

THE NATIONAL TRAGEDY THRACE AND ASIA MINOR

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PROLOGUE

Greek politics concerning the national fate of a same race and religion people has never been more austere. There has never been a greater lack of maternal affection for her affectionate and genuine children. No such reluctance, anesthesia, indifference to their submissive brothers has ever been observed, as has been shown recently to brothers who have fallen victim at the altar of freedom of those who have the exact same blood. The happy Asia Minor, this country that has seen so many days of glory, which all over history has the most beautiful place as a cradle of Hellenism, this country has recently seen its children without shelter, without food, dying by hundreds, so many horrors, so many ruins and so much blood! In the East, in this beautiful country, the world's unprecedented and unheard of in Greek history drama of Asia Minor evolved.

Having the misfortune to watch from behind the scenes the evolution of all these tragic events, with as much power as I have, I describe them, apologizing to the readers for the intense and bitter expressions, and that because I did not manage to hide my pain or restrain indignation from the heartlessness with which the mother-Greece representatives attended the tragic events for so many months at the expense of her children!

In fact, our psychological pain was even greater, since while the Greek slaves of Thrace and Asia Minor, although they enjoyed all the benefits resulting from the national privileges, although they had material and spiritual superiority, they always co-lived brotherly with the Turks, nevertheless they never ceased to look to Mother Greece and never ceased to be moved and sympathized for everything and always with the Free Greeks and never ceased to fulfill all their obligations and to endure all the misfortunes implemented by the national solidarity we have, on the contrary, our free brethren, at the same time as with the tolerance of the Greek government, the Hellenism of Thrace and Asia Minor was slaughtered, at the same time that widows and orphans tragic victims of the turbulent Mania of the Turks, fled naked and hungry seeking protection and asylum within the mother Greece, the free brothers celebrated the doubling of Greece on the sacrifice of the most important and pure Hellenism and in every way exploiting the misery of these victims of freedom.

What brotherly feelings! What national solidarity!

PART 1

Sharia or the Sacred Law. National Privileges. The national system. A State within State. Brotherhood Co-existence of Turks and Greeks. Superiority of the Greek Element.

It was fortunate for Hellenism that the Byzantine state was politically conquered by the Muslims and not by a Christian state. The privileges of the Christians that evolved from the difference of religion, from Sharia or the Sacred Law of Muslims, and in application of Mehmed the Conqueror's policy regarding the self-existence and national identity of Christians, rescued and created for the Greek nation a privileged status as a State within the State. So they opened securely the streets of progress and prosperity and brotherly co-existence with the Muslims, ensuring material and spiritual growth and prevalence.

Here is what it wrote about this issue, the always with a proper judgment and always honest and interested in following our national issues "New Day" on the little Hellenism of the prefecture of Iconium:

"And really the Greeks there, although few compared to the Turkish volume, have a great deal of power. They are brilliant, capable and managed to keep the whole commercial movement of the place in their hands. The Turks are farmers, the Greeks are the merchants. The Muslim has the plow but the Greek keeps the money. The Turk, who needs the money, like every farmer is always tied to the Greek. His field, his production and his home depend on him. And because the Greek there didn't have the hardness of a loan shark and simultaneously knew all what can touch the Turkish soul, he was always in such warm relations of brotherhood with the Moslem element that any desire or need couldn't be met with reactions and denials. The Turk there until the time of the Constitution was obedient and submissive to the Greeks. He listened to them, the way an employee listens to his boss. But this supremacy of the Greek, he did not know how to exploit it. From a very early age he realized that he had to devote himself exclusively to the earth and that he was not capable of intellectual works and acute perception. He acknowledged that only the Greek was fit for these jobs, and he considered his interest not to annoy him, so that both would come out winners of this collaboration. The poor guy admitted that his own specialty was the "plow" and that he should not try to go any further from it, because anything beyond the plows required other abilities and other qualities: those of the Greek. So they made a tacit agreement: one would be the cultivator and the other the buyer. And because the buyer is always the one who holds the money, Turkey's enslavement to Hellenism is very easy to understand and explain»

Parallel to material prosperity, the spiritual advancement and development of the Nation also followed prosperity.

Majestic schools were founded and maintained with resident's money, artistic marbled churches and many kinds of charities could be found even in the most peripheral turcophone cities of Asia Minor and Thrace. The sciences, the arts, the industry were in the hands of the Christians. The Greek spirit had so much penetrated everywhere and had so much power and prevalence on the Turks.

B

After the Constitution. Parliamentary Elections. Patriarchal Circular. Greek politics. The Cretan question. The first breach between the two ethnic elements.

Such was the position of the Greek element to the Turkish pre-Constitution, such brotherly cohabitation and cooperation between the two elements.

Came the Constitution and the young Turks knowing the force of the Greek element tried, competing their older Turks, to join, adding to the previous national prerogatives, new ones arising from the new Constitution. The brotherhood after the Constitution became even closer and fuller. So new schools with sultan's seal, which in the past needed many years to be issued, now issued swiftly, sweepstakes of the Greek fleet were sold publicly in the streets, in theaters were presented works of the Greek revolution with even official Turkish presence, pictures that represent various episodes from the Greek struggle were sold in various nightclubs and adorned many cafes and other stores. Finally, the freedom of the Greek-Ottoman element within the Turkish state was such that there could never have been such freedom of another nation within its own country.

Then the parliamentary elections took place and the involvement of the Greek politics brought the first -fortunately small- rift between the two elements. Patriarch Joachim III, obeying recommendations of Greece, on the eve of first instance elections issued a circular to all Metropolitans he commands, which was read out in all churches, inviting the Orthodox public to descend on elections peacefully and elect more members ruling out completely any cooperation with the Muslim or any other element.

In vain the Metropolitan of Ephesus, Eythyboylis, who had a better grasp of things, with community actors in the province, complained that this circular was destructive for the Greek element, and unfortunately he wasn't heard and he was suspiciously considered as a traitor. Election centers and political clubs were founded everywhere with members mainly Greek nationals "as experienced" allegedly around parliamentary affairs, wearing half-hat hats, "pseudo-teachers" sent by political clubs to the various communities to teach them how to run for parliament and how to vote, as if there were no Greek-Ottoman scientists, in order to devour the money allocated for this purpose, as national leaders.

All these outrageous actions, all these frivolities that **were considered national action** had the effect of worning out the pure feeling of Asia minor's people and to convey to them the rottenness of the Greek parliamentary traditions, to breach the agreement on cooperation that was previously held with the Turks to vote for christians candidates in secondary elections even in regions where the Turks were ten times more in population.

These occurred in Pergamon, Axario, Vaindirio and other polling stations, to which the Patriarchal Circular had already arrived before the elections and the actions of the political associations that were mostly run by Greek nationals.

But the involvement of Greek politics in our own affairs became even more evident when, in parliamentary elections, the political clubs forced the Metropolitans to support as deputies people working in the Greek government, such as Karolidis, or Greek consular interpreters or other government officials as if there were no Greek-Ethnologists in Turkey with a high common sense and knowledge of our own subjects, much better than others suggested by the political associations. And as if all this was not enough, on the eve of the parliamentary elections, the Cretan question re-emerged, and Crete declares its union with mother Greece. This fact was added to the scandalous intervention of the Greek circles in the parliamentary affairs and strengthened logically the suspicions of the young Turks that the Greeks were asking for a majority in the Ottoman Parliament in order to surrender Crete to Greece! This time, however, the Turks were magnanimous and restricted the persecution against the Greek nationals by only exerting a trade embargo so severe that 25,000 Greek

nationals would be forced either to become Ottomans or to resort to another European citizenship. Regarding their dissatisfaction with the Greek-Ottomans, the Young Turks showed it only with a parliamentary vote on a bill on churches, with which most of the churches and schools of Macedonia are delivered to the Bulgarians.

With this relatively mild measure against them, the Young Turks had the intention of coaxing Greek-Catholics and persuading them that they should not be misled by foreign suggestions, have their mind and their gaze in Greece, and that they should not be ungrateful to the state the one in which they have acquired, rejoiced and enjoyed all those goods and privileges that flow from the new constitution.

C

The National Assembly. Our own issues. Our salvation from the outrage of the Young Turks. The Balkan Wars.

Such was the position of Hellenism in Turkey, so small or even insignificant was the rupture between the two elements, so that the Patriarchal National Assembly is called to protest against the adoption of the bill of churches.

Unfortunately, with the suggestion of Greek circles, the day of convocation is defined as the first September, exactly the same day as the convening of the Athens National Assembly. Thus, it will be clear that when free and slavish Hellenism is in full consensus, then it is in full cooperation and follows the same Unified Greek Policy!

In vain, the Turkish government has indicated the great scandal that is produced by this patriarchal policy towards the sovereign government. In vain they recommended that they postpone the Patriarchal National Assembly for fifteen days later, in order to prevent the excitement of the Turkish spirits. In vain, it threatened to hinder the National Assembly even by military means.

The Patriarch obedient to foreign commands and appetite for laurels finally convenes the National Assembly on the first of September.

The devastating effects of this fervent convocation are all well known. With the simultaneous convocation of the Greek and Patriarchal National Assembly, the Young Turks identified revolutionary and divisive tendencies, thus they defined their program, a devastating program for Hellenism, a program designed to combat and purify the Empire from all the elements that have or could possibly have separatian tendencies. The consequence of this program was the division of the Greek-Ottomans into two parties: The Greek-Ottomans - few in number - who are attached to the Young Turks Committee and therefore considered by the other traitors of the Nation and to the Greek-Ottomans against the Committee who were given the title " Yunnan Kafalides".

The first were practical, sober, and against any foreign interference; having in mind the National Privileges, they were trying with moderation and logic to benefit the Nation, while the second, supporters of superficiality and ideology, brought the Nation to ruins, havoc and destruction! In vain the most reasonable and with a healthier understanding of our internal affairs Metropolitans, with the preeminent of the invaluable Saint Ephesus Ioakeim Eutyvoulis, were trying to advise to follow the middle way in order to save the situation. These voices were not heard and were also considered traitors.

Our issues are now out of control. The black age, however, appears with all the blatant consequences in the second parliamentary period, when the division of the Turks into Liberals and Committees was formalized so that the latter, with military force, came to power.

Then the Greek centers, which were formed only for the election, were dismantled after they had met why they were opened for, namely for the fulfillment of the wicked ambitions of those who sent them, and grabbing the funds allocated for the elections or for the acquisition of a high position.

Turkey's Hellenism then remained became hence a game played according to the Committee's mood. No one was willing to resist a program that the Young Turks regarded as their national "decatalogue". Instruments of the Committee run through the prefectures and the villages and enhanced the spirits and fury the Turkish mob against the Greek-Ottomans. For the first time, the harmony is disrupted and the brotherhood is shaken. The Turk now sees the Greek not as his partner as before, but as an abuser. Between the two elements opened a huge gap. The storm seems to be wild and subversive. We no longer wait for our salvation except if because of the extraordinary Mantis of the New Turks, which is everywhere felt, a foreign intervention takes place.

Indeed, the Albanian Revolution and the massacre of the Kotsan and Verona Christians at the Serb-Bulgarian border caused the intervention of a foreign European force, the Balkan Alliance between Serbia, Bulgaria and Montenegro. Since Greece could not reach an agreement with Turkey on sovereign rights on Crete or, unfortunately for us, it had to join the Alliance and take part in the Balkan wars, so its army being in the most excellent conditions have achieved great accomplishments that one would never expect even in his dreams.

By saying that the Greek army was in the best conditions and doubled Greece, I mean first that it had as a leader, King Konstantinos who represented the ideals of the race and whose name only was enough to lead our brave army, anyway, and secondly that others who served in the war in the Turkish army, other workers in America and finally others who were slackers, all of them and even more from Thrace and Asia Minor spontaneously rushed, with that excitement that characterizes the Hellenism, to put themselves under the flag of the King in the holy fight, so the Thracians and the Minorites helped in the doubling of Greece, by falling as victims for the freedom of others.

The post-Balkan war. The moral of the Turks below zero. The Peace of Antalcidas. The Rio de Janeiro purchase. The terms are reversed. The Young Turks Plan. The defense of the Greeks is imperative. Delegation of the Asia Minor to the Patriarch. The Prologue of the Asia Minor Tragedy. Strict commercial embargo of Greeks by the Turks. The "role" of the Bank of the East.

After the end of the Balkan wars and before the conclusion of the peace between Turkey and Greece, or better to say, after the Treaty of Bucharest, the Turkish troops returned to Asia Minor. These troops returned not to go to their homes, as one might have guessed, but to go to the coasts of Mytilene, Chios and Samos to prevent any Greek troops from invading, if the negotiations between Greece and Turkey did not go well. The position of Christians both during the wars and after their expiration was excellent. The Turks "had softened their position" and their morale had fallen below zero. The position of the troops deplorable, the soldiers dressed in rags, hungry, staying in old and audacious tents or stables, nobody was there to care for them, dying of illnesses, and the officers disappointed, were ready with the first shot of a Greek gun to flee. The Turkish inhabitants begged the Christians to rescue them in case of invasion of the Greek troops.

Such was the psychological situation in the East when the Treaty of Athens was signed, and while its text was known to all, the terms were reversed. The victorious Greece is shown as defeated and so while the Turks enjoyed freedom and privileges in Greece that they didn't have before, Christians, who hoped that after the victorious wars they would have even more privileges and freedoms, they eventually lost even those that they had for centuries. The morale of the Turks begins to rise. All Greeks were confident that the articles of the treaty that were in favor of Greece and the Greeks of

Turkey were not published deliberately, under the pretext of not irritating the Turks, something that proved to be a lie as the events developed.

The Young Turks were once again implementing the pre-war program that they had set for the extermination of Christians, but this time even more intensely. The implementation of this program had already begun from Thrace with scattered shots in Asia Minor.

How has this Antalcidean treaty been done, and how has such an abrupt reversal of its terms been made? Why was the enslaved Hellenism abandoned in such a coward way? Nobody can understand it. Neither can we the innocent Orientals, unrelated to political affairs, delve into the secrets of Greek politics and European diplomacy.

The storm was screaming around the capital and dragged Kessani with its surroundings, Peristasi, Malgara, Kalyvia, Ouzo of Kiropros with all its territory, the Greek villages of Papa Eski, Vizi, Loule Bourgas and all the countryside between them. In Kalyvia, more than 3,000 inhabitants were slaughtered after all women and even minor girls were raped. In the school the slaughtered and dishonored exceeded 2,000. In short, the entire Greek Thrace under the Bulgarian and Turkish atrocities changed into ashes and ruins.

Patriarch and Panas protested. Talat and Enver promised. Community actors in the Pergamon region had learned from Turkish liberals the plans and aims of the Young Turks that Asia Minor itself is waiting for the same fate. They also noticed the fears that the Young Turks had of their failure in the case of the organization and defense of the Greeks.

So the defense needed to be done quickly. For this reason, representatives of the Pergamon region went to the Patriarchates and filed a memorandum on the situation, proving the real danger that threatened Asia Minor, suggesting that their section be transformed into a Metropolis so as to be headed by the national and intellectual shepherds and save whatever could be salvaged. Pergamon's position had been declared a division and surrounded by Turkish troops, not far from the beach across from Mytilene; the distance from the center of Ephesus's Metropolis was one whole day, and therefore its position was very critical.

Besides, the Metropolitan himself, our beloved Saint Ephesus, who due to his health issues at that time was in Jerusalem, approved the measure as the only one appropriate to the circumstances. In order that the Young Turks would not be aware of these defensive measures of Christians, those who had the initiative on the Metropolitan issue presented it to the public as a personal matter against the Metropolitan of Ephesus.

Poor hierarch it was your destiny thanks to your Nation, thanks to your flock, it was your destiny to drink this glass too in Pergamon, in your most beloved community and with your children with whom you were closely associated with friendship and appreciation!

The Patriarch, the great German from Iraklia, who welcomed the delegates, observed that the new situation that was created implemented that the Patriarchate actually arranges the border not only of the Ephesus province but also of all the other provinces of the Ecumenical Throne and assured them that all the problems would be taken care of by the Mother Church.

The delegates also went to the Greek embassy, to Kanellopoulos' deputy, presented to him the plans of the Young Turks and asked him to make them known to the Greek government in order to take the appropriate measures.

In the meantime, the purchase of the Rio de Janeiro vessel, which was proposed to be bought by the Greek government, was made by the Turks, so the prologue of the Asia Minor tragedy that was about to evolve began:

The Turks, who have been overwhelmed by the purchase of the ship, have realized that their neighbors, still drunk by their last victories, were deeply asleep, and skillfully started to implement their satanic program.

First, through an episode, the Turks sowed the terror in the Community in which they wanted to implement the blockade. Meaning that, after a few days, the armistice committees went to the market and the districts for the Ottoman fleet and told "openly" to the terrified Christians that "instead of sending your money to Greece, it is better to give it to us" and after the scourge of the money, the trade embargo was implemented by Turks anarchists of the lowest level, either against the whole community or against just a few citizens on the grounds that they gave little to the Turkish fleet and that they were holding their money to be sent to Greece, describing them as "Yunnan Kafalides".

And paradoxically and tragically, the bases of the Greek-Ottomans' trade-off from the New Turks were raised and strengthened first by the branch of the National Bank of Greece, the Bank of the East! The thing may seem to many as monstrous, this blindness of Greek politics will seem unbelievable, yet it is a complete truth and reality.

Paradoxically, the Bank of the East supported the Turkish element. All the followers of the Young Turks committee who were unemployed, fastidious whose biggest monthly salary was at most 8 meddles, all these hungry individuals were backed by the Bank of the East and they eventually became big merchants with big credit and loans.

The trade that was in the hands of Christians suddenly went into the hands of the Turks and specifically the fanatics. The Turkish peasants who traded with Greek merchants now inevitably sold their crops to the Turks with degraded prices. The Bank of the East became the cause that the Turks who knew nothing but the "plow" started to feel the sweetness of trading. And they felt it so well this "sweetneess" of the money, that even if the Turkish government wanted to lift the blockade it wouldn't be able to do it because the whole government was in the hands of the Young Turks and the Young Turks already became big merchants, so it was against their profit to lift the blockade of Christians! But many times when Greeks denounced the matter to the Greek government, the Bank of the East helped the plans and goals of the Young Turks:

Two directors at the bank, at least as far as we know, and fortunately for the bank we do not think there were more, sent the names of people with whom they personally had conflicts, to the Turkish government, claiming that they were sending money to Greece for the fleet!

These claims were eagerly believed by the Young Turks, who, because of their own interest and benefits, but also to thank their patrons for the loans and the support they offered, committed tremendous persecution against the accused who were in the courts all the time.

Perhaps if these accusations were directed against ordinary people, this episode would be of little importance in the whole drama. But, unfortunately, these people against whom the complaints were made were the national actors of their country, they were the national soul of the East, and if they were left undisturbed by such dirty complaints, if they were left without legal proceedings if they did not spend time in courts and prisons, and in military courts and exiles, they might be able to influence the evolution of the drama and prevent misfortunes that have burdened the unfortunate East!

Nonetheless, the boycott against the Greek-Ottomans continued to be harder day after day. The Prefects themselves went to the main cities dominated by the Greek element and made it even harder. In addition to the trade exclusion, Ottoman workers were forced to strike by strictly forbidding them to cultivate the fields of Christians.

If anyone dared to buy anything from a Christian or work in a Christian field, he was tortured! He was whipped without compassion and went through all sorts of torture and in the end paid the salary of mercenaries who practiced the boycott in order to win the forgiveness of his people!

The unfortunate Metropolitans, especially Saint Ephesus, who just learned the facts, returned to his seat from Jerusalem, and with many reports to the Patriarchs he described the pain of the Christians, but help was not coming from anywhere. Representatives of the Communities visited the Patriarchs asking for help, but they were leaving with only promises and hopes. Celebrities and community actors went into the Greek Consulate asking for help **but were faced with irony and laughs because «they were making so much fuss about such trivial things instead of being happy they were not slaughtered »**.

So the beautiful East was condemned to death. The happy Asia Minor, the one that nourished the thousands coming from Greece, our barefeet and famished brothers, was going to die itself, from hunger!!!

The appearance of the Asia Minor calendar of Eleni Svorone. The first act of the Asia Minor tragedy. The persons involved. Imprisonments, exiles and martyrdom. The purpose of persecution.

The plan of Talaat. The method of exchange of estates and populations. Conciliations of the two governments of Turkey and Greece. Preparatory for the execution of the project! Sealed correspondences. Release of Turkish convicts. No thunder from our consulates.

The awful 1913 which created the prologue of the tragedy ended and came 1914. With it, appeared the Asia Minor of Eleni Svorone, which became the new National Bible of Asia Minor. The curtain reopens and the first act of the Asia Minor tragedy is presented on stage with the Svorone Diary of Asia Minor. With the appearance of this diary, containing facts of both wars and some other reprehensible stuff, the Turks assumed it was a Greek propaganda and imagined that it was creating a Greek organization in order to defend itself against the cruel plans of the Young Turks. Everywhere the young Turks, reinforced unfortunately from a portion of the Athenian media, suspected the presence of Greek committees, Greek fingers everywhere; the poor Turks didn't know **that Greek fingers were directed to the eyes of their own brothers and even "very deeply"**.

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So the beautiful East was condemned to death. The happy Asia Minor, the one that nourished the thousands coming from Greece, our barefoot and famished brothers, was going to die itself, from hunger!!!

The appearance of the Asia Minor of Eleni Svorone. The first act of the Asia Minor tragedy. The persons involved. Imprisonments, exiles and martyrdom. The purpose of persecution. The plan of Talaat. The method of exchange of estates and populations. Conciliations of the two governments of Turkey and Greece. Preparatory for the execution of the project! Sealed correspondences. Release of Turkish convicts. No thunder from our consulates.

The awful 1913 which created the prologue of the tragedy ended and came 1914. With it, appeared the Asia Minor of Eleni Svorone, which became the new National Bible of Asia Minor. The curtain reopens and the first act of the Asia Minor tragedy is presented on stage with the Svorone Diary of Asia Minor. With the appearance of this diary, containing facts of both wars and some other reprehensible stuff, the Turks assumed it was a Greek propaganda and imagined that it was creating a Greek organization in order to defend itself against the cruel plans of the Young Turks. Everywhere the young Turks, reinforced unfortunately from a portion of the Athenian media, suspected the presence of Greek committees, Greek fingers everywhere; the poor Turks didn't know **that Greek fingers were directed to the eyes of their own brothers and even "very deeply"**.

The director of the Bank of the East, the law-abiding and conservative A. Sofianos, was sent to the military court because he had sent 60 calendars of Eleni Svoronos to Izmir without knowing the content. Kokkinelis is arrested in Dikeli for the same reasons and has the same fate as Sofianos. Chondronikis is sought as an agent and collaborator of Asia Minor in Cydonia, but he was luckier to escape to Mytilene after being sentenced to three years' imprisonment, but his father is finally arrested and referred to the military court because his son's incriminating letters were found. Sofianos was sentenced to one and a half years in jail for the Asia Minor (calendars) and because he had correspondence with Eleni Svorone and Lambraki, the secretary of Queen Olga. The wago dirver carrying the sixty calendars that we have said that Sophianos sent to Izmir is sentenced to a year's imprisonment. Kokkinelis was sentenced to two and a half years in jail because he shared Asia Minor calendars and because he had correspondence with Chondroni, the fugitive agent of Asia Minor.

The father of Chondronikis is acquitted by the military court, but surprisingly just as he returned to Pergamos he has been sent to an exile, pedestrian and cuffed at Ikonio.

“”

And now comes my turn, the leader of the supposed guerrillas of the supposedly Greek revolution against the Young Turks! It's funny but and tragic at the same time the way of my arrest and the at home investigation **"of the hero of the Patriarchal National Assembly"**, as I was called by the famous newspaper "Kioüllou". Having encircled my house with over 20 gendarmes with the spear gun, they entered my house and I was isolated from my family, which was held in another room,

and they started the investigation by collecting my scientific books, my correspondence and any paper that I had at home. They searched the floors and the underground, dug the house yard to find bombs and weapons that I had to hide to share with the rebels! And after finding nothing they took me along with 4 boxes full of scientific books and immediately exchanged telegrams with agents in the cities that they found in my house 10,000 weapons, 60,000 cartridges and a box of bombs! All of this spread because of my social and scientific position, I was appreciated and had an influence both on my officers and my Turkish fellow citizens, so they wanted to poison the spirits of the inhabitants against me and to justify the outrageous acts of the Young Turks. So under police escort and with the 4 boxes I was sent to a military jails, on the road from Somma to Izmir, the stations were filled with police officers and Young Turks who ran immediately to see the **"big revolutionary"** while on the other hand the Christians surprised and fearful watched what happened to their homogenous. After a few days, the Commander of Soma, the good man Levite Oikonomos Papadimitrios and the director of the Psarianos Schools as my associates were arrested and sent to the military court. Luckily they were sent to their home by the intervention of the Metropolitans of Ephesus and Izmir before they were imprisoned.

It is not possible to describe the pain and the moral suffering of Sofianos and myself in the prisons of the villains, the dungeons that they dropped us in, separated from each other, because of the Young Turks rabies and insanity. We could not even close our eyes for nights because of the intensity of the lamentations and screams of the expatriates who were thrown into prisons, after they were kidnapped, lashed without mercy and tortured in every way from the night until the morning. Finally, one month later, in the dark prison, with the superhuman actions of the Metropolitans of Ephesus and Izmir, I was released because no inculpatory evidence had been discovered by the military court, despite the fiery articles of the obscene newspaper "Koiullou" asking for my hanging.

After 45 days of same imprisonment, Sofianos was released even though he was convicted, thanks to the mediation of the German Kaiser through Dorfphel, who was responsible for the excavations of Pergamon, to which Sofianos was closely associated as an excavation supervisor of this city. After our release, the Turkish newspapers, starting from Koiullou, asked the government to make us voluntarily abandon the Turkish territory and go to our precious Greece, otherwise the Turkish government had to expel us. Here is what was written by the "Koiullou" on this issue on February 24, 1914: "Doctor Lazaros Giannopoulos, this man, who is the only hero of the famous National Assembly of the Patriarchates, well known to the authorities and inhabitants of Azari, Soma, Pergamon, Kirkagatzi and Magnesia, as well as Izmir and Byzantine newspapers, must leave these places, and if he does not do it alone he must be removed from it by the government".

What is the purpose of this ruthless persecution of law-abiding and peaceful Christians by the Young Turks? What is the reason for the trade-off of Christians and the strike of Turkish workers to cultivate the lands of Christians? What did the Young Turks want with the imprisonments and exiles of the famous Greeks and what did these outrageous actions mean?

Either Greece had to deliver the nearby islands to Turkey, or to grant them some autonomy in favor of Turkey, or the Asia Minor Christians had to leave because without these islands or without their autonomy, security for the Ottoman Empire did not exist. But neither the Greek government had the intention of delivering the islands that had just been liberated or granted autonomy, nor could Christians so easily abandon their sanctuaries and their homes, the land of their ancestors in which they were born and raised where they had created so many golden dreams and so many sweet hopes.

And then comes the plan with the threat of slaughter, and the forced abandonment of Christians to their homes and property, a plan that supposedly was **called "estate and populations exchange method"**.

About the consultations of the two Governments Turkish and Greek, which have resulted in "**so-called Exchange method**" I think it's good to quote both the letter of the then Prime Minister of Greece towards Gkalip Kemali and the communication of ^{June 14th} of the Greek Government to the Turkish because there was so much injustice towards the Asia minor Greeks that need large study and attention in order not to distort the truth and to recognize the moral perpetrators of this unprecedented and monstrous Cosmohistorical event. The letter of May ^{9th} to Grelip the Turkish Ambassador is as follows:

"I received the letter that your excellence sent to me following the conversation we had last about your proposal to exchange the Greek peasant populations of Vilaetios Smyrna with the Muslims of Macedonia. The Royal Government wishing to give a new sample of its good and friendly intentions would not refuse to sympathize with this proposal if accepting this measure would eventually put an end to the problems of Thrace and if the exchange of people agreement, as his excellence the Primeminister mentioned to our ambassador of Constantinople, would also covers the Greek populations of Thrace. It goes without saying that the proposed exchange can only take place between populations who voluntarily migrate and under the control of joint committees which should confirm the fact that immigration is indeed voluntary and appreciate the property of each according to the final lists of the two governments. "

Here is the curtail of the June 14th Greek Note to the Ottoman:

"The action that Turkey is complaining about is about the spirit of the agreement between Greece and Turkey on the exchange of estates. As the Muslim refugees settled from Turkey to the estates of the Greeks who emigrated from Thrace and Asia Minor, the Greeks settled in the estates of the Turks who left Macedonia and Epirus."

So since Turkey, in agreement supposedly with the Greek government, decided to persecute the Christians on the coasts and after Turkey realized that it was able to grab from the terrified Christians the documents confirming the voluntary immigration, which they did so that it was ok with the European diplomacy, it put in place the wonderful organization to implement the aforementioned plan.

First of all, the Turkish army, which from the fear of Greek troops, was on the coast, with the order of Liman was removed and sent to the interior of the country in Denisli, and that because their presence was unnecessary and in order to justify the Turkish government if the Christians were defending and the furious soldiers proceeded to riots, they won't be able to do so, in the absence of the imposition of a military force.

Seald letters containing the Satanic Plan are sent by the Committee to all the Governors of towns and villages with death penalty if anyone opens any of these letters.

The Pomaks who fled to Asia Minor after the wars were ordered to go to the places that are under the Committee's authority where they would find ready-made houses and fields.

Other thousands of refugees from Serbian, Bulgarian and Greek Macedonia were fleeing in huge groups and fled to Smyrna and from there to the places where Christians were to be expelled. The procreators of the various Christian communities were arrested and thrown into prisons or referred to military courts such as Moschoglu and Papastavrou from Pergamon, doctor Evelidis of Nassili and G. Mavroudis from Menemeni for a totally insignificant cause.

The writer of these lines, was violently separated from my heavily ill child, and sent under police surveillance to Sarakio.

The condemned life-threatening criminals were freed and mixed with the alienated Vazivuzuks. Gendarmes were sent by the commanders to inform the governors of the villages about the day they would open the letters.

The Turks were called to the mosques and initiated into the movement by swearing that they would kill any person who would reveal something to the Christians.

And while all this was happening, our Consuls pretended to know nothing or necessarily pretended to know nothing. And so the unheard off Asia Minor drama evolves with all its tragedy !!!

The whole development of the Asia Minor Tragedy. Purgation of Christians from Adramitio, Pergamon and Cesme. Massacre in Greggloi, Serekloi, New and Old Phocaea. Christians mourning everywhere. Excellent hospitality of the Smyrnai. The Strongest Memorandum of the Metropolitans to the Forces. Arrival in Izmir of the Committee for the Exchange of Land and Populations. Protest of Metropolitan Chrysostomos to the exchange. Return of refugees to their homes Continuation of negotiations on the exchange. Exile of Metropolitan Chrysostomos.

We are in late May. The farmers had spent everything on sowing their fields. The vines and olive groves were cultivated with tenfold expense due to the strike of the Turkish workers. Those who had money had lent them to farmers for the sowing and cultivation of their estates. Holders of olive oil waited for the right time to "carry out commercial operations", the warehouses were full of this rich product, from the regions of Adramyth and Pergamon. We are on the verge of harvesting, so everyone waited to enjoy the fruits of his labors and expenses. Comesthe 21st May and once in Izmir the doxology for feast of King Konstantinos was blocked by policemen; in Adramyttio with the presence of the Bishop of Ephesus begins the persecution of Christians of Kemmerio city and the surroundings of this area. The go sign was given from Smyrna. The sacred priest of Ephesus, defying all danger, went to the governor to protest for the crime and demand the intervention of the authorities and with pain of soul he also saw the legal counselor of the metropolis, Joachim Ioannidis, be beaten up to death.

It is impossible to describe the martyrdom physician Georgios Kallipolitis suffered by Kaimakamis and the chief of the gendarmerie. This man who all Christians and Ottomans benefitted from his knowledge and who sacrificed everything in order to save the life and honor of as many Christians as he could.

All the Christians of this region abandoned their homes with the threat of slaughter taking with them what they could save, most naked and barefoot with their children on their shoulders, they took the road to the port of Adramyttium where, with the suggestion of the Turkish government they were boarded on ships to be transferred to the mother of Greece. But also those who took with them a sum of money or something else precious were stripped three and four times by furious Pomaks ruled by officers masquerading as refugees.

There were approximately 30,000 expatriates in Aktsai naked and hungry with their babies crying without any legal protection, abandoned at the disposal of the wild mob, exposed on the beach in the freezing cold and sleeping for a week on the sand; there I say, the poor Adramyitian with eyes on the opposite island, on the altar of freedom, in vain waited for their salvation. But this salvation was removed as a reflection of the lake in the desert. No boat appeared in the Greek sea. Such was the abandonment of Christians at the disposal of the Turks. Cruel and inhumane!!! The Saint Archbishop of Ephesus with much trouble and risking his own life, managed to flee from there after he witnessed the "funeral" of eleven Greek communities that were flourishing, as he said in the report sent to the Patriarchates.

The same fortunes of Adramyttium, a little later, had the inhabitants of Cesme and the flourishing Pergamon capital of the rich Kingdom of Attaleids. But for the destruction of this region, let the author of the "Patrida" speak on April 17, 1915 edition, that is, one year after the disaster. "One of the Greek flourishing provinces, the ancient Missia, the beautiful city of Attaleides Pergamos, which had flourished 22 centuries ago, one of the seven churches in Asia, probably the

most fertile region of Smyrna, where one third of the inhabitants- 25,000 Greeks - made the entire import and export trade, amounting to 8,000,000 francs, was completely destroyed on 26 May last year after the Turkish government had decided to force all Christians to be expelled within just a few hours. Twenty-five thousand pedestrians left at the same time from 21 Pergamon districts and were gathered in Dikela, where naked and famished, they waited for days for steam ships to transfer them to the hospitable Mytilene. The suffering of Christians is horrible, they were robbed, abused, and more than 200 were murdered, mainly in the villages (especially in Sakran, where virgins were abducted and women raped in front of their spouses). The mortality of Pergamum refugees has quadrupled due to hardship and hunger. The material damage amounts to 105,000,000 francs, of which 7,000,000 are the value of 34 churches, 20 schools, 2 hospitals, and community buildings in general.

There is no longer any Greek in the region of Pergamon, where Turkish Pomaks were invited from Bulgaria and Serbia to get the houses of the Greeks and their estates and several of the Greek villages. With more accurate information, the value of Greek land, farmland and livestock amounts to 21,000,000 francs, excluding urban real estate and movable property, which is 84,000,000 francs. An amount with which one could buy the disputed islands, for which sake, were sacrificed 4,000,000 Greeks and billions of property in cash and land.

This was the fate of the three richest and most prosperous regions of Adramyth, Pergamon and Cesme. But in other places, like Serekowi and Gerekowi, worse and more dramatic events happened. In Serekhoi, Christians have been defending for two days, about 160 of them were killed and about 150 Ottomans, thus saving Menemeni from the destruction that other divisions had. In Gerekioi after the Turks entertained on whole days with about ten virgins who they kidnapped from the hapless city of Phocaia when they learned that an investigating Committee is coming, found it more prudent to drown all of them in the known well of Mpanitsas. In New and Old Phocaia, in the presence of the Bishop of Ksanthoupolis Amvrosiou, there were rapes and massacres of women and virgins, and then they were thrown for food to dogs. "I was reading about the Turks' atrocities, but I hesitated to believe them, but now I am able to assure that the described ones are like a drop in the ocean," wrote the French Sartio who carried out excavations in Phocaia and was present in this tragedy.

The Greek city of Vrioulon that housed 25,000 Christians, of which 7,000 Greek nationals, owes its salvation to the actions of the Metropolitan of Ephesus and the determination of its residents who said they weren't going to leave neither their homes, their estates, churches nor their schools, otherwise they would have turned them themselves into the ashes and ruins.

The heroic city of Cydonia, which was completely destroyed in the 21 revolution, overcame this disaster thanks to the warm zeal of Nikolaos Sapountzoglou, who intervened in time with the help of the French Republic, which he deservedly represented.

However, thousands of expatriates from the Soma parts, Kirkgatsi, Axarios, Medeni, Nymphaion, Aydinio and Vryoulon, avoiding massacres and destruction, fled to Smyrna seeking asylum and protection from the Metropolis and the various consulates.

Worthy of gratitude was the hospitality of the Smyrnians, which seemed worthy of their reputation and their ancient tradition.

The Community rulers, the officers, the central commissioners and, in general, all the national actors in Smyrna tried to diminish the size of the national disaster day and night.

The Metropolis of Smyrna under the metropolitan Chrysostomos became shelter for all the expatriates who protested here barefoot and famished. The metropolitans of Ephesus Eutyvoulis, Philadelphia the progressive Chrysostomos, the nobles Theoklitos and Eliopoulos Panaretos, coming from their regions made the Metropolis of Smyrna a center of defense and salvation of the

persecuted Christians. There, the Metropolitan of Ephesus, whose region had the largest disasters, was bravely handling his mission.

He, in defiance of the dangers, recommended to the other metropolitans to write in the memoirs given to the representatives of the great powers that the creator of persecution and extermination of Christians was the official Turkish government and that the killer of so many victims was the prefect of Smyrna, the notorious Rachmis.

I cite this memorandum as is, because it is both comprehensive and testimonial to the courage with which the metropolitans made known to the civilized world the acts of the governmental organs and their crimes and the purpose they had against the Christians.

"The undersigned Metropolitans of Ephesus, Smyrna, Philadelphia, Krini (Cesme), Heliopolis (Aydin), according to the wish of the representatives of the embassies of the great powers in Constantinople, are given the honor to present their thoughts on the current situation, which caused their mission.

The work of exterminating the Christian element is neither new nor arbitrary.

It seems that this is the penultimate stage (the last maybe we will come like General slaughter as happened with the Armenians) of hate and fanaticism of the Muslims that was strengthened by the Turkish chauvinism who with fiery articles called Muslims to exterminate all Christians and the first event is the boycott and thereafter and worst daily murders that create panic.

The work of extermination was preceded by the dismissal by the various Ottoman authorities of all Greek servants and the equipment of the Turkish peasants with weapons, while disarming Christian even of their hunting guns, the repression of the leaders of Vilatio Bursa and Aydin, the expulsion of the Greek leaders of Smyrna and the appointment to confidential positions of agents for the execution of the project.

To accomplish this project, secret organizations have been created which worked under the guidance of government bodies very effectively.

All the facts that we will expose to you in detail, which consist of persecution, theft, murder and looting, should not be considered as individual and accidental. In the contrary, they are a series of pre-planned and rapidly executed events to apply the program. Indeed everywhere the means and way of execution resembled. Anyone who has attended one of them can form a precise idea of what has happened to all other places and cities and villages in the East. The only exception was the cities and villages where the villagers defended all what they cherished against the raiders. These villages, such as Serekowi, Gerekowi, Sulutzun and the entire region of Ancient and new Phocaea, were completely destroyed and burned.

Here is the system of Muslim action. Kaimakamis and the chief of the gendarmerie call the leaders of the place and recommend that they leave because they are no longer tolerated. This is how Pergamo's Kaymakam Aikh Bey, Adramythou's Kaymakam, Karabournou's Kaymakam, the governor of Montovos, the head of the secret organization of Cesme Karabina, Zadeh Ali Beis, the chief of the gendarmerie and the Portman, the mayor, the municipal doctor Saim Beis and the former Muftis Seri Beis of ancient Phocaea, the commander of the Maenemeni gendarmerie Talat Beis and all the government officials of the other departments acted. After these, unarmed hordes of the Vassivuzuks and barbarians rushed to the Christian villages in the hope of rich prey and seized the fortunes of the Christians whom they regarded as national property because their organizers had long taught them that the possessions of the Christians were their own heritage and they shouldn't be tolerated by the Muslims anymore.

In view of the above, each one can imagine that this plan had long been prepared and that its only purpose was the extermination of Christians.

Woe to Christians who did not immediately retreat to the terrible measures of the gendarmerie and government officials! The same night, around the village begin the shooting, robberies, kidnapping of the villagers, individual killings, fire of the houses. If the Greek peasants declared their desire to emigrate, then they were robbed and stripped of their belongings, and afterwards they were kicked out deprived from everything. If they did not stay defending their homes, the armed mob would come down from the mountains and obeying specific orders invading the city or village and besieging it.

If the villages respond to the shots, the officers-led mob roars like a regular army and completely destroys the villages. And then we mourn victims of major massacres and terrible disasters such as Serekowi, Gerekhoi and all over the province of Phoea. For all these reasons, the useless presence of the Wali and the Minister is a sad spectacle. Instead of improving the situation, it worsened. Indeed, if these officials went to deserted cities such as Adramyoti and the provinces of Pergamon, Phoea, Cesme and Karaburun, and telegraphed that the order was restored, this was due to the disappearance of the Christian population, and the Christians were either exterminated or persecuted.

In order to complete the disaster, they themselves were sending local immigrants to colonize the deserted cities.

Evidence that they want to take advantage of the fruits of pillage and destruction. Their visit to undestroyed places like Girich, Bayern, etc., has resulted in a deterioration of the situation.

In order not to mention other events, we have the following official telegram of the Theron community that we received today:

"Since the General Governor's arrival, the boycott has become more prominent. The market was closed. Tobacco plantations and fields were abandoned. Farmers are afraid to go to their jobs. Populations are asking to emigrate. The government is preventing.

Please act as soon as possible to allow us to go to Izmir and escape this intolerable situation".

And already gentlemen, you can understand what are the springs of this abusive mechanism, which in the twentieth century and under the eyes of civilized and Christian Europe are organizing at the expense of the Christian community trying to exterminate and Islamize it.

We believe that the only effective remedy to ensure a tolerant Christian life in Turkey is the faithful application of the following claims of the Ecumenical Patriarchate:

- 1) Return of refugees to their homes
- 2) Return of their properties
- 3) Compensation
- 4) Cessation of the boycott
- 5) Guarantees
- 6) Formation of a joint committee to carry out the rehabilitation of refugees in their homes.

The undersigned cease the opportunity to assure you of their absolute appreciation to you and invoke the blessing of God for your beneficial work.

In Izmir, on June 12, 1914

At the time of persecution, the clergy proved that in every circumstance it acted more wisely and manly than the politicians holding the reins of Hellenism in Greece.

Then, poor priests were sent and at risk of their lives by the Manic turks to make known to the Great Powers' interpreters the complicity of the Turkish government.

Then in Izmir, every day the Metropolitans wrote press releases about what was happening every day and gave them to the Greek press and consulates of our cities indicating that the fury of the Turks did not stop at all and continue riots against Christians.

And while the metropolitans were occupied with the care of the victims and awaiting the moment of salvation, while the Patriarch declared the Greek Orthodoxy in persecution by closing schools and churches, while the European diplomacy surprised reading the reports of interpreters was ready to conduct a scrutiny of Turkish Affairs, while the Ottoman Parliament member Emmanouilidis denounced illegal acts against Christians, while Emmanouilidis himself was considered by the Greek "circle" as a traitor, he himself required of the Turkish Government the return of his compatriots in their homes, then comes from the Greek Government the ' famous ' Committee consisting of Dimaras and Tourmpatzoglou for exchanging estates and populations. And the comic-tragic is that at the advent of the committee, the Christians revived and hoped for a triumph of Greek diplomacy that could influence the interior of Turkey. In addition, the committee also presented the Greek government's mandate that all Christians living in Izmir and aggravating Rachmi's nerves should return to their homes because order and tranquility in the East was restored, as a requirement of the "**unified politics**" and that for them, those who had been saved from hunger, Islamism and other adventures, would be taken care of by the official Greece after first finishing "the bargainig" for the refugees who, in the political calculations, were intended to be used as gendarmes of Macedonia. The arrival of the Committee and the announcement regarding the return of refugees to their homes and farms and populations Exchange fell like a thunderbolt on the Metropolitans and expiates, firstly because such an agreement was so paradox, and it was their first time to be so deeply involved in such an unbelievable policy!!!!

"**I don't know**, Metropolitan Chrysostomos of Izmir wrote to the Patriarch, what high politics and urgent need forced the Greek Government to accept to sign such a vile, terrible and horrible for the whole Christian world contract... But I think without hesitation, that the mother church spiritual sustenance and protector of all her children being tortured like animals, has no obligation to respect such a contract and must raise its voice and denounce to the Christian consciousness of civilized world this embarrassing situation which the brutal violence imposed as law against weak and sick people.

That was the first time such words were heard from respected lips against the instigators of the destruction of Asia Minor Hellenism, and for the first time the Metropolitans with revulsion rejected the Commission proposal sending to hell both the Greek and the Unified policy. But then Rachmi's lance intervened. Under threat of spear and the discontinuation of food rations, Christians left the churches and shelters where they had taken refuge and "generously" the Greek Consulate gave them 5 oktarakia (a small currency) for fares and unfortunate refugees fled and stayed in disposal of Turks and we would later see them suffering badly, without having, as easily understood, **protection or defense by the law**.

The Greek Government without suspecting what was happening around it, sends the Prime Minister to Brussels where as agreed he would meet the Prime Minister of Turkey Halim Pasha in order to end the "haggling" and set the price for the Exchange. And Halem Pasha has not even moved from the capital, and the prime minister of Greece, while the European war started in the meantime, returns to Athens and sends the committee under Zaimis to Bucharest so that together with Talat,

who also went there to continue the negotiations, but this committee has also failed. Meanwhile, Metropolitan of Izmir, Chrysostomos, who, with his letter to the Patriarchates, strongly opposed this "human commodity" is expelled from his province by police and exiled in Constantinople. And Hellenism, which Fallmerayer's stupid and absurd theory could not touch, this lenient and fierce Hellenism of Asia Minor, both in Turkey at the instigation of the Greek government and in Greece, to which he was expelled thanks to the "method of exchange of possessions and populations" remained at the mercy of the new situation as a ship without a wheel at the disposal of the wild waves of the sea!

The most vile of all, the insensitivity of the Greek circles is inscribed that, while the Hellenism of Asia Minor was slaughtered, while the blood of raped and then slaughtered Greek virgins was still hot, the representatives of Greece, one with his dear wife, drank together in the "Kramer Palace" and with the Prefect celebrated, it seems, with the Turks, the victory of the unheard of monstrosity.

The passions of the Greeks living in the East. Adventures and sufferings of refugees in Greece. Profiteers at the expense of refugees. Theft of refugee's bread by government officials. Usurers. The satyr of Plomari. The press against the refugees. Behavior of locals to refugees. Humiliation of the officers to volunteer refugees. Prohibition of the ecclesiastics to refugees. Labor unions against refugees. Insensitivity and indifference of the Greek government towards national actors. Theft within the customs of an exile's luggage.

Christians who stayed in Turkey without any protection by the law, and who were abandoned by the Committee and by the Greek government, lived in constant agony between life and death. The wretched farmers, emboldened by the many promises of the Government began to care for the harvest of their fields but as soon as they were ready, the Turks stole them. Traders, at the instigation of the government, bought the merchandise, but were immediately punished afterwards. All Christians were recruited regardless of age and others were exempted for a fee, others that they had no money were sent in the Caucasus against their coreligionists or were used to break rocks and other duties with risk to die of hunger and cold because they were not given anything not even bread. Christians who were sent for the cultivation of their estates were killed on the road, groceries and shops of emigrants and traders were surrendered, the rich and the traders were constantly taxed, the price of food risen continuously, diseases due to lack of doctors and drugs plagued the unfortunate Christians and many were forced to accept hosting Turks refugees. Such was the situation in Asia Minor so that too many were forced to Islam in order to avoid death from hunger! But the fate of those expatriates expelled to Greece was also desperate and pathetic. Those who left were deprived of everything and were hungry and there is no worse "beast" for any living being than hunger.

What could a small piece of dry bread that was originally granted by the government do to the refugees? Or what could serve and what needs could cover a twenty cents allowance per person and that was not even given regularly, with such increase of prices?

Various diseases ravaging the unfortunate refugees and forced others to live in worn out tents under the rain and cold and others to sleep in underground fortresses and others in warehouses and mills and others ended up in the middle of roads or in fields like stray dogs. Those who took with them something valuable became victims of the financiers, who for a Fiver worth 28 pounds gave them only 18 and instead of a 14 pounds gave only 6. Diamonds and other jewelery were sold to the profiteers for one tenth of their value.

Considering the increase of food prices and rents, the very low wages, since the unfortunate refugees were paid only 5 piastres to break stones, from the exploitation of the locals for repairs of abandoned estates and houses of Muslims, considering that of the 40 million voted in the parliament only 10 million were given to refugees and the remaining 30 million went into the pockets of the Commissioners and other Hornets, considering that because of the currency dispute Government

cashiers were changing for refugees a metzitto to 4 drachmas and after they purchased it from bankers for 3.70, if we take all these in consideration we will see that Greeks individuals and public officials did not relish a few on the backs of unfortunate refugees, victims of a unheard off and absurd policy.

But the most appalling and horrifying thing for refugees in Greece was that many individuals and government officials were playing with the honor of women and virgins exploiting their hunger and their misery in general! A satyr in Plomari of Mytilene that I can't remember the name, was boasting that had busted 17 virgins in exchange for the same number of dresses sent by Princess Maria with a mandate to be given to the poor refugee's girls!!!

And the Greek press, fortunately not all of it, was also in harmony with their residents characterizing refugees as "immoral and hores", described refugees as "the refugee danger" and the likes, and also as social rubbish.

But also in the army where many refugees had volunteered to fight for their country at a particular time, even in this army, several officers, treated them in a brutal and harsh manner by calling them "Turkospores" (those who grew with the turks) and "dirty" forcing many refugees in this dishonest way to desist taking with them hatred for everything Greek. And even at the churches they still prevented the refugees from attending services so that the clean and unblemished Mytilineans would not get "hair lice" and polluted. And as if these were not enough, the labor center of the capital in August 21, issued a resolution that "refugees were not allowed to work in jobs that local workers were working on."

What can I say about refugee doctors who, because of their cruel need for bread, have been forced to walk across 20 kilometer walks for a miserable salary of 80 or 100 or 150 francs to treat sick refugees? The writer of these lines, who for the sake of the nation suffered so many imprisonments, military courts, exiles and all the bitterness of the persecution of the Young Turks, when In August, I asked the Ministry of Foreign Affairs for a doctor's certificate in order to appoint me to the Serbian office, they asked for 2 drachmas and when I told them I did not even have a penny, they at the Ministry were all with their shoulders as if they were saying "Well! then die because you have no money". But even greater and more indicative of the indifference of Hellenism and contempt of the rulers and the slander that prevailed in the judiciary and administrative authority is that when later my family disembarked in Mytilene, at the customs office, the box that contained all what an unfortunate family of an exiled husband could save was stolen. And now for 10 months I have been in Serbia away from the family, fighting at the risk of my life against the racketeer of retrieving the stolen by Greek customs officials and to be able to save the bitter bread of the exile for my children since on the way to freedom I lost all my movable and immovable property that was not a few thousand pounds. The same fate had all those who acted nationally, whether doctors or lawyers, priests or teachers, all went up to the last step of the Calvary of the National Torture.

The Greek public officers seemed to ignore that the doctors, priests and teachers have been leaders and took part in the liberation and restoration of Greek land; Or did the Governors of Greece ignore that the Asia Minorians have been responsible for the dissemination and consolidation of Greek Arts in every corner even where only 20 Greek families lived? Or is it not known to all that doctors and lawyers are the ones who directed the defense of all the communities of the slaved Hellenism against the intrigues and conspiracies of the Young Turks? Or is there anyone who doubts that doctors and pharmacists, priests and teachers were the first victims of the persecution of Christians and experienced all the bitterness? To such victims of national ideals, we believe that the Greek government owed more affection, owed greater appreciation and a greater moral remuneration and justice and greater material support for such national action was mandatory.

We have written above, having regard to the situation of the refugees in Mytilene, which, compared to the horrific situation of other parts, is sort of a bearable and somewhat more humane, and that is

why the benevolent and philanthropic General Governor of the islands, Mr Petychakis, who actually took care of and did what was humanly possible to improve the fate of the refugees and to whom it is our duty to publicly express our gratitude on behalf of the refugees whom we had the honor of representing to the Greek Government.

Document in the Monastery in January 1915

PART B

The action of the Thracians and Asia Minor refugees in Greece. Actions of the Asia Minor Committees: Letter to St. Ephesus Ioakim Efthivoulis. Memorandum to the Ecumenical Patriarch. Protest to the Greek Parliament. The action of the Asia Minor Society of Thessaloniki. The action of the Thracian Society.

While such was the position of the expatriates who remained in Turkey, and while such was the suffering of those Thracians and Minorites who were expelled and came to Greece and such "hospitality" succeeded, let us see what measures were taken to cope and moderate their individual and ethnic calamity.

I am not talking about our unfortunate patriots in Turkey who were fatalistically suffering everything unable to do anything about it but wait for help from above. I mean the Thracians and Minorites who fled to Greece, who had and the power that emerged from their own right and the freedom to rectify all these crimes condemned by human laws.

"We can not deny that from the begining of persecution both the Thracians and the Minorites with the threat of danger from the self-preservation instinct did a lot and so they attracted the solicitude of the Greek government and the unwavering sympathy and support of the whole civilized world within the limits of moderate language.

"As soon as we saw the document on June 13, to St. Ephesus, the refugee committees in Mytilene, with a relative collectedness about the unbearable situation of the 70,000 souls, rushed to set up committees with the aim, with every legitimate means, seeking repatriation and assisting the efforts of his holliness and of the National and Ecclesiastical Center in Istanbul of which we ask for help "

"The mentionned negotiations between the Government of Constantinople and Athens, Minorites in Mytilene on June 21st wrote to the Ecumenical Patriarch that we do not approve nor accept -we mean government negotiations on the Exchange of estates and populations – and no human power is so strong as to force us to give up the graves of our ancestors, our churches, our schools, the rich olive groves and fields, our stores, and to exchange all of that and even ourselves, with hordes of Pomaks migrants who in terms of culture and humanity barely differ from the wild people of Central Africa. "

"Deeply and consciously, the representatives of the International Investigative Committee wrote that we did not obey any foreign incitement to expatriate. We denounce as totally inaccurate any information that tends to become believable, that such invitations have been made to us and that we voluntarily abandoned our cities, our temples, our goods, the tombs of our ancestors. We are all willing to go back as long as we are given permission to do so, and to guarantee the security to which every human being living under the laws of a civilized state is entitled. We also declare as invalid and with absolutely no true substance the document with which the Turkish government confirms the voluntary immigration, which is contrary to both our logic and our elemental interests. We denounce these documents since what they mention in them was stated under violence and justified horror".

"It's sad, gentlemen, that our destruction and persecution came exclusively from Turkish atrocity, said protesters toward the Greek Parliament representatives of refugees from Asia Minor of Lesbos in Athens on September 24th." Unfortunately, as a result of formal actions, our expatriation was made after governments had agreed to exchange the Greek populations of Thrace and Asia Minor with some homeless Muslims from , not only the Greek Macedonia but also the Bulgarian and Serbian . The term "exchange" was suggested only by euphemism. Is this the mission of the new Greek, strengthened and raised with the assistance of the whole nation, to tolerate indifferently the destruction of entire parts of the Greek Fatherland, due to the political expediency of the developed state? From this policy of the Greek state will follow divisions and hatred between the national groups, those who were sold out and those who sold them. Do not allow this. Declare from the Greek Parliament the unity and solidarity of the Greek race. " In such and many other actions, the delegates of the Asia Minor, who had the craving for restoration, did not just limit the amount of misfortune, but worked as men for success with a warm zeal and a belief in their right, and so they were worthy of gratitude by all refugees that they had the initiative of such actions.

Among those who acted in this way, we can say with pleasure to Messrs. Kalligeri's (lawyer), Nicolaou Maksouri, an inspector of the East railways, and Theodoridis, a famous merchant from the Bursa Association of Bursa and the president of the Thracian Medical Association, Dr. Giritis; these societies, according to their original mission, offered their services from the first months of their foundation to the entire refugee world on the issue of their establishment and, more generally, the care and improvement of their fortune.

Apart from the honorable presidents of the aforementioned Associations, who faithful to their oath, have earnestly performed the task assigned to them, it is also worthwhile to praise the following:

The former Protocolsel of the Metropolitan of Ephesus, Mr. Cyrilos Zachopoulos, who continued in Thessaloniki the philanthropist and national work he did in Turkey, as resident in Saint Minas, and secretary of the Asia Minor Association. Mr. George Mavroudis, a lawyer who worked well for the nation in Menemeni as a legal advisor and as a community agent, and provided in Thessaloniki his beneficial contribution as a secretary for the care of refugees and as a consultant to the Board of Directors of the Association. And Mr. Nikolaos Zimaris, a chemist pharmacist from Cesme, a young one of the most noble, full of emotions, who offered a lot of services to the refugee world as a pharmacist and an elected member of the Council of the Asia Minor Association.

But with the declaration of war against the three great powers, Turkey came out of neutrality, and on the way out, foolish refugees thought that the crash of Turkey was near, so they believed that they would return quickly to their homes and so they hoped .

Both skillful and exploiters appeared in the foreground. In the hope that Greece would emerge from neutrality against Turkey and that the liberation of the subjugated Hellenism was now approaching, many people who had nothing to do with the refugee issue nor any link to the expelled parties, only motivated by the ambition to be seen as the "saviors" of the Asia Minor question, so solely a motivation of their own interest and exploitation, supposedly appeared as patrons and saviors of the refugee populations, proceeded to the establishment of associations to promote themselves appointed themselves as presidents and delegates, with these motivations and purposes they created an extremely unfavorable opinion for the refugee world and contributed to the even worse development of the Asia Minor and Thracian issue.

Micro-ambitions, money and party competitions were at the expense of unfortunate refugees who lived only in hope, when the great ministerial crisis of February took place.

Representatives of the committees representing the entire Asia Minor's world in Mytilene and Chios went to Athens to exchange thoughts and opinions with the political actors about the new turnaround that things were taking, especially those that concerned the Asia Minor issue, setting as a basis their actions not to go beyond the National Program and not to move away from the perception that the Greek Government had.

The honest and crystal clear Mr. Stefanos Dragoumis endorsed the plan proposed by the delegates and adopted it with eagerness and interest which the Patriarchal family of Dragoumis always showed towards Hellenism, an interest which was consecrated and established through the spilled sacred blood for the homeland.

Former Prime Minister Venizelos, who had pan-hellenic authority, approved the plan and gave wise advice among which the main one was that he basically disapproves of any action that would not have been approved by the Greek government.

The protagonists of the Continental race Zografos and Kallergis discussed, studied and adopted the issue and recommended to the representatives patience and endurance.

Prime Minister Gounaris, who had new state authorities, discussed with the representatives about the ministry crisis issues, the reasons for the uncertain exit of Greece from neutrality and showed the greatest interest in the refugee issue by recommending to submit a memorandum on the care and relief of refugees and finally advised several things to the logic and to the national interest. Unfortunately, party exploitation, personal empathy, individual rivalry, low intelligence, and the distortion of the truth of the letter sent by one of the representatives to the Minorites Committees of Mytilene, all of this, have contributed to the destruction of a plan approved by all political factors and was adopted by all, and few traces only survived in connection with the mission to Moudros of the "legion" of the Minorites, whose blood could be used as a start and dough of a elaborate national salvation project.

THOUGHTS AND CONCLUSIONS

From such unfortunate phases passed the refugee issue, and such was the sketch of the position of the unfortunate Minorites and Thracian Hellenism, whether those who remained in Turkey or those who were expelled to mother Greece. The former grandeur of Hellenism that remained in Turkey, was slaughtered by the Young Turks hatred, and changed into a corpse, while this who resorted to Greece ex-happy and rich now is poor, but taking down with him the National Pride which changed from indifference of the Greek state to "crap" and "moral ruins"!!!

The Thracians and the Minorites who swarmed in the name of Greece, whose only dream was to step on the soil of Greece and then to die, the Thracians and the Minorites who saved and cultivated the Nationalism, despite the terrible martyrs suffered for so many centuries, the Thracians and Minorites, who offered money and blood in every liberation struggle, who, despite their wealth and proverbial prosperity, never ceased to look to Greece, who, with pure enthusiasm, always kept the idea of national unity and never ceased to manifest national solidarity with every sacrifice, the Thracians and the Minorites were characterized by the Greek state as available slaves, as a social "junk" that one could treat as a captain treats the ballast of his boat!!! The pride of the refugee is threatened every day and every moment, the life of the nation's martyr wasn't worth the life of a dog; the nationalism of the "Turks Raised Citizen" proved useless and detrimental for the free state!

Such is the perception of the free Greeks about the refugees, these unfortunate victims, that they threaten the freedom, peace and security of the State!!!

So deep and great gap was born between the subjugated and free Hellenism, so that we believe that the Greek government, after finishing some other issues that concern it, owes, if not for the sake of national ideals that have proved to only be empty words, then for the sake of the state, trying to bridge hatred before it turns into unpleasant events, as hunger is a bad consultant when it is nourished with injustice and insults and persecution and contempt.

The Greek government must recommend to the press to stop being unfair to refugees who are worthy of honor and admiration.

The Greek government has to teach people to behave towards refugees more humanely and more philanthropic by various means, since refugees did not come to Greece in order to eat locals' bread, as the majority of the inhabitants believe, but after being deprived of their wealth and their property, they then became slaves used as gendarmes of Macedonia and the security of Greece. The Greek government ought to oblige officers to stop insulting the refugees who were voluntarily assigned to the army who did not come to Greece, according to the perception of the chief officers, and were not assigned to the army for food but were prompted to fight for the country to regain the lost land of their fathers.

The Greek government must finally take care of the refugee settlement by taking all appropriate measures to effectively improve their fortune and to lift by all means a government has all the misunderstandings that have happened between government, refugees and free Greeks; the government must bridge the huge gap that was born as we said above between subjugated and free Greeks, bearing in mind the great danger that the Greek nation is facing which is the break of the cohesion of the Hellenic Fatherland, informing the citizens about the great havoc that threatens the Greek State with the abolition of the National Solidarity on which it was based over the centuries and to this day the power of the Greek Nation.

Refugees were looking forward towards a single sacred purpose: The national rehabilitation and return to their homes, bearing in mind that the destination of refugees is not to be divided and to engage in family voting issues, because our Greek brothers see it this way, that the destination of the refugees is not to be weakened in the party shed, causing the disfavor of one or the other portion but united in an indivisible and inseparable state and having the need of all the national united forces, they need of all the political agents of Greece to achieve their purpose, they have the need of all the elements of the country, of all the sympathy and of all the Greeks so that the issue to receive the due attention and support.

Refugees, recovering hence from their ill-treatment to which they have been so far, confronted by their sufferings recognize that only by unanimity and co-operation and incorporation can Thracians and Minorites presented with such a volume impose their rights, on the contrary divided and getting involved in parties struggle only as a toy for party and financial exploiters, they will only get bitterness and disappointment. The refugees, accepting all of the above and eliminating all personal passions, micro-philosophies and divisions and removing every party exploiter and interest-taker to be sure they will undoubtedly enter the straight road, to be sure that they will give their issue the proper orientation and the direction that should help to exalt their utterly diminished prestige and ultimately to change the unfavorable public opinion about refugees.

If we do not do so and remain in the previous fallacy without trying to integrate and enforce ourselves through our volume, and continuing our passions and divisions we will be miserable and worthy of our miserable fortune.

Document in Thessaloniki in November 1915