

Armenian terrorist wave: carrying out the 'New Yalta' policy in Turkey

by Nancy Coker

The summer of 1983 has been both a busy and a bloody one for Armenian terrorists. In June, a grenade attack on shoppers in Istanbul's covered bazaar left half a dozen people dead and 250 wounded. In July, Armenian terrorists murdered a Turkish diplomat in Brussels, blew up the Turkish Airlines terminal at Orly Airport in Paris (7 dead, 50 wounded), and stormed the Turkish ambassador's residence in Lisbon, killing the wife of one of the diplomats.

The renewed outbreak of Armenian terror has been timed to "commemorate" the 60th anniversary of the 1923 Lausanne Treaty, which ratified Turkish sovereignty over eastern Turkey, claimed by Armenians at the end of World War I as their homeland. The much-publicized demands of the Armenian terrorists are for the creation of a separate Armenian state in what is now eastern Turkey and the Soviet Union, along with formal Turkish admission of and reparations for the Armenian massacre of 1915.

The real reasons for the terrorist attacks go well beyond these demands. "The name of the game is the destabilization of Turkey," commented one analyst. "The Soviets want to weaken Turkey's U.S. connections. The terrorism is a warning. It's one way of keeping Turkey weak, off balance, and on the defensive, while at the same time pushing the Turks toward carrying out some desperate retaliatory act that will only complicate matters for Ankara."

The pressure on Turkey is coming not only from Moscow, but from the Lord Carrington-Kissinger circles in London and Washington, who have agreed to accommodate Soviet game-playing in the Middle East and in Turkey, in exchange for a "New Yalta" re-division of the entire globe. According to this New Yalta trade-off, the United States will reign supreme in the Western Hemisphere, in exchange for increased Soviet influence in the Middle East and the emergence of an "independent Europe."

The pressure on Turkey from the West was evidenced in an Aug. 15 editorial in the *London Times*, which decried Turkey's "lack of democracy" under military rule, and dismissed Turkey's upcoming elections to return the country to civilian rule as a fraud. The *Times* went so far as to mouth support for former Prime Minister Suleyman Demirel, whose misrule during the 1970s helped to plunge Turkey into near

civil war and ushered in the 1980 military takeover. Several months ago, Turkey's generals ordered the detention of Demirel and his cronies for attempting to stage a political comeback.

"Democracy means allowing the people to make their own choices," wrote the *Times*. "It will be difficult for the rest of the world to accept the government that emerges from the elections . . . as genuinely representative of the Turkish people."

The Armenian terrorists, no doubt, heartily agree.

The Armenian question

The origins of the Armenian question lie not in this century but in the last.

The forefathers of today's Armenian terrorists first surfaced as far back as the 1830s. Ironically, they were not even Armenian: They were American (and British) Protestant evangelical missionaries stationed in the Ottoman Empire. Rather than attempting to educate an elite who could turn the Ottoman Empire into a modern nation-state, as was the desire of such American military figures as Commodore David Porter, the missionaries instead focused their attention on dismembering the Empire as the prelude to dividing it up among the Great Powers. To that end, the missionaries built up an extensive following from among Turkey's numerous Christian minorities, predominantly Bulgarians and Armenians, creating an ethnic identity for these minorities and forging them into militant national liberation movements. Whatever the particular goals of the myriad groups and factions that emerged, the net effect over the course of the 19th century was the same: the growing inability of the Ottoman Sultan to rule his far-flung lands as a result of insurrection and treason on the part of his subjects.

The American missionaries assigned to the Middle East were not interested so much in converting Muslims to the ranks of Christianity, but in proselytizing among people who were already Christian. "By labouring among Christians, we gain an easy entrance into the heart of our enemy's territory," wrote Harrison Dwight, a prominent missionary who traveled extensively throughout the Middle East. He and his colleagues were particularly sensitive to the role that the

Armenians could play in undermining the Ottoman Empire. "The bearing of our labours in Western Asia upon Mohammedanism increases inconceivably their [the Armenians] importance; and we look with intense interest upon every new station that is formed as an additional entrenchment thrown up against the armies of the false prophet."

The missionaries' subversive activities took a leap forward during the 1860s with the establishment of Robert College in Istanbul. Under the directorship of Cyrus Hamlin and later his son-in-law George Washburn, Robert College concentrated its organizing and educational efforts almost exclusively on two minority populations within the Ottoman Empire: the Armenians and the Bulgarians. The bulk of the leadership of the Bulgarian revolution in 1876, which separated Bulgaria off from the Ottoman Empire, were graduates of Robert College. As for the Armenians, the various separatist, revolutionary, and terrorist organizations that sprang up worked in close collaboration with Europe's Freemasonic networks, namely the French Grand Orient Lodge, Young Italy revolutionary leader Giuseppe Mazzini, and the Young Turks.

Until the arrival of the missionaries, the Armenians enjoyed all the privileges of a favored minority in the Ottoman Empire, with many Armenians serving in high positions in the Ottoman Porte (as the Sultan's government was called). After the missionaries' arrival in Turkey, the Ottoman Sultan bowed to British pressure and extended to the new Armenian Protestant converts special semi-autonomous (*millet*) status. By the last quarter of the 19th century, the Sultan knew he had made a mistake, but by then it was too late. Confronted with the treasonous activities of the Armenians and desperate to hold his crumbling empire together, the Sultan resorted increasingly to harsh means to quell internal rebellion.

By this time, the Armenians were the pawns not only of the missionaries and their Anglo-American masters, but also of the Russians and the French as well, who used the Armenians as battering rams against the Ottoman Porte to further Russia's and France's imperial designs on the Ottoman Empire.

Among the strategies adopted by the Great Powers in their use of the Armenians was to use terrorist atrocities, perpetrated by both Turks and Armenians, to trigger a spiral of violence against the Armenians that would awaken outrage against Turkey in the Christian West and in Christian Russia. Needless to say, thousands upon thousands of Armenians, and a large number of Turks, died in the senseless slaughters that periodically occurred.

The Armenian World Congress

Historically, the Russian input into Armenian terrorism has not been insignificant. Nor is it insignificant today.

The Soviet connection to the Armenian terrorists was nowhere better expressed than at the Armenian World Congress which convened on July 20 in Lausanne. Chaired by Swiss-Armenian pastor and terrorist-sympathizer James Kar-

nusian, the congress was attended by the French-based Armenian National Movement, whose leader, Ara Toranian, was arrested a few days later by the French police on suspicion of his involvement in the Orly Airport bombing. The Congress unanimously refused to condemn the Orly bombing, and expressed sympathy for the "desperation into which young Armenians are led by the intransigence of the Turkish authorities." The meeting concluded by calling upon the Turks to officially negotiate with the prime minister of Soviet Armenia.

At the congress, Karnusian called for the creation of "some kind of a government in exile" that would enjoy non-governmental organizational status at the United Nations. He admitted that negotiations with Soviet Armenia were taking place, and that he was in "personal contact" with European-based terrorist minorities such as the Corsicans and with radical parties such as the Greens in West Germany, through the Association of Endangered Peoples in Hanover led by Tessa Hoffman, who spoke at the congress. The Association of Endangered Peoples serves as a link to others radical minorities, such as the Kurds, especially the pro-Khomeini Kurds of the Barzani group, who were officially represented at the congress.

The Nazi connection

That the congress took place in Lausanne, the international center of the old Nazi apparatus, was not coincidental. Close examination of the Armenian terrorist organizations reveal their neo-Nazi connections. The Armenian Revolutionary Army (ARA), the organization that stormed the Turkish ambassadorial residence in July in Lisbon, is a case in point.

One organization known to be giving logistical support to ARA is an extreme right-wing Portuguese terrorist group called Codeco, the Operational Commandos for the Defense of Christian and Western Civilization, created in 1976 by Portuguese General de Spínola. Codeco is manned by former members of the Portuguese secret police PIDE and the French OAS. Instrumental in its creation was a Madrid-based team led by de Spínola and composed of the late Otto Skorzeny, Skorzeny's wife (who still operates out of Madrid), and Nazi oldtimer Gerhard Hartmut von Schubert. Von Schubert is the former head of the Nazi Paladin organization and is now a refugee in Argentina, where he maintains close links with Swiss-based Nazi financier François Genoud.

Through such channels, Codeco developed relations with the Spanish section of the World Union of National Socialist Organizations, or Cedade, in Barcelona. Cedade, which is one of the vanguards of Catalan separatism, was involved in the September 1980 Rue Copernic synagogue bombing in Paris. Often finding refuge in the offices of Cedade were Nazi war criminal Klaus Barbie, now awaiting trial in Lyon, and Stefano delle Chiaie, the Montecarlo Lodge Freemasonic member responsible for the August 1980 bombing of the Bologna railroad station.