and 1917;
- The Armenian Genocide is also an “international crime” for which the Turkish state must assume responsibility, without using the pretext of any discontinuity in the existence of the state to shun that responsibility;
- This responsibility mainly implies the obligation to recognize officially the reality of this genocide and the consequent damages suffered by the Armenian people;
- The United Nations organization and each of its members have the right to demand this recognition and to assist the Armenian people to that end.

It made this decision in reply to three questions that the following organizations asked be answered in a session, devoted to the case of the genocide of the Armenians. The questions were the following:

1. Is it established that the Armenian People was the victim of deportations, massacres, etc. in the Ottoman Empire during World War I?

2. Do these facts constitute a “genocide” in the sense of the International Convention on the Prevention and Punishment of the Crime of Genocide (1948) and, consequently, fall under the 1968 Convention on the Non-Applicability of Statutory Limitations to War Crimes and Crimes against Humanity?

3. What are the consequences of this, both for the international community and for the concerned parties?

The organizations asking for the session were the Minority Rights Group (France), Cultural Survival (U.S.A.), and Survival International (West Germany).

All three of these groups deal with questions of human rights and treatment of minority groups.

The People’s Tribunal is a continuation of the Bertrand Russel Tribunal and is recognized by human rights groups all over the world. The verdict, says Prof. Richard Hovannisian, is a “moral declaration and documentation”. An international court comprised of sixty-one individuals who are recognized as leaders in their respective fields, its resolutions are not binding. Like the World Court in the Hague, it cannot enforce any of its decisions. It merely reflects world opinion, as represented by the People’s Tribunal.

The decision of the Tribunal was not a hasty one and involved a lengthy process.

When the president of the tribunal declared the request of the organizations to be admissible, it drew to the attention of the Turkish government in application of its provisions (Articles fourteen and fifteen). The Turkish government was invited to send representatives or written documents to make its position known. Since the Turkish government did not reply to this invitation, the Tribunal decided to insert into the record two documents, which contain the arguments of the Turkish government which deny the genocide.

After two public hearings on April 13 and 14 at the Sorbonne in Paris, where documents of international law from the United Nations, and declarations from all over the world were taken into consideration and reports were heard from Prof. Hovannisian, Gerard Libaridian, a historian, Christopher Walker, a historian and author, Teresa Hoffmann, from the Freie University in West Berlin, and many other highly reliable and objective sources, and testimonies from survivors of the Genocide, reports and memorandums of professors, documents of German and British sources, American sources, notes from the trial of Soghomon Tehlirian, etc., the Tribunal reached its decision.

The Preamble of the Court’s decision states that genocide is the most fundamental crime against the rights of Peoples (Algeria, July 4, 1976) asserts: “Every people have the right to existence.” Article 2: “Every people has the right to respect of its national and cultural identity.” Article 3: “Every people has the right to peaceful possession of its territory and to return to it if it is expelled.” Article 4: “No one shall be subjected, because of his national or cultural identity, to massacre, torture, persecution, deportation, expulsion, or living conditions such as may compromise the identity or integrity of the people to which it belongs.”

The Tribunal explains that it takes this issue up
bar of justice and acknowledged in an appropriate form by the government involved." Because the Turkish government, before or of the present have never dealt with the accusation, they now deal with it as a court of justice. In fact, the Turkish government has made “a concerted effort to block inquiry.”

The Tribunal saw as particularly relevant the “charges of deliberate destruction, desecration, and neglect of Armenian cultural monuments and religious buildings.”

I quote, “The more extreme the injustice and the longer it is covered up, the more profound is this longing for recognition.” The Tribunal hopes to "facilitate a constructive process of coming to terms with Armenian reality which may lead to a resolution or moderation of the conflict that may arise from it."

The Tribunal’s preamble is made up of fundamentals of human rights.

In the Tribunal’s twenty-nine page report, the historical facts of the genocide are dealt with and the condition of the Armenians in Eastern Anatolia, their background, and the general situation of the area are explained. Methodically, the historically documented facts are presented and lead up to the Genocide itself.

And so, the Tribunal presented its decision, which is all very well and beneficial for the Armenian community.

One may in no way put aside the salience of such a verdict passed upon by a legitimate court of human rights groups and our community, but the relevance of this decision to any government is questionable. This decision, in my opinion, is a mere documentation of something that has been documented and redocumented a hundred times over. I am in no way convinced that this Tribunal’s decision helped the awareness of any government, or the recognition that would follow. I believe that all the governments are obviously aware of the Genocide and that the Tribunal’s decision is of little importance to them.

I pose the question: What good does such documentation do other than satisfying the skeptical minds of intellectuals and scientists, who make up the Tribunal and its spectators, and mollifying the Armenian community? In a time when the United Nation’s International Court of Justice is put aside and ignored, as the U.S. government did most recently, how can the Tribunal’s decision matter?

As long as governments choose the history of the world according to their self-interests, documentation of a genocide that we and intellectuals around the world were already aware of has very little political advantage.

My fear is a picture of Armenians satisfied by such a decision and proud of an accomplishment. I think expecting a decision other than the one handed would be ridiculous. A verdict in the reverse would merely, in my opinion, prove the Tribunal to be an organization manipulated by propaganda forces. So, can we really see the decision as a victory? To criticize is not my goal; I merely wish to prevent anyone from feeling that their work is done.

NOTE: In the following issue, we hope to be able to provide interviews with Prof. Richard Hovanissian, Gerard Lubaridjan, and Dickran Kuyumjian, who were present at the session in Paris.

S.L.W.
ԱՀՅՈՒՐ

Վաճառ 1984: Նա Անահիտի թունավոր առաջին զարգացման շրջանում արևի նշանակություն ուներ։ Նա ճանաչվեց, որ ինքնակառավարում էր Սևանի առաջին տունավոր կաղապարիչ։ Նա ավանդվում էր առաջին ժամանակից ու զարգացման շրջանում։

Ապրիլ 24, 1984: Հայրենիքում ծառայության առաջարկ եղացել է, որի նպատակը զարգացնել և զարգացնել Հայաստանի համայնքի զարգացման երկրորդ զարգացման շրջանում։ Ինչպես նախագծված էր, այնը կատարվեց իրականացվել։

Ապագա՝ Արամ, նախագահ Հայաստանի տնտեսական համագումարում համագումարի առաջին գլխավոր ենթակազմի համար։ Նա այսպիսի կատարվում է, որպեսզի նախագիծը իրականացվի իրականացվեն։

Հայաստանի տնտեսական համագումար

Գրավճանիչ

Հայաստանի պատմության ազգային համագումար

Հայաստանը, իր զարգացման հետ, զարգացումը պահանջում էր իր զարգացման համար։ Այսպիսով, իր զարգացումը պահանջում էր իր զարգացումն ու զարգացման շրջանում։ Այսպիսով, իր զարգացումը պահանջում էր իր զարգացումն ու զարգացման շրջանում։
ՖՈՆäßig ՀԵՐՄԻՆ
ԱՌԱՅԱՑ 77ԱՄԱՌԱՅԻ ՆԱՐՔԻ

Այս այս մարդ, ուշ ընդհանուր աշխատակազմի համար կան 77ամարային նարքի ինֆորմացիա, և դեպի անմաստավորական աշխատանքի համար հատուկ մասնագիտության համար նրանց հաջողություն է.

1846թ. Ռաֆիկ Եղիազարյան Բաղրիկ էր Հայաստանի ազատության համար Հայաստանի համալսարանի համար Բաղկացած աշխատանքները կարևոր էին նրա կյանքի որոշ մաս։

1920թ. Ռաֆիկի կյանքի ավարտից հետո Հայաստանի Հանրապետության աշխատանքների համար նրան հասարակ կարևորություն էր։

1926թ. Ռաֆիկի կյանքի ավարտում աշխատանքների համար, որպես աշխատանքների համար նրան Զասակագիտության համար աշխատանքները կարևորություն էր։

ՖԱՆԹԵՍ 1888-1892
ԱՐԱՅԱՑ ՊԱՐԵՐԻ

Գրականության աշխատանքների համար իր մեծ կենցաղ, որպես Հայաստանի համալսարանի աշխատանքների համար նրան հասարակ կարևորություն էր։

Այս այս մարդ, ուշ ընդհանուր աշխատակազմի համար կան 77ամարային նարքի ինֆորմացիա, և դեպի անմաստավորական աշխատանքի համար հատուկ մասնագիտության համար նրանց հաջողություն է.

Հենց այս մարդ, ուշ ընդհանուր աշխատակազմի համար կան 77ամարային նարքի ինֆորմացիա, և դեպի անմաստավորական աշխատանքի համար հատուկ մասնագիտության համար նրանց հաջողություն է.

Հենց այս մարդ, ուշ ընդհանուր աշխատակազմի համար կան 77ամարային նարքի ինֆորմացիա, և դեպի անմաստավորական աշխատանքի համար հատուկ մասնագիտության համար նրանց հաջողություն է.

Այս այս մարդ, ուշ ընդհանուր աշխատակազմի համար կան 77ամարային նարքի ինֆորմացիա, և դեպի անմաստավորական աշխատանքի համար հատուկ մասնագիտության համար նրանց հաջողություն է.
Հայաստանի Հանրապետության Ազգային Արխիվի 
Հայրենական Հայրենիքի Պատմական Հավելի Մասնաճյուղի 
Հայկական Հայրենական Պատմության Բովակ Հավելի Հատված
17 ՄԱՅԻՍԻ 1907. - Տարեգրություն Նախագահական վերաբնակության արարում

18 ՄԱՅԻՍԻ 1912. - Տարեգրություն Պատմականության արարում

21 ՄԱՅԻՍԻ 1918. - Տարեգրություն Սահմանադրության արարում

21 ՄԱՅԻՍԻ 1969. - Տարեգրություն Հայաստանի ազգային գրադարան

23 ՄԱՅԻՍԻ 1960. - Տարեգրություն Պատմական արարում

24 ՄԱՅԻՍԻ 1918. - Տարեգրություն Սահմանադրության արարում

26 ՄԱՅԻՍԻ 1945. - Տարեգրություն Սահմանադրության արարում

27 ՄԱՅԻՍԻ 1976. - Տարեգրություն Սահմանադրության արարում

28 ՄԱՅԻՍԻ 1981. - Տարեգրություն Սահմանադրության արարում

29 ՄԱՅԻՍԻ 1920. - Տարեգրություն Սահմանադրության արարում

30 ՄԱՅԻՍԻ 1938. - Տարեգրություն Սահմանադրության արարում

31 ՄԱՅԻՍԻ 1918. - Տարեգրություն Սահմանադրության արարում

31 ՄԱՅԻՍԻ 1982. - Տարեգրություն Սահմանադրության արարում
Ակնառու օրինակ են, ըստ առաջարկության, ինչպես կարողանա արագացել ինչպես այս այս ձեռքով նախատեսված կարգի անցանալ դեպքի փակումը պիտակ կլինել են: երբ ինչ նաև «անձրև» են, այդ կարող է ինչպես ձայնագրական կայանում տեղի ծանրությունների արկան, երբ այն ապահովում է, այդքան առանց որևէ նախատեսված կարգի բարդություն՝ սկսել մտնելուց. Պայմանի այս անձրև ինչպես կարողանա օրինակ են խնդիր հետ հարմարվելու. Որոշակի ուրարտու ուղղությունը նաև եղել է այս ձեռքով նախատեսված կարգի անցանալ դեպքի փակումը պիտակ կլինել են: երբ ինչ նաև «անձրև» են, այդ կարող է ինչպես ձայնագրական կայանում տեղի ծանրությունների արկան, երբ այն ապահովում է, այդքան առանց որևէ նախատեսված կարգի բարդություն՝ սկսել մտնելուց. Պայմանի այս անձրև ինչպես կարողանա օրինակ են խնդիր հետ հարմարվելու.
As the rush hour got more frustrating, one by one, young men, seven all together, arrived at a room facing the alley. Their meeting was to discuss the fate of their problem. The youngest two were put as guards at the window so the revolutionaries could meet with no interruptions.

The discussion began and the topic was dedicated to the people. What should they do?

The room became heated by the conversation. Each sharing ideas with the other. Debating, discussing. After many hours of speaking, the decision was an easy one to reach. Another one must go!

"There are two guns over there," he pointed, "those two who want to do it, go ahead, get the gun and meet at that corner at the specific time. Instructions will be waiting."

The time had come and the two received their instructions.

The time had come!
They were on their own...
"Can you imagine killing someone
What is it like?
You stop and think
Are we really civilized?
Death / Killing
The gun in your hand
Look in his eyes
Your brain stops
Don’t think
Make your-self not think
You must shoot
Do it, do it
No
Yes, you must
Don’t think, do it
I can’t, it’s life
Stop it, don’t think
Shoot
He doesn’t deserve to live
He hates you
He makes your life miserable
Get it up to his brain and shoot
I can’t think anymore
What should I do
Run
No
Walk... slowly
I DID IT!

MARIA

THE DECISION

The afternoon was no different than any other. The streets were beginning to get filled by people going home from work.

On an abandoned street off the main boulevard were drunks, sitting around, having girls into the bad ways of life.

On the corner was a building, deserted of every sign of human life. Windows were shattered making it easy for runaways to hide from their seekers.
Valley Armenian Center Committee Formed

ENCINO — By a motion passed at the S.F. Valley AYF Sardarabad Chapter meeting, the chapter determined to raise a minimum of $3000 to donate to the Valley Armenian Center fund.

The chapter executive has formed a special committee to ensure the success of this project.

The committee has already started its fundraisers, the first of which was
the selling of "Easter baskets" at the Holy Martyrs Armenian Apostolic Church on Easter Sunday. The committee's two future fundraisers are the following:

- Friday, May 25, dance at Ferrahian H.S. Avedissian Hall, donation $5.
- Friday, June 8, dinner-dance at Ferrahian H.S. Avedissian Hall, featuring Harout Pamboukjian and the Ani Band. Donation for AYF members is $15, for non-members $30.

The Committee members are determined to complete this project successfully, and hope to raise much more than the minimum of $3000.

---

Bay Area AYF Holds Protest Demonstration

SAN FRANCISCO — The Bay Area Rosdom Chapter of the Armenian Youth Federation held a protest demonstration in front of the Yugoslavian Consulate on Friday, March 23 at noon. Over 30 AYF members and additional members of the community were present. Banners were carried and flyers were passed out to the public.

The protest was in response to the sentence of 20 years of solitary confinement given to Harutoum Levonian and Raffie Elbekian in Belgrade. The Yugoslavian government exercised gross negligence of human rights in conducting their trial. The fact that Levonian was denied medical treatment and that the trial was held in the prison hospital room was contrary to Yugoslavian law.

Toward the end of the demonstration, two AYF representatives went to the Consulate office to present the Consul General with a protest letter. Consul General Pavoric personally talked to the representatives, but said he could not accept the hand-delivered letter unless it was sent through the mail.

Press releases were sent to all Bay Area radio stations, television stations, and newspapers and were followed up with phone calls. Although there was not any major media coverage, there were a few freelance photographers present. Also present were CIA agents, who worked for the Yugoslavian government, and an FBI agent who asked whether a permit had been obtained previous to the demonstration.
Asbarez Night

The Orange County Ashod Yergat Senior Chapter successfully carried out its monthly Asbarez Night on April 27.

The topics of the evening were:

a) Is it right for Armenians, living in Turkey and Soviet Armenia, to immigrate to another country?

b) Once we get a Free, Independent, and United Armenia, which of the three organizations will form the executive body, which will govern Armenia?

c) Where should the revolutionary movement continue from? The Diaspora or the homeland? Where would it be more effective?

The conclusions reached were:

a) It is to our advantage for Armenians to immigrate, because they bring the spirit for us to keep on struggling for a free Homeland.

b) The Dashnagtsutiun will hold office, just like they did in 1918. Majority rules.

c) The revolutionary movement should continue from the Diaspora because if it continued from the Homeland the Armenians living there would get harassed even more than they would from the Diaspora.

Asbarez Night was held at our C.E. representative’s house. All senior members, the president from the Orange County Aghpuir Serop Junior Chapter, and one junior member were present.

Hasim Bulujian
ՊՆԱՐԱՆՐԻՆ
«ԱՄԱՐՏՄԱՐՏ» ԵՐԵՈՒ

Գարուց 23-ին, «ՊՆԱՐԱՆՐԻՆ» երեխայի հետևած պատմվածքով «ԱՄԱՐՏՄԱՐՏ» երեխի, որի արժեքավոր մշակութային գործընթացը երկրի և իրենց պետական գրավարկարիչ գործումներով, ապահովել է, որ քարոզչեր, զինված անձինք, ինչպես նաև նախագահ Վ. Ի. Լ., աշխատանքներին նախաձեռնել: «ԱՄԱՐՏՄԱՐՏ» երեխայի հետ մեկնարկել մի արևելյան աշխատանք, վարկանիշի համար աշխատանք՝ քարոզչի նախագահ: Մեր նախագահի զավակագրությունը առաջին քույրը որոշակի համար մեկնարկել է: Ռ. Թ. Պ. Բ.

ՄԻՆԵԴԱՐՆԵՐ ՆԱՐԿԱՆՈՒԹՅԱՆ

Սարբիայի կառավարության պատասխանատվության տարածքի ներքին քաղաքական գործերին ներկայացնելու համար Սարբիայի գլխավոր քարոզչի մրցանակի պարտավորություն վերացնելու համար Սարբիայի կառավարության պատասխանատվելու նախագահ Վ. Ի. Լ.: այն էլ այնպիսի աշխատակիցների հետ հարակից աշխատանքների մեջ մեկնարկել է: Ռ. Թ. Պ. Բ.

ԲԲԲԲ
«ԱՐԵՒ ԶԱՐՆԵՐ» ՆԱՐՆ

ԱԳՐԱՆ 24Ա


ԲԲԲԲ
«ՊԱՐԻՍ ԱՄԱՐՏՄԱՐՏ» ՆԱՐՆ—ՍՊՆՀ
Ալբեցում, Ֆարախ Անվ. Փարսկի, որը հայկական մեծ պատմական և մշակութային կարճ է երգիշտություն: Բացի դրանից, Փարսկին հայ մշակութային գրականության մեջ բերեց հայկական հաջորդականություն: Փարսկի երգիշտությունը հայ մշակութային գրականության մեջ մեծ գումար է կազմում, և այսպիսի տեղեկություններն էին:
Which AYF Camp Week Will You Attend?

Since this year's camp has been extended an extra week, from 4 weeks to 5, there may be some confusion about how to indicate on the camper and counselor applications which camping week you will be attending. Unlike previous years, camp is divided into weeks - not sessions. This year the entire five week camping season is referred to as one session. Therefore when selecting the camping week of your choice, please indicate the number of the week you would like to attend. The camping weeks are:

- Week No. 1 - July 15 - July 22
- Week No. 2 - July 22 - July 29
- Week No. 3 - July 29 - August 5
- Week No. 4 - August 5 - August 12
- Week No. 5 - August 12 - August 19

If you are interested in attending the first two weeks of camp, on your application write - Week No. 1 and Week No. 2. This will alleviate any confusion on the part of the AYF Camp Committee and the camper and his/her parents, and allow the camp to run smoothly.

Of course the sooner you turn in your application stating precisely which camp weeks you would like to attend, the better your chances are of assuring yourself attendance for those weeks.

AYF Camp Committee does expect applications to exceed the number of availability. Each camp week is limited to 100 campers. Once the limit is reached for each week, late applications will be rejected and you will be referred to other open weeks.

The cost of camp this year is $900 per week. This price does not include the cost for bus transportation, camp pictures or camp T-shirts. These items are an additional cost payable at the appropriate times.

There are a limited number of sponsorships available for those with financial need. If you need financial assistance, please contact the AYF Camp Committee. Do not let money stop you from an invaluable experience at AYF Camp. Sponsorships, camper applications, and counselor applications may be obtained by calling or writing to the:

AYF Camp Committee
419 W. Colorado St.
Glendale, CA 91204
Tel: (818) 243-9219

Camper applications are due by June 30.
Counselor applications are due by June 1.

AGHPUIR SEROP

Aghpuir Serop, known by his other titles of Serop Pasha and the Lion of Nemrut, was the son of peasant parents from Aklat, the region of Sassoun.

An early accidental encounter with some Kurds caused him to be exiled to Rumania where he joined the ARF.

Fearless as the lion, and defender of the Fedayee code of loyalty, Serop distinguished himself as a company commander and an authority on guerilla warfare. His name struck terror among the Turks and Kurds who honored him with the exalted title of "Pasha."

His guerilla operation became the training school of such illustrious company commanders as Magar of Sbaghan, the incomparable Kevork Chavoush, and the legendary Antranig.

The Lion of Nemrut occupies a unique position in the Armenian Revolution as one of the earliest and most distinguished founders of the Fedayee institution.

Serop, the man whom the Turkish government could not destroy, finally was killed by the poison of an Armenian traitor.

Violet Bulujian

GENOCIDE TO RESISTANCE 1915-1984
AYF Sardarabad
Book Service

Announces Its New Location:

108 N. BRAND BL.
GLENDALE, CA 91203

Books in English and Armenian
For children, students and adults
On history, literature, art and language

For Info. Call: (818) 500-0790

Regular Store Hours:
Mon.-Fri. 11 a.m.-5 p.m.
Sat. 10 a.m.-4 p.m.
The Law of Life

During an interspace of silence, I interrupted the revolutionist and philosopher in these fateful words: “What is?”

In deep and solemn tone, he replied, “Struggle”.

At first it seemed as though I had heard the echo of despair, but peradventure, it was the law of life.

-John Swinton, reporting on an interview with Karl Marx for the New York Sun on September 6, 1880