



HELLENIC LINK–MIDWEST Newsletter

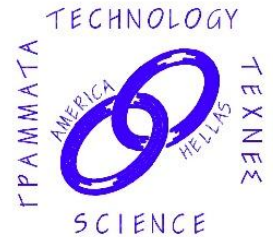
A CULTURAL AND SCIENTIFIC LINK WITH GREECE

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Upcoming Events

Longevity Now: The Science and Business Race for a Fountain of Youth

On Sunday, October 12, 2014, Hellenic Link–Midwest presents professor Ted Anton in a lecture titled “*Longevity Now: The Science and Business Race for a Fountain of Youth*”. The event will take place at 3 pm at the Four Points by Sheraton Hotel, 10249 West Irving Park Road at Schiller Park (southeast corner of Irving Park Road and Mannheim Road). Admission is free for HLM members and students with ID, and \$5 for non-members.

The quest for immortality has fueled human longing since humans first walked upright. When researchers found they could extend healthful life by tweaking one gene in a lowly lab animal, the interest and investment exploded in a way unlike any other recent science story.

Longevity Now takes listeners inside the world of cutting edge health research from California to Crete, investments from big biotech, and endorsements from TV personalities like Oprah and Dr. Oz. Some of the research is remarkable, like the discovery of an enzyme in humans that stops cells from aging, while other research claims - like an oft-cited study touting the compound resveratrol found in red wine—turned out to be highly controversial, igniting a science war over truth, credit, and profit. This lecture offers a cutting-edge report on the latest longevity research and the impact it might have on global public health, and sheds light on discoveries that could fundamentally reshape human life.

Ted Anton is the author of three books. His most recent book is *The Longevity Seekers: Science, Business and the Fountain of Youth*. His previous book, *Bold Science: Seven Scientists Who Are Changing Our World* was an Amazon Science Book pick, and a Summer Alternate Selection from the Library of Science.

His first book, *Eros, Magic and the Murder of Professor Culianu* won the Chicago Public Library’s Carl Sandburg Award and was a finalist for a Book Award from the Investigative Reporters and Editors. His magazine work for publications like *Slate*, *The Sciences*, *Chicago*, *Publishers Weekly*, and others has been a finalist for a National Magazine Award and cited in three editions of *Best American Essays*. Anton is a professor in the English Department at DePaul University. He received his BA from Columbia University in New York and Masters from the

University of Iowa Writers Workshop and the School of Journalism.

An Update on the Greek Economy: The Worse May be Behind us.

On Sunday, November 16, 2014, Hellenic Link–Midwest presents Professor Anastasios G. Malliaris in a lecture titled “*An Update on the Greek Economy: The Worse May be Behind us*”. The event will take place at 3 pm at the Four Points Sheraton Hotel, 10249 West Irving Park Road at Schiller Park (southeast corner of Irving Park Road and Mannheim Road). Admission is free for HLM members and students with ID, and \$5 for non-members.

It is well known that the Global Financial Crisis created a Sovereign Debt Crisis in the EU. This crisis hit Greece very hard. The Greek economy experienced a major recession for the past several years. At the same time several new initiatives were introduced to make the Greek economy more competitive. This presentation will evaluate the various economic developments during the past 5 years and argue that the Greek economy may be nearing a recovery.

Dr. Anastasios G. Malliaris is Professor of Economics and Finance and holds the Walter F. Mullady Sr. Chair in Business Administration at Loyola University Chicago. He has authored and co-authored numerous articles in financial economics in several professional journals. He has also co-authored with William A. Brock two books on *Stochastic Methods in Economics and Finance* and also *Differential Equations, Stability and Chaos in Dynamic Economics*. Several of his papers on futures markets are reprinted in his book on *Foundations of Futures Markets* that was published in 1999. He has had a long interest in asset price bubbles and financial instabilities and several of his papers in this area are reprinted in his most recent book on *Economic Uncertainty, Instabilities and Asset Bubbles*, published in 2005 by World Scientific.

He was selected by the Loyola University Chicago Faculty Council as the Outstanding Faculty Member for 2001 and was also selected by AACSB as a Master Teacher. He served as President of the North American Economics and Finance Association during 2001, and he is currently serving as President of both the Athenian Policy Forum and the Multinational Finance Society. He is on the board of directors and a member of investments committees in several organizations and editor or

associate editor in several journals. Dr. Malliaris holds a B.A. in economics from the Athens University of Economics and Business, a Ph.D. in economics from the University of Oklahoma, and a Ph.D. in mathematics from the University of Chicago.

In Brief

Israeli NGO assists Cypriots in filing war crimes complaint against Turkey

<http://www.jpost.com/Diplomacy-and-Politics/Giving-Turkey-a-dose-of-its-own-medicine-362668>

The Israeli NGO Shurat HaDin-Israel Law Center has assisted Cypriots in filing a war crimes complaint with the International Criminal Court (ICC) prosecutor against Turkey over its occupation of Northern Cyprus. The complaint, was filed on July 15, 2014, on the 40th anniversary of Turkey's occupation of the northern part of Cyprus. The NGO assisted in researching and drafting the complaint on behalf of Greek Cypriot groups, including Cypriots Against Turkish War Crimes and Costas Mavrides.

The petitioners call on the ICC prosecutor to open an investigation into ongoing Turkish crimes against Cyprus, in particular the continued maintenance and establishment of Turkish settlements in the occupied territory.

The complaint states that “the Turkish occupation is one of the most brazen settlement enterprises in modern times.” Around 50,000 Turkish citizens lived in the now Turkish part of Cyprus in 1996. Since then, as a result of Turkey's aggressive policies the number of Turkish settlers has reached 100,000. It describes the Turkish government's systematic policy to bolster its control over Northern Cyprus, by encouraging ethnic Turkish immigration while acting aggressively to transfer native Cypriots out of the territory.

The case puts Turkey on the defensive in the arena of *lawfare* – waging war against adversaries through law – for the first time, an arena that Turkey has routinely tried to use against Israel. Turkey has sponsored war crime trials against Israelis in its own country related to the Mavi Marmara raid in 2010, and reportedly sponsored the Comoros Islands' May 2013 complaint to the ICC against Israelis.

The complaint is seeking to end the impunity Turkey has enjoyed for its criminal conduct since it invaded the island on July 20, 1974. It points out that Turkey's settlement activity in Northern Cyprus is well documented, having been declared as illegal by the European Court of Human Rights and the UN. Despite this illegality, “and despite its occupation of an EU member state, Turkey and its leaders have avoided any legal consequences for their crimes.” An investigation by the ICC prosecutor would be the “first attempt to shine the harsh light of international criminal justice on

the Turkish occupation.”

The complaint claims that Turkey is in “blatant and systematic violation” of Article 8(2)(b)(viii) of the Rome Statute, which prohibits an occupying power from directly or indirectly transferring its civilians into the occupied territory – that is, importing settlers. The petitioners contend that Turkey has “openly done just that continuously since the invasion.” It is claimed that Turkey has actively recruited, encouraged and transported Turks from rural areas of the mainland to settle the occupied territory. It is argued that the current “demographic magnitude of the settler establishment threatens the feasibility” of a negotiated solution to the conflict.

According to Mavrides, “the settlement and other crimes committed in the occupied part of Cyprus by Turkish officers is not a political issue. It is a matter of international law and justice.” As a boy Mavrides was forced to flee Northern Cyprus along with his family in the face of the Turkish invasion, and his home area has remained under Turkish occupation ever since.

Fines issued over German car imports to Greece

enet.gr, September 5, 2014

Greece's tax evasion authorities have issued fines of €600m to the representatives of German car manufacturers following the uncovering of a massive scam where top-range cars were exported to Greece at extremely low factory prices in order to avoid luxury taxes and duties.

The investigation is focused on luxury cars manufactured by BMW, Mercedes-Benz and Opel that were imported into Greece from 2011 to 2013. It was first reported last December by the German news magazine Der Spiegel. As an example, Der Spiegel's report mentioned the Mercedes-Benz S 500 CGI Blue Efficiency that had an in-house importer price of only €22,135, but which retailed at almost six times that, for €124,450 (including taxes). As the tax system uses the factory price as a base for a number of taxes, including VAT and luxury taxes, the lower this price, the less revenue paid to the treasury. Some of the cars are a different model to that indicated on the chassis.

According to the *StoKokkino.gr* website, the evidence suggests that the total fraud could amount to €4bn.

Athens homeless to lead city tours

A new initiative by local street magazine Schedia (Life Raft) aims to heighten awareness about homelessness and increase the integration of those sleeping on the street by having homeless citizens leading tours of Athens.

Following the example of similar magazines in other European countries, Schedia's “Unseen Routes” tours

will include stops at the capital's soup kitchens, hostels and day centers. The tour guides, current and former homeless people, will provide participants with details about the facilities as well as insights into their own experience on the streets.

From Our History

Many countries have a National or Independence Day to celebrate their nationhood, or their freedom from the yoke imposed on them by another country or an imperial power.

In 1950, the Turkish Council of Ministers established the Istanbul Conquest Society which every year organizes, on May 29, the celebration of the conquest, by the Ottoman Turks, of Constantinople (Istanbul), the capital of the Christian Byzantine Empire from 330 to 1453 AD. The conquest was celebrated again this year with speeches, fireworks, and reenactments of the assault, heavily sanitized from what really happened, glorifying and attributing lofty ideals to a great human catastrophe.

The Turkish journalist Burak Bekdil wrote in 2012: "*Professor Mehmet Görmez, head of the General Directorate for Religious Affairs, who, at least in words, promotes interfaith dialogue, declared "Conquest, is not the occupation of lands or the destroying of cities and castles. The conquest is the conquest of hearts! In our history there has never been occupation. In our history, there has always been conquest." Sadly, his commemorating remarks for Conquest 1453 echoed Prime Minister Recep Tayyip Erdogan's sentimental attachment to the Muslim-Turkish supremacy theory. According to Professor Görmez, one of the two pillars of conquest is to "open up minds to Islam and hearts to the Quran." Therefore, Turkey's top Muslim cleric reasoned, the Conquest of Constantinople was the conquest of hearts.*"

<http://www.hurriyetdailynews.com/the-conquest-of-the-heart.aspx?pageID=449&nID=22476&NewsCatID=398>

The excerpts below from the book of historian S. Runciman "*The Fall of Constantinople 1453*" show how the conquest of Constantinople by the Ottoman Turks opened the minds and hearts of the conquered to Islam and to the Quran.

The Fate of the Vanquished

Since the days of the Caliph Omar and the first great conquests for the Faith, Islamic tradition has prescribed the proper, treatment to be given to conquered peoples. If a city or a district surrenders of its own will to the conqueror it is not to be pillaged, though it may have to pay an indemnity; and its Christian and Jewish inhabitants may retain their places of worship subject to certain regulations about the buildings themselves. Even if the capitulation is due to dire necessity because the

defence can hold out no longer, the rule is still held to be valid, though the conqueror can now insist upon harsher terms, exacting heavier fees and demanding the punishment of his more obdurate enemies. But when a city is taken by storm its inhabitants have no rights. The conquering army is allowed three days of unrestricted pillage; and the former places of worship, with every other building become the property of the conquering leader; he may dispose of them as he pleases.

Sultan Mehmet had promised to his soldiers the three days of pillage to which they were entitled. They poured into the city. After his first troops had broken through the walls he insisted on a certain discipline. The regiments marched in one by one, with music playing and colours flying. But once they were within the city all joined in the wild hunt for loot. At first they could not believe that the defence was finished. They slew everyone that they met in the streets, men, women and children without discrimination. The blood ran in rivers down the steep streets from the heights of Petra towards the Golden Horn. But soon the lust for slaughter was assuaged. The soldiers realized that captives and precious objects would bring them greater profit.

Of the soldiers that entered over the stockade or through the Kerkopoporta many turned aside to sack the Imperial Palace at Blachernae. They overpowered its Venetian garrison and started to snatch at all its treasures, burning books and icons once the jewelled covers and frames had been wrenched off, and hacking at the mosaics and marbles round the walls. Others made for the small but splendid churches by the walls, Saint George by the Charisian Gate, Saint John in Petra, and the lovely church of the monastery of the Holy Saviour in Chora, to strip them of their stores of plate and their vestments and everything else that could be torn from them. In the Chora they left the mosaics and frescoes undamaged, but they destroyed the icon of the Mother of God, the Hodigitria, the holiest picture in all Byzantium, painted, so men said, by Saint Luke himself. It had been taken there from its own church beside the Palace at the beginning of the siege, that its beneficent presence might be at hand to inspire the defenders on the walls. It was taken from its setting and hacked into four pieces. The soldiers then rushed on, some to enter the nearby houses, others towards the bazaars and the great buildings at the eastern apex of the city.

The sailors from the ships in the Golden Horn had already entered through the Plataea Gate and were emptying the warehouses along the walls. Soon some of them came upon a pathetic procession of women moving towards the church of Saint Theodosia, to pray for her protection on this her feast-day. The women were rounded up and distributed among their captors; who then went on to sack the rose-hung church and take the worshippers there. Others climbed the hill to join the soldiers from the land walls in despoiling the triple church of the Pantocrator and the monastery buildings

attached to it, and the neighbouring church of the Pantepotes. Others that had entered through the Horaia Gate paused to sack the bazaar quarter before climbing the hill towards the Hippodrome and the Acropolis. Sailors from the ships in the Marmora had meanwhile made their way through the old Sacred Palace. Its halls were deserted and there were still splendid churches

there, such as the Nea Basilica that Basil I had built nearly five centuries ago. They were all thoroughly pillaged. Then the sailors from both fleets and the first batches of soldiers from the land-walls converged in the greatest church of all Byzantium, the Cathedral of Holy Wisdom. *(to be continued)*

From the Riches of Our Cultural Heritage

Poetry by Constantine Kavafy

ΑΠΟΛΕΙΠΕΙΝ Ο ΘΕΟΣ ΑΝΤΩΝΙΟΝ

Σαν έξαφνα, ώρα μεσάνυχτ', ακουσθεί
αόρατος θίασος να περνά
με μουσικές εξαισίες, με φωνές -
την τύχη σου που ενδίδει πια, τα έργα σου
που απέτυχαν, τα σχέδια της ζωής σου
που βγήκαν όλα πλάνες, μη ανοφέλετα θρηνησεις.
Σαν έτοιμος από καιρό, σα θαρραλέος,
αποχαιρέτα την, την Αλεξάνδρεια που φεύγει.
Προ πάντων να μη γελασθείς, μην πεις πως ήταν
ένα όνειρο, πως απατήθηκεν η ακοή σου
μάταιες ελπίδες τέτοιες μην καταδεχθείς.
Σαν έτοιμος από καιρό, σα θαρραλέος,
σαν που ταιριάζει σε που αξιώθηκες μια τέτοια πόλι,
πλησίασε σταθερά προς το παράθυρο,
κι άκουσε με συγκίνηση, αλλ' όχι
με των δειλών τα παρακάλια και παράπονα,
ως τελευταία απόλαυσι τους ήχους,
τα εξαισία όργανα του μυστικού θιάσου,
κι αποχαιρέτα την, την Αλεξάνδρεια που χάνεις.

Η ΣΥΝΟΔΕΙΑ ΤΟΥ ΔΙΟΝΥΣΟΥ

Ο Δάμων ο τεχνίτης (άλλον πιο ικανό
στην Πελοπόννησο δεν έχει) εις παριανό
μάρμαρο επεξεργάζεται την συνοδεία
του Διονύσου. Ο θεός με θεσπεσία
δόξαν εμπρός, με δύναμι στο βάδισμά του.
Ο Άκρατος πίσω. Στο πλάγι του Ακράτου
η Μέθη χύνει στους Σατύρους το κρασί
από αμφορέα που τον στέφουσε κισσοί.
Κοντά των ο Ηδύοινος ο μαλθακός,
τα μάτια του μισοκλειστά, υπνωτικός.
Και παρακάτω έρχοντ' οι τραγουδισταί
Μόλπος κ' Ηδυμελής, κι ο Κώμος που ποτέ
να σβύσει δεν αφίνει της πορείας την σεπτή
λαμπάδα που βαστά: και, σεμνοτάτη, η Τελετή.—
Αυτά ο Δάμων κάμνει. Και κοντά σ' αυτά
ο λογισμός του κάθε τόσο μελετά
την αμοιβή του από των Συρακουσών
τον βασιλέα, τρία τάλαντα, πολύ ποσόν.
Με τ' άλλα του τα χρήματα κι αυτά μαζύ
σαν μπουν, ως εύπορος σπουδαία πια θα ζει,
και θα μπορεί να πολιτεύεται — χαρά!—
κι αυτός μες στην βουλή, κι αυτός στην αγορά.

THE GOD ABANDONS ANTONY

When suddenly, at midnight, you hear
an invisible procession going by
with exquisite music, voices,
don't mourn your luck that's failing now,
work gone wrong, your plans
all proving deceptive—don't mourn them uselessly.
As one long prepared, and graced with courage,
say goodbye to her, the Alexandria that is leaving.
Above all, don't fool yourself, don't say
it was a dream, your ears deceived you:
don't degrade yourself with empty hopes like these.
As one long prepared, and graced with courage,
as is right for you who proved worthy of this kind of city,
go firmly to the window
and listen with deep emotion, but not
with the whining, the pleas of a coward;
listen—your final delectation—to the voices,
to the exquisite music of that strange procession,
and say goodbye to her, to the Alexandria you are losing.

THE RETINUE OF DIONYSOS

Damon the craftsman (none better
in the Peloponnese) is giving the last touches
to his Retinue of Dionysos
carved in Parian marble: the god leading
in divine glory, with power in his stride;
after him, Intemperance; and beside Intemperance,
Intoxication pours out the satyrs' wine
from an amphora wreathed in ivy;
near them, Sweetwine, the delicate,
eyes half-closed, soporific;
and behind come the singers
Tunemaker and Melody and Reveller—
the last holding the honored processional torch
which he never lets die—and then Ceremony, so modest.
Damon carves all these. And as he works
his thoughts turn now and then
to the fee he's going to receive
from the king of Syracuse:
three talents, a large sum.
Adding this to what he has already,
he'll live grandly from now on, like a rich man,
and—think of it—he'll be able to go into politics:
he too in the Senate, he too in the Agora.