



HELLENIC LINK–MIDWEST Newsletter

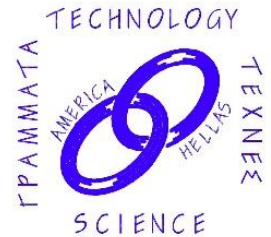
A CULTURAL AND SCIENTIFIC LINK WITH GREECE

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Upcoming Events

The Massacre of Phocaea

On Sunday, October 16, 2016, Hellenic Link–Midwest presents the screening of a documentary on the *Sacking of Phocaea*, a city of Greek inhabitants in the Ionia region of Asia Minor, in June of 1914. The event will take place at 3:00 pm at the Park Ridge Library First Floor Meeting Room, 20 S. Prospect Ave, Park Ridge, IL 60068. Admission will be free.

The Greek Economic Crisis

On Sunday, November 13, 2016, Hellenic Link–Midwest presents Dr. Thanos Catsambas, in a lecture titled: *“The Greek Economic Crisis, 2010-2016: Myths, Realities, Recent Development and Prospects for the Future”*. The event will take place at 3:00 pm at the Four Points by Sheraton Hotel, 10249 West Irving Park Road at Schiller Park (southeast corner of Irving Park Road and Mannheim Road). Admission is free.

The Greek economic crisis erupted in early 2010 and is still going on. Cumulative income reduction has been about 25%, unemployment still hovers around 24-25%, capital controls have been in place for nearly 18 months, and the economy is expected to remain in recession at least through 2016. Meanwhile, three other Eurozone countries that faced a similar crisis in 2011 (Ireland, Portugal, Cyprus) managed to stabilize their economies and terminate the bailout agreements with the IMF, the European Commission and the European Central Bank. This lecture will focus on the questions:

What brought about the economic crisis in 2010? Why has Greece failed where other European countries have (more or less) succeeded? Have the bailout agreements done harm or good? How have the first three governments of the crisis years (Papandreou, Papademos, Samaras) and the current Tsipras government handled the crisis? What is the truth about the controversy regarding the Hellenic Statistical Authority? What is a realistic timetable for the end of the crisis and a return of Greece to sustainable growth?

Dr. Catsambas is a 1971 *summa cum laude*, Phi Beta Kappa graduate of Yale College. He also holds M.A. (1973), M.Phil. (1975) and Ph.D. (1977) degrees in economics from Yale University. He was a senior staff

member of the IMF (1979-2010) and a member of its Executive Board (2012-2015). He was born in Athens, Greece in 1948.

In Brief

Meeting of Turkish Cypriot leader Mustafa Akıncı with Erdogan

On August 18, 2016, the Turkish Cypriot leader Akıncı prior to his departure for a meeting with the Turkish president Erdogan held a press conference in which he emphasized the importance of seven scheduled meetings which form part of the intensified negotiations between the Turkish Cypriots and the Greek Cypriots.

As important issues are on the agenda for the negotiations, Akıncı said that consultation with Ankara was necessary.

“We are working in coordination with Turkey and I am sure that this meeting will make an important contribution to the settlement process,” he said prior to meeting with Erdogan, and he added that *“Turkey’s guarantee is very important for the Turkish Cypriot people. It is a condition to find a solution in a way that the rights and security of the Turkish Cypriot side are ensured. It is very important to show political understanding.”*

After the meeting Erdogan told journalists: *“The aim of these efforts is for a new partnership to be founded this year so that the two sides can live within the UN parameters.”*

Cyprus has been a part of the Greek world as far back as can be attested by recorded history. In 1960, Cyprus was granted independence from British colonial rule under an imposed unworkable constitution, which made the conflict between the two communities unavoidable. The arrangements of 1960 (*Treaties of Guarantees, Alliance and Establishment*) were heavily influenced by the British, who were driven by the perception that the partition of the island, one way or another, served best their interests.

On 20 July 1974, Turkey, a UN member state, in violation of the UN charter, claiming a right (which is also questionable) under the *Treaty of Guarantees* to intervene, invaded Cyprus and defying the UN Security Council quickly occupied 37% of the island, and forced

the separation of Greek and Turkish Cypriots into two communities.

The *Treaty of Guarantees*, that gave Turkey the excuse to invade and occupy Northern Cyprus and displace 170,000 Greek Cypriots from their homes, is one of the most critical issues in the negotiations between the Greek and Turkish Cypriots. The other two guarantor powers, Greece and former colonial power Britain, are willing to abrogate the *Treaty of Guarantees*, but Turkey is insisting on the *Treaty of Guarantees* because it gives it the right to keep in perpetuity troops on the island and thus hold it a hostage of Turkey. The presence of 40,000 Turkish troops in the occupied North keeps the Turkish Cypriots and the negotiations under the control of Turkey.

Cyprus' president Anastasiades has said that there cannot be a solution with the guarantees of 1960 in place.

Gas Pipeline Through Greece

Last May, in the presence of representatives of the European Union and of the U.S. State Department and of high ranking officials from Greece, Turkey, Albania, Italy and Bulgaria, the Greek prime minister inaugurated the start of the construction for the TransAdriatic Pipeline (TAP). TAP, stretching over 2,174 miles, will transport Azerbaijani gas to Western Europe through Greece and Albania. The first delivery of Azerbaijani gas is scheduled for early 2020.

The \$45 billion project represents the biggest foreign investment that has ever taken place in Greece. The shareholders of the project are: Socar (20 percent), BP (20 percent), Snam (20 percent), Fluxys (19 percent), Enagas (16 percent) and Axpo (5 percent).

The project opens opportunities for delivery of Azerbaijani gas to Italy, Germany, Great Britain, Switzerland and Austria, and will help Europe to diversify its sources of natural gas. Currently Russia is the major gas supplier for the continent.

It is expected that construction of the pipeline will employ 150 Greek companies as contractors, subcontractors or track support, and about 8,000 workers.

TAP's initial capacity of 10 billion cubic meters (bcm) of gas per year is equivalent to the energy consumption of approximately seven million households in Europe. In the future, the addition of two extra compressor stations could double throughput to more than 20 bcm.

From Our History

The Massacre of Phocaea

From the book by G. Horton "The Blight of Asia"

The complete and documentary account of the ferocious persecutions of the Christian population of the Smyrna region, which occurred in 1914, is not difficult to obtain; but it will suffice, by way of illustration, to give only some extracts from a report by the French eye-witness, Manciet, concerning the massacre and pillage of Phocaea, a town of eight thousand Greek inhabitants and about four hundred Turks, situated on the sea a short distance from Smyrna. The destruction of Phocaea excited great interest in Marseilles, as colonists of the very ancient Greek town founded the French city. Phocaea is the mother of Marseilles. Monsieur Manciet was present at the massacre and pillage of Phocaea, and together with three other Frenchmen, Messieurs Sartiaux, Carlier and Dandria, saved hundreds of lives by courage and presence of mind.

The report begins with the appearance on the hills behind the town of armed bands and the firing of shots, causing a panic. Those four gentlemen were living together, but when the panic commenced they separated and each installed himself in a house. They demanded of the Kaimakam gendarmes for their protection, and each obtained one. They kept the doors open and gave refuge to all who came. They improvised four French flags out of cloth and flew one from each house. But, to continue the recital in Monsieur Manciet's own words, translated from the French:

"During the night the organized bands continued the pillage of the town. At the break of dawn there was continual "tres nourrie" firing before the houses. Going out immediately, we four, we saw the most atrocious spectacle of which it is possible to dream. This horde, which had entered the town, was armed with Gras rifles and cavalry muskets. A house was in flames. From all directions the Christians were rushing to the quays seeking boats to get away in, but since the night there were none left. Cries of terror mingled with the sound of firing. The panic was so great that a woman with her child was drowned in sixty centimeters of water.

Mr. Carlier saw an atrocious spectacle. A Christian stood at his door, which the bandits wished to enter, as his wife and daughter were in the house. He stretched out his arms to bar the way. This motion cost him his life for they shot him in the stomach. As he was staggering toward the sea, they gave him a second shot in the back, and the corpse lay there for two days.

Fortunately there were two steamers in port, and we managed to embark the unfortunate Christians in small groups. Despite all our efforts, these wretched people were in such haste to depart that they upset the small boats. An odious detail proved the cynicism of this horde, which, under pretext of disarming those leaving, shamefully robbed these poor, terrified people of their last belongings. They tore away from old women

packages and bedding by force. Anger seized me and I blushed to see these abominations and I told an officer of the gendarmerie that if this did not stop, I would take a gun myself and fire on the robbers. This produced the desired effect, and these unfortunates were enabled to embark with what they had saved from the disaster, which proves that the whole movement could have been easily controlled.

But the plundering was stopped only in our immediate neighborhood. Farther away we saw doors broken in and horses and asses laden with booty. This continued all day. Toward evening I mounted a little hill and saw a hundred camels laden with the pillage of the city. That night we passed in agony, but nothing happened.

The following day the methodical pillage of the city recommenced. And now the wounded began to arrive. There being no doctor, I took upon myself the first aid before embarking them for Mitylene. I affirm that with two or three exceptions, all these wounded were more than sixty years of age. There were among them aged women, more than ninety years of age, who had received gunshots, and it is difficult to imagine that they had been wounded while defending their possessions. It was simply and purely a question of massacre.”

This extract from Monsieur Manciet’s description of the sack of Phoecea in 1914, of which he was an eye-witness, is given for several reasons. It is necessary to complete and substantiated the picture of the gradual ferocious extermination of the Christians in Asia Minor and the Turkish Empire, which had been going on for the past several years, finally culminating in the horror of Smyrna; it is a peculiarly graphic recital, bringing out the unchanging nature of the Turk and his character as a creature of savage passions, living still in the times of Tamerlane or Attila, the Hun — still looting, killing and raping and carrying off his spoil on camels; it is peculiarly significant, also, as it tells a story strongly resembling some of the exploits of Mohammed himself; it also gives a clear idea of what happened over the entire coast of Asia Minor and far back into the interior in 1914, temporarily destroying a flourishing and rapidly growing civilization, which was later restored by the advent of the Greek army, only to go out in complete darkness under the bloody and lustful hands of the followers of Mustapha Khemal; it rings again the constant note, so necessary to be understood by the European or American, that this was an “organized movement,” as Monsieur Manciet says:

“We found an old woman lying in the street, who had been nearly paralyzed by blows. She had two great

wounds on the head made by the butts of muskets; her hands were cut, her face swollen.

A young girl, who had given all the money she possessed, had been thanked by knife stabs, one in the arm and the other in the region of the kidneys. A weak old man had received such a blow with a gun that the fingers of his left hand had been carried away.

From all directions during the day that followed families arrived that had been hidden in the mountains. All had been attacked. Among them was a woman who had seen killed, before her eyes, her husband, her brother and her three children.

We learned at this moment an atrocious detail. An old paralytic, who had been lying helpless on his bed at the moment the pillagers entered, had been murdered.

Smyrna sent us soldiers to establish order. As these soldiers circulated in the streets, we had a spectacle of the kind of order which they established; they continued, personally, the sacking of the town.

We made a tour of inspection through the city. The pillage was complete; doors were broken down and that which the robbers had not been able to carry away they had destroyed. Phoecea, which had been a place of great activity, was now a dead city.

A woman was brought to us dying; she had been violated by seventeen Turks. They had also carried off into the mountains a girl of sixteen, having murdered her father and mother before her eyes. We had seen, therefore, as in the most barbarous times, the five characteristics of the sacking of a city; theft, pillage, fire, murder and rape.

All the evidence points to this having been an organized attack with the purpose of driving from the shores the Rayas, or Christian Ottomans.

It is inconceivable that all these persons should have had in their possession so many army weapons if they had not been given to them. As for the Christians of old Phoecea, there was not for one instant an effort at defense. It was, therefore, a carnage.

We read in the journals that order had been established, and that, in the regions of which we speak, the Christians have nothing further to fear, neither for themselves, nor for their possessions. This is not a vain statement. Order reigns, for nobody is left. The possessions have nothing further to fear, for they are all in good hands— those of the robbers.”

From the Riches of Our Cultural Heritage

Poetry by Constantine Cavafy

ΕΠΑΝΟΔΟΣ ΑΠΟ ΤΗΝ ΕΛΛΑΔΑ

Ὅστε κοντεύουμε να φθάσῃς, Ἑρμιππε.
Μεθαύριο, θαρρῶ· ἔτσ' εἶπε ὁ πλοίαρχος.
Τουλάχιστον στην θάλασσά μας πλεύουμε·
νερά της Κύπρου, της Συρίας, καὶ της Αἰγύπτου,
αγαπημένα των πατρίδων μας νερά.
Γιατί ἔτσι σιωπηλός; Ρώτησε τὴν καρδιά σου,
ὅσο που ἀπ' τὴν Ελλάδα μακρυνόμεθαι
δεν χαίρουν καὶ σὺ; Αἰεὶ νὰ γελιόμαστε; —
αὐτὸ δεν θὰ 'ταν βέβαια ἐλληνοπρεπές.

Ἀς τὴν παραδεχθῆμε τὴν ἀλήθεια πια·
εἴμεθα Ἕλληνες κ' εμεῖς — τι ἄλλο εἴμεθα; —
ἀλλὰ με ἀγάπες καὶ με συγκινήσεις τῆς Ἀσίας,
ἀλλὰ με ἀγάπες καὶ με συγκινήσεις
που κάποτε ξενίζουν τὸν Ἑλληνισμό.

Δεν μας ταιριάζει, Ἑρμιππε, ἐμᾶς τοὺς φιλοσόφους
να μοιάζουμε σαν κάτι μικροβασίλεις μας
(θυμάσαι πῶς γελοῦσαμε με δαύτους
σαν ἐπισκέπτονταν τὰ σπουδαστήριά μας)
που κάτω ἀπ' τὸ ἐξωτερικὸ τους τὸ ἐπιδεικτικὰ
ἐλληνοποιημένο, καὶ (τι λόγος!) μακεδονικὸ,
καμιὰ Ἀραβία ξεμυτίζει κάθε τόσο
καμιὰ Μηδία που δεν περιμαζεύεται,
καὶ με τι κωμικὰ τεχνάσματα οἱ καημένοι
πασχίζουν νὰ μὴ παρατηρηθεῖ.

Ἀ ὄχι δεν ταιριάζουνε σ' ἐμᾶς αὐτά.
Σ' Ἕλληνας σαν κ' ἐμᾶς δεν κάνουν τέτοιες
μικροπρέπειες.
Τὸ αἷμα τῆς Συρίας καὶ τῆς Αἰγύπτου
που ρέει μες στὲς φλέβες μας νὰ μὴ ντραπούμε,
νὰ τὸ τιμήσουμε καὶ νὰ τὸ καυχηθῆμε.

ΚΑΤΑ ΤΕΣ ΣΥΝΤΑΓΕΣ ΑΡΧΑΙΩΝ ΕΛΛΗΝΟΣΥΡΩΝ ΜΑΓΩΝ

«Ποιο ἀπόσταγμα νὰ βρίσκεται ἀπὸ βότανα
γητεύματος», εἶπ' ἓνας αἰσθητής,
ποιο ἀπόσταγμα κατὰ τὲς συνταγές
ἀρχαίων Ἑλληνοσύρων μάγων καμωμένο
που γιὰ μιὰ μέρα (ἀν περισσότερο
δεν φθάν' ἡ δύναμὶς του), ἢ καὶ γιὰ λίγην ὥρα
τὰ εἴκοσι τρία μου χρόνια νὰ με φέρει
ξανά· τὸν φίλον μου στα εἴκοσι δυο του χρόνια
νὰ με φέρει ξανά— τὴν ἐμορφιά του, τὴν ἀγάπη του.

Ποιο ἀπόσταγμα νὰ βρίσκεται κατὰ τὲς συνταγές
ἀρχαίων Ἑλληνοσύρων μάγων καμωμένο
που, σύμφωνα με τὴν ἀναδρομὴν,
καὶ τὴν μικρὴ μας κάμαρη νὰ ἐπαναφέρει.

GOING BACK HOME FROM GREECE

Well, we're nearly there, Hermippos.
Day after tomorrow, it seems—that's what the captain
said.

At least we're sailing our seas,
the waters of Cyprus, Syria, and Egypt,
the beloved waters of our home countries.
Why so silent? Ask your heart:
didn't you too feel happier
the farther we got from Greece?
What's the point of fooling ourselves?
That would hardly be properly Greek.

It's time we admitted the truth:
we are Greeks also—what else are we?—
but with Asiatic affections and feelings,
affections and feelings
sometimes alien to Hellenism.

It isn't right, Hermippos, for us philosophers
to be like some of our petty kings
(remember how we laughed at them
when they used to come to our lectures?)
who through their showy Hellenified exteriors,
Macedonian exteriors (naturally),
let a bit of Arabia peep out now and then,
a bit of Media they can't keep back.
And to what laughable lengths the fools went
trying to cover it up!

No, that's not at all right for us.
For Greeks like us that kind of pettiness won't do.
We must not be ashamed
of the Syrian and Egyptian blood in our veins;
we should really honor it, take pride in it.

FOLLOWING THE RECIPE OF ANCIENT GRECO- SYRIAN MAGICIANS

Said an aesthete: "What distillation from magic herbs"
can I find—what distillation, following the recipe
of ancient Greco-Syrian magicians—
that will bring back to me for one day (if its power
doesn't last longer) or even for a few hours,
my twenty-third year,
bring back to me my friend of twenty-two,
his beauty, his love.

What distillation, following the recipe
of ancient Greco-Syrian magicians, can be found
to bring back also—as part of this return of things past—
even the little room we shared.