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A S P E E C H

GIVEN IN FRENCH

BY HIS EXCELLENCY

MR. HAMDOLAH SOUPHI TARNIOVER

FORMER SECRETARY OF PUBLIC EDUCATION,
AMBASSADOR, AND PRESENTLY
MEMBER OF PARLIAMENT OF ISTANBUL

AT A TESTIMONIAL DINNER

BY THE

TURKO-HELLENIC FRATERNAL ASSN. OF NEW YORK
AT HOTEL ST. MORITZ, JULY 7, 1948

IN THE PRESENCE OF

His Eminence the Archbishop of N. and S. America Athenagoras,
His Excellency Mr. Alex Kyrou of The United Nations,
And Many Other Turks and Greeks.

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ΕΝ ΤΩ ΞΕΝΟΔΟΧΕΙΩ ST. MORITZ

ΤΗΝ 7ην ΙΟΥΛΙΟΥ 1948



ΕΚΔΙΔΕΤΑΙ ΥΠΟ ΤΗΣ
ΤΟΥΡΚΟ-ΕΛΛΗΝΙΚΗΣ ΑΔΕΛΦΟΤΗΤΟΣ
ΝΕΑΣ ΥΟΡΚΗΣ


SISMANOGLIO
MEGARO

FOREWORD

Dr. Hamdulah Tarniover is not only a distinguished statesman and Diplomat of New Turkey. He is a powerful spiritual personality. His political theory is not based on the known and current interests of the political antagonism. His political theory is a product of the inexhaustible source of History. The study of the past, and his right philosophical valuation became an inexhaustible source of creative activity and realistic meeting of the contemporary problems, not only of his Turkish Fatherland, but of the world as well. The study of the past opens for Mr. Tarniover the great avenue of the future. Unprejudiced, he was able to diagnose the mistakes and enlighten the good sides of the historical course and saw the Greek-Turkish friendship not only as the unique way for the two peoples, but as a question of general interest and as an example of peace in our times. The meaning of Greek and Turkish cooperation is for Mr. Tarniover not a result of romantic feeling. It is a realistic diagnosis of historical reality. It is a vision of the future better than the past.

The speech of Mr. Tarniover is a fruit of his rich spiritual endowment. It gives a beautiful beginning for right thoughts protecting among great dangers, leading us in a future far better than the past.

Ὁ Χαμδουλλάχ Ταρνιοβέρ δὲν εἶναι μόνον ὁ διακεκριμένος πολιτικός καὶ διπλωμάτης τῆς Νέας Τουρκίας, ἀλλὰ μία ἰσχυρὰ πνευματικὴ φυσιογνωμία ἢ ὁποῖα διεμόρφωσε τὴν πολιτικὴν θεωρίαν τῆς καὶ τὴν ἐστήριξεν ὄχι εἰς τὰ λεγόμενα τρέχοντα συμφέροντα τοῦ καθημερινοῦ πολιτικοῦ ἀνταγωνισμοῦ ἀλλὰ εἰς τὴν ἀστείρευτον πηγὴν τῆς Ἱστορίας. Ἡ μελέτη τοῦ παρελθόντος καὶ ἡ ὀρθὴ φιλοσοφικὴ τοποθέτησις καὶ ἐκτίμησις τοῦ κατέστησαν ἀστείρευτος πηγὴ δημιουργικῆς δραστηριότητος καὶ πραγματικῆς ἀντιμετωπίσεως τῶν συγχρόνων συγκλονιστικῶν προβλημάτων ὄχι μόνον τῆς Τουρκικῆς πατρίδος τοῦ ἀλλὰ καὶ τοῦ κόσμου. Ἡ μελέτη τοῦ παρελθόντος διανοίγει διὰ τὸν Ταρνιοβέρ τὴν λεωφόρον τοῦ μέλλοντος. Χωρὶς προκαταλήψεις διεγένωσε τὰ λάθη, διεφώτισε τὰς ἀγαθὰς πλευρὰς τῆς ἱστορικῆς διαδρομῆς καὶ εἶδε τὴν Ἑλληνοτουρκικὴν φιλίαν ὡς τὴν μόνην συμφέρουσαν ὁδὸν ὄχι μόνον διὰ τοὺς δύο ὁμοίους λαοὺς ἀλλὰ καὶ πολὺ γενικώτερον διὰ τὴν ὑπόθεσιν τῆς εἰρήνης καὶ τοῦ πολιτισμοῦ. Καὶ δὲν εἶναι οὔτε ἀπότοκος σκοτεινοῦ κρατικοῦ ρωμαντισμοῦ ἢ σημασία τὴν ὁποῖαν ἀποδίδει εἰς τὴν Ἑλληνοτουρκικὴν φιλίαν καὶ στενὴν συνεργασίαν καὶ σύμπραξιν, ἀλλὰ πλουσία καὶ φιλοσοφημένη διάγνωσις τῆς ἱστορικῆς πραγματικότητος καὶ ἐνόρασις ἐνὸς μέλλοντος πολὺ καλλιτέρου ἀπὸ τὸ παρελθόν.

Ὁ δημοσιευόμενος λόγος τοῦ εἶναι ἕνας ἐκ τῶν πλουσίων καρπῶν τοῦ πνευματικοῦ ἀποθέματός του, καὶ δίδει μίαν λαμπρὰν ἀφετηρίαν εἰς ὀρθὰς σκέψεις τόσον διὰ τοὺς κινδύνους ποῦ ἀπειλοῦν ὅσον καὶ διὰ τὴν φωτεινὴν προοπτικὴν ἐνὸς μέλλοντος θετικώτερον καλλιτέρου.

SPEECH GIVEN IN FRENCH

By His Excellency

MR. HAMDOULAH SOUPHI TARNIOVER

*Former Secretary of Public Education, Ambassador,
and presently*

Member of Parliament of Istanbul

At a Testimonial Dinner

by the

Turko-Hellenic Fraternal Association of New York

At Hotel St. Moritz, July 7, 1948

in the presence of

His Eminence the Archbishop of N. and S. America Athenagoras,

His Excellency Mr. Alex Kyrou of The United Nations,

and many other Turks and Greeks.

Your Eminence, Your Excellency
and Greek Friends:

I wished to see you once again in a gathering for the purpose of telling you some of my thoughts, very dear to me.

A person, who possesses all the qualities which mold a politician, must, more than anything else, possess the feeling of reality, the perception of necessities and the measures of possibilities.

He who adds fantasy and volition to deform the entity of the facts becomes a fatal man to his country. The politician who is not able to adapt himself to the demands of the necessities, created by the historical events may be disastrous for his people. The measure of possibilities is the most outstanding quality in a politician.

If twice in succession we saw the draining of Germany, this was due to the absence of the feeling of realism and the absence of the measure of possibilities on the part of the German rulers.

I do not wish to stress longer this psychological field, which could be defended and elucidated by long lines of events mentioned by history in time and place.

We have before us a problem, which is outstanding and which absorbed the attention of the universe. This is the problem, of which the main points I shall explain to you tonight.

Let us look, through our fantasy, into the map of Europe. There we find an apportionment of races, languages and religions, which immediately attracts our attention. Central as well as Northern Europe are inhabited by a group of peoples of German descent. The Germans of Austria, those of Germany, the Danes, the Dutch, the Flamandians of Belgium, the Swedes, the Norwegians and the English, constitute part of the groups of these peoples, who are of German origin; they belong to the Protestant faith and speak German dialects. Is it possibly a coincidence of fate that these are all established in the same territory as a compact group? Later on a jump took place over the oceans to establish new Englands, such as America, where we are all gathered tonight, such as South Africa, Australia and New Zealand. Everywhere this new race is represented by colonists, commanders, merchants or soldiers.

Western and Southern Europe are occupied by Latin peoples belonging to the Catholic Faith and speaking Latin languages, such as the Belgian partly, the French, the Italians, the Spanish and Portuguese. There is also a Latin America.

Let us now look into the Eastern section of Europe. There you will see tremendous areas of land occupied by Slavs. The Russians, the Poles, the Czechoslovaks and the Ruthenians and towards the center of Europe the Slovans and the Croates and as to the Balkans the Serbs, the Dalmats and the Bulgarians.

As area and as population the superiority of the Slavic races exceeds very much the other national groups. In the Slavic world one spiritual element created a noteworthy difference between the Orthodox and the Catholic peoples. However, the fact still remains that this particular Slavic world occupies the whole Eastern Europe, a part of Central Europe and the biggest part of the Balkans.

The Ottoman Empire was exposed to continuous interventions of the Great Powers during the period of its decline. The Emperor of Austria and the King of Hungary usurped the right of protection of the Catholics of certain territories in Roumeli. The Dalmats, the Malissoroi, the Merdetai were among them. France was interested in the Catholics of Lebanon and

Syria. The Russians usurped the protection of the Orthodox. The Russian Empire and Bolshevich Russia have the same purpose and the same policy for all those who are established throughout the Turkish territory. Each has his own political views, which he tries jealously to preserve. The preservation of these views will be attempted through stubborn policies and successive wars.

I wish to call your attention upon one characteristic of Pan-slavism. This vast political program was not pursued only by Russia. Two capitals, of which one is Moscow and the other Vienna, showed the same views. If Russia had her Panslavistic program, Vienna had her Yugoslavian. The Austro-Hungarian Monarchy wanted to unite around its throne the Slavs, who inhabited the South and to those Slavs included within its boundaries it had recognized large privileges, which resembled somewhat an autonomy. The annexation of Bosnia-Erzegovina was the first step and corridor towards this scope. If you had read the secret memorandum which was introduced by Karatheodoris Pasha, the President of our Delegation at the Conference of Berlin, you would understand the moving efforts of this Diplomat to give this occupation a temporary character.

Austro-Hungary, whose nucleus is but German, extended the views of Theodorichus, who came in the 6th Century to threaten the Byzantine borders.

Austro-Hungary was not satisfied with the conquest of one big Turkish Province. She also wanted to have an open door towards the South. The Santzak of Tasslitza was disarmed. When Hitler took Austria and dragged Hungary behind him, he did not hesitate for a moment to inherit the Yugoslavian politics of the Monarchy which he annexed.

What about Yugoslavia? What could have been its stand? What could have been its position in the II World conflict?

Greek friends, please preserve the following personal recollection which I shall relate to you.

Mr. Stogiadinovitch, President and Minister of Foreign Affairs of Yugoslavia visits Synaya of Roumania. I ask the Ambassador of that country to introduce me to his Superior, so that I may ask of him a few questions, which interest me intensely.

The Yugoslavian politician received me with the Representative of his country at the Grand Hotel. The German armies

had not yet taken the direction towards the Balkans.

Our meeting, which I will immediately narrate to you, was the cause of a telegram, that I sent to my Minister and which will appear in one of the books, I have started to write.

I asked Mr. Stogiadinovitch:

"Mr. President, don't you see that these meetings of the representatives of the Balkans have no longer any significance? The shadow of Germany has already spread over the Balkans. There lies the real danger. Why waste time with the small country of Bulgaria, which is in danger of being encircled like the rest of us, by a German invasion? Wouldn't it be more logical to commence our conversations with the problems of defending ourselves from the danger which is threatening us from all sides and by all shapes and forms?"

Stogiadinovitch did not hesitate for a moment. Angry and displeased he answered:

"I shall do nothing and shall say nothing which will displease Germany. This is my answer."

I admit that I left this gentleman with a feeling of astonishment. He was so unconscious.

Another historical event of the utmost importance should be mentioned at this moment. You remember that in 1885 Eastern Romylia declared its annexation to Bulgaria. One of the Powers protested vividly and asked Sultan Abdoul Hamid at a hearing, which remained unforgettable due to its striking conclusion, to immediately dispatch Turkish armies for the occupation of this province.

It was Russia, who through the negotiations of her Ambassador at Istanbul Nelidoff, asked the Sultan to make respectable the obligations set by the Treaty of Berlin which recognized Eastern Romylia as a Turkish Territory.

I wish to emphasize that through this intervention Russia made it clear that she did not wish a large Bulgaria.

Another Ambassador followed the footsteps of Nelidoff. It was the Ambassador of England. He recommended to the Sultan to accept this fait accompli. Because he said Russia could use a small Bulgaria as a scout for her descent to Istanbul. On the contrary a large Bulgaria could follow an independent policy and get away from the Russian influence. This idea prevailed at the Palace. A large Bulgaria was formed.

The man who came into power in this united Bulgaria, Stam-

boulisky, followed politics entirely contrary and hostile towards Russia. Politics similar to that of Midat Pasha in this territory persecuting everywhere all the pan-slavic uprisings.

Today five different products are for sale in the Bolshevic market.

1. Russian Nationalism throughout the Soviet democracies.
2. Pan-Slavism throughout the Slavic Countries.
3. Orthodoxy throughout the Orthodox Countries.
4. Communism throughout the masses of low intellect, miserable and unoriented.
5. Democracy, this sublime principle, which they prostituted to serve the voluptuousness of the slaves of this regime in the exterior.

THE HISTORY OF THE DESCENT OF THE RUSSIANS TOWARDS THE BALKANS AND ISTANBUL

The Empress-Princess Zoi-Sophia goes to Moscow in the Fifteenth Century, after the conquest of Byzantium by the Turks. She married Ivan III. He in turn adapted the title of Tzar, which is derived from Caesar. He adapted as a coat-of-arms the two-headed eagle of Byzantium. Moscow consents to be transferred to Byzantium, because the Byzantine Empire was a dowry which Empress-Princess Palaiologos transmitted to the Russian Tzars.

From this time, Russia shall have exterior politics which she will use as a stimulant for her people, that is the revival of the Byzantine Empire.

The Turkish Havas, organized in European Russia, disappear one after the other both as countries and as race. Kazan suffered three slaughters. All of Aristocracy and educated people eventually disappear. Katherine the Second, this German Empress, who was a man during the day and as a woman at night and was sleeping successively with her 25 suitors, ordered the systematic slaughter of the Mirtzas of Crimea. On the triumphal arch which was erected for her pompous entrance into Crimea was written:

"The Road which leads to Byzantium."

In 1812 at the conquest of Pazartzik by the Russians a new slaughter took place, which was exposed in its smallest details

by the Consul of Austro-Hungary in his report to his Government.

I shall not stop into the details of the history concerning the expansion of Russia at our expense.

The Turk farmer is threatened by a plant which grows in his farm. This particular plant is called *Ayrik*. If you will let it grow in a corner, it is able to destroy all your home. You must fight it continuously.

Now a terrible scene is unrolled before our eyes, inspired by the same sentiments and pursuing the same goal. They challenge Greeks to slaughter Greeks. A fratricide financed by Moscow. A fratricide struggle carried out by dark people, mercenaries of Moscow. Greeks and Turks are disappearing in all the countries occupied by the Slavs. It is an evident truth, sad, wild, but nevertheless, a truth which we are not permitted to forget even for a moment.

The Germans, who destroyed the Roman Empire during the Sixth Century threatened with Theodorichus and his hordes the Eastern Empire during the reign of Justinian.

The Khan of Bulgaria, Tervel, attacks Byzantium at the beginning of the Eighth Century, namely in 712. Kroumos of Bulgaria moved by the same instincts attacks Byzantium in 813. The struggle continues. Basil II, this imposing physiognomy of Macedonia won the title of *Boulguroktonos*. We are now at the end of the Ninth Century and the beginning of the Tenth.

The Germans yesterday were in your fireplaces, as well as the Bulgarians. Similarly the Russians. Not personally or in masses, but in the spirit of decomposition that they sowed in your country.

This struggle between Byzantium, the Germans and the Slavs which we talked about tonight is well over one-thousand years old.

I remember a speech of Mohamet II, addressed to the nobles of the queen of the cities, who were assembled under the presidency of the Grand Duke Notaras: "You shall not leave. I renew all the privileges which you enjoyed from the Byzantian Emperors."

He renewed them. Both he and his successors lived up to his promises.

The Church, this Institution, both national and religious, a language which agglomerates in its vocabulary all the

treasures enriched by the ancestors, the school which perpetuates the historical conscience: all of these fundamental institutions were honestly protected by Mohamet and his successors. Hellenism has been diminished, as was the Ottoman Empire.

The collapse of this Empire was also the collapse of this extensive Hellenism who was scattered throughout the East.

The Sultans, like the Byzantine Emperors, did never wish to recognize Autocefalous Churches to the non-Greek Orthodoxy. They wished only one Church, on which would depend all the Slavic people, all the Orthodox people like the Greeks. If some day they had to recognize the creation of Churches not obedient to the Ecumenical Patriarchate, this Mother Church of the East, this policy was imposed to the Sublime Porte by force.

Why do the Byzantinists say that Byzantium did not disappear? It is true that Byzantium did not disappear. It survived, got its regeneration, because the Turks respected all its great institutions, which were the very foundations of the Byzantine Society.

The Sultans protected Orthodoxy against Catholicism. This was the protection of the homogeneity and the stability of their Empire. They did not want a large religious organization, which had its political center in a foreign country and a centrifugal influence in their own country. It was just, it was wise and it was worthy of their great political instinctive.

THE FORCED UNION

Three examples:

- (a) The Roman Empire.
- (b) Byzantian Empire.
- (c) The Ottoman Empire.

THE CONSENTED UNITY

Example: That of Switzerland.

The terrible picture which we have in front of us. The great moral and spiritual values could unite us. I shall await for you at the port of Galata.

I thank you very much for the cordial welcome which I enjoyed amidst the Greek Community.

ΛΟΓΟΣ ΕΚΦΩΝΗΘΕΙΣ

Παρά τοῦ Ἐξοχωτάτου Κου
ΧΑΜΔΟΥΛΛΑΧ ΣΟΥΠΧΗ ΤΑΡΝΙΟΒΕΡ
Πρώην Ὑπουργοῦ τῆς Δημοσίας Ἐκπαιδεύσεως
Πρώην Πρεσβευτοῦ

Καί νῦν Βουλευτοῦ Κωνσταντινουπόλεως

Κατά τὸ Τιμητικὸν πρὸς Αὐτὸν Δείπνον
παρὰ τῆς

Τουρκο-Ἑλληνικῆς Ἀδελφότητος Νέας Ὑόρκης

ἐν τῷ Ξενοδοχείῳ St. Moritz

τὴν 7ην Ἰουλίου 1948

Παρουσία τῆς Α. Σεβ. τοῦ Ἀρχιεπισκόπου Ἀμερικῆς
κ. Ἀθηναγόρα, τῆς Α. Ἐξοχ. τοῦ κ. Ἀλεξίου Κύρου,
καὶ πολλῶν ἄλλων Τούρκων καὶ Ἑλλήνων.

Ε.Θ.Ε.

Σεβασμιώτατε, Ἐξοχώτατε, Φίλοι Ἕλληνες,

Ἐπεθύμουν νὰ ἴδω ὑμᾶς συγκεντρωμένους μίαν ἀκόμη φορὰν, διὰ νὰ σᾶς εἶπω μερικὰς σκέψεις μου, αἱ ὁποῖαι μοῦ εἶναι προσφιλεῖς.

Πρόσωπον, τὸ ὁποῖον θὰ εἶεν διὰ τὰ ἀπαιτούμενα προσόντα, ἅτινα διαμορφώνουν τὸν πολιτικὸν ἄνδρα, ὀφείλει, πρὸ παντὸς ἄλλου, νὰ κέκτηται τὸ συναίσθημα τῶν πραγματικοτήτων, τὴν ἀντίληψιν τῶν ἀναγκαιοτήτων καὶ τὸ μέτρον τῶν δυνατοτήτων.

Ἐκεῖνος, ὅστις προσθέτει τὴν φαντασίαν του καὶ τὴν βούλησίν του, διὰ νὰ παραμορφώσῃ τὴν ὄντοτητα τῶν πραγμάτων, παρ' ὅτι εἶναι, καθίσταται ἀνὴρ μοιραῖος διὰ τὴν Χώραν του. Ὁ πολιτικὸς ἀνὴρ, ὁ μὴ δυνάμενος νὰ συμπτυχθῇ καὶ νὰ προσαρμοσθῇ πρὸς τὰς ἀπαιτήσεις τῶν ἀναγκῶν, αἱ ὁποῖαι ἀπορρέουν ἐκ τῶν ἱστορικῶν γεγονότων, δύναται νὰ εἶναι ὀλέθριος διὰ τὸν λαόν του. Τὸ μέτρον τῶν δυνατοτήτων προεξέχει παντὸς ἄλλου προσόντος εἰς τὸν πολιτικὸν ἄνδρα.

Ἐὰν εἰς δύο κατ' ἐπανάληψιν φοράς παρέστημεν εἰς τὴν ἀποστράγγισιν τῆς Γερμανίας, τοῦτο ὀφείλεται πρὸ παντὸς εἰς τὴν ἔλλειψιν τοῦ συναίσθηματος τῶν πραγματικοτήτων καὶ εἰς τὴν ἔλλειψιν τοῦ μέτρου τῶν δυνατοτήτων μεταξύ τῶν Γερμανῶν ἰθυόντων.

Δέν ἐπιθυμῶ νά καθυστερηθῶ περισσότερο ἐπὶ τοῦ ψυχολογικοῦ τούτου πεδίου, τὸ ὁποῖον δύναται κανεὶς νά ὑπερασπίσῃ καὶ νά διασαφηνίσῃ μὲ μακρὰν σειράν γεγονότων ἀναφερομένων ὑπὸ τῆς Ἱστορίας κατὰ τόπον καὶ χρόνον.

Ἐχομεν ἐνώπιον τῶν ὀφθαλμῶν μας πρόβλημα, τὸ ὁποῖον προεξάρχει παντὸς ἄλλου καὶ τὸ ὁποῖον ἀπερρόφησε τὴν ἀγωνιώδη προσοχὴν ὀλοκλήρου τοῦ κόσμου. Τοῦτο εἶναι τὸ πρόβλημα, τὸ ὁποῖον θά ἀναλύσω εἰς ὑμᾶς ἀπόψε εἰς τὰ κυριώτερα σημεῖα αὐτοῦ.

Ἄς ρίψωμεν ἓν βλέμμα διὰ τῆς φαντασίας εἰς τὸν χάρτην τῆς Εὐρώπης. Ἐκεῖ εὐρίσκομεν μίαν κατανομήν φυλῶν, γλωσσῶν καὶ θρησκευμάτων, ἡ ὁποία ἐλκύει ἀμέσως τὴν προσοχὴν μας. Ἡ Κεντρικὴ, ὡς καὶ ἡ Βόρειος Εὐρώπη, κατέχονται παρὰ μίᾳ ὁμάδος λαῶν Γερμανικῆς καταγωγῆς. Οἱ Γερμανοὶ τῆς Αὐστρίας καὶ τῆς Γερμανίας, οἱ Δανοὶ, οἱ Ὁλλανδοί, οἱ Φλαμανδοὶ τοῦ Βελγίου, οἱ Σουηδοὶ, οἱ Νορβηγοὶ καὶ οἱ Ἄγγλοι ἀποτελοῦν μέρος τῶν λαῶν τούτων, οἵτινες εἶναι Γερμανικῆς καταγωγῆς, ἀνήκουν εἰς τὸ Προτεσταντικὸν Δόγμα καὶ ὁμιλοῦν Γερμανικὰς διαλέκτους. Εἶναι ἄρα γε τοῦτο σύμπτωσις τῆς τύχης, τὸ νά εὐρίσκονται ἅπαντες ἐγκατεστημένοι εἰς τὴν αὐτὴν περιοχὴν ὁμαδικῶς καὶ συμπαγῶς; Ἀργότερα ἔλαθε χώραν ἓν πῆδημα ὑπεράνω τῶν ὠκεανῶν διὰ νά δημιουργηθῇ ἡ νέα Ἄγγλια. Ὅπως καὶ ἡ Ἀμερικὴ αὕτη, ὅπου μαζὶ ἀπόψε εὐρίσκόμεθα. Οὕτως ἐγένετο ἡ Νότιος Ἀφρική, ἡ Αὐστραλία καὶ ἡ Νέα Ζηλανδία. Ἀπανταχοῦ ἡ ἰδίᾳ αὐτῇ φυλῇ ἀντιπροσωπεύεται παρ' ἀποικιστῶν, παρὰ διοικητῶν, παρ' ἐμπόρων, ἢ στρατιωτικῶν.

Ἡ Δυτικὴ καὶ ἡ Νότιος Εὐρώπη κατέχονται ὑπὸ Λατινικῶν λαῶν ἀσπαζομένων τὸν Καθολικισμόν καὶ ὁμιλοῦντων Λατινικὰς γλώσσας, ὅπως οἱ Βέλγοι ἐν μέρει, ὅπως οἱ Γάλλοι, οἱ Ἰταλοὶ, οἱ Ἰσπανοὶ καὶ οἱ Πορτογάλοι. Ὑπάρχει ἐπίσης καὶ μία Λατινικὴ Ἀμερικὴ.

Ἄς κυττάξωμεν τώρα τὸ Ἀνατολικὸν Τμήμα τῆς Εὐρώπης. Ἐκεῖ θά ἴδητε ἀπεράντους ἐκτάσεις, κατεχομένας ὑπὸ Σλαυικῶν λαῶν. Οἱ Ρῶσσοι, οἱ Πολωνοί, οἱ Τσεχο-Σλοβάκοι, οἱ Ρουθῆνοι, καὶ πρὸς τὸ Κέντρον τῆς Εὐρώπης οἱ Σλοθῆνοι καὶ οἱ Κροᾶται, εἰς δὲ τὰ Βαλκάνια οἱ Σέρβοι, οἱ Δαλματοὶ καὶ οἱ Βούλγαροι.

Εἰς ἑκτασιν καὶ εἰς πληθυσμόν, ἡ ὑπεροχὴ τῶν Σλαυικῶν λαῶν ὑπερβαίνει κατὰ πολὺ τὰς ἄλλας ἐθνικὰς ὁμάδας. Ἐντὸς τοῦ Σλαυικοῦ κόσμου, ἓν πνευματικὸν στοιχεῖον ἐδημιούρ-

γῆσε μίαν ἀξιοσημείωτον διαφορὰν μεταξὺ τῶν Ὁρθοδόξων καὶ τῶν Καθολικῶν Λαῶν. Τὸ γεγονός δὲμως παραμένει, ὅτι ὁ Σλαυικὸς οὗτος κόσμος κατέχει ὀλόκληρον τὴν Ἀνατολικὴν Εὐρώπην, μέρος τῆς Κεντρικῆς Εὐρώπης καὶ τὸ μέγιστον μέρος τῶν Βαλκανίων.

Ἡ Ὄθωμανικὴ Αὐτοκρατορία εὐρέθῃ ἐκτεθειμένη εἰς ἐπαιλημμένας ἐπεμβάσεις τῶν Μεγάλων Δυνάμεων κατὰ τὴν περίοδον τῆς παρακμῆς τῆς. Ὁ Αὐτοκράτωρ τῆς Αὐστρίας καὶ Βασιλεὺς τῆς Οὐγγαρίας ᾤκειοποιήθη τὸ δικαίωμα τῆς προστασίας τῶν Καθολικῶν ὠρισμένων Ρουμελιωτικῶν περιοχῶν. Οἱ Δαλματοί, οἱ Μαλισσόροι, οἱ Μιρδίται συγκατελέγοντο μεταξὺ τούτων. Ἡ Γαλλία ἐνδιεφέρετο διὰ τοὺς Καθολικοὺς τοῦ Λιθάνου καὶ τῆς Συρίας. Ἡ Ρωσσία ἐσφετερίζετο τὴν προστασίαν τῶν Ὁρθοδόξων.

Ἡ Αὐτοκρατορικὴ Ρωσσία καὶ ἡ Μπολσεβικικὴ Ρωσσία ἔχουν τοὺς αὐτοὺς σκοποὺς καὶ τὴν αὐτὴν πολιτικὴν δι' ὅλους τοὺς πληθυσμούς, οἱ ὁποῖοι εὐρίσκονται ἐγκατεσπαρμένοι ἀνά τὰ Τουρκικὰ ἐδάφη. Ὁ καθεὶς ἔχει τὴν πολιτικὴν πελατεῖαν του, τὴν ὁποίαν προσπαθεῖ ζηλωτῶπως νὰ διαφυλάξῃ, μὲ βλέψεις, τῶν ὁποίων ἡ πραγματοποίησις θὰ ἐπιδιωχθῇ διὰ μίας πεισματώδους πολιτικῆς καὶ ἀλληλοδιαδόχων πολέμων.

Ἐπιθυμῶ νὰ ἐλκύσω τὴν προσοχὴν σας ἐπὶ ἐνός χαρακτηριστικοῦ τοῦ Πανσλαυϊσμοῦ. Τὸ μέγα τοῦτο πολιτικὸν πρόγραμμα δὲν ἐπεδιώχθη μόνον παρὰ τῆς Ρωσσίας. Δύο πρωτεύουσαι, ἐκ τῶν ὁποίων ἡ μία εἶναι ἡ Μόσχα καὶ ἡ ἄλλη ἡ Βιέννη, ἐπέδειξαν τὰς αὐτὰς βλέψεις. Ἐὰν ἡ Ρωσσία εἶχε τὸ Πανσλαυϊστικὸν τῆς πρόγραμμα, ἡ Βιέννη εἶχε τὸ Γιουγκοσλαυϊκὸν τῆς. Ἡ Αὐστρουγγρικὴ Μοναρχία ἤθελε νὰ συνένωσῃ περίξ τοῦ θρόνου τῆς τοὺς Σλαύους τοῦ Νότου καὶ εἶχεν ἀναγνωρίσῃ εἰς τοὺς Σλαύους τοὺς περιλαμβανομένους ἐντὸς τῶν συνόρων τῆς, ἐκτεταμένα προνόμια, τὰ ὁποῖα ὁμοιάζουν τρόπον τινὰ πρὸς αὐτονομίαν. Ἡ προσάρτησις τῆς Βοσνίας-Ἑρζεγοβίνης ἦτο τὸ πρῶτον βῆμα, μίᾳ διόδου πρὸς τὸν σκοπὸν τοῦτον. Ἐὰν θὰ ἀνεγινώσκετε τὸ μυστικὸν ὑπόμνημα, τὸ ὁποῖον παρουσίασεν ὁ Καραθεοδωρῆς Πασᾶς, Πρόεδρος τῆς ἡμετέρας ἀντιπροσωπείας εἰς τὸ Συνέδριον τοῦ Βερολίνου, θὰ ἀντελαμβάνεσθε τὴν συγκινητικὴν προσπάθειαν, τὴν σπαταληθεῖσαν παρὰ τοῦ διπλωμάτου τούτου, ὅπως προσδώσῃ εἰς τὴν κατοχὴν ταύτην προσωρινὸν χαρακτῆρα.

Ἡ Αὐστρουγγαρία, τῆς ὁποίας ὁ πυρὴν δὲν εἶναι παρὰ Γερμανικὸς, δὲν ἔκαμνεν ἄλλο τι παρὰ νὰ ἐπεκτείνῃ τὰς βλέ-

ψεις ενός Θεοδωρίχου όστις ήρχετο κατά τόν δον αίωνα νά άπειλήση τά Βυζαντινά σύνορα.

Ή Αύστρουγγαρία δέν ηόχαριστείτο μέ την κατάκτησιν μι-
ᾱς μεγάλης Τουρκικής Έπαρχίας. Ήθελεν επίσης νά έχη
άνοικτήν την θύραν πρὸς Νότον. Τὸ Σαντζάκιον τοῦ Τασολιτζά
παρωπλίζετο. Τήν ήμέραν, πού ὁ Χίτλερ ήρπασε την Αύστρί-
αν καί έσυρε την Ούγγαρίαν ὀπισθέν του, δέν ήργοπόρησεν
οὔδὲ στιγμὴν διά νά κληρονομήσῃ επίσης την Γιουγκοσλαυϊ-
κὴν πολιτικὴν τῆς Μοναρχίας, την ὀποίαν προσήρτησεν.

Καί ή Γιουγκοσλαυϊα; Ποία ήμποροῦσε νά ήτο ή στάσις
της; Ποία ήδύνατο νά είναι ή θέσις της εἰς την Β' Παγκό-
σμιον σύγκρουσιν;

Φίλοι Έλληνες, συγκρατήσατε την προσωπικὴν ανάμνη-
σιν, την ὀποίαν αὐθωρεῖ θά σᾶς διηγηθῶ.

Ὁ Κοσ Στοιγιαδίνοβιτς Πρόεδρος καί Ὑπουργὸς τῶν Ἐξω-
τερικῶν τῆς Γιουγκοσλαυϊκῆς Κυβερνήσεως ἐπισκέπτεται την
Σινάϊαν τῆς Ρουμανίας. Ζητῶ ἀπὸ τὸν Πρεσβευτὴν τῆς Γιουγκο-
σλαυϊας ὀπως μέ συστήσῃ εἰς τὸν προϊστάμενόν του, ἵνα τῷ
θέσω μερικὰς ἐρωτήσεις, αἱ ὀποῖαι μέ ἐνδιέφερον ὑπερβο-
λικά. Ὁ Γιουγκοσλαῦος πολιτικὸς ἀνὴρ μέ ἐδέχθη μετὰ τοῦ
ἀντιπροσώπου τῆς Χώρας του εἰς τὸ GRAND HOTEL. Τά Γερ-
μανικά στρατεύματα δέν εἶχον ἀκόμη λάθει την πρὸς τὰ Βαλ-
κάνια κατεύθυνσιν.

Ή συνέντευξις, περὶ τῆς ὀποίας θά σᾶς διηγηθῶ ἀμέσως,
ὑπῆρξεν ἀφορμὴ ἐνὸς τηλεγράφηματος, τὸ ὀποῖον ἀπηύθυνα
πρὸς τὸν Ὑπουργόν μου καί τὸ ὀποῖον θά παρουσιασθῇ εἰς
βιβλίον μου, τὸ ὀποῖον ήρχισα νά συγγράφω.

Ἐρωτῶ τὸν Κοσ Στοιγιαδίνοβιτς: «Κύριε Πρόεδρε, δέν ἔχε-
τε ήδη την ἐντύπωσιν, ὅτι αἱ συγκεντρώσεις αὐταὶ τῶν ἀντι-
προσώπων τῶν Βαλκανικῶν Χωρῶν δέν ἔχουν πλέον οὔδεμίαν
ἀξίαν; Ή σκιά τῆς Γερμανίας ἔχει ἀπλωθῆ ἐπὶ τῶν Βαλκανί-
ων. Ὁ πραγματικὸς κίνδυνος εἶναι ἐκεῖ. Διατί νά ἀπασχο-
λώμεθα μέ την μικρὰν αὐτὴν Βουλγαρίαν, ή ὀποία κινδυνεύει
νά κατακλυσθῇ, ὀπως καί ήμεῖς, ἀπὸ μίαν Γερμανικὴν εἰσβο-
λήν; Δέν θά ήτο σκόπιμον νά ἀρχίσωμεν τὰς συζητήσεις μας,
διὰ νά θέσωμεν τὰς θέσεις μιᾶς κοινῆς ἀμύνης, ἵνα ἀποσο-
θίσωμεν τὸν μεγάλον κίνδυνον, ὁ ὀποῖος ἀναγγέλλεται παντα-
χόθεν καί ὑπὸ χιλίας μορφᾶς;»

Ὁ Στοιγιαδίνοβιτς δέν διστάζει οὔδὲ στιγμὴν. Προδήλως
θυμωμένος καί δυσηρεστημένος ἀπαντᾷ:

«Οὔδέν θά πράξω καί οὔδέν θά εἶπω, τὸ ὀποῖον θά δυση-

ρέσσει την Γερμανίαν. Ἴδου ἡ ἀπάντησίς μου.»

Ὁμολογῶ ὅτι ἐγκατέλειψα τὸν κύριον αὐτὸν μὲ αἴσθημα καταπλήξεως. Ἦτο τόσο ἀσυναίσθητος.

Ἐν ἄλλο ἱστορικὸν γεγονός σπανίας σπουδαιότητος ἀξίζει νὰ ἀναφερθῇ αὐτὴν τὴν στιγμήν. Ἐνθυμεῖσθε, ὅτι κατὰ τὸ 1885 ἡ Ἀνατολικὴ Ρωμυλία ἐκήρυξε τὴν προσχώρησίν της εἰς τὴν Βουλγαρικὴν Ἡγεμονίαν. Μία Δύναμις διεμαρτυρήθη ζωηρῶς καὶ ἐζήτησε παρὰ τοῦ Σουλτάνου Ἀβδουλ Χαμίτ εἰς μίαν ἀκρόασιν, ἡ ὁποία παρέμεινεν ἀλησμόνητος λόγῳ τοῦ φαινοῦ ἐξ αὐτῆς συμπεράσματος, τὴν ἀμεσον ἀποστολὴν Τουρκικῶν στρατευμάτων πρὸς κατάληψιν τῆς ἐπαρχίας ταύτης.

Ἦτο ἡ Ρωσσία, ἡ ὁποία διὰ τῆς μεσολαθήσεως τοῦ Νελίδωφ, Πρεσβευτοῦ της εἰς τὴν Κωνσταντινούπολιν, ἐκάλει τὸν Σουλτάνον νὰ καταστήσῃ σεβαστὰς τὰς ὑποχρεώσεις τῆς Συνθήκης τοῦ Βερολίνου, ἀναγνωρίζουσης τὸν χαρακτῆρα τῆς Ἀνατολικῆς Ρωμυλίας ὡς Τουρκικῆς Ἐπαρχίας.

Ὁφείλω νὰ τονίσω, ὅτι διὰ τῆς ἐπεμβάσεως ταύτης ἡ Ρωσσία ἐδείκνυεν ὅτι δὲν ἐπέθυμει μίαν μεγάλην Βουλγαρίαν.

Ἄλλος Πρεσβευτὴς ἠκολούθησε τὸν Νελίδωφ. Ἦτο ὁ Πρεσβευτὴς τῆς Ἀγγλίας. Οὗτος συνίστα εἰς τὸν Σουλτάνον νὰ ἀποδεχθῇ τὸ τετελεσμένον γεγονός. Διότι, ἔλεγεν, ἡ Ρωσσία δύναται νὰ χρησιμοποίησῃ μίαν μικρὰν Βουλγαρίαν ὡς πρόσκοπον, διὰ τὴν κάθοδόν της πρὸς τὴν Κωνσταντινούπολιν. Τούναντίον, μίαν μεγάλην Βουλγαρίαν δύναται νὰ ἀκολουθήσῃ ἀναξάρτητον πολιτικὴν καὶ νὰ ξεφύγῃ ἀπὸ τὴν Ρωσικὴν ἐπιρροήν. Ἡ γνώμη αὕτη ὑπερίσχυεν εἰς τὰ Ἀνάκτορα. Ἡ Μεγάλη Βουλγαρία ἐσχηματίσθη.

Ὁ ἀνὴρ, ὁ ὁποῖος ἦλθεν εἰς τὴν ἐξουσίαν εἰς τὴν ἐνοποιηθεῖσαν αὐτὴν Βουλγαρίαν, ὁ Σταμπουλίσκου, ἠκολούθησε πολιτικὴν ἀπολύτως ἐχθρικὴν πρὸς τὴν Ρωσσίαν. Μίαν πολιτικὴν ταυτόσημον μὲ τὴν πολιτείαν τὴν ὁποίαν ἐφήρμοσε ὁ Μιδατ Πασᾶς εἰς τὴν περιφέρειαν ταύτην, καταδιώκων ἀπανταχοῦ ὅλα τὰ πανσλαυϊστικὰ κινήματα.

Σήμερον, πέντε διαφορετικὰ προϊόντα εὑρίσκονται πρὸς πώλησιν εἰς τὴν Μπολσεβικικὴν ἀγορὰν:

1ον.) Ὁ Ρωσικὸς ἐθνικισμὸς ἀνὰ πάσας τὰς Σοβιετικὰς Δημοκρατίας.

2ον.) Ὁ Πανσλαυϊσμὸς ἀνὰ τὰς Σλαυϊκὰς Χώρας.

3ον.) Ἡ Ὁρθοδοξία ἀνὰ τὰς Ὁρθοδόξους Χώρας.

4ον.) Ὁ Κομμουνισμὸς ἀνὰ τὰς μάζας καὶ τὰς ἀμόρφους διανοίας, τὰς ἐξαθλιωμένας καὶ ἀπροσανατολιστούς.

5ον.) Ἡ Δημοκρατία, ἡ μᾶλλον ὑπερέχουσα ἀρχή, τὴν ὁποίαν ἐξεπόρνευσαν διὰ τὰ ἐξυπηρετήσουν τὴν ἡδυπάθειαν τῶν δούλων τοῦ καθεστώτος εἰς τὸ ἐξωτερικόν.

Ἡ Ἱστορία τῆς καθόδου τῶν Ρωσῶν πρὸς τὰ Βαλκάνια καὶ τὴν Κωνσταντινούπολιν

Ἡ Αὐτοκρατορική Πριγκίπισσα Ζωή-Σοφία μεταβαίνει εἰς Μόσχαν τὸν 15ον αἰῶνα, μετὰ τὴν ἄλωσιν τοῦ Βυζαντίου ὑπὸ τῶν Τούρκων. Ὑπανδρεύθη Ἰθάν τὸν Γ'. Οὗτος προσλαμβάνει τὸν τίτλον τοῦ Τσάρου, ὅστις παράγεται ἐκ τοῦ Καίσαρ. Υἱοθετεῖ ὡς οἰκόσημον τὸν δικέφαλον αἰτὸν τοῦ Βυζαντίου. Ἡ Μόσχα στέργει νὰ μεταφερθῆ εἰς τὸ Βυζάντιον, καθότι ἡ Βυζαντινὴ Αὐτοκρατορία εἶναι προῖξ, τὴν ὁποίαν ἡ Αὐτοκρατορική Πριγκίπισσα Παλαιολόγου διεβίβασεν εἰς τοὺς Ρώσους Τσάρους.

Ἀπὸ τῆς ἐποχῆς ταύτης ἡ Ρωσσία θὰ ἔχη μίαν ἐξωτερικὴν πολιτικὴν, ἡ ὁποία θὰ χρησιμοποιηθῆ ὡς ἰσχυρὸν διεγερτικόν τὴν ἀναδημιουργίαν τῆς Βυζαντινῆς Αὐτοκρατορίας διὰ τὸν Λαόν της.

Οἱ Τουρκικοὶ HAVAS, οἱ ὠργανωμένοι ἐν τῇ Εὐρωπαϊκῇ Ρωσσίᾳ, ἐξαφανίζονται ὁ εἰς καθεπὶν τοῦ ἄλλου, ὡς κράτος καὶ ὡς λαός. Τὸ Καζάν ὑπέστη τρεῖς σφαγὰς. Ὁλόκληρος ἡ ἀριστοκρατία καὶ οἱ ὀπωσθηότε μορφωμένοι ἄνδρες ἐξαλείφονται. Ἡ Αἰκατερίνη ἡ Β' ἢ Γερμανίς αὐτὴ Αὐτοκράτειρα, ἡ ὁποία ἦτο ἀνὴρ τὴν ἡμέραν καὶ γυνὴ τὴν νύκτα, κατακλινομένη διαδοχικῶς μετὰ τῶν 25 ἑραστῶν της, διέταξε τὴν συστηματικὴν σφαγὴν τῶν Μιρτζᾶ τῆς Κριμαίας. Ἐπὶ τῆς θριαμβευτικῆς ἀψίδος, ἡ ὁποία ἐστήθη ἐπὶ τῇ διελεύσει της κατὰ τὴν θριαμβευτικὴν της εἰσοδὸν εἰς τὴν Κριμαίαν, ἦτο σημειωμένον: «Ἡ ὁδὸς ἡ ὁποία ὀδηγεῖ πρὸς τὸ Βυζάντιον».

Τῷ 1812, κατὰ τὴν ἄλωσιν τοῦ Παζαρτζικ ὑπὸ τῶν Ρωσῶν, ἔλαθε χώραν νέα σφαγὴ, περιγραφομένη εἰς τὰς μικροτέρας της λεπτομερείας ὑπὸ τοῦ Προξένου τῆς Αὐστρουγγαρίας, εἰς τὰς πρὸς τὴν Κυβέρνησιν του ἐκθέσεις του.

Δὲν θὰ καθυστερήσω ἐπὶ πλέον ἐπὶ τῶν πληροφοριῶν τῆς Ἱστορίας τῶν ἀναφερομένων εἰς τὴν Ρωσικὴν ἐπέκτασιν εἰς θάρος μας.

Ὁ Τούρκος ἀγρότης τῆς Ἀνατολίας τρομοκρατεῖται ἀπὸ ἕνα φυτὸν τὸ ὁποῖον θλαστάνει εἰς τοὺς ἀγρούς του. Αὐτὸ τὸ χόρτον ὀνομάζεται «AYRIK». Ἐάν τὸ ἀφήσετε νὰ φυτρώσῃ εἰς μίαν γωνίαν, εἶναι ἱκανὸν νὰ καταστρέψῃ ὅλον τὸ σπιτί σας. Πρέπει νὰ τὸ πολεμήτε συνεχῶς.

Τώρα έκτυλίσσεται πρό τῶν ὀφθαλμῶν μας μία θρώμερά σκηνή, ἐμπνεομένη ὑπό τῶν ἰδίων αἰσθημάτων καὶ ἐπιδιώκουσα τοὺς αὐτοὺς σκοποὺς. Βάζουν Ἑλληνας νὰ σφάζουν Ἑλληνας. Μία πάλη ἀδελφοκτόνος χρηματοδοτουμένη ὑπό τῆς Μόσχας. Εἷς ἀδελφοκτόνος ἀγὼν, διεξαγόμενος παρά σκοτίων ἀνθρώπων, μισθάρνων ὀργάνων τῆς Μόσχας.

Ὁ Ἑλληνισμὸς καὶ ὁ Τουρκισμὸς ἐξαφανίζονται παντελῶς εἰς ὅλας τὰς χώρας, τὰς κατεχομένας ὑπό τῶν Σλαύων. Εἶναι μία προφανὴς ἀλήθεια, λυπηρά, ἀγρία, ἀλλὰ εἶναι μία ἀλήθεια, τὴν ὁποίαν δὲν πρέπει νὰ λησμονήσωμεν οὔτε στιγμήν.

Οἱ Γερμανοί, οἱ ὁποῖοι κατέστρεψαν τὴν Ρωμαϊκὴν Αὐτοκρατορίαν κατὰ τὸν 6ον Αἰῶνα, ἀπειλοῦσι τὴν Ἀνατολικὴν Αὐτοκρατορίαν ἐπὶ Ἰουστινιανοῦ μὲ τὸν Θεοδώριχον καὶ τὰς ὀρδὰς του. Ὁ Χάνης τῆς Βουλγαρίας Τερβέλ ἐπιτίθεται κατὰ τοῦ Βυζαντίου εἰς τὰς ἀρχὰς τοῦ 8ου αἰῶνος τῷ 712. Ὁ Χάνης τῆς Βουλγαρίας Κρούμος τῷ 813 ἔρχεται πρὸς ἐπίθεσιν, κινούμενος ὑπό τοῦ ἰδίου ἰδαίκοῦ. Ὁ ἀγὼν συνεχίζεται. Ὁ Βασίλειος ὁ Β', ἡ ἐπιβλητικὴ αὐτὴ φυσιογνωμία τῆς Μακεδονικῆς δυναστείας, προσκτᾶται τὸν τίτλον τοῦ Βουλγαροκτόνου. Εὕρισκόμεθα εἰς τὸ τέλος τοῦ 9ου αἰῶνος καὶ τὰς ἀρχὰς τοῦ 10ου.

Οἱ Γερμανοὶ ἦσαν χθὲς εἰς τὰς ἐστίας σας, οἱ Βούλγαροι ἐπίσης. Ὁμοίως καὶ οἱ Ρῶσσοι. Ὀχι προσωπικῶς ἢ ὁμαδικῶς, ἀλλὰ μὲ τὸ πνεῦμα τῆς ἀποσυμβίσεως, τὸ ὁποῖον ἐνέσπειραν ἐντὸς τῆς Χώρας σας.

Ὁ ἀγὼν αὐτὸς μεταξύ Βυζαντίου καὶ Γερμανῶν καὶ τῶν Σλαύων, τοῦ ὁποῖου ἐμνήσθημεν ἀπόψε, εἶναι ἀρχαιότερος χιλιετηρίδος.

Ἐνθυμοῦμαι ἓνα λόγον τοῦ Μωάμεθ τοῦ Β' πρὸς τοὺς εὐγενεῖς τῆς Βασιλίδος, τοὺς συγκεντρωθέντας ὑπὸ τὴν προεδρίαν τοῦ Μεγάλου Δουκὸς Νοταρᾶ:

«Δὲν θὰ ἀναχωρήσητε ἐκ Τουρκίας· σᾶς ἀνανεώνω ὅλα τὰ προνόμια, τὰ ὁποῖα ἀπελαμβάνετε παρά τῶν Βυζαντινῶν Αὐτοκρατόρων.»

Τὰ ἀνεπέωσεν. Αὐτὸς καὶ οἱ διάδοχοί του ἐσεβάσθησαν τὰς ὑποχρεώσεις του.

Ἡ Ἐκκλησία, ὁ θεσμὸς οὗτος ὁ τόσο ἐθνικὸς ὅσον καὶ θρησκευτικὸς, γλῶσσα, ἢ ὁποῖα συναθροίζει εἰς τὸ λεξιλόγιόν της ὅλους τοὺς θησαυροὺς, τοὺς ἐναποταμιευθέντας παρά τῶν προγόνων, τὸ σχολεῖον, τὸ ὁποῖον διαικονίζει τὴν ἱστορικὴν συνείδησιν, ὅλοι αὐτοὶ οἱ θεμελιώδεις θεσμοὶ περιεφρουρήθη-

σαν τιμίως. Ὁ Ἑλληνισμὸς συνεπτώχθη, ἤλαττώθη, ὅσον καὶ ἡ Ὄθωμανικὴ Αὐτοκρατορία.

Ἡ κατάρρευσις τῆς Αὐτοκρατορίας αὐτῆς ὑπῆρξε καὶ ἡ κατάρρευσις τοῦ ἐκτεταμένου αὐτοῦ Ἑλληνισμοῦ, τοῦ ἐγκατεσπαρμένου εἰς ὅλην τὴν Ἀνατολήν.

Οἱ Σουλτάνοι, ὅπως καὶ οἱ Βυζαντινοὶ Αὐτοκράτορες, οὐδὲν ἠθέλησαν νὰ ἀναγνωρίσουν εἰς τοὺς μὴ Ἑλληνας Ὀρθόδοξους Αὐτοκεφάλους Ἐκκλησίας. Ἦθελον μίαν καὶ μόνην Ἐκκλησίαν, ἐκ τῆς ὁποίας θὰ ἐξηρτῶντο ὅλοι οἱ Σλαυικοὶ λαοί, ὅλοι οἱ Ὀρθόδοξοι λαοί, ὅπως οἱ Ἕλληνες. Ἐάν μίαν ἡμέραν ὤφειλον νὰ ἀναγνωρίσουν τὴν δημιουργίαν Ἐκκλησιῶν μὴ παραδεχομένων εὐπειθείαν πρὸς τὸ Οἰκουμενικὸν Πατριαρχεῖον, τὴν Μητέρα Ἐκκλησίαν τῆς Ἀνατολῆς, τὴν ἀποφιν αὐτὴν τὴν ἐπέβαλον διὰ τῆς βίας εἰς τὴν Ὑψηλὴν Πύλην.

Διατί οἱ Βυζαντινολόγοι λέγουσιν ὅτι τὸ Βυζάντιον δὲν ἐξηφανίσθη; Εἶναι σωστόν, εἶναι ἀξιοσημεῖωτον, τὸ Βυζάντιον δὲν ἐξηφανίσθη. Ἐπέζησεν, ἔσχε τὴν ἀναγέννησίν του, διότι οἱ Τούρκοι ἐσεβάσθησαν ὅλους τοὺς μεγάλους θεσμοὺς, οἱ ὁποῖοι ἦσαν αὐτὰ ταῦτα τὰ θεμέλια τῆς Βυζαντινῆς κοινωνίας.

Οἱ Σουλτάνοι ἐπροστάτευσαν τὴν Ὀρθοδοξίαν ἔναντι τοῦ Καθολικισμοῦ. Ἦτο τοῦτο ἡ ἀμυνα τῆς ὁμοιογενείας καὶ τῆς εὐσταθείας τῆς Αὐτοκρατορίας των. Δὲν ἤθελον μίαν εὐρείαν θρησκευτικὴν ὀργάνωσιν, ἡ ὁποία εἶχε τὸ πολιτικὸν τῆς κέντρον εἰς τὸ ἐξωτερικόν, νὰ ἔχη κεντρόφυγα ἐπιρροὴν ἐντὸς τῆς Χώρας των. Ἦτο δίκαιον, ἦτο φρόνιμον, ἦτο ἀξίον τοῦ μεγάλου πολιτικοῦ των ἐνστίκτου.

Ἡ ΚΑΤΑΝΑΓΚΑΣΤΙΚΗ ΕΝΩΣΙΣ

Τρία παραδείγματα :

- α'.) Ἡ Ρωμαϊκὴ Αὐτοκρατορία.
- β'.) Ἡ Βυζαντινὴ Αὐτοκρατορία.
- γ'.) Ἡ Ὄθωμανικὴ Αὐτοκρατορία.

Ἡ ΚΑΤΑ ΣΥΓΚΑΤΑΘΕΣΙΝ ΕΝΩΣΙΣ

Τὸ παράδειγμα τῆς Ἑλθετίας.

Ἡ ὀδυνηρὰ εἰκὼν τὴν ὁποίαν ἔχομεν πρὸ τῶν ὀφθαλμῶν μας. Αἱ μεγάλαι ἠθικαὶ καὶ πνευματικαὶ ἀξίαι δύνανται νὰ μᾶς ἐνώσουν.

—Θὰ σᾶς ἀναμένω εἰς τὴν προκυμαίαν τοῦ Γαλατᾶ.

Εὐχαριστῶ θερμῶς διὰ τὴν ἐγκάρδιον ὑποδοχὴν, τῆς ὁποίας ἔτυχον εἰς τοὺς κόλπους τῆς Ἑλληνικῆς Κοινότητος Ἀμερικῆς.

 SISMANOGLIO
MEGARÒ