



HELLENIC LINK–MIDWEST Newsletter

A CULTURAL AND SCIENTIFIC LINK WITH GREECE

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EDITORS: Constantine Tzanos, S. Sakellarides

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22W415 McCarron Road - Glen Ellyn, IL 60137



Upcoming Events

The British Intelligence Services and the Roots of the Greek Civil War

On Sunday April 22 at 3 pm, Hellenic Link–Midwest presents professor Andre Gerolymatos, in a lecture titled "The British Intelligence Services and the Roots of the Greek Civil War". The event will be held at the Four Points Sheraton Hotel, 10249 West Irving Park Road at Schiller Park (southeast corner of Irving Park Road and Mannheim Road). Admission is free for HLM members and \$5 for non-members.

In 1940 the British Government created the Special Operations Executive (SOE) as a secret organization to instigate resistance against the Axis forces in Europe. The architects of the SOE believed that only left-wing groups, communists, socialists and other radicals were capable and experienced in fermenting resistance. Britain's traditional espionage agency, MI6 or the SIS was less inclined to support this hypothesis, as did some directorates within the SOE itself. Certainly during the war the British intelligence agencies and their directorates wasted considerable time and resources fighting each other than the enemy.

Another critical factor is that prior to the entry of Greece in the Second World War, the precursors to the SOE were planning to organize resistance against the Metaxas regime in case the Greek dictator decided to side with the Axis. After the Greek armies stemmed the tide of the Italian invasion, the Britain's traditional secret service, MI6, began working with the Greek authorities, but the SOE remained committed to the notion of a left-wing resistance. In fact during the occupation, the SOE Cairo believed that a left-wing resistance would accept to be led by British officers. However after 1943, the British Foreign Office compelled the SOE to work almost exclusively with the opposition groups on the right side of the Greek political spectrum. Ultimately these shifts in Britain's intelligence policy in Cairo and in occupied Greece had devastating consequences for the Greeks.

Andre Gerolymatos was educated in Classics and Modern History at McGill University in Montreal. In 1996 he received the Hellenic Canadian Congress of BC Chair in Hellenic Studies at Simon Fraser University. In addition to his work in Greek Studies, he specializes in Military and Diplomatic History. He has written several books and articles including: *Espionage and Treason in Classical Greece*; *Guerilla Warfare and Espionage in Greece 1940-1944*; *The Balkan Wars: Conquest, Revolution and*

Retribution from the Ottoman Era to the Twentieth Century and Beyond; *Red Acropolis, Black Terror: The Greek Civil War and the Origins of Soviet-American Rivalry 1944-1949*.

He has collaborated with several scholars on a study of *Sovereignty and the Law of the Sea: Aegean Sea Issues After the Cold War*. He was the co-editor of *British Documents on Foreign Affairs, Part IV, Series F: Europe, 1946-1950*. He is currently working on a book on the *History of Anglo-American Espionage and Covert Operations in the Middle East* (St. Martins Press, New York), and an edited book with Dr. John Iatrides on the accounts of Ian Pirie and C.M. Woodhouse on the History of the SOE in Greece.

Ethnic Cleansing of Anatolia 1913–1922

On Saturday, May 19, at 7:00 pm, the Pontian Society of Chicago "Xeniteas", Hellenic Link–Midwest, and the Federation of Hellenic American Organizations "Enosis" present Professor Taner Akçam in a lecture titled "A New Assessment of Ottoman Archival Material: Demographic Policy as an Instrument for Ethnic Cleansing of Anatolia 1913–1922". The event will be held at the Duke Realty Corporation Auditorium, 6133 North River Road, Rosemont IL (south of Higgins on River Rd, across the street from the Westin Hotel; once in the building, look for the Duke Realty Corporation Auditorium).

Professor Taner Akçam will offer a new assessment of the Ottoman Documents from the Prime Ministerial Archives in Istanbul. He argues that there was a general plan of ethnic cleansing of Anatolia (modern day Turkey) implemented between 1913–1918. Contrary to the common belief that Ottoman Archival materials support the Turkish state position, he will show that these archival materials clearly indicated the existence of a plan of ethnic cleansing. He will explain that the main goal of this plan was to ensure the formation of a homogeneous Anatolia and had two primary components: One was towards the Muslim population of non-Turkish origin, such as Kurds, Arabs, and migrants from the Balkans; they were relocated and dispersed among the Turkish majority with the purpose of assimilation. The other was the removal of non-Muslim peoples from Anatolia, as a result of which 2 Million Armenians, Assyrians, and Greeks were either expelled or massacred. The killing and forcible deportation of Pontian Greeks was the last stage in this ethnic cleansing policy in Anatolia.

Sociologist and historian Taner Akçam was born in the province of Ardahan, Turkey, in 1953. As the editor-in-chief of a student political journal, he was arrested in 1976 and sentenced to 10 years imprisonment. Amnesty International

adopted him as a prisoner of conscience. A year later, he escaped to Germany, where he received political asylum.

In 1988 he started working as Research Scientist in Sociology at the Hamburg Institute for Social Research on the history of political violence and torture in the late Ottoman Empire and early Republic of Turkey. In 1995 he received his doctorate from the University of Hanover with a dissertation on *The Turkish National Movement and the Armenian Genocide Against the Background of the Military Tribunals in Istanbul Between 1919 and 1922*. Since 2002 he has been Visiting Associate Professor of History at the University of Minnesota.

Prof. Akçam has lectured and published extensively, with eleven books and numerous articles in English, French, German and Turkish: *Armenien und die Völkermord; Dialogue Across an International Divide: Essays Towards a Turkish-Armenian Dialogue; From Empire to Republic: Turkish Nationalism and the Armenian Genocide; A Shameful Act: the Armenian Genocide and Turkish Responsibility*. He is recently working on a book with Prof. V.N. Dadrian *The Protocols of the Istanbul Military Tribunals on the Investigation of the Armenian Genocide*.

In Brief

Greece, Russia, Bulgaria Sign Oil Pipeline Deal

On March 15, 2007 an agreement was signed by Greece, Russia and Bulgaria for the construction and operation of a pipeline, which will carry Russian oil from the Black Sea port of Burgas in Bulgaria to the Greek port of Alexandroupolis.

The pipeline will be roughly 280 kilometres long and is expected to transport 35 million tonnes of crude oil per year, with the possibility of increasing output to 50 million tonnes in the future. The goal is to begin construction of the 700-million-euro pipeline project in the first six months of 2008 and to complete construction in 20-24 months, at the beginning of 2010.

The project will create hundreds of jobs during the construction phase and about 250-300 during operation. Greece will also earn transit fees amounting to tens of millions of dollars a year from the international consortium that will operate the pipeline, which will be spent on developmental infrastructure projects in the Evros region

Russia will control 51 percent of the project, while Greece and Bulgaria will each hold 24.5 percent. About 1 percent of the Greek share will be controlled by the Greek State.

The Burgas-Alexandroupolis oil pipeline, the Greek-Italy natural gas pipeline, whose construction begins in 2008, and the Greece-Turkey natural gas pipelines, are important international energy projects that will greatly enhance

Greece's position and place it within the large energy networks.

European Union Energy Commissioner Andris Piebalgs welcomed the signing of the Burgas-Alexandroupolis pipeline agreement, noting that construction of the project will reduce the "increasing pressure" of maritime oil transport through the Bosphorus and the Dardanelles straits.

The pipeline is considered by the Commission as a Project of "pan-European Interest" in the INOGATE programme, which identifies strategic routes for hydrocarbons.

Absentee Vote For Expatriates

On March 18, 2007, the Greek minister of Interior, Public Administration and Decentralization said that he discussed with the prime minister the draft law providing for a postal (absentee) vote for the Greeks living abroad. The draft has already been forwarded to party leaders and to the World Council of Hellenes Abroad (SAE) for consultation to be submitted in parliament after Easter and passed before the end of the current parliament session. It will enter into effect after the next elections that take place in 2008, roughly in 2011 or 2012, as stipulated by law.

Web Upkeep Volunteers Sought

Hellenic Link-Midwest is looking for members familiar with maintaining Web pages to help with the upkeep of our Internet site. Send an e-mail message with your contact information to webmaster@helleniclinkmidwest.org, or call Panos Hadjimitsos, at 847 520 4219.

From Our History

The Destruction of Smyrna (September 1922)

A native-born American reported that he had seen a man beaten to death with clubs by the Turks, "till there was not a whole bone left in his body." The unwillingness of all the eye-witnesses to say anything that might offend the Turks and thus compromise their interests, shows how difficult it has been to get the full extent of the hideous and shameful truth.

Another native-born American, came white and trembling into the Consulate and reported that he had seen a terrible sight, "just around the corner." A number of Turkish soldiers had stopped an old man and commenced talking to him. The old man had thrown up his hands, the fingers spread in an attitude of supplication, whereupon one of the soldiers had split his hands with a sword, cut off his wrists and hewn him down.

The loot was now being driven out of the bazaars and the Armenian quarter by the cartload, and cartloads of corpses, as of beef or sheep, were being sent into the country.

The following is found in my memoranda dated September 12, 1922: "A party of Americans saw nine cartloads of dead bodies being carried off in the neighborhood of the Konak (Turkish government house) and another party saw three such cart-loads in the neighborhood of the Point Station."

Captain Hepburn, one of the naval officers, counted thirty-five dead bodies on the road leading to Paradise, a small village near Smyrna. Sir Harry Lamb, the distinguished and able British consul-general, related that Turks had entered the Murphy home and told the doctor not to be frightened, as they meant harm to no one. They had simply come to violate the women. The Turks fell upon a young and pretty servant. They attempted to seize her, when she fell on her knees and threw her arms about the legs of the aged doctor and begged him to save her. The old hero tried to protect the girl in so far as his feeble strength would allow, but he was beaten over the head with muskets, kicked, and the girl torn from him by the Turks. They then proceeded to accomplish their foul purpose. The doctor died of his injuries.

The Archbishop Chrysostom came to the Consulate but a short time before his death, together with the Armenian Archbishop. Chrysostom was dressed in black. His face was pale. This is the last time that I saw this venerable and eloquent man alive. As he sat there in the consular office, the shadow of his approaching death lay upon his features. Some who read these lines—some few, perhaps— will understand what is meant. At least twice in my life I have seen that shadow upon a human visage and have known that the person was soon to die. Neither he nor the Armenian bishop spoke to me of their own danger, but they asked me if nothing could be done to save the inhabitants of Smyrna.

The tales vary as to the manner of Chrysostom's death, but the evidence is conclusive that he met his end at the hands of the Ottoman populace. A Turkish officer and two soldiers went to the offices of the cathedral and took him to Nureddin Pasha, the Turkish commander-in-chief, who is said to have adopted the medieval plan of turning him over to the fanatical mob to work its will upon him. He was spit upon, his beard torn out by the roots, beaten, stabbed to death and then dragged about the streets. He was offered a refuge in the French Consulate and an escort by French Marines, but he refused, saying that it was his duty to remain with his flock. He said to me: "I am a shepherd and must stay with my flock." He died a martyr, he merits the respect of all men and women to whom courage in the face of horrible death makes an appeal.

Polycarp, the patron saint of Smyrna, was burned to death in the stadium overlooking the town. Looking from the door of the Consulate, I saw a number of miserable refugees with their children, bundles and sick, being herded toward the quay by several Turkish soldiers. One gray-haired old woman was stumbling along behind, so weak that she could

not keep up, and a Turkish soldier was prodding her in the back with the butt of his musket. At last he struck her such a violent blow between the shoulder-blades that she fell sprawling upon her face on the stony street.

Another old woman came screaming to me, crazy with grief, crying, "My boy! My boy!" The front of her dress was covered with blood. She did not say what had happened to her boy, but the copious blood told its own story.

Meanwhile, in the city of Smyrna itself, the hunting and killing of Armenian men, either by hacking or clubbing or driving out in squads into the country and shooting, caused an unimaginable panic. There was no help anywhere in sight. The battle-ships of the Great Powers, including America, could not interfere for various reasons and there were instances of persons who had reached them being sent back to the shore.

This man-hunt was now being participated in by squads of the Turkish army. Armenians soon disappeared from the streets, either through death or concealment. The proclamation had been issued that any one concealing an Armenian in his house would be brought before the court-martial—a justly dreaded tribunal. A prominent Dutch related the following incident, which he witnessed from the deck of his small private yacht: "Over by Cordelio (a suburb of Smyrna), I saw a young couple wade out into the sea. They were a respectable, attractive pair and the man was carrying in his arms a small child. As they waded deeper and deeper into the water, till it came nearly up to their shoulders, I suddenly realized that they were going to drown themselves. I therefore pushed out to them in a boat and with the promise that I would do what I could to save them, managed to get them to shore. They explained that they were Armenians, and knowing that the man would certainly be killed and the wife, who was young and pretty, either outraged or taken into a harem and their baby left to die, they had determined to drown themselves together. I took them to several places and tried to get them in, but without success. I finally conducted them to a large school whose building and garden were full of people, rang the bell, and, when a sister came to the door explained the situation to her. When she heard that they were Armenians, she shut the door. I went away leaving them sitting on the steps of the school."

When Armenian hunting became too poor in the streets of Smyrna, their precinct was closed to all except Turks by soldiers stationed at the street entrances, after which the sack and massacre were conducted methodically. I did not myself attempt to enter the Armenian section, but I was repeatedly informed by those with whom I was in contact that ingress was not permitted. Americans who saw into the quarter from their windows, stated that there was not a house that escaped, so far as could be seen. All were broken into, looted, the furniture smashed and thrown into the streets.

From The Riches Of Our Cultural Heritage

Poetry by Kiki Dimoula

Φωτογραφία 1948

Κρατώ λουλούδι μάλλον.
Παράξενο.
Φαίνεται' απ' τη ζωή μου
πέρασε κήπος κάποτε.

Στο άλλο χέρι
κρατώ πέτρα.
Με χάρη και έπαρση.
Υπόνοια καμιά
ότι προειδοποιούμαι γι' αλλοιώσεις,
προγεύομαι άμυνες.
Φαίνεται' απ' τη ζωή μου
πέρασε άγνοια κάποτε.

Χαμογελώ.
Η καμπύλη του χαμόγελου,
το κοίλο αυτής της διαθέσεως,
μοιάζει με τόξο καλά τεντωμένο,
έτοιμο.
Φαίνεται' απ' τη ζωή μου
πέρασε στόχος κάποτε.
Καί προδιάθεση νίκης.

Το βλέμμα βυθισμένο
στο προπατορικό αμάρτημα
τον απαγορευμένο καρπό
της προσδοκίας γεύεται.
Φαίνεται' απ' τη ζωή μου
πέρασε πίστη κάποτε.

Η σκιά μου, παιχνίδι του ήλιου μόνο.
Φοράει στολή δισταγμού.
Δεν έχει ακόμα προφτάσει να είναι
σύντροφός μου ή καταδότης.
Φαίνεται' απ' τη ζωή μου
πέρασ' επάρκεια κάποτε.

Συ δεν φαίνεσαι.
Όμως γιά να υπάρχει γκρεμός στο τοπίο,
γιά να' χω σταθεί στην άκρη του
κρατώντας λουλούδι
και χαμογελώντας,
θα πει πώς όπου να' ναι έρχεσαι.
Φαίνεται' απ' τη ζωή μου
ζωή πέρασε κάποτε.

Photograph 1948

I'm holding a flower I suppose.
Strange.
It seems that through my life
a garden once went.

In the other hand
I'm holding a stone.
Gracefully and aloof.
No suspicion
that I'm warned of alterations,
I foretaste defenses.
It seems that through my life
ignorance once went.

I'm smiling.
The curve of the smile
the curvature of that mood
resembles a bow full taut
ready.
It seems that through my life
a target once went
and an aptitude for victory.

The glance plunged
in original sin:
the forbidden fruit
of anticipation is tasted.
It seems that through my life
sufficiency once went.

My shadow just a game of the sun.
It wears the garment of hesitation.
It still hasn't become
my companion or betrayer.
It seems that through my life
sufficiency once went.

You are not visible.
But since there is a precipice in the landscape
since I'm standing at its edge
holding a flower
and smiling
it means that you are about to come.
It seems that through my life
life once went.