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Waking the Lion

“...within the heart of every man sleeps a lion...”
Armenian Proverb

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Waking the Lion

by Roger L. Jennings

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DEDICATED TO



Asa W. and Irene M. Jennings
my parents
who taught me the importance
of honesty, hard work, ethical behavior and grace
on behalf of humanity

PREFACE



Asa K. Jennings, my Grandfather, was credited by the Ecumenical Patriarch of the Eastern Orthodox Church with saving 1,250,000 Greeks, Armenians and Jews from death at the hands of the Turks. Asa was also selected by two countries at war, which hated each other, Greece and Turkey, to represent them at the Treaty of Lausanne for the repatriation of prisoners of war and population exchange. Those two countries that selected Asa knew Asa, an employee of the YMCA, was representing the enemy. His greatest achievement, according to Asa, was his role in changing the Turks from Ottomans into being the modern, peaceful and prosperous country as history has shown them to be.

Asa K. Jennings (AKJ) had as his assistant his son Asa W. Jennings (AWJ) who was my Father. Both were wise, humble and fearless. Both chose not to speak of their accomplishments, unless it was in defense of another person or they were subject to intense interrogation by someone like me. So the world does not know this story, but should.

Both lived extraordinary, principled, lives. They should serve as models for all of us, and particularly people in leadership positions that affect the lives of other people. My Grandfather and Father considered actions to benefit humanity to be their honor and good fortune, and sought no financial or other reward.

Many people have asked if I would write a book. I have always said no. Others wrote or would write books, but as I read those books I realize none really understood who these men were. The authors also never really understood why the events that led to the deaths of so many Greeks, Turks and Armenians occurred, or even why there is a division in Cyprus today and a destitute Greek economy. The Greek people, a proud people, more than any other deserve to know what happened to them and why they are on their knees today.

All people, then and now, want to live in peace to pursue their own prosperity. They do not want war. They are led or forced into war by self-serving fools who lack humility and good judgment.

Most of what I am reporting in this book will evoke an argument from one partisan or other of these events. So I have chosen to use quotations of statements of others so the reader knows these are not my words, but rather words of first person witnesses and independent sources that have been corroborated. I have avoided statements by partisans and by secondary sources that are not well supported.

Certainly one of the best books is *Flames on the Water Tears in the Sea* by Australian heart doctor Con Aroney. Most of his family were among those saved. Some perished. His book is about the personal experiences of his family rather than the leaders who inflicted such a tragedy on the family and others. He talks about how the Greeks and Turks for generations were good friends and ate in each others homes until the Greek Army landed in Smyrna in 1919. The family never met AKJ, but knew who the man in the white hat was, and spoke of him lovingly almost as a mythical figure. Constantine Aroney, *Flames in the Water Tears in the Sea* (Brisbane: CopyRight Publishing Company PTY LTD, 2013)

Another book, *Ships of Mercy*, by Christos Papoutsy, an American whose parents immigrated from Greece is the product of 10 years of research and is well documented. Chris and his wife Mary traveled extensively interviewing survivors and collecting documents. I met with them and provided documents to them that tell the story. However, among their important revelations is proof from the Japanese Government that no Japanese ships were in Smyrna during these tragic events. That disproves the common belief among many Greeks that the Greek refugees were saved by the Japanese. A first person witness also was recorded on film telling Chris and Mary Papoutsy that the sailors in the port of Smyrna were American and not Japanese. Christos Papoutsy, *Ships of Mercy* (Portsmouth, New Hampshire: Peter E. Randall Publisher LLC, 2008)

These two books are important historical documents for anyone interested in the tragedy of Smyrna in 1922. Most other books were written to ring the cash register at the expense of the truth, or to invent a story that helps a cause. The only book covering Asa K. Jennings' work to convert Turkey to the

modern country that it is today is the scholarly product of Rifat N. Bali, a Turkish citizen. The book is *The Saga of a Friendship: Asa Kent Jennings and The American Friends of Turkey*. Rifat N. Bali, *The Saga of a Friendship: Asa Kent Jennings and The American Friends of Turkey* (Istanbul: Libra Kitapcilik ve Yayincilik, 2009)

I have traveled to various parts of Greece and Turkey interviewing people about the events of 1922, and found that all are totally ignorant. In Greece I talked to a professor of history in Athens, shop keepers, employees at the hotel, a director of the 1922 Refugee Museum on the island of Lesbos, people working at a beach, and more. The only person who knew the truth was Greek Admiral “Dannys” Theofanides, Grandson of the Greek Captain I. Theofanides.

The Admiral told me for 25 years he had been trying to convince Greeks of the truth, but no one would listen to him. So when I visited the Admiral at his home in Athens, he invited Paris Karvounopoulos, a reporter at the newspaper Real News in Athens to the Admiral’s home. The reporter covers military issues. When asked about what he knew about Smyrna 1922, he responded that he really didn’t know anything about this story. When asked what he thought the Greek people knew, he replied that he did not believe they knew anything either. That opinion was supported by the many interviews I conducted. [www.vimeo.com\83516431](http://www.vimeo.com/83516431) and 83517902.

In Turkey the result was the same. Like the Greeks, many Turks have false, unsupported ideas of what occurred, but when confronted with facts, quickly admitted they knew nothing. I was told as students Turkish youth are taught history, but there was no instruction about the events of September 1922. [www.vimeo.com\84427042](http://www.vimeo.com/84427042) and 84427405.

The typical response of a Greek was about how brutal the Turks were. No Greek mentioned that Greece invaded Turkey. The Turks said it was the Greeks who were brutal. The truth is both sides raped, looted, tortured and killed innocent people.

The Jews were a minority in communities where the Jews lived close to each other and were not confrontational with Muslim Turks, Greeks or Armenians. However, most Jews left Turkey during those final days, or risk the worst fate. Yet, the Rabbi in Izmir during my research said the Turks

would not inflict any harm on any person, except an enemy combatant in war. There are many witnesses that the Rabbi is wrong.

I was astonished by all that I heard. Smyrna was the defining event in modern Greek history. About 20% of the population of Greece was saved from death, and Greeks do not know why Smyrna occurred or how the Greeks became disengaged? For the Turks, Smyrna, or Izmir as they call the city, defined the foundation of the Turkish Republic. Izmir in September 1922 was where Turks changed from being Ottoman Turks to modern day Turks. The Turks of today are very different from the Turks of the Ottoman Empire, a fact that eludes Turk haters.

The period 1919-22 was one of the darkest episodes in the history of Greece and Turkey, and that explains why both populations are totally ignorant of what took place. Their governments do not want them to know the truth, or the truth would be a subject in school for all Greeks and Turks. Understanding their common history is the path to reconciliation, mutual aide, and a future devoid of such tragedies.

So the Turks, like the Greeks, deserve to know the truth of their beginning in the 20th Century. The Turkish people were served by arguably the greatest leader of a government in history. As a General in the Ottoman Turkish Army, Mustafa Kemal, later known as Ataturk, “the Father of the Turks,” defended the sovereignty of the Turkish people, and then led his people from a 14th Century society to the 20th Century in 16 years. His decisions were so dramatic and visionary that finding an equal in history is difficult. His decision on September 20, 1922, was one of the most monumental for the Turkish people, but I dare say no Turk today knows about that decision. The characteristics that made this such a great man should be taught in all schools.

The history books are full of the Hitlers, Putins, Ayatollahs and others who blame others as a way to unify followers. In the U.S. and elsewhere there are elected officials guilty of corruption. So many decisions by leaders worldwide are self-serving. Ayatollah Ali Khamenei and Vladimir Putin are both reputed to be worth billions of dollars without ever creating a product or business. People who have been so rewarded by government service are putting themselves before the people they are supposed to serve. The Clintons by their own admission were “dead broke” when they left the White

House, but now that Mrs. Clinton has been serving as Secretary of State and her husband has been a pensioner they have reportedly collected over one billion dollars. When leaders are corrupt their followers become corrupt, and a culture of corruption has been created. That certainly is the case in Russia and Iran. The corruption of officials in Greece goes back to the Ottoman administrations.

President Ataturk died a person of modest pecuniary resources unlike the Shaw of Iran, and almost any other leader one can mention. Other than Roman Catholic priests, who take a vow of poverty, who else is a leader who puts people before self? Enormous unearned wealth is a basis for disqualification for a leadership position. Other immoral conduct, such as adultery, is another way of proving someone will serve self before others. So that should have eliminated Bill Clinton, Putin, JFK, and Lyndon Johnson from high government office.

And then there are the helpless children, like their parents, who had no control over their destiny imposed on them by some self-serving leader. There are always options, but those in position to consider and exercise options, seldom consider the options. Smyrna at first blush is about the greatest rescue in history, a rescue made possible by Mustafa Kemal, AKJ and Captain I. Theofanides. All the other people who could have helped save humanity instead looked only to their own advancement. Smyrna is really a story much greater than the rescue of 1,250,000 helpless people.

I am telling this true story in the hope that leaders, and people who elect leaders, will learn from the mistakes that were made, and make decisions in the future that benefit humanity rather than destroy humanity. Leaders at a minimum must have proven credentials that show they are knowledgeable about the challenges they face. They must also demonstrate that they are responsible to act for the benefit of humanity. I am calling on you, the reader, to show you have a heart of a lion to rise above the events of the day to take the action to make this a safer and more prosperous world.

To the people of Greece, I say:

“If you abide by what I teach, you will know the truth and the truth will set you free.” John 8:32

To the people of the world, abide by the words of Albert Einstein:

“Whoever is careless with the truth in small matters cannot be trusted with important matters.”

Ἐγκυώτατον Κύριόν

ASA K. GENNINGS

‘Η Κοινὴ τῶν Ἀλυτρώτων Ἑλλήνων
Ἐπιτεροπεία ἀναγνωρίζουσα μὲν εὐγνω-
μοσύνης τας μεγίστας καὶ πολυτίμους
ὑπηρεσίας Σας ὑπέρ τῆς διασώσεως 300
χιλ. προσφύγων, ἔκτεθεμένων εἰς τὸν
κινδύνον νὰ σφαγῶσιν ὑπὸ ταῦ αἱμοδό-
ρου Κεράλ, καὶ τοὺς πολλαπλοὺς χε-
πους καὶ κινδύνους, εἰς ὃς ὑπεβλήθητε
διὰ τὴν μεταφορὰν καὶ διάσωσιν αὐτῶν
εἰς τὴν Ἑλληνικὴν γῆν διακηρύττει
‘Ὑμᾶς τὸν ὄντως ἀλτρουμένην διὰ τὸ
ἀνθρωπιστικὸν αὐτὸ ἔργον ὡς εὐεργέτην
τῆς καὶ σας ἀναγορεύει ἐπίτιμον μέ-
λος αὐτῆς.

Ο ΠΡΟΕΔΡΟΣ

Xanthorrhoea

Ο ΓΕΝ. ΓΡΑΜΜΑΤΕΥΣ

Majora / *occurred*

TA MEAH

E. - Tropidurus
Last, tropicorum abit nunc
W. L. Edwards.

Scroll in Greek

Hon. Mr.

ASA K. GENNINGS

The Common Committee of the Non-liberated Hellens, recognizing with gratitude your majestic and valuable services in saving 300 thousand refugees exposed to the danger of being slaughtered by the blood-thirsty Kemal, and the many dangers and labor to which you were submitted during their transportation and safe-conduct in Greek territory, Herald You, the real altruist, for this humanitarian action, Its benefactor and declare you Its Honorary Member.

The President Gen. Scty

The Members

DOUBLY HONORED BY GREECE

**Two Decorations for A.K. Jennings
of Utica for Services in Asia Minor.**

Copyright, 1922, by The Chicago Tribune Co.
ATHENS, Dec. 27.—The Greek Government has awarded its highest civilian honor, the Golden Cross of Saint Xavier and the highest war honor, the Medal of Military Merit, to Asa K. Jennings of Utica, N. Y., for his work with the Near East Relief in directing the evacuation of 500,000 refugees from Asia Minor.

This was the first time in history that both medals were awarded to the same person simultaneously.

The Greek Government also has asked the United States to permit it to award the Medal of Military Merit to the commanding officers of the twelve American destroyers which assisted in the evacuation of the Greek refugees.

December 28, 1922, New York Times

Translation of Scroll and NY Times report of medals



Medal – Golden Cross of St. Xavier



Medal of Military Merit

OTTOMAN TURK RULE OVER GREECE



When we think of Greece, we think of a sophisticated country that led the world in art, architecture, math, poetry and the development of the city state. Names like Aristotle, Plato, and Socrates come to mind. This is the country where the Olympics were started, and the Parthenon was built. Athens and the Greeks have a long and distinguished history.

Life in Greece turned dramatically worse after the Ottoman Turks occupied Greece. Most of the territories today within modern Greece's borders were at least once part of the Ottoman Empire from the mid-15th century until its declaration of independence in 1821, a historical period also known as Tourkokratia (Turkocracy)." That was almost 400 years.

Life in Greece for almost the next 200 years since the declaration of independence has also been gravely affected by Greek relations to Turkey.

Ottoman Occupation for Almost 400 Years

Ottoman Greece was a multiethnic society rather than being composed of just Greeks and Turks. There were many Jews that had come from Spain, Italians, Armenians and others. This population we call Greeks was given some privileges and freedom by the Ottoman Turks. The Greeks were also exposed to a tyranny deriving from the malpractices of feudal Ottoman administrative personnel. The central government located in Istanbul had only remote and incomplete control. Despite losing their political independence, however, the Greeks remained dominant in the fields of commerce and business. The Ottoman Turks were an imperial military organization, and not merchants. The subjects of the Ottoman Turks were the merchants. The consolidation of Ottoman power in the 15th and 16th centuries rendered the Mediterranean safe for Greek shipping and Greek ship owners became the maritime carriers of the Empire.

This period of Ottoman occupation had a profound impact in Greek society. New elites emerged. The Greek land-owning aristocracy that traditionally dominated the Byzantine Empire suffered a tragic fate, and was

almost completely destroyed. The new leading class was composed mostly of bureaucrats and tax collectors. These bureaucrats and tax collectors had a negative reputation for corruption and nepotism.

The Greek businessmen and diplomats located in the Phanar neighborhood of Istanbul were different. They were respected for their capability. They were known as Phanariots. The word Phanariots derives from the location in Istanbul called the Phanar where the Ecumenical Patriarch of the Eastern Orthodox Church resided and conducted the business of the Church. His All-Holiness Ecumenical Patriarch Bartholomew is the current leader of the Church of some three hundred million people today. He is located in the same Phanar.

These Phanariots were prominent in the imperial capital of Istanbul. Using their influence, the Greek Orthodox Church and the Ecumenical Patriarch rose to great power under the Sultan's protection, gaining religious control over the entire Orthodox population of the Empire. Great value was placed on education and diplomatic skill among the Phanariots. This had been true in the earlier Byzantine era. By contrast, the Ottoman Turks were not raised with this tradition. So the Sultan sought the help of the Phanariots by placing them in key positions for their knowledge and skill.

Ottoman rule of the provinces was characterized by two main functions. The local administrators within the provinces were to maintain a military establishment and to collect taxes. The military establishment was feudal in character. The Sultan's cavalry was entirely Turkish. These members of the military were allotted land. The size of the land was based on the rank of the individual cavalryman. All non-Muslims were forbidden to ride a horse. The Ottomans divided Greece into six sanjaks, each ruled by a Sanjakbey accountable to the Sultan.

These Ottoman nobles lived well on the proceeds of their estates. The land of the estate was tilled largely by peasants. The Ottomans basically installed this feudal system right over the top of the existing system of peasant tenure. The peasantry continued to own the land that supported the Ottoman nobles. The ownership of the land was passed down as an inheritance in peasant families. The peasants were not required to serve in the military. They were not trusted by the Ottoman government to be loyal. All non-Muslims were forbidden from carrying arms.

The Greek people were, however, heavily taxed by the Ottoman Empire and this tax included a ‘tribute of children.’ The Ottomans required that one male child in five within every Christian family be taken away from the family and enrolled in the corps of Janissaries for military training in the Sultan’s army. There were many repressive laws, and occasionally the Ottoman government committed massacres against the civilian population. No Greek’s word could stand against a Turk’s in a court of law.

The Turkish regime gave privileges and freedom to its subject people. At the same time the Turkish regime imposed a tyranny on their subjects. The local administrative personnel were responsible for the tyranny. The central authority in Istanbul exercised only remote and incomplete control. In fact, the ‘rayahs’ were downtrodden and exposed to the vagaries of Turkish administration and sometimes to the Greek landlords. The term rayah came to denote an underprivileged, tax-ridden and socially inferior population.

The economic situation of the majority of Greece deteriorated heavily during the Ottoman era of the country. People became impoverished and subject to a militarized society. Heavy burdens of taxation were placed on the Christian population, and many Greeks were reduced to subsistence farming whereas during prior eras the region had been heavily developed and urbanized. The exception to this rule was in Istanbul and the Venetian-held Ionian island where many Greeks lived in prosperity. Greeks heavily resented the declining economic situation in their country during the Ottoman era.

The Sultan regarded the Ecumenical Patriarch of the Greek Orthodox Church as the leader of all Orthodox, Greeks or not, within the empire. The Patriarch was accountable to the Sultan for the good behavior of the Orthodox population, and in exchange he was given wide powers over the Orthodox communities, including the non-Greek Slavic peoples. The Patriarch controlled the courts and the schools, as well as the Church, throughout the Greek communities of the empire. This made Orthodox priests, together with the local magnates, the effective rulers of Greek towns and cities. Greek heritage, and during the 19th century, adherence to the Greek Orthodox faith became increasingly a mark of Greek nationality.

The priests were both religious and civil leaders, but they were not police to maintain order or prevent violence.

As a rule, the Ottomans did not require the Greeks to become Muslims. Many did become Muslim on a superficial level in order to avert the socioeconomic hardships of Ottoman rule or because of the alleged corruption of the Greek clergy.

Greeks paid a land tax and a heavy tax on trade. The tax on trade took advantage of the wealthy Greeks to fill the state coffers. Greeks, like other Christians, were also made to pay the jizya. This Islamic poll-tax was imposed on all non-Muslims in the empire. Muslims also made a payment as part of the 5 pillars of Islam. Failure to pay the jizya could result in the pledge of protection of the Christian's life and property becoming void. The alternative was conversion, enslavement or death.

Greeks had to carry a receipt certifying their payment of jizya at all times or be subject to imprisonment. Greeks did not have to serve in the Sultan's army, but the young boys that were taken away and converted to Islam were made to serve in the Ottoman military. In addition, girls were taken in order to serve as odalisques in harems. An odalisque was a female slave or concubine in a harem.

These practices are called the 'tribute of children' whereby every Christian community was required to give one son in five to be raised as a Muslim and enrolled in the corps of Janissaries, elite units of the Ottoman army. There was much resistance. For example, Greek folklore tells of mothers crippling their sons to avoid their abduction.

The incorporation of Greece into the Ottoman Empire had other long-term consequences. Economic activity declined to a great extent mainly because trade flowed towards cities like Thessaloniki, Izmir, and Istanbul, and the population declined, at least in the lowland areas. Greek culture and education declined significantly with the exception of the Orthodox Church.

After the unsuccessful Ottoman siege of Vienna in 1683 the Ottoman Empire entered a long decline both militarily and economically against the Christian powers. Internally, corruption, repression and inefficiency increased. Discontent increased and that led to disorders and occasionally rebellions. Moreover, it led to an accelerated population decline.

The position of educated and privileged Greeks within the Ottoman empire, however, improved greatly in the 17th and 18th centuries. As the

empire became more settled, and began to feel its increasing backwardness in relation to the European powers, it increasingly recruited Greeks who had the kind of administrative, technical and financial skills which the Ottomans lacked.

A secret Greek nationalist organization called the ‘Friendly Society’ was formed in Odessa in 1814. The members of the organization planned a rebellion with the support of wealthy Greek exile communities in Britain and the United States. They also gained support from sympathizers in Western Europe, as well as covert assistance from Russia. On March 25 (now Greek Independence Day) 1821, the Orthodox Bishop Germanos of Patras proclaimed a national uprising.

Simultaneous risings were planned across Greece. With the initial advantage of surprise, aided by Ottoman inefficiency, the Greeks succeeded in capturing the Peloponnese and some other areas. Some of the first Greek actions were taken against unarmed Ottoman settlements. About 40% of Turkish and Albanian Muslim residents of the Peloponnese were killed outright, and the rest fled the area or were deported.

The Ottomans recovered, and retaliated in turn with savagery, massacring the Greek population of Chios and other towns. The Greeks were unable to establish a strong government in the areas they controlled, and characteristically fell to fighting amongst themselves. In October 1827 the British, French and Russian fleets, on the initiative of local commanders but with the tacit approval of their governments destroyed the Ottoman fleet at the Battle of Navarino. This was the decisive moment in the war of independence.

In October 1828, the French landed troops in the Peloponnese to stop the Ottoman atrocities. Under their protection, the Greeks were able to regroup and form a government. They then advanced to seize as much territory as possible, including Athens and Thebes, before the Western Powers imposed a ceasefire.

A conference in London in March 1829 proposed an independent Greek state. By the Convention of May 11, 1832, Greece was finally recognized as a sovereign state. When the Ottomans finally granted the Greeks their independence, a multi-power treaty was formally established in 1830. To

prevent further experiments in republican government, the Great Powers, especially Russia, insisted that Greece be a monarchy, and the Bavarian Prince Otto, was chosen to be its first king. The purpose was to stop the infighting that had paralyzed progress. The same problem has existed in many subsequent years in Greece. The Russians turned out to be correct in their assessment of the Greeks.

A period of almost 400 years of Turkish oppression, poverty and declining economic opportunities, and disorganization had ended. Hatred of Turks was firmly implanted in the Greek character. Corruption was still common. The Greek people needed to be unified, and the economy strengthened.

Greece After the Ottomans Left

The economy was not developed to support the Greek people and the ambitions of the politicians, and corruption continued to draw from the economy. Rather than develop Greek resources, the politicians incurred foreign debt.

Greece entered a new period of one hundred years of expansion and growth that ended with the invasion of Turkey in 1919 and defeat of the Greek Army in 1922. Greece to this day has not recovered from the calamity of those decisions made by politicians. These self-appointed gods served their egos rather selecting the best options for the people they were supposed to serve. They also ignored the teachings of their religion.

Greece by 1830 was a much smaller country than it is today. The expansions are listed in the next chapter, The Megali Idea. However, Greece was positioned to prosper with its new freedom. Greece was a maritime power that was able to trade with the world. The population believed in education, family, the institution of the Church, and their future. The population was multi-ethnic possessing many skills and resources. After securing the freedom of the Greek people, the #1 objective of the leaders, including the politicians, should have been to start the economic engine that would raise the standard of living of all Greeks. The Greek politicians, like most politicians around the world in history, did not exhibit the knowledge and skill necessary to raise productivity and to increase the number of jobs.

Greece was a remnant of the Byzantine Empire. The Muslims had conquered much of the former Byzantine lands. Christianity had been pushed

back. So the Byzantines developed principles and methods of negotiating and diplomacy that were more sophisticated than employed by modern day diplomats. The Byzantine diplomats were carefully schooled in the art and science as the first line of defense of Christendom. This trade craft survived as second nature to the Greeks to the current day.

In Cyprus today, for example, the Greek Cypriots are applying their mastery of Byzantine negotiating tactics so expertly that the Turkish Cypriots do not understand how they are being controlled. The Turks have commanding military superiority, but the Greek Cypriots control the day by their Byzantine tactics. The Greek Cypriots belong to the European Union, are recognized by many countries and trade with many countries. The Turkish Cypriots are recognized only by the Republic of Turkey, and are cut off in trade with all other countries of the world, except the Republic of Turkey. Something as simple as mailing a letter to someone on the Turkish Cypriot side of the island must be addressed to a post office in Mersin, Turkey.

The Greek Cypriots with the help of Greece and the Greek military elected the military option in 1974, and tried to drive the Turkish Cypriots off the island. The Turkish Cypriots with help from the Republic of Turkey, which had guaranteed in 1960 the sovereignty of all citizens of Cyprus, defeated the Greek Cypriots. The island of Cyprus was divided into two countries. The Greek Cypriots occupy the southern end which is called Cyprus. The northern end is occupied by the Turkish Cypriots. The Turkish Republic of Northern Cyprus was established as a sovereign country. The minority Turkish Cypriots with the help of the Republic of Turkey could drive the Greek Cypriots off the island. However, modern day Turks are not like Ottoman Turks. Today the Turks follow the prescription of President Ataturk “Peace at Home, Peace in the World.” The change in Turkish persona allows the Greek Cypriots to dominate the political process with their Byzantine methods.

As the Greeks in Greece began their century of freedom and prosperity with the objective of expanding their territory and influence, they had options. One option was military force as an instrument of foreign policy. Another was to employ their great knowledge and skill learned during Byzantine times. The later does not require committing sons to war. Ego, unfortunately, comes first, and the options were not carefully considered or

employed. However, the Greek politicians were successful for about 100 years exercising the military option..

Greece missed the opportunity to develop a trading relationship with Turkey which they called Asia Minor. The Ottoman Turks had great natural resources, but had always relied on foreigners to export. The Turks had no significant manufacturing base, and relied on imports for manufactured and processed products. The Ottoman Turks needed the educated, sophisticated and skilled foreigners like the Greeks. The Ottoman Turks did not believe in education like the Greeks. The two countries actually complemented each other. Each had what the other needed. Certainly there was violence in Ottoman Turkey, but Turks, like Armenians and Greeks, suffered from that violence. The Jews managed to stay clear of the violence. The Greek leaders could have strengthened the Greek economy and position in Turkey by employing their skills as negotiators, but chose the military option instead.

In the geo-political world one of the considerations should be relative strength when the military option is going to be exercised. The Heritage Foundation lists the comparable populations as:

	Greece	Ottoman Turkey
1914	5,463,000	13,085,000
1919	5,660,000	12,919,000
		Republic of Turkey
1923	6,010,000	13,177,000
2011	10,816,000	74,119,000
2014	11,000,000	76,000,000

When the decision was made in Greece to land the Greek Army in Smyrna, Turkey, the Turks outnumbered the Greek population by more than two to one. People will say the landing was authorized by the Treaty of Sevres and supported by the Allies (except the United States), and more. However, the basic fact of relative population size favored the Turks. The subsequent comparative growth reflects the continuing political turmoil in Greece compared to an authoritarian government in Turkey that focused on growth and staying out of wars that tax the economy.

The Heritage Foundation also noted that in 1913 90% of Greek households considered the political parties in Greece to be corrupt. Unemployment in

Greece in 2014 was 25% while only 3.9% in the Republic of Turkey. The economy and corruption have remained major problems for nearly 200 years since the Ottoman Turks left Greece.

One of the basic requirements to wage war is the money to pay the troops and equip them. All during the century Greece incurred trade deficits. Trade deficits have to be funded. Greece should have established trade surpluses before engaging in foreign wars as a way of paying for the wars. The economy of Greece has never been strong enough to meet the financial requirements at home and to support a Greek Army on a foreign expedition. As a result, Greece has borrowed money ever since becoming a free country.

Konstantinos Menzel wrote on January 26, 2014, in the Greek Reporter:

“From the beginning, our state had no other choice than to live on credit. We were born in debt.” – Gerassimos Notaras, head archivist, historical archive, National Bank of Greece

The debt history of Greece begins well before an official Greek state was created. The preparations for the [Greek War of Independence](#) saw two foreign loans being contracted with Britain. From a total of 800,000 pounds negotiated, the Greeks only got 300,000 pounds after commissions, interest rates and other charges were subtracted. As security for the repayment of the loan, the Greek side had to mortgage all public lands and all public revenue.

In 1827, independent Greece's first governor [Ioannis Kapodistrias](#) asked the European allies for a new loan so as to meet the repayment of a part of the previous loans and to help the recovery of the Greek economy. His request, however, was turned down and the Greek government was forced to declare bankruptcy in the same year.

At the time, Greece was reduced to a handful of provinces and islands around Athens and Peloponnese. Its situation was similar to today, as Greece was shut out of capital markets. Its “spreads” would skyrocket with the slightest rumor, calculated on the backs of envelopes by money lenders in muddy back alleys at the foot of the [Acropolis](#).

Back in the 19th century, Germany, today's thriving power, was not among the money lenders. The debts were signed by France, the Netherlands, Russia and the U.K. The Bavarian King Otto who was brought to Greece as King of

the Hellenes by the ‘protecting powers’ Britain, France and Russia, contracted new loans of 60 million French francs. The first two installments were mainly used for repaying the previous British debt and maintaining the Bavarian army and bureaucracy. However, as the economy couldn’t recover, the three powers refused to pay the third installment. Eventually Otto was forced to declare bankruptcy.

The reign of Otto also saw the first financial restructuring of the Greek state. The “phoenix,” the first Greek coin, was demonetized and replaced by the “drachma,” which would be used for 169 years until replaced by the euro.

During the following decades, despite developments in shipping and industry, the public debt continued to grow, with the compensations paid to the Ottomans for ceding Thessaly and Arta further increasing the debt. On October 30, 1893, the Greek Prime Minister [Charilaos Trikoupis](#) stood before parliament and exclaimed the historic sentence, “Unfortunately, my dearest gentlemen, we went bankrupt.” It was the third consecutive bankruptcy for Greece.

After the unsuccessful Greek-Turkish War of 1897, Greece was forced to pay war reparations and get itself under international financial control.

From 1824 to 1897 Greece had contracted 10 foreign loans totaling 770 million francs, receiving though, only 464.1 million francs. The rest of the amount was kept back for paying the issue price of the loans and other commissions.

At the beginning of the next century Prime Minister [Eleftherios Venizelos](#), despite his successes in foreign politics, took up four external loans totaling 521 million francs. The new loans were used for servicing existing external debt, for participating in the Balkan Wars and for incorporating the new territories claimed after the war.

Prime Minister Venizelos was a lawyer by training. He had no training or experience in building an economic engine to drive the Greek economy and get Greece out of debt. He was a revolutionary bent on expanding Greek territory by incurring more foreign debt and expending more Greek lives.

The Asia Minor catastrophe in 1922 forced Greece to accept one million five hundred thousand refugees from the territories along the eastern side of the Aegean Sea. In 1929, the Great Depression caused the fourth Greek bankruptcy as the country was relying mainly on foreign capital, thus making it vulnerable to international financial upsets. At the time, the Greek [public debt](#) totaled 286.8 billion francs.

Thessaloniki, also known as Salonika, is today the second largest city in Greece. This very old city is located at the northern end of the Aegean Sea. This city was controlled by the Ottoman Turks until 1912. The population was multi-ethnic. The city included a lot of Sephardic Jews who had been forced out of Spain in 1492 by the Catholics. The Jewish population was exterminated in the World War Two Nazi death camps. The city also was strategically located as a trading center between southern Europe and the Mediterranean countries. Mustafa Kemal, later known as Ataturk, the first President of the Republic of Turkey, was born in Thessaloniki on May 19, 1881. The man who was later responsible for the defeat of the Greek Army was born in what we now know as Greece, although Thessaloniki was Ottoman Turkish territory at the time of his birth.

Mustafa Kemal attended military schools, and graduated from the Ottoman Military College in Turkey in 1905. He served in a wide variety of military positions and had considerable combat experience. His most famous achievement was the defeat of the Allies in the Battle of Gallipoli. Gallipoli controlled the access to Istanbul, and he was credited with saving the city. His performance made him a national hero. He was never happy with the politics of Turkey, and had a series of confrontations with higher government authorities.

Mustafa Kemal was assigned to the Ninth Army in eastern Turkey. He reached Samsun, Turkey, on May 19, 1919, 4 days after the Greek Army landed at Smyrna, Turkey. In June he declared the independence of Turkey was in danger. The attack by the Greek Army ignited the nationalist spirit of the Turkish people. In July he resigned from the Ottoman Army. A warrant was issued for his arrest. Then he was condemned to death. In September he assembled a congress in Sivas, Turkey, which is south of Samsun and well beyond the reach and control of the Sultan. The Turkish National Pact of January 28, 1920, was declared with Mustafa Kemal as the leader. J.C.

Hurewitz, *Diplomacy in the Near and Middle East, Volume II*, (Princeton, New Jersey: D. Van Nostrand Company, Inc, 1956)

Mustafa Kemal instructed the Ottoman Turks in the Smyrna area to withdraw to the interior rather than engage the Greek Army. His purpose was to stretch out the supply lines of the Greeks, and to preserve his forces for a battle later. The Greek Army became weary during its three year occupation of Turkey, and was not properly supplied.

The Prime Minister of Greece in 1919 when the Greek army landed in Turkey was Eleftherios Venizelos. His expertise was not in making military decisions or based on battlefield experience, but his adversary, Mustafa Kemal was well schooled and experienced in military matters..

King Constantine opposed the actions being taken by the Prime Minister. The King had opposed Prime Minister Venizelos getting Greece involved with World War One. The Prime Minister committed Greece to the Allied side and Greek troops to battle. Some said the King's opposition was based on his family's relationship to the Kaiser of Germany. That may be true, but maybe the King recognized the folly of war. Whatever the motives, the King was opposed. The population was split between Royalists supporting the King and those supporting Venizelos. The Prime Minister made the decision to land the Greek army in Turkey. King Constantine left Greece.

In 1920 Venizelos was defeated in the General Election. His opponents in the election had promised to withdraw the troops from Turkey. After Prime Minister Venizelos was defeated, King Constantine was recalled to govern Greece. The expectation was he would withdraw the Greek military from Turkey, but he did not. Many of the officers in the Greek Army in Turkey were replaced with officers loyal to the King. The King, rather than withdrawing from Turkey, continued on with the expansion in Turkey. The King ignored the option of keeping Greece at peace as he had proposed in arguments with Prime Minister Venizelos. That was one of the most fateful decisions in Greek history. After being in the field in Turkey for three years and as many as seven more in the Balkans many of the Greek soldiers just wanted to return home to their families in Greece. The stage was set for a Greek disaster.

Russia was going through the Bolshevik revolution and had lost interest being Turkey's adversary to the east. In 1921 the Russians and Nationalist Government of Turkey signed the Treaty of Friendship. Turkey and Russia dated the agreement on March 16, 1921, that fixed the border with Georgia, Armenia and Azerbaijan. J.C. Hurewitz, *Diplomacy in the Near and Middle East, Volume II*, Now Mustafa Kemal could turn his attention to the west to force the Greek Army out of Turkey. As part of the agreement there was a letter commitment from the Russians to provide the Turks with "more than 45,000 rifles, 300 machine guns, and nearly a hundred field guns, with appropriate ammunition." Andrew Mango, *Ataturk: The Biography of the Founder of Modern Turkey*, (Woodstock, New York: The Overlook Press, 1999)

The invasion of Turkey by Greece in many ways helped to promote Mustafa Kemal as the leader of the Turkish people. Most Greeks today are not aware of this fact. If Greece had chosen the option of using their formidable diplomatic skills, and had not put Greek soldiers on Turkish soil, there would not have been a *cause celebre*. The Turkish people would not have been rallied to an emotional cause. Greece would have enhanced its position further, if Greece had opposed occupation of parts of Turkey by the Italians, French and British. The Turks were uneducated and unorganized. They lacked an industrial infrastructure. They were so weak as an organization of people that even the Sultan was unable to impose his will on the Turkish people. The Greeks could have created a partnership with the Turkish people that would have led to the same practical result as raising the Greek flag in Turkey, but without raising the flag. The Greeks could have negotiated with the Turks to create local police departments for the good of all to stop the violence that pervaded the country. Instead, the Greek politicians created the greatest problem the Greek people faced from 1821 to the present day.

The Greek politicians led with the weakness of Greece, and that was the Greek economy and national debt. The economy supports the military. The strength of Greece was its diplomatic skills, the one area where the Greek politicians excelled. The Greek politicians did not consider their strength, but instead selected a military invasion.

From the date of Greek independence until today, Greece has been plagued by divisive politics and devoid of a leader to create an economic engine.

That engine is necessary to drive the economy of Greece to pay down the debts and improve the standards of living for Greek citizens. The corruption inherited from the Ottoman Turk era continues to drain the strength of the economy in Greece. Today, the Greek economy depends on the shipping inherited from the Ottoman Turk era, plus tourism. That is insufficient to meet the needs of the Greek people. Most of all, the Greek people have been betrayed by their leaders who have led the Greek people to death and ruin.

THE MEGALI IDEA



The Megali Idea (Greek: Great Idea) is the irredentist concept of Greek nationalism that expressed the goal of establishing a Greek state that would encompass all ethnic Greek-inhabited areas, including the large Greek populations that, after the restoration of Greek independence in 1830 from the Ottoman Empire, still lived under Ottoman occupation.

Irredentism (from Italian *irredento* for ‘unredeemed’) is any political or popular movement intended to reclaim and reoccupy a lost homeland. As such irredentism tries to justify its territorial claims on the basis of (real or imagined) historic and/or ethnic affiliations. It is often advocated by nationalist and pan-nationalist movements and has been a feature of identity politics, cultural and political geography.

The term appeared for the first time during the debates of Prime Minister Ioannis Kolettis with King Otto that preceded the promulgation of the 1844 constitution. This was a visionary nationalist aspiration that was to dominate foreign relations and, to a significant extent, determine domestic politics of the Greek state for much of the first century of its independent existence. If the expression was new in 1844, the concept had roots in the Greek popular psyche, nurtured as it was by old hopes that had kept hopes of eventual liberation from Turkish rule. The Greeks hoped to restore the imperial state like the days of the Byzantines. This is reflected in the folk saying:

“Once more, as years and time go by, once more they shall be ours.”

The Megali Idea implied the goal of reviving the Eastern Roman Byzantine Empire. The objective was to establish a Greek state which would be, as ancient geographer Strabo wrote, a Greek world encompassing mostly the former Byzantine lands from the Ionian Sea to the west, to Turkey and the Black Sea to the east, and from Thrace, Macedonia and Epirus to the north, to Crete and Cyprus to the south. This new state would have Constantinople (Istanbul today) as its capital. The state would be the ‘Greece of Two

Continents and Five Seas' (Europe and Asia, and the Ionian, Aegean, Marmara, Black and Libyan Seas, respectively.)

Prime Minister Ioannis Kolettis and King Otto were attempting to unify the people of a recently liberated nation, Greece. In history we know that leaders used this technique of a single objective to unify people. Hitler blamed the Jews for all the problems after World War One in Germany. Iran today blames their problems on Israel and the U.S. Putin of Russia blames the West. In Greece, the statement of the Megali Idea was not against anyone, but did have the desired effect of unifying the Greek people behind their leadership. The Megali Idea was the statement of a mythical objective without consideration of the practical realities. The political leaders then and in subsequent generations had the power they needed to take Greece in the direction chosen by the leaders.

By contrast, a democracy depends on an informed public that participates in decision making on behalf of the entire population. Greece did not have an informed and participating population to prevent mistakes of a few politicians.

The practical realities of the Megali Idea included issues like minorities to be dominated by the Greek state. The Greeks did not like living under the heel of Ottoman authority. However, now the minorities in the Greek state would live under the Greek authority. Somehow that is acceptable by the Megali Idea. Certainly in Turkey, for example, there were many Muslim Turks who would be subjects of the proposed Greek state. There were Muslim Turks in Crete and Cyprus. There were large concentrations of Jews in Asia Minor and peoples of other ethnic backgrounds. What rights and future did they have? What happens if these people who are not ethnic Greek do not accept the Greek state? In fact, the Muslim Turks in Turkey (Asia Minor) out numbered the ethnic Greeks.

As a matter of law, the ethnic Greeks living in Turkey had been there for many generations and were Turkish citizens. They were not recognized in the law as Greek citizens. Do these Turkish citizens whose ancestors came from Greece have a vote or say in converting their homeland, Turkey, to become part of a Greek state? This was never presented to the Greek people when the Megali Idea was adopted as the foreign policy of Greece by the Greek politicians.

In the United States there are citizens whose ancestors came from Ireland, Germany, China and many other countries. They by birth or naturalization are U.S. citizens and not citizens of the country from which their ancestors came. This definition of citizenship in international law was not made clear to the citizens of Greece and to the ethnic Greeks who were citizens of other countries. The Megali Idea was promoted in Greece without citizenship being made clear to the Greek citizens.

If the logic of the Greek politicians is adopted, then today Ireland could claim that New York City is part of Ireland. The Irish claim would be based on some people living in New York City had grandparents who came to the U.S. generations earlier. Then we would have to ask in a New York City that is part of Ireland, what rights do African Americans, Hispanic Americans and all other Americans have? The same practical problem existed when the Greek leaders claimed a right to control and dictate the futures of people beyond the sovereign borders of Greece. Those ethnic Greeks in places like Pontus were Turkish citizens and not Greek citizens just like the ethnic Irish living in New York City are Americans and not Irish.

There are other huge practical problems with the Megali Idea. Do the ethnic Greeks who are citizens of other countries like Turkey get to vote or in some other way participate in the decision to make where they live part of a Greek state? If the ethnic Greek or other peoples who are not identified as ethnic Greek resist the imposition of a Greek state upon them, what rights and future do they have?

In Greece there was substantial support within the population for the mythical concept of the Megali Idea. However, the prospect that the pursuit of the Megali Idea might lead to war where many Greeks could die and the debt would become greater was never debated and put to a vote. The Greek population was not given an opportunity to decide its future. The political leadership, with the Greek military acting at the direction of the political leaders, pressed on with the objective to expand the size of the Greek state. The Greek sovereign, that is, the Greek people, did not approve by national referendum of the popular idea.

Greece did expand successfully until 1922, but did not have serious resistance. Greece annexed the Ionian Islands (1864), Thessaly (1881), southern Macedonia, Crete, southern Epirus and the Eastern Aegean Islands

(1913), Western Thrace (1920), and the Dodecanese (1947). Crete, for example, was occupied by Turks from the Ottoman era and ethnic Greeks. The Turks were forced to leave the island so that only ethnic Greeks remained. Then Crete became part of Greece. This is what the Greeks attempted in 1974 in Cyprus.

If we ask people what their objectives are, the answer is peace and prosperity. People do not want to send their sons and daughters off to war. That was true in Greece as it is everywhere. It is the political leaders who create these wars.

“The worst evils which mankind ever had to endure were inflicted by bad governments. The state can be and has often been in the course of history the main source of mischief and disaster.” Ludwig von Mises,

Greece for more than 2000 years depended on Turkey as a source of raw materials. Greece is poor in agriculture and depends on the importation of food and other items. Greece became and remains a great maritime nation to support its citizens. So Greek and other European merchants imported grain, olives, tobacco, rugs and other products from Turkey. The Turks imported manufactured and processed products in exchange for the raw materials they exported. Turks on the whole were uneducated in contrast to the Greeks who were educated. Greeks had friends around the world and access to foreign markets. The Turks did not have an export industry or ships to deliver their products. The Turks were dependent on the Greeks.

The Greek leaders starting with Prime Minister Ioannis Kolettis and King Otto had the option of using military force to acquire foreign lands. The Greek leaders, following a long history of Byzantine diplomacy, could have negotiated agreements that built on long-established relationships in Turkey that would have benefited Greece and made a strong ally of the Turks. That peaceful option was not considered.

Greece stayed out of World War One until the end of the War. The British wanted the Greeks to join the Allies to help defeat the Central Powers. Greece was led by Prime Minister Eleftherios Venizelos who wanted to join the Allies. Opposed was King Constantine and his supporters who were called Royalists. Greece was polarized into two camps, one that supported the Prime Minister and one that supported the King.

In all wars up to and including World War One victors took spoils from losers. Prime Minister Venizelos committed Greece to the Allies near the end of the War so that Greece could sit at the table when the spoils of the War were divided. World War One ended with the Treaty of Paris. A separate Treaty of Sevres was drawn for the disposition of Turkey which was an ally of the Central Powers, that is, Germany. The Treaty of Sevres was signed in 1920 by representatives of the Sultan who was in charge of the Ottoman Government. The Ottomans were called the sick man of Europe at that time. The Sultan who was resident in Istanbul had lost control over most of the country of Turkey. The Treaty provided that Greece could annex Smyrna and surrounding area, and parts of Turkey would be ceded to Italy, France and Great Britain. Greece had landed its army in Smyrna in 1919, and the Sultan dispatched his legendary general of the Turkish Army who had defended Gallipoli and Istanbul from the British Empire during World War One to eastern Turkey to disarm the Turkish Army. That general, Mustafa Kemal, did not disarm the army. He formed the Nationalist Government, and negotiated an agreement with Russia that occupied Armenia to fix the border. As part of the agreement the Nationalist Government acquired surplus World War One arms from the Russians. Then Mustafa Kemal led his army across Turkey to attack the Greek Army.

The Allies, including Greece, had reached an agreement with the Sultan who could not enforce the agreement. The Treaty of Sevres was of no value to the Allies, and the Nationalist Government led by Mustafa Kemal rejected the Treaty. Now the Greek people and their Army had been led to a war by the political leaders of Greece, and in particular Prime Minister Venizelos, without the Greek population being fully informed and without a public vote to authorize a war.

When Greek forces landed in Smyrna in 1919 General Kemal told the Turkish forces in the Smyrna area to withdraw inland. That stretched out the Greek supply lines. The Greek Army moved further inland and were approaching the capital of the Turkish Nationalist Government, Ankara. The Greek Army had been in the field in Turkey for three years and longer for many of the soldiers who had also fought in the Balkans. The soldiers were hungry and tired. Most just wanted to go home to Greece. Prime Minister Venizelos had been replaced by King Constantine. The King replaced many of the leaders in the Army with people loyal to him. Supporters of Venizelos

claimed the replacements were not as qualified as the personnel loyal to Venizelos. The Turks selected the river at Sakarya to engage the Greek Army. The location gave the Turks an impenetrable tactical advantage, and the Greek Army was quickly defeated.

Once the Greek Army was defeated all the Greek Government did was provide ships to remove the Army from Turkey. No provision was made to protect or remove the ethnic Greek refugees or any other innocent victims of the disastrous decisions of the Greek Government. The Greek military should have established a defensive perimeter around Smyrna using the 200,000 Greek soldiers who were in Turkey. That is a standard military practice, but the Greek military did nothing to protect the civilians.

The rescue of the Greek civilians and others was conceived and implemented by a Christian hunch back who had only been in Turkey a few weeks. He received critical help from Captain Ioannis Theofanides of the Greek Navy. The Captain was kicked out of the Navy shortly after his heroic service to his country. This Captain is the real hero of Greece, but the Greek people today do not know his name. There are no monuments or recognition in Greece today for the American or Greek Captain. Instead, the Greek politicians have, for example, named their beautiful airport in Athens after Eleftherios Venizelos who led so many Greeks to their deaths and their nation to poverty. The name of the airport should be changed to honor the Greek Navy Captain, Ioannis Theofanides.

The Megali Idea sounded great to the Greek people when proclaimed by a politician, but, in fact, led the Greek people to the greatest disaster conceivable. Greece lost the lives of thousands of soldiers. The ethnic Greek population, along with the ethnic Armenians and Jews were uprooted and forced to leave their homeland. Many died, were raped and slaughtered. Greece lost the bread basket that had fed Greece for over 2000 years. The Megali Idea was a disaster for Greece of the greatest proportion.

Some say the Megali Idea is dead today, but that is not true. Many Greeks today still believe in this mythical idea without considering the practical considerations and consequences. As proof, Cyprus was a British territory that became an independent country in 1960. Greek Cypriots greatly outnumber Turkish Cypriots. The first President was Archbishop Makarios. He at first promoted the idea of enosis which means unification with Greece.

The Turkish Cypriots did not want to become Greeks. Greek Army personnel joined Greek Cypriots in a coup of President Makarios in 1974, and a war broke out between the two populations. Britain, Greece and Turkey had committed in 1960 to guarantee the sovereignty of all citizens of Cyprus. Britain and Greece took no action to stop the killing. Turkey during the night landed its Army in 1974 to stop the fighting. The Greek Cypriots from all over the island were moved to south Cyprus, and the Turkish Cypriots to north Cyprus. A fence line that reminds us of the Berlin Wall separates the two populations, and the border is guarded by U.N. forces to this day. The Turkish Army remains on the island to protect the safety and rights of the Turkish Cypriot minority. Attempts at unification to date have failed, but continue. The Greek Cypriot version of the Megali Idea is called enosis. Many Greek Cypriots, despite their suffering, still support unification with Greece, and simply want the Turkish Cypriots to leave Cyprus like the Turks left Crete.

Greek Cypriots are Christians. Most belong to the Eastern Orthodox Church. They believe in the teachings of Jesus Christ, but their actions regarding Turkish Cypriots have been contrary to the teachings of Jesus Christ. The religious leaders, that is, priests, have supported actions that are contrary to the teachings of Jesus Christ. The obstacle to a better future for all Cypriots is the attitude that is founded on the Megali Idea. The Megali Idea is alive and well among Greeks.

The negotiations between Greek Cypriot political leaders and Turkish political leaders can be summarized very simply. The Greek Cypriots have continually engaged in circuitous and devious Byzantine negotiation tactics with the sole purpose of frustrating the Turkish Cypriots. The Turkish Cypriots do not understand the Greek Cypriot leaders or how to deal with them. The Turkish Cypriot position is there will be an agreement when the Greek Cypriots agree to all the terms of the Turkish Cypriots. That approach does not work at home with their wives, and so it will not with the Greek Cypriots. The endemic Turkish mentality was necessary and successful when defending Gallipoli, but does not work when negotiating. Both sides would benefit by focusing on the common good that will advance all Cypriots, and make offers that benefit the other party without creating great damage to the party that makes the offer. Call this a Christian approach, if you like. Public polls show that some 60% of the Greek Cypriots oppose a unification with

the Turkish Cypriots. That suggests that any agreement made by the current leaders under the auspices of the United Nations will be rejected at the polls as it was by the Greek Cypriots previously. The American Christian leadership that was present in Smyrna in 1922 is absent from Cyprus today.

Today the Greek people, a proud people, are on their knees poor and struggling. The destruction of the Greek economy started with the ill conceived adventure into Turkey in 1919 and has continued with generations of politicians who have been less than honest with the public. The politicians have promised what they cannot deliver, and the people are suffering. Seeing such wonderful, proud people in such a wretched condition is very sad.

Albert Einstein, perhaps the most intelligent man of the 20th century, said:

“Only two things are infinite, the universe and human stupidity, and I’m not sure about the former.”

THE GREEK ARMY ENTERS SMYRNA



On May 15, 1919 the first units of the Greek Army landed in Smyrna, Turkey. The Allied Powers authorized the occupation and creation of the Zone of Smyrna during negotiations regarding the partition of the Ottoman Empire to protect the ethnic Greek population living in and around the city

The Treaty of Sevres dated August 10, 1920, which was more than a year after the Greek Army had landed in Smyrna, placed the city of Smyrna and territory around the city as defined in Article 66 under the control of the Greeks. J.C. Hurewitz, *Diplomacy in the Near and Middle East, Volume II*, (Princeton, New Jersey: D. Van Nostrand Company, Inc., 1956)

What gave the Allied Powers this authority? The answer begins with the definition of sovereignty. Sovereignty is “the power to govern; supreme political authority. That public authority which commands in civil society, and orders and directs what each citizen is to perform to obtain the end of its institution.” James A. Ballentine, *Ballentine’s Law Dictionary, Third Edition*, (Rochester, New York: The Lawyers Co-operative Publishing Company, 1969) p. 1196

Also according to Ballentine, a sovereign state is defined as “a people permanently occupying a fixed territory, bound together by common laws, habits, and customs into one body politic, exercising through the medium of an organized government, independent sovereignty and control over all persons and things within its boundaries, capable of making war and peace, and of entering into international relations with other communities.” p. 1196

By 1919 the Sultan had become so weak that he was unable to exercise sovereign authority over the Turkish people. He had agreed to be an ally of Germany in World War One as one of the Central Powers, but Turkey was not the Ottoman power of old. He no longer had command and control over the institutions of government and people of Turkey. One of those institutions in most countries is the police. Ottoman Turkey had an army, but there were not police departments in each town and village. The National Police Academy

was not founded until 1937. Differences between people were settled privately.

“It has been estimated that about 20 per cent of the population of Anatolia died violently during the last ten years (1912-1922) of the Ottoman empire’s existence; some 2.5 million Muslims, up to 800,000 Armenians and 300,000 Greeks.” Bruce Clark, *Twice a Stranger*, (Cambridge, Massachusetts: Harvard University Press, 2006) p. 13.

People were killing each other between 1912 and 1922 for their own reasons, and there was no police force or government institution to stop the violence. This was not a genocide as claimed by the Armenians, for their own purposes, but rather an absence of civil order. More Muslims died than Armenians and Greeks combined. The 300,000 were Turkish citizens of Greek ancestry. Most had no connection to Greece, except their religion and cultural customs, and some did not speak Greek.

There was no sovereign authority controlling most of Turkey. The political authorities of Greece decided it was the obligation of Greece to protect this group of Turkish citizens who were ethnic Greeks. Greece would become the policeman of the Turks.

The Central Powers lost World War One and were at the mercy of the Allied Powers. The Sultan signed the Treaty of Sevres in theory as the sovereign power in Turkey. In fact, he did not control Turkey. The Sultan was so weak that he left Turkey forever on November 17, 1922. The Nationalist Government led by Mustafa Kemal rejected the Treaty of Sevres.

However, Greece, Italy, France and Britain did not meet the tests to be the sovereign power in Turkey either. Sovereignty rests with the power that can defend the territory. So Greece, Italy, France and Britain staked their claims in Turkey. The U.S., which was one of the Allied Powers, did not make any claim to acquire Turkish territory. In fact, during World War One when the U.S. technically was at war with the Ottomans U.S. missionaries worked in Turkey supporting the Turkish citizens. The friendly relations and reputation of the Americans were to pay huge dividends later.

Article 66 describes the boundaries around Smyrna which were to be the limits of Greek territory. The eastern border was the town of Salihli. That is approximately 55 miles, or 88 kilometers, almost due east of Smyrna (Izmir

today). The Greek Army occupied Turkey well beyond the limits established in Article 66. Any territory conquered by the Greeks would have to be defended in order to establish sovereignty. A defense is normally based on a natural barrier like a sea, large river or mountains. The politicians of Greece who were excellent negotiators and diplomats, but who lacked military experience, pressed the Greek army to expand into the interior of Turkey without consideration of how sovereignty could be defended.

The details of Article 66 Treaty of Sevres appear as “Sevres Treaty: Part III HR www.hri.org/docs/sevres/part3.htm.”

The Greek Army advance was stopped in 1921 at the Sakarya River near Polatli. That is 50 miles from the capital of the Nationalist Government of Turkey, and 277 miles from Smyrna (Izmir). The Greeks had far exceeded the limits to their expansion that they and the Allies had agreed upon. There was no authorization by any government for this intrusion into Turkey. More important than the legal issue was the intrusion proved Mustafa Kemal was correct when he pronounced in June 1919 that the independence of Turkey was in danger. The Greeks were creating a supreme leader of the Turks.

The uneducated and unorganized poor Turkish citizens whose nationalistic spirit had been ignited in 1919 were now on fire. Asa K. Jennings on February 29 and March 1, 1928, wrote the “Report for Mrs. Emmons Blaine of Work Accomplished in Smyrna, Turkey” in which he said:

A new Turkish army, under the leadership of Kemal, had brought about a revolution, and while branded by the Sultan as an outlaw and a revolutionary leader, upon whose head he placed a price, and had given strict orders that if possible he should be captured and executed, Kemal continued to gather about him increasing numbers of the Turkish people and enlarged his army until it became so strong that they not only were able to stop the advance of the Greek armies, which had come to a dangerous nearness to the temporary capital at Angora (Ankara), but they were able to hold their ground and even force a retreat.

Women and children, old men, any person who could carry a gun volunteered for service. Resting for some time on their arms, but working meanwhile to better prepare themselves for their final aggressive advance, they created a wonderful esprit de corps.

The Greeks mistook their inactivity for either lack of ability to advance, or a desire not to push their efforts. And as a result, the Greek army became divided, for they had political differences of their own, and were not prepared to withstand the advance of the Turkish army, reorganized and refreshed, when at last in 1922 Kemal gave the order to advance

The Turks had been subject to military discipline for 623 years, followed orders, and were loyal to their leaders, but they were still a pickup citizen army of volunteers who joined the campaign as it marched forward. By contrast, the Greek army was considered a world-class army that had been fighting in the Balkans and Turkey for ten years. The Turks followed Mustafa Kemal not out of obedience, but out of respect and belief in him as a leader. They respected his word as law. To this day, all Turks hold Mustafa Kemal Ataturk in the highest regard and most display his photograph in their businesses. This respect for authority is part of the Turkish persona that exists today. After the Smyrna tragedy when the mullahs were speaking up against Mustafa Kemal Ataturk, he did not tolerate such dissension and closed the mosques and banished the mullahs. He had witnessed the political dissension created in Greece by the priests, and would not allow that in Turkey. That is when he banned the fez, liberated women and made many more social changes. The Turkish Republic was formed as a secular government unlike other Middle Eastern countries and the influence of the Orthodox Church in Greek politics.

Asa Jennings went on to say in his Report to Mrs. Emmons Blaine:

The partitioning out and assigning to various Powers the zones of influence in Turkey left that country with practically nothing at all except the hinterland, which the Turkish leaders refused to accept.

The educated Turkish people, and the real Turkish leaders felt that a great injustice had been done them and would not submit to it. Under the leadership of Mustapha Kemal Pasha, they went out in the spirit of '76 to save their land.

The spirit of '76 is a reference to the American Revolution of 1776 when American citizens joined together to drive the British Army out of the American Colonies.

All the Greeks wanted when they landed in 1919 were Smyrna and the rich hinterland. From the Report to Mrs. Emmons Blaine:

Smyrna is the metropolis of the Near East, the most important city, and the oldest one. When the first historian wrote his first surviving record, Smyrna was standing at the head of a deep inlet on the Aegean coast of Asia Minor, partially protected from danger of the sea by a land-locked harbor.

The wealth of the surrounding country has been her bane and her blessing from the beginning. From the time men learned to paddle until they crossed the ocean in oil burning ships, the quest of the Golden Fleece has brought them to the shores of Asia Minor. Pirates and privateers have come by water, and hordes of barbarians and others by land through Europe to Asia.

Smyrna has been looted and burned and partially destroyed by conquering armies time after time in her long career. In self-protection she has fought and bled throughout the centuries. Unlike her sister cities of old, she has never died of her wounds. Her bones have never been picked by vultures, nor buried by the dusts of time and finally dug up by archaeologists.

Smyrna is one of the living wonders of the world, and the wonder is that she stayed on the surface of the earth, retaining her place, name and commerce, at times almost reduced to a vanishing point, and then coming back.

It will be recalled that Smyrna is the location of one of the Seven Churches of Asia, about which John wrote. Here the apostle Paul and the Beloved Disciple John lived and died. Polycarp, a convert of St. John, became the first Bishop, and the Patron Saint of Smyrna; and was martyred there in 155, an old man; and his grave may be seen to this day at the head of the ancient stadium in which he was burned at the stake.

Smyrna has been known as pagan and Christian Smyrna. It may be known now, perhaps, as Moslem Smyrna. It has had all sorts of political control in its day, but one thing is characteristic of the Smyrnites, that is, that they are faithful, faithful to the government under which they find themselves living, and to the religious belief of their fathers.

The Beloved Disciple John, when he wrote to the Seven Churches of Asia from the island of Patmos, had this characteristic in mind concerning Smyrna, in these words: ‘Be thou faithful unto death and I will give thee a crown of life.’ (Revelations 1-10).

Why, then, did the Greek government have its Army go beyond the limits to territorial expansion the Greeks had agreed to? Greece had the pearl of the Mediterranean. Is that not beauty enough? Ego has no limit. Ego trumps logic.

Greek Admiral “Dannys” Theofanides, Grandson of the Greek hero Captain Ioannis Theofanides, said in his home in Athens in 2013 that the Greek military could have defended Smyrna and area immediately surrounding Smyrna from the Turkish army. The mighty Greek navy could be of no help when the fighting is 277 miles from Izmir, and the Greek army was less effective with such long supply lines.

When the Greek troops entered Smyrna on May 15, 1919, the ethnic Greek population celebrated. Greek flags were displayed. The Greek Orthodox Metropolitan of Smyrna, Chrysostomos of Smyrna, blessed the first troops as they arrived.

An inexperienced colonel was in charge of the operation and neither the appointed High Commissioner nor high-ranking military individuals were there for the landing resulting in miscommunication and a breakdown of discipline. Most significantly, this resulted in the 1/38 Evzone Regiment landing north of where they were to take up their post. As a result, they had to march south passing a large part of the Greek celebratory crowds and the Ottoman governor’s konak (official residence) and the barracks of Ottoman troops.

Someone fired a shot and chaos resulted with the Greek troops firing multiple shots into the konak and the barracks. The Ottoman troops surrendered and the Greek regiment began marching them up the coast to a ship to serve as a temporary prison. A British citizen at the scene claimed he witnessed the shooting deaths by both Greeks in the crowd and Greek troops of 30 unarmed surrendered prisoners during this march. British officers in the harbor reported seeing Greek troops bayoneting multiple Turkish prisoners during the march and then saw them thrown into the sea.

In the chaos throughout the day, looting of Turkish houses began and by the end of the day 300 to 400 Turkish citizens had been killed, 100 Greeks were killed, including 2 troops. Violence continued the next day and for the next months as Greek troops took over towns and villages in the region. Atrocities were committed by both ethnic groups, notably at the Battle of Aydin on June 27, 1919.

Aydin is located 55 miles southeast of Izmir, almost due east of Ephesus (Kusadasi in Turkish), the last known residence of the Virgin Mary.

After its occupation of Smyrna, the Greek army had started to advance into inner Western Anatolia from the first day of their landing at Smyrna and the incursion had extended into the Menderes valley in the second week of the occupation. Aydin, the central city of the region, was occupied on May 27. The rapid advance of Greek troops into the country had increased the agitation of the population.

The principal source on the fighting and the massacres remains the Report of the Inter-Allied Commission of Inquiry of October 1919. The report was prepared by four generals of the Allied powers following their on-the-spot checks. That report included:

Throughout the Aydin region the population was armed, Turks as well as Greeks. The Greek Command also erred in tolerating the action of armed Greek civilians, armed by Greece since February, who, under the pretext of assisting the Greek troops, began looting and committing all manner of excesses.

The warfare around Aydin was started by an ambush on June 27, 1919 of a Greek patrol by irregular Turkish forces.

In the course of reconnaissance patrols around Aydin, some of the villages were burned down by Greek detachments. They were repulsed. On June 28, the attackers began to use 105-mm guns. Some of the fires that broke out in the quarter of Cuma, one of Aydin's Turkish quarters, in the morning of June 29 started during this engagement. Other fires also broke out in this quarter at various isolated points. A large number of Turkish men, women and children who were trying to leave the burning quarter were killed for no reason by the Greek soldiers, who were guarding all the exits that led from this quarter to the northern part of the town. The report observes that

there was no doubt that the Greek Command and troops ran amok. The Greeks evacuated the town in the night of June 29 and early hours of June 30 after having committed numerous attacks and other crimes. A large number of Greek civilians hoping to escape by accompanying the troops as they retreated were prevented from doing so by the Command.

A subsequent fire in the Greek quarter was started by Turkish gangs under their leader once they took control of the city. The gangs entered the quarter in the morning of June 30 and burnt it down after having looted the houses, killing the occupants. Irrespective of age or sex, a number of Greek inhabitants encountered by the gangs as they roamed through the town were ruthlessly killed. Around 2000 or 3000 inhabitants were robbed but not killed. They had managed to take refuge in the French convent before the gangs arrived, after which they sought the protection of the Commander of the small Ottoman Division present in the city.

The Greek troops, with the help of reinforcements recaptured Aydin on July 4. The reoccupation of Aydin was ordered by the Greek High Command in spite of the express orders of the representative of the Entente (Allied Powers). The Greek authorities acted on orders received from Venizelos in Paris on July 2. These orders prevented the representative of the Entente from intervening in the matter. Once in Aydin, the Greeks set fire to the Turkish quarter situated in the western part of the town where there were also some Greek factories.

According to the Inter-Allied Inquiry Commission report, all the fires that were started between June 29 and July 4 most probably had destroyed two thirds of the city of Aydin, which had a population of 20,000, including some 8000 Greeks.

Most of the villages situated along the railway track between Balacik and Aydin were also destroyed by fires started in the course of military operations that took place in the region. The occupation of the vilayet of Aydin by the Greek forces had caused significant material losses to crops and property, some attributable to looting, theft and the destruction of livestock. Considerable losses were also suffered due to the burning of houses, villages and the town of Aydin.

Before the Greek army returned to Aydin, most of the Turkish population had already left the town and surrounding area in order to take refuge in the Italian zone or in the Nazilli-Denizli region, where they remained until the end of the war.

On the other hand, the Greek population of the town was either massacred by the Turks or taken to captivity in the interior of Anatolia.

This violence resulted in decreased international support for the occupation and a rise of Turkish nationalism. The landing and reports of the violence had a large impact on many parties. The landing helped bring together the various groups of Turkish resistance into an organized movement, and that was further assisted by the landing of Mustafa Kemal in Samsun on May 19, 1919.

As a response to the claims of violence, the French Prime Minister Clemenceau suggested an Interallied Commission of Inquiry to Smyrna. The commission was made up of Admiral Mark Lambert Bristol for the United States, General Bunoust for France, General Hare for England, General Dall'olio for Italy and, as a non-voting observer, Colonel Mazarakis for Greece. It began work in August 1919 and interviewed 175 witnesses and visited multiple sites of alleged atrocities. The decision reached was that when a Greek witness and Turkish witness disagreed, a European witness would be used to provide the conclusions for the report. The report was released to negotiators in October and generally found Greeks responsible for the bloodshed related to the landing and the violence throughout the Smyrna zone after the landing. In addition, the conclusions questioned the fundamental justification for the Greek occupation and suggested Greek troops be replaced by an allied force. In the negotiations after the report, Clemenceau reminded Venizelos that the occupation of Smyrna was not permanent and merely a political solution. Venizelos responded angrily and the negotiators moved on. This report is on the internet as "Documents of the Inter-Allied Commission of Inquiry."

At about the same time, British Field Marshal George Milne was tasked by the allies with devising a solution to Italian and Greek tension in the Menderes River Valley. Milne warned in his report that Turkish guerrilla action would continue as long as the Greeks continued to occupy Smyrna and questioned the justification for Greek occupation. Most importantly, his

report developed a border that would separate the Smyrna zone from the rest of Anatolia. The council of Great Britain, France, U.S. and Italy approved the Milne line beyond which Greek troops were not to cross, except to pursue attackers but not more than 3 km beyond the line. On July 22, 1920, Greek military divisions crossed the Milne line around the Smyrna zone and began military operations in the rest of Anatolia.

Aristidis Stergiadis was appointed the High Commissioner of Smyrna in February and arrived in the city four days after the May 15 landing. Stergiadis immediately went to work in setting up an administration, easing ethnic violence, and making way for permanent annexation of Smyrna. Stergiadis immediately punished the Greek soldiers responsible for violence on May 15-16 with court martial and created a commission to decide on payment for victims (made up of representatives from Great Britain, France, Italy and other allies). Stergiadis took a strict stance against discrimination of the Turkish population and opposed church leaders and the local Greek population on a number of occasions. This stance against discrimination of the Turkish population often pitted Stergiadis against the local Greek population, the church and the army. He reportedly would carry a stick through the town with which he would beat Greeks that were being abusive to Turkish citizens. At one point, Stergiadis interrupted and ended a sermon by the bishop Chrysostomos that he believed to be incendiary. Troops would disobey his orders to not abuse the Turkish population often putting him in conflict with the military.

THE GREEK ARMY IS DEFEATED



Prior to the Greek army landing in Turkey King Constantine and his followers, the Royalists, opposed putting Greek troops in Turkey. The King's political opponent, Prime Minister Venizelos pressed ahead with the plan, and King Constantine was forced to leave Greece. By 1920, the Greek population turned against Venizelos and his Liberal Party. The United Opposition won, and even Venizelos himself failed to retain his seat. The United Opposition made the election a referendum on King Constantine I who was very popular. The Greek army had been fighting for 10 years in the Balkans and Turkey, and the population was war weary. The United Opposition had promised to withdraw the army from Asia Minor and secure peace with the Turks. With the defeat of Venizelos, King Constantine was recalled and became in charge of the Greek government. Rather than withdraw the Greek troops from Turkey, the King chose to press on with the attack on Turkey.

Greek history was repeated in the 1964 U.S. Presidential elections. The Republican, Barry Goldwater, said he would put 500,000 troops in Vietnam, if elected. The Democrat, Lyndon Johnson, said he would pull the troops out of Vietnam, if he was elected. The American people, like the Greeks of 1920, wanted to stop the war and get the troops out of Vietnam. The U.S. voted overwhelmingly in favor of Johnson, 42 million votes vs. 27 million for Goldwater and 486 Electoral votes vs. 52 Electoral votes. Once Johnson was elected, he did exactly what Goldwater had promised and flooded Vietnam with U.S. troops. Turkey was the Vietnam of Greece.

The Greek army enjoyed success as they moved further into the interior of Turkey. With King Constantine as Supreme Commander of the Greek Forces, the Greek army started an offensive on July 16, 1921. The Greek army defeated the Turkish army at Eskisehir. The Greek army was 258 miles from Izmir. The Turk in charge of the Turkish forces in the field was Ismet Inonu, the trusted confidant of Mustafa Kemal. Inonu wanted to continue the fight,

and fight until the end. That is a characteristic of the Turkish persona. That characteristic explains why Turks have been unsuccessful negotiating with Greeks in places like Cyprus. But, Mustafa Kemal was a Turk like no other.

Mustafa Kemal overruled Inonu, and ordered him to withdraw despite heavy losses. There was an option. Kemal wanted to preserve what was left of the Turkish army, and mount a defense in a location where the Turkish forces would have a tactical advantage. He chose the Sakarya River. This location provided the last natural barrier to the Greek army conquering Ankara, the capital of the National Government of Turkey. The Turkish forces, with Mustafa Kemal in command, would have the high ground and be in protected positions shooting down on the attacking Greek troops who had no protection. The Turkish position would be similar to Gallipoli where the weaker Turkish forces rained terror on the Allies during World War One, and defeated the Allies. The Mustafa Kemal plan was successful, and the Greeks were forced to retreat starting on September 14, 1921.

Mustafa Kemal returned to the capital, Ankara, in triumph where the Grand National Assembly awarded him the rank of Field Marshal of the Army and the title of Gazi. He was the hero of the Turkish people for saving their nation. The miscalculation of King Constantine had helped to promote Mustafa Kemal to legendary status.

The final decisive defeat for the Greek army was at the Battle of Dumlupinar. Dumlupinar is 171 miles (276 km) from Smyrna (Izmir). The Greek army of 200,000 was exhausted, hungry, mentally defeated. Most soldiers just wanted to go home to Greece. The Turkish army of 104,000 was highly motivated to drive the Greeks from Turkey despite lack of arms and supplies. The Turks had surrendered all the territories of the Ottoman empire like Syria, Iraq, and more, but they were determined not to surrender the Motherland. The rallying call became “Turkey for the Turks.” Mustafa Kemal ordered that the Greeks must be driven into the Aegean Sea. The Turkish offensive started on August 26, 1922, and was over very quickly.

The Greek front line broke, and the retreat was a panic stricken, disorganized event. The Greek officers under King Constantine did not maintain discipline and organization during the retreat. Normally an army would withdraw to a defensive line while most of the army and civilians withdraw even further. There a second defensive line would be established

so that the first defensive line could withdraw to safety. Such a leap-frog approach provides the best defense during a retreat. However, the Greeks did not follow this standard approach. Many of the Greek soldiers just threw down their arms to make travel easier as they started the long run and walk to Smyrna. Some of the Greeks committed the worst atrocities. Turkish homes were looted. Turks were raped and killed. Farms and homes were burned to the ground. The advancing Turkish forces witnessed the destruction of the Turkish people and property.

A British citizen, William Ferguson whose uncle was Dr. MacLachlan, the President of the American International College in Paradise, was interviewed after his rescue. His grandmother was born in Thessaloniki, Greece. Mr. Ferguson said:

When the Greeks started retreating, the Turks had everything to their advantage, because they had their own supplies nearby. The Greeks were dependent on supplies coming up 200 miles from Smyrna and they didn't have their means of getting them up and they just got away as fast as they could; got on any trains they could get and Greek refugees from the villages along the railroad got on the trains and came down to Smyrna as quickly as they could.

When the refugees started coming down on the train through Smyrna, the weather had become very, very hot. It was September and we were having dry winds. The boys, Jim and Douglas, and other boys around there, took cans of water up to the train and gave the refugees water to drink, because they were all gasping for water. Then in a day or two things were getting worse. The Turkish armies were getting closer down and the Greek armies retreating. Finally, the last Greek army seemed to have got stuck on the way down and the Turkish army got in ahead of them and stopped them when they were about five or ten miles up the railway line from Paradise.

On a Sunday we were sitting at dinner at our house about noon or one o'clock when we heard quick firing from guns. Then the American Marine officer (he means U.S. Navy) came over and told us to bring the family at once over to the college, because it wasn't safe to remain in the house. So we got up and left dinner on the table, took our Greek servant along and went over into the main building of the college, into the basement there, and listened to the shells going over the college, back and forth between

the Greeks and the Turks. Finally that stopped and the Turkish army came and camped all around the campus where we had about two or three thousand refugees, Greeks and Armenians who had come in during the previous two weeks for their protection.

Fortunately, Dr. MacLachlan was a very wise man and a good leader. He had all the people searched for guns or knives or anything that could do bodily harm and made a collection of these outside the engine room of the college. When the Turkish army got to surround the campus, Dr. MacLachlan took a Turkish boy with him, one of the students, and went out and met the general in charge of the army and explained the situation. The Turkish general apparently agreed that nothing would be done so long as he knew no opposition would be shown by the refugees within the college campus. Dr. MacLachlan gave him his word for that.

That Sunday night our family slept in the living room of the MacLachlan house on the campus. I listened to the communication going on between the sergeant, the Marine sergeant (actually, a petty officer of the U.S. Navy) who was up on the tower of the college, and the lieutenant who was in command down on the campus. They were exchanging messages. The flagship, American flagship in the Smyrna Harbor, was sending up messages by semaphore, whatever it was, to the campus, telling us what to do.

The first thing in the morning I got out and climbed up to the top of the college tower and looked around and saw little fires burning in the vineyards all around. These had little houses for the caretakers to live in and the Turks had evidently got in there and had either chased out or killed the caretakers and set fire to their homes. When I saw that I feared the worst so I got down and contacted some of the American professors who were going to go down by train to Smyrna to help treat the refugees who had come down by the thousands and were all camped all along the three mile key, right up to sea in Smyrna.

I asked them to contact the British Consul, to tell him our predicament. They said they would. In about two hours the British Consul General, Sir Harry Mann, came up in a certain passenger car with a Turkish guard and a big Turkish flag on the hood and drove into the campus. I saw him and he called me over and said ‘Where’s your family?’ “Get them together; get

them in here because we've got to take you down to Smyrna. I can't spend more than ten minutes here. Get them quickly.' They were taken to the post office.

On Wednesday morning I saw signs of fire up in what I thought was the Turkish or Armenian quarter, up by the French railroad station. Two officers from the British flagship came ashore and came up to the post office and asked me if I could get them onto the roof so they could see where the fire was. I saw what appeared to be the beginning of two fires. Then the fire got nearer, nearer, and nearer. I was escorted and taken to the British flagship which was out about two miles in the harbor and there were thousands and thousands of refugees around at the time. Some of them begged to be taken on board. They wouldn't allow any and some of them jumped and tried to swim alongside and they were forced off. A good many were drunk.

Once on the British ship, I went down and washed up and came back up on deck and by that time the fire, which had been close to the post office when I left, had now got down as far as the key which was about another 100 yards so there was nothing between the sea, nothing to protect the refugees who were there by the thousands from being injured by the flames from the fire.

Then the various admirals of the different foreign fleets that were in the harbor agreed to send boats to pick up refugees who were brought onto our ship to find out what they wanted, where they wanted to go. I was glad to be able to do a little interpreting for some of them but it was pretty miserable. Children without parents, parents without children, women without husbands. Didn't know where they were.

Mr. Ferguson was taken with his family to Malta.

The New York Times on September 27, 1922, ran the story "Says Greeks Burned and Pillaged Turkey."

London, Sept. 26 – Strong criticism of the behavior of Greek troops in the Near East was made by Viscount St. Davids, who presided today at the semi-annual meeting of the Board of directors of the Ottoman Railway, which operates from Smyrna to Aidan, in Asia Minor. The Viscount said:

The Greeks in their retreat burned every village they saw. They robbed individual Turks, and when these resisted they killed them. They did all this near the front and without military necessity. They did it out of sheer maliciousness. Our reports are that it was done systematically by regular troops under orders. It was done by the malice of men who knew they could not hold the country and meant to make it worthless for any one else.

The Greeks took from Smyrna a number of leading Turks and deported them to Athens, Viscount St. Davids declared.

'The Greeks deserved all they got and more,' he said. 'King Constantine's servants are very bad fighters, but they are first class at robbery, arson and murder.'

The speaker said that the Greeks were now quiet, but that the Armenians had resorted to bomb throwing and in many ways prompted the chances of massacre.

With an army of 200,000, and a powerful Greek navy at their back, the Greek army could have established a defensive line around Smyrna to protect their prize and approximately 500,000 civilians. They did not. The soldiers walked past Smyrna to Cesme, a town 54 miles (87 km) west of Smyrna. There the soldiers boarded ships and returned to Greece. The Greek military and politicians had lost complete control over the situation and their military.

The Greek military leaving Turkey to save their own lives and to return home without regard to the risk to the civilians in the city of Smyrna was disgraceful. After all the killing, destruction and rapes committed by the Greeks, the civilian population in Smyrna was at great risk. The first Turks to reach Smyrna were the chetahs. They were irregular, wild and undisciplined soldiers whose motivation was looting, raping and killing. There was no organized government force in the city to prevent the worst conduct. In the Armenian community of Smyrna a voluntary group was formed to resist and fight back, but they were too few and too weak to secure the safety of the city.

From a report written by Asa K. Jennings for Mrs. Emmons Blaine:

Not only was the Greek army not prepared for this, but the nearly half a million people living in Smyrna were also not prepared. The population of Smyrna consisted not only of Greeks, Armenians and Turks, but of Italians

and English and various other European nationalities. American educational and philanthropic institutions as well as business interests were found there.

It was in August that we heard of the break, and not long after we began to see retreating Greek soldiers coming into Smyrna. Their numbers increased until the later part of August and the first of September in 1922 when Greek and Armenian civilians as well as Greek soldiers were taking leave of Smyrna as fast as available ships would permit.

**GREEKS HAND OVER
SMYRNA TO ALLIES;
LOOTING REPORTED**

**Greek Soldiers, Armenians and
Turks Committing Acts of
Murder and Incendiarism.**

AMERICAN FORCES LANDED

**Allies Also Send Detachments
Ashore Under a Plan Provid-
ing for Concerted Action.**

VICTORS MAY DICTATE TERMS

**Observers in Paris and Constanti-
nople Consider Greeks at the
Turks' Mercy.**

SMYRNA, Sept. 8 (Associated Press).—The political and military authorities of Smyrna today began evacuating the town. Embarkations are under way from Smyrna, Vurla and Chesme. Remnants of the Greek Army have driven twelve and one-half miles from Smyrna, but the Turks apparently are not chasing them. Volunteers in Smyrna are valiantly trying to enforce resistance against the Turks, but it is believed here that Mustapha Kemal Pasha, top Turkish Nationalist leader, can enter the town in three days.

The situation here is extremely grave. Bands of Greek soldiers, Armenians and Turks, are committing acts of incendiarism, pillage and murder. The allied forces have arranged a plan for concerted action.

Greek forces today were holding the line east of Salihli, sixty miles east of Smyrna. It was stated in advices from the front, but there seemed little hope of stemming the tide of the general retreat of the Greek army under the Turkish Nationalist thrust. Deserters are arriving here by the thousands.

The Greek Northern Army, other messages state, is retiring from Brusa toward Pandaria and Mudania, on the Sea of Marmara.

No one eyewitness can realize the extent of the disaster to the Greek Army, which is termed by many one of the most decisive in military history.

An army of 150,000 men, well organized and equipped, has been transformed in less than two weeks into a virtual band of refugees.

An official Turkish statement says 400 Greek officers and 10,000 men have been captured since the offence was launched, together with 500 motor trucks, 350 guns and a million rounds of artillery ammunition.

The Greek loss of morale is illustrated by the reported refusal of a battalion of Greeks, rushed here from Athens, to disembark. A contingent of Senegalese which arrived yesterday on a French transport also did not land, owing, it is said, to some disagreement.

The whole of the Smyrna hinterland has been ravaged by the Turks and refugees continue to pour into the city by the thousands. A Turkish airplane yesterday flew over the town and dropped pamphlets announcing the "complete liberation" of Asia Minor.

(cont. on next page)

Greeks Hand Over Smyrna to Allies

At last came the main army of the Greeks. They were being pushed by the oncoming victorious Turkish army; but in their disastrous retreat the Greeks unfortunately burned the villages and cities through which they came, and caused their compatriots or the so-called Christian populations to leave their homes and to flee with them to the sea.

Terrible stories are current in Smyrna of the condition of the Turkish people resulting from the treatment by the Greek army during the retreat. We have heard only what happened to Christian women and girls at the hands of the Turkish soldiers, but it is equally true that these same things happened to Turkish women and girls by so called Christian armies.

Maddened by what they saw, the oncoming Turkish army was prepared for the eventualities about which many of us in America have read only one phase.

As Americans, however, we were not interested in the political situation as such, but we were interested in the great humanitarian needs that developed then in Smyrna, with the hordes of refugees that had poured in from every quarter, and the precarious conditions of these people upon the arrival of the Turkish army, with the state of mind already described.

Many expected dire things to happen the first day that the Turkish troops entered, which was September 9, 1922.

I happened to be one of the many who were standing on the quay at Smyrna when the first of the Turkish troops entered, and I must say that the entry was accomplished in a most orderly way, and although when the first of the troops entered Smyrna bombs were thrown and several were killed, they did not halt or seek vengeance, but marched on to their destination which was the government and military headquarters in the city of Smyrna.

Asa Jennings and his family had been transferred by the YMCA (Young Men's Christian Association) during August to Smyrna from Czechoslovakia to be the Boys' Work Secretary. He knew no one. He had never been to Turkey or Greece, and spoke no Greek or Turkish. The family moved into a house at the International College in the Paradise suburb of Smyrna known today in Turkish as Sirinyer. Upon his arrival, the YMCA employee senior to

Asa, E. O. "Jake" Jacob, left on vacation. Asa was in charge of Y operations.

During August when the developing humanitarian crisis was obvious, Asa formed the American Relief Committee. The members were all Americans. Professor Caleb Lawrence was the agreed upon Chairman. Committees were formed for different functions. One of the members worked for Standard Oil. Each was asked to do what he could. Asa had the YMCA Chevy. So he was appointed to gather flour and fuel to feed the growing masses. Giving each person an assignment was Asa's method of leadership to get people involved and committed.

Darius A. Davis was Senior Secretary for Europe for the Young Men's Christian Associations of North America located in Geneva, Switzerland. Sarah C. Jacob, wife of described "Jake" Jacob wrote the following letter to D.A. Davis to describe the escalating crisis in Smyrna. Athens, September 14th, 1922:

Dear Mr. Davis,

Last night at 8 o'clock, Philip and I with other American families left Smyrna on the American Destroyer Simpson. As we left, Smyrna was burning—a bank of flames in the rear, fanned by a strong wind toward the sea; the sea in front, the quay all along the water-front, absolutely packed with people, stretching their arms to heaven and the few boats in the harbor. God grant that it may not have been the Turkish plan to surround and finish all that night. Jake, Jennings, Fisher and all the Paradise men remained. Also, I think, the two YWCA Secretaries.

Jake asked that as quickly as possible I get off to you a full report of all that has happened and what they have tried to do in the way of relief. I shall relate only what I have seen, or know to be absolute facts. What Jake and I have seen is typical of what has gone on everywhere.

Jake was finishing his second week of vacation at Phocia Saturday, September 2nd, when rumors began to float about that the Phocia population was fearing "chettas" (brigands). Jake went to talk with the Mayor and the Chief of Police and learned that there had really been some disaffection in the Greek army, and that Afion Kara Hissar had fallen and the army was retreating, but that everyone expected it to stop at the line of

the Sevres Treaty. Smyrna people who came up for Sunday reported some panicky feeling in the city, and fear that our Phocia boats might be requisitioned. But an assuring letter of Friday from Mr. Jennings made us feel that unless we receive telegraphic word from him there was no reason for leaving until the end of the week, as we had planned, as we know that we could, if necessary, take a sail boat to Smyrna.

Monday, September 4th. The regular Monday morning boat passed Phocia without stopping, leaving families stranded on the quay. We supposed it was requisitioned. Yet, to our surprise and, at first, relief, we saw it turn into Phocia on schedule and return on time Monday night at ten thirty. Jake and Mr. Birge went out to it for news from Smyrna. (We had taken a five or six mile walk up into the mountains at sunset and everything was so quiet and normal that we could not believe that there was much anxiety. The farmers and villagers were in their homes and no apparent excitement). There were no direct messages on the boat to any of us – there were in Phocia Americans from the YMCA, the ACI (American Collegiate Institute) and the International College. However, a young Englishman – a stranger to most of us – was on board claiming to be the bearer of a message to all of us. It was that the morale of the Greek army was completely broken, the soldiers were throwing their arms and running, and refugees were pouring into the city, and the Turks might be there in a week. Thinking that there would be no other regular boat from Phocia, he had helped to get the promise of a British war boat to come down next morning and bring British and Americans with hand baggage – but no servants nor other people. He claimed that Dr. Reed and Mr. Jennings had helped make these arrangements. Yet we Americans hardly know how much to believe was actually true and how much might be due to the excitability of this particular man. However, on learning that the regular Tuesday morning boat was coming in at eleven that night and leaving at three or four in the morning, we all got our servants ready with such trunks, etc., as they could look after and put them on the boat. When Jake came back from the first trip to it, he said ‘Had we not better try to make it too?’ ‘While we are not sure of this man’s report, it is evident that I am needed in Smyrna and that war boat may not come.’ Surely God was guiding his thoughts. It was one o’clock; the boat was to sail at four. Our house was furnished with our own things which must be packed and there was a lot of YMCA camp

material still to be put into the store room which would not be open till morning. But we went to work to get off with our servants and our Secretary, Coronopoulos, at least all our goods we could. At two-thirty, when Jake started again to the steamer, I said 'if you can persuade the boat to wait until five we can all make it.' It promised to do so. The YMCA material and key to the store house was left with a reliable man to be put away in the morning. At four-forty the Birge family and ours – the last of the Americans in Phocia – got on the steamer just as it was pulling up anchor.

Tuesday, September 5th. We reached Smyrna about nine o'clock. The city was in panic. Foreign war boats were in the harbor – British, French and Italian. Refugees had been pouring in for two days. The streets were full of carts, wagons, vehicles all kinds that could carry anything – all loaded with goods the fleeing families were trying to get to steamers. The quay was so packed with the baggage and people that our boatmen searched some time to find a place wide enough to let us pass out single file. By more good luck and a fancy price Jake and Birge found two Arabs to take our stuff to our homes. Needless to say, there were no pass-port formalities.

On reaching the Y building about ten-thirty, Jake found already in session an American Committee organizing for relief. If I understand correctly, Mr. Jennings was instrumental in getting this started, but the whole American colony was co-operating. At the organization that day, Professor Lawrence became Chairman and sub-committees were formed. Jake naturally remained in the city with Mr. Jennings in this work all day. The YMCA building was chosen as headquarters for the Relief Work. Mr. Fisher, who was on vacation in Constantinople, was telegraphed for.

Philip and I went out to Paradise on the 12.30 train. On the way we met one refugee train coming in. Two others passed our home in the afternoon. I found a big 'kazan' and half a dozen Standard Oil tins of water inside my gate. The college boys, under one of the tutors – Mr. Moremon – had organized a 'water brigade' to relieve the thirst of the hot refugees as the trains stopped at our station. Five to seven trains had passed our home each day since Sunday. Mrs. Caldwell counted fifty-four cars on one train. All were about the same length. The box cars were filled with goods and

the refugees sitting, or hanging, on top, wherever there was an inch of space. The cattle cars were packed with people. Jake said the other railway was bringing in refugees in the same manner. Along the Boudjah-Smyrna road I saw all day a steady stream of arabas laden with goods or people, moving towards Smyrna. Shepherds driving their flocks or cattle toward Smyrna kept passing constantly. Among all the refugees were goodly numbers of soldiers, so we realized that the troops were indeed fleeing. The city began to fill up with soldiers.

Wednesday, September 6th. This condition continued much the same all Wednesday forenoon, but in the afternoon there were fewer trains and less traffic in every way. People seemed easier and more hopeful. Some native families that had planned to leave came back to their homes – among them two of the college families.

The Relief Work took more definite form. Professor Lawrence asked Jake to serve with him as Associate Director and together they got in touch with all the authorities to see what was most needed and where they could best help. It was evident that the Greek High Commission was to leave in a few days at most. The High Commission rented to Professor Lawrence and Jake for ‘a sum that seemed just to both parties’ (which was in reality five liras handed over by Jake) the Greek Orphanage at Boudjah, and left with the American Consulate twenty thousand pounds for its maintenance. Mr. Moreman of the International College was made Director, went there at once to live and hoisted the American flag. The orphans and equipment from places in the city were transferred to this orphanage. There were already over two hundred and fifty there. The next day the International College received this from Professor Lawrence and Jake assumed responsibility for the work. Other orphanages in the city were taken over in a similar manner. The Greek Military Authorities also turned over any cantonments that could be used for refugees. It was not possible, however, to fly the American flag over any of these, as they would lawfully be considered military spoils by the Turks. Mr. Jennings was in charge of the Committee on supplies and was taking measures to ensure a bread supply, by arranging for flour, fuel and ovens. Mr. Yantes of the Tobacco Co. was in charge of a transportation Committee and Mr. Griswold, another business man, of another Committee which I cannot for the moment recall. Professor Caldwell, assisted by Mr. Hulse of the Standard Oil, was

Treasurer. So you see how the American Community as a whole was back of this Relief Work.

Thursday, September 7th. Throughout Thursday the situation remained much the same as to refugees and general feeling, but towards evening there was greater tension and anxiety again. They began marching the army out of the city for embarkation at Cesme. The troops came for the most part up the main Smyrna-Boudjah Road, crossing the fields just before the Birge's house and striking to the road past the aqueducts. Some, however, came to the main turn and down past the station and our house. We were all naturally anxious over the interim between the leaving of one army and the arriving of the other. We feared the brigands.

Thursday, about midnight, a special train was sent to Boudjah with orders to bring to the city all British subjects. The next morning the village was naturally panic stricken.

It was this day – or else Friday morning – (one day has been so like the other for ten days it is hard to recollect exactly) that an American Destroyer from Constantinople arrived, bringing Mr. Fisher, and also a Relief party from there – Captain Hepburn, personally representing Admiral Bristol, Major Davis of the Red Cross, Mr. Jacquith and Mr. (left blank) of the Near East Relief, and two Red Cross nurses. Finding the Americans already organized they showed a splendid spirit in fitting into what was started. The local Committee ‘remained in being’ for the present, but for working purposes revamped itself into a larger form. Major Davis was asked to be Chairman, with several Departments under him – Relief, Transportation, etc. Just how the responsibilities were placed, I cannot say, as I saw very little of Jake from this on. I know that every American was ‘on the job’ to his or her full strength. The British, asked by the Greek Government to give relief, felt free by that request to join in and were also helping. Funds had been solicited by our Committee from the very first, and the request was answered by a hearty response from all sources.

Trains now began to be very irregular. You know our transportation problem at best. Our own car in town and the College car at Paradise had been of inestimable help from Tuesday on. At this time two other cars were secured by the Relief Committee and all were in constant use. The going from place to place to investigate conditions and needs, the calling

upon different officials for permissions and requests for help, etc., etc., were made possible only by the cars.

Friday, September 8th. Friday the Greek officials were loaded on the Greek battleships in the harbor and all the Greek boats steamed out of the harbor in the evening. In the afternoon Jake called at the High Commission on business, secured entrance by a back door, but found the building absolutely empty. The Greek Army was still leaving the city.

Three American Destroyers were now in the harbor, as well as other boats of other nationalities. American sailors, thoroughly armed were placed on guard at all American property where requested. We all 'requested'. From ten to twenty were placed at the ACI and the YWCA in town and at the International College at Paradise. Four were at the YMCA, and others at the Standard Oil Co. and elsewhere. The Consulate naturally had a strong guard. And I want to say right here that throughout the whole time we have all had reason to be very proud of our sailor boys. For courage, bravery and unselfish service they cannot be outdone. They have, without exception, proven that in time of crisis our American sailors are 'right there'. Of our Paradise group at this time two were stationed at the Birge home, one at ours, and the rest about the College gates and camps. With a mop stick for a flag pole, I, for the first time, hoisted my American flag from the balcony window, and later a second one from the rear window.

All this day refugees had been frantically fleeing again toward the city. More than on any previous day were all byways crowded with arabas, flocks, herds, people in carts and on foot, all pushing toward the city. It was estimated that over a hundred thousand were already in the city. People began seeking refuge in the College grounds. My servants' families begged and received refuge in my home – twelve in all. Neighbors kept bringing boxes to the College and also to me for safety. We accepted what came. At night Jake reported a comparatively quiet city, but great anxiety.

At Paradise sniping for loot had gone on more or less all day. Turkish Orotan brigands were in the hills near us and were doing most of the shooting. Yet Friday night we all slept in our own homes. In the night we were wakened by a great noise of calling and shouting back and forth. It proved to be only a company of Greek soldiers preparing for an hour's rest outside our gate and in the empty lots about. All were gone by morning

and no harm done. We had feared the retreating, demoralized army, as well as the brigands and the arriving Turkish army. But the Greeks were too frightened and too hurried, in our part of the country, at least to cause any disturbance.

Saturday, September 9th. Saturday morning Greek troops continued to march by our home. Refugees continued fleeing towards the city. About eleven o'clock came the word that the Turks were in the city – 'a peaceful occupation'. The straggling groups of Greek soldiers still coming along, and the refugees bound for Smyrna were petrified. All were throwing their guns or begging people to take them. For a time, according to instructions, and following the example of the College, I received the guns handed to me, first letting our sailor guard make sure they were unloaded. One had been thrown to us loaded with four bullets and cocked!! But after a time it was evident that this policy was impossible. Too many were coming, and our officer commanded that fire-arms must no longer be thrown on American property. He came in person and assisted in throwing over the fence what was being thrown in. For some moments, however, it came in faster than could be thrown out. But order soon reigned again, and the station master granted permission for guns to be thrown into an empty freight car standing on the switch outside our gate. There were at least a hundred guns in a few minutes. A train was expected up every minute bearing Turkish soldiers – hence the great panic to get guns out of sight.

For a time a group of refugees almost stampeded our gate, so determined were they to get in under the American flag, but I had taken all our officer would allow, and there were so many more than I could possibly help. Finally they camped down in the open space between our house and the station and around the outside of our fence. The College had accepted all that was allowed at that time. Fleeing Greek soldiers knowing that they would be shot on sight of their uniform were frantic. I threw out all of Jake's old clothes for civilian attire. After the first train had passed with a few Turkish soldiers inside, things quieted down. Our sailor quietly walked about our premises to make sure that everything was all right. He picked up five or six hand grenades and a few other things that were more or less dangerous that had been dropped by the frantic people.

Sniping and looting by the Cretan brigands continued worse than the day before. Several refugees seeking shelter outside of the College walls near the Harlow House were killed. Our sailors said that they had good aim. They would pick off men here and there about the walls, but carefully avoid the spots where the sailors stood, although once or twice a shot whizzed through the trees just over the sailors' heads. Once one whizzed over our vineyard and sent our refugees scurrying into the house. People from the College could see houses in the village across being looted. So far, the American flag had been respected. But the Birge family, being so far from the rest of us and being so exposed, moved into the College building, and consequently the American guard was withdrawn from there. Our house, being such a fortress in itself, so near the College, and on such a strategic corner for keeping track of what was going on, our officer preferred to have us stay in our house, so that he could keep a guard there. We preferred to stay.

Jake and Mr. Jennings came out about dusk. Fisher was spending the nights at the Y since his arrival. Jake said they saw forty or fifty dead bodies on their way out, but the killing this day seemed to be mostly for loot. It was the boys and shepherds with their flocks about the city or the poor refugees caught with their goods on the way to Smyrna who had suffered.

Jake, with Major Davis, Mr. Jacquith and others, had been to see the Turkish Commander who was temporarily in charge to put the situation before him and got permission for Relief work. "Wait until tomorrow" was the general attitude, and our workers were rather discouraged. That night we all went to bed anxious for the morrow 'hoping against hope' that the promise of the Turkish officials, that all would be quiet as soon as the regular troops arrived might prove true.

Mustafa Kemal was at all times well informed about the operations of his troops, and often even minor decisions had to be made by him. So the Turkish Commander could have been requesting permission. The Americans at the time would not have known how Mustafa Kemal controlled his troops.

That night I sheltered thirty-six refugees. We fed such as we had little food. The story of these thirty-six would give a side-light on the suffering of all the refugees, but I fear there is neither space nor time to tell that now. We had all opened our homes to the limit to refugees – making sure of only one

thing, that none had fire arms of any kind. The American Collegiate Institute (ACI) had over twelve hundred, the YWCA nearly two hundred, the YMCA ninety, (their small available space made it necessary to limit their refuge to members only), the International College over a thousand. Looting and shooting was bad all night.

Sunday, September 10th. I was out in the yard at six-thirty Sunday morning giving coffee to our sailor guard, when we saw the regular Turkish Infantry marching towards Smyrna on the Boudjah-Smyrna Road. Cavalry troops had been passing our house more or less all night. We watched the infantry at the corner we saw groups of five or six drop out of line, break into all the houses on the corner, come out laden with all they could carry and drop back into the marching column. My heart sank. We had been promised order ‘when the Regulars came’. This was the ‘order’,—the Regular troops with their officers. One officer told the chief of our sailor guard that the troops had orders to gather supplies for the hospitals as they came along!! ‘Of course, they may disturb some other things as well, but this is war’ was the officer’s excuse. The Turkish guards placed at our corner this day robbed our little old grocer, as he passed them to slip into his house for some clothes. They also demanded fifteen pounds ‘baksheesh’ from some poor refugees who came with College carts to get their belongings left outside our gate. Fortunately, friends interceded and prevented this robbery. The looting and killing increased throughout the day. Jake saw wagons backed up to the big shops being filled by looters. Regulars and irregulars and civilians were all having a full share in it all. One of the worst quarters was in the immediate vicinity of General Military Headquarters. They seemed to ‘have it in for’ the Armenians especially. We could not learn why. No attention was paid to any flag. The Birge house was broken into and considerable carried off, while three American flags wave on the premises, but the looters ran on sight of the American sailor galloping up. What could not be carried off, in most homes, was knocked to pieces and left. Birge’s piano and heavy furniture met this fate.” Mustafa Kemal, still with the Ottoman soldier temperament, looked on this as “pay back in war.” This is the price the Greeks and Armenians will have to pay for their past behavior. He knew of this misbehavior and was content to let it continue.

About one o'clock we heard firing near by. At three I received word to come at once to the College. A sailor led the way, my thirty-six refugees and my family followed, guarded by a second sailor in the rear. The firing proved to be a battle between some Greek troops in the valley trying to make the embarkation point and Turks on Mt. Pagus. The College was just in the midst, and fearing bad results from a stray or miscalculated shot, our officer called all families into the main college building. For two hours we watched the battle, the firing passing over our heads. Then all was quiet. We could not tell whether the Greeks had been taken prisoner or escaped. I left my refugees at the College, but our family and servants returned to our home for supper and the night, again feeling that "tomorrow will be better". But throughout the night we heard frequent shooting and pathetic screaming of women out the Boudjah way. In the morning it was reported that the poorer section of Boudjah had been looted, many killed and girls carried off. This was the region where my servants' fathers and brothers had stayed by their homes. We have been able to get no word about them yet. During this day and the next we could see villages all about being burned.

Monday, September 11th. Monday was passing comparatively quietly, though I kept my suitcase packed in case of a hurried call to College or to town. Suddenly, about five o'clock, one of the College boys came with a note from our officer telling me to come at once by the shortest path. We grabbed our suitcases and went. Everyone at the College was nervous and excited. Dr. MacLachlan had seen looters in the Settlement House, and feeling confident that if he could talk with them and explain that it was American property that they would leave it alone, he had persuaded our officer and seven of his sailors all armed to go with him in the College car to the scene. He began to explain to the looters. They turned on him, took his watch and money, stripped him and beat him and would have shot him had not a Turkish student, who had gone with him, thrown himself in front of the gun and persuaded the men not to shoot. The American officer seeing the situation hopeless – looters, heavily armed, far outnumbered the Americans – sent his men back and remained alone with Dr. MacLachlan. He also was striped, his gun, watch and money taken, and himself beaten badly. The whole group were covered by the guns of the band, and the feeling was strong, even on the part of our calm, level-headed officer, that

all would have been killed had not a young Turkish officer almost miraculously appeared on the scene. He unarmed and with only a riding whip, ordered the men away and they obeyed. It is only one of the many instances that made us realize that the officers did not care to stop the awful things that were happening. Dr. MacLachlan has been in bed since, but is recovering.

Tuesday, September 12th. That night – Monday – was the most trying. Ever since Saturday a reliable Turkish guard had been repeatedly promised, but did not come. This night, realizing that the American flag, American property and American life meant nothing to these people, all the American families slept together in the upper dormitory of the College. They were anxious hours. In the night a ‘Turkish Guard’ of about twenty men rode into the Campus – the wildest, fiercest looking Turks I have ever seen, dressed not in uniform but quite evidently in clothes robbed as they came along. We are all confident they were nothing more than brigands. They were housed in the Gymnasium until morning and our sailors quietly kept guard over the ‘guards’. But these were our ‘protection’ until Tuesday noon, when after repeated insistence an officer appeared. While the officer was on the place all looting about the community ceased, but five minutes after he left with Dr. Reed to report to his Commander in Smyrna, we could see a steady stream of looters going into the houses – including the Birge’s – all about, loading their backs, their animals, their wagons, and going up the hill toward the Turkish quarter of the city. When the officer returned all was quiet again. About five o’clock the officer received his promised 120 men in regular uniform and stationed them about the community as guards. The four at our corner demanded coffee and ‘raki’ of me first thing. Fortunately I had the first, if not the latter. They may have been all right, but I felt safer when our officer said our sailor might guard inside instead of outside our house that night. I did not like to trust our sailor to four of these fellows. However, everything seemed to quiet down and we all had a fair night’s sleep in our own house. This had been a long day for Jake. He and Birge left the College at five-thirty to report to the military authorities the Paradise incident regarding Dr. MacLachlan and to insist on an officer and guard. He had spent the day in the city, returning with Jennings at dusk. All the Relief workers were getting more and more discouraged and pessimistic, as the Turkish officials continued to put off,

or turn aside, or promise and not do. Our workers did what they could in places like the Colleges, Orphanages, the YMCA, the YWCA etc. But it was evident that work would be hampered as much as possible by the authorities. One man, however, the Governor of the city, seemed really anxious to cooperate. The Military Commander, Noureddin, on the other hand did not even return the salute of Capt. Hepburn.

Wednesday, September 13th. To us, at Paradise, Wednesday seemed fairly quiet and secure with our apparently friendly Turkish officer in charge, so we were somewhat surprised when Prof. Lawrence and Mr. Jennings brought word at noon for all women and children to be ready by three o'clock to be taken to town and put on an American Destroyer. Several of us were loathe to obey. The first order was that only Americans could go and they only with hand baggage. Later, the Captain of one of our boats came and said, while permission could not be given if asked, he thought if we asked no questions we could get on all we took with us belonged in our house holds. Such was the case. All our servants and all school boys and girls that we took into our families went on with us without question. Some Greek families of the College were accepted without question.

Jake and our sailor chauffeur on the ride to the city kept indicating when we must look down and close our eyes. I could not always obey. I saw the chauffeur swerve the car to avoid bumping over one dead man in the middle of the road. The awful stench told the story the rest of the time. There evidently had been no burying parties since Saturday. We were gathered at the Smyrna Theater, the headquarters for Americans, and sent off by tens in the little motors of the Destroyer. Birge, Jake and Jennings had come to the Theater to help the families off. We waved them good-bye, reached the destroyer and turned to see fires blazing up in four places. They were started in the Armenian quarter, near the Turkish quarter with a strong wind blowing away from the Turkish quarter. We steamed out the fire had become one mass, a mile or more long, and the picture described at the beginning imprinted itself forever on our minds.

SMYRNA BURNING, 14 AMERICANS MISSING; 1,000 MASSACRED AS TURKS FIRE CITY; KEMAL THREATENS MARCH ON CAPITAL

*Naturalized Americans Missing in Smyrna;
Native Americans Safe, Admiral Bristol Cables*

Special to The New York Times.

WASHINGTON, Sept. 14.—Fourteen naturalized Americans are missing in the fire that is sweeping Smyrna following upon its capture by Turkish Nationalists, according to a cablegram received at the State Department tonight from Rear Admiral Bristol, American High Commissioner at Constantinople. The message said that all the native Americans in Smyrna were accounted for.

Admiral Bristol stated that the great fire, which began yesterday afternoon and was still in progress today, had wiped out the entire European quarter of Smyrna. The fire, according to his dispatch, began in the Armenian quarter. The American Consulate was destroyed. All the foreign war vessels in the harbor are crowded with refugees.

Admiral Bristol said his information came from Captain Arthur J. Hepburn of the American destroyer fleet at Smyrna.

The situation, serious enough with the growing hordes of refugees facing starvation as a result of the Greek debacle, has been greatly aggravated by the holocaust, Admiral Bristol stated. In an earlier dispatch today he informed the State Department that there were 300,000 refugees in Smyrna with practically no food and little prospect of receiving any. The earlier dispatch described the situation as "appalling."

Tonight's dispatch stated that all the warships in the harbor had been pressed into service to take care of refugees, without being able to accommodate anything like the horde of starving people who had fled into the city in advance of the Kemalists. Effort is being made by the foreign war vessels in the harbor to relieve the situation by sending refugees to other points where they can be reached by relief agencies. The Admiral reported tonight that three destroyers had been sent from Smyrna to other points with refugees, two to Piraeus and the third to Salonika. Most of the refugees are Greeks, though there are other nationalities among them. These destroyers will make return trips for other refugees.

OUR CONSULATE DESTROYED

**Fire Starting in Armenia
and Greek Quarters
Is Sweeping City,**

BELIEVED A TURK REPRISAL

**300,000 Starving Refugees In
the City Are Thrown Into
a Panic.**

OUR MARINES FIGHT FLAMES

(cont. on next page)

The New York Times
September 15, 1922

Smyrna Burning, 14 Americans Missing

George Horton was the U.S. Consul and senior diplomat of the United States in Smyrna. He was married to a Greek woman and loved Greece. He was well connected, but failed to use the prestige and position of the United States to intercede between the Turkish Nationalists and Greeks, or to provide food, shelter, medical care or protection for the helpless Greeks, Armenians and Jews. He abrogated his responsibility as a diplomat like the other diplomats in Smyrna. He boarded a U.S. destroyer this date, and sailed off to safety leaving behind Vice Consul Maynard Barnes and members of the Consul staff. The staff, like the volunteer relief workers from the American community, all risked their lives and stayed on the job until the rescue was completed, but George Horton ran. He was a coward. When he got to Athens

he tried to convince the world that he was the savior of the Greeks, and his daughter has continued with that propaganda for the next 90 years.

This date, the 13th, is significant for other reasons. Asa Jennings had arrived in Turkey on August 16. August 19th, his boss, Jake, left for two weeks of vacation. That meant Asa was in charge of the Y. The very next day, the 20th of August, the Greek line broke and the crisis started. By the 9th of September, the Turkish Army was in Smyrna. All during this period up to September 13th, George Horton did nothing on behalf of the Greeks and Armenians, but he was the person who should have acted. When he left Smyrna on the 13th, then Asa was free of any suggestion that he should work through diplomatic officers. The diplomats had not approached the Turkish leaders, and the situation was getting worse. The fire was the turning point. Asa later wrote that he was overcome on September 20th, his birthday, with an uncontrollable desire to get ships. That is when he went to see the Turkish leader, Mustafa Kemal, who people feared, in order to get an agreement to get ships. This is the same Asa K. Jennings who told his wife back in 1906 that he cannot die like the doctors said he would, because he had a great mission to accomplish.

EYEWITNESS STORY OF SMYRNA'S HORROR; 200,000 VICTIMS OF TURKS AND FLAMES; KEMAL DEMANDS GREEKS QUIT THRACE

RELIEF MAN TELLS TRAGEDY

Mark O. Prentiss Cables Account of Sacking and Firing of City.

FLAMES DROVE ALL TO QUAY

Pitiful Spectacle as Thousands Perished in Fire or Plunged to Death in the Sea.

OTHERS DOOMED TO STARVE

Being Herded Into Devastated Interior Where There Is No Food—How Americans Aided.

Must Remove 100,000 Refugees From Smyrna; Near East Relief Working to Save Their Lives

Constantinople, Sept. 16.—All relief supplies were destroyed in the Smyrna fire, and the efforts of the Near East and other relief agencies are concentrated on evacuating the refugees as the only way of saving them. The Near East Relief in Constantinople has received \$20,000 for this work and is engaging all available small boats to take off as many as possible of the 100,000 refugees. The condition of the people is deplorable. They are without food or water and the sick who escaped from the hospitals are mingled with the rest.

One thousand persons perished in the fire, which destroyed all the city except a small part of the Turkish quarter. Two hundred hospital patients who were unable to escape are among the dead.

To prevent the swamping of the quays by the mad rush of the refugees the American flag has been hoisted, and bluejackets from the destroyers *Litchfield* and *Lawrence* are guarding them.

The Near East Relief has sent the steamer *Hotoson* to Mudania with supplies and the steamer *Dafni* to Rodosto, with relief equipment in response to the appeals from a committee speaking for the 30,000 Greek refugees who have arrived there from Panderma and Brusa.

ATHENS, Sept. 17 (Associated Press).—The arrival of thousands of refugees at Piraeus has brought a grave problem to the Greek Government, and unless private assistance is given the destitute people may fare badly. The Government, even with the best intentions, will be unable to provide the means necessary to care for the refugees.

Yesterday's Athens papers were loud in their praises of the American naval detachments at Smyrna for the services rendered in the burning city.

The New York Times
September 18, 1922

Eyewitness Story of Smyrna's Horror

Continuing with the letter from Sarah Jacob to D.A. Davis of the International YMCA:

Thursday, September 14th. We are in Athens, hourly awaiting further news. I can see no possible hope that any building in all the main part of the city can be saved. God grant that something may protect the people until rescue can reach them.

I have written in this diary-like form, trying to picture the rising tension as it came to us. I have told only what we experienced and saw as I had not exact facts of the other scenes, but I do know others in the city saw far worse scenes than I did. Miss Mills at the ACI was in the thickest of it. She tells of the massacring and torturing that went on in the Armenian section, of the men shot down and chopped to pieces under the American flags of the College, of the terror when the ACI was burning and the doors had to be opened and the refugees told to flee to the quay and of the shooting that began immediately. She tried to keep her few girls and teachers together, but it was impossible in the throngs, and each had to go as best she could. Miss Mills knew not whether they reached safety or not. It was impossible to find out. And so goes story after story of every one, these terrible ten days. But the Americans, each where duty called, have stood by the Relief work night and day and have done all that was in their power to do.

We have all experienced as never before the trusting of our dear ones to God, and praying – yes, that they may be safe – but still more that they – and we – may be given wisdom to know our duty and courage to do it at any cost.

Sincerely yours,

Signed – Sarah C. Jacob.

P.S. Monday, September 18th. Several other boats from Smyrna have now arrived. Miss Christie of the YWCA was aboard one of the boats. She reports that all the teachers and all but two of the Orphanage students of the ACI are saved on her boat; also all the YWCA staff girls except one. Mr. Birge helped many of these to get aboard. She saw Jake on the shore, throwing people into the little boats. All the American boats in the harbor were taking on refugees, also some British boats. Italian and French boats

were taking on only their own subjects. However, the Italian boat arriving last night brought refugees of all nationalities.

Our Paradise Doctor, Dr. Lerando, came with us, but his brother, passing as an Italian, arrived on the Italian boat on Friday. He estimates that 200,000 people were still on the quay. No more Paradise people have yet arrived and no definite word has been received from them. Several report, Miss Christie among others, how people were throwing themselves into the sea and trying to swim to boats. Some were taken up by the boat hooks; some found naked were rolled in blankets as soon as received.

One of the wealthy men of Smyrna, away on business in Dantzic, hurried home on a telegraphic message from his family, found the city burning and was brought to Athens, frantic about his mother and sister. The sister had been seen, captured by the Turks and being carried to the mountains. Yesterday he found her on one of the refugee boats; she had escaped the Turks, threw herself into the sea, and was pulled, naked, into the boat. We have supplied her with clothes. This is a story of many similar cases.

We are organizing relief at this place and constantly awaiting news from Smyrna. The city is reported to be burnt from the Customs House to the point, including the Government buildings. Of course, the YMCA and YWCA are gone. S.C.J.

From the letters and records of Amy W. Jennings, wife of Asa K. Jennings:

A price had been set by the Sultan upon the head of Kemal as the leader of this Turkish revolution; therefore, his followers were struggling not only for the independence of Turkey but for their very lives.

In August 1922 the news reached Mr. Jennings and other Americans in Smyrna that the Turkish Nationalists had broken through the Greek lines and were forcing the Greek Army to the sea, and that the Greek soldiers in their disastrous retreat were burning villages and cities behind them and compelling the Christian population of Greeks and Armenians to flee with them. These hordes of soldiers and refugees passed Mr. Jennings' home, as the American College was in the direct line of retreat. He was a witness to the occupation of Smyrna by the Turkish Army, and to the burning of Smyrna, and many of the horrors and tragedies which ensued.

One of the more sordid events of the Turkish conquest was the killing of Greek Orthodox Metropolitan Chrysostomos of Smyrna. There was no doubt that he had blessed the Greek troops upon their invasion of Turkey and had urged them on at every turn. He was a vocal Greek partisan.

Smyrna came under the rule of the butcher of Smyrna, Turkish General Noureddin Pasha. Noureddin reported to Mustafa Kemal, both Ottoman generals, and was accountable to Mustafa Kemal. Any act by Noureddin had to be responsive to the orders and intent of Mustafa Kemal. Kemal allowed Noureddin and Turks to vent their wrath against the Greeks and, most notably, their leader, the Metropolitan. The barbarian acts of those Ottoman Turks would be abhorrent to the Turks of today. If Greeks, and the rest of the world today, understand how the Turks have changed, then reconciliation can begin, and that could help the Greeks.

On September 9, 1922, soon after the Turkish army had moved into Smyrna, a Turkish officer and two soldiers took Chrysostomos from the office of the cathedral and delivered him to the Turkish commander-in-chief, Noureddin Pasha. The general decided to hand him over to a Turkish mob who murdered him.

According to French soldiers who witnessed the lynching but were under strict orders from their commanding officer not to intervene: ‘The mob took possession of Metropolitan Chrysostomos and carried him away...a little further on, in front of an Italian hairdresser named Ismail...they stopped and the Metropolitan was slipped into a white hairdresser’s overall. They began to beat him with their fists and sticks and to spit on his face. They riddled him with stabs. They tore his beard off, they gouged his eyes out, they cut off his nose and ears.’

Bishop Chrysostomos was then dragged (according to some sources, he was dragged around the city by a car or truck) into a backstreet of the Iki Cheshmeli district where he died soon after.

On September 13, 1922, the day the American families left Smyrna for the safety of Greece my Grandmother Amy Jennings’ last image of Asa while looking at him from the safety of an American destroyer was Asa disappearing into a crowd of people going off to do what he could to relieve the suffering of so many helpless people.

My Father Asa W. Jennings spoke of that day driving in the Y (YMCA) Chevy from Paradise to the port of Smyrna. My Grandfather Asa K. Jennings was driving and had the family members, his wife Amy and three children, Asa W. (15), Wilbur (13) and daughter Bertha (8) laying down in the car to avoid stray bullets as they drove though the combat. At one point, my Grandfather encountered a Greek soldier and Turkish soldier engaged in hand-to-hand combat in the street. The streets of Smyrna were narrow and the car could not possibly pass around these two soldiers. So my Grandfather leaned on the horn. The two soldiers separated, and my Grandfather passed through. The two soldiers then continued their efforts to kill each other.

My Grandfather Asa K. Jennings spoke to a friend of that tragic day, and the friend recorded the comments in "The Great Rescue." The friend was R.W. Abernethy who published these remarks as part of a larger article in a book *The Spirit of the Game*. Basil Mathews, *The Spirit of the Game*, (New York: George H. Doran Company, 1926)

On the ninth of September the vanguard of the Turkish army appeared, their advance being delayed somewhat by the desultory resistance of the last remnant of the Greek forces. Just outside Smyrna, on the heights that are known as Paradise, occurred the last engagement between the two armies. Now our home was on those slopes, and though I was in the city at the time my family witnessed the whole affair. When I got home that night my two boys rushed up to me shouting, 'Gee, Dad, you ought to have been here. You could see them shooting and falling everywhere!' They had, you see, the typical enthusiasm of youth for war and its glamour. About 10,000 Greeks were captured in this affair before the army gave way and made for the ships.

On the heels of the fleeing Greeks came the victorious Turks – and they were indeed a victorious army. Olive branches were seen on every hand, the saddles of the horses and donkeys were gaily decorated, and the joy of the Turks of Smyrna knew no bounds at seeing their deliverers at last.

It must be set down to their credit that despite the fact that they were inflamed with rage at the devastation in the wake of the retreating Greek army, at the ravaging and pillaging that are the concomitants of war, and especially war here in the Near East where it is practiced not altogether in accordance with the Marquis of Queensberry rules, despite this special

and intense hatred for the Greeks, the Turkish army entered the city in a very orderly fashion. Coincident with their entrance, handbills were circulated proclaiming that Kemal had given orders that no Christians were to be molested....These (handbills) were dated from Paris.

But all the official orders in the world could not have staved off friction between the Turkish soldiers and the Greeks and Armenians of Smyrna. After what these soldiers had witnessed of Greek depredations upon Turkish cities and Turkish subjects, anything Greek was like a red rag to a bull. As you know what the centuries-old attitude of the Turk towards the Armenian has been. As a consequence, it wasn't long before skirmishes broke out, and during these it was rather risky to be on the streets.

I remember the exciting time I had on the morning of September 13th when I was on my way to the office. I was coming through the Armenian quarter, and as ill luck would have it, fell in with a mob. There was firing on both sides, for of course Turkish soldiers were everywhere. I had long since taken the precautionary measure of arming myself with an American flag, for that little bit of bunting was of more potential defense than any Colt automatic. Finding myself in this pleasant little party, I pulled out my flag, pinned it on, and made for the nearest wall. I finally reached it and then walked sideways for quite a distance, for I had always been told that if you must be shot by all means avoid being shot in the back

Lots of those people didn't know an American flag from a towel. I had not been in the Near East long, but I had been there long enough to know that that part of the world does not consider a towel indispensable. Next to the Golden Rule it is the most neglected attribute of civilization.

I finally got down to the office and hadn't been there long before one of our Armenian secretaries came to me in a paroxysm of terror. He had known for days what fate probably awaited all Armenians in the city if the Turks ever got control. He had been terribly upset mentally, debating whether to remain at his post and care for his compatriots as best he could, or try to escape before the Turks entered.

"The Turks are here, Mr. Jennings; right here in the city, and you know what may happen any moment. I have been told to pray about it. What shall

I do? Shall I stay on here, or try to get away while there may yet be a chance?"

I looked at the young fellow and felt a tug at my heart for he was a fine lad and I had grown to like him. I stood up, put my hands on his shoulders, and said, 'My boy, I'd pray about it; yes, I'd pray – but I'd do more than that. I'd use my legs'

His face lit up in a benediction of hope and relief as he thanked me and sped off. Fortunately, by the use of both agencies, prayer and his legs, he got away safely!

Later that morning we were notified that the navy had issued orders that all Americans were to leave. But one hour was given in which to make the necessary preparations. I immediately went back home, told my wife and boys of the order, and hastily gathering together a few necessities we made for the quay. I can still see that dinner sitting on the stove. There came times the next few days when I was so famished that, like Esau, I would have sold my birthright for that 'mess of pottage' we abandoned that morning.

Leaving my family with the other Americans temporarily housed in the theater, I returned to the office only to find Garhadian, our Armenian Boys' Secretary, in an agony of fear and dread. He knew well enough what awaited the Armenian population of Smyrna if the Turkish soldiers got out of control of their officers. Garhadian rushed up to me, begging me to find some way of saving him. Now in the orders to the Americans it had been stated that one personal servant would be allowed to accompany each family. The Jennings family did not possess the luxury of a domestic, so my mind was quickly made up. I told him of the order, ending up by saying, 'You are to be my servant for today.'

With my family safely away, I turned to help care for the thousands of refugees who had come into the city. Perhaps we might have found some way of handling them if the fire had not come, I don't know. There is not much use dwelling on that, for the fire did come, how, no one seems to have any clear knowledge. It is known, though, that a group of Armenians had formed a club whose purpose was to bomb some of the principal Turkish buildings then housing officers. In some way these young

conspirators were apprehended, and the discovery of the plot naturally infuriated the Turks, who determined upon revenge. The fire began in the Armenian quarter. Of that there can be little doubt. Almost simultaneously it broke out in other sections, until within a short time the whole quarter was a mass of flames. The people had no place to go save to the quay, and there they flocked by the thousands, with the fire behind them and water in front of them, through neither of which they could pass.

It was then that the situation became more than desperate.

As spoken by Asa K. Jennings

In the rush to leave Turkey, Asa W. Jennings (15) chose to take a hand written Koran that he had purchased in the market. The author has that Koran now which is an extraordinary document of painstaking dedication and artistic work. Asa W. accompanied his Mother Amy, brother Wilbur and sister Bertha to Greece. The family went on to Geneva and then to the U.S., except once the family was safely in Piraeus, Asa W., age only 15, returned to Smyrna, and the risk of being killed at any minute, to help his weak and ill Father. The two had a great bond and love for each other.

Sarah Jacob's husband Jake wrote a report on September 18, 1922, to the International Y, excerpts from which are quoted below:

Sept. 3 Rumors of lost position by Greeks. Greeks outside of Philadelphia (Alashehir).

Sept. 4 Greeks rout confirmed but sounds so exaggerated that it is hard to believe; however return from Phocia." Phocia is Foca, Turkey, today located in the Izmir Province about 43 miles (69 km) north from Izmir's city center.

Sept. 5 Situation terribly confused. Greeks of wealth flee leaving poor and leaderless behind. American relief committee formed.

Sept. 6 No news. Refugees pouring in 30,000 daily, relief began in churches and court yards.

Sept. 7 Orphanages turned over to relief. Greek authorities take pitiable view of situation and of their responsibility; informed that authorities will retire on Friday.

Sept. 8 Greek officials and ships leave at 6:30 p.m. Smyrna without a government. Cavalry coming through Paradise." Paradise is southeast of the center of Smyrna (Izmir). It is 3.5 miles (5.6 km) from Izmir to Paradise (Sirinyer, Turkey today)

Sept. 9 Greek troops in great masses pass thru Paradise en route for Tschesme (Cesme). 11 a.m. Turkish cavalry enters Smyrna and by splendid conduct calms people. Good order till afternoon. Then looting and killing in St. Georges Church. Rumors of trouble all along coast. Twenty dead along Paradise road by night. All American institutions full of refugees.

Sept. 10 Sniping and looting all day, especially in St. Constanten and St. Vauclo quarter. French began to evacuate their people. Thousands of refugees on lighter. Turks high low, take very arrogant attitude.

Sept. 11 Armenian quarter most severely treated. Relief administered in numerous Greek churches housing 20,000 or more refugees. President of International College and chief petty officer attached narrowly escaped being killed. All Americans moved to college ground with 1000 refugees. Great anxiety with irregulars arrival.

Sept. 12 Armenian quarter 4/5 looted, with dead on streets and in houses.

Sept. 13 American consulate and naval commander orders American women to embark for Piraeus (Greece) with American Consul General Horton. 1 p.m. Fire started in Armenian section with strong wind blowing toward Christian section. At American Collegiate Institution Firefighters threatened with shooting by Turkish guards put there for protection. Reliable American saw 2 soldiers putting kerosene on streets. Most fires start from rear or inside the buildings.

Sept 14 Fire continued, YMCA destroyed with Armenian, Greek and European sections, business retail wholesale sections burned up. Robberies and murders on quay in front of all allied ships. Sending out refugees as best we can. 700 on destroyer, 1800 on cargo boat, some French, Italian and British ships take on other, in all about 20,000 have escaped thus far.

Sept 15 Turkish control tightens along quay...Refugees are being exiled...All ships available for refugees have left harbor, no others seem to

be coming.

Sincerely,

(signed) E. O. Jacob

Excerpts from "My Smyrna Disaster Diary – Part Two" by E.O. Jacob

Sept. 16 The American navy again takes a hand in the refugee situation by taking on the Armenian boys' orphanage, the cooperation of the Turkish guards being obtained by periodical palm-greasing and by a generous display of American blue jackets.

Sept. 17 A light in the darkness of heartlessness; the Aydin Brewery! I found today that they have taken in a Greek orphanage of 85 boys who they are feeding and housing. They also have between five and ten thousand refugees in their beer garden. They are using up their own slender supply of food in a soup-kitchen for the poor. The whole staff has become a refugee organization. But they want bread, and we have not been able to get any bakeries started since the fire.

Sept. 18 This morning we found the whole military government changed without notice. Governor, staff, liaison officers, guards, all had vanished. The new crowd has never heard of us so we had to start all over again cultivating relations with the authorities. The Americans have again taken the bull by the horns!

From the military bakeries comes direct and detailed testimony of what has been reported from many other places...the Turkish guards took five girls from among the refugees, stripped them, made them dance, violated and then killed them.

Sept 19 The worst sight I have seen thus far are the 8250 old men, women and children in the military barracks at Baldjova; there is almost no water, and they have had no food for five days. We gave them over thirty sacks of flour, promised bread for tomorrow, and arranged to repair the pumps. It seems almost impossible to estimate how many refugees there are. At least 150,000 must have come from the interior, 200,000 more is the minimum for Smyrna itself. Certainly not more than 50,000 left before the fire. 16,000 have gone since. 80,000 are in sight in camps, streets and houses.

Men from 18 to 45 years of age are being seized and deported into the interior, estimates varying from 40,000 to 125,000. But where are the rest?

Sept 20 The seizing of all men of military age, and on both sides of the age line, is being energetically pushed. The process completed in a given camp, though women and children are thrust out into the streets, the prey of both soldiers and civilian Turkish rabble.

Two British boats took off 7000 refugees today to Mitylene. But as a whole the evacuation situation is desperate. In ten more days Turkish permission (to remove people from Smyrna) expires.

The American navy again goes into the orphanage business...

Jennings charters space on the Italian S/S "Constantinople" and we take off 1500 refugees, many of whom pay their passage. Jennings proceeds with them to Mitylene.

The Armenians and Greeks who left Turkey in 1922 and 1923 as refugees were angry at the Turks, and that anger has been passed down to subsequent generations of people most of whom have never visited Turkey or have any first hand knowledge of what occurred or the reasons therefore. The Turks who suffered much greater losses did not bequeath this passion of hate to their offspring, and more regard that period as just one more like the wars with Russia. The Jews left Turkey to escape the violence rather than due to issues of loyalty. The Jews were victims of violence and did not cause the violence. The emigration from Smyrna, and subsequently from all other ports of Turkey, 1,250,000 people in all, was exceeded only by the Holocaust as the greatest emigration for Jews in the 20th Century, or any group of people, to escape violence. The Jews scattered around the world, and their story has been largely lost to history. There was death and substantial suffering en route to the final destinations of all these peoples, but the option of staying in Turkey would have been worse. Moving to countries at peace saved lives and provided opportunities for better lives for these people and their unborn children.

Captain A. J. Hepburn, U.S. Navy, Senior American Naval Officer Present, wrote a report to the Secretary of the Navy that was forwarded by RADM Mark L. Bristol from the flagship U.S.S. Scorpion of the U.S. Naval Detachment, Eastern Mediterranean located in Istanbul. Quoting in part:

In July, 1922, after transferring certain forces from Anatolia to Thrace the Greek army marched against Constantinople stopping only at the Chatildja lines where it was opposed by the Allied forces of Occupation under General Harrington. Shortly after this in the first part of August, 1922, I began to get rumors of a Turkish attack upon the Greeks in Anatolia. As time went on those reports became more substantial, so that, when the attack came on 20 of August, I was not surprised. I felt that there was a strong probability that this attack would be successful and the Greek army would at least have to fall back to its original lines around Smyrna. I knew that any successes by the Turks would be followed by a general revulsion of feeling amongst all the Turks against Christian races. I felt certain that the Greeks, if they had to fall back, would commit all kinds of outrages and excesses and undoubtedly devastate the country as they retreated.

Though I did not feel that Americans would be directly attacked I knew that the disorder would be such that I would have to provide for their safety. At this time the U.S. Naval Detachment was still assisting the American Relief Administration in South Russia and making regular visits to the ports of Odessa, Theodosia and Hovorossisk, and occasional visits to other Russian ports in the Black Sea. In addition it was necessary to maintain a destroyer continuously at Samson and to make frequent visits to other ports in Turkey and the Levant.

The mission of the destroyers was to cover all places where American interests and American citizens were located, but at that time with the seven destroyers at my disposal I was not able fully to carry out this work. I desire to state right at once that if it had not been for the very efficient way in which the officers and men of the Detachment carried out their duties and, especially, kept their boats ready for all calls at all times, the work of the Detachment would have been still more crippled...However, I felt compelled to ask for extra destroyers to protect American lives and interests. Twelve destroyers arrived to reinforce the Turkish Detachment on October 22, 1922, followed by the U.S.S. BRIDGE and other ships.

The lack of an organized effort by the Turkish civilians and troops in Smyrna to take reprisals upon the refugees there indicates conclusively that the Turks were not especially desirous of taking reprisals. The people killed in Smyrna were killed as a result of robberies, individual feuds and the usual brutal attitude of Moslems towards Christians under such unusual

conditions. The evidence is conclusive that they were not killed by organized military or civil forces. I would most emphatically report, all reports to the contrary notwithstanding, that there was no massacre in Smyrna at this time, and the people killed were victims of mob violence due to a lack of control of the situation by responsible Turkish officials. The only evidence of real reprisals was the particular enmity shown towards the Armenians, and this enmity is accounted for by the operations of Armenian bands against the Moslems in the Smyrna area during the Greek occupation. These facts explain what occurred in Smyrna, but the Turkish officials can never excuse themselves or relieve themselves of the responsibility for not having taken the necessary steps to patrol the city, maintain order, and thus secure the safety of lives and property.

As previously stated, the robbing, looting and disturbances began in Smyrna before the Turks occupied the city. Also people were killed and small fires were started. The occupation of Smyrna by the Turkish troops had a quieting effect, as did also the proclamations issued by Turkish authorities. The lack of patrols and organized effort to preserve peace was a natural encouragement to the disorderly element to resume all kinds of outrages with increased efforts. Under such encouragement Turkish officers and men joined the civilians in looting, robbing and killing. Fires were started and no effort was made to stop them or to prevent the spreading of them. The unusual direction of the wind and the strength of it spread the fire to the Christian and foreign districts and made it impossible, after the fire got started, to get it under control with the fire fighting appliances available, even if these had been seriously utilized. If the usual wind, 'inbat', which usually blows from a westerly direction had prevailed the fires would have burned themselves out with very little damage. There is nothing to indicate that the Turks could have foreseen this unusual direction and strength of the wind. Therefore, the accusation that the burning of Smyrna was a deliberate act of the Turks to destroy the Christians and foreign quarter is hard to believe. That the Turks did start fires in the Christian quarter is decidedly believable. That the Christians should have set fire to their own houses before evacuating them is highly probable, especially in view of the fact that, when they evacuated the interior, they set fire to their own villages before they left them, and further, to the fact that Greek officers had openly stated before the evacuation of Smyrna that, if they had to evacuate, they would burn the

city. There is no evidence that the Greek army carried out his threat or that there was any organization on the part of the Christians to burn their own part of the city before evacuating.

The evidence in this report of the attitude of the Turkish officials the day after the fire and before they could have known of any accusation against them seems to indicate very clearly that they had not ordered or sympathized with the burning of Smyrna. It would be natural to believe that the Turks would not want to destroy an important city like Smyrna, which they had just captured and considered a most valuable prize of war. However, legally and technically, because the Turkish officials in command did not take the necessary precaution to utilize patrols and guards to preserve order and prevent disturbances in the city of Smyrna, these officials, and therefore the Turkish Government, are responsible for the burning of Smyrna.

Previously the comment was made that huge dividends were paid by the U.S. not joining with its Allies to occupy any part of Turkey or to take any negative action towards Turkey. In fact, during World War One when the U.S. and Turkey were technically at war the U.S. missionaries and others were welcome in Turkey for their positive performance on behalf of the Turks. Then Captain Hepburn wrote:

There is to be noted in this report the cordial relations which greatly assisted our relief work that continually existed between the Turkish authorities and the American officials in Smyrna, as well as with the American civil population in Smyrna. This I attribute not only to the tactful conduct of American officials at the time in Smyrna, but especially to the conduct of the American naval officials throughout the time that the United States Naval Detachment had been in Turkish waters. Our naval vessels have been received in all ports of Turkey at all times very cordially and even at times when the naval vessels of other nations were not allowed to enter the ports; or even, as an example, when in Samson the boat from a British destroyer that attempted to land was warned off the dock by an armed guard. The American destroyers had established a reputation of having no political designs and of being in the ports simply on peaceful errands. This meant that these destroyers could lend a preparedness of influence for the protection of Christians in all the ports visited by these destroyers.

Mrs. Amy W. Jennings, wife of Asa K. Jennings, was quoted on October 26, 1922, in the Watertown (New York) Daily Times:

Mrs. Jennings pays a high tribute to the work of the American sailors ‘most of them boys of barely 20,’ as she describes them, and of the ‘staggering, starved army of Greeks, who had fought nine months on no pay and no food, save bread and olives.’

Her last night in Smyrna was one of untold horror. Her statement that it was ‘the blackest page in modern history’ is born out by the meager details she reveals, though obviously she is trying to forget the awful experience through which she was forced to go.

We arrived in Smyrna, August 16, after having been in Europe for two years, says Mrs. Jennings. In order that the children might go to school we lived at the International College in Paradise, a small place about four miles from the city proper. Mr. Jennings went back and forth to his work in the city in an automobile, always coming home early enough in the evening so there was still light enough to see the American flag on the car.

When the evacuation commenced, for nine days refugees poured into the city, about 30,000 of them arrived daily. Our college, which covered 2 acres, formed a haven for hundreds of people who were allowed to sleep in the chapel and gymnasium, while the campus was filled with horses, cows, donkeys and household goods.

Including students and American families, there were more than 1,500 of us in the place, and for protection we had 18 American sailors. No one of us was permitted to even cross the school grounds without a sailor guard.

They were just youngsters, most of them around 20 years, but they did the work of veterans. One of them, who had been in the World War, said he had never been under such a strain before, because of thinking of many lives depended on a single man.

Mrs. Jennings told of the experience of Dr. MacLachlan, president of the college, who set out with a handful of sailors one day to endeavor to prevent the Turks from looting a settlement house outside the gates.

We couldn’t see them, for we were inside the walls, but we heard what was going on, Mrs. Jennings explained. The Turks fired at the sailors at

close range and their chief called to them, ‘Run for your lives, boys, but for God’s sake, don’t fire.’ They escaped by racing zig-zag behind a stone wall.

The Turks stopped Dr. MacLachlan and clubbed him until he was bleeding. Certainly a pleasant way of showing gratitude to the white-haired man who had worked among them for 30 years. Then the Americans were ordered to undress and give up their money. A revolver was even taken from the officer in charge of the sailors. A Turk went to stab Dr. MacLachlan with a bayonet, but he grabbed it and wrenched it from its holder. The blade cut his hands.

Finally a Turkish officer came along and interfered and ordered offenders to give back the clothing. When Dr. McLaughlin finally got away, he had to be carried in.

That last night, continues Mrs. Jennings, when ten of us American women at the college were taken into Smyrna to go aboard the destroyer Simpson, which escorted us to Athens, we drove through streets abandoned, save for heaps of dead bodies, wrecked cars and groups of dreadful looking Turkish soldiers.

Most of the bodies were horribly mutilated, arms chopped off, women’s breasts carved away and throats slashed. When a Turk can use a knife, he never uses a gun.

Maybe this is why the Turks today do not know the history of Smyrna. However, if both Greeks and Turks, today, acknowledge the conduct of their ancestors, the air can be cleared and a new relationship created based on mutual respect.

MAN'S INHUMANITY TO MAN



Oh, Lord, why do men commit such acts against each other? What do we not understand? How do we prevent this destruction of the human race?

The Ottoman Turks were a militaristic society that was organized to conquer and control. To control, they treated people in harsh ways that breed contempt that has sublimated into the Greek DNA (designation of genetic inheritance). By the standards of today, there is no relieving the Ottoman Turks of their responsibility. As Christians, all we can do is remember the words of Jesus Christ. "Father, forgive them; for they know not what they do." Luke 23:34. That is our obligation as Christians.

The Greeks were finally free of the Ottoman Turks by 1830. That could have been the end of the suffering. The Greeks needed a common focus. The Megali Idea was a huge mistake by the politicians. For the first 90 so years Greece expanded its territory, and one can argue that was good. However, the entry into World War One when it was clear that the Allies would win the War so that Greece could share in the spoils of war was a dishonorable objective. Such a purpose was contrary to the message of Christianity. The Church failed the Greek people.

Landing Greek troops at Smyrna in 1919 was an invasion. If the Turks had landed their troops on Greek soil, the Greek people would have considered that an invasion. The Golden Rule tells us that Greece should have never landed troops in Smyrna. The problems in Greece today can be traced back to that fateful decision.

The Greek people, or any people, do not want war. They are led to war by misguided fools for their own reasons and ego. A democracy is a pluralistic form of government designed to prevent monopolistic decisions that lead to aggression. Greece did not have those controls in place. The Greek politicians argued and disagreed to such an extent that Greece could not govern itself. For that reason, the Allies, led by Russia required that a monarch be appointed. That was not pluralistic. The politicians lied as

politicians do about why the Greek people should send their sons to war. For a democracy to function, the public must be educated and informed. That is the major challenge.

The Ottoman Turks were allies of the losers in World War One. The Ottoman Turkish empire was a shell of its former greatness. They were known as the “sick man of Europe.” The Turks willingly gave up their territories like Syria, Iraq and more. They did not surrender their identity. The occupation of Turkish soil by the Italians, French, British and Greeks was a lawless act. This was a challenge to the sovereignty of the Turkish people. The Turks were poor, uneducated and unorganized, but they had a national identity. The Turks had a man who was arguably the greatest leader of a government ever. He ignited that national identity, formed an army, and despite being the weaker force in each battle, defeated his opponents. The Turkish people followed him with enthusiasm. His word was law, but not out of fear. The Turkish people loved and respected him and his judgment on their behalf. He did not fail them or violate that trust they placed in him. Today it would be accurate to say he is semi-deified by Turkish people. He was and is considered a leader, the “father of the Turks,” rather than a politician.

The Turks were defending their sovereignty, their independence. That is not an aggressive act, but rather a defensive act. No parent wants their children going to war, but when defense of the nation is at stake, war is authorized. So war is authorized to defend a country, but not to attack another country.

In all wars both sides in the war do terrible things to the other side. That is going to happen and cannot be completely prevented. Organized and disciplined military forces can be controlled. The Greek army and Turkish army were not well controlled, and unspeakable violence occurred. Violence feeds more violence. Those who have never served in the military during wartime have no concept of the mentality when it is kill or be killed. The concept cannot even be explained satisfactorily to those who have never served.

A major reason for the violence was the absence of civil authority in Turkey before the Greek army landed in 1919. There was a high incidence of violence in all forms. A lot of the violence became identified with ethnic

background. However, that violence was personal rather than organized by government.

There was a substantial Jewish population in Turkey. They were not contentious with other ethnic groups. In all the letters, diaries, reports and other records of the violence between 1919 and 1922 there was never that I have seen anyone mentioned as being Jewish. The Jews backed away from violence and respected authority. That is the law of the U.S. today. If someone offends or attacks another person, that person only has the right to defend them self. They do not have the right to attack. That tradition of public behavior did not exist in Turkey for many people. Obviously, such should be taught and instilled in society as a belief of all people.

The Armenian culture bred a hatred of Turks rather than an understanding of why violence would hurt the Armenian people more than help them. The Armenians were a minority in a militaristic society. Confronting the authorities and Turkish people was poor judgment by the Armenians, and they paid a heavy price. The Armenian people would have been better served conducting themselves like the Jews did. Being a minority is like being a tourist in another country. As a tourist we should respect the laws and customs of that country. We should walk away from a fight and not pick a fight.

Now we understand why this tragedy occurred. How then is ethnic violence prevented in a society that does not have the institutions to prevent violence?

In Turkey, Asa K. Jennings arranged in 1922 to move the minorities out of Turkey to Greece where they would be safe from violence. Years later India divided its country into India, Pakistan and Bangladesh.

The mistake George H. Bush made was believing in the Pollyanna idea that Sunni and Shia Muslims could get along with each other and get along with Kurds who the Arabs had been trying to extinguish in a genocide. The Sunni and Shia have not agreed on succession within their faith since the death of their prophet Mohammed. Mohammed died in 632 A.D. and the Sunni and Shia have been fighting ever since. Tolerance is not a requirement of Islam, but became a prescription of Christianity with the New Testament. George H. Bush was not going to be able to settle that dispute. To think he

would shows he lacked critical understanding of this important area of the world. His inexperience cost the U.S. dearly in blood and treasure. Iraq should have been divided into three sovereign states and the people moved like the people of India according to religion.

The problems in Turkey and India were solved with competent leadership, the kind of leadership Greece and Iraq have never had. When the state fails, people suffer.

The Greek people in 1922 were very fortunate despite their politicians. There was a heart of a lion in one man. The self-serving politicians had the population of Greece divided between Royalists and supporters of Venizelos which led to a coup days after the rescue started of nearly 20% of the Greek population. Even in this most critical time for the Greek people, the politicians could not put their disputes aside and come together for the good of their nation. The politicians of Greece would have stood by idly while 1,250,000 people expired in Turkey, except for the initiative of one man who found support from Gazi Mustafa Kemal and Captain Theofanides.

The minorities in Turkey had to be saved by someone whose moral compass pointed true, a person committed to others rather than self, a person who the Ecumenical Patriarch said was blessed by the right hand of God in Christianity.

Who is this man, and where does a person like this come from?

THE AMERICAN RELIEF COMMITTEE



The American community in Smyrna was small, and all the Americans knew each other. Asa K. Jennings had been a community organizer in places like Czechoslovakia and Upstate New York as minister and employee of the YMCA.

When the crisis started in August 1922 Asa formed the American Relief Committee. The members were all Americans. They included the President of the International College, employees of the American tobacco and oil companies and other business interests, and employees of the YMCA and YWCA. Each person was empowered with a title and assignment. Someone was appointed to meet and work with local government officials. Another person was assigned to get ships to remove refugees from the danger. Locating food and fuel to bake bread was a major priority.

The task ahead of them was to feed, protect, and ultimately evacuate to safety 25,000 Jews, 25,000 Armenians and 300,000 Greeks. If the American Relief Committee failed, these people would die at the hands of the Turks. The Turkish plan was to march these people to the interior of Turkey and their deaths. These numbers were provided by U.S. Consul General George Horton, and confirmed by the Greeks themselves who survived this Holocaust.

The Chairman was Caleb W. Lawrence. He wrote to Mr. Van Bommel:

I have been going over again, in memory, the events of the past month and I have now to write you regarding your colleagues Mr. E. O. Jacob and Mr. A.K. Jennings.

When the first Committee was formed Mr. E.O. Jacob was absent at Phocia, and therefore Mr. Jennings was given an important appointment as head of the General Relief Department. With his well known fearlessness and energy he drove his Chevrolet through all parts of the city, locating refugees and collecting them in camps. He obtained possession of a house, #490 Quai, which he immediately filled with women and children. He was

soon obliged to provide for maternity cases and therefore he set apart one room for a maternity ward. Several confinements were cared for in this ward. #490 filled up until there were some 500 people in it. Mr. Jennings then got possession of other houses into which he thrust defenseless girls, children and women. He cared for those helpless people, often missing his meals and frequently getting only one meal a day.

D.A. Davis, Senior Secretary for Europe of the International Committee of Young Men's Christian Associations of North America, wrote on February 19, 1923, to C.V. Hibbard of the YMCA in New York City:

Last Thursday I spent a very full day in Athens with A.K. Jennings. Together we called upon the Minister of Public Welfare, who has charge of all the refugees in Greece; the Minister of War, the Chief of the Revolutionary Committee, who is practically the dictator of Greece today; and the Minister of Foreign Affairs. In addition to this we met the official Turkish delegate on the commission to take charge of the exchange of the prisoners and took him to the Palace where the commission was meeting and introduced him. It is an interesting fact that the Turkish delegate whose absence delayed the work of the commission for nearly a week, afterward arrived in the American battleship at the request of the YMCA.

I think that no one would contradict the statement that Jennings is the best known and most loved American in the Near East today. I was astonished to see the entree which he has everywhere he goes. I have been with him now in Athens, Smyrna, and Constantinople. Everywhere he seems to be known. Practically no request which he makes in any quarter is refused.

The story of what he has done is one of the most fascinating of any that I have heard in connection with the war. He has been too busy to write much about it up to the present time. He is constantly on the go. For more than a week during the evacuation he had practically no sleep, some of his greatest work being done as a result of his arousing governors, admirals, and members of the cabinet from their beds between midnight and five o'clock in the morning.

I am wondering whether there was ever a time in Greek history where a Greek cabinet president was called out of bed at five o'clock in the morning and succeeded in having a cabinet meeting before nine o'clock

before Jennings came along. To a most unusual extent Jennings has the confidence of all the American organizations working in the Near East as well as all the American consular, diplomatic, and naval authorities. When we boarded the 'McFarland' the captain put Jennings in his own bed. This is an indication of the respect I have seen paid to him everywhere.

There are two definite jobs which Jennings feels that he is still bound to see through; and after seeing the authorities in Greece and Turkey and being able to observe the extra-ordinary unofficial role which he is playing, I am convinced that it would be a mistake for us to call him away before these two tasks are really finished. These tasks are the exchange of prisoners and the transportation of refugees. It is quite possible that before this is done there will be mixed with it the question of the exchange of populations between Greece and Turkey.

Jennings read me about thirty pages of a report on the evacuation which he has written. It would still be illegible to any one else and he has promised to put that in shape and as soon as possible to bring us up to date. It is too much to expect, however, that he will ever give us very detailed reports of his work; first of all because he is too busy doing things to talk about them, and doing things that are really worth while; and, secondly, because he is withal modest and hesitates to report things that seem to be telling about his own accomplishments. Incidentally I might say that I saw the Greek Patriarch Meletios present him today with the Gold Order of the Redeemer, which decoration had already be awarded but had not previously been presented.

Jennings has been, is and unless we force him out intends to remain till his work here is finished as YMCA secretary. He has refused offers of any salary he wished to name from other organizations.

From the report to Mrs. Emmons Blaine (nee Anita McCormick, daughter of Cyrus McCormick, the inventor of the mechanical reaper. She was later married in Richfield Springs, New York):

After the refugees had been transferred to Greece, much emergency work was absolutely essential, and the American people responded most generously and at once to meet this emergency.

Unfortunately, however, all our relief work at this time as well as after the war was confined to relief among the so-called Christian nationalities. This was true also of our work for the orphans of the Near East, forgetting that all who suffered, Turks as well as Armenians and Greeks, were members of the human family and suffered alike; and that the children of Turkish birth were no more responsible for their condition and position as helpless orphans than the orphans whom we helped.

As a result of AKJ's work with the American Relief Committee, he was invited to the Lausanne Conference.

It was my privilege also to be present at the first Lausanne Conference between the Turks and the Allies; and I was requested to serve as one of the members of the Commission to Exchange Prisoners, unofficially, however, as only members of non-belligerent nations were eligible to membership on this Commission.

However, the Turkish member of this Commission and the Greek member, together with the President, who was a Swiss, asked me to serve and I did.

Admiral Bristol again put at the service of the Commission American destroyers, thus greatly facilitating our work. All this experience brought me in close contact with the Turkish people and with Turkish officials, and I obtained an understanding of their point of view as well as their great needs. I learned then the heroic struggle the Turks were honestly making, in spite of the fact that they felt that the Christians and Christian nations were all against them.

Naturally, this is not to be wondered at when you consider the propaganda that has been given out in this country. But after living with the Turks and learning their point of view, and hearing something of the other side of the story, one learns not only to be tolerant, but he realizes if he is to be true to himself, he must be fair and just. It was because I tried to be fair with myself that I felt called to enlist what little influence I might have and what service I might render for the aid of the Turkish people.

Not discounting the needs, or without lack of appreciation of assistance for the Greeks and Armenians, I felt that we should have shared our sympathies and our service and help with the Turks. I believe what the

Turkish nation has done since they have gained their independence has not been duplicated at any other time in history by any other nation.

They have started out in the western way, and have taken the idea of self-determination most seriously. The separation of church and state was a drastic measure, but it was accomplished. Abolishing the fez, and substituting the western headgear, is something that can only be appreciated by those who have lived in Oriental countries.

Discarding the ancient law based on the Koran, and adopting the Swiss Civil Code and the Italian Criminal Code, has revolutionized the system of law in that country. As a result of this, the development of the rights of women has been a great factor in their progress. The Koran and the state law permitted a man to have four wives. The present law forbids a man to have more than one.

Previously, divorce could be had at the will of the husband by simply pronouncing his wife divorced three times in the presence of witnesses. Now it is impossible for a man to divorce his wife without due process of law, or without adequately providing for her support. And he cannot divorce her without cause.

The new educational system provides for universal education, which is compulsory. It should be said that as yet there are not sufficient teachers nor are there adequate school buildings to provide for all of the children of school age. But the government is making every effort possible to make provision for this need. At the present time abandoned buildings and houses are being used for school purposes.

There has been some criticism of Turkey as being an autocracy instead of a republic as claimed. Those of us who live in Turkey admit, if you wish for the sake of argument, that Turkey today is a benevolent autocracy. But it is not the former Turkey, an imperialistic Turkey, a monarchy, a theocracy. Turkey today is a republic in spirit. Those who know the Turkish leaders and are familiar with the struggles and the sacrifices the people are making know that their leaders do care for the people; and in every way possible they are seeking to provide the people with a representative form of government. Their purpose is to grant equal rights to all, especially this is true as regards the women and children.

Commercially, since the withdrawal of the Greeks and the Armenians, business has been left chiefly in the hands of the Turks. The Jews fare better than they did with the Greeks and Armenians in the country. The few Americans who are there, the French, the English and others continue to do business.

What the government wishes is that their own people shall develop the ability to administer their own affairs, commercially and economically, as well as educationally and socially. As the result of this new life, new social conditions evolved. Women who had been secluded are beginning to come out. Young people are beginning to be seen together on the streets for the first time and in public places such as parks and entertainments and parties.

The offer of Admiral Bristol, on behalf of the U.S. Navy, to provide ships to AKJ was critical. During the negotiations regarding the exchange of Prisoners of War, the Turks said they would provide one Greek prisoner the Turks held in exchange for a Turk the Greeks held. If you understand the Turkish persona, as AKJ did, you don't argue with a Turk. They are intransigent. AKJ's leadership was non-confrontational. As a social worker most of his life, he was never in a position to dictate to anyone. So he learned to achieve his objectives by other methods. He simply accepted the Turkish demand without making an issue of it. However, there was a problem. The Turks held many Greeks as prisoners, and the Greeks held very few Turks.

The prisoners were repatriated using U.S. Navy ships in such a way that Turkey could not keep count. AKJ just ignored the Turkish demand and proceeded with his work in the name of humanity.

This Turkish Reformation would not have occurred without the leadership and vision of Gazi Mustafa Kemal Ataturk, and his greatness would not have been created without the invasion of Turkey by the Greeks. Turkey started this transformation as a destitute nation mired in the 16th century while Greece was a western nation with the advantages a free society brings. The transformation of Turkey in the sixteen short years between founding of the Turkish Republic in 1923 and Ataturk's death in 1938 was miraculous. Turkey in subsequent years has grown and prospered as a peaceful nation beyond the wildest dreams of anyone. Meanwhile, Greece sinks further into

the debt that oppresses the Greek people. Worse, the Greek people do not have any vision of how to extract themselves from a ruinous history.

AKJ, commenting on his life's work, said his major achievement was not his role in saving 1,250,000 people from death, or being selected by Greece and Turkey which hated each other after a bitter war to serve to repatriate prisoners of war and population exchange. He felt his major contribution was his role in the transformation of Turkey from the backward, ancient society to a modern society based on Western principles. His selfless service was carried on by his son Asa W. Jennings.

Paramount to AKJ's service was his belief that the Turks must not be given anything. They must earn what they receive. The Turks were always looking for the American hand out. AKJ refused. AKJ acted as an advisor, not a wealthy philanthropist. He, in fact, was not wealthy, and could not draw on the resources of the United States government. There was no foreign aid, or should we say, gift. The Turks had to work for what they achieved, and they became a better nation as a result. By contrast, the Greeks since their independence have lived off the product of other countries in the form of national debt.

Writing to Mrs. Emmons Blaine, AKJ said:

What the (Turkish) people are really trying to do along all lines is to help themselves, and to become in the development of their country a nation to be respected, and to attain a rightful place among the family of nations.

The work I am connected with at the present time in Turkey is an endeavor to help the people help themselves along the lines they have so wisely chosen and in a way that they can understand.

Our purpose in doing this is, first, to help them to build personality and develop character.

Second, to cooperate with them in working out a method of evoking the spirit of brotherhood, not only among people in Turkey, but between the Turkish people and others.

And, third, a motive for service founded on the principle of love and mutual respect. And to achieve this, we are seeking with them to train a reliable personnel, develop their own agencies, organizations and

institutions, and work out a program acceptable to them, and which they themselves will be responsible for creating.

We are interested in releasing human life and in the development of character; not erecting buildings or promoting any specific form of dogma, creed or religion.

A simple mission to save and protect lives evolved into a mission to release human life to achieve its peaceful possibilities.

After the work of the American Relief Committee was completed, Asa was asked by the King of Greece and the Turks to stay on for humanitarian work. He could not do both. The Greeks were a western country with many advantages. The Turks were destitute economically and socially. He chose the Turks as being more in need. In the report to Mrs. Emmons Blaine he said:

After the work in Turkey which was of a general nature, we took up specifically the demonstration of a concrete plan of cooperation and service in Smyrna, in order to help them to realize some of the new humanitarian and social aspirations of the people, under the new republican form of government; and at the same time to develop a definite program which would not only help the people who came in direct contact with our efforts, but help to promote a better understanding between the people of Turkey and America.

That man with the heart where the lion sleeps shows its character in many ways.

I have for many years been connected with the national organization of the YMCA. That institution has two branches in Constantinople. These organizations are considered by the Turks as foreign institutions, and the very word 'Christian' has an entirely opposite meaning in the minds of the Turkish people; a word with which they associate the Crusades and the intrigues of representatives of Christianity rather than with the consciousness of the American people; to whom the word 'Christian' means a way of life, rather than a creed, dogma or political conception.

The YMCA is doing splendid work in Constantinople, but Constantinople is a cosmopolitan city. Smyrna is a Turkish city. Asia Minor also, outside

of Constantinople, is entirely Turkish today. The slogan of ‘Turkey for the Turks’ is as significant in the minds of the Turks as ‘America for the Americans’. They insist upon developing their own institutions, and do not propose to have foreign institutions imposed upon them.

A “Community Welfare Council” was created with Aziz Bey, who was formerly governor of Gallipoli, Magnasia and Smyrna, and eight other representative Turkish leaders in official, educational and business circles, making nine Turks in all, and three Americans, the president of the American college for Boys in Smyrna, the director of the Gary Tobacco Company, and myself.

This done, we worked out a program of activities under three heads; social work, publications and practical education courses, and physical education. The social work, for example, included the establishment of a baby home staffed by Turks. Sewing societies provided the clothes for the babies. The shoemakers’ union contributed shoes for the babies. The first children’s clinic was established with a Turkish nurse and doctor. This was the first child welfare program in Turkey, and a model for others to follow. Then there was the day nursery so mothers could work and leave their small children, unprotected children, at a safe location. The tobacco and fruit packing industries gave employment to thousands of women, but there was no nursery. The women and their employers supported the nursery.

Among publications received from America in our search for help, was a collection of twelve letters published by the Department of Health of the City of Chicago. These letters have been translated into Turkish, and are being sent each month to mothers for a period of twelve months. They seek to instruct the mother how to feed and care for her child during the first year of its life.

This also proved a great service. The Minister of the Interior of Angora wrote the director of public health in Smyrna and said that these publications had been brought to his attention, and he wished to commend them; and asked for their widest possible circulation throughout the country. The entire cost of translation, publication and distribution of these letters was paid for from American funds.

Then there was the summer camp where families with boys and girls mixed playing games and enjoyed playing in the sea. Of course, there were people who were suspicious of the intentions of foreigners.

This spirit has been kept alive through the explosive mixture of religion and politics in the combination of church and state, and the lack of opportunity for independent thinking; also the lack of a system of education free from religious and political control.

The playgrounds provided a competitive environment for young people who remained friends after the event regardless of who won or lost. Such tolerance was not part of the ancient Muslim society, but was important to changing Turkey into a peaceful nation.

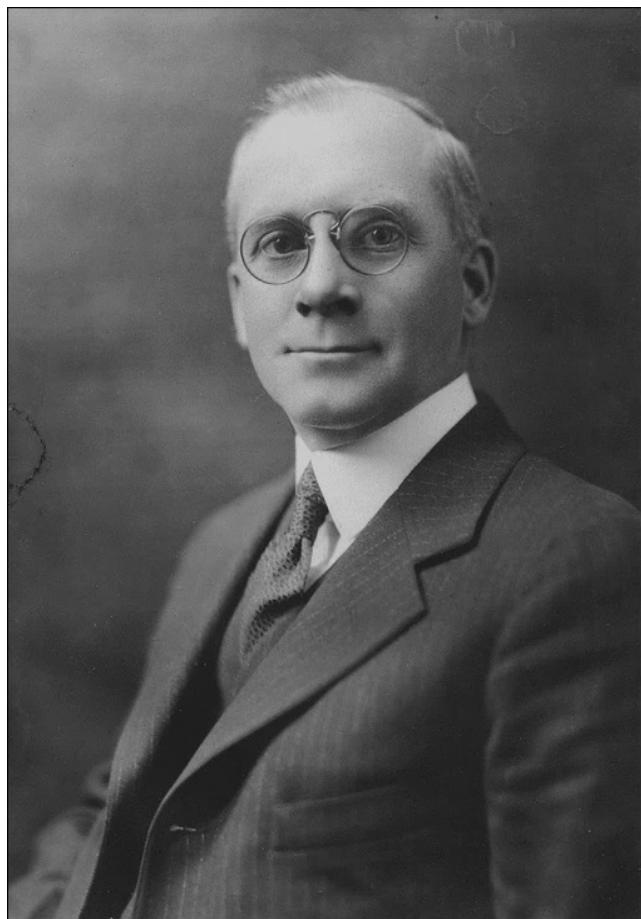
An agreement was reached with the city to create an athletic field.

The entire field was graded and reduced to a level. A 400 meter cinder running track was made, and the field was fenced. We put up a building in which we provided four dressing rooms for opposing teams, as well as rooms for the officials. In between these rooms for opposing teams we provided a bathroom with twelve showers, the first and only ones of a public nature in Smyrna.

Great interest in sports has been aroused. The administration of this field has been placed in our hands, because they believe that we will give everyone a fair show, and they agreed to abide by our decisions.

On the field no obscene language is permitted, and only fair play and clean sports tolerated. This phase of work is having a far reaching influence, and is one of the great factors today in developing a high standard of sportsmanship. This is the best sport field in Turkey. What is being done there is watched throughout the entire country.

This was leadership by example with the majority of the management being Turkish. Good news spreads, and these programs were copied around Turkey. While Gazi Mustafa Kemal Ataturk was closing mosques and banishing mullahs, he was encouraging AKJ to open similar facilities all over Turkey. These facilities, in the last analysis, were designed on the Christian model of ethical behavior without ever using the word Christian.



Portrait of Asa K. Jennings

WHAT MADE JENNINGS DIFFERENT



Asa K. Jennings (AKJ) was born September 20, 1877, in Ontario, New York. Ontario was a rural town about 20 miles east of Rochester, NY, and just south of Lake Ontario, the smallest and most easterly of the Great Lakes. Most people lived on farms and worked 6 days a week.

Asa was the 3rd of 6 children born to Hiram Jennings (b. Aug. 18, 1841; d. Sept. 19, 1918) and Emma Carey Jennings (b. Oct. 6, 1851; d. Feb. 15, 1936). Living conditions by the standards of today were hard, and no child was privileged. They faced a life of hard work and love as their reward.

One has only to live in Upstate New York to know how cold it gets during winter. A month of 30 degrees below zero F. is not uncommon. There can be mountains of snow and particularly located next to the Lake where there is lake effect snow. The houses of 1877 did not have insulation and windows had only a single pane of glass. The cold air would go through the houses. There was no indoor plumbing. So people visited the outhouse to relieve their bodily needs. My Father, Asa W. Jennings (AWJ) said he would go to the outhouse in the winter, pull his pants down, but be so cold that he could not take care of his personal business. So he would pull his pants up, go back in the house, but then had the need to go to the outhouse again. Yet, in the family diaries and letters there is not one complaint about the cold weather or harsh conditions. A hard life is what they expected.

A typical week was to work on the farm long hours Monday through Saturday. Sunday the family went to church, had a large meal at noon, and had only Sunday afternoon to visit with friends. Working on a farm did not involve seeing many people. Neighbors helped each other raising barns and other work when help was required. Seeing friends at church and neighbors broke the boredom of repetitive work. Social life revolved around church life.

The first electricity in Upstate New York was in Buffalo in 1895 after a hydro electric facility was built. So the farm did not have electric lights after

the sun went down, or electrical implements to make farming easier. Fields were tilled with a plow behind a horse.

There were no newspapers, radio, television, and, of course, computers. Families made their own entertainment. So many people played musical instruments. Many people read the Bible daily. There were no cars or grocery stores. People grew their own food and preserved food. The glass ball jar for home canning was invented in Buffalo, New York, in 1886. There were no freezers or preservatives for foods. People had root cellars, and would cut ice in the lakes during the winter to keep storage areas cold. Being Methodists, alcohol and smoking were forbidden. Food was not pickled in alcohol as a preservative. Other than the lack of medical personnel and medicines, people lived a healthy life style with physical work in fresh air. The air became polluted with the industrialization of World War Two, growth of population and the large increase in the number of automobiles. I can remember flying in the late 1940s with my Father AWJ in his plane over Long Island where the air was crystal clear and the sky was blue, until we approached New York City. There was a dirty brown cloud like a mushroom that hung over New York City. The healthy life style of the 1800s and early 1900s and clean environment contributed to so many people living long lives. You never, for example, heard of the diseases of today like cancer, high blood pressure, allergies and addictions of all kinds.

In the Hiram and Emma Jennings family, the first born was a son Lewis (b. Nov. 2, 1873; d. March 11, 1967). Then Edith (b. Nov. 18, 1880; d. Feb. 9, 1974) was the second child. She married a Free Methodist minister. After Asa in 1877 came Hiram (b. Oct. 10, 1884) and then the twins Ruth and Raymond (b. May 29, 1889). Raymond died at age 2 and 9 months of spinal meningitis. Spinal meningitis is an inflammation of the protective membranes covering the brain and spinal cord. The sickness is caused by bacteria and is contagious. An anti-serum from the blood of horses was not developed until 1907. The best treatment is penicillin, but that was not discovered until 1928. So spinal meningitis was almost always fatal.

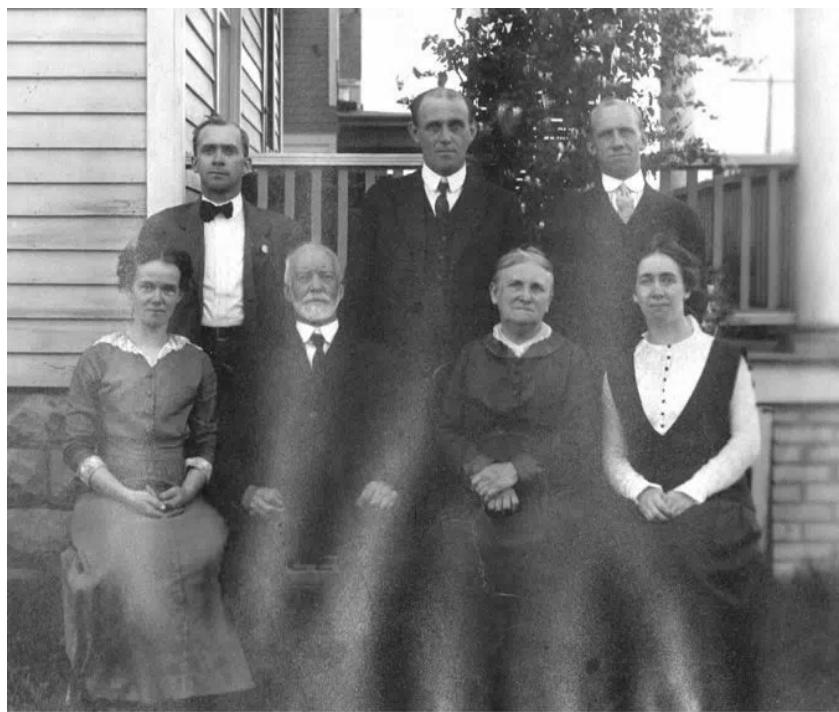
Most diseases were the result of poor sanitation. People typically took one bath a week, if that. Water was heated on the stove, and after one person took a bath, the next person used the same bath water. The outhouse, or privy as it was also called, did not have toilet paper. Toilet paper was first sold around 1867, and rolls of toilet paper were not invented until 1907, the year AWJ

was born. Paper was first advertised as splinter-free in the 1930s. Chamber pots were commonly used, especially at night, so people did not have to go out into the cold. The environment could not have been pleasant.

Working on the farm people were not exposed to herbicides. Herbicides were not developed until after World War Two. The only weed control was tillage. So the working environment was clean, but the quality of produce had to be affected.

Families typically included a lot of children, but disease and accidents took their toll. There was no birth control other than abstinence. Children typically were born at home. The medical profession and development of medicines were in their infancy by the standards of today. People did not have abortions. Divorce and children being born out of wedlock were rare. Family bonds were strong, and family reunions were common. The Jennings family came to these hardships of America as the Jenny family.

Hiram and Emma Jennings were very proud of their family heritage.



Family of Hiram and Emma Carey Jennings

Back row: Asa K., Lewis, Wallace

Front row: Edith, Hiram, Emma, Ruth

The objective of people coming to America was religious freedom. They chose to endure the hardships to live in America to be free to pursue life as they desired. That desire for freedom, however harsh the conditions, became an American value that separates Americans today from many other peoples of the world.

The Jennings family came to the American Colonies in 1623 as part of the Plymouth Colony just south of Boston. This community was the first of the American colonies. The family came as the Jenny family, and changed the family name years later to Jennings. The Mother of Asa K. Jennings was born as Emma Carey, and her family was also part of the Plymouth Colony. Their family name then was Cary. Both families participated in the American Revolutionary War to drive the British out of the Colonies. Later, both were part of the Union Army and Navy to defeat the Confederate States in the U.S. Civil War. The objective of the War included ending slavery of African Americans and therefore the liberation of the human spirit.

Life in America changed little between 1623 and the early 1900's. People continued to live in harsh conditions with high birth rates and then death due to infectious diseases and accidents. A detailed description of life over these years for the Jenny and Cary families appears at the end of this book as The Hardships of Early America.

Asa K. Jennings graduated from Webster High School in 1896. Webster, New York, is just east of Rochester. He then attended Syracuse University in Syracuse, New York, in the period 1900-2 until he did not have the money to continue. AKJ went to work at the YMCA in Utica in 1901 until 1903. He met his wife Amy Will in Utica where she was working as a secretary for a lawyer. They married in 1902. They moved to Carthage, New York, in 1903 where AKJ was General Secretary of the YMCA. They remained there until 1905. The YMCA has served many purposes, including overnight boarding, promotion of Christian character, sportsmanship, scholastic achievement and vocational training. Children are taught a positive developmental experience through making new friends, building confidence and growing self-reliance. This was an important experience for AKJ which he would apply in Turkey from 1923-33. In 1905 Amy and Asa Jennings were transferred back to the Utica, New York, YMCA. In 1906 AKJ was ordained as a minister of the Methodist Church. In those days there was insufficient income of a church to

support the pastor and his family. So the pastor was a farmer or had other work as a source of income. This is when AKJ contracted Pott's Disease.

Pott's Disease

Asa K. Jennings was diagnosed with this disease in 1905. Pott's disease is a form of tuberculosis that occurs outside of the lungs whereby disease is seen in the spinal vertebrae...The lower thoracic and upper lumbar vertebrae are the areas of the spine most often affected...Pott's disease results from the spread of tuberculosis from other sites, often the lungs. The infection then spreads from two adjacent vertebrae into the adjoining intervertebral disc space. If only one vertebra is affected, the disc is normal, but if two are involved, the disc, which is avascular, cannot receive nutrients and collapses. The disc tissue dies and is broken down, leading to vertebral narrowing and eventually to vertebral collapse and spinal damage.

This infectious disease is more common where public health practices allow infections to spread, and can be the result of direct contact with a person already infected. In 1905 the drugs to treat Pott's Disease were not yet available. The recommended treatment was a brace to prevent the collapse. AKJ wore a body cast for two years, but then against the recommendation of his doctor removed the cast himself. The result was the spine collapsed. AKJ lost 5" of height. As horrible as this seems, to the faithful I submit this was the work of Providence. As the reader will learn by reading further, AKJ's hunchback opened doors to Asa saving thousands of lives.

AKJ's widow Amy wrote a letter in 1942 that explains the pain and suffering AKJ experienced. This letter also reveals the faith and character of Asa and Amy Jennings:

I am glad you asked those questions for to me the way he kept his courage, always smiling even through the darkest hours, and finally overcome physical handicaps sufficiently to do the great work he did, I consider the most amazing part of his life story, something that should encourage any one never to give up regardless of discouragements...

When about twenty eight Mr. Jennings had his first real illness, a severe case of typhoid with two relapses. He did not regain a normal temperature and after a year of terrible suffering, not able to find any doctor who could

diagnose his case, I took him to the Homeopathic Hospital at Syracuse (New York), now called the General Hospital. On Saturday we had a council of doctors and that evening they gave me their report which was that Mr. Jennings was tubercular through and through, lungs, throat and bowels; that going to a western climate could not possibly help him, that he might live a few weeks, or months, or possibly longer but all I could do was to keep him comfortable. During three consecutive years over twenty doctors told me the same thing but I never continued to employ a doctor who had no hope for I did not want them to discourage me.

That Saturday evening after the doctors gave me their opinion I thought there never was any suffering greater than mine for Sunday morning I must tell my husband what they said. I well knew how dear life was to him and the hopes he had for the future so I did not see how I ever could tell him such an awful verdict. I cried and prayed all that night and in the morning I prayed that as I opened the Bible *at random* I would be directed to a passage that would give me strength to tell Mr. Jennings what the doctors believed.

The words “*at random*” are emphasized by the author as the second sign of Providence.

As I opened the Bible to St. John, 11th chapter, I wondered how I could find courage and strength there but my eye caught the 4th verse and from that moment, although I knew it was going to be a long hard pull, I knew he would ultimately recover.

“This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.” John 11:4 This is Providence, the protective care of God. Family Bible

I went to the hospital and commenced first to tell him the end of the story, that we had a promise which we must always believe in spite of every discouragement or what doctors might say for they didn’t know everything. He had a very strong religious faith so later when I told him what the doctors had told me it did not give him the shock it otherwise would have. During the following two years when the darkness of despair almost overwhelmed us, we would talk about that promise which always gave us strength and courage to go on.

Mr. Jennings was in that hospital eight weeks with only milk and strained broth until he weighed only eighty-five pounds. He did not gain and often said he felt as though if he could get up into the Adirondacks (mountains) he would improve but they would not let him leave because he had a high temperature. He finally told me that together we would fool the nurses, that during the night the light was dim so they could not see he did not close his mouth on the thermometer. Then during the day I should attract their attention some way so he could fool them. It worked and we left for the Seventh Lake House at Seventh Lake in the Adirondacks where we spent that summer, and also the following summer. We had not been there long before I discovered that his spine was curving which proved to be Pott's disease of the spine that had caused a double curvature which was really causing most of his intense suffering.

For two years Mr. Jennings wore a plaster of Paris cast; and a large cold abscess formed in the left lung with such pressure on the lung that it was almost impossible to breathe except as he laid with his head in an open window. This abscess from the spine drained out through the left lung which eventually left him only 45% breathing capacity. The difficult breathing over taxed the heart. So the heart enlarged and it was pushed to one side by the curved spine. That caused cardiac asthma which was most severe for he felt as though he was being hung.

One night at Seventh Lake it seemed as though he could not possibly live until morning. It was so difficult for him to breath. The doctor told me it would be necessary to take him to Utica the next morning for an exploratory operation unless his temperature was down. I felt he did not have sufficient strength to get to Utica and how earnestly I did pray that night that his temperature would be normal in the morning although he had carried a temperature for two years. During the night pus commenced to gush from his mouth. He thought he was throwing up his lungs. So he feared it might be the end. However, he could breath better and the next morning when the doctor came to take him to the hospital he was amazed to find his temperature NORMAL. When I told him what had happened he said then it was a cold abscess and it had broken during the night. So Mr. Jennings did not go to the hospital.

I do not know how I happened to believe massage would help Mr. Jennings for not one doctor told me. However, I went to Clifton Springs

with Mr. Jennings and there I learned massage. For three years I gave him the deep massage for an hour and a half in the morning and an hour and a half at night and more during the night, if he was suffering intensely. Now that our own daughter is an osteopathic physician and surgeon I believe, although unscientific, it was that sort of principle that cured him for all the doctors said it was as much of a miracle as any related in the Bible.

It was remarkable how our prayers, unreasonable ones you might say, were answered during those years of suffering which always renewed our faith. We would read the book of Job together, always interested to see how he endured.

How many, many times Mr. Jennings said to me:

'Amy, I can't die yet for I feel I have a great work to do and I must go to see Jerusalem.'

I could not understand how he would be able to do either for I was not asking more than his life be spared which seemed so much.

At this point in the life of Asa K. Jennings, the greatest distance he had ever traveled was from Rochester, New York, to Utica, New York, a distance requiring about a two hour drive today. So on what was to be his deathbed, he proclaimed he had to go to Jerusalem. Continuing with the letter of Mrs. Amy Jennings:

This chapter I enclose gives you an idea of a small part of his life of service and he did go to Jerusalem twice. The first time he went on an American destroyer when he was collecting those refugees. Then two years later when we were living in Constantinople we went. We took our three children. The doctor said because of a nervous breakdown I had suffered Mr. Jennings must take me to the most interesting place he knew.

Mr. Jennings recovered from the active tuberculosis but the results of that illness always remained. From the curvature he had lost over three inches (5" actually) in height, a chronic throat trouble which caused him to cough terribly and the cardiac asthma. So he was never strong. In his condition most people would want to live within easy reaching distance of a hospital or sanitarium, if not in one, but he feared nothing. He did not fear even death itself when he was constantly in danger during those awful days in

Smyrna. Doctors have told me had it not been for his humorous disposition he would have passed away during the first year of his long illness. But, I think it was the will of God that he lived to be of service to mankind. He always believed that I saved his life but certainly I did not know what to do, except as I was lead by a power higher than mankind for the physicians utterly failed.

AKJ was the Methodist minister in Forestport, New York, in 1907-8 where the Author's Father Asa W. Jennings was born in the parsonage in 1907. The family moved to the church in Trenton, New York. In 1909 Wilbur Jennings was born in nearby Barneveld. Asa was the pastor in Richfield Springs, New York, in 1914-15 where sister Bertha was born in 1914. Then Asa served the church in Chateaugay, New York, during 1916-17 before serving the YMCA in the U.S. Army. He was stationed in Newport News, Virginia, and Camp Merritt, New Jersey, before being transferred to the YMCA at the Army camp in Le Mans, France in 1918. After World War One AKJ worked for the International YMCA headquartered in Geneva, Switzerland. He was assigned to Czechoslovakia where his wife and three children joined him. As Regional Director his duties were similar to his experience in Carthage, New York, but the challenges were much greater. In August 1922, AKJ and family were transferred to Smyrna, Turkey. They traveled by boat first to Istanbul and then to Smyrna on the west coast of Turkey.

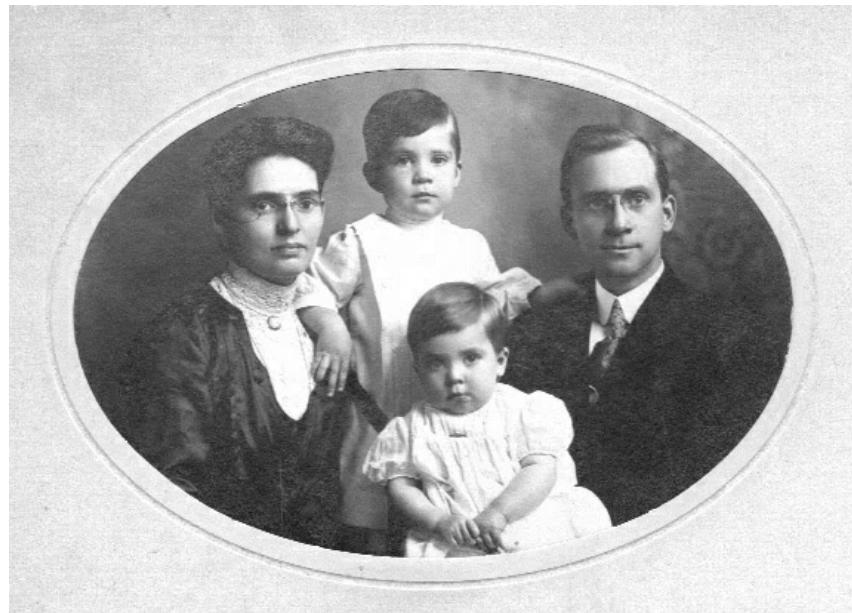
The story of the family which produced Asa K. Jennings was one of priorities: faith, country, family, and last, self. Christianity teaches that God is Love. Love can be explained as giving without expecting anything in return. If you expect something in return, that is a commercial transaction and not Love. AKJ, and those of us reading this book, are mostly confronted by self-serving people interested in their own position and wealth. That was not AKJ. His actions as a Christian were what empowered him to save 1,250,000 people from certain death in Turkey. If he was interested in power and wealth, like all the others, except a Greek Navy Captain, then AKJ would not have been driven by the requirement of being a Christian to help the helpless people.

As you later read about the obstacles to saving human lives, you will see that many people who could have helped instead were only interested in their own positions and wealth. Without the vision of the Turkish national hero

who was the Turkish leader and a Greek Navy Captain whose moral compass pointed true, many thousands of people would have died. The organization and initiative for the rescue operation came from a hunchback American with the heart of a lion.

Power and wealth when used for a good purpose are desirable, but never when ego is placed before the welfare of others. So, then, how should have all these people conducted themselves? The answer is quite simple. The Golden Rule can be found in Matthew 7:12 and Luke 6:13. In modern language rather than the exact words of the King James Version of the Bible, “do unto others as you would have others do unto you.” If that had been the guide that people followed, a lot of suffering would have been avoided.

To learn more about Asa K. Jennings, see the 30 minute video on <https://www.vimeo.com/52745334>. MGM produced a movie short titled “Strange Destiny” about the actions of Asa K. Jennings. That movie is on www.vimeo.com/49285170.



Family of Asa K. and Amy W. Jennings with Asa W. in back
and Wilbur in front



Asa K. Jennings in uniform in Le Mans, France



The Asa K. Jennings Family in 1932

Back row: Asa W., Bertha, Wilbur

Front row: Amy, Asa K.

ARRANGING THE RESCUE



From a report written by Asa K. Jennings on April 8, 1923, and mailed to Mr. D.A. Davis of the International Y in Geneva:

At your request I shall attempt to give a brief description of some of my activities in the Near East just before and following the occupation of Smyrna.

Only three days after my arrival in Smyrna in August (that would be August 19), Mr. Jacob left to enjoy his vacation with his family at Fokiss. Mr. Fisher had finished his duties in connection with the Boys' Summer Camp and left with Mrs. Fisher to enjoy their vacation in Constantinople. I was therefore in charge of the YMCA from that time until a few days before the occupation of the city by the Turkish troops. When Mr. Jacob returned, the city was then full of refugees who had been pouring into the city in advance of the retreating Greek troops and advancing Turkish Army.

The sudden break of the Greek front (August 20) was altogether unexpected and no one was prepared for the retreat of the Greeks. When we saw what was coming, I with others, asked the American Consul, Mr. Horton if it would not be wise to call the American colony together and talk over what measures we would take for self protection in case of emergency. He called a meeting but nothing definite was agreed upon except to report the conditions fully to the U.S. High Commission at Constantinople. Mr. Horton asked that we all seriously consider the situation and meet again the next day. This we did. Meanwhile I was impressed with the utter helplessness and hopeless condition of the refugees and approached Mr. Horton on the question of forming some sort of American Relief organization for benefit of the refugees. He told me to talk with some other Americans and bring the question up at our next meeting as it was his first duty to safeguard the Americans. Naturally I talked with my American friends at the International College, as I knew them best, and Prof. Lawrence agreed to make the proposition after I raised the question in the meeting. This procedure was followed and a

temporary committee formed of which Mr. Lawrence was chairman. I made the observation also that this committee would need money and volunteered to act as secretary in recording the subscriptions which might be made for this purpose at the meeting. The result was that the Standard Oil Co headed the list with 500 Turkish lira and many others followed with subscriptions 100 and 50 liras each.

When Mr. Jacob returned several of the committees had already been appointed. Being the only American YMCA executive in Smyrna at the time I naturally offered the full co-operation of the YMCA in any and every possible way we might be of service. We were taken seriously and elected to important and responsible positions on the committees. Thus the YMCA was represented in the active organization of the first American Relief Committee – most of the other organizations and many American business men of Smyrna were also represented. It was decided to use the YMCA building as headquarters. I was appointed chairman of the committee of Investigation and Supplies shortly afterwards. This committee was divided into committees: Investigation, and Supplies and Bakeries. Upon Mr. Jacob's return, Mr. Griswold was appointed chairman of the Committee of Supplies and Bakeries and Mr. Jacob became the chairman of the Committee of Investigation. Being relieved of this responsibility I became general assistant to everybody. Drove automobiles, guarded the YMCA building, ran errands, etc.

After the Greek Army began their retreat and some time before the occupation of Smyrna by the Turks, a certain Greek family by the name of Marsellou offered to turn over their house, #490 on the Quay, to me, to be used as my own for any purpose I saw fit. After asking the advice of Consul General Horton and others I finally decided to accept the owner's house, providing the owner turned it over without any responsibility whatsoever, which he agreed to do. I will show later how this house served a very important purpose. Before the arrival of the Turkish Army, September 9th, we were all very busy securing supplies and feeding the refugees. As I was first appointed chairman of Investigation and Supplies, I personally secured from General Hajanhitis, head of the Greek Army, at the last moment supplies which he had previously refused to give us, one item of which was 410,000 ekes of flour. Most of the material turned over to us was done at such a late date that it was not practical or wise for us to

move it. Mr. Jaquith of the Near East Relief and Major Davis of Constantinople Chapter of the America Red Cross arrived from Constantinople together with Captain Hepburn, representing Admiral Bristol, U.S. High Commissioner, just before Turkish occupation and as they came for the purpose of effecting a more or less permanent relief committee to cooperate with a committee they had formed in Constantinople we gladly permitted them to assume the leadership. During and immediately following this period of time the numbers of refugees increased and very soon the Turkish troops arrived. There was plenty of business for everyone.

I used my so-called house at #490 Quay for an emergency Red Cross Hospital and we gathered the women when we found who were giving and about to give birth into this house where we gave them the best care circumstances permitted. We also made this a refuge for girls, many of whom were rescued by our sailors and by many other Americans from fate worse than death. We also gathered about 400 orphans in front of the house and gave them bread and water and watched them by night until they were taken to Constantinople by an American destroyer. We gathered in here also many children left alone without protection on the streets as the result of the death of their parents, many of whom were massacred in the presence of their children. Many students, both from the American Collegiate Institute and the International College, came to us for refuge. It became evident that one house could not hold all who expected our protection, so we also assumed the supervision of several other houses along the Quay between 'my house' and the house taken over as an American Consulate after the fire.

My home being in Paradise made it necessary for me to go and come until my family embarked, September 13, the day of the fire, on the U.S. Destroyer Simpson for Athens. My work also took me to different parts of the city. I, therefore, had an unusual opportunity to see and experience many things. Meanwhile our houses on the Quay were being overcrowded.

No one can ever describe the sensations of those days. I have seen men, women and children whipped, robbed, shot, stabbed and drowned in the sea. And while I helped to save many, it seemed like nothing compared

with the great need. It seems as though the awful agonizing, hopeless shrieks for help would forever haunt me.

After the burning of Smyrna, September 13, which occurred four days after the occupation by the Turks and two days after Mustapha Kemal himself had entered the city, every one knew that the only salvation of the Christians of Smyrna, including the refugees who had been successful in reaching Smyrna before the Turkish troops overtook them, was ships and many of them. There were others who were trying to secure ships and to whom we looked for results in this connection, and I confined my attention to the care of the people we had encouraged to believe we would save and were temporarily protecting in the houses along the Quay while we relieved the distress and hunger of the masses as much as we were able.

We were momentarily afraid that the Turks would carry out their threat to send everyone to the interior. We therefore became more and more anxious and determined for boats. The numbers that the Committee was able to send away for the week that followed the first were exceedingly few compared with the great need, but it did seem as though no ships were available.

People everywhere were praying for ships. I also prayed for ships. I am sure I was no more anxious for ships than the others on the committee for that reason I did nothing towards trying to secure ships as that task was not assigned to me nor was I asked to assist.

However, on the 20th of September (my birthday) I was seized by an almost uncontrollable desire to find some available means of saving at least the persons I had been responsible for gathering into 'my house' and other houses on the Quay.

Asa got in his Y Chevy and drove to the headquarters in a temporary residence of Mustafa Kemal. No decision of any consequence was made by anyone other than the great General himself. Approval and cooperation to remove the refugees would require the personal order of Mustafa Kemal for the operation to proceed unimpeded.

Mustafa Kemal had people of all kinds reporting to him constantly. There was a steady stream of people coming to see the General, and to get orders. Mustafa Kemal certainly must have heard of the distinctive looking little

American in the white hat who had been seen all over Smyrna driving his Chevy. Not many people had the use of a car. The hunchback made Asa very distinctive in appearance, plus he was a dapper dresser. He was constantly foraging for flour and fuel, plus picking up orphans and women to take them to a safe place. Why would this man with the American colors pinned on him risk his life time and time again to save people he did not know? Why should he care? The city was a very dangerous place where lots of people were being robbed, beaten and killed. And he moved through the city oblivious to the personal risk.

Mustafa Kemal had spent a lifetime engaged in military battles. He knew a brave person when he saw one, but a hunchback American civilian? Mustafa Kemal had never seen or heard of this before, and was interested to see this curious little man. So when Jennings came calling, the great General agreed to see him. Americans, unlike all the other Allies, had never claimed Turkish territory and had always maintained friendly relations that benefited the Turkish people even when technically being at war with Turkey during World War One. The conduct of the Americans was about to pay a huge dividend for the Greeks, Armenians and Jews.

The Asa K. Jennings who walked into the Turkish army headquarters was a hunchback. His height had been shortened 5 inches to 5'2" by Potts disease, a form of tuberculosis that was in his lungs, throat and bowels for two years in 1905 and 1906. Over 20 doctors had said he would die within weeks, or perhaps a few months, but he survived for his day in service to humanity. Well dressed in a suit, he was a diminutive little man standing before the mighty and all-powerful Gazi Mustapha Kemal Pasha. The contrast between the two men was stark. The Gazi controlled an army and government, and was the symbol of strength. Little Asa did not control or have a title from any government or organization, and had no authority or support for the proposal he was about to make. The fact that the Gazi would even listen to this "nobody" is startling. The fact that the Gazi agreed with the proposal, and gave Asa a chance to perform required a huge leap of faith by the Gazi. He was a Turk like no other, and the Turkish people today do not know of that moment when the Gazi made the decision to turn the Turkish nation from an imperialistic power to a nation dedicated to peace and prosperity. September 20, 1922, is a date all Turks should know as their beginning as a peaceful nation.

The Turkish leader had a huge problem. The port was full of people who were undesirable to the Turks. The weather was very hot. Death and destruction were everywhere. There was no sanitation. The odor from the rotting dead was horrific. Disease could break out at any time. The Turks could not let this condition continue. The Nationalist government had announced its intention to march all these people to the interior of Turkey, because Turkey did not have ships to deport these people. There would be no food, water, medical or other help on the march to the interior, and all these people would certainly die. The Gazi did not want that on his hands. He had no options. Then came Jennings with an option.

The request was simple. Jennings wanted the opportunity to remove the minorities from Smyrna in order to bring the fighting, killing, looting and other violence to an end. It was time to bring peace to Turkey. It was time to make Turkey a different place where the Turkish people would live in peace and prosperity devoid of the violence that had been the scourge of Turkey for so long. Kemal wanted peace for his people, and the proposal to remove the source of violence was appealing. It would be Peace at Home and Peace in the World. He agreed.

However, Kemal laid down some conditions.

1. No Greek flags could be displayed. Greek flags would incite violence after all the Turks had suffered. That condition made sense.
2. No men of military age (ages 18-45) could leave Turkey, because Kemal did not want them returning as another invading army. That was a tragic condition, because most of those men were never seen again. Jennings accepted this condition, because he had no choice. He was not in a position to dictate anything to the all-powerful Turkish General. Asa's approach was to take what he could, and then work as best he could around the problems.
3. No ships could tie up at the wharf. The refugees would have to be ferried in little boats anchored in the harbor. Kemal wanted to control the emigration so the men of military age did not leave Turkey. That condition was relaxed, to the credit of the Turks, to allow ships to tie up at the railroad pier to speed loading of ships. The Turks could control emigration at the railroad pier.

4. Asa was granted only 7 days to remove the refugees, some 350,000 people, from Smyrna. The best estimate available was 300,000 Greeks and 25,000 Armenians and 25,000 Jews. In an environment of "Turkey for the Turks" with all the violence, anyone who was not a Muslim Turk wanted to leave for their personal safety. That was a lot of people in a very short number of days when Asa did not have any ships. The 7 days was the result of the pressure on the Gazi to move these people out of the city. As Asa left the Turkish headquarters, he must have wondered how he could meet such an expectation. The task was daunting, but Asa K. Jennings was, by all reports from those who knew him best, fearless, determined and optimistic.

In 1938 Asa W. Jennings, son of AKJ, wrote to Columbia Broadcasting System commenting on a radio program, saying:

I am quite well acquainted with what actually happened at the time, as it so happened I was with him (AKJ) during nearly all of the period which was the subject of your program. He also wrote: my Father was anything but a "timid soul." When he went into the Harbor of Smyrna with the Greek ships it was not without knowledge on his part that the embarkation of the refugees could be safely conducted. Prior to the time he issued his ultimatum to the Greek Government, he (AKJ) had talked with the Turkish High Command in Smyrna and received from them, on direct orders from Kemal Ataturk, who died last week, assurance that the Greek ships would be unmolested and would be permitted to take out the refugees. The reason for the insistence of the Greek Government that my Father be on the first Greek ship that entered the Harbor was that they doubted whether or not the Turks would keep the promise they had previously given to my Father. Moreover, it was not merely by chance that an American destroyer was close by at the time he entered the Harbor of Smyrna with the first Greek ships. That was all pre-arranged and the American destroyer was acting on orders of Admiral Bristol. It was the same destroyer that had taken my Father to the Island of Mitylene, from whence my Father had contacted the Greek Government, they having made use of the radio of the Greek battleship Kilkis.

Time was short. The grace period extended to Asa K. Jennings was 7 days. As the rescue proceeded, the rescue was well under way at the end of 7 days, but the task had not been completed. To the credit of the Turks, they

extended the deadline to 11 days so that every refugee could be removed from Smyrna, Turkey.

During those 11 days Asa was getting requests to send ships to other ports where people were also desperate to be saved. The Turkish government said that the Smyrna operation must be completed first. Once all the refugees were gone from Smyrna, then Asa was approved to proceed to other ports. Initially Greek ships were not allowed in the Black Sea, and foreign flag ships had to be contracted for that relief work. Later the Turks relaxed that condition so that Greek ships could go into the Black Sea.

Getting the agreement with Mustafa Kemal was only part of the challenge. Jennings needed ships, lots of ships. The Turks had no ships. The Greeks were a maritime nation with lots of ships. Asa drove to the port of Smyrna (Izmir). He later wrote to D.A. Davis of the Y in Geneva:

At this time there were three Destroyers in the Smyrna port, the Edsall, Litchfield, and Lawrence, and I must say that the Navy crowd was exceedingly kind in every way. In my attempts to save people from drowning and many other of my activities, my friends of the Navy simply let me go. I was not even restricted in giving orders. It must be remembered, however, that we were in an extreme emergency when anything that anyone could do to help the situation was welcomed.

I saw a large ship some distance from the Quay taking on passengers. I asked Captain Powell of the U.S.S. Edsall for a motor boat to see whether we could get passage for any of our special cases. He readily gave me a boat and told me to go to the Pierre Loti and do my darndest. I found that the ship was a French boat and had already promised passage to more people than they could take.

The truth is the French captain did not want to get involved, and chose to sail off with available space on the deck or someplace on the ship. AKJ was being kind to the French by his comments.

However, some distance from the French boat, I saw a large cargo boat, flying an Italian flag. I ordered the motor boat to take me to that ship and discovered that the captain had not a single refugee on board and expected to sail that afternoon direct for Constantinople. He had a few passengers, as his ship was provided with a very few cabins. I put up the possibility of

his taking 2000 refugees and landing them at Mitylene. Many difficulties at once presented themselves.

When the British troops were on the beach at Dunkirk, and vessels of all kinds crossed the English Channel to bring the troops home to safety, no captain of any vessel presented problems of any kind. This was an emergency, and as Asa just said, people do what they can to help the situation. So the Italian captain wants something. I add this comment so readers understand what the Italian was thinking.

How could he get his orders changed; if so, what assurance could we give him that the Greeks at Mitylene would let the refugees land; would the Turkish authorities allow us to take 2000 refugees off the Quay and bring them to his boat, and what means had we for transporting so many, etc., and last but not least, financially, would it be worth while to try and overcome all these difficulties.

In short, the captain was bargaining for a bribe – known as baksheesh in the Middle East. Such corruption is common in the Middle East.

To make the story short, we overcame all of those difficulties to the satisfaction of the captain before the hour he was scheduled to sail, but it was understood that we must do our best to have refugees aboard by 10:00 o'clock the next morning. However, as it was the first time we had sent so many at one time and because of a rough sea, it took us until late afternoon before the boat was ready to lift anchor.

Then there was another problem. The captain wanted more money. In other words, he wanted to raise the bribe price. Asa asked "how can you ask for more money? You have already agreed to the price." The captain responded that the Greeks might not let the people disembark at Mitylene, and he would have to take the refugees to a port further away. That requires additional money. To remove the threat of the Greeks in Mitylene denying the refugees a place to stay, Asa said he would go on the trip, and the negotiations with the Greeks would be his responsibility. When the ship arrived in Mitylene there was no problem getting the people off the ship.

When I boarded the refugee ship to accompany them to Mitylene I experienced the most humiliating sensation of my life. The boat was so crowded I could hardly pass from the gangway to the cabin, for all along

the way the refugees pressed around me to tell me of some of their family who were not included, to ask where more boats would come, and to ask where they were going. They kissed my hands and my clothing and many actually grabbed me and fell to my feet and kissed my shoes. This was too much for me. Upon reaching my cabin I shut the door and spent some time with my own thoughts and God.

From the interview by R.W. Abernethy for his article “The Great Rescue” published in *The Spirit of the Game* by Basil Mathews, George H. Doran Company, New York, 1926, Asa said:

I have depended on the Lord all my life, but never did I throw myself so completely upon Him as during those days. I knew that I had begun on the most difficult job I ever attempted, and knew how powerless I was to see it through unless I felt that the Lord was with me all along. There in that cabin I thanked Him for His guidance, and asked Him to continue it. He did, as I think you will agree.

I went up on deck shortly and organized two committees, one of Armenians and one of Greeks, to take charge of the landing of their respective groups when we reached Mitylene. It was a slow crossing, and although the island is only sixty miles from Smyrna, it took us nearly eight hours to get there, and we did not reach the harbor until midnight. It was impossible to land people then, so we delayed until seven o’clock the next morning, the 22nd. In the interim I went ashore and organized a local committee to supervise the landing of all refugees to be landed there.

From Smyrna I had wired to C. Calvin Davis, head of the Constantinople Chapter of the Red Cross telling him that I had been able to secure a ship to take 2,0000 refugees to Mitylene, and asked him to send me two wires, one ordering me to land refugees there under the aegis of the Red Cross, and to investigate food conditions; the other giving me official authorization to act as I saw fit in any subsequent emergency. These wires had been quickly forthcoming, and when at Mitylene I showed them to the Governor General of the island he not only agreed to let us land the 2,000 refugees, but said he would take care of as many more as they could furnish food for. This did not mean so much at the time for food conditions were bad by reason of the fact that there were then on the island 35,000 Greek troops which had been stationed at Smyrna in addition to all the

refugees that had fled from the city before the Turkish occupation. But I accepted his offer with thanks, and told him that I knew I could get food from the Near East warehouses in Constantinople. This was done.

Further in the AKJ letter to D.A.Davis of the YMCA in Geneva:

Major Davis from Constantinople, chairman of the Smyrna Disaster Committee, gave me the necessary papers and authorization to proceed to Mitylene with 2000 refugees; and after disembarking same to inspect the island with reference to food, clothing, housing, etc., with a view to transporting more refugees there and report same to him in Smyrna. Captain Powell sent a radio message to the Litchfield, which ship had left for Constantinople, to stop at Mitylene and pick me up upon his return the next day. We left Smyrna on the Italian ship 'Constantinople,' September 21st, and arrived at Mitylene about midnight. En route I met a Smyrna business man, Mr. Ernest Aliotte, an Italian subject who was on his way to Constantinople. Inasmuch as he spoke English and Greek, and had a clear understanding of the circumstances, I persuaded him to stop off at Mitylene with me, as I knew absolutely no one there, and help me manage the situation. This he consented to do. During the night we organized committees on the boat in order to more efficiently disembark the refugees and provide for them temporarily afterwards. At 5:00 a.m. we went ashore, found the harbor master, Captain Garkas, got him out of bed, accepted his and Aliotte's recommendation of other men who might serve on an emergency relief committee, called on them and by 7:00 o'clock the doctor had visited the ship. We had secured permission to land the refugees at Mityene and had actually begun work.

In his report to Mrs. Emmons Blaine AKJ commented:

What interested me most was that in the harbor at Mitylene there were twenty empty Greek ships. The cries that went up from the refugees on board this Italian boat when we arrived there and saw these twenty ships cannot be described. Knowing that their relatives and friends and compatriots were still in Smyrna, and contrasting that situation with their own escape, they thronged the government headquarters and urged that these ships be released. And they found that I was calling upon the military governor for the same purpose.

When the ship arrived at Mitylene Asa was surprised to see many Greek soldiers and ships at anchor. When he inquired he found the soldiers had come from Smyrna, and the ships were under the control of General Frangos. Continuing with this report to D.A. Davis of the YMCA:

At this time there were over 35,000 Greek soldiers on the island, as this was before the revolution. (The revolution was the coup of the King several days later.) Several refugees were already there, many having come before the arrival of Kemal's army in Smyrna. We found the island in great need of flour, as at that time no more than three days supply was in sight. We were most fortunate in securing as members of our committee a former British officer, Percival Hodkinson, a prominent business man from Smyrna who, with his family had been spending his vacation in Mitylene, and Captain Panos Argyropoulos, a former naval officer under previous Venizelos government and who knew shipping from A to Z.

We met the governor-general of the island, Gr. Spilisopoulos, the Commander-in-Chief of the South Army, General Frangos; the Mayor of the city, Mr. Pospaskinay, and reviewed the situation with reference to the immediate needs of the island and the prospect of bringing more refugees to Mitylene. It was agreed to use the island of Mitylene as temporary refugee station, providing arrangements could be made to bring them as it is nearest to Smyrna. Housing problem was not a serious one as the weather was very fine and any place would be better than on the Quay at Smyrna. With reference to the food question, I assured them that the American Relief Committee would provide an emergency flour relief if necessary. I raised the question of necessity for so many soldiers on the island and they assured me that it was because of the rapid evacuation of Smyrna and that the government would take immediate steps to transport its troops elsewhere. We then took up the serious question of transportation.

As a result of the rapid advance of the Turkish troops and quick get-away of Greek troops from Smyrna, most of the ships which had been in Smyrna Bay had been taken to Mitylene and were still there. When the refugees saw all these ships in Mitylene harbor they came to us crying and pleading that these ships be sent to Smyrna at once.

General Frangos admitted the boats in the harbor were under his control and direction as all had been commandeered by the Greek Government. He intended to use some of these in sending away part of the Greek Army but for some reason they were not leaving. We found out afterward that it was because of the plans of the revolutionary party and only two days from that time every soldier went over to the so-called Venizelos Government, as it was at Mitylene that the plans for the revolution were executed and first became effective.

General Frangos was part of a group of military officers planning a coup of King Constantine. Gaining power was the primary objective rather than saving some 300,000 Greeks, plus others, at imminent risk of death at the hands of the Turks. This is the corruption of Greece. The leaders claim to be Christians, but do not follow the teachings of Jesus Christ. And where were the leaders of the Greek Orthodox Church?

I asked why, if General Frangos had power to give us boats he could not let us have those under his authority to bring refugees from Smyrna. He said it would give him great pleasure to do so but that they feared the boats would never return. I asked him if he would give the boats if we could assure him the boats would not be molested by the Turks. He replied in the affirmative. I asked him how many he could let us have under those conditions, and he replied six of the smaller type boats in the harbor. I asked for the larger ones also, but he insisted they were for the troops.

I did not carry the question any further.

Of course they were for the troops, that is, the troops to over throw the King. The response by the General was the characteristic duplicity of Byzantine negotiators who the Greeks have learned to imitate. The response did not address the immediate need to save the lives of Greek citizens.

Asa Jennings left that meeting fuming. He knew that the General controlled the ships, and therefore the lives of Greek citizens, but for unknown reasons would not come to the aid of the Greek citizens. Asa knew that the General did not act as one would expect in these circumstances. There had to be an unknown reason. It was only later after the coup that Asa understood why the General was being devious, dishonest and resistive.

Captain Rhodes of the Litchfield arrived at Mitylene in the later afternoon, September 22, from Constantinople, to take me back to Smyrna. I had not finished all tentative preparations, so he very kindly waited for me. En route Smyrna, my report was sent by radio to Captain Powell of the Edsall, Senior Officer Present. Davis had returned to Constantinople during the day. By the time we reached Smyrna, Captain Powell had reached an agreement with the Turkish authorities with reference to bring in Greek ships, and before we dropped anchor boarded the Litchfield with permission to bring in ships not flying Greek flag for purpose of transporting refugees.

All major decisions by the Nationalist Government of Turkey were by Mustafa Kemal himself. He had previously approved the removal of the refugees, and the order was confirmed through his ranks.

After a brief conference, Captain Powell ordered the Litchfield to take me back to Mitylene full speed and instructed me to bring in the ships and he would make preparations to have them loaded with refugees.

It was necessary for me to have an order in my hand for the ships which I could show to the authorities at Mitylene.

Can you imagine such a requirement during a crisis with so many lives at risk? This was another devious stall by the powers hoping to derail Jennings so the coup could go forward unimpeded. However, Jennings had no choice but to work through the objections.

Captain Rhodes and I quickly reached an agreement and he signed the following order:

U.S.S. LITCHFIELD (336)

Smyrna, Asia Minor

September 22, 1922

A.K. Jennings

American Relief Committee

Mitylene, Greece

Sir:

In accordance with orders received at Smyrna from Captain H. Powell, Senior Naval Officer, U.S. Navy (U.S.S. EDSALL), the ships at Mitylene are ordered to proceed to Smyrna for the purpose of transporting refugees to Mitylene. Ships will not be molested in any way, providing they do not fly Greek flag or tie up at the quay or pier. If desirable, ships can be escorted in and out harbor. If possible send U.S.S. Edsall radio call when ships leave Mitylene for Smyrna. Flour is on the way to Mitylene.

J. B. Rhodes

Lieutenant-Commander, U.S. Navy
Commanding U.S.S. LITCHFIELD

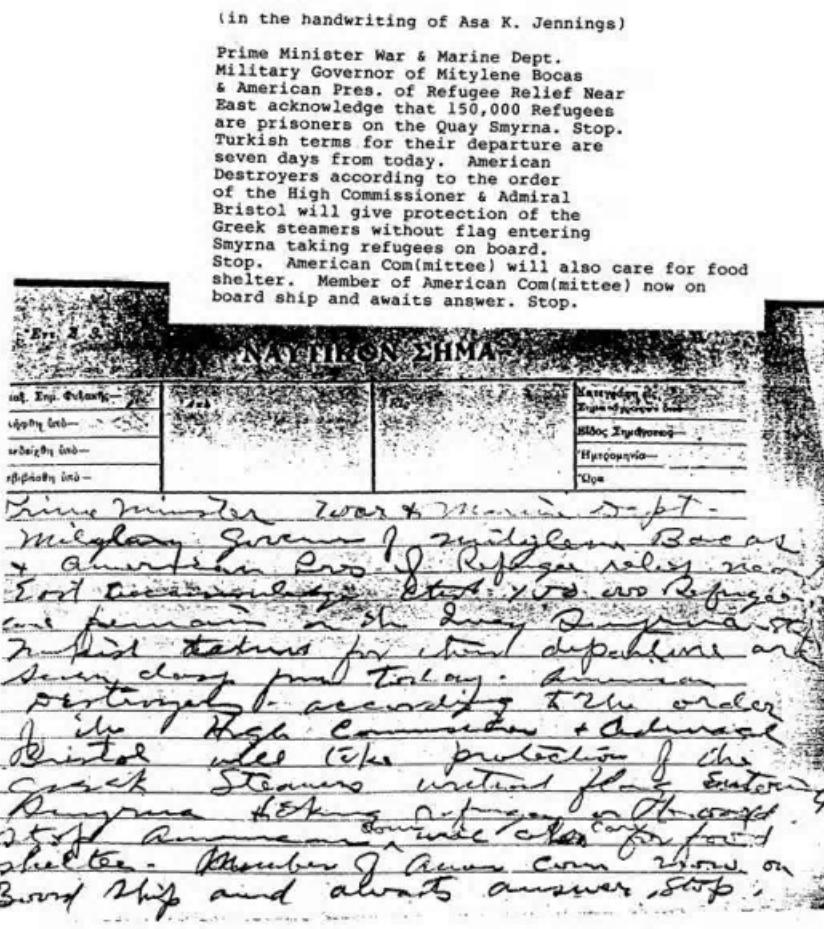
The Litchfield wired the Sulferino, an Italian Destroyer in the port of Mitylene, to send a small boat to take me ashore immediately on arrival, which they did so that the Litchfield could proceed at once to Constantinople. Immediately after landing, which was about 1:30 a.m., I called members of our emergency committee, Captain Panos Argyropoulos, Captain Percival Hodkinson, Errnest Aliotte, and the harbor master, Captain Garkas, and together we called upon the military governor, General Bakas, and the Commander-in-Chief of the South Army, General Frangos, who had conditionally promised us the six small ships. In spite of our order and assurance we found him unwilling to trust the ships to us until he could communicate with the government at Athens and he could not give us even a good guess as to when we might expect a favorable reply. Needless to say, we put all the pressure on him we could and he promised to do his best.

These are Byzantine negotiating tactics. Delay, mis-direct, and change prior commitments. Lives hang in the balance. The clock is ticking down to the limit allowed by General Mustafa Kemal. The conduct of General Frangos was dishonorable to his compatriots.

After leaving him we decided to visit the Greek battleship Kilkis (old U.S.S. Mississippi) which fortunately was at that time in Mitylene harbor, and put the proposition to the Commander, Captain Theofanides, in order that we might secure his cooperation and if possible use his radio in order to get in direct and immediate touch with the Greek government. We found him most receptive and anxious to do all within his power, offering to

communicate in code, any messages we might wish to send to the government. We gladly availed ourselves of this opportunity, as every moment was precious, the Turkish authorities having given only the last day of September to evacuate all the refugees except men between 18 and 45 from Smyrna – not permitting the refugees to leave any other Asia Minor port until Smyrna was evacuated. We addressed our communications to the Prime Minister direct.

The first message written by Asa K. Jennings appears below in his handwriting on a radio message form of the Kilkis.



Asa K. Jennings handwritten radio message

to the Prime Minister of Greece

This message written in English was then translated into Greek by Captain I. Theofanides. This also is an exact copy.



αλιγάρω -
ΡΑΔΙΟΓΡΑΦΗΜΑ

ΡΑΔΙΟΤΗΛΕΓΡΑΦΙΚΟΣ ΣΤΑΘΜΟΣ

Σταθμός καταγωγής	ΠΑΡΑΤΗΡΗΣΕΙΣ	Έλεγχη της	12
Σ αναμ. ιδιούχων	Εμπρεστικός ποτήριος	Πρα.	Μ.
Σταθμός προορισμού	Διοικητικού ωρολογίου	Ό παραλαβών	
Αριθ.	Αριθ.	Λέξις	Πμερού 10-9-22 ηρα M
Κεριτζηπούλης 2621			
	Πρόεδρος Κυβερνήσεως μαι		
	Πρωτογόρ Ναυαρινού μαι Θρακιδικού		
	Adriana		
<p>Θρακιδικού Ιονίων Μεσογείου Μακαρίου μαι Αμερικανούς Πρόεδρος Προσήγουρ Βούδανος Έγγις Αρατούς αναμονούν δη Ισοχροίων Προσήγουρος ειδικούτας εις σαραγγαν Εργοτού Stop. Τούρκος Εδεσσαν δρον αναχωρήσεων ενείδεν Τηγανών stop. Εργοτανάλη Δικηφορίου μαλά διαλόγην Λευκωσίας μαι Ναυαρινού Bristol αναγαγόντων αροστοστατ Εγγυηστών εγγίων αίνει ομιλίας όπος είσοδον Εργοτού μαι αναρραβίων Stop. Ειν Κολονος δεν βασική ή αρίστη Αμερικανούς γνωταγενών νοόδων stop. Αμερικανούς αναγαγόντων σήραγον μαι λρογοδόστων stop. Αμερικανούς λοις αγορεύειν μαι αναρριχών δούλων. Τού πειτον Δικηφορίου δαι ζωτήν ο Αμερικανός πρόεδρος Ευθρούς</p>			
Παραβολή εις	J. Theofanides	KIKIS	

Radio Message Written in Greek by Captain I. Theofanides

Following is an English translation of the message written by Captain Theofanides. When read carefully, this shows the Captain was attempting to make the message of Asa K. Jennings more forceful. Captain I. Theofanides was now a principal partner in the rescue of thousands of Greeks and other Christians and Jews.

copy

RADIOTELEGRAM

Very Urgent
High (First) Priority

Date 10 Sept. 1922

#2621

To the President of the Government and Secretary of State of the Navy and Army, Athens.

Military Governor Metiline Bakas and American President Refugee (aid) Help, Egges Anabolis declares (says) that 150 thousand refugees are at the shores of Smirny Stop. Turks have given them 7 days to leave Stop. American ships by orders of Admiral Bristol will undertake protection of Greek ships that are unflagged and sailing to receive refugees at Smirnys shores Stop.

If Government does not respond immediately Americans will abandon action Stop. Americans also will undertake the food and shelter task.

Americans aboard our ship are waiting for your reply. On first ship American President of Committee will board.

J. Theofanides ~
Captain of Kilkis

Radio Message of Captain Theofanides Written in English

The message as written by Captain Theofanides was then taken to the radio room on the Kilkis. The message was put into code, and then transmitted by radio to Athens. Continuing with the report from Asa K. Jennings to his superior D.A. Davis of the International YMCA in Geneva:

We were told to wait as it was too early in the morning to do business. We replied that we demanded a meeting of the cabinet at once or we would wire our request and reasons for doing so quite open, not using code.

As Admiral "Dannys" Theofanides, Grandson of Captain I. Theofanides, told me in Athens in 2013 such a threat issued to the Government would never have been allowed by the captain of a Greek ship, unless Captain I. Theofanides agreed with the threat. Again, the Captain showed he was a partner, and by allowing such an aggressive act, he was putting his own career in the Greek Navy at risk. The Captain obviously cared more about the Greek people at risk.



Photo of Captain I. Theofanides

From “The Great Rescue” interview as recorded by R.W. Abernethy:

This was about four o’clock in the morning, so I didn’t expect a reply for a little time, but soon one came demanding to know who I was. Now that was a very natural query. I had been in that part of the world only about a month, and no one had ever heard of me. So I cabled back that I was in charge of the American Relief at Mitylene. And I was. I didn’t explain however, that I held the position solely by virtue of the fact that I was the only American there!

From the Mrs. Emmons Blaine report:

We were promised a meeting of the cabinet at earliest possible moment when our request would be given serious consideration. We demanded all the ships in the Mitylene harbor and also all available ships at Piraeus. Many were the messages exchanged between us and the government. It must be borne in mind that it was still the Royalist or Constitutional Government, as the revolution did not take place until some days later.

They insisted we guarantee their protection for their ships.

The Government was afraid the Turks would capture the Greek ships and invade the Greek islands.

We would not agree to go any further than the orders and instructions we had received, but assured them that an American Destroyer would escort their ships into and out of the Smyrna harbor and that American officers and sailors would assist in loading the refugees. They asked if an American would also travel with the ships and I promised them that I would travel with the first ship and remain aboard during the loading of refugees and direct the loading of the others.

The Greek Government thought the Turks would sink the first Greek ship to enter the port of Smyrna, and that would be the end of this pesky Jennings. The Greek government was driving at the question of whether the U.S. Navy would defend the Greek ships with American guns in the event the Turks attempted to take control of the Greek ships. The question was "Does it mean that American destroyers will protect the ships if the Turks attempt to take them?" Asa had never discussed all the possibilities with Commander Powell.

My patience was beginning to run dry, too, so I wired the Greek Government that there wasn't time to go into details of how we were going to protect Greek ships. I said that the Commander of the American destroyer squadron at Smyrna had given his guarantee that protection would be offered all Greek ships, and I asked them if anything could be more satisfactory!

In his report to Mrs. Emmons Blaine, AKJ provides further insight:

I found afterwards the reason they asked that I enter the port of Smyrna with the first Greek ship going in for the refugees was that if anything happened they could show that the Americans had led them into a trap. But fortunately nothing happened, and the Turks kept their word.

Continuing with the letter to D.A. Davis:

All these wireless communications took time. The Captain of the Kilkis insisted for me that the government give us an immediate answer or tell us when we might expect one.

The Captain established himself in history as the hero of the Greek people.

Finally we agreed to serve them an ultimatum, allowing them until 6:00 P.M. to give us a favorable reply. We further told them if they did not acknowledge receipt of our ultimatum we would wire them quite open so that anyone could pick up the message, for we had thus far been using the code for all messages.

Captain I. Theofanides had to approve that message being sent.

Blackmail by a Methodist minister!

We immediately received word that the ultimatum had been received and that we might expect an answer. In this ultimatum we showed them the sympathy of the world would be with the Turks and that no amount of explaining would ever justify the Greek Government for not permitting the Americans to assist them evacuate their own nationals when the lives of thousands depended upon the Greek Government furnishing the ships and accepting any possible risk of their being captured by the Turks, since highest Turkish authorities in Smyrna had granted permission to Americans to bring the Greek ships into Smyrna Bay, provided they did not fly the Greek flag or tie up at the quay or pier.

There was only one "highest Turkish authority" and that was Mustafa Kemal himself. He would never have delegated such an important decision, and no person on his staff would consider making such an important decision. Kemal was revered by all Turks as the sole authority, a benevolent dictator, if you like.

We assured them if they would not give their ships that the American Relief Committee after using the few ships already chartered would wash their hands of the whole affair and put the responsibility upon the Greek nation and tell the reason to the world.

Blackmail again!

Asa K. Jennings then sent the following radio message to Captain Powell of the U.S. Navy in Smyrna. NUPM is the call sign of the destroyer that Captain Power commanded.

Επ. Σ. 3
NAYTIKON ΣΗΜΑ

Υποβ. Εγκ. Φυλακής—	Διεύθ.	Ελ.	Κατηγόριον εἰς Σημαντικότερον θέμα—
“Ελληνική Έπος—			Βίβλος Σημαντικού—
“Επανεισήθη Έπος—			Ημερομηνία—
Διεθνέσσιδη Έπος—			Ωρα—

N U P M

Capt Powell
 12 ships and sufficient coal Mitylene
 with total carrying capacity of 18000
 persons each trip await favorable
 reply Athens to your generous offer
 before being released stop other ships
 also available stop Expecting reply
 every moment stop If favorable
 will send some w. ships today
 and others tonight stop
 call me ...

Jennings

NAYTIKON ΣΗΜΑ

Υποβ. Εγκ. Φυλακής—	Διεύθ.	Ελ.	Κατηγόριον εἰς Σημαντικότερον θέμα—
“Ελληνική Έπος—			Βίβλος Σημαντικού—
“Επανεισήθη Έπος—			Ημερομηνία—
Διεθνέσσιδη Έπος—			Ωρα—

Mr Jennings on behalf of American Relief
 Committee gratefully appreciates the Hellenic
 Government's prompt cooperation in connection
 with the transport of the Smyrna Refugees.

Radio Message Jennings to Captain Powell 12 Ships

Before expiration of time limit given in our ultimatum we received word that all Greek and government owned ships in Piraeus harbor had been ordered to Mitylene to be placed under our command. At the same time, General Frangos who was responsible for Greek ships in Mitylene harbor, was ordered to turn same over to us at once.

Asa Jennings then sent the following radio message to the Greek Government in Athens:

Mr. Jennings on behalf of American Relief Committee gratefully appreciates the Hellenic Government's prompt cooperation in connection with the transport of the Smyrna refugees.

10) 25 Σ/ρείου 1042

ΠΑΣΙΟΝΗΣ ΕΠΙΧΕΙΡΗΣΗ.

KILKIS

‘Εκφράσατε εις πρέσβερον ‘Αρμενικής ‘Επιτοπής
εύγνωμοσύνην αυθερνήσεως διό τὴν εὐγενῆ κροσφορίν ‘Αρμεν-
κάνικής αυτης ρεηθείσας καὶ περάσαλησαν πρὸς περάτωσιν εἰ-
δυνατόν τῆς ἐπταηρέσου προύξερίας.

‘Υποναύαρχος ‘Αρχιγένες ‘Αλεξανδροῦ Στόλου

Καλαμίδας

September 23, 1922

Radiotelegram

KILKIS

Express to the President of the Relief
Committee our gratitude for their courteous
offer of this help - maybe extend if possible
the seven day time limit.

Rear Admiral - Commander of Light Fleet
Kalamidus



Radio Message from Rear Admiral Kalamidus

Then Asa Jennings received the following radio message from General Frangos. The message is written by the hand of Asa Jennings on a radio message form of the Kilkis. A typed copy is provided to make reading easier.

*Επτ. Σ. 3.

NAYTIKON ΣΗΜΑ

*Υαντ. Σεμ. Φολοκής—	*Ασά	Εβζ	Κατηγορίας είς Σηματόδημους οικά—
*τ Αγγλη οικά—			Ελληνικός Σηματόδημος—
*Επεδεικθη οικά—			Ημερομηνία—
Διεβδιδόθη οικά—			*Ωρα

General Frankou
After communication with the General Staff I acknowledge you see the ships now in Piraeus harbor have been seized by the Government and have been ordered to Mitylene for the transport of the Refugees from the Asia Minor coast. Stop. I acknowledge you also that the Commander of the Navy has been ordered to be in communication with the American Admiral with reference regulation of the transportation.
Frankou Brigadier General

(handwriting of Asa K. Jennings)

Answer to telegram sent Sept. 22
(written at top of page)

General Frankou

After communication with the General Staff I acknowledge you all the ships now in Piraeus harbor have been seized by the Government and have been ordered to Mitylene for the transport of the Refugees from the Asia Minor coast. Stop. I acknowledge you also that the Commander of the Navy has been ordered to be in communication with the American Admiral with reference regulation of the transportation.
Frankou Brigadier General

Frangos Acknowledges All Ships

Captain Theofanides of the Kilkis immediately called all of the captains of ships in harbor to his battleship. They were given orders that they and their ships were all under my command and were asked how many could be ready to proceed to Smyrna by 12:00 midnight. There were many excuses; finally 10 ships agreed to be ready.

Admiral "Dannys" Theofanides in Athens in 2013 reported that the ship captains were afraid to enter a Turkish port, and thus the reason for the excuses. The Admiral then said that his Grandfather told the captains that any ship not ready to sail by midnight would see its captain face a court martial (confirmed in notes left by AKJ) followed by a firing squad on the fantail of the Kilkis. Suddenly, the captains said their ships would be able to make the

voyage. Captain I. Theofanides is the hero of the Greek people, but unfortunately, the Greek people do not know of his heroism.

AKJ was on the lead ship, the Ismini. He had the Greek flag lowered, and the American flag raised as this ship was now under the command of an American. With a line of more ships following behind, the refugees referred to AKJ as Admiral, although he never received any such appointment from the Greeks or U.S. Continuing with the Asa K. Jennings report to D.A. Davis of the YMCA in Geneva:

On the morning of September 23rd, the American Destroyer Lawrence, under the command of Captain Wolleson, met us some distance outside of Smyrna Bay and escorted us to anchorage. The sight of so many boats coming into harbor at one time produced a great sensation among the refugees. Captain Powell, Senior Naval Officer Present, Smyrna, soon arranged for a certain number of boats to dock at the end of the Aidin railroad pier, under supervision of Turkish authorities but assisted by American officers and sailors. I directed the ships.

Several barriers or gates guarded by the Turkish officers and soldiers were arranged by the Turkish authorities, beginning on the quay and continuing until almost the end of the long railroad pier. On the quay and along this pier, the victims of the Smyrna tragedy were made to pass before they could embark on ships we had brought in for that purpose and there they were examined, searched and robbed; many were most cruelly treated and all men between the ages of 18 and 45 (many 15 and 60) arrested and taken to prison unless they could prove they were foreign subjects. As many of the naturalized foreign subjects had their papers forcibly taken from them, including Americans, they could not prove their rightful contention and were led away with the others. Some of these, especially Americans, because of their faithful work of the American Vice Consul Maynard Barnes (remember, the Consul George Horton had run for his life on September 13), and members of the American Relief Committee, were afterward released.

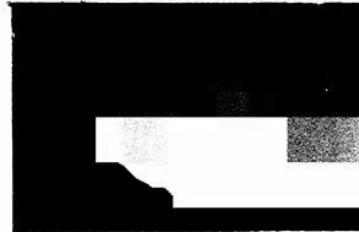
Capt Panos Argyropoulos
is hereby appointed to be
in charge of transportation,
and direction of ships assigned
to the American Relief Committee
~~Mitylene~~
during the emergency connected
with the evacuation of Smyrna
and elsewhere due to the advance
of the Kemal army -

A.K.Jennings
Chairman Emergency Committee
Mitylene

(handwriting of Asa K. Jennings)

Capt Panos Argyropoulos
is hereby appointed to be
in charge of transportation
and direction of ships assigned
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Mitylene during the emergency connected
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and elsewhere due to the advance
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A.K. Jennings
Chairman Emergency Committee
Mitylene



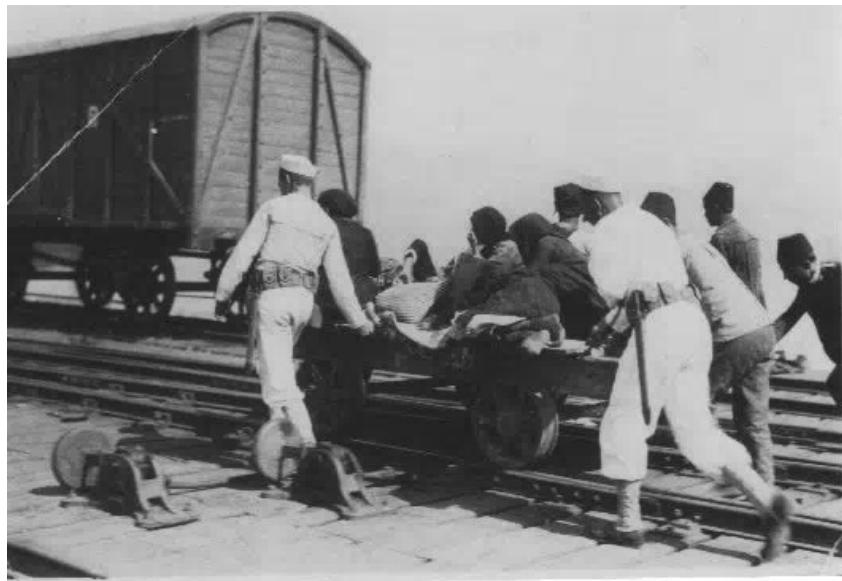
Captain Panos Appointed



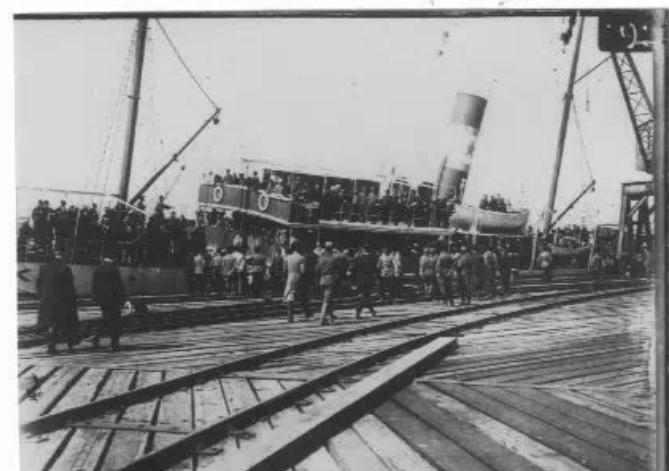
Scene on railroad pier, Smyrna, where refugees embarked.



USN Carrying a Refugee on Stretcher



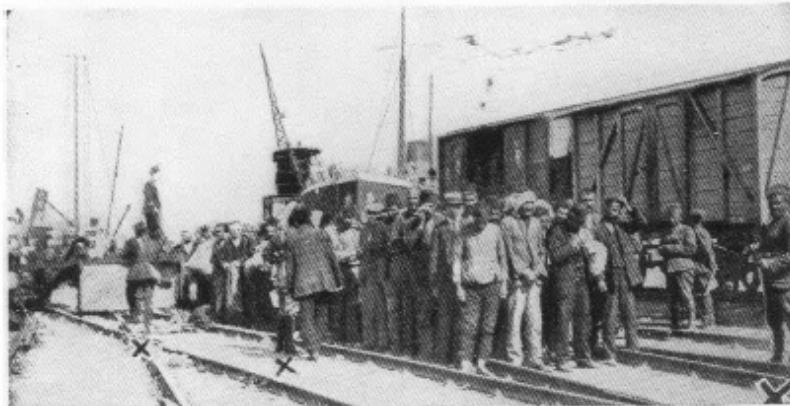
American sailors at Smyrna getting the aged and sick to ships provided by American Relief Committee. End of railroad pier.



USN on Railroad Pier



Family group ready for embarkation. Grandparents, mother and children, but no husband or grown sons.



Men separated from their families on the Smyrna Pier and held for deportation to the "Interior." (x) Turkish guards.

Men to be Taken to Interior on Railroad Pier

From the report to Mrs. Emmons Blaine:

Every day more ships came. All available sailors were released for service. Every American, and others as well, devoted their utmost effort and worked night and day until during the last week before the 30th of September, the date set by the Turks when the refugees must either return to the interior or have left for other parts, the evacuation was completed.

Further from the AKJ report to D.A. Davis of the YMCA:

The second day our boats from Piraeus arrived and the next day we led in 17 ships. From this time until the expiration of the time limit we had between 40 and 50 ships under our command operating between Smyrna and Mitylene and other ports on the island and mainland of Greece. Some boats, like the Magalia Hallas, we did not send into the Smyrna harbor, but transferred refugees to these larger boats after leaving Smyrna and sent them to such ports as Salonika, Piraeus, Patras, etc.

After bringing more than 200,000 refugees through Mitylene and 80,000 through Chios, we found it necessary to send many direct to other islands and to the mainland of Greece from Smyrna. We were able to do this and to re-distribute the surplus at Mitylene and Chios and other islands after the government furnished us a list of various ports together with the possible number they could care for.

We were greatly handicapped on account of the revolution which began first to function at Mitylene and occurred only two days after we had received the order from the Royalist Government giving us the ships.

Wouldn't you think the coup could have been delayed until after the rescue mission? The revolution at this critical time shows the priorities of the leaders to be personal rather than humanitarian. That has been a constant problem in Greece since its liberation from the Ottoman Turks.

As soon as the revolutionary government came into power at Mitylene, we at once visited the new authorities and asked for a ratification of the previous government's action, in assigning us ships, etc. This they did without hesitation.

At this point, the rescue operation was wildly popular. Jennings was well known among the Greek people. There is no way the new Government could have stopped the continuing rescue operation without a violent reaction against the new Government.



6044..Mitylene- American food for Smyrna refugees arrived at Island of Mitylene. B.F.MacDonald, N.E.R. worker, superintends the unloading of flour from a lighter.

Asa K. Jennings in Mitylene

For a short period (about five days) we were operating under two governments, the revolutionary government at Mitylene and the Royalist government at Athens. If the Americans had not secured the ships when they did and insisted on having a free hand to operate same, shipping would have been paralyzed during this critical period. As it was however, we were able to complete the evacuation of Smyrna within six hours of the expiration of the time limit.

The original time limit of 7 days had been extended by the Turks to 11 days to get all the refugees out of Smyrna.

The American Relief Committee at Smyrna had asked the privilege of taking refugees from other points on the Asia Minor coast; also, before the expiration of time limit; but were told by Turkish authorities that positively no other points could be evacuated until Smyrna had been completed. The Committee, not sure that Smyrna could be cleared by date set, which was midnight, September 30th, asked for an extension of time limit. Finally, on the afternoon of the last day, an extension of eight days was granted, which time allowed for the evacuation of the smaller towns along the Asia Minor coast of the Archipelago.

In many of these towns, notably Aivili, Dekili, Pergamos, and inland towns, surrounding the Gulf of Adrinide, sincere agreements were made between the Turkish and Greek inhabitants that they would continue to live together after the Turkish occupation, in harmony, each respecting the rights of the other as before. The Turkish population, through their leaders, made public pledges to this effect, and the Christian population through their leaders, publicly accepted, swearing by the Koran and the Bible respectively.

This accounts for the small exodus of Christian population before the arrival of Turkish troops, although they had plenty of time to get away after the capture of Smyrna. A good example is Aivali, where our Destroyer McLeish, under command of Captain Ellis, arrived with the American Consul, Oscar Heiser on board. They were told by the Turkish commandant then in charge and also by the Greek metropolitan, supposedly representing the Christian population, that the Christians did not care to leave.

The Americans under escort of Turkish authorities, made a brief survey of the town and found everything in full swing, with all the business places in operation, except the wine shops, which the Turkish authorities declared they had closed, and this was the report that Captain Ellis sent to the Senior Naval Officer Present at Smyrna. I was not satisfied with this report, as I had been talking with men who had come from there and knew that many desired to leave and that probably the Greek metropolitan did not speak his real mind.

Subsequent events disclosed the fact that many Christians did wish to leave, and later as many as could get to the ships, numbering about 15 to 18,000 did leave, when boats were escorted to Aivali for that purpose, under supervision of Captain Ellis. So the refugees had been tricked by the Turks with the help of the Greek metropolitan. That gave the Turks the opportunity to weed out the men of military age so they would not return in the future as another invading army.

Men of military age were arrested and sent to jail. Many families, however, after being separated from fathers, husbands, brothers, were sent into the interior, without any opportunity to leave whatsoever. Some of the same refugees who have been deported in the interior from Smyrna and

nearby towns have appeared in Samsun and also Mersin for embarkation. Most of their numbers, however, perished.

Samsun is about 525 miles away, and Mersin is about 473 miles away (761 km).

All the above quotations are from the report dated April 8, 1923, of Asa K. Jennings submitted to D. A. Davis of the YMCA in Geneva.

After the rescue was completed, AKJ was asked by R.W. Abernethy what one incident that moved him most deeply. He replied:

I was out here one afternoon on a destroyer, just about where the ship is riding now, when I heard a cry from the water below, and looking over the rail saw a little fellow swimming by the side of the ship. How he had eluded the bullets of Turkish rifles I do not know; but there he was, and nearly exhausted from his swim. He caught sight of me and begged piteously for help. I called to some of the boys on the ship to help me let down a rope and draw him up. We finally got the little chap on deck, and discovered that he was an Armenian. He could speak only a little English, but he didn't have to use that to tell us that he was cold. He had no clothes, and had evidently been in the water some time. One of the sailors got an old pair of trousers and wrapped the boy up in them. I say 'wrapped' for they were large enough to be coat and trousers both for him. I knew that we had better put him in some more or less obscure place for the time being, so motioned to him to crawl back behind one of the boats. He did so, and was so exhausted that, warmed by the wrap we had given him, he immediately went to sleep.

It was not long after that I heard a commotion on the other side of the deck, and hurried over to see some of the boys pointing to a young girl swimming a few yards from the ship. She, too, in some miraculous way, had eluded the bullets that had meant to check her flight, but it was apparent that unless help reached her soon she would sink. It so happened that one of the boats was moored alongside, and two or three of the boys jumped into it and rowed out to her. Now, it was against our agreement to load refugees except at the wharf, and no officer was permitted to allow it. As I stood watching those boys row out to rescue the girl, I caught sight out of the corner of my eye of one of the officers coming our way. I watched to

see what would happen. He took in the situation instantly, and as quickly turned and walked away. Officially he had observed nothing; personally he had seen enough to realize that a life was being saved, and he had no wish to prevent it.

The boat reached the girl in time, and the boys drew her to safety. She was so exhausted from the ordeal that she fainted dead away, and had to be carried up on deck. She appeared to be about seventeen or eighteen years old, evidently one of those who had suffered most in the horrors of the past few days, for she looked pale and thin, and was thoroughly chilled from lack of proper clothing and from the long swim. We got some blankets and wrapped her up in them, and she finally revived.

She looked at us with a wild expression in her eyes, seeing all these men standing about her, and we read horror and nameless dread in her face. Finally, however, she realized that she was safe and in the hands of friends who would protect her, and such a look of joy and thankfulness came over her face as I shall never forget. Then thoughts of what she had been through gripped her, for she began to cry, calling out some name in her grief. We were helpless, for we could not understand a word of what she was saying. We gathered, however, that she was calling the name of someone whom she had been forced to leave. I then bethought me of the little fellow I had sequestered behind the boat, and hurried back to my stowaway to see if he could help us with his Armenian and his few words of English. I found him curled up on a sleep of sheer exhaustion, perfectly oblivious to the tragedies that were going on all around him. I gently shook him, telling him to come with me a moment. He got up and took my hand, and together we made our way toward the group standing about the frightened grief-torn girl. As we approached, the ring parted, and we could see the girl lying on the deck.

Suddenly I felt the hand in mine tighten, and heard a sharp intake of breath. A moment later, with a wild, fluttering cry, the little fellow bounded from my side and threw himself on the girl. Startled from her sobbing she sat up, fixing frightened eyes on the boy. Then from her lips there burst the name that had been moaned in grief before, but now cried out in tones of such frenzied joy that there was no doubt in our minds but that my little stowaway was the one she had been calling for all along. He was her brother, and there on the deck of that ship, all unconsciously, we had

reunited them. One or two storm-hardened, weather-beaten, globe-traveled ‘gobs’ turned and left the group, their eyes brimming with tears, a sort of primitive shame driving them to conceal their emotions. They needn’t have slunk away. Every man of us there had a lump in his throat and tears in his eyes. Gradually, however, we all tip-toed away, leaving the happy pair to share together a joy little known in that harbor. I managed the next day to put them on a ship bound for Athens, and later when I got there I looked them up, and have seen them two or three times since.

THE PLIGHT OF THE REFUGEES



After the rescue at Smyrna had been completed, and the effort to save hundreds of thousands of people from other ports of Turkey was well under way, the attention of the relief workers turned to the Greeks, Armenians and Jews spread over the various parts of Greece. The refugees were safe from an attacking army, but at great risk of starvation and disease.



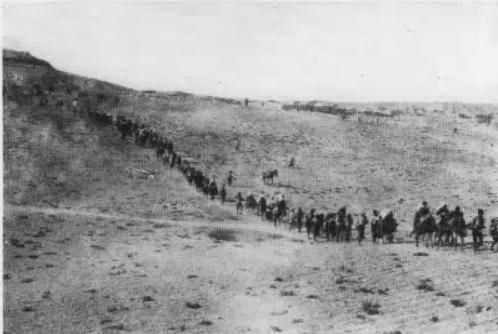
Embarking from Mitylene for other
Grecian ports after their escape
from Smyrna



Embarking Refugees from Mitylene



Six thousand refugees waiting for food, A. W. II, Quarantine Island. At the time this photograph was taken the entire cost of feeding these people was borne by our organization. Later the American Red Cross came to our assistance and allowed a thousand calories of food daily for each person in quarantine.



In 1922-23 Near East Relief evacuated 22,000 children from orphanages in interior Turkey to Syria and Greece. These two pictures show part of the 5,000 children from Kharput en route on donkey back and foot.

Photos of Tent City and People Walking Over Hill



One of the ships used by "Admiral" Jennings.
S.S. Paralaos. Debris on dock is from an
army transport which landed thousands of the
returning army days before. Asa W. Jennings
facing camera. Salonika 1922

Asa W. Jennings Facing Camera Taking Refugees to Salonika, Greece

Rev. Jennings Still in Greece

By the Chateauguay Record. The following article was recently printed in the Paris edition of the New York Herald, and was written from an interview given by A.K. Jennings at Constantinople.

Scourges Sweep Scutary Refugees Living In Stables – Ottoman Greeks Die by Hundreds in Filth and Squalor as Babies Are Born.

Constantinople – While the dead are being carried out, children are being brought into the world whose mothers pray that the young lives will be taken before their offspring have time to die from starvation in filthy stables at Scutari, where 10,000 Ottoman Greeks are living in the most abject wretchedness that has been seen in the Near East.

Three thousand of the 10,000 refugees who were brought recently from Trebizon, on the Black Sea, are living in two stables, through the leaky roofs of which the rain pours, making mud of the dirt floors. Two hundred and ninety-seven persons in those two stables have died from smallpox and typhus during the past seven days lying wrapped in blankets or rugs for a day or even longer before their neighbors realize that they have passed away – and all the time the living cook their meager meals over open fires at the side of the corpses.

Such is the condition of the refugee camp at Scutari, so infinitely bad that the British High Commissioner sent a member of his staff to investigate, while the Near East Relief is rushing food and medical supplies. The condition of these refugees is a menace to the health of Constantinople.

It is certain that hundreds of these refugees are doomed to die in the near future despite all that can now be done to save them.

A.K. Jennings, who did much for the refugees in Smyrna at the time of the fire last September, visited the camp and was appalled at the conditions of life and the suffering. When he returned here from a full day spent on investigation, he said:

People who were a few weeks ago prosperous peasants in Anatolia are now living in conditions of filth and disease which would kill the most hardy animals. Those fortunate enough to have saved something in the flight from their homes spread a rug to sit upon. Ninety percent are old men, women and children, and have only the clothes they are wearing.

Here with stray copper cooking utensils, the mother cooks a scanty meal beside her children who search their bodies for vermin. The most elementary principles of sanitation and privacy are lacking, the stench is overwhelming. People wrapped in bundles of rags are dead for days before those living beside them know it. Above the noisy rabble arises the voice of the village priest praying over the dead. In parts of stables children are being brought into the world while their mothers are crying to God to take them.

The date of this interview was last December. Have just found the translation so am sending it on A.K.J.

Then, there was another newspaper account that describes the horror faced by the refugees.

Extract from the daily paper, 'Amalphela of Smyrna,' now published in Athens. Oldest daily newspaper in Greece.

During the past few days there has been in Athens the American philanthropist, **Asa K. Jennings**, who supervised the evacuation of Smyrna, and **succeeded through his personal intervention in persuading the Turks** (that is, he went personally to Mustafa Kemal) to permit Greek

ships to proceed into Kemalist waters and transport thousands of exiles who were massed on the seashore, to safety in Greece. Subsequently he helped in the rescue of 67,000 refugees from the Pontus, who were scattered all along the shores of the Black Sea. He also saved thousands of orphans from Ordou, and with American steamers transferred them to Greece.

Mr. Jennings received our representative and consented to speak to our readers of his great philanthropic work. We met Mr. Jennings in his drawing room, which he uses also as his office, in the hotel Grande Bretagne. We found him studying a series of maps of Greece, the Pontus and Asia Minor. With red ink, he was marking the different places where, in deplorable condition, the refugees are now collected. He was deep in arrangements and plans for the future care of the present refugees and for those who are on the way from the Black Sea coast. He was studying the routes by which thousands of destitute refugees are trying to escape.

"How many thousands of refugees are still waiting along the shores of the Pontus," we asked Mr. Jennings.

He replied: On the coast there are at present about twenty thousand of which 3,000 are at Samsoun, 5,000 in Kerasoun, 2,000 in Ordou, 2,000 in Trebizon, and the remainder 8,000, at various other points of the coast, in an awful condition, destitutes and nearly naked. In the interior of Asia Minor there are still to be found about 150,000 refugees, who are mostly on the march to the coast. I am now working for the transport of these unfortunates, as well as for many orphans who are now mingled with the refugees on the march. The number of these orphans is still unknown, but is very large. The Greek Government, however, has decided not to receive for the present any more refugees, as there is no immediate prospect of housing them or feeding them. The whole situation is very difficult. This decision cannot stand long for these refugees are running the risk of being sent back to the interior of Asia Minor if ships are not ready to take them away when they reach the coast. They are certain to die through exposure, cold and privations. My reading of the situation I am sending to Mr. Doxiades, Minister of Public Assistance, and I hope to succeed in arranging some method of bringing away to safety these destitute and downtrodden people. As soon as the government makes room for these people, we will undertake the transport and feeding of all of them en route. The American Near East Relief is cooperating in this

work. It is expected that the refugees now in Syria will remain there until spring as they are in no danger.

The reporter asked, ‘You declared that you are principally interested in the orphans? Is it possible for you to supply us with some information concerning their future?’

I have taken the responsibility of rescuing and transporting to Greece all the Pontus orphans, replied Mr. Jennings. They will be established here in provisional orphanages at the expense of the American Near East Relief. As regards the future education and support of these children, the American nation will take care of them through Major C. D. Morris, Director, Near East Relief, who is in direct touch with the Greek Government in regard to this matter of future education and support. You can obtain from him all the further information you may desire.

Jennings, it was reported, was planning to leave shortly for Smyrna.

‘Yes,’ said Mr. Jennings, ‘but I would prefer that should not ask me the object of my voyage. I can only say this much, that important negotiations are now under way concerning the release of all political and military prisoners. I hope that these negotiations will succeed. The release of the prisoners, or better still the exchange between Greece and Turkey is in charge of the American YMCA, and this Association is carrying on separate negotiations for all matters regarding the welfare of prisoners. Its work is entirely separate from the official work of the Lausanne conference. As for my own part in this work, I shall do all in my power to enable this exchange to begin at the earliest possible date.

“What can you say of the relations between America and Greece, and your impressions of the present situation in Greece,’ asked the reporter.

‘I am very much pleased with the efforts which Greece is making,’ said Mr. Jennings. ‘The Government has undertaken faithfully and honorably the work of the present difficult times in Greece. I have observed with pleasure that the Greek people have accepted with confidence their new government. Otherwise, I could not have shown the interest which I am now showing in the refugee work. And I can also say that the American nation desires to help Greece, and that relations between the two countries

will be strengthened in the future by the bonds of sympathy which are now being established.'

From the report Asa K. Jennings wrote on April 8, 1923, to D. A. Davis of the YMCA in Geneva:

After the evacuation of Smyrna and other nearby coast towns, I went to Athens to interview the new revolutionary government with reference to further distribution of refugees and their care. While directing the shipping from Mitylene I had also organized a relief committee. The Near East Relief and American Women's Hospital and the YMCA had sent representatives there. Doctor M. E. Elliott, the director of the AWH (American Women's Hospital). came personally as the need at Mitylene at that time was considered greatest of all. Dr. Elliott accompanied me on my trip to Athens to interview the government.

The government urged us to make our headquarters, Athens, and referred to us a call for help that had come from Nakri and Adalia. The YMCA at Athens had first received the appeal but the government could offer no solution. I promised the government that if they would send ships I would ask our Navy if we could not send Destroyers to escort them into the Turkish ports. On these conditions the Greek government prepared three ships, and I asked the SNO (Senior Naval Officer). at Smyrna, to have a Destroyer meet them off the port of Rhodes. This was done.

Later on we received calls for help from Mersin and the necessity for a Destroyer to be located at both Athens and Mersin seemed apparent if we were to keep in touch with the situation and continue our service in connection with the evacuation of refugees. This was the intention of Admiral Bristol, so he ordered a Destroyer stationed at these ports as well as at Smyrna.

He also especially requested that I continue my activities in the Near East and so requested your office. After we had ships and Destroyers caring for the refugees calling to us from Southern Anatolian Coast, we also received calls from the Black Sea. The Greek government asked me what we could do to assist them there.

I made a trip to Constantinople and decided after a talk with Admiral Bristol and others to take Greek ships to Constantinople and if possible

secure consent of the Turkish government to take them through into the Black Sea. Failing in that, load them with refugees who had already come down from Pontus and were waiting for ships. We brought these ships to Constantinople, but the Turks refused to allow them to proceed to the Black Sea. So we secured ships under British flag, which the Greek government chartered and I accompanied in order to bring away the most needy cases. Meanwhile the Pontus refugees in Constantinople were embarked.

The Navy had sometimes two and three Destroyers in the Black Sea in order to help relieve the situation. We afterwards did secure consent from Turkish authorities to take Greek ships, escorted by American Destroyers into the Black Sea, but unfortunately the Greek government had changed their attitude with reference to receiving any more refugees from Asa Minor, and insisted on the Turks keeping them as they, the Greeks, claimed they had received already more than one million refugees since the Smyrna disaster, an increase of 20% of their population, and that it was impossible for them to receive more.

As the American Red Cross was assisting in the feeding in Greece, so they asked the Near East Relief to feed and care for the needy refugees in Turkey, and looked to us to see that the refugees were not molested. In all this endeavor, the American Navy has been giving the closest sort of cooperation as I have shown. Whatever I have been able to do has been due almost entirely to the Navy, of whom I have never yet made a request that has not been granted.

The story of the conditions of the refugees is another story, as is also that of the exchange of prisoners and their condition. At the present time I am assisting the commission for the exchange of Turkish and Greek prisoners in which again the Navy is highly cooperative.

The Turkish government offered to give the Greeks one Greek prisoner of war (POW) for each Turk who was a POW of the Greeks. The problem was Turkey had lots of Greeks as POWs, but Greece had few Turks as POWs. Asa simply agreed. He knew that trying to bargain or argue with the Turks would only annoy them and not produce any positive results. They dig their heels in like they are defending Gallipoli again. That has been part of the Turkish persona until today. Instead, again Asa relied on the U.S. Navy. He

had the Navy transport the Greeks who were POWs to Greece and the Turks who were POWs to Turkey in such a way that the Turkish government could not keep count.

The commission has told both the Greek and Turkish authorities that they owe a great deal to our assistance and the cooperation of our Navy. I might add that personally I have always been used exceedingly well by the Turkish authorities whenever it has been necessary for me to return to Turkey, which has been several times since the occupation of Smyrna. It is needless to say that the Greek government has been especially courteous to me. It has been my plan to work in close cooperation with the American Red Cross, Near East Relief, American Women's Hospital, and other organizations, as well as the Turkish and Greek governments. Unofficially, representing our own government, and officially, the International Committee of the YMCA

The Turkish government cooperated, because those were the instructions of Mustafa Kemal. His objective of "Turkey for the Turks" was being achieved. The Greeks cooperated, despite all the political turmoil, because of the enormous popularity of Asa K. Jennings in Greece. Others like Rear Admiral Mark Bristol, Consul General George Horton, and the head of the American's Women's Hospital tried to take credit for the rescue, but the Greek people knew differently.

Asa K. Jennings was very distinctive in appearance due to the hunchback, mode of dress and hat. Wherever he went, people knew who he was. When he walked down the streets of Greece people would kneel as he approached as though the Host was being brought down the street. People wanted to kiss his hand and feet. They were grateful for being saved. Asa, a humble man, was embarrassed.

On March 12, 1923, Dr. Wilfred Post, medical director of the Near East Relief in Constantinople wrote the following report:

The Greek and Armenian refugees in Constantinople probably number about thirty thousand; the Armenians have been here for a long time and by this time are tolerably well taken care of; but the plight of the 25,000 Greek refugees is becoming daily more pitiful. The location of the camps and the general conditions under which the people are living have been

more or less public in the press, but the sanitary aspect of the whole problem has been given insufficient prominence, nor has any effective remedy been suggested.

The majority of the Greek refugees arrived here already in a most wretched condition. They are forced, according to their own statement, to choose between deportation to the far interior of Asia Minor among hostile tribes, or exile to a foreign land. In either case it meant leaving their homes in midwinter, hasty flight and arduous travel for days or weeks, and danger and terror all the time. Small wonder then that these wretched people, for the most part ignorant villagers, started on their long journey of exile with morale thoroughly broken and feel prey all the more readily to small pox, typhus, and other diseases which always make their appearance under such conditions.

Many died on the journey to the sea, many more in the filthy and crowded ships. When they were finally landed in Constantinople, comfortable quarters and good food might have saved many, but instead they were cramped into barn like buildings insufficient to house half their number, and for the most part received nothing but the relief ration of a limited amount of bread and in some cases one dole of soup daily.

The Turkish commandant of Selimie told me he had received instructions to prepare for the reception of 3,000, and that he was then forced to receive not less than 10,000. Constantinople is the last place in the world fitted to receive and care for a large influx of refugees, frequent fires and consequent congestion of population together with the presence of many thousands of earlier exiles, made this recent addition to the population a veritable calamity.

In addition to the bad condition on land, there are ships in the harbor still crowded with refugees, for whom there is no place in the city, and no possibility of transporting to Greece. I have first-hand knowledge of conditions on these ships, having recently convoyed 3,000 people to Greece on a cargo boat that should not have attempted to carry more than 1,000. I saw cases of smallpox typhoid, dysentery, pneumonia and typhus all lying in a huddled heap together. There was no room to separate them. Bathing was out of the question and medical care was hardly worthwhile.

On a similar ship where the people were kept on board three weeks, 200 died out of 2,000; it was a veritable ‘Black hole of Calcutta’.

This state of affairs is not only an outrage on humanity, but a serious menace to the health of the whole Near East. Quarantine is ineffective, and the presence of so many sick persons under impossible conditions is bound to scatter infection. The filth and offal (the entrails and internal organs of an animal used as food; refuse or waste material; decomposing animal flesh) thrown from disease-laden ships is devoured by fish which is then eaten by the people of the city. The fishermen are infected by handling the fish. Filthy rags and garments are washed ashore constantly. Even the strictest quarantine calls for a certain amount of communication between the ships and the shore.

On land the chances of infection are still greater. For example, 500 people are crowded into a filthy stable with mud floors outside the Selemie barracks; most of them are insufficiently clothed and lying either on the bare ground or on thin pallets or quilting or sacking. On one such quilt there were seven people, all ill with typhus or dysentery. Two days later there were only three left; two days later only one; and the last time I was there, this last unfortunate has passed.

All this time, the rest of the refugees were cooking and eating and living around the group. As one after the other died, their bodies are carried jostling thought he crowd to the dead cart, which then moved on until it was full; then it jogged its way through the streets of Scutari to the edge of the town where the bodies were dumped unceremoniously into a long pit.

Fly time is coming, when the camps and their great heaps of filth will become foci of contagion, and when cholera and dysentery are specially to be feared.

Under present conditions no satisfactory sanitary work is possible. With the present death rate, the total number of refugees will be reduced half the number within a few months.

If the new Turkish customs regulations are put into effect, their prohibitive tariffs on flour, milk, etc. will make further relief work impossible. All we have been able to accomplish thus far is to vaccinate and feed the refugees, and bathe as far as facilities can be provided. Thanks to strenuous

representations to the Turkish authorities, we have recently obtained additional space enough for a 100-bed hospital, where we can isolate the worst cases of smallpox and typhus.

The best solution of the problem would seem to be to establish at once in Greece a vast refugee camp similar to that which the British authorities at Bakuba near Baghdad for 50,000 refugees who came from the Urumia region in 1918. Until such a place is established for this the Allies should insist upon something more than the stereotyped official assurances. The first detachments of refugees taken to such a camp should be from Constantinople, and after these have been removed there should be no further landing of refugees in this city, at least under present conditions.

At present the Turkish government has done nothing whatever for the refugees except to supply insufficient and inadequate housing space. It has given no food, medicines, clothing or fuel. The explanation given by Turkish officials is that these people are essentially disloyal, and that the permission given them to depart is a great act of clemency. It is clemency to take away from their fertile lands and vineyards these people, whose ancestors have lived in Anatolia for many centuries and are most of them so ignorant as hardly to know whether there is a world outside of Anatolia, and send them to Greece?

Greece is already overburdened; the Constantinople relief committees are overwhelmed; the hospitals are overcrowded. The present situation is an increasing disgrace upon the name of civilization and a menace to the health of the Near East.

Dr. Post's report is testimony to Man's Inhumanity to Man.

One can only describe the politicians in Greece who set in motion these horrible tragedies as ego driven, ignorant fools. The Greek people need to reconsider who they put into government positions.

CHRISTIAN EXODUS PUT AT 1,250,000

Creek Patriarch in Appeal Says
That \$125,000,000 Will Be
Needed for Winter Relief.

PRAISE FOR UNITED STATES

A. K. Jennings Said to Have Been
Chiefly Responsible for Saving
300,000 at Smyrna.

CONSTANTINOPLE, Oct. 13 (Associated Press).—The exodus of Christians from Turkish territory will include more than 1,250,000 persons, says the appeal issued by Meletios Metaxakis, the Greek Patriarch at Constantinople, asking aid to facilitate the evacuation and decrease the suffering.

The Patriarch, in the appeal, says there are 500,000 Christians in Asia Minor, 300,000 in Eastern Thrace and 450,000 in Constantinople. He says that the entire fund contributed thus far by the outside world for the care of the refugees is slightly more than \$1,000,000 and is tabulated as follows:

American Near East Relief, \$400,000; Great Britain, \$200,000; American Red Cross, \$100,000; contributions sent directly to the Patriarch, \$250,000; American Women's Hospital, \$25,000; American committees in the Near East, \$25,000, and the Y. M. C. A. and Y. W. C. A., \$20,000.

The Patriarch draws attention to the fact that the needs will reach their climax in three months, when Winter will be at its height. While the Greek Government will do all that it can, foreign aid is necessary to prevent the loss of thousands of lives and the suffering of hundreds of thousands from starvation and exposure, the Patriarch says. He believes that all the early estimates of the amount of assistance needed have been woefully inadequate.

The estimates that the average per capita needed during the Winter will be \$100, so that the total requirements will be \$125,000,000. He hopes that the Greek Government will be able to finance a considerable part through the loans already being sought in London and Washington. England is said to have indicated a willingness to loan \$10,000,000, which would largely be reserved for refugee use.

The Patriarch expressed his gratitude to the United States in these words:

"It is a great debt that the Greek people owe to the United States for the promptness of their help at the beginning of the present emergency. The most striking feature of the American relief organizations in the Near East is their ability to act quickly. 'He gives twice who gives speedily,' says the Greek proverb."

The Patriarch mentioned particularly in this connection the work of H. C. Jaquith, director of the American Near East Relief, and A. K. Jennings of Syracuse, N. Y., of the Y. M. C. A. The latter commanded the entire Greek fleet of fifty merchant ships in the Smyrna evacuation.

ATHENS, Oct. 13 (Associated Press).—The United States Government through its Chargé d'Affaires here, Jefferson Caffery, has taken steps for the dispatch to Greece of an American Red Cross mission to aid the refugee situation there. News of this action, coincided with the announcement that the Red Cross has appropriated an additional \$100,000 for relief work, has immediately cheered the Greek people.

The tragedy of the refugee problem lies in the fact that virtually all able-bodied Greeks and Armenians in Asia Minor were deported into the interior as prisoners of the Turks, so that Greeks today numberless, several hundred thousand women and children who will henceforth have no husbands and fathers to provide for their wants.

A. K. Jennings of the Y. M. C. A., arriving here from Mytilene, has been informed by wireless that 25,000 more refugees, without food or clothes, are awaiting rescue on the shores of Asia Minor, near Smyrna and Marmar. Steps are being taken to save them.

At the time of the Smyrna disaster Mr. Jennings sent an urgent wireless to the Government at Athens asking the immediate mobilization of a fleet of fifty merchant ships. The Government speedily acquiesced, and at Athens declared today that it was wholly due to the enterprise of Mr. Jennings that some 300,000 refugees were rescued.

The enthusiastic Y. M. C. A. worker told The Associated Press correspondent that things were gradually getting better on the Aegean Islands. He said:

"Herculean treatment is required during a long period. There are 90,000 refugees at Mytilene now. Most of them are sleeping in the open air, and every inch of ground seems covered with a human form. At the beginning the babies had only warm water to live on, and at Chios and Samos they did not have even that."

"That is the awful feature in this tragedy. It is the picture of hungry, homeless children and tottering old men roaming about, scanning the sea and waiting for help from some land of hope. I am confident that America is that land of hope."

The New York Times
Published: October 14, 1922
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Exodus of Christians 1,250,000

THE FUTURE



Albert Einstein said:

“Insanity: doing the same thing over and over again and expecting different results.”

He also said:

“The only source of knowledge is experience.”

Now we know by what measures leaders in government must be measured.

The problems in Greece today one could say started with the Ottoman Turkish occupation. The Ottomans left Greece almost 200 years ago, and the Turkish people today are not Ottomans. Responsibility for the problems of Greece today rests with the Greeks, and only the Greeks. Greece is in a very sad state, and the Greek people are suffering.

The Greek politicians want to continue to do what they have done since the beginning of the Greek Revolution in 1821. They want to live off of the income of Europe rather than developing their own economic engine. They have taught the Greek people to believe they are entitled to a superior standard of living without earning everything they have. The Greek politicians have been and are dishonest with the Greek people. It is time for the truth in Greece, as difficult as that will be to hear. True to the words of Einstein, the politicians will not change, and the Greek people will continue to suffer, except the suffering will get worse. Recovery by the hands of the Greek people will be very, very difficult and painful. Greece needs help. That help must come from an outstanding leader who puts his country first and is not complicit with the politicians.

Help must not be given to the Greek Government. History tells us what the Government will do with any help it receives. Corruption and mismanagement will render any help useless to the Greek citizen.

The suffering of the Greek people is an awesome opportunity for Turkey to re-write history. Einstein teaches us the Turkish leadership of today will remain unenlightened and devoid of imagination and generosity. The politicians in Turkey would rather spend their time fighting for control over the political structure of Turkey than demonstrating great leadership.

The Turkish leaders, instead, should identify the Turkish businesses that would make good partners with Greek businesses. The Greek businesses would then have banking support, new markets, and a friend when in need. The Turkish businesses would likewise benefit. The Turkish Government could provide guarantees to loans to Greek businesses that partner with Turkish businesses. There are many more ways Turkey could help the Greek economy and people without lending money to the Greek government. Those personal friendships created by working together are the best way to erase the hatred of Turks from the Greek DNA.

Such a proposal appears more reasonable when comparing the sizes of the two populations and two economies when measured by gross domestic product. The Turkish economy is much larger and stronger. Turkey does not have to replace the Greek economy. All that is required is sufficient help to give the Greeks an economic boost so that people go back to work and start supporting themselves.

If the Turkish government were to reach out to help the Greek people get off their knees, the world would know that the Turkish Reformation, begun by Gazi and President Mustafa Kemal Ataturk, was once again underway.

In recent years, Turkey has been focused on large domestic projects funded significantly by debt to create employment and raise Turkish wages. The politicians in Turkey have received support from the electorate for that effort. At the same time, human rights have suffered. Judges and police have been fired and military officers put in jail. The heavy hand of government looks like the acts one would expect from a nervous, insecure dictator. And these acts are against Turkish Muslims. Non-Muslim Turkish citizens feel even more at risk, such as the few ethnic Greek and Jewish people left in Turkey. The Ecumenical Patriarch of the Eastern Orthodox Church located in Istanbul stated on television that he expects to be crucified by the government.

The political leaders are insensitive to the minorities of Turkey. That is in sharp contrast to the actions of President Ataturk who made women citizens equal to men, mandated free education, and made so much social progress that the world stands in awe. Turkey has that opportunity again by recognizing that Greeks also are human. Sensitivity can be shown by following the example of the Italians who created a sovereign territory we know as the Vatican. The new sovereign state should be the Rum where the Ecumenical Patriarch and his staff reside in Istanbul, and that sovereign state should be protected, with pride, by the Turkish authorities. Then Halki could be opened again as a teaching institution of the Eastern Orthodox Church without violating the religious education laws of Turkey. Halki would have the same legal status as a foreign consulate. Turkey should return the Hagia Sophia to the Church to be the Church it was designed to be rather than the museum it is now. The cost to Turkey would be zero. The benefits, huge. Tourism would boom. The world would know the Turkish Reformation continues, and Turkey would be accepted as a member of the European Union. The Turks should be very proud to be the protector of one of the major religions of the world rather than a country that might crucify the leader of that Church. The Turkish leaders just don't get it.

Cyprus typifies the problems between Greeks and Turks. Greece and Greek Cyprus must publicly renounce The Megali Idea and enosis. The core problem is the Greek Cypriots, supported by Greece, do not want to extend the same rights to the minority Turkish Cypriots that are extended to Greek Cypriots. Greece must support equal rights for all Cypriots. This sounds simple, but Turkey, the Turkish Cypriots and Greek Cypriots are not listening. They only listen to the person they see in the mirror in the morning. There has been no effort to develop options.

I developed options and contacted the Turks, Turkish Cypriots and Greek Cypriots repeatedly in an attempt to make progress. This is an example of what could be done. It is also testimony to the stupidity of those leaders.

I visited the Turkish Consul General to the U.N. in New York City, Mr. M. Levent Bilgen. I presented my credentials, the mantle of my Grandfather and Father. I had the Consul General hold the worry beads of Gazi Mustafa Kemal while looking at a photograph of Turkey's greatest leader, a photograph that was signed Gazi M. Kemal with a personal note to Asa K. Jennings. I gave the Consul General a copy of the book *The Saga of a*

Friendship: Asa Kent Jennings and The American Friends of Turkey authored by a Turkish citizen. Then I presented a proposal for reconciliation in Cyprus. The Consul General listened without interruption and was most cordial. Then he made a speech that suggested either he did not hear what I said or did not care what I said. He took no action on behalf of humanity. I might as well have been talking to a potted plant.

The Consul General is not free to do as he pleases. His reaction reflects the Foreign Ministry in Ankara. I have also written to the Foreign Minister, who later became Prime Minister, and had the letter introduced by a member of the Turkish media in Ankara who has access to the Foreign Ministry. The result was the same. There is no interest in creative ideas or solutions. By contrast, my Grandfather appeared at the office of Mustafa Kemal, got a meeting with the General, and then an agreement that saved 1,250,000 people from death and turned Turkey into the peaceful country that it is today. The highest government officials today in Turkey, Greece and the United States are no equal to the Gazi.

In my communications with the Turkish Cypriot government of Dr. Dervis Eroglu I was informed that there would be an agreement with the Greek Cypriots when the Greek Cypriots agree to all the terms of the Turkish Cypriots. Those same Turkish Cypriots should try that approach with their wives and see how far they get. In public, I would expect the politicians involved would deny what I reported. However, deny and lie are what politicians do. It is their trade craft.

The Turkish Cypriots are trying to negotiate every issue and term to the letter with the Greek Cypriots. The Greek Cypriots are led by President Anastasiades, a skilled Byzantine negotiator. The Turkish Cypriots are clueless what President Anastasiades is doing to them. To make matters worse for the Turkish Cypriots, they are spending their energy on any and everyone around the world who will listen that their case is just. If an agreement is reached, the agreement will be put to a vote in both the Turkish and Greek Cypriot populations. That is what happened to the Annan Plan.

Kofi Annan, then Secretary General of the United Nations, worked very hard to get an agreement. The Turkish Cypriot people were advised by their leaders, and Turkey, to support the Plan. They did. The Archbishop of the Greek Cypriots and other Greek Cypriot leaders opposed the Plan. The

Greek Cypriots voted by a margin of 60% against the Plan. Recent polls show that 60% of the Greek Cypriots still oppose any unification with the Turkish Cypriots. So no progress has been made despite all that has been done.

President Anastasiades knows all this. He can spend months and longer dancing around with the Turkish Cypriot leaders knowing that in the end the Greek Cypriot citizens will vote the agreement down. He holds the trump card. The Turkish Cypriot leaders do not understand this basic fact. President Anastasiades is letting the Turkish Cypriots defeat themselves. However, if the Turkish Cypriots would execute a plan such as I have proposed, the Greek Cypriot people would support an agreement. President Anastasiades is the representative of the Greek Cypriot people, and he will do what they want and not what he personally thinks is best for them.

Einstein is right. The Turkish Cypriots should be focused on how to get more than 50% of Greek Cypriots to vote for an agreement. All the foreign leaders the Turkish Cypriot politicians are spending their time with do not vote in Cyprus and are a waste of time and precious resources. I have pointed all this out to the Turkish Consul General and Dr. Eroglu's government and his successor President Mustafa Akinci.

The Turkish Cypriots must have the support of the Archbishop and other religious leaders. The religious leaders have shown signs of possibly changing to support an agreement. With respect to the Archbishop, I proposed:

1. Publicly invite the Archbishop to conduct more church services in the Turkish Republic of Northern Cyprus (TRNC). Is that taking a big risk for the Turkish Cypriots to make that offer? They did not make the offer.
2. Publicly announce the building of a new Lela Mustafa Pasha Mosque in the TRNC, and giving the existing building to the Archbishop as the St. Nicholas Cathedral. The building is a very old, European-styled cathedral that the Muslims stripped and converted to a mosque. The building is not designed like a mosque to serve the religious needs of Muslims. This proposal would shock the Archbishop and Greek Cypriots, and show that Turks have a sense of sensibility to the Greeks and a sense of what humanity demands. The Turkish Cypriots would receive support from

around the world, and tourism in the TRNC would benefit. The cost to the Turkish Cypriots? Minor compared to pontificating the Turkish Cypriot plea all over the world. Response or interest in this proposal? None.

3. Publicly ask the Archbishop to assume control over the Apostolos Andreas Monastery. The Turkish Cypriots want to treat this very old religious place in their territory as a museum. That shows that Turkish Cypriots lack any sensibility toward Greek Cypriots. If Cyprus is to be one country rather than two as at present, the human rights of the Greek Cypriots must be recognized. By not doing such, the Turkish Cypriots are hurting themselves. The Turkish Cypriots with their “defend Gallipoli at all costs” mentality are unwilling to give an inch. They always want to trade. They do not understand that sometimes you gain more by giving without expecting a trade. This proposal, too, was ignored by the Turkish Cypriot governments under Dr. Eroglu and President Mustafa Akinci.

The problem in negotiations with the trade approach is conditional offers include the opportunity for the other party to reject the offer, or attempt to change the offer, that is, play the circuitous Byzantine game. That approach plays into the hands of the Greek Cypriots. Then there is no progress. If the Turkish Cypriots just unconditionally give the St. Nicholas Cathedral and Apostolos Andreas Monastery to the Greek Cypriots, the Greek Cypriot religious leaders will gladly accept and have no basis to reject the gifts. The political leaders will be taken out of their game. The cost is de minimis, but the benefits would make the Turkish Cypriots winners. The Greek Cypriots, and people of Greece, and the world would look differently at Turks and Turkish Cypriots, and support the Turkish Reformation. That could be the first real step to progress.

4. Publicly ask the Archbishop to supervise repairs to Christian sites in the TRNC using unemployed Greek Cypriots with funding from the TRNC. Turkey would probably be willing to fund the repairs. There is high unemployment among the Greek Cypriots, and that is of great concern to the Archbishop. With Greek Cypriots doing the work under the supervision of church leaders, the Turkish Cypriots cannot be criticized for inferior work. The Turks would only provide payroll and pay for materials. The Archbishop and Greek Cypriots would be very appreciative, and tourism for the entire island would increase.

The Christian sites were damaged or destroyed during the 1974 coup attempt by the Greek Army and Greek Cypriot military forces. This scar of the past should be removed. When I got to this proposal with the Turkish Consul General to the United Nations his immediate reaction was whether the Greek Cypriots would repair the mosques in the Greek Cypriot area of the island. That shows the Gallipoli mentality and requirement to trade. The Turks just do not know how to deal with Christians, and are suffering the consequences. If the Turkish Cypriots (and Turks) are going to negotiate, they need to know the opposition better than the opposition knows itself.

In addition to these proposals that were designed to secure the support of one of the most important people, if not the most important, in Greek Cyprus, the Archbishop, a list of other proposals were made. None have any significant cost or are prohibitive in any way. Essentially the same proposal was made to the Turkish Foreign Minister who became the Prime Minister. No interest was shown by any Turk or Turkish Cypriot.

From my letter to Prime Minister Davutoglu of Turkey:

Prior to the Greek Army landing in Turkey in 1919, Greeks lived next door to Turks. They ate in each other's houses and were best friends. That all changed with the invasion by the Greek Army. When people work together, play together, and deal with each other frequently, the political barriers are replaced by personal friendships. That is what must happen to change the Greek Cypriots from 60% opposed to a federal state to 60% approving a federal state. Programs need to be started that create this friendship. So let's have flea markets on the Turkish side of the border where Greek Cypriots are invited to display and sell their products alongside the Turkish Cypriots. Invite the Greek youth to participate in sporting events in the TRNC where teams are mixed with both Turkish and Greek players. Then spectators who are supporting a team will be supporting players from the other end of the island. The more programs there are with Greek Cypriot participation within the TRNC, the better.

There has been no response.

As a result, I do not expect any agreement will be crafted that the Greek Cypriot people will support. The Greek Cypriot people still believe in enosis. No one has explained the folly of that program to them.

The Greek Cypriots think they are in the driver's seat in the negotiations. They are, but only because they are negotiating with modern Turks and not Ottoman Turks. Turkey, with its army stationed in Cyprus could force all the Greek Cypriots to leave at any time just like Smyrna in 1922. However, that is no longer the Turkish national character. Turk haters, take note. The Turks and Turkish Cypriots are more likely to tire of the endless negotiating gambits and simply make the northern half of Cyprus another province of the Republic of Turkey. Both Turkish and Greek Cypriots would then be losers.

Another sign of the ignorance that exists at the highest levels of government is the issue of natural gas located off the shores of Cyprus. The Greek Cypriots claim the gas belongs to them and not the Turkish Cypriots. The Turkish Cypriots say the gas should be shared. The Turkish Cypriots, with the encouragement of Turkey, want the gas to go to Turkey and then to the European market. So tiny Cyprus would be selling its precious natural resource on the world market at the lowest price against countries like Iran and Russia that have huge supplies of gas that have little value to them.

The Greek Cypriots want to build a facility to convert the gas to liquid. Then they would export the gas. The project makes no economic sense given the high cost of construction. Turkey wants a pipeline built that adds to the cost of recovering gas from the bed of the Mediterranean sea. Cyprus should avoid squandering its limited resources on either project.

The proposal I made was to:

- 1 Convert the power boilers that generate electricity in Cyprus from imported diesel to natural gas. All Cypriots would benefit from the reduction of imports and lower fuel costs. No politician has mentioned or echoed this proposal.
- 2 Use the gas as a feedstock to produce higher value products, create higher value jobs for both Greek and Turkish Cypriots, and insulate the economy and people from the vacillations of the economy, including gas prices. The economy could be diversified by producing from gas fertilizer, paint, rubber, cosmetics, automobile fuel, glue, vinegar, insulation materials, ammonia and many more products. One of the most important are many polymers that are the basis for synthetic fabrics. These primary products would then support export firms, and converters who make

something from these products. Synthetics can be dyed, cut and sewn. The potential is almost limitless and would provide all citizens of the island with so many possible opportunities. High unemployment would be a story of the past. The light has not gone on in the heads of the Cypriot politicians even after being handed the idea. I told both Presidents in my letters to them “Creating those jobs would draw support from both populations and eliminate gas as a problem during your negotiations.” And the reaction or response? None.

The issue of greater significance in the negotiations between Greek and Turkish Cypriot governments is the difference in standards of living. This issue is not even being discussed, but should be of primary concern to the Turkish Cypriots. In my letter to President Mustafa Akinci of the Turkish Republic of Northern Cyprus, I wrote:

One of the unspoken, but real, issues in your negotiations is the fact that Greek Cypriots have a higher per capita income. The Greek Cypriots are already faced with economic problems, and do not want to be faced with supporting the poorer Turkish Cypriots. The Turkish Cypriots must achieve parity. If the Turkish Cypriots can produce a higher level of income than experienced by the Greek Cypriots, then the Greek Cypriots would want to join in the Turkish Cypriot prosperity. This is a critical issue, because the greatest obstacle to a settlement is how to protect the minority Turkish Cypriots from the excesses of the majority Greek Cypriots. A Turkish Cypriot population that controls the greater prosperity will hold those excesses in check. Without this leverage, you will have to settle for a two-state solution to protect the minority.

The prosperity the Turkish Cypriots must achieve comes from money. The quickest way to accelerate the Turkish Cypriot economy would be the establishment of one or more investment banks that offer confidential investment accounts with superior financial returns. In other words, create a banking opportunity like the Swiss offered before they started disclosing depositor information to foreign governments. There will be a flight of money to the TRNC. Those same investors might not trust the Greek Cypriot banks after the recent haircut suffered by depositors. The TRNC with its better banking reputation would create high income banking jobs, and funding for construction and other bank loans in the TRNC and around the world. The TRNC has invested heavily in education, and particularly

at the university level. Those graduates would be leaders of this economic development. Other countries would object to the investment bank proposal, but those other countries do not recognize the TRNC and have done nothing to breach the isolation of the Turkish Cypriot people. Such objections should be rejected.

“When an opportunity presents itself, you must seize upon that opportunity, or it is the same as if the opportunity was never there.” Asa K. Jennings wrote this to his son Asa W. Jennings on the occasion of AWJ’s 17th birthday.

The Greek Cypriot people are suffering with high unemployment and lower wages, because Greek Cypriot banking officials lied when asked where deposits were being invested. Contrary to instructions given to them, these banking officials invested in Greek sovereign debt. Those values evaporated with the implosion of the Greek economy. The solution was to write off deposits, that is, tell those depositors that their deposits no longer existed. Who in the world would now trust a Greek or Greek Cypriot banker?

The Turkish Cypriot bankers have an opportunity that the Greek Cypriot bankers have lost.

The isolation of a group of people from the world’s economy and diplomacy, that is, the Turkish Cypriot people, is an issue. Even the United States which values Turkey as one of its closest allies does not diplomatically recognize the existence of the Turkish Cypriots as a sovereign country. The U.S. and world recognize the Greek Cypriot half on the island and trade with the Greek Cypriots. That trade contributes to the higher standard of living the Greek Cypriots enjoy. So the U.S. and world are part of the problem. The Turkish Cypriots owe the U.S. and world no apology or help with world citizens interested to invest their money without the invasion of their bank accounts by foreign governments. The sovereignty of citizens must be protected from the excesses of governments.

The last President of the Turkish Republic of Northern Cyprus, Dr. Dervis Eroglu, is a trained medical doctor specializing in urology. The current President Mustafa Akinci is a trained architect. The President of the Greek Cypriots is Nicos Anastasiades, a lawyer. None were trained in how the economic ecosystem works. So managing foreign trade to prevent the

financial drain of imports is unknown to them. Diversifying the economy, like a company diversifies its business, to prevent wild swings in employment and depressing effects on that economy that impact people is not considered. The same is true in the U.S., and Cyprus serves as an example of what is possible.

The U.S. has a huge trade deficit. Much of that is trade with China. So the Chinese are enriched, and that funds their military. So the U.S. is forced to adopt huge military budgets to protect the U.S. from the power created by the trade imbalance. Every country should be thinking in these terms.

The U.S. problem could be solved easily and quickly by understanding that foreign trade is an instrument of foreign policy. Low wage imports from China should be shifted to other low wage countries like the neighbor of Greece, Macedonia. The Kurds who have fought for generations for their sovereignty under the brilliant leadership of Mustafa Barzani and now his son Masoud Barzani critically need jobs. The U.S. and other enlightened countries could create an economy of good jobs for the Kurds and Palestine people in a nation carved out of the carcass of Syria nestled up against friendly Jordan. Jordan is populated by more Palestinians than native Jordanians, and King Abdullah's wife is Palestinian. With good jobs, stable economy and hope, the Palestinians would be a valuable neighbor to secure the peace for Israel. Syria could be reduced to a peaceful nation, and Hamas isolated and extinguished.

High wage jobs required to make products that are being imported should be performed domestically. In the U.S. that means moving those businesses to areas in the U.S. that need jobs like Detroit, West Virginia, and the Watts section of Los Angeles. Higher value jobs placed in domestic locations give the local population financial leverage in world markets and contribute to a higher standard of living. The potential the U.S. has is the same for all countries that manage their balance of trade and economy.

The politicians of both north and south Cyprus need to understand the economic ecosystem in which their peoples live and work. Their actions do not demonstrate this understanding. If they did, the Greek and Turkish Cypriot citizens would be coming together for their common good as one country respecting the human rights of all. This is what should be on the negotiating agenda rather than parsing words.

There are a lot of people on the island of Cyprus and elsewhere in the world that want the politicians on the island to be successful. When suggestions are offered, but not acknowledged, people give up on the politicians. The mood turns dark. The politicians should minimally be involving in the decision making the people they represent. What is being suggested? What is adopted? What is not adopted, and why? Credit those who help, but thank all, and the politicians will receive more suggestions. They will be shocked at the help that is available. A daily propaganda statement and a few meetings with other politicians do not qualify for a dialogue with the people who are affected by what politicians do and do not do. The politicians have a lot to learn.

Albert Einstein said:

“When the solution is simple, God is answering.”

But, no one is listening in Cyprus, Turkey, the U.S. and elsewhere.

GAZI MUSTAFA KEMAL ATATURK



The Father of the Turks

Anyone interested to know more about this extraordinary leader should read Andrew Mango's book *Ataturk*. That is the definitive biography. Andrew Mango, *Ataturk*, (Woodstock, New York: The Overlook Press, 2002) However, another insightful book and very interesting read is *Gray Wolf*. H.C. Armstrong, *Gray Wolf*, (New York: Minton, Balch & Company, 1933) This book was banned in Turkey for years, but is available now.

I will not attempt to tell what has already been told. However, the regular meetings my Grandfather and Father had with the great leader provide some understanding to his greatness.

First, the photo President Ataturk gave to my Grandfather has his monogram at the top of the frame: GMK. That stands for Gazi Mustafa Kemal. He had not yet been bestowed with the family name of Ataturk by the Legislature of Turkey. He personally signed the photo as "Gazi M. Kemal." What is so interesting about this fact in 1931 is that he was President of Turkey, but he did not sign his name as President. Turkey would have many presidents, but only one Gazi. He was proud of the title. The title signified that he was both the exceptional military leader in charge of all Turkish forces and the distinguished diplomat who directed all foreign relations.

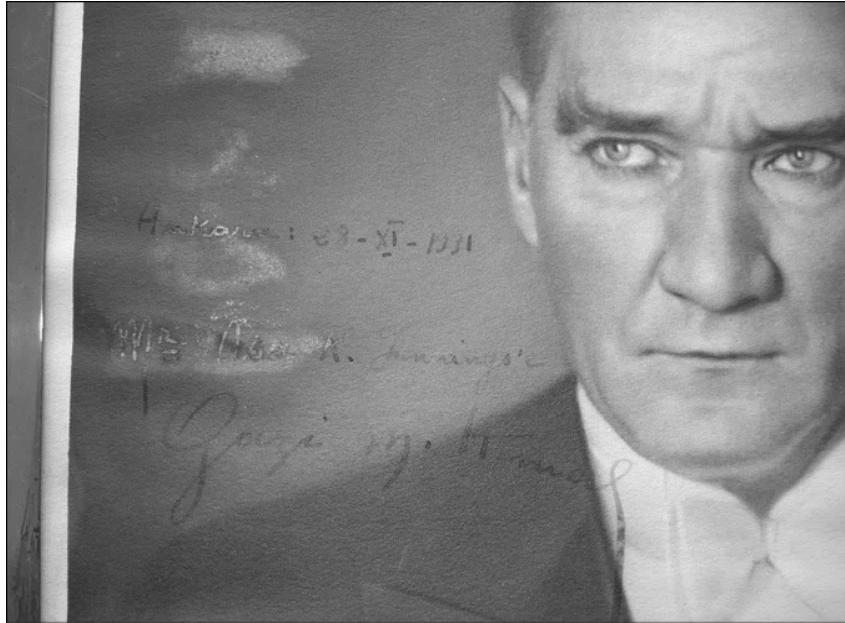


Photo of Gazi M. Kemal

He was well known for being a very hard worker. My Father kept a daily diary and noted his meetings with President Ataturk at 3 a.m. How many other chief executives of countries are still meeting with advisors at 3 a.m.?

Often leaders let their egos get control of them and then think they are smarter than everyone else. Not President Ataturk. He constantly had a parade of visitors of all kinds and ranks. He listened. Therefore, he was the best informed. Then he made his decisions. True to his military background and experience, he did not hesitate. He acted quickly, and was not afraid to act. Some of those decisions were stunning.

For example, he outlawed the fez. Ottoman Turkish men had always worn the fez. To someone who was not Turkish, outlawing the fez might not seem striking, but when people have known only the fez, this was striking. President Ataturk's word was law, and the Turkish men immediately changed to the western style hat with the brim. It was said that President Ataturk imposed this change so men could no longer bow down touching their heads on their prayer rug. The mullahs were a voice of opposition to the Reformation of Turkey, and President Ataturk stamped them out.

Ottoman women had traditionally worn the Islamic head scarf. President Ataturk banned such apparel in public institutions. He saw marking women in such a way as subjugation. He knew for the new Republic of Turkey in 1923

to get off its knees and grow into a strong country all citizens must work to their fullest. Women could not be kept out of the workforce or treated differently. President Ataturk had a vision of the future that was well ahead of his fellow citizens. Even today, the current President violates that law and has women wearing the scarf in public buildings. He also says women are inferior to men. He is ignorant, and the President of some 77 million people. The Koran says both men and women must dress conservatively. So visitors to countries like Saudi Arabia see people with their arms covered. There are no short sleeves or short shorts. The Koran does not require women to wear the burqa or other forms of head dress. Such attire is a custom, not a religious requirement. Countries that impose such a custom also have a high incidence of poor treatment towards women, that is, subjugation of women. Countries that believe in liberty, and the economic and social growth that liberty fosters, ban such segregation. That is what President Ataturk did.

Another example of how the Gazi acted quickly and decisively was his response to crime. The minorities had left Turkey, but there still was not a civil police force. Hijacking of trucks was a particular problem. So President M. Kemal issued an order that hijacking would be punishable by death. Immediately a truck going from Izmir (Smyrna) to Adana was hijacked. President M. Kemal sent the Turkish Army out to find the criminals. Several days later the Army entered Izmir with 12 prisoners. The Army said these 12 men were responsible for the hijacking. They were tried that day, and found guilty. The next morning at sunrise the 12 were executed by hanging in Izmir. My Father who witnessed this said people for miles around came to the park to see these 12 men. People stood in the park, but no one spoke. At sundown the 12 were cut down and removed. That was the end of hijackings. Everyone knew that President M. Kemal meant business.

In truth, we don't know if those 12 were guilty or not. Hopefully, they were. President M. Kemal might have followed the practice of Saudi Arabia today. When there is a murder, within a few days someone is arrested and charged with the murder. Then he is quickly tried and executed. Sometimes that person is an expatriate from some country like Korea who had nothing to do with the murder. The reason for this practice is to project the image that such behavior as murder will not be tolerated. The social cost of killing a person is considered to be less than the cost of more murders and other criminal conduct. The Turkish people are compliant to authority more than

Armenians, Greeks, and U.S. citizens, as examples. The executions set the tone to suppress crimes of all kinds. This is part of the brilliance of his leadership.

In the U.S. when I was an officer in the U.S. Navy my ship left for Cuba with a new crew during the period of the missile crisis. We were trying to get the crew trained for battle with the Cubans. There were two sailors, both named Homan, but not related to each other, who were giving the petty officers a hard time. The petty officers wanted to write them up for Captain's Mast. One of my extra duties was that of being the Legal Officer on the ship. The Captain told us to delay writing the Homans up for Captain's Mast. If the Captain had given them brig (jail) time on the ship, Navy Regulations required posting a 24 hour guard. Our mission was to get ready to fight the Cubans, and not waste time on guarding a prisoner. Instead, the petty officers were told to wait until the night before we arrived in Guantanamo Bay, Cuba. We had Captain's Mast the first morning we were in Cuba, and the Captain sentenced the Homans to 30 days in the brig operated by the U.S. Marines. It is hot and sunny in Cuba.

The first day the Marines took the two bad actors to a rock pile, gave them sledge hammers, and told them to break the rocks. One of the Homans refused. So a Marine picked up the sledge hammer and cracked it over the hand of the Homan breaking his hand. Homan was then taken to the hospital where the Navy doctors set the bones and put the hand in a cast. Homan was still a prisoner. So he was returned to the Marines who then took Homan, still on the first day, back to the rock pile. Homan broke rocks for 30 days with one hand. When the two Homans returned to the ship after 30 days the crew wanted to know why one had a cast on his hand. We never had a discipline problem after that with some sailor mouthing off to the petty officers. Again, there is a social cost to breaking someone's hand, but that is less than the cost of a crew that does not follow orders. This is difficult for people who have never served in the military to understand. President M. Kemal understood perfectly.

In the U.S. one of my patents for cap printing was infringed. I sued. By the time the Federal Court scheduled us for trial two years later there were then 13 companies stealing our patented technology and selling thousands of look-alike products that did not work as advertised. The consumers were being bilked. Once I got the guilty verdict and large award, the infringement

stopped. However, the businesses that would be interested in printing caps were disillusioned with printing from their unsuccessful experience printing with ineffective copies. Instead, they started decorating with expensive imported embroidery machines. Embroidered caps cost a lot more than printed caps. So the delay by the Federal Court is costing consumers. The U.S. Constitution says people are entitled to a speedy trial, not one delayed for two years. President Ataturk would have never waited for two years.

In 1922-23 crime was endemic. President M. Kemal knew that if Turkey was to enjoy peace and prosperity, the crime must be stamped out. He took decisive action. The public did not object, because law biding people understood that criminal acts must be stopped to protect them. The Turkish people respected him for the decisions he made on their behalf. In the U.S., by contrast, we are so concerned about the “rights” of criminals that we make the public pay heavily. There are cases where the crime was clearly committed. For example, Boston bomber Dzhokhar Tsarnaev was shown in 2013 clearly on film placing a bomb next to people who were killed by the explosion. The evidence is also clear and compelling that Army Major Nidal Malik Hasan killed 13 people and injured 30 more at Fort Hood in TX in 2009. Neither has been or probably will be executed, but will waste millions more of public funds on appeals that could be better spent on education and helping law biding citizens improve their standard of living. U.S. citizens generally believe this to be civilized conduct to waste billions of dollars on the prosecution and incarceration of criminals rather than helping honest citizens, but the Turkish model shown to us by President M. Kemal was clearly more effective.

The greatest decision by Gazi M. Kemal was made on September 20, 1922. The Greek Army had been defeated and beat a hasty retreat from Turkey. The Gazi allowed the Turkish soldiers and civilians to vent their wrath against the remaining co-conspirators to the killing and destruction in Turkey. This date, September 20, was the day Asa K. Jennings recorded that he was overcome by an uncontrollable desire to get ships to remove the non-Muslims from Turkey.

AKJ went to see the Gazi. The Gazi received him and listened to him like the Gazi had listened to so many others on every possible subject. That would never happen today. To get a meeting, a person would have to be a major political donor or notable person with connections.

To the credit of the Gazi, the Gazi allowed the meeting and listened to AKJ, a 5'2" hunchback from the U.S. who did not speak Turkish or have any connection to Turkey other than his humanitarian work. AKJ had no title, authority or other distinguishing characteristic that would qualify him to see the great leader of the Turkish people. AKJ did have a reputation for heroism and altruism that was striking to the Gazi. Perhaps that is why the Gazi allowed the AKJ meeting. In 1931 Barant Burhans, who worked for AKJ on the modernization of Turkey, wrote to his Uncle Nick describing AKJ in these terms:

He is a little fellow with a hump-back. It left him a permanent cripple with a very weak heart. Altogether he is something of a genius and his particular abilities are in making friends and convincing others that he is right.

That describes AKJ in his meeting with the Gazi.

The proposal was to remove the non-Muslims from Turkey so the Gazi could turn his attention to peace and prosperity for the Turkish people. The Gazi who had lived his entire life as an Ottoman army officer and who had just completed a nasty war with the Greek Army, made a decision completely out of character for a person at that time and of that background. He agreed with the man he had just met, AKJ. The Gazi placed his trust in this unknown, diminutive man, but gave him only 7 days to evacuate the City of more than 350,000 people. That decision completely changed Turkey forever. Turkey has been at peace until today, and even with the disintegration of neighbor Syria, Turkey has avoided conflict. Instead, the Turkish people are hosting some 1.8 million Syrian refugees at a tremendous cost to Turkey. Turkey is, indeed, a different country than when the Ottomans ruled.

Gazi, and President, Mustafa Kemal Ataturk was, indeed, an extraordinary and uniquely different leader. He remained the servant of the Turkish people to the end of his life and without enriching himself. Today, Turks of all backgrounds and persuasions, hold him with greatest respect as the leader they admire the most. He is semi-deified by the Turkish people.

“...within the heart of every man sleeps a lion...”

ASA W. JENNINGS



Asa W. Jennings was the eldest child of Asa K. and Amy W. Jennings. He was also my Father.

He was born June 26, 1907 in Forestport, New York, in the parish house of the Methodist Church. So he was barely age 15 during the holocaust of Smyrna. He also had a sick and physically weak Father, and a Mother who was terrified by the killing and human tragedy. On September 13, 1922, Asa W. Jennings (AWJ) accompanied his Mother, younger brother and sister on a U.S. destroyer to Piraeus, Greece, the port of Athens. The family returned to the U.S., except AWJ returned to Smyrna to assist his Father. Either Asa could have been killed at any time by one of the wild, and violent people on the streets seeking revenge, loot or physical pleasure from any non-Turk they encountered.

AWJ went wherever AKJ went in most instances, and therefore had personal contact with high level Turks and Greeks, and in particular, Gazi Mustafa Kemal. In photos, AWJ was dressed in a suit like an adult, and looked 10 years older than his age. The Gazi had learned that he could trust AKJ with the most critical assignments on behalf of Turkey, and that mantle of trust was passed on to AWJ.

AKJ was very influential with AWJ. On AWJ's 17th birthday, AKJ wrote a letter to AWJ that included:

I do not despair because of handicaps unless one has a weak desire to master them. They may be made to contribute to our success and the development of a stronger character. In the last analysis, we are all creatures largely of our own destiny.

Talking about the beautiful sunset, he said:

So like many opportunities in life we must be prepared and in a position to appreciate and take advantage of them when they come our way. It is said that a man makes his opportunities, but this is not wholly true. **There are**

times of rare opportunity that come to but few, but unless those to whom the opportunities present themselves grasp them and are prepared to use them the result is the same as though the opportunity had not come their way.

I have been speaking of rare opportunities but there are always worthwhile opportunities for one to be of service, in one form of expression or another, to his fellow man and it is my hope and prayer and confident expectation that you will, as far as possible, prepare yourself for some of these worthwhile expressions of life in service for others. I want you to make full use of any little help we may be able to give you. Some day you will take a man's place in this rich world of possibilities and as you rise to the zenith of your full manhood, and the shadows of my work day lengthen, we, your mother and I, shall realize fully all the wonderful hopes we had for you when, yes even before, the doctor said 'cherries are ripe, you have a son.'

If you are properly prepared, physically, mentally, spiritually, you will give a good account of yourself.

After the rescue AWJ stayed in Turkey near his Father and attended Robert College in Istanbul. This college exists today and was an American run school. After completing two years, AWJ returned to the U.S. where he was planning to attend Harvard. However, his Father met Hamilton Holt, President of Rollins College in Winter Park, Florida, on the ship. Hamilton Holt convinced AKJ to send his son to Rollins College. AWJ completed his college work at Rollins with his Mother living several blocks down the street on Antoinette Avenue.

AKJ died in 1933 while AWJ was enrolled in New York University Law School. Upon graduation, AWJ married my Mother Irene Mackedon from the State of Washington in the spring of 1934. She had formerly been engaged to AWJ's roommate in New York City, Edward R. Murrow of CBS radio. Ed made the introduction. The courtship with my Father was short during the Great Depression, and they got married at the Rollins College Chapel. Then they drove back to New York City where my Father took the bar exam based on my Mother reading class notes provided by close friend Fred Stone. Fred Stone was never able to pass the bar exam from those same notes. My parents immediately left on their honeymoon. The ticket for first class

accommodations on a state-of-art ship at the time, the SS Washington, was \$100. First they went to France, then Germany where they were horrified by the Nazi movement, then Italy, Greece and finally Turkey. The humanitarian organization founded by AKJ, The American Friends of Turkey, depended on donations from wealthy Americans. The sources of funds dried up during the Great Depression. AWJ's assignment was to shut down the operations of The American Friends of Turkey.

AWJ made a courtesy call upon President Ataturk to explain the termination of The American Friends of Turkey. The Gazi asked AWJ what he planned to do in the future. My Father told President Ataturk that he had just passed the bar exam, and intended to practice law in New York City. He had not yet practiced law even one day, and did not have a job with a law firm. He was unemployed. President Ataturk appointed AWJ, who he trusted as he had trusted AKJ, to be Turkey's lawyer in the U.S. The appointment came with a \$50 retainer per month. That was big money during the Great Depression. That decision paid huge dividends for Turkey in 1940. President Ataturk died in 1938.

In 1940 Greece was attacked first by Italy, an ally of the Nazis. The Italians were unsuccessful subjugating the Greeks. So the Bulgarians and later the Germans joined the Italians to put down the Greek resistance. The neighbor of Greece, the country that controls the warm water access to Russia, was Turkey. Russia was the enemy of Germany. Turkey expected the Germans would want to seize the Dardanelles and access to the Black Sea. Russia had a railroad line that extended down to the Black Sea that could be used to support the Russian war effort. Turkey immediately went on full military mobilization under the leadership of President Ismet Inonu, President Ataturk's closest friend.

Turkey did not have the war materials it needed to defend its sovereignty. So AWJ was presented with a long list of materials required. 100,000 Colt revolvers with ammunition. Wire. Chemicals to make explosives. Airplanes. Airplane trainers. Mules to move the material up the mountains. And much more. Britain was pleading with the U.S. for aid during the Battle of Britain, but the U.S. did not help Britain until after the attack on Pearl Harbor on December 6, 1941. However, AWJ acquired all the materials in 1940 that Turkey requested, had the material loaded on ships with flags of neutral countries, and then sent the ships to South America. Then the ships crossed to

Africa and went north to the Mediterranean. No ship was lost to the U-boats on the hunt in the Atlantic.

For this service beyond the scope of legal advice to the Turkish Embassy in Washington, the Turkish Government decided to pay AWJ an additional sum. There was not a line item in the budget passed by the Turkish Legislature for this payment. So with a vote of all Cabinet members agreeing, money was assigned to pay AWJ. A copy of the Turkish order is available upon request from the author of this book.

During wartime, insurance for maritime freight is typically 10 times the normal rates. AWJ had difficulty finding any insurance firm willing to provide insurance at any cost. Finally, he found a small firm in the Wall Street area of New York City, Corroon Brothers. Corroon collected large premiums during 1940-41, but never had to pay a claim. For the rest of my Father's life every Thanksgiving and Christmas Larry Corroon would appear at my Father's law office in New York City with a fresh turkey, mince meat pie, and fifth of Pinch Scotch. As Larry told me years later, his Father told him the Corroons don't forget friends.

After the U.S. entered World War Two the U.S. wanted to support the Russians in their fight against Germany. The best route was via Turkey. Taking ships through the Suez to Iran, and then overland to Russia was difficult, slow and costly. However, Turkey was neutral during World War Two, and Germany had many spies in Istanbul. The Russian front kept the German Army fighting in many areas besides Western Europe. My Father went to the Turkish Government with a request that he wanted to send ships with flags of neutral countries through Turkish territorial waters, that is the Bosphorus, to the Black Sea and Russia. If the German spies detected what was happening, Turkey certainly would have been invaded by Germany. Turkey assumed a huge risk, and allowed the support requested by AWJ. This Turkish help is unknown to the world as far as I know. The U.S. lost some 400,000 people during World War Two, but the Russians lost millions of people. The conditions in Russia were desperate. The Germans never cut the railroad line from the Black Sea to the Russian forces.

AWJ spoke English, German, French, and Turkish, and had a partial knowledge of Arabic and Farsi, the language of the Persian (called Iranian

today) people. Although my Father never worked for the U.S. State Department, he was a master diplomat....which I witnessed many times.

After World War Two he was retained by U.S., U.K., French, Turkish and other companies to get them out of contracts or to negotiate better terms. He also was council to foreign governments. For example, he represented the Government of Afghanistan from 1947 until his death in 1972. Most of that work had to do with water rights, and he traveled to Afghanistan typically once a year. On one trip my Father and Mother drove from India through the Khyber Pass to the major cities of Afghanistan, and were confronted by members of the Russian Army.

Another interesting client was Mustafa al-Barzani, leader of the Kurds in northern Iraq. Typically they met in Paris where al-Barzani had an apartment. However, on one occasion my US Navy ship happened to be in Norfolk, Virginia, when my parents happened to be home in Connecticut. So I went home for the weekend. My parents always had a bourbon and water before dinner. My Father and I went into the bar in the house for him to make them drinks. I noticed canon shells on the counter and asked where these came from. My Father never served in the military. Then the interrogation started.

My Father said, “I picked them up.”

I responded, “Where were you when you picked them up?”

Answer: “Northern Iraq.”

“Northern Iraq? How did you get there?”

Answer: “I flew.”

My Father had his own plane in Connecticut and had flown for years. He would take the planes of clients in foreign countries and go flying.

“You flew? That is a no fly zone. If the Iraqi Air Force picks you up on radar, they will send the Mig-23’s after you.”

“I flew low.”

“How low did you fly?”

“When I got to a telephone line I had to increase my altitude.”

“How did you know how to get to your destination?”

“I used a road map.”

He landed on the road, got out of the plane, and went into Mustafa al-Barzani’s tent while the horsemen circled around. When the meeting was over, the two were standing outside the tent and my Father noticed scarecrows in the field, but there were no crops to protect. My Father asked why there were scarecrows. Al-Barzani said the Iraqi pilots (Arabs) thought those were Kurds (non-Arabs who the Arabs were attempting to exterminate) and would expend their ammunition firing at the scarecrows. So my Father walked around the field and picked up the shell casings that dropped out of the fighter aircraft. Then he got back in the plane and flew back to Baghdad. You can just imagine what the Kurds thought of my Father.

Image 30 Photo of Asa W. Jennings

My Father and I, prior to my entering the Navy, had gone to outdoor nightclubs in Baghdad during curfew when you could be shot on sight to meet with clients. He took some unusual risks during his life. Iraq is a Muslim country where alcohol was forbidden, but there was plenty at the clubs for the Arab men....along with belly dancers and such entertainment.

My Father originally went to Iraq on behalf of TAMS (Tibbits, Abbot, McCarthy & Stratton), a design engineering firm that built the Pan Am building over Grand Central Station in New York City and the Pan Am terminal at JFK Airport. TAMS was engaged in work in Iraq when a colonel in the Iraqi army, Abdul Karim Kassem, killed the royal family and took over the country as a dictator. Kassem said he did not agree to the contracts with various firms, including TAMS, and therefore was not going to pay. My Father’s job was to get the money already owed, plus money for the work TAMS continued to do in Iraq.

To get started, my Father had to get a visa issued by the Iraqi Government to enter Iraq. My Father’s U.S. passport number was No. 7. Check your passport, and you will find a single digit is most unusual. My Father made repeated attempts over several months, but was unsuccessful. So he flew from New York City to Washington, D.C., to meet with the Iraqi Ambassador. This is a lesson in how business is conducted in the Middle East.

The first one hour and 55 minutes of a two hour meeting are spent on meaningless trivia. Then all the business is done in the last five minutes. The Ambassador asked why my Father had come to the embassy. When my Father explained that he was unable to get a visa, but was welcome in all other Arab countries, the Ambassador said that Iraq did not need another lawyer. My Father assured him that he wanted to visit regarding one matter, and that his law practice was and would remain in New York City and home in Connecticut. Then the Ambassador had excuse after excuse. Finally, my Father said, Mr. Ambassador, there must be another reason. "Well, Mr. Jennings, there is. It's your name. We think you are Jewish, because your name is Asa. We don't want any Jews in Iraq."

My Father asked if there was a Bible in the embassy. Yes there was, and it was handed to my Father. He then turned to 1Kings 15:9 "Asa became king of Judah" and 1Kings 15:16 "Now there was war between Asa and Baasha, king of Israel, all their days." "That did it," said the Ambassador, and the visa was issued.

When my Father got to Baghdad he would check into the Baghdad Hotel, go to his room, and type an itinerary of where he would be minute by minute for his entire stay in Baghdad. Then he went to the police station and gave a copy to the police chief so it would be easier for the secret police to follow him. My Father also had panty hose in his suitcase, the rage at the time among women. My Father would go to the basement of the Hotel, find the tap room, and introduce himself to the police agents listening to the phone conversations. Then he would give the police panty hose to take home to their wives. Baksheesh (bribe) is accepted in Iraq. Those police would be heroes when they got home. Of course, there were little gifts for the police chief. My Father made trips in and out of Iraq without getting much work accomplished just to get the police comfortable with him. On one occasion my Father spoke from his hotel room for an hour to someone. When he hung up the phone, the phone rang again. It was the police in the basement. "Mr. Jennings, I did not happen to catch the name of the person you were talking with. Could you please tell me who that was for my report?"

The TAMS money was collected bit by bit, but in full. Abdul Karim Kassem was killed and replaced by another thug, Saddam Hussein.

One of the companies AWJ advised in Turkey was Williams Brothers Construction, now Williams Companies, a pipeline company from Tulsa, OK. My Father arrived late at night at the airport in Istanbul while going to Turkey. He was singled out, taken to a room, stripped searched and some custom's agent put his finger up AWJ's rear end looking for drugs. There were no drugs. During this indignant procedure my Father saw a list on the lectern of all the Williams Company executives. In Turkey, you don't argue with the authorities. My Father went along with the inspection and was released. However, he was hot. First he sent a telegram to Tulsa telling the executives to avoid visiting Turkey until my Father got the problem resolved. Then he went to his good friend, the Minister of Public Works, to complain. The Williams Companies had fired its project manager for corruption, and given him a one way ticket to fly home. He cashed the ticket, stayed in Turkey, and made a report to the authorities that all the top executives of Williams were carrying drugs. Problem resolved.

AWJ also represented Williams in Iran. One of the problems was the ancient city of Shiraz. Careful study had been made by engineers of annual water fall and water content in the ground before designing foundations to buildings. After the buildings were completed, Iran experienced more rain than ever on record. The foundations shifted and cracked. Who is going to pay for this? That was negotiated to a resolution.

Also while in Iran, AWJ represented the Iranian Government to negotiate flare gas to be sold to Russia. Russia has gas facilities north of Iran in the Baku area. The ruble was worthless in international trade. When oil is produced there is gas as a by-product. The Iranians were burning off the gas rather than stripping it out and distributing the gas around the country. The negotiation was Russian hard goods for gas. My Father's comment was no contract is written in Iran without the Shah personally getting 5% of the price. Then, of course, his subordinates want some of the contract. A culture of corruption is created. Corruption is endemic throughout the Middle East. That increases costs to consumers and reduces the standard of living.

AWJ traveled to other parts of the world advising companies. AGP (Atlantic, Gulf & Pacific), a small company from New Jersey, won a contract to dredge the seabed at the port of Marseille, France. Payment was to be by percentage of completion of the work. Test borings had been made prior to bidding, and the sea floor was found to be sand. The work would proceed

quickly, or so AGP thought. Once the work started, AGP found the sea floor to be rock and slow going. The project was going to bankrupt AGP. AWJ was hired. He found the contract to be air tight. So he sold the job, including sea going vessels and equipment to a company that had bid on the job and lost out to AGP. AGP was saved.

He also went to Thailand for Raymond Engineering of Idaho, and said he would return home in two weeks. He returned seven months later. When he got to Thailand he found the project manager involved in corruption, and as a Vice President of Raymond, my Father fired the project manager. Then AWJ became the project manager buying and selling ships, running the job and more to get the operations on a profitable footing. Once the company's business was under control, Raymond sent a replacement to be in charge. My Father's travels in southeast Asia took him to Cambodia and Vietnam. The French were fighting the Indo-China War in Vietnam. My Father's comment was that is a part of the world where the U.S. should never fight a war.

My last conversation with my Father before he died unexpectedly of an aortic aneurysm was about him accepting an offer to be the U.S. Ambassador to Turkey. He was about to turn age 65, and that seemed like a great way to finish his career. He would have made a great ambassador. His concern was his secretary of 25 years, Nora Carey, who was like a member of the family. She spent many weekends at our house in Connecticut rather than her apartment in New York City. Nora was older than my Father and financially able to retire. I advised my Father to accept the offer. However, he never had the chance due to his sudden death.

“...within the heart of every man sleeps a lion...”

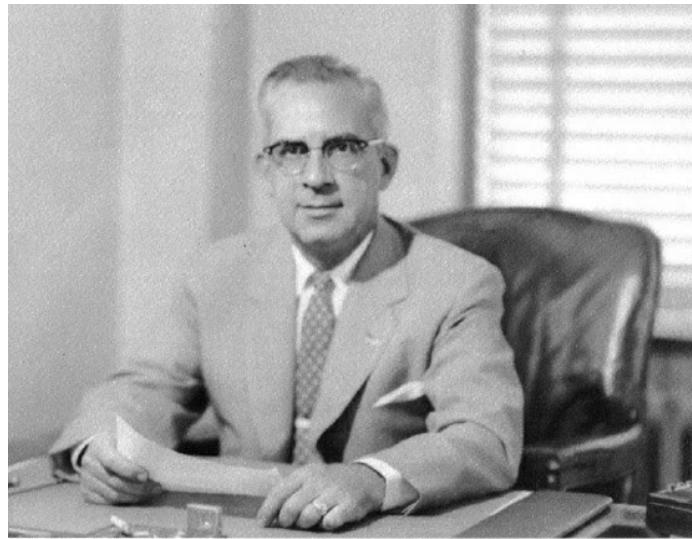


Photo of Asa W. Jennings

CAPTAIN IOANNIS THEOFANIDES



Commanding Officer, Kilkis

Captain I. Theofanides, later to be Admiral Theofanides, is the great Greek hero of the Smyrna Holocaust who the Greek people do not know.

I urge Greece to change the name of the airport in Athens from the Eleftherios Venizelos Airport to the Captain Ioannis Theofanides Airport. Venizelos led thousands of Greeks to their deaths, and worse, but Captain Theofanides was responsible for saving thousands of Greek lives. He is the one who should be honored.

He attended the Hellenic Navy Academy, served in the Greco-Turkish War of 1897 and the Balkan Wars where he was adjutant to the Greek fleet commander, Pavlos Kountouriotis. During the Greek Army invasion of Turkey (1919-22) then Captain Theofanides supported the Greek army with the big guns of the Greek battleship Kilkis. The Kilkis was the former USS Mississippi that the U.S. gave to Greece after World War One.

As in all militaries, the Greek Army and Navy had their differences. Captain Theofanides had some arguments with Greek Army General Frangos. The two did not like each other. In addition, Captain Theofanides was a Royalist, that is, a person who supported King Constantine. General Frangos was a supporter of Prime Minister Venizelos. Greece was polarized into the two camps, and the disputes were hot.

General Frangos refused to turn over ships to AKJ to save 300,000 Greeks who the Turks were about to march to their deaths. When AKJ went to Captain Theofanides, he was willing to do all he could in violation of the wishes of General Frangos. Frangos wanted to be part of a successful coup of the Greek Government, and succeed in power and personal position, but Theofanides wanted to save his fellow countrymen.

After AKJ got control initially of 26 Greek ships, thanks to the critical help of Captain Theofanides, the Kilkis was ordered to leave the port of

Mitylene, Greece. Shortly after, the Captain was terminated from naval service. Then when King Constantine's son George II came into power, Captain Theofanides was recalled to naval service and promoted to Admiral.

Admiral I. Theofanides had a son Iason who rose to the rank of Admiral, and a grandson, "Dannys" Theofanides, who also rose to the rank of Admiral. They are a very distinguished Greek family. The wife of Admiral Ioannis Theofanides had a great-great-grandfather who was the hero of the Greek Revolution. He was Theodoros Kolokotronis. When I visited Admiral "Dannys" Theofanides at his home in Athens he showed me, with great pride, the memorabilia of generations of family service to their country. They are true Greek patriots.

When the Greek merchant captains reported that their ships could not make the trip to the Turkish port of then Smyrna due to mechanical problems, Captain Theofanides informed the captains that any ship not ready to sail by midnight would have its captain face court martial. The captain would then be taken to the fantail of the Kilkis and shot. Suddenly, all the ships were able to sail at midnight.

"...within the heart of every man sleeps a lion..."

ELEFTHERIOS VENIZELOS



Born in Ottoman Crete on August 23, 1864, he graduated from law school in Athens and returned to Crete. His father was a revolutionary, and Eleftherios Venizelos had radical ideas. At age 25 he entered politics where he was recognized as an eloquent speaker. He had no military or business training and was a revolutionary by profession.

The Greeks in Crete supported enosis which is union with Greece. The Ottoman Turks on the island opposed a union. Violence broke out. The conflict was settled diplomatically. Crete became an autonomous state under the supervision of the Greeks and the Great Powers, and then joined Greece. He was invited to Greece to settle a dispute and became the leader of the Greek government. So, in short, he talked his way from law school to head of the Greek government over a period of years.

Greece then doubled its territory with Constantine, first as Crown Prince and later as King, in charge of the military, and Venizelos as the political leader. Their disagreements led to the National Schism with the population divided between the Royalists supporting King Constantine and the Venizelos supporters.

Greece entered World War One allied in battle with Serbia, France, and Britain. The Bulgarians and Germany were defeated. That led to Greece getting a seat at the Paris Peace Conference, and the spoils of war, and further expansion of Greek territory. The Greek people supported Venizelos, and he was welcomed as a hero. However, he did not stop trying to extend the borders of Greece and made the fatal mistake of landing troops in Turkey. Greece had been at war almost continually from 1912 to 1920, and supporters of King Constantine promised demobilization and withdrawal from Asia Minor to the war weary Greek people. Venizelos lost the 1920 election, but the Royalists did not follow through on their promise. They continued to press the attack against the Turks, and ultimately suffered a crushing defeat. Venizelos was defeated due to his abuse of power. He later returned to political power in 1928.

His reputation was firmly established for expanding the size of Greece at the expense of many Greek lives by using the military option. After the complete defeat of Greece, Venizelos offered friendship to the Turks and even recommended his enemy Mustafa Kemal Ataturk for the Nobel Peace Prize. He should have made those offers to Ataturk before the Greek troops landed in Turkey in 1919. His error in judgment was a monumental mistake that has no recovery. The thousands of lives lost then and in future generations, plus property and economic resources in Asia Minor are beyond calculation. He left Greece years later and was sentenced to death in absentia. He died in Paris in 1936.

He opposed the monarchy, which the Russians had originally proposed to bring stability to Greek politics, and he defended the Megali Idea. It was this Megali Idea that was driving the politics of Greece, and ultimately led to the defeat of Greece at the hands of the Turks. He remains a popular figure among Greeks despite all the losses he incurred in their name.

His name shall be known in infamy.

METROPOLITAN CHRYSOSTOMOS OF SMYRNA



Chrysostomos Kalafatis was born in Turkey in 1867. He studied at the Theological School on the island of Halki near Istanbul starting at age of 17. He became the Greek Orthodox Metropolitan bishop of Smyrna from 1910 to 1914. He was notable for his charity work, and for having been deeply involved in the politics of his day.

The Greek Orthodox Church did not ban its priests from being involved in politics. Many years earlier Roman Catholic priests similarly were involved in politics, but the Roman Catholic Church subsequently banned such a practice. In 1960 Cyprus elected Archbishop Markarios as its first president.

The actions of Chrysostomos against the Turks in Smyrna led to the exile of Chrysostomos from Smyrna in 1910 until May 2, 1919. George Horton, the U.S. Consul General in Smyrna and great friend of Greece, is quoted in his book *The Blight of Asia* as saying:

On one occasion I was present at an important service in the Orthodox Cathedral, to which the representatives of the various powers, as well as the principal Greek authorities, had been invited. The (Hellenic) High-Commissioner for Ionia, Aristidis Stergiadis, had given the order that the service should be strictly religious and non-political. Unfortunately, Archbishop Chrysostomos began to introduce some politics into his sermon, a thing which he was extremely prone to do. Stergiadis, who was standing near him, interrupted, saying: ‘But I told you I didn’t want any of this.’ The archbishop flushed, choked, and breaking off his discourse abruptly, ended with, ‘In the name of the Father, Son and Holy Ghost, Amen,’ and stepped off the rostrum.

Stergiadis was a stern ruler on behalf of the Greek government who did not tolerate violence and other uncivil acts by anyone. He even punished Greeks who attacked Turks, and did all in his power to create a society of civility between the various minorities in Smyrna.

When the Greek troops arrived in Smyrna, Chrysostomos blessed them. He also incited violence against the Ottoman Turks which led to his being killed in the most brutal way by the Turks. The action by the Turkish mob, allowed by Turkish general Noureddin Pasha, was barbaric. The Turkish people today, if they knew the history of this butcher Noureddin, would be shocked and disavow him.

Priests should preach ethics, and explain their religion. They should not be inciting people to violate the Ten Commandments, such as, "thou shall not kill." In the U.S. there is a separation of church and state, but that did not exist in Turkey. The Greeks and Armenians in Turkey stood in contrast to the Jews who avoided inflammatory politics. As a result today, we do not hear claims of genocide by Turks against the Jews of Turkey. The Greek civil authority, High Commissioner Stergiadis, represented the position that would lead to peace and Chrysostomos represented the position that led to his death.

He was declared a martyr and a saint of the Eastern Orthodox Church by the Holy Synod of the Church of Greece on November 4, 1992.

His life serves as an example to all religious leaders to leave the politics to the politicians, and only counsel and comfort people with the teachings of their religion that will make them better people.

REAR ADMIRAL MARK L. BRISTOL, U.S. NAVY HIGH COMMISSIONER



The U.S. Navy, under the direction of RADM Bristol, was very important to the success of the rescue of some 1,250,000 people, plus the prisoner of war and population exchanges. Nevertheless, the Navy and State Department were attacked in the U.S. newspapers. On January 7th, 1924, Asa K. Jennings wrote to the U.S. Secretary of State:

I was present in Smyrna, as an American YMCA secretary, throughout all the tragic events of September 1922, as well as before them; and I was actively engaged in work subsequent upon these events, until June 1923. I organized the first American Relief Committee in Smyrna; and I secured from the Greek government the fifty ships in which the three hundred thousand Greek refugees were evacuated from Smyrna and vicinity and I was the civilian in charge of this task of transportation. Later I worked with the commission for the interchange of Greek and Turkish prisoners – having been named to this position by Colonel Wildbol, the Lausanne Conference's appointed president of the commission; and by the Greek and Turkish representatives.

Perhaps this is enough to tell concerning myself to accredit me as a competent witness.

In a sentence, I take direct issue with the general report of these published statements, and I challenge the accuracy of their alleged facts. The glaring perversions of truth in the articles I have seen can be matched only by their cruel injustice to true Americans doing an unprecedented task with high efficiency; and by their black disloyalty to the fair name of America.

The story of Smyrna would have had a terribly different ending had not the American Government quickly, and without regard to precedents, flung all its available resources into a matchless ministry of relief. Had not the American Navy been so largely represented in Turkish waters, and had not Admiral Bristol's spirit of swift succor been matched by the fearless and

tireless resourcefulness of the officers and men of the fleet, it simply would have been impossible to save the three hundred thousand Greek refugees. I testify that in every conceivable way, short of taking up the fight of the retreated Greek Army and declaring war upon Turkey, the American Navy cooperation in the vast and many sided humanitarian work so suddenly thrust upon the shoulders of America.

Our Navy even went beyond the limits of formal neutrality in meeting this emergency. I need not cite the familiar story of warships turned into cargo boats to convey foodstuffs; or that other story of warships turned into passenger boats to carry hundreds of rescued persons to safety; or that still other commonplace story of warships turned into floating hotels for the shelter and maintenance of American nationals.

In particular, as one sufficient rebuttal of the insinuations and charges that have been made against the Navy's conduct at Smyrna, let me remind you that it was our senior naval officer present at the time, Commander Halsey Powell, who when I informed him by wireless that it might be possible to secure Greek ships if the necessary guarantees were given, went in person, on his own initiative, to the Commanding General of Turkish forces in Smyrna and secured permission for me to take into the Smyrna harbor many (Greek) ships on which to evacuate enemy (Greek) refugees. It was also Captain Powell's assurances to me that made it possible for us to get from the Greek Government the necessary ships.

Moreover, American destroyers accompanied these Greek transports in and out of Smyrna Harbor; and American sailors did the actual work of landing the refugees and their goods on to the ships.

It is needless that I recite further details and incidents here. I simply want to hear my most explicit and unequivocal testimony to the greatness and glory of official America's service to humanity in this time of test.

During my life in the Near East I have seen the official representative of America – diplomatic and naval – under a great variety of new and trying conditions; and I have never seen them fail to act promptly and efficiently, and in absolute impartiality in the service of humanity.

If in any particular of which I have first-hand knowledge, you want further testimony from me, of course I shall be happy to appear before any

committee and bear witness to the full extent of my power. I never was as proud of the country which my family have served since the days of the Revolution as I was at Smyrna.

Admiral Bristol was born in 1868 in New Jersey. He graduated from the U.S. Naval Academy in 1887 at age 19, and participated in the Battle of Santiago de Cuba. He served as aide to the Commander-in-Chief North Atlantic Fleet from 1901-1903, and then commanded a battleship during World War One. He was then appointed as the U.S. High Commissioner in Turkey from 1919-1927. Then he assumed command of the U.S. Asiatic Fleet, and later died in 1939. Admiral Bristol was the last person Asa K. Jennings visited when AKJ died in Washington, D.C., in 1933 after leaving the Admiral's house.

Admiral Bristol was a stern, tough task master. The U.S. was neutral in the conflict between the Greeks and Turks, and the Admiral was careful to make sure that no one could say the U.S. was favoring one side over the other. At the beginning of the Smyrna crisis U.S. Navy personnel acted on humanitarian grounds only. The mission was to protect American lives and property. That made the U.S. Navy acceptable to both Greece and Turkey.

Admiral Bristol lived in Istanbul and had close contact with the Turkish people and officials. He worked diligently to build good relations between the U.S. and Turkey. He helped found a hospital there which is named after him. He supported the Armenians on humanitarian terms, but had little respect for their ability to organize themselves and live peacefully with other people. As a result, he has been branded as anti-Armenian, but that is not altogether true.

He was impressed by the actions and results of Asa K. Jennings, and they became good friends. The respect granted to AKJ by the officers and enlisted crews under the command of Admiral Bristol certainly affected Admiral Bristol's opinion and respect for AKJ and the Admiral's willingness to help AKJ.

AWARDS

WHAT PEOPLE SAID ABOUT ASA K. JENNINGS



The Ecumenical Patriarch of the Eastern Orthodox Church, His All Holiness Meletios:

The Right Hand of God is blessing you in Christianity

This is inscribed on the Golden Cross of Saint Xavier presented to AKJ along with the Medal of Military Merit by the Greek Government at the same time.

The Common Committee of the Non-liberated Hellens presented AKJ with a scroll written in gold, a copy of which is enclosed, that says:

The Common Committee of the Non-liberated Hellens, recognizing with gratitude your majestic and valuable services in saving 300 thousand refugees exposed to the danger of being slaughtered..., and the many dangers and labor to which you were submitted during their transportation and safe-conduct in Greek Territory, Herald You, the real altruist, for this humanitarian action...

The King of Greece, King Constantine, said to AKJ:

The people of Greece and he personally were very grateful for all I have done and that they need my further services.

This was in a letter from AKJ to his wife, and published in the Utica Saturday Globe on May 26, 1923.

D.A. Davis, Senior Secretary for Europe of The International Committee of Young Men's Christian Association, wrote to C.V. Hibbard of the YMCA in New York City on February 19, 1923, saying:

I think that no one would contradict the statement that Jennings is the best known and most loved American in the Near East today.

Letter from Caleb W. Lawrence, Chairman, American Relief Committee on October 15, 1922, to Mr. Van Bommel of the YMCA:

When the first Committee was formed Mr. E.O. Jacob was absent at Phocia, and therefore Mr. Jennings was given an important appointment as head of the General Relief Department. With his well known fearlessness and energy he drove his Chevrolet through all parts of the city, locating refugees and collecting them in camps. He obtained possession of a house, # 490 Quai, which he immediately filled with women and children. He was soon obliged to provide for maternity cases and therefore he set apart one room for a maternity ward. Several confinements were cared for in this ward #490 filled up until there were some 500 people in it. Mr. Jennings then got possession of other houses into which he thrust defenseless girls, children and women. He cared for those helpless people, often missing his meals and frequently getting only one meal a day.

When the city was burned and the refugee problem was intensified by the terror-stricken Smyrna Christians the need for ships to evacuate the multitude became more pressing. Mr. Jennings' vision and energy was then well shown by his negotiations with the Captain of an Italian steamer, 'Constantinople', which led to the chartering of this ship by our Committee and the evacuation of some 2,000 refugees from Mr. Jennings houses on the Quai and from the Quai itself. Mr. Jennings was sent by the Committee to Mitylene on the 'Constantinople', and he there, by sublime courage and winsomeness and vision, secured an adequate number of ships for evacuating almost the whole of the Smyrna multitude. Mr. Jennings won the complete confidence of the Greek Government, and even when the revolution came, so closely had he watched events and so favorably was he known that the new Government permitted the Greek ships to go on with the evacuation of the Smyrna refugees... All honor to Admiral Jennings!!

Letter from H. C. Jaquith, Managing Director of the Near East Relief at Constantinople, to Dr. John Mott, General Secretary, of the YMCA in New York City:

In a crisis a few men always stand out from the others because of their initiative or capacity for organization, and in Smyrna Mr. Jennings of the YMCA has been one of the outstanding personalities; largely because of his initiative, and persistence, he was able to secure from the Greek Government a large number of boats which are working on the removal of refugees under the protection of the American Destroyer. He is jokingly called the Admiral of the Fleet, and hoists an American flag over one of the boats.

Rear Admiral Mark L. Bristol, United States Navy and High Commissioner:

Mr. D. A. Davis May 21, 1923

13 Avenue de Champel

Geneva

My dear Davis,

I want to write and tell you how much I appreciate that you permitted Mr. A.K. Jennings to remain here in the Near East on special work with the YMCA. I made this request because Mr. Jennings had shown great energy in assisting our navy in evacuating the Greek refugees from the western coast of Anatolia and also I felt that this could not have been successful without his energetic and forceful representations to the Greek Admiral at Mitylene by which Greek ships were sent to evacuate the refugees. In continuing this work to its completion and then later by his work in connection with the exchange of Greek and Turkish prisoners Mr. Jennings has rounded out a splendid piece of work

I want to inform you, and through you your organization, how highly Mr. Jennings is respected by myself and the officers and men under my command in the Navy. I have grown to like Mr. Jennings personally and to admire him

for his intelligence, energy and integrity. I have found it a real pleasure to be associated with him and I congratulate your organization upon having such a fine representative in the Near East under the exceptional conditions which existed while he was there.

I beg to remain,

Sincerely yours,

Signed: M.L Bristol

Rear Admiral, U.S. Navy

United States High Commissioner"

Asa K. Jennings avoided attention directed at him, and preferred to give the credit to others. D.A. Davis in his letter to C. V. Hibbard of the YMCA in New York City said further:

I have been with him (AKJ) now in Athens, Smyrna, and Constantinople. Everywhere he seems to be known. Practically no request which he makes in any quarter is refused. The story of what he has done is one of the most fascinating of any that I have heard in connection with the war. He has been too busy to write much about it up to the present time. He is constantly on the go. For more than a week during the evacuation he had practically no sleep, some of his greatest work being done as a result of his arousing governors, admirals, and members of the cabinet from their beds between midnight and five o'clock in the morning. I am wondering whether there was ever a time in Greek history where a Greek cabinet president was called out of bed at five o'clock in the morning and succeeded in having a cabinet meeting before nine o'clock before Jennings came along. To a most unusual extent Jennings has the confidence of all the American organizations working in the Near East as well as all the American consular, diplomatic, and naval authorities. When we boarded the "McFarland" the captain put Jennings in his own bed. This is an indication of the respect I have seen paid to him everywhere...

Jennings read to me about thirty pages of a report on the evacuation which he has written. It would still be illegible to any one else and he has

promised to put that in shape and as soon as possible to bring us up to date. It is too much to expect, however, that he will ever give us very detailed reports of his work; first of all because he is too busy doing things to talk about them, and doing things that are really worth while; and, secondly, because he is withal modest and hesitates to report things that seem to be telling about his own accomplishments.

Letter Nov. 25, 1942, from Amy Will Jennings (widow of AKJ) to Mr. William H. Schneider:

...A big book could not do justice to such a remarkable life so nobly given in service for humanity.

Letter March 3, 1931, written by Barent Burhans, staff assistant to Asa K. Jennings, in Ankara, Turkey, to Burhans' Uncle Nick:

...Jennings was their (the Greek refugees in Smyrna) self-appointed savior...he is something of a genius and his particular abilities are in making friends and convincing others that he is right...

The Nobel Peace Price Committee replied to a letter from Roger Jennings saying:

In reply to your letter of April 22nd, we shall inform you that Asa K. Jennings has not been a candidate to the Noble Peace Prize.

THE HARDSHIPS OF EARLY AMERICA



The first four ships to come to America were the Mayflower (180 tons) in 1620, the Fortune (55 tons) in 1621, the Little James (44 tons), and the Anne (140 tons) in 1623. “For many years to come, a careful distinction would be made between those who came in these four ships, all known as First Comers, and all who came after them”* p. 3 *The Jenny Book*, Judith Jenny Gurney, Gateway Press, Inc., Baltimore, MD 1995 The passengers settled in the Plymouth Colony in what today is Massachusetts south of Boston.

The Jenny Family in the Plymouth Colony

The Jenny family came to America on the Little James. The Little James was a small ship of the pinnace class. They were designed for coastal trade around England, and not for passage across the ocean to America. The Little James was propelled by sails and oars with a crew of 15 men. The ship had six small cannons with a 2” bore that could fire a ball weighing a few pounds. The ship also had 6 muskets for raiding and capturing other ships, such as from France, Spain and the West Indies. There were 15 passengers on board. The captain was age 23 and a novice at sailing. Also on board was a master mariner.

The passengers were English Separatists and former residents of Leiden, Holland. They joined a hardship settlement where those unfit for harsh conditions were sent back to England. The first of the Jenny family was John Jenny. John Jenny erected a mill for grinding and beating corn in Plymouth. “He was a cooper (barrel maker) by occupation. Leiden records call him a ‘brewer’s man’ of Norwich, Norfolk (England). He was ship’s cooper on Little James. Arrived on the Little James with wife Sarah and children Samuel, Abigail, and Sarah. Sarah was born on the ship. Captain Altham wrote on September 7, 1623 that ‘Good wife Jennings was brought abed of a son aboard our ship.’ And ‘was delivered of a child in the Ship a month before we cam a shore and both are well yet, God be praised.’ In the 1623 land division he is ‘John Jenings’ with 5 shares. He was a member of the 1626 Purchaser investment group as ‘Mr John Jenny’.”

The Anne and Little James were financed by London based Merchant Adventurers. Their intent was to support the Plymouth Colony in return for furs and other forms of trade.

John Jenny, “the first of his name in America, came to Plymouth, MA, in the Little James, arriving in August, 1623.”* p. 1 *The Jenny Book* He was born May 1585 in Norwich, Norfolk, England. Norwich was second only to London in wealth, and established its reputation by selling English wool to the Continent. His name appears in the records of Leyden, Holland, written in Dutch in June 1614 when he married Sarah Carey from Monksoon, England. They had 3 children. One died in Holland, and two survived the voyage to America. They left England from Land’s End on the southwest corner England just west of Southampton, Exeter, Dartmouth and Plymouth, and southwest of Bristol in the spring of 1623 on a voyage that took 3 months and two days long to reach Massachusetts.

“Morton, nearly a half-century after the voyage, wrote, ‘About ten days after the arrival of the ship called the Ann, above named, there came in another small ship of about forty-four tons, named the James, Mr. Bridges being master thereof; which ship the Ann had lost at sea by reason of foul weather; she was a fine vessel, built to stay in the country. One of the principal passengers that came in her was Mr. John Jenny, a godly, thought otherwise plain man, yet singular for the publicness of spirit, setting himself to seek and promote the common good of the plantation of New Plymouth; who spent not only his part of this ship, (being part owner thereof) in the general concernment of the plantation, but also afterward was a leading man on promoting the general interest of this colony.’

“The ship’s master, John Bridges, saw our Jenneys with other eyes and from a different angle. On September 9, 1623, writing from Plymouth, he sent his report on the voyage to James Sherley, one of the Merchant Adventurers who had built the ship and sent her on this, her maiden voyage. He said, in part, ‘After a long and troublesome passage we safely arrieved at our port with all our company and one more for Goodey Jennengs was delivered of a child in the ship a month before we cam a shore and are both well yet god be praised....there never was a finder bote, but as for the company are men good too but young greene hedded felowes and very uncarefull of aney husbandrey in a ship whitch makes my trubble grete for lack of a staid man for our howld We had a greate maney thinges that might have ben saved for

Jenenges he had no laisor for all he could doe with more help was to lettel for to give tendance to his lazey wife for toppe he and all the rest would not take paines for theay asailed for nothing. So that from one to another I never lived with more discontent in my life then I have done...yf we had not renewed our vetales at the Ile of Wight we cum short of drink especially for we caryed but 4 hogs hedes of beare in with us and other provetiones mutch wasted." pp. 2-3 *The Jenney Book*

"Nathaniel Morton, quoted on the previous page, describes the pitiful conditions at Plymouth in the summer of 1623, and the effect this had on the newcomers: 'Those passengers, seeing the low and poor condition of those that were here before them, were much daunted and dismayed, and, according to their divers humors, were diversely affected. Some wished themselves in England again, others fell on weeping, fancying their own misery in what they saw in others; other some pitying the distress they saw in their friends, -in a word, all were full of sadness, only some of their old friends rejoiced to see them, and that it was no worse with them, for they could not expect it should be better, and now hoped they should enjoy better days together. And truly it was no marvel they should be thus affected, for they were in a very low condition, both in respect of food and clothing at that time.'" p. 3 *The Jenny Book*

John and Sarah Jenny had a total of 6 children. #5 John who died before turning age 30 and #6 Susanna were born in the Plymouth Colony. Samuel was the oldest. p. 24 *The Jenny Book*. Samuel who was born about 1617 as the first of 6 children of John and Sarah (Carey) Jenny died around 1692.

Samuel married Sarah Wood. They had 3 children, and she died in 1654. Then Samuel married Anne Lettice, and they had 6 children. One was a boy named Lettice. Samuel and the Jenny family were wealthy and substantial land owners, but had to escape as refugees during the King Philip's War when all buildings in Dartmouth were devastated. After the War Samuel returned to Dartmouth, rebuilt the family house, and recovered financially.

Lettice and his wife had 12 children, the first being Cornelius. p. 41 *The Jenny Book*. The widow of Lettice lived to be age 95 and is buried in the Acushnet Cemetery in MA.

Cornelius was married twice. He had 11 children by his first wife who then died, and then 7 more children by his second wife. Henry was the first of these 7 children born to the second wife.

Hiram was descended from Henry Jennings who was born in Dartmouth, MA in 1746. His name was Jenney, but by the time he died in Sept. 1816 near Rochester, NY, he had changed his name to Jennings. He is the first of the family to be buried in Union Hill Cemetery on Ridge Road east of Rochester near Ontario, NY. "Henry lived in Dartmouth until about 1795 and served in the Massachusetts Militia, 2nd Bristol Co., Regiment, as 2nd Lieutenant in 1776, a Lieutenant in 1777 and as a Captain in 1779. The census of 1800 shows Henry Jennings as head of household in Milton, Saratoga County, NY. p. 63.

The Jenny Book, was first started by Bertha Clark, then expanded by Susan C. Tufts and Herman Winslow Jennings, and then edited by Judith Jenney Gurney. Judith Jenney Gurney, *The Jenny Book*, (Baltimore, Maryland: Gateway Press, Inc., 1995)

In the almost 200 years between when the Jenny family landed on the shores of America until they became the Jennings family near Rochester, New York, life had changed very little. Still there was no indoor plumbing, paved roads, technology or medical solutions to disease. Families were large, and women often died while giving birth to children. People endured many hardships. Family members supported each other, and friends and neighbors. Americans, by necessity, were very charitable. The hardships gave birth to two of America's greatest values.

The first, which was the reason people left England for America, was **freedom** to pursue their own dreams. Americans today still believe that is their God-given right. The second was **generosity**. Back in the beginning of America people helped each other, and today America's generosity to the rest of the world surpasses all other countries in the world combined.

Henry and Hiram knew their ancestors were among the first to settle in America and serve in the American Revolution. That pride carried down through subsequent generations, including to Asa K. Jennings (b. 1877) and Asa W. Jennings (b. 1907).

Henry (b. 1746) and his wife Phebe had 6 children. One died at age 3, and twins died 12 days after birth. The 6th was also a Henry who was born about 1777. He married Maribah Dexter, and they had 6 children. A son was Asa Kent, known as "Squire," the father of Hiram. Squire was born 1799 and died in 1884 at age 85. The name Asa was used generation after generation. The name comes from King Asa in the Book of Kings in the Bible. His wife was Celecta Billings.

Records left by Celecta describe early Rochester. There were "a number of Indians living not far from Webster at the time. Then too she remembers that when a settler had a grist to be ground into feed and flour of their taking it overland to Oswego but later an enterprising settler conceived the idea of building a mill on the banks of the Genesee River near to where the Falls were and thus have a mill of water power, and this with the subsequent farseeing settlers who conceived the idea of having a store where goods and groceries could be bought was the beginning of what is now the city of Rochester. Due to the fact that where the mill and stores were located was low land and consequently malaria infected, many of the settlers did not care to live there, but later as conditions bettered it began to be settled. However this low place can be observed in Main Street of Rochester where the street crosses the river although the river is bridged and is not visible from the street as the river is built over." Celecta did not know that malaria is a tropical disease that was most unlikely after a winter in Rochester.

When Hiram married Emma Cary, he married into a family equally proud to be among the first to settle in America and serve in the American Revolutionary War.

The Cary Family in the Plymouth Colony

Emma Cary (spelled Carey after 1850) Jennings was descended from John Cary, the Plymouth Pilgrim. The Plymouth Colony, located about 25 miles south of Boston, Massachusetts, was settled by passengers from the ship Mayflower. The military leader of the Colony was Myles Standish, a former English military officer.

John Cary was from Bristol, England where he was born in 1610. "He was one of a family of eight sons and two daughters. When a youth he was sent by his father to France to be educated, and while there his father died.

On returning home he differed with his brothers about the settlement of the estate. He compromised by receiving one hundred pounds as his portion, and immediately sailed for America" in 1634.* p. 4

The Cary Family in America, by Henry Grosvenor Cary, published by Rev. Seth Cooley Cary, Dorchester Center, Boston, 1907.

Samuel F. Cary, author of "Cary Memorials" wrote "Enough is known to enable me to state that in each generation there have been wise and good men. A large proportion of them were professors of the Christian religion, and possessed the traits peculiar to the early settlers of New England. The physical, intellectual, moral and social characteristics, however modified by marriage, occupation, etc., have been remarkably preserved. As a race they have been physically above the common stature, stout, muscular, dark hair and eyes, short necks, great powers of endurance, great tenacity to life, and living to more than the ordinary age.

"Their mental constitutions have been characterized by strength rather than brilliancy, fixedness of purpose, persistency of opinion, habit and pursuit.

"The larger number have been farmers; very few in any generation have accumulated great wealth, none have been mendicants (member of religious order forbidden to own property who lived on charitable donations), and, so far as can be ascertained, not one has been convicted of crime."

Seth C. Cary, author of *John Cary The Plymouth Pilgrim* wrote in the Preface of his book:

"It is rare to find a man who gathered to himself so much of good, and then to send down through family life, cleaner morals, higher ideals, and a more pervasive personality. He was quiet yet firm; true and aggressive, persistent and successful. He was one who could afford 'to labor and to wait.'"

As the reader learns more about Asa K. Jennings, the man who saved the Greeks, Armenians and Jews from the holocaust of Smyrna, Turkey, and helped to put Turkey on the road of peace and prosperity, the description of John Cary matches Asa K. Jennings perfectly.

John Cary "first joined the Plymouth Colony. In 1649 he, with others, purchased of Ousamequin, afterwards known as Massasoit, chief of the Pockanocket Indians, a tract of land about fourteen miles square, embracing

what is now the Bridgewaters. This tract was known as Satucket. The deed was made out to Miles Standish and two others, as trustees in behalf of John Cary and fifty-three others. The original is preserved by the old Bridgewater Historical Society, West Bridgewater, Massachusetts" * p. 5 *The Cary Family in America* by Henry Grosvenor Cary, published by Rev. Seth Cooley Cary, Boston, 1907.

The purchase price was:

7 coats, a yard and a half in a coat

9 hatchets

8 hoes

20 knives

4 moose skins

10 yards and a half of cotton

"The land was divided into fifty-four parts, and assigned by lots. John Cary drew a tract one mile wide by seven miles long on the northern boundary. This tract embraced what is now the city of Brockton." The greatest elevation of the land in Brockton is Cary Hill where several Cary families lived.

John was chosen in 1656 as constable of Bridgewater, the first and only officer elected at that time. The office of constable was second only to that of governor. The constable was the only officer in the town whose duty it was to execute the laws, and his power was almost absolute. He could even arrest on suspicion 'without precept,' a power scarcely allowed at the present day to the chief magistrate of a nation or state. There were no sheriffs in those days.

"John was elected town clerk the next year, 1657, and held the office till he died in 1681, a period of twenty-four years.

"He was prominent among his fellows, was intelligent, well educated and public spirited. He taught the first class in Latin in the Colony." p. 7.

"Cotton Mather wrote: 'The first settlers of Bridgewater were a set of people who made religion their main interest. Remarkable was the fate of

Bridgewater, a most praying and pious town; seated in the very midst of the war (King Philip's), that, although they were often assaulted by formidable numbers of their enemies, yet in all their sharp assaults never lost one of its inhabitants, old or young." The opinion was that their piety shielded them from savage cruelty." p. 9.

John Cary died in 1681 at age 71. His wife died the year before. They had 12 children and 7 grandchildren.

Emma Carey was the 9th generation of the John Cary family. All were prominent in church affairs, and had a lot of children. The 2nd generation after John Cary was his son also a John Cary. He had 11 children. The 3rd generation, Joseph Cary, had 6 children. He moved to Norwich, Connecticut, where he "took position with the first men of the town in civil and ecclesiastical affairs, and was chosen repeatedly to serve in the most important offices, civil, military and religious; was one of the original members of the First Congregational Church in Windham"** p. 66 *John Cary The Plymouth Pilgrim* where he was a Deacon until his death. The 4th generation, Jabez Cary and his wife had 8 children. The 5th generation was Joseph Cary and his wife who had 12 children, the 12th being Asa. The family moved from Connecticut to Williamsburg, Massachusetts, about 1765 where he died.

The 6th generation was Joseph Cary who with his wife Rachel Thompson (b. 1760) had 10 children. They moved with his Father and family also to Williamsburg, MA, but later moved to Ontario, Wayne Co., NY where she died at age 72 in 1831. He died in 1848 at the age of 90. He was married twice, and his second wife Mary Maine died 3 years later at age 73. He was Chaplain in the Revolution. They are all buried in the Ontario Center Cemetery. Joseph was a Private in the American Revolutionary War in the 2nd Regiment of the Dutchess County, NY, Militia. The first tax roll ever for the region west of the Genesee River in Monroe County dated October 6, 1800, showed Joseph Cary having an estate valued at \$948 on which he paid a tax of \$1.61. He served as Overseer of Highways. Roads were not paved in those days, and people traveled on foot, horseback or in a carriage.

The 7th generation was also Joseph Cary, born in 1784. He married Freeloce Fuller in 1803 and moved to Ontario, NY, where he died in 1872 at

age 88. Joseph and Frelove had 3 children in Stowe, Vermont, before moving to Ontario. One was Lyman, the 8th generation, born in 1807, who was Father of Emma Cary. They are buried in the Ontario Center Cemetery.

Lyman married Sarah Story in 1833 and died July 15, 1870. Lyman and Sarah had 6 children. The oldest Stephen M. Carey, born in 1837, died as a sailor in the U.S. Navy during battle on the Potomac River outside Washington, D.C. He was on the USS Dragon taking soundings with a weight on the end of a string to make sure the ship did not go aground. At the same time the enemy was trying to shoot him. He dropped his pistol which went off killing him. He is buried in Congressional Cemetery in Southeast Washington, D.C.

Stephen enlisted in the Navy on Sept. 15, 1861, two days after his brother Andrew for a term of three years. At age 27 Stephen was described on the muster roll as 5'7" tall with blue eyes, light hair and fair complexion. At the time of his enlistment Stephen was listed as 5'7". Andrew was listed as 4'10". Stephen previously served on the USS North Carolina and USS Isaac Smith. He was promoted for bravery on the Isaac Smith according to his sister Emma. Stephen is shown in a photo with a sword which Emma inherited and then gave to Asa W. Jennings upon his graduation from high school. After AWJ died, the sword was passed on to his older son Asa K. Jennings (b. 1937) who like his younger brother, the Author, served in the U.S. Navy.

The second child was Oren, born 1845, died in 1915 as a result of being hit by an inter-urban trolley car. He was deaf, and walked right in front of the car and was hit from behind. He is buried in the Ontario Cemetery. He had served in the Union Army, Company B, 9 NY H. Artillery.

The third child, Andrew, was born in 1846, and served as a cabin boy in the U.S. Navy on the same ships with his brother while only age 16. He was discharged Sept. 12, 1864, in Washington, District of Columbia, before the War ended, but exactly three years after his enlistment. He moved to Tennessee, then Kentucky, and finally Arkansas in 1870 where he was a farmer. He was then 5'4" and weighed 115 pounds. He had a 5 point star and letters AC on his left arm, and a portrait of a woman on his right arm. He died in Star City, Arkansas, in 1904 without ever returning home to Ontario, New York. He married twice, and had two children. He collected a Civil

War pension until his death. His last payment was \$8. His second wife collected a widow's pension from his Civil War service. Her last payment was \$30 in 1928.

The 4th child Calven served in the U.S. Army, and stayed in the South after the Civil War. The 5th child, Prudence, was a daughter who died at age 2 in 1850. The 6th child was Emma Carey Jennings after whom the Author's daughter Carey Jennings Wintroub is named.

Emma Carey Jennings was born Oct 6, 1851, in Ontario, New York, married Hiram on June 23, 1870, and then had 6 children. She died on Feb. 15, 1936, in Cortland, New York, from an "acute dilatation of heart" according to the death certificate. She is buried in the Union Hill Cemetery in Webster, New York.

The 6 children were Lewis I. (1873-1967), Asa Kent (1877-1933), Edith Jennings Webster (1880-1974), Hiram Wallace, twins Ruth Jennings Haynes and Raymond Elmer. Edith married a Methodist minister Rev. Elmer Webster. Hiram Wallace was a high school athletic coach who coached Billy Martin who later played for the New York Yankees. Ruth married Wyman Haynes, had a daughter Eleanor and operated a bakery first in Mohawk and then in Richfield Springs, New York. Ruth was a small woman like her sister Edith, but married to a large man Wyman. When she was unable to deliver Eleanor, the doctor put forceps on Eleanor's head and his foot on the table to pull Eleanor out. As a result of the damage to Eleanor, she never left home and died at home at age 21. She was a living vegetable. Raymond Elmer died at two years and nine months old from spinal meningitis.

Emma attended school at the Walworth Academy where she qualified for teaching school. She also was a Free Methodist. Free Methodists followed the same theology of John Wesley as Methodists who were not part of the "Free" movement. Among the few differences between Free Methodists and Methodists was the Free Methodists declared that pews in church were free so the poor will not be kept out or discriminated against. Renting a pew in the Methodist Church was in effect tithing. Free Methodists declared on behalf of human freedom, upholding the right of every person to be free, denying the right of anyone to hold slaves. The Free Methodists believed in a disciplined, simple lifestyle. They were free from materialism so they could help the poor. Becoming rich or wealthy was never an objective in the

family. Life was not about enriching themselves as it is for so many people today.

Life on the Farm

Many people in those days recorded the events of their daily lives in a diary, and significant events were posted in the family Bible. AKJ in 1895 when he was age 18 recorded the routine of his life. Typical Spring entries:

Mon. April 1, 1895: rained all day. Froze as fast as it fell. Stayed at home and made berry boxes.

Tues. April 2, 1895: fair (weather). Worked around home in forenoon. In after noon went up to Jimmie Campbell's and got Betsy (horse) shod in front,

Fri. April 5, 1895: worked around home in forenoon until about 10 o'clock. Then went and shoveled snow on Storey Avenue until noon. In afternoon shoveled snow on roads, in evening took Mother over to Wm Ray's to prayer meeting and I went to Sam Vandy's to see about getting some hay. Went from there to Elis. Allen's and stayed there until church. When prayer meeting was out, got Mother and came home.

Sun. April 7, 1895: In forenoon went to Sunday school. At 1 o'clock went to Will Bilgar's baby's funeral. That evening went to bury.

Mon. April 8, 1895: forenoon rain. Afternoon pleasant. In forenoon made berry boxes. In afternoon trimmed trees. In evening went over to church.

Tues. April 9, 1895: Rained all day. In forenoon took children to school. Fixed steps, etc. In after-noon made berry boxes. Got children. In evening played on organ and sung.

Wed. April 10, 1895: pleasant but cold and windy. Forenoon made berry boxes and trimmed trees. After noon cut wood. In evening took Mother over to church and I went over to Stella Turnow. Edith Jennings came home with Father from city. Edith Rose is to come on 11 o'clock train tomorrow.

Fri. April 12, 1895: fair. Toward evening began to rain. Went out to the barn and found new calf and fifteen little pigs. Trimmed trees and sawed

wood. In evening went to Union Hill to mail letter. Saw about getting me new buggy. Jake Oline rode down from Hill with me.

Sat. April 13, 1895: Fog and mist. Loaded shells for gun. Went down to Henry Reed's on John Gerwell farm. Took my gun along. Shot hen hawk, etc. Went to Webster corners for mail in evening.

Sun. April 14, 1895: Pleasant. Went to burg church morning and evening. In afternoon stayed at home and read.

Tues. April 16, 1895: cloudy, cold west wind. Chopped wood. In the afternoon dug out beets and carrots and drawed them up to the barn. Major cat (worth \$10.00) caught in neighborhood. Ten mice which were as large as rats as they had been feasting on carrots and beets all winter. When we had them all caught he had a fit of the worst sort, stiffened out and flung around, blood and froth ran out of his mouth. At last came out of it all right in about 10 minutes.

The name of the neighbor who had the seizure is not mentioned in the diary.

Wed. April 17, 1895: Went out to Rochester. Took some cabbage, apples and eggs. Sold like hot cakes. Brought home some coke and hat boxes. Saw (mentions names of friends)

Thurs. April 18, 1895: Trimmed trees in forenoon. In afternoon went down to Henry Reed's to saw down trees in woods by lakeshore. In evening went to the Hill to see about harness and carriage.

Fri. April 19, 1895: Very pleasant. Trimmed trees until noon. After dinner went to Hill. Bought new buggy \$65.00 and new single harness \$18.00. Went to Webster and got my hair cut.

Tues. April 23, 1895: Fair. Drawed manure in fore-noon. Started to plow in afternoon. I dug out black cap plants. (raspberries)

Typical summer entries:

Mon. June 25, 1895: fair. Cultivated all day. The folks picked strawberries.

Wed. June 26, 1895: cloudy. Went to Rochester with berries 272 quarts @ 7 cents.

Thurs. June 27, 1895: fair. Cultivated all day.

Life was hard, and people by the standards of today were poor, but they were rich in spirit with values that were based on a hard life and Christian values. Asa K. Jennings, and his family, took these to Turkey to save the many people who could not save themselves. Service to others is an honor.

ABOUT THE AUTHOR



Roger Jennings graduated from Darien High School, Darien, Connecticut, in 1958, Ohio Wesleyan University in 1962 with a Bachelor of Arts degree, and the Wharton Graduate Division of the University of Pennsylvania in 1968 with a Master of Business Administration.

At Ohio Wesleyan all students were required to attend chapel for one hour three times a week for four years, and sit in an assigned seat so attendance could be taken. All students were required to take religion, classical music, philosophy and other liberal arts courses. At OWU alcohol was prohibited and all female students were required to be in dorms by 10:30 pm.

Each of us believes from what we have experienced:

“But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.” Matthew 6:6 King James Bible

Roger Jennings is the Grandson of Rev. Asa K. Jennings (AKJ), and son of Asa W. Jennings, Esq. (AWJ). The widow of AKJ, Amy W. Jennings, gave Roger boxes of papers left by AKJ. One author who inspected these papers, Rifat N. Bali, wrote on p. 17 of his book *The Saga of a Friendship: Asa Kent Jennings and The American Friends of Turkey* that he “copied close to 2500 pages” from these records.

Roger accompanied his Father on trips to Turkey, Europe and the Middle East. Asa W. Jennings had many friends dating back to the 1920s who Roger met and had the opportunity to observe. In addition, some friends assigned to the U.N and others visited the family home in Darien, Connecticut. Those experiences gave Roger an understanding of the history and people that are part of this tragedy.

First and foremost, AWJ was a loyal American. However, he felt honored to be able to help peoples of other countries achieve their aspirations,

including the Turks. That wish is shared by the Author as it was by AKJ. The three of us are of one mind and spirit.

Various authors have asked for help from Roger when researching their books on Smyrna. None have really identified, in my opinion, what the story of Smyrna is really about or who Asa K. Jennings really was despite being offered access to the family archives. Many people have asked me if or when I would write a book about Smyrna. Since I have many unpublished documents and unique information, I have decided to record what I know about these tragic events. The Greek people deserve to know how they have been betrayed by their leaders.