

GREEK

**I. ATTITUDES**

**A. Education**

**1. Secular**

**a. Elementary, Higher (High  
School and College)**

Saloniki-Greek Press, Jan. 21, 1937

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GREEK WOMEN'S UNIVERSITY CLUB GIVES ANNUAL DANCE

p. 1.- We imagine that our readers carry in mind the annual dance that is to be given by the "Greek Women's University Club."

We do not remember a time, since we were publishing the Greek Press, that any of the entertainments of any nature, given by the "Greek Women's University Club," were not of the best. We hope that all, without exception, who attended the dances, lectures, and receptions of the Women's University Club has the same opinion.

The whole credit for the success of the dance, the main purpose of which is to strengthen the fund maintained by the club for the winners of scholarships by the Greek girls in different high school and colleges, will belong to all who will attend it.



YEAR BOOK OF ST. CONSTANTINE CHURCH AND KORAIS SCHOOL, 1936, p. 139.

**[In English]**

The Greek Women's University Club--

One of the most outstanding and most active organizations of Greek women in the City of Chicago is the Greek Women's University Club, which was founded February 1931 at the suggestion of the late Reverend Constantine Harvalis. The chief purpose of this organization is the promotion of education among Greek girls and Greek women.

In fulfillment of this purpose the club established a Scholarship Fund and during the past two years this fund has enabled the club to give financial assistance to four deserving Greek girls enrolled in Chicago high schools.

This year, the Greek Women's University Club has established a scholarship at the University of Chicago, which is known as "the Greek Women's University Club Scholarship". Miss Evangelina Jours, a graduate of Austin High School has been awarded the scholarship for the academic year of 1935-1936 and is now enrolled as a freshman of the University.

The scholarship is maintained by proceeds of benefit affairs which the



YEAR BOOK OF ST. CONSORTIUM GREEK AND HEBREW SCHOOL, 1916, p. 128.

club sponsors. These affairs include annual scholarship fund dances, and musicales at which Greek talent is presented.

The club also sponsors lectures, and has in the past presented such notable persons as Mrs. Kenneth Brown (Dorothy Vake), Dr. George Vlastos of Ontario, Canada, and also our own Dr. Nicholas D. Cheronis, Mr. Kimon Trier, young Greek poet and dramatist and Miss Elkins Campbell violinist have been presented in concerts.

Charter members of the club are: Misses Katherine Miller, Olga Messias, Margerie Harvalis, Georgia Perivolaris, Helen Country, Irene Harvalis and Mrs. John Diament. Officers are: Miss Harvalis, president; Miss Pealokas, vice pres.; Miss Severas corresponding Sec.; Mrs. Shannon, recording Secretary; Miss Aphrodite Flankouras, Treasurer; and Mrs. Soter, historian.

Members of the Greek Women's University Club are, Mrs. Askounis, Miss May Baller, Mrs. John Diament, Miss Irene Harvalis, Mrs. John Lambakis, Miss Anne Nanas, Miss Olga Messias, Miss Marie Helen Metas, Miss Katherine Miller, Miss Ruth Miller, Miss Pauline Mitchell, Miss Fessie Nicopoulos, Miss Irene Papageorge, Miss Georgia Perivolaris, Miss Georgia Perivolaris, Miss Alexandre Petropoulos, Miss Basilica Petropoulos, Miss Pauline Spiridon, Miss Belle W. Stamos, and Miss Sophie J. Stamos.

Saloniki-Greek Press, Sept. 12, 1935.

GREEK STUDENT AND SCHOLAR

One of the greatest thrills that can come to the life of a parent results from seeing his son or daughter reach a certain goal in life, and from having the secret satisfaction of knowing that he has helped in the realization of his child's dreams. It is much more thrilling, however, to contemplate a youth who has fought alone to reach his goal. Such a person is George Anagnos.

This outstanding and well-loved young man has just received his Bachelor of Science Degree in mathematics and philosophy from the University of Chicago. Mr. Anagnos was a student of the late Professor George H. Mead, famous professor of philosophy. The lecture notes kept by Mr. Anagnos were so complete and so thoughtfully made that Mr. C. Morris used them when compiling the philosophy of Professor Mead. The titles of these volumes are Mind, Self, and Society; The Philosophy of the Act; and The Movement of Thought in the Nineteenth Century.

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Saloniki-Greek Press, Sept. 12, 1935.

The work of Mr. Anagnos is gracefully acknowledged in the prefaces of these books.

We know that he will go on to higher levels of learning and will bring honor to the Greek name. The Greek community of Chicago is very proud of one of its finest sons.

MPA (LL) PROJ. 30275

Saloniki-Greek Press, July 25, 1935

MISS ISMENE PAPAGEORGE

p. 5.- To Miss Ismene Papageorge, only daughter of Dr. and Mrs. George Papageorge and niece of the Mayor of Tripolis, Greece, Mr. T. Petrinis, was awarded a Medal for proficiency in the French language, presented by the French Government, conferred by the Hon. M. Rene Weiller, French Consul in Chicago at Rosary College, of River Forest, Chicago's most exclusive College for young women.

Miss Papageorge was one of the graduates of 1935, in whose honour a dinner-dance was given last Monday, July 22, at the Bismark Hotel by the "Hellenic Club of Professional Men" of Chicago, addressed in English by His Excellency Mr. Alexander Papanastasiou, former Prime Minister of Greece.

Saloniki-Greek Press, Apr. 25, 1935.

ACADEMIC FREEDOM AND FREEDOM OF THE PRESS

(Editorial)

Freedom of speech has its drawbacks. A dumbell who happens to be teaching in a university classroom can say things which are just as silly and disturbing--even as dangerously near the seditious--as a dumbell in any other place. If the parents of university students do not happen to agree with some professor's line of talk, they can send their offspring to the class of another professor. If they do not relish the atmosphere of the university itself, they can send them to another. Professors without pupils and universities without teachers will soon join the bread line.

We can find no fault with the action taken by Charles Walgreen in withdrawing his niece from the University of Chicago and notifying President Hutchins why. Mr. Walgreen is "unwilling" to have her "absorb the insidious communistic instruction to which she is exposed". He cannot understand why the University should "permit, even to a limited degree, seditious propaganda under the name

Saloniki-Greek Press, Apr. 25, 1935.

of "academic freedom".

The young lady will go elsewhere to study, and the authorities know the reason why. We trust, however, that Mr. Jalgreen will not join the group of university and school-baiters led by the Hearst newspapers and the Chicago Tribune which deny to educators the freedom of speech which they so jealously demand for themselves.

There is much confused thinking in this time of change. Doubtless many teachers .....are as confused as are newspaper editors, legislators, and businessmen. But the fact of change cannot be ignored. It should be studied and understood. Where should it be studied....if not under competent teachers with open minds, in a university?

Change denotes progress, and no board of trustees of any university, and no school system with which we are acquainted, is competent to a greater extent than its teaching staff to turn the stop and go signals of progress along the ways of

Saloniki-Greek Press, Apr. 25, 1935.

political, economic, social, and industrial thought. It is man's nature to progress. There can be no progress without education. There can be no real education without the discovery of truth. And truth cannot be discovered without freedom of speech. If freedom of speech is suppressed education is smothered, and the world stands still. Civilization is the result of challenge and response. If a people "can't take it," if a nation will not look facts in the face, it begins to live in the past. Nations, as well as individuals, who are content to live in the past cannot expect much in the future.

If free speech is taken from teachers, they become slaves to the thought of the past. Their pupils, in turn, take on the yoke of the same slavery. Repression and prohibition are twin handmaidens of ignorance and folly. Academic freedom has its glaring faults. Freedom of the press has just as serious faults. But we must endure both for the sake of our future.

Saloniki-Greek Press, Aug. 16, 1934.

## EDUCATION

In our childhood years we all remember that the opinion was held by many that a nation--whether Greece or America--was in need of mechanics, chemists, and skilled workers. Most countries had a overflow of lawyers and doctors. Now, even the professional fields are crowded; and the number of unemployed professional men and artisans is larger, comparatively, than that of any other group.

The machine stage of our civilization created a need for machinists, architects, chemists, and naturalists, without whose help it could not progress. Despite the contentions that we are still in the infant stages of mechanized development, the last ten years prove that the machine age has already reached a static period. And, just as the services of mechanically-trained workers will no longer be in such great demand, the professional workers who improved machinery and devised new machines and chemicals will also become unemployed.

Therefore, the best weapon a person can have against the many oppositions he

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Saloniki-Greek Press, Aug. 16, 1934.

will encounter is a good education. That is why Greek parents are making such sincere efforts to give their children higher education, even at tremendous sacrifice. They realize that without education their children will be without weapons in the modern world.

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Saloniki-Greek Press, Aug. 16, 1954.

GIVE YOUR CHILDREN A CHANCE TO STUDY

In one of his books Clarence Darrow says that there would be no need for jails if all boys were taught a trade or trained for a profession because then they would not find themselves in economic need, and, as a result of this, become thieves or gamblers. A boy seldom starts on the road to crime if he lives in a healthy, wholesome home environment, and if his mind and spirit receive proper nutrition. Such a boy soon tries to show his parents his appreciation by working or studying hard.

The young men who enter the professions or learn trades with which they can earn an ample livelihood, become the future good citizens and the leaders of their country. They rear families and harvest the finest crops of the beauties of good living. Boys not given a chance to learn anything which will be of benefit to them are usually unsuccessful and unhappy all their lives. Their lot is destined to be neither a secure nor a very productive one.

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Do not think that your sons are fittted to enter the economic world as soon as they graduate from high school. Do not expect them to be useful at once, or to be capable of earning good salaries immediately for their high school training has not prepared them for anything in particular. In fact, in some cases it is detrimental. High school graduates dimly comprehend that they are capable of greater things; and if they are compelled to earn their living instead of being allowed to study further, often refuse to take menial jobs. Therefore, it is the duty of all parents who can possibly do so, to sacrifice for a few more years, and give their children a greater opportunity for success and happiness by sending them to college or to a trade school. Such parents will have the pleasure of seeing their children achieve security and independence. This should be sufficient return for past sacrifices.

Now that the opening of schools is fast approaching, we urge all of you Greek parents to think before forbidding your children to carry on higher studies. Give them a good foundation for their future life; you will never regret it. Do not be swayed by the small salary your sons will bring home

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if they find jobs immediately. Working for a small salary will be their fate for the rest of their lives. The individuals who acquire wealth or greatness without education are very rare. A person who is fitted for an occupation may never acquire great wealth; but, on the other hand, he very seldom falls to great depths.

As for the girls, we Greeks are still of the opinion that a woman's place is in the home, and that, therefore, she is in no need of learning. Perhaps that is the ultimate destiny of a girl, but is it not good sense to give her, too, every possible preparation for future eventualities?

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Give your children a chance to become independent and you will never regret it.

WPA (U.S.) PROJ. 30235

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1944

St. Constantine's Parish News, Nov. 18, 1944.

OUR STUDENT BODIES.

It may interest you to know that many of our young parishioners are now attending college. Up-to-date they are as follows: George Pappas, a freshman at his own business of stenotyping, at Bryant and at other colleges; Peter Lachinis, at the Armour Institute; Masula Petralis, at the University of Chicago; Barbara Petralis, at Northwestern University; Peter Williams (of Parish news staff) and a graduate of Lockford College; Peter Simadis, who is attending De Paul University; Theodore "Ted" Theodore, also of De Paul (Peter and Ted, obviously know each other); Nick Giovan, who attends Armour Institute; James J. Sperakas, who attends Loyola University; Mary Nittos, a member of the student body of the Benton Junior College; Constantine (I was asked to call him "Corrie") Nittos, that "everything under control" chap, who also is attending the University of Chicago. Oh! I completely forgot about --- guess who? Still, you could've known that Messrs. Peter Chimoures and James Lazaratos are attending the University of Chicago. So much for the present.

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"District Plans and Progress," Ahepa Herald,  
(Official Organ of District No. 21, 1011 N. State St.,  
Chicago, Illinois), October, 1933.

### [AHEPA SCHOOL]

The Ahepa School has roomy and clean quarters of the typical kind to be found in any good downtown school. Brother Papas, the generalissimo of this venture, may be found behind a desk ready and willing to discuss any feature of the plan to the satisfaction and complete comprehension of the inquirer. Classes have already met and progress made by the industrious and thoughtful attendants. A visit to the Ahepa School will pleasantly amaze the most ardent enthusiast and surprisingly convince the ultra-sceptical conservative. Every Ahepan is urged to pay a fraternal visit to the Ahepa School and meet the brother in charge.

The players for the Ahepa band are increasing and it is urged that those who desire to enter into the Honor Roll sign the pledge and be "among those present" when the boys go marching in uniform displaying the inscription "Ahepa" everywhere. Remember that fifty instruments are all that are needed and that the brothers are given preference before patrons are sought for outside of the Brotherhood.

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Ahepa Herald, October, 1933.

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That, Brother, is the progress that has been made in the attempted part of the program and no one but a destructive critic will deny that the above spells accomplishment. The Order thanks all the Brothers who, either directly or indirectly, made possible progress.

#### The Ahepa School

Every Ahepan should think seriously what direct benefit awaits him if he will but devote a few hours a week to the learning of Greek. Do not feel that you will be among children and consequently uncomfortable. Our children have their sectarian (church) schools and have no present need for the Ahepa School. But many of us need it badly. So let us avail ourselves of the opportunity and enroll.

Remember the saying that a knowledge of Greek is necessary to the comprehensive understanding of any western language, being the Mother of them all.

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Greek Press, Sept. 14, 1933.

EDUCATIONAL METHODS

by

G. Halepas

The other day four of us were sitting at a table discussing education and its methods with a man who has made a study of the subject, and whom we all recognize as a learned man. We started to discuss the various educational methods used in Germany, Greece, and America.

Naturally, the lead was taken by our pedagogical friend, who made an accurate comparison of the modern educational system of Greece and that of twenty years ago. He also outlined present German teaching methods and compared them with previous ones. His words were well chosen and his thoughts were well expressed, indicating that he knew the subject very well. I learned something of interest in that discussion: thirty years ago in German schools seventy two hours of the

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Greek language was required for graduation, while the requirement for German was only twenty-six hours.

On only one point did I disagree with the professor, and that was regarding the study of classical Greek. His opinion was that classical education is valueless and should be eliminated. I contend that it cannot be valueless since it helped produce such minds as Goethe, Schiller, Schopenhauer, Descartes, and Spenser. They dipped deeply into the well of classical Greek philosophy and literature. They not only studied these subjects but also used them as sources of inspiration for their own creative thinking. Of course, there is a great amount of evidence in defense of my friend's statement. Many renowned poets, philosophers, and thinkers never read a line of a classic, and had no academic training, yet wrote philological masterpieces. Kipling was an obscure writer without any special education. Joseph Conrad was an uneducated sailing master. Herman Manville was a sailor, and it was he who said: "A sailing ship was my Yale and Harvard." O. Henry was a mere shepherd, and Keats was an apothecary. D. H. Lawrence was born into a family of coal diggers. Yet, everything written

Greek Press, Sept. 14, 1933.

by these men has enriched humanity and furthered knowledge. Mark Twain and Walt Whitman, from an academic standpoint, must be classified as ignorant men.

What does this seeming contradiction signify, and what conclusion can we arrive at? To me, it signifies that our own mental efforts, and not the training received in schools, is the barometer of our knowledge and ability. No matter how much a student learns or is taught in school, he cannot be an intellectual if he ceases to learn when he receives his diploma. A professional man who graduated twenty years ago and has not crossed the bridge of thought since then is a dead man as far as contemporary thinking is concerned. He has been dead for twenty years. I believe that education really begins as soon as one graduates from school. I hope my opinion has not startled anyone.

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Greek Press, Sept. 7, 1933.

### THE PARENTS' PROBLEM

It is well known that the world is in a dilemma because of the overproduction of goods; and it would seem that the educated man is among the articles which have become too numerous. A warning of the scant room left in the professions has just been published by the French Ministry of Labor; and parents are being plainly discouraged from entering their sons in law schools.

A college degree, it is pointed out, has come to be looked upon as a liability rather than as an asset. A depressing paragraph describes the official unemployment registry, where learned doctors and lawyers lengthen lines along with domestic servants. The report hints that there is an "encumbrance" of intellectual persons"; and its dispiriting phrases are, unfortunately, no less applicable to conditions in this country.

A major tragedy of the depression is that thousands of young men

WPA (ILL.) PROJ. 30275

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Greek Press, Sept. 7, 1933.

expensively prepared for posts demanding knowledge and ability have no chance to display either talent or character. The professions, it has been said, have been overcrowded for years, but lately, hopeless trade conditions have caused them to be besieged. And when an assailant from a university does win a foothold, an older man--whose expectation of re-employment is desperately small--is added to the surplus of educated persons.

The pause in world activity has taken work from classes which have no unions to assist them, no claim on the "social services" to which they have long contributed, and no "benefits" to draw from the state. Modern belief that any clerical occupation and a white collar is preferable to any kind of manual work and shirt sleeves, had already created a congestion of "black-coated workers", which the depression has intensified.

Now that a point has been reached when young men are officially warned against attempting the professions, what are parents to prepare their

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boys for? A father....may well wish his son to carry on a family tradition, yet since that prospect is closed, must the lad be taught to work with his hand instead of with his brain? Ought a child be taught to reconcile himself to a family when his education shall have been completed? The problem is sorely difficult. If business enterprise needs no recruits, and if the professions--which in turn depend on trade and industry for sustenance--are languishing, what is the alternative for a youth who is being trained at heavy cost to become one more unwanted "intellectual"? It is noted that the report of the French Ministry of Labor suggests no substitutes, presumably because nothing satisfactory can be advanced.

There is, however, one small precaution parents might use in fitting their sons for the doubtful times ahead. In the old days the counsel was to specialize, to "know something of everything and everything of something". Today, unless a boy has a compelling bent, he may be better served by a broad, general education, a training which aims to produce a versatile

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type which can succeed passably well in any calling. Then, after leaving school, the adventurer can seize an opportunity with a certain confidence, regardless of its nature. And in a trying period of waiting and watching, he will at least have the consolation of a well-stocked mind. Whereas the youth who has specialized for a dead end is apt to be fretted by resentful and bitter thoughts. Advocacy of an all-round education may not seem to be a great contribution to so baffling a question as "What to do with our sons"; yet, the French Ministry appears to have found it difficult to suggest anything at all. Nothing but a real revival of trade will remove the anxiety which is felt by parents and all young men about to be confronted with the world.

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Greek Press, Sept. 7, 1933.

SCHOOLS OPEN

by

Pipitha

While its inhabitants have lived, died, laughed, and mourned, the joyous earth has danced around the sun once more, oblivious of the destiny of man. And the earth has arranged the steps of her dance so that man might regulate certain functions of his existence in accordance with her rhythms. So, in step with nature, we vacation, play, work, and study. Now, our rest and our playtime is over for another year, and preparation is being made for a period of study and work.

This is the time when youth is the focal point of the entire world. Youth is shouldering its books and proceeding on its way toward enlightenment and culture. There are many millions today who are students and tomorrow will be the professionals, laborers, and presidents who will have inherited the

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earth.

Aided by their parents or guardians, the children proceed along the most beautiful thoroughfare of their lives without the burdens of adult existence and with no thought of "bills" or "depressions." Unaware of the many sacrifices made by their parents, children feel that society is responsible for their comfort and security. Youth is imperious in its demands, and is difficult to satisfy. And we adults, understanding the innocence of their mistaken ideas, try to give them every happiness while they are still in our charge.

Every parent aspires to see his or her children happy and secure. They educate them and teach them in order that they may face life's struggle well armed. Parents are aware that one who is trained for a particular profession does not suffer the uncertainty and fear of the ignorant person who can only work as a common laborer. Parents also have discovered,

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through bitter experience, that their daughters also require an education. It is true that most of them marry while comparatively young and that they do not usually work while in their parental home. But marriage is a variable thing which involves many factors pertinent to existence. A daughter's husband may die; he may become an invalid; or again, as now happens so frequently, the couple may obtain a divorce. A woman should have some special training or education to keep her from becoming the victim of any untoward circumstances.

Of all the sacrifices parents make for the sake of their children, the worthiest is the effort made to give them a good education. Parents work to be able to buy bread to feed their children, but that is not most necessary; for even if parents do not provide food the instinct of hunger and self-preservation will force them to seek sustenance for themselves. But they who labor to endow their offspring with something that is priceless--with an education, a diploma--are giving them a dowry that will

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enrich their entire life.

Perhaps our young people never tell us, in so many words, how much they appreciate the sacrifices made for them, or the opportunities laid at their feet. But deep in their innermost soul is a realization of the great privilege accorded to them by their unselfish parents. No matter how hard you are being buffeted around by economic conditions, please do not attempt to ease your plight by taking the children out of their last year of high school. If you do you are dooming them to a life of servility and want.

Our race has always been a worshiper of letters, and we, its members, are worthy of a high, respected place in society. Let those who dislike education and scorn culture work as laborers. We are going higher!

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Greek Press, July 27, 1933.

THE CHICAGO SCHOOL BOARD

The citizenry of Chicago is up in arms against the Chicago School Board, which, in the opinion of all educators, will wreck the school system with its proposed measures. The Board of Education, like all other public bodies, has been operating for sometime with a deficit. But so has the Police Department, and no one has ever suggested that the number of policemen should be reduced.

The Board of Education is not only proposing a reduction in the number of teachers; it even seeks to close down certain schools for economy's sake. It is indeed unthinkable that a city which boasts of its achievements should harbor for an instant the idea of restricting education. For, in the last analysis, the proposed measures mean nothing less than fewer opportunities for the boys and girls of the mass of the people to get an education at public expense. Politics in its most

MS. (11) PROJ. 3075

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hideous form is menacing the proud American boast of the "little red schoolhouse".

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Greek Press, June 29, 1933.

GREEK BOY WINS TWO SCHOLARSHIPS

The Greek Press is very happy when it is given the opportunity to announce that honors have been conferred upon Greek boys and girls in the various American schools of the city. The latest addition to the roll of honor is the name of James Mazarakis, who graduated from the Calumet High School with high academic honors. His remarkable ability enabled him to win two scholarships: one, at Northwestern University; and the other, at the University of Chicago. He has accepted the latter, and is now enrolled in the medical school of the University.

We are sure that when classes begin in the fall, our young Greek will return to his studies and start upon a path leading to still greater achievement.

MPA (ILL) PROJ. 30275

Greek Press, June 15, 1933.

EDUCATION AS A WEAPON IN LIFE

Those who read the American newspapers often see articles about the group of professors and professional men who have been chosen by the President as his advisors. Many believe, and rightly so, that the upturn of business is due to the insight and direction of men of high intellectual training. They well understand the national situation and know how to better it.

We are one of those who believe that only through the education and the refining of the individual will the Golden Age ever be reborn. That is why we view the brilliant attainments of the Greek boys and girls in the American high schools and colleges with such tremendous pride and joy. The majority of Greek parents have had no opportunity to go to school themselves, and so they feel the lack of an education in this modern scientific world. They have determined to send their children to school even if it means many sacrifices and hardships on their own part.

Greek Press, June 15, 1933.

Let no one imagine that a little learning is enough. No one can ever learn too much. In fact, a little learning is worse than none at all. Only an extensive education is of large benefit--especially in times like these, when the demands made upon life are so overwhelming.....The educated men are the ones who will always be in a position to look ahead, because they know what has happened in the past.

Greek Press, Mar. 30, 1933.

AWARDED DEGREE

[Half-tone, one column-eighth of a page, full-face picture of George Drosos]

Last Tuesday afternoon we were accorded the privilege of being present at the commencement exercises of the University of Chicago. We attended this event with a special feeling of pride. Among those receiving diplomas was the well-known pedagogue of our community, Mr. George Drosos.

Mr. Drosos received his bachelor's degree a few years ago from the same university. After three years of study and after writing a thesis on "The Egocentrism of Children," he has received the degree of Master of Arts.

We congratulate this outstanding member of our race, and urge him on to even greater achievements, of which he is no doubt capable.

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Greek Press, Feb. 16, 1933.

### FRATERNITY ELECTION HELD

In a business meeting of the Phi Sigma Epsilon fraternity at Crane College, the following officers were elected: George Mangos, president; Harry Petrakos, vice-president; Elisabeth Pappas, secretary; Georgia Papageorge, secretary; H. Bouzas, historian; and George Ritsos, sergeant at arms.

At this meeting, John Chiakulas was given a scholarship by the fraternity because he had received the highest grades of all students in the college during the previous six months.

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Parry, D., (Chairman of the Committee),  
"Report of the Educational Committee"  
The Aeneas, Washington, D.C., Dec. 1932.

The educational committee feels that the primary object of this organization is educational. It is of the firm belief that if it were possible for all the members of the Order to understand and to practice the lessons that are taught by this organization through its ritualistic work the mission of the Order has been attained and its future secured. It is, however, evident that in our anxiety to increase and multiply in numbers, we have neglected the responsibility we assumed when new members were initiated in our ranks, and consequently many members have lost interest in the organization. The educational committee, therefore, feels that our efforts and attention for the coming year should be concentrated on the education of our members and to the better preparation of those who desire to become members.

To attain the above results the educational committee humbly suggests the following recommendations:

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The Ahepa, Washington, D.C., Dec. 1932.

1. That each chapter, through the assistance and cooperation of the District Governor of this organization, organize initiation teams which will be well drilled in the execution of the initiation work.
2. That all chapters must follow the official ritual and that no deviation from it shall be tolerated.
3. That the District Governor shall be held responsible to the Supreme Lodge for the enforcement of the above recommendations and that the failure of any chapter to conduct its initiation in strict accordance with the ritual of our Order and its failure to do so may be good and sufficient reason for the District Governor to suspend this chapter while awaiting the approval or disapproval of the Supreme President.
4. That the Supreme Secretary, and in cooperation with the Supreme President or any of the other Supreme Lodge officers, shall either pre-

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The Athena, Washington, D. C., Dec. 1932.

pare or select from the rich store of the literature of the world, short or inspiring sermons, lecture or essays, and furnish the chapter regularly with copies of them, for the purpose of reading them to the members.

5. That a speaker's bureau be established in every district, and that the head of said speaker's bureau be the District Governor.

The committee believes that as there are many chapters closely located in the densely populated localities the expense and the time which is required for the speaker to travel to these chapters for the purpose of delivering a lecture is negligible.

In many cases the speakers are more than anxious to spend the required time for such purpose.

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The Ahepa, Washington, D.C., Dec. 1932.

The committee is of the unanimous opinion that the chapters crave for short, intelligent and enlightening addresses, and if there has ever been an expression of opinion against it, it was not against the principle of education but against the idea of having them rocked to sleep by speakers who have no conception of time. A short, concise and interesting lecture can find its way in every chapter room at every meeting.

#### Celebration of Greek and American Independence

The educational committee is pleased to report that the Order of Ahepa has been the center of activities in the past in organizing meetings for the celebration of the day of the Greek independence. This fact alone has dispelled the idea that the Ahepa is as much a Greek organization as an American one. We do feel, however, that the day of the American independence has been somewhat neglected by our organization

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The Ahepa, Washington, D.C., Dec. 1932.

and we recommend that wherever it is possible such meeting must be organized.

The public officials of each community have never failed to cooperate with, and respond to the invitations of the local chapters in any of their undertakings, and we believe that if the Ahepa chapters were to take the initiative in sponsoring celebrations for the day of American independence, the American people's esteem and admiration for our people will be greatly enhanced. It is suggested, therefore, that the Supreme Secretary shall prepare an outline of a program to be followed by each chapter if they feel able to sponsor such a celebration, and that such a program be sent to the individual chapters in ample time for each chapter to make the necessary preparation for such celebration. It is also recommended that the Supreme Secretary should encourage, through his correspondence with the individual chapters to such undertakings, and urge the individual chapters to sponsor them if they can.

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The Ahepa, Washington, D.C. Dec. 1932.

The committee feels, however, that this organization shall continue to award a few scholarships every year as it has been doing in the past until a better plan of awarding scholarships to worthy, needy and meritorious students has been devised.

We therefore recommend that the sum of \$2,000 be appropriated for scholarships and we feel that the abuses, mistakes and iniquities that have prevailed in the past in making awards will be reduced to a minimum since all scholarship awards must be submitted to the District Governor, whose approval or endorsement must first be obtained before the Supreme Lodge shall have the power to make any awards. In order to make the contribution as fair and as equitable as possible, we make the following recommendations:

1. That in awarding scholarships, all things being equal, the members of the Ahepa and the Sons of Pericles must be given preference.

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The Ahepa, Washington, D.C., Dec. 1932.

2. That all applications must be approved and endorsed by the District Governor of the District in which the applicant resides or is attending school.

3. That before any application shall be considered, it shall have the favorable endorsement of two members of the Order of Ahepa, and two members of the faculty of the institution the applicant is attending.

4. That the scholastic standing of the applicant must be procured from the registrar of the school which the applicant is attending, or has been attending, and must be a part of the application of the applicant.

5. That in awarding scholarships, the Supreme Lodge shall have the authority to award as much as \$200 or as little as \$100 to anyone applicant and that said money shall be made payable to the order of the institution which the applicant is attending.

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The Ahepa, Washington, D.C., Dec. 1932.

6. The committee is of the opinion that in order to make certain that these scholarship awards are to be awarded annually the sum of (50) be set aside from all per capita tax which is collected by the Supreme Lodge and that such money be set aside for the scholarship to be awarded from time to time.

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GREEK

The Greek Press, Jan. 29, 1932

GREEK WOMEN'S UNIVERSITY CLUB

p. 4.- On February 21st the Greek Women's University Club is giving a recital at the Concert Hall in the Lyon and Healy Building, Jackson & Wabash. Select talent of Greek musical students will be presented.

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GREEK

The Greek Press, Jan. 14, 1932, p. 6

### THANKS

The members of the Greek Students Delta Epsilon Pi Club of the University of Illinois wish to publicly thank all those who hastened to sponsor their recent dance. Aside from those who attended, they want to thank the various Chicago and New York Greek newspapers that announced and advertised the dance, the Kusetas Ice Cream Co. which donated the refreshments, and Mr. N. Limperis for the flowers. These University students worked hard to make the dance a success and they are grateful to the Greek people for making it so. They are eager to have more Greek students at Illinois, and ask all High School graduates to consider enrolling there.

Members of the club are D. Panagopoulos, President; B. Brinios, vice-president; N. Sotiras, Secretary; J. Kilavos, Treasurer; and K. Alexopoulos, N. Doukas, K. Zannis, B. Lambros, N. Limperis, G. Dikonomos, P. Papadopoulos, A. Sakelaropoulos, K. Triantafillos, and B. Mambilomatis.

D. S. Panagopoulos  
President.

N. S. Sotiras  
Secretary.

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GREEK

WPA (13) 1934 1023

Saloniki, Dec. 17, 1931

DANCE OF DELTA EPSILON PI GREEK RITELY

p. 5.- The much heralded dance of Delta Epsilon Pi, a fraternity of Greek students of the University of Illinois, will give its third annual dance Dec. 17th, at the Knickerbocker Hotel.

It is the imperative duty of all the Greeks of Chicago to honor the forthcoming dance of the Greek students' fraternity with their presence. These struggling young Greek students of today are the apostles of the Greek race in America. These young men, born and raised here, speak the Greek language fluently, and strive to perpetuate the traditions of our race. They need our cooperation. They deserve it. Let us make the dance a brilliant success.

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GREEK

Chicago Greek Daily, Sept. 26, 1951.

### THE ASSOCIATION ELIKON

p. 2- The students' association, Elikon, which was launched last year has shown increasing vitality and has also shown that our young students in spite of the fact that they were born in America and do not even know the Greek language very well are animated by the purest Greek sentiments and remain Greeks although they do not know Greece. This most patriotic association has held its elections of officers and has elected Mr. P. B. Belogiannis, student of law at Loyola University, as president; Mr. G. Lebanos of the Northwestern University Law School as vice-president; Mr. J. Michalopoulos of Northwestern University as secretary; Mr. D. Iatropoulos of De Paul University as treasurer, and Mr. Basil Nestos as manager.

The new officers are full of enthusiasm, and they are preparing a new program of action for the new year, details of which they will let us have in a short time.

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GREEK

Saloniki, Sept. 19, 1931

NEW OFFICERS OF THE CLUB HELICON

p. 5.- The annual election of the Helicon, a fraternity composed of Greek students attending Colleges and Universities in Chicago, took place last Sunday at the Sherman Hotel, and the following were elected: Basil Belogiannis, Pres.; George Livanos, Vice-Pres.; Elias Michalopoulos, Sec.; Demetrios Iatropoulos, Treas.; and Basil Nestor, Dean.



Saloniki, July 25, 1931

THE ACADEMY OF POLITICAL SCIENCE IN GREECE URGES GREEK STUDENTS IN  
AMERICA TO ENROLL

p. 7.- The recently established Academy of Political Science in Athens, urges Greek students attending Colleges and Universities in America, to enroll in the classes of this institution.

The erection of the Academy was achieved by Pan-Hellenic contributions, including \$10,000, from Greek-Americans. The \$75,000 bequest of the late Alexander Pantos, and the many other contributions from Egyptian Greeks, undoubtedly will strengthen the fund of the institution.

The purpose of the Academy is to render the educational career of the new generation more useful in social and political activities, and to mold better citizens for generations to come. It aspires to become the educational and cultural center of national affairs and national regeneration, and the connecting spiritual link of Mother Greece with her far away sons, living all over the world.

Saloniki, July 25, 1931

Students abroad wishing to enroll, would not have to go to Athens to attend classes. They would receive and follow the instructions of the educational committee in charge of the institution. This study would continue for three years, then the students would go to Athens for graduation, receive their diplomas and be baptized in the love of Greece and Greek letters.

Requirements for enrollment in the Academy are a high school education, an annual fee of \$25, and \$75 for books for the three year course. Students from America are required to attend classes in Athens for the period of three months preceding graduation. They will not be obliged to take examinations in courses already taken in American Colleges and Universities.

The Academy is under the immediate supervision of the ministry of education and its personnel is comprised of the best talent of the land. For further information communicate with the Academy of Political Science, Sygrou Blvd, Athens, Greece.

George Fragoudis,  
Director.

Saloniki, July 18, 1931, p. 5

RECEPTION FOR GREEK GIRL GRADUATES.

The Greek Women's University Club held an afternoon reception in honor of Greek girls who have graduated from high school.

The affair took place at the palatial residence of Miss Katherine Miller, President of the Greek Womens University Club.

Among the honored guests were Miss Angelika Andreou who has graduated with honors from the Hyde Park High School; Miss Catherine Tsironis, a graduate Graffton Hall; Misses Susana and Athena Tzovanis, from the Academy of St. Xavier; and Miss Helen Papanto Niou, from Senn High School.

The affair was very successful and very amusing as it included athletic games, swimming, dancing and Greek songs.

The graceful black-eyed Greek beauty, Miss Katherine Miller, who always is distinguished, not only for her extraordinary activity, but for her charming alluring manner, eulogized the graduates and wished them highest happiness.

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WPA (11) 100. 100

Saloniki, July 11, 1931

DEFENDERS OF GREEK IDEALISM

By Attorney Andrew Vlachos.

p. 1.- Among the great Greek intellectuals, who are upholding Greek idealism in this country, Andrew Vlachos, Assistant States Attorney of Cook County, is a leader.

Mr. Vlachos, in a recent speech urging the new generation to add to their studies the Greek language said,

"The treasuring up in the mind, of the world's best thoughts and feelings, has been a never failing source of happiness to many. And the best thoughts of the world are to be found in the minds of the Greeks."

But some will say, "I will get my knowledge of Greek literature from translations." Many of the translations are good but, after all, they are not the real thing, only chromes of the real picture. Niagara may be seen in pictures or photographs and described in books, but these are not equal to the effect of few moments observation of the magnificent Falls.

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Saloniki, July 11, 1931

Greek literature is a marvelous and wonderful field of human experience which helps us deal with human nature, today. Euripides says that, "Experience teaches us all that we know; but reading is a short cut to experience." Science helps us get a living; psychologic studies like Greek, teach us how to live.

Further, those who wish the best foundation for culture or for any active career, today, should not omit Greek. Those who do not study it may reach a certain degree of excellence in their career, but not the highest.

The Greek language is unsurpassed in precision, exactness, diversity and beauty of expression. Greek is the most beautiful instrument of speech that man has ever possessed.

The fact that you are born and raised in this country is not a detriment and an impediment in acquiring a knowledge of the Greek language and Greek idealism. On the contrary, your American education is a great factor in

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GREEK

Saloniki, July 11, 1931

helping you to master the mother language of literature. We are looking upon you, the new generation, not only to study and learn Greek literature, but to surpass us and become torch-bearers in guiding the world to the colossal treasure of the Greek language.

(Summary)

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Saloniki, June 27, 1931

GREEK ARCHDIOCESE OF NORTH AND SOUTH AMERICA

Announcement of Scholarships

p. 2.-Wishing to introduce to the deaconship of the church and the communities, Greek-American youths who are devotees to our faith and religion, we offer scholarships to the Theological Academy of Halke, Constantinople, and to the National University of Athens.

Those who wish to enroll for the scholarships should forward their application. Details of the proposed scholarships are discussed directly with correspondents of the Archdiocese.

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GREEK

WPA (ILL) 280-1071

Saloniki, June 27, 1931, p. 5

DANCE OF THE GREEK STUDENTS' SOCIETY.

The well organized preparations of the society of Greek students, Elikon, for their first annual major event materialized, last Sunday, in the dance given by the society at the Oriental ball room of the Knickerbocker Hotel.

Throngs of the selected class began to crowd the stately hall of the hotel. The Executive Board of the society, at its entrance, received the elite of the Greek community, with the traditional cordial handshaking.

The music, under the director, E. Varzos, began to hum its melody, and at the intermission everyone was paying a visit to the bar for refreshments. Merriment and enjoyment were conspicuous everywhere.

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Saloniki, June 27, 1931.

GREEK

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The affair was honored by the presence of George De Pastas, Consul General of Greece; Miss Katherine Miller, President of the Greek Women's University Club; representatives of the Greek Press of Chicago and many other Greek Professionals, doctors, lawyers, and etc.

Congratulations to the Greek students. The affair was brilliant, educational and successful.

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Saloniki, June 27, 1931

THE GREEK PROFESSIONAL MEN'S CLUB GAVE  
TESTIMONIAL DINNER TO GREEK GRADUATES



p. 3.- On June 19th, the Greek Professionals Men's Club of Chicago gave a dinner at the Aquarian restaurant in honor of Greek graduates from various Universities.

Besides the professionals and graduates, many notables participated in the honor-dinner, including Americans and Greeks. The presence of the Greek Archbishop of North and South America gave a touch of solemnity to the affair, besides its academic and scholastic atmosphere.

After the delightful dinner the President of the professionals, as Master of Ceremonies, Dr. Soter or Soterakos, congratulated the graduates, and then presented Paul Kokinatos or Cokens, President of the Society, Elicon, (composed of Greek students), and Miss Katherine Miller, President of the Greek Women's University Club.



Saloniki, June 27, 1931

Both spoke of the achievements of their respective societies. But the graceful, black-eyed, Greek beauty, Miss Miller, possessing sagacity and eloquence, brought out the potentialities of the graduates, especially of her sex whom she called The Guides of Hellenism in America. Immediately after Miss Miller, the Greek Archbishop Most Rev. Athenagoras, in his usual solemn and imposing manner, spoke, comparing science and religion, and elucidating that science, in its present advance, does not contradict religion but, on the contrary, assists it in the way of solving the mysteries of life.

The liberal-minded Prelate, emphasized his statement, that the unbiased and intelligent Christian knows and accepts the theory that theism has never made it necessary either to limit the operations of nature, or postulate divine intervention to account for unusual phenomenas.

The eminent Greek ecclesiastic, however, very mildly and tactfully, chided those who follow certain philosophical doctrines, congratulated the neophytes, and assured them that the Greek mother Church understands



Saloniki, June 27, 1931

and appreciates the great difficulties that engulf them, but that in the very immediate future she will assist them with a plan that will render their connections mutually beneficial.

The Master of Ceremonies introduced the last and principal speaker, Joseph Murley, Professor of Classic Languages at Northwestern University, whose subject was "What Significance Has Ancient Greece For Us?" Mr. Murley's speech we print on another page.

The graduates for whom the testimonial dinner was given are: Miss Olga Massias, Bachelor of Philosophy, University of Chicago; Miss Mary Maniatis, Liberal Arts, Northwestern University; Miss Mary Pernokis, Bachelor of Arts, University of Chicago; N. George Dedakis, Law, University of Chicago; Theodore Constantopoulos, Law, De Paul University; Demetrios Geroulis, Law, De Paul University; George D. Cologer, Law, Loyola University; Peter D. Cologer, Law, Loyola University; Christ Chamales, Architecture; Christ Kardas, Physics, Electrical Engineering, Northwestern University; John Kermes, Chemistry, University of Chicago; Anastasios Maniatis, Bachelor of Philosophy, University of Chicago; Aristides Rifakis, Law, Northwestern University.

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Chicago Greek Daily, June 24, 1931.

THE PROFESSIONAL MEN'S ANNUAL BANQUET.

p. 1.--Last Friday evening a banquet was served by the Society of Greek Professional Men in honor of recent Greek graduates of various universities.

The Most Reverent Father Athenagoras, Archbishop of the Greek Orthodox Diocese of North and South America, was also a guest at the banquet. S. D. Soterakos acted as chairman, and the speakers were Paul Kilinakis, president of "Helicon," an organization of Greek young men attending universities, Catherine Melia, president of the Greek Young Women's University Club, likewise composed of university students; the Most Reverend Archbishop Athenagoras, and Dr. Joseph Morley, professor of classical languages at Northwestern University. D. A. Geroulis, a young doctor of law, though not on the regular program, was also requested to speak.

The musical part of the program was furnished by Mrs. Leonora Tsivia and Mr. John Lysandrou.

Chicago Greek Daily, June 24, 1931.

The Archbishop's address was impressive. He pointed out that phalanxes of young Greek scholars will contribute their share to the nation and to mankind, for Greek science working hand in hand with the Church has always guided human destiny.

Professor Morley said a few words on the civilization of the old Hellenic world, laying stress on the fact that the Greek of ancient times was a great lover of beauty and strove for the attainment of ideals. He also pointed out that the reason why many contemporary scholars fail to catch the full meaning of many terms found in the works of classical authors is that they attempt to judge ethical matters according to Christian conception, which is qualitative, whereas the Greek conception of ethics and morals was quantitative. One motto of the ancient Greek was "Pan metron ariston" (Moderation in everything is best), and another was, "Meden agan" (Nothing to excess).

Chicago Greek Daily, June 24, 1931.

W.A. (100)

Mr. Morley concluded his momentous address by calling the attention of the Greek students to the marvelous achievements of their forefathers, the ancient Hellenes, and said that it was their duty to prove themselves worthy of their fine heritage by striving to imitate the ancients and to maintain the ideals of that Greek civilization which will continue to be known as the highest ever achieved by man.

The fact that the English language was used all through the program on account of an erroneous notion that this was an act of courtesy to the American professor did not please the guests nor the professor himself, in view of the fact that the Archbishop was present.

This use of English was abandoned, however, when an enthusiastic young man, Dr. D. A. Geroulis, arose to speak in response to many requests.

Chicago Greek Daily, June 24, 1931.

He introduced himself in the Greek language and stated that he was proud of the fact that he is a Greek; that he had been reared in the Greek community of the West Side and owed his knowledge of Greek to the Socrates Elementary School and especially to Mr. George Drossos, who happened to be present at the banquet.

Dr. Geroulis made his entire speech in the Greek language and asserted that it was his duty to serve the community in which he had been reared, and in which he had learned to love, admire, and respect everything that is Greek. He reminded all those present that the banquet was served by a group of Greek professional men in honor of Greek graduates, and that since one of the distinguished guests was the leader of our Church, the elder members at least, of this professional group should have spoken in the Greek language.

Chicago Greek Daily, June 24, 1931.

This would also have been in harmony with the thought of Professor Morley, who laid stress on the subject of Greek social life.

The numerous guests heartily applauded Dr. Geroulis's speech, for they were roused to enthusiasm by the young man's assumption of the attitude which becomes a loyal and genuine Greek.

Saloniki, June 20, 1931

HONORS AND AWARD TO A GREEK STUDENT

p. 5.- The seventeen year old Greek youth, Charles Giannopoulos, excelled in his studies at the Lane High School and has been graduated with great honors.

Owing to his brilliant mind he finished the four year course in three years at the head of his class and was awarded a scholarship to Northwestern University.

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Saloniki, Apr. 25, 1931, p. 5

### GREEK WOMEN'S UNIVERSITY CLUB

The recently organized society of the Greek Women's University Club, at its last meeting, elected the following officers:

Miss Catherine Miller, President; Miss Irene Harvalis, vice-President; Miss Sophia Pernakis, Secretary; and Miss Helen Demetriou, Treasurer;

The newly elected board will prepare a program of discussions to take place, next month, at the University of Chicago. The topic, speaker, and date, are to be announced.

Greek Press, April 23, 1931

GREEK UNIVERSITY WOMEN ELECT OFFICERS

p. 5.- Officers have been elected by the members of the newly-organized Greek Women's University Club.

Miss Katherine Miller was chosen President; Miss Irene Harvalis, Vice-President; Miss Sophia Pernokis, Secretary; and Miss Helen Demetri, Treasurer.

Plans are being made for a lecture to be given at The University of Chicago in May. The speaker, the subject, and the exact date of the lecture will be announced later.

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GREEK

WPA (ILL) PROJ 1007

The Greek Press, Dec. 24, 1950

### UNIVERSITY OF ILLINOIS DANCE

U. S.- On Sunday, December 24, the Greek students of the University of Illinois are giving their dance at the Stevens Hotel.

These students have worked hard to gather all the Greeks and form an organization at the University. They have kept their little band together in spite of many obstacles, one of which is insufficient funds. By sponsoring their dance next week we can do our part and prove to be true Greeks in helping our younger generation succeed.

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GREEK

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Chicago Greek Daily, Dec. 20, 1930.

DANCE OF THE BROTHERHOOD  
"DELTA EPSILON PI"

p. 2.- The brotherhood of the Greek students, "Delta Epsilon Pi," of the University of Illinois, will give its dance Sunday, Dec. 28th, in the north ballroom of the Stevens Hotel.

Saloniki, Dec. 20, 1930.

AUSTIN HIGH SCHOOL HONORS GREEK GIRL

p. 4.- Ismene Papageorge, the wistful little Miss, daughter of Dr. George Papageorge, is the honor student of Austin High School, and it is wished by teachers and all, that time and growth will not effect her, so she can stay in the High school all the time, as the angel of the school. It would be a tragic thing for Austin if "Izzy" goes away.

Here is a list of her accomplishments. She is president of the Opera Club, and has been the vice-president, secretary, treasurer and program chairman of the same organization in past semesters. She is vice-president and was treasurer of the Pentong club, chairman of the C. I. C. excursion committee, program chairman of the Astral Club, has been sergeant-at-arms, secretary, and now is vice-president of the Uke Club. Ismene has been the program and song chairman of the "Y" in 1928 and 1929, program chairman of the Opera Club for two years, and for the Girls' Glee club for one year, program chairman of the History Club in 1929.

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GREEK

Saloniki, Dec. 20, 1930.

Nevertheless, all these numerous positions that "Izzy" holds down, have not made her too big or "high-hat." And everybody thinks that Ismene is strictly Austin property.

Congratulations to our beautiful and wise little Greek girl, and to our good doctor Papageorge, for having such a daughter.

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Saloniki, Dec. 20, 1930.

**THE FRATERNITY OF GREEK STUDENTS OF THE UNIVERSITY OF ILLINOIS**

p. 4.- Greek boys, students, of the University of Illinois, who are self-supporting and living under the same roof, formed their fraternity some years ago which now functions successfully, will give their fourth annual dance on the 28th of December, at the Stevens Hotel.

The aim of the students' society is to promote good will amongst its members, closer cooperation, to defend the Greek name and to mould the character of the students, so that when they begin their career they may follow that line of straightforwardness of character which will distinguish them and lift them to lofty heights.

All the Greeks in the city and suburbs are invited in their determination to come to this students' dance, and are assured in advance, due to the variety of the program, that they will enjoy it very much.



Saloniki, Dec. 20, 1930.

Editor's note: It is our imperative duty to support our boys who are struggling to educate themselves. They will later on honor and uplift the Greek name and will be a credit to Hellenism. Procure your tickets early thus assuring the success of the dance, which is for the benefit of our boys.

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The Greek Press, Dec. 18, 1930.

DELTA EPSILON PI DANCE

p. 4.- The annual dance of the University of Illinois, Delta Epsilon Pi club will be given on Dec. 28 at the Stevens Hotel.

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GREEK

WPA (11) 844 5072

The Greek Press, Aug. 28, 1930.

### SCHOOLS.

Next week, 20,000,000 American pupils will resume their studies in the American schools. Chicago, during 1930-1931, will spend \$10,000,000 for educational purposes.

What have the thousands of Greeks in Chicago done for their children's education? In proportion to the Americans, we should give \$800,000 to this worthy cause. It will be amazing if we give \$80,000, not because we can't afford it, but because we continue to function as of twenty-five years ago. We do not realize that the world is progressing and is leaving us behind.

We must either give our children proper schools and proper teachers or stop trying to give them a Greek education altogether, especially if we insist on using old methods and systems.

The Greek education of our young generation must become a problem of every Greek in

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WPA (ILL.) PROJ 30273

The Greek Press, Aug. 28, 1936.

Chicago. We need every single person's help in fostering Greek education for our children and preserving the Greek language in America.

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GREENE

WPA (ALL) 100-1000

The Green Press, July 10, 1930

### PROGRESSIVE GREENS

6. 5.- Fifteen-year old Anthony, son of James Sarmiotis, of Louka, Montineias, who had attended Morais school, recently received the highest scholastic recognition in a class of 700 at the Secus school.

During the entire school career, Anthony has continually received the highest grades. His parents have every right to be proud of him. He is also a member of the Yasilontar Chapter of the Sons of Pericles.

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GREEK

WPA (ILE) 42

Saloniki , June 28, 1930

MISS HELEN J. SILLAS GRADUATED WITH HONORS

p. 5 A young Greek girl of the new generation, Miss Helen J. Sillas, was graduated from Rosary College with the highest honors.

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Saloniki, June 28, 1930

DOCTOR OF LAW.

p. 3 Nicholas Berkos, a graduate of Northwestern University, recently obtained his doctors degree. He distinguished himself in all his studies, and proudly wears his Phi Beta Kappa Key.

He owns his education to his proud father who immigrated here but adopted America as his future country, and worked hard to raise his family and educate his son, Nicholas.

Undoubtedly young Berkos, who is licensed to practice law in all the Illinois courts, will be one of the best lawyers in Chicago.

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The Greek Press, June 26, 1930, p. 4

GREEK

PROGRESSIVE GREEKS.

Sarantos P. Brinias, son of Chrisoula P. Brinias, widow, has progressed rapidly in his first year at the University of Illinois. Aside from his high scholastic standing, he has excelled in football and basketball and is captain of the baseball team. His older brother is also a student at Champaign.

Saloniki, June 21, 1930

GREEK GIRL OBTAINS HER DIPLOMA WITH HONORS.

p. 5 Miss Helen G. Filas graduated from Rogers College with great honors. She was the first amongst those who excelled.

Congratulations to the young and ambitious maiden.

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The Greek Press, June 19, 1930, p. 4

GREEK

EDUCATION

WPA (ILL) 7-1-30

Miss Tasoula Petraki, oldest daughter of Rev. Petraki has finished her studies at St. Mary's School, Knoxville, Illinois. She graduated with honorable mention in her studies and came in third in tennis. We congratulate the young lady and her parents!

Saloniki, June 14, 1930

GREEK STUDENT BECOMES MEMBER  
OF P. G. M.

p. 5 Demetrios A. Geroulis a law student at De Paul University, was chosen as member of P.G.M. Fraternity.

This students' brotherhood was founded six years ago by Leroy Allen, Professor of Economics at Winfield College, Kansas. It does not aim to create a special class of society, but simply takes as members, those who have distinguished themselves in colleges and Universities all over the country.

Mr. Geroulis who will be graduated from De Paul next year, is one of the four honored students, chosen for P. G. M. membership; out of eight hundred students enrolled at De Paul University.

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GREEK

Greek Star, May 23, 1930.

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### MISS JANE ADDAMS DECORATED BY GREEK GOVERNMENT

George De Pastas, Consul General of Greece, has bestowed upon Miss Jane Addams, in behalf of the Greek Government, the Gold Medal of Military Merit, as a recognition for her Phil-Hellenic spirit and the encouragement and consideration extended to the Greeks of Chicago for the last forty years.

Miss Addams' name is in the heart of every Greek in this country because in the earliest stages of Greek immigration Hull House was recognized as an oasis for immigrants, who were given the rudiments of education and taught the symbolization of Greek and American ideals.

Miss Addams' generosity, Miss Addams' hospitality to the Greeks attracted wide attention not only in this country but in Greece as well, particularly

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Greek Star, May 23, 1950.

WPA

when she staged two ancient Greek plays in Hull House, the "Return of Ulysses" and Socrates, "Ajax" in the ancient Greek language, which were well received by the American press, the professors and students of the colleges and universities.

The Greek Press, May 21, 1930, p. 3

PROGRESSIVE GREEKS

We are always proud to make known to the public the honors our Greek boys and girls are receiving in scholastic endeavors. This time we write about Christ Chamales student of the Boston School of Technology who was first in his class. He has obtained a years' tuition from the school because of his high scholastic standing.

upon graduating he will go to Paris to study because the Design Committee in charge of the Mantainehlou Scholarship chose his work as the best. We are very, very, proud of this exceptionally talented young man and wish him the greatest success the future.

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GREEK

The Greek Press, May 14, 1930, p. 4

CELEBRATION BY GREEK FRATERNITY

The Greek Fraternity, Delta Epsilon Pi of the University of Illinois, invites all Greek students of Chicago to a celebration they are giving at Champaign, Illinois on June 18, at the Stadium of the School. All Greek fraternities are invited to participate in this celebration.



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GRUICK

The Greek Press, May 14, 1930

NORTH SIDE DANCE

p. 4 The annual summer dance of the North Side Young Ladies Liberal Arts club will be given the last Sunday in June on the roof garden of the St. Claire Hotel, 162 E. Ohio and Michigan Blvd. The dances given by these young ladies are always successful and this will be no exception.

I A l a  
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GREEK

WPA (11) 12, 20, 3

The Greek Press, April 9, 1930

P. PSIHARIS

p. 4.- Walter G. Hjertstedt, teacher at Roosevelt High School, inaugurated the plan of having his students correspond with students of other countries. School problems, ideas, and suggestions are to be interchanged and discussed. Mr. Hjertstedt has chosen Pete Psiharis to supervise the writing and receiving of all letters from Greece. P. Psiharis was chosen because of his extensive knowledge of Greek and his outstanding scholastic record. Roosevelt High School is in Ravenswood vicinity.

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GILBERT

The Creek Press, Feb. 5, 1950

### LIBERAL ARTS DANCE

Following the success of the Epsilon Phi Epsilon dance, the Young Ladies Liberal Arts Club is giving its annual dance on February 12, at the Medinah Athletic Club. The Liberal Arts Club hopes it will be as well patronized as the Epsilon Phi Epsilon dance was.

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GREEK

Saloniki, Jan. 11, 1930.

WPA

FORMER CHICAGO TEACHER IS A GREEK.

Miss Harmouzis, a Greek girl, with two scholarships from the Teacher's College of Columbia University, New York, has obtained her diploma.

This distinguished young woman has been a teacher here in Chicago at the College of the Near East.

She will remain in the United States until next March, and then will return to Greece to take a position with the American College in Athens.

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GREEK

The Greek Press, Dec. 26, 1929.

### ORGANIZATION OF GREEK STUDENTS AT UNIVERSITY OF ILLINOIS

The Greek students of the University of Illinois have formed an organization, which they call "Dades Hellenikou Politismou (Torch of Greek Civilization [the society is also called Delta Epsilon Pi]). Their purpose is to uphold the ideals of Hellenism and to preserve the Greek language and religion.

The organizers are Messrs. Mprouzas, Mbolas, Argyropoulos, Alexopoulos, and Kallianotis. At present the club has sixteen members.

In order to achieve the aims of their club, the students are giving a dance on Monday, December 30, which will take place at the Stevens Hotel. Every one should support this event as it is the first for the young club.

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GREEK

Chicago Greek Daily, June 16, 1928.

PHI SIGMA EPSILON

WPA (ILL.) PROJ. 30275

All American students use the letters of the Greek alphabet as names for their fraternities and sororities. It was about time for Greek students also to name their societies with Greek letters; and credit for initiating this custom is due to the Greek students of Grand College, who recently chose for their emblem the letters, Phi Sigma Epsilon, which stand for the Greek words meaning Educational Society of Greeks.

This brilliant society consisting of fifty Greek boys under the presidency of Theodore Mouzakiotis, will hold its first ceremony next Monday from 10:30 A.M. to 3 P.M. A beautifully arranged program awaits those who attend with George Spannon, lawyer, as the speaker of the day. He will talk on the purpose of the organization and the value of cooperation. The first ceremony of the Educational Society of Greeks was held at Grand College, 2245 Jackson Blvd.

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GREEK

Chicago Greek Daily, Nov. 21, 1929.

CLUB HOUSE OF DELTA EPSILON PI.

The Delta Epsilon Pi Fraternity is the only Greek fraternity recognized by American universities. It was organized in 1925 by Mr. George D. Bolla, who is now teaching in the College of Athens, Greece. Ever since its organization the membership has increased and now there are fifteen members studying at the University of Illinois, and they reside all together in the fraternity house, united in bonds of friendship and love, and they dream of elevating the Greek name.

All interested in the progress of Greeks here should support the Greek students, for they are to represent Hellenism in the near future. They are to hold a dance at the Stevens Hotel, Monday, Dec. 30.

The Free Press, Oct. 24, 1924

Page 10

ILLINOIS IMMIGRANTS

Panociotis Abrassias, son of Athanasios Ibatzakis--northwestern--Dentistry.

John and Estine Petrooulos, daughters of Mr. & Mrs. Nick Petrooulos---  
Moxville, Illinois.

Joseph Abrassias, son of Mr. & Mrs. Athanasios-- Moxville, Illinois.

Barbara, daughter of Mr. Petros, Graduate of College, Fort du Lac, Ill.

John and Louis Chirigos; twin daughters of Emmanuel Chirigos, Fort du Lac,  
Ill.

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GREEK



The Greek Press, June 19, 1929

MR. NICHOLAS CHERONIS

With great joy and pleasure we are informed that Mr. Nicholas Cheronis, Doctor of Chemistry, was proclaimed by the University of Chicago a Doctor of Science.

In order to obtain this degree one must make extensive investigations and climax the work with a thesis written on a scientific basis.

Dr. Cheronis is one of the very few Greeks to be proclaimed Doctor of Science and he has every right to be proud of this promotion, which honors not only himself, but the entire Greek colony as well. It also greatly pleases his brother, George Cheronis and his father, James Cheronis, to hear of the Doctor's success.



THE INAUGURATION OF THE AMERICAN COLLEGE IN ATHENS.

On May 25th, the inauguration of the first building of the American College in Athens was celebrated with solemnity and pomp.

Ministers of the government, senators, the American minister to Greece, educators, high officials of every branch of the government, prominent men of Athens, the president of the Republic and prime minister Venizelos, participated in the ceremony. The Archbishop of Athens offered prayers for the institution and for America and Greece.

Among the many speakers were the President of Greece, the American minister and lastly the Premier of Greece, who in brilliant language brought out American idealism. Turning to address the American minister, he said, Please convey to the government of the United States and the American people the sentiment and appreciation of all Greece, and let these ceremonies bear witness to the fact.

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Saloniki, May 25, 1929, p. 4



GREEK

PHI SIGMA EPSILON GIVES DANCE.

Greek students, of Crane Junior College, Chicago, compose the Phi Sigma Epsilon Fraternity, which holds its annual dance May 27th at the Edgewater Beach Hotel.

This fraternity of Greek students aims to lift the Greek name high, not only in college but everywhere. Our boys, of the new generation of the Greek race in America, are determined to become the examples of Hellenism in the United States.

Greeks in the metropolitan area are requested to attend this dance and show their appreciation of what our boys are doing in lifting the Greek name. Undoubtedly the dance will be a success.

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GREEK

Saloniki, May 18, 1929



NEWS FROM THE CONTRIBUTIONS  
FOR THE AMERICAN COLLEGE IN  
ATHENS.

P - 7. The funds committee, in Chicago, which accepts contributions for the American College in Athens, Greece, informed us that Mr. Anthony B. Benakis of Athens, son of Mr. E. A. Benakis who contributed \$150,000 for the college, donated \$25,000 to help complete Benakis Hall, the first unit of Athens College. Due to the fact that Greek-American contributions are rather slow, the young Benakis made the donation of \$25,000 in order to complete the building which is now in use for class work and as a dormitory for a hundred of the Greek boys who are enrolled in the college.

The gift of the \$25,000 will apply toward the \$91,000 still needed for Athens College, and which is necessary to be raised before July 1, 1929, if contributions from America are forthcoming. The Greeks of Chicago are wealthy enough to send the needed money at once. Why be slow about it? The Chicago Greeks always lead in anything. Why the delay now? Send in your share.

In a recent appeal issued by Albert W. Staub, American Director of Athens

Saloniki, May 18, 1929

NEWS FROM THE CONTRIBUTIONS  
FOR THE AMERICAN COLLEGE IN  
ATHENS.

College, Mr. Staub states that "developments of Athens College during the past four years have been phenomenal. Starting with forty boys in rented quarters in the fall of 1925, the school is now occupying Benakis Hall with an enrollment of 266 students." There are special classes for boys of Greek parentage from America and all over the world who go to Athens College to learn Greek and become familiar with the country.

English is the language of instruction as in the other American colleges in the Near East. Athens College aims to provide for Greek youth the highest type of American education and by this means to foster sympathetic understanding between Greece and America and to be a center of international good will.

The money needed for the completion of this institution must be on hand before



GREEK

Saloniki, May 18, 1929

NEWS FROM THE CONTRIBUTIONS  
FOR THE AMERICAN COLLEGE IN  
ATHENS.

July and the Chicago Greeks are requested to lead the way and raise the money.  
Chicago must be at the top of the honor list.

Greek Daily, April 13, 1929

MINOR INFORMATION

p. 1.- John Graziolis, 18 years of age, residing with his parents at Cicero, was elected President of the School Bank, "Cicero Junior State Bank."

I A l a

Saloniki, Jan. 19, 1929, p. 4

GREEK



DANCE OF EPSILON PHI ALPHA SORORITY

The Sorority Epsilon Phi Alpha which is comprised of Greek coeds, will give its annual dance Sunday, Jan. 20th at the auditorium of the church St. Andrews Hollywood and Winthrop avenues.

Greek maidens as a rule always present rich and unusual programs at their dances, but the Greek coeds, being sophisticated, promised something new and a well seasoned program for their annual dance. Come and see. Price per ticket, one dollar.

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GREEK

Chicago Greek Daily, Sept. 12, 1928, p. 1

THE ATHENS COLLEGE.

1928 (L) PRO 3113

The action taken by the youth societies to arrange for a grand ball for the benefits of the college to be erected in Athens is a praiseworthy one.

The girls' societies, Young Ladies 'Philomusical Club of North side, Nea Genea of the South Side, Greek Youth of the West side the boys' Society Plato, also of the west side, and the Sons of Pericles, prove by the decision they have made what noble sentiments they are animated by and how much interest they have in the establishment of an American institution of learning in Greece.

Athens College is an institution in which the Greeks of America should take deep interest for many reasons, two of which are most important. First, it serves American interests, and second, it serves Greek interests.

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GREEK

Chicago Greek Daily, Sept. 12, 1928.

MPA (OLD) FILE 2 A

The serving of American interests consists in the spreading of American ideals through the educational system of America and the development of close relationships between Americans and Greeks.

The serving of Greek interests is in the fact that Greece acquires a first class College in which the Greeks will benefit by the knowledge of the English language and higher encyclopaedic education, as well as Greek learning.

It must be noted that the Greeks in Greece knew about American colleges long ago, for many of them have taken courses at Roberts College in Constantinople, which had a special department for Greek students in the Greek language. Because of their high opinion of this American college they sought from the Americans the establishment of a similar college in Athens, and have supported the undertaking generously.

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GREEK

Chicago Greek Daily, Sept. 12, 1928.

W.P. (L.)

For these reasons, the Greeks of America should support Athens College. It serves the Greek-American interests and brings closer together the Greek and American people.

The young girls and boys who compose the above mentioned organizations are to be congratulated that they realize this high purpose of and desire to aid in its establishment.

We do not doubt that the whole Greek community which has always been prompt to further all good causes, will, in this instance, prove its readiness to support Athens College by attending the ball to be given next Monday, Sept. 17, at the Trianon.

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GREEK



Chicago Greek Daily, June 16, 1928.

### PHI SIGMA EPSILON

All American students use the letters of the Greek alphabet as names for their fraternities and sororities. It was about time for Greek students also to name their societies with Greek letters and credit for initiating this custom is due to the Greek students of Grand College, who recently chose for their emblem the letters Phi Sigma Epsilon, which stand, in Greek, for Educational Society of Greeks.

This brilliant society, which has a membership of fifty Greek boys and is headed by Mr. Theodore Mouzakiotis, is holding its first ceremony next Monday from 10 A.M. to 3 P.M. A beautifully arranged program is awaiting all, with George Spannon, a lawyer, as the speaker of the day. Mr. Spannon will talk on the purpose of the organization and the value of cooperation. The first ceremony of the Educational Society of Greeks was held at Grand College, 2245 Jackson Boulevard.

SALONIKI, December 31, 1927

The Excelled Greek Students.-

The Publication of the Lane Technical School in its edition of 28th of November, tells us with distinct emphasis that amongst the twenty-one graduates were two Young Greeks, Lazaropoulos and Kanglis, who excelled graduating with honors. Such news of joy the Saloniki publishes with pride, Saloniki congratulates the parents of the students, and urges the Greek Youth to remember that they are the sons of Ancient Greece, and as such, must excell in everything, thus honoring their two mothers, Greece and America.

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GREEK



Chicago Greek Daily, June 23, 1927.

PLATO CLUB OF UNIVERSITY STUDENTS  
TO GIVE ITS ANNUAL DINNER

p. 1- The Plato Club, a society of Greek students, will give its annual dinner tomorrow, Friday, June 24, at the Hyde Park Hotel, Lake Park and Hyde Park Avenues. As in the past this affair is to be given in honor of those students who are graduating and will soon embark on their careers.

The well-known philhellenist and eminent American sculptor, Mr. Lorado Taft, will be present at the dinner and will deliver an address, after which honorary membership in the club will be conferred on the "soldiers' mother." There will be dancing after the dinner.

Tickets may be purchased for \$2.25 each at the Club offices, 6040 Drexel Avenue.

These Plato Club dinner-dances have always been attended by the elite of our country, and on this occasion on account of the presence of the dignitaries above mentioned, a larger and still more distinguished array of guests is expected.

The Contradictor.

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Chicago Free Press, Dec. 16, 1917

THE AMERICAN COLLEGE OF LIBERAL ARTS

The idea of establishing in America a college according to the American system, has been enthusiastically endorsed, if we judge from the contributions secured, and for the purpose of which amount to \$100,000. There is no doubt, that the people of America also will have the satisfaction with the enthusiasm which will liberally support it.

Chicago, the leading city of the nation, despite the fact that it is the capital of the nation, and is considered to be the center of free letters. The free colleges do not impart enough knowledge to their graduates because their aim is to develop talents for the universities where they are sent to special profession.

For those, however, who do not desire to pursue a special profession there was no other school of an encyclopedic education. For this reason, it was about time to establish such a college of higher encyclopedic education.

Up to a few years ago the diploma of a college was a token of wide knowledge, and the diploma of a university was a crown of knowledge. However,

Chicago Greek Daily, Vol. 21, 1927

the Greek college education is not enough for every person educated, and the American system of colleges is indispensable for the completion of the encyclopedic education. From this point of view the necessity of such an institution of higher learning in Athens was indispensable.

In addition, the teaching of the Greeks according to the American system in Athens, brings the two countries closer to each other. This must greatly stimulate the interest of the Greeks of America, who lived for so many years here within an American environment, ought to be interested for the development of American contacts in Greece and, in fact, of everything beautiful that this country possesses.

The new Greek generation in America, in particular, who have had the opportunity to attend courses in, and receive from, the American colleges will especially be pleased to see an excellent institution in Athens and, with great enthusiasm, will also promote the completion of the job.

It should be the specific purpose of the Greeks in America to bring the two countries closer to each other, because such a contact would be beneficial to them both.

SALONIKI, Nov. 6, 1926



American College in Athens.

p. 4. American influence, through education that is non-political and non-sectarian, has become a coveted asset in the Near East.

Evidence of this is seen in the founding of an American College in Athens, at the expressed desire of the Greeks themselves for an educational institution in their own land, comparable to the American College in Constantinople, which has been open to students of all nationalities in the Near East for half a century.

Mr. Venizelos sent the following message to the Trustees of the Near East College, in the winter of 1924:

"I have observed that Robert College trains men of character. Greece needs such men. Will America help us establish such an institution in Athens?"

Athens College had for several years been the dream not only of prominent citizens of Greece, who wished to strengthen the bonds between their



SALONIKI, Nov. 6, 1926

country and the United States, but also of many Americans who wished to express some recognition of the contribution of Greek culture to Anglo-Saxon civilization. The project was first discussed seriously in 1918, when Mr. N. G. Kyria Kides, a successful merchant and graduate of Robert College, came to the United States to propose a place for an American College in Greece to Cleveland Dodge. But the time was not ripe from a financial stand point.

The demand for an American College persisted, however, and had many able supporters, among them Prof. Edward Capps of Princeton University and former United States Minister to Greece, who was one of the first to accept the idea, and Mr. Alexander McLachlan, then President of the International College of Smyrna. After the disaster of Smyrna, Mr. McLachlan passed a number of months in Athens recovering his health. During this time he organized a committee to study plans for a college in Athens. Upheld by endorsements from the Archbishop of the Greek Orthodox Church, and from the Mayor, as well as from influential citizens of Athens, this committee appealed to the Trustees of the Near East College, for Cooperation.

Meanwhile, eminent men in this country were becoming interested, and in



SALONIKI, November 6, 1926

June 1922 a dinner was given at the Century Club in New York to consider the matter. President C. F. Gates of Robert College, representatives of the Rockefeller Foundation, and Trustees of the Near East College were among those who attended. A letter from Elihu Root was read, followed by a serious discussion in favor of an American College in Athens, but owing to political disturbances in Greece, delay again seemed inevitable.

In 1925 the school was finally opened. It began in a very small way in rented buildings with three American teachers. Many applicants had to be refused admission owing to the very limited accommodations of the College.

A generous gift from Mr. E. A. Benakis, of \$100,000, and a campus of thirty acres, stimulated plans for the immediate erection of a new building.

Athens College has applied to the Board of Regents of the State of New York for a charter, modeled after that of Robert College. Its Board of Trustees is to be composed of Americans, distinguished in the field of education and business, and will include some representative Greeks who have become American citizens. Both Greeks and American citizens will be employed as

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SALONIKI, November 6, 1926

teachers. With the support of the Greek Orthodox Church the institution would have a Christian background, but according to the policy followed in all the Near East, there will be no proselyting.

The founders of Athens College are confident of its success. They hope, the college will be supported by a large constituency, both in Greece and in the United States, because only as the ideals which inspired the establishment become widely known can its full purpose be accomplished. Therefore, nation-wide appeals for funds are to be made in both countries. The maximum number of people; contributions according to ability; a real desire for a well-trained leadership for Greek youth; closer relationship between two countries, comprise the goal which the founders of Athens College have set for themselves.

The following men have agreed to serve on the Board of Trustees: Elihu Root, John H. Finley, Stephen S. Dungan, E. Kehayas, and Charles P. Howland. Dwight N. Morrow and Henry S. Pritchett also have been asked to serve. C. F. Gates, President of Robert College, is an ex-officio member of the Athens Committee, serving in an advisory capacity. This committee includes such men as Mr. S. Delta, a member of the Greek Refugee Commission under the league of Na-



SALONIKI, November 6, 1926

tions and a leading statesman; Mr. P. Galligas, the man responsible for planning the modern city of Athens; Mr. E. Charilaos, a banker; Mr. Kyraikides, a ship-owner; Mr. S. Papadakis, a social worker; Dr. B. H. Hill of the American School of Archiology; and Mr. Harold C. Jaquith of the Near East Committee.

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Saloniki, June 19, 1926, p. 3

GREEK

NICHOLAOS BERKOS.

WPA (ILL.) PROJ. 3027A

The Praise rightfully belongs to the excellent ones, and this newspaper presents to the public those who have excelled, not only to honor the one who excels, but to urge and induce other youths to emulate.

Young Berkos graduated with the highest honors from Morton College, which is one of the best colleges in the country. He has entered the University to study law, and from all indications, the Greek Community should be proud to have a talented Greek lawyer in its midst.



GREEK GIRL IS HONORED AT THE CEREMONY OF GEORGE WASHINGTON'S  
BIRTHDAY.

The schools of Chicago this year have celebrated George Washington's birthday with greater solemnity than in the past. The school ceremony which was held at the Auditorium, was organized by a special committee, appointed for that purpose by the Board of Education. Each and every race was represented at the festival by girl students attired in colorful national costumes.

Greece was represented by Miss Anastasia Katsiafouros, student of Harrison High School, daughter of Mr. Pan Katsiafouros, a native of Vassara, Sparta.

Miss Anastasia, in her wonderful attire, played her part with such dexterity, rhythm and perfection that she was awarded the first prize, and obtained the personal congratulations of Mayor Dever and the members of the Board of Education.

The Greek-American girl displayed at the ceremony the charm, grace and beauty of her progenitors, coupled with her American individuality.

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Honolulu, June 2, 1924.

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THE GREEK STUDENTS' CLUB

On last Tuesday, May 2, 1924, at 7 P. M. a dinner was served in one of the finest dining-rooms of the aristocratic La Salle Hotel by the Greek Students' Club in honor of their graduate from the University of Chicago.

Mr. John Gilmer, the popular attorney, acted as toastmaster and spoke briefly about the progress of the Greek student in America. After this he announced Mr. Homer N. Valavanis, a graduate of the Chicago School of Commerce, who spoke eloquently on commerce. Next followed Mr. Constantine D. Valogeras of Imber, a graduate in mathematics and physics, who spoke on astronomy, in particular on the sun. Miss Helen Papadopoulos, a graduate in music, and her brother, Mountes D. Papadopoulos, the well-known addresser, and Mr. George E. Spurgeon gave an imaginative talk on the political sciences and economy. In conclusion Mr. Robert Johnson Donar, a professor of the Greek language at the University of Chicago, spoke on archeology, history, and rhetoric and culminated Greece as a country of civilization and culture.



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GREEK



Saloniki, Feb. 9, 1923.

DANCE GIVEN BY THE GREEK CLUB OF CHICAGO

P.2--The dance of the Chicago Greek students, which was given last Sunday in the aristocratic ball-room of the Sherman Hotel, was remarkably successful and was conducted with dignity and decorum.

More than four hundred prominent people attended and danced to the music of an up-to-date orchestra.

A splendid buffet supplied refreshments, in charge of the wife of the Reverend Father Katsidemetrios, who like her husband, Father Constantine, and their children is always ready to offer her services for the benefit of any national or social affair.

The proceeds of this dance are to be devoted to a sacred cause, the relief of the refugees from Asia Minor who are being received in Greece. For this reason the students in an interval in the dance-program exhibited motion pictures of the catastrophe in Asia Minor. The pictures aroused deep emotion, and tears fell in profusion.

Saloniki, Feb. 3, 1923.

After the pictures the president of the Club introduced Consul General Mammonas, who made a patriotic and touching address, urging the guests in the name of Christian brotherhood to perform the national and humanitarian duty of coming to the aid of Greece in its great disaster, which affects not only the refugees but the nation and its civilization as well.

"I have recently been in Hammond, Indiana," said Mr. Mammonas, "to speak for this cause, and our brothers there have contributed most generously. I hope that our Chicago Greeks also, since they are more numerous and have larger business enterprises, will as always be graciously liberal with their contributions."

The consul general's speech aroused genuine emotion in his listeners.

A collection was taken, and a lottery was also conducted by the students.

We heartily congratulate our brilliant friends the students and their executive committee in particular, wishing them progress and success.

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Letter

London, Jan. 27, 1919.



SECRETARY GENERAL OF THE AMERICAN SOCIETY OF GREEKS

1--Because of our present national misfortune the Hellenic Club of Greek students has decided to give its second annual dance in the Tiger Room of the Sherman House, Clark and Newburgh Streets, at 8 p. m. on January 28 for the benefit of the refugees, our compatriots, who have suffered so terribly at the hands of the Turks in the catastrophe of Asia Minor.

The organizing committee will not spare time or expense, and the affair should be a signal success.

The Greek community of our city, which sincerely desires the Hellenic Club, will thus have another opportunity to show its interest in the organization by attending the dance.

The proceeds are to be devoted to a noble cause, and no one should be absent.

Yours truly,

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GREEK

Saloniki, June 25, 1921.

EDUCATION AND THE NEWSPAPERS

(Editorial)

In a previous issue of this paper we made the statement: "We are in need of general education." Education, is the only means by which the Greeks, even the ones living on the highest mountain of Greece, can ever hope to emerge from the terrible condition in which they live. When educated, they will be able to discern right from wrong more easily as well as those things that are or are not of advantage to them. . . .it is more desirable that Greece should have besides their heavenly horizon, climate, and the various beauties of nature, educated and cultured citizens, admiring the beautiful and admired for their works and lives, rather than to have monuments and statues, to the classical people, who lived before and who are heavy burdens upon the backs of the present ignorant people. These works of art are used as a weapon against the modern Greeks, by great sociologists, and



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Saloniki, June 25, 1921.

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historians, because the latter compare the modern and ancient Greeks in cultural attainments. The difference between them is a reflection on present-day [Greeks]. "It stands to reason that the higher an individual or country desires to seem, so much more is demanded by the rest of the world, of this individual or country in cultural and progressive ways."

.....  
It would seem preferable then, that, instead of the Greeks urging measures that are not worth-while, they should strive for the education of the masses of people in all fields; which, would result in a much better society. "It is better to have a small Greece, which, as in past ages, was a source of enlightenment and culture, rather than a large Greece which is in a deplorably dark condition."

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"I remember in my young days of hearing one, a politico, berating a man, who had opened a Gymnasium (High School), by saying to him, What! Mr. . . . ,



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Saloniki, June 25, 1921.

you have founded a Gymnasium in your community; you have dug our graves." This shows that education opens the eyes of the people, causing them to see things of which they had not been aware before due to ignorance.

The three most useful educational branches then would be the teaching, the religious, and the journalistic fields.

We will try and show the relationship of the progress of the community and its newspaper.

It is a general truth that the majority of the people, form their ideas from what they read in the papers. . . . .

"A paper can create or destroy good and bad ideologies. For this reason a

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GREEK

Saloniki, June 25, 1921.

paper must be of the highest integrity." And the citizens themselves must support the paper which is of value, and ignore the press when used for wrong purposes.

Only when the people realize the value of education and the right kind of press, will the Greeks begin to progress."



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Saloniki, Mar. 1, 1919.



GREEK

### INCREASE YOUR BUSINESS KNOWLEDGE

The roar of the cannons has ceased. Military bugles and war-songs are heard no more. The young men who fought for freedom are now returning to pick up their tools. The struggle of bayonet and gun is over, but the struggle for existence did not cease, nor will it ever cease.

The basic cause for most wars is business and trade. The trading spirit is what creates wealth, happiness, and benefits for every individual and country.

This spirit is, I am glad to say, very much present in the Greeks. We are lacking in the ability to rise above our rivals in the business world. Just as a struggle of war is won by the highest trained men and the most well-equipped army of the modern type, so must a person struggling in the business world, have the latest knowledge of business and its methods.

If we wish to benefit ourselves, we must take advantage of every opportunity to become familiar with the newest trends in the commercial world. By adhering stubbornly to our past standards, we are certain to fail and bring

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Saloniki, Mar. 1, 1919.

destruction upon ourselves. The only thing necessary in order to learn the latest, is to possess ambition and persistence. Various night and day schools exist wherein all branches of business are taught.

We ask all readers of the Saloniki, to give serious consideration to this matter, and to take advantage of these means of raising their intellectual and business standing.

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GREEK

Saloniki, Mar. 1, 1919.

SOCIAL PROBLEMS



I feel it is my patriotic duty to express my opinion in the matter of Greek upbringing. This is directed not so much at the people who are educated and brought up in the Greek manner as at the ones who are ignorant perhaps due to lack of opportunity or because of their own desire.

A completely Greek standard of morals and customs cannot be attained here due to different environment, different moral standards, and at times opposing ideals. But we can approach this standard if strong efforts are made for our children by two mediums--the family and the teachers.

We cannot underestimate the influence of the teacher. When a child attends school for the first time, he feels that he is beginning a period of imprisonment. His understanding is not large enough to make it easy for the teacher to teach him. And so a teacher must overcome many obstacles before he can successfully lead these young minds.

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GREEK

Saloniki, Mar. 1, 1919.

Parents have even more of a responsibility towards the children than have the teachers. They are held responsible for the welfare of the children both in and out of school. They must aid the child in the selection of his friends and activities. They must be continually watchful of the child's progress and development. I again state that cooperation between teachers and parents is essential to insure a Greek upbringing to our youth.



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KEY

John ... ..  
... ..  
...

R. A. ... ..  
... ..  
...

My dear Sir:

I have the honor to receive your letter in regard to the reception and binder to ... .. of the Class of 1911.

It will give a pleasure to me to report with the members of the Class, that I shall have to ... .. for the ... you intend to honor.

Very truly yours,  
  
John ... ..  
John Marshall ... ..

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GREEK

Star, Oct. 21, 1904.

WPA (ILL.) PROJ. 30275

THE PUBLIC SCHOOLS ARE THE BULWARK OF THE NATION

SCHOOLS INDEPENDENT OF THE CHURCH ARE THE BEST

p. 1- With our Greek schools in America springing up like mushrooms beside Greek churches, the Greeks of Chicago and elsewhere are warned to bear in mind the futile efforts of the Church in the past to dominate public instruction. History tells us that the Church for many centuries took to itself the role of guardian of the entire education of youth. In Spain, Italy, Austria, Greece, and the other countries where the Church exercised such influence, and its superstitions flourished unchecked, the result was an increase in those dubious theories which are the precursors of sciolism. This happened simply because the complete education of youth was left in the hands of the Church, or rather the Church succeeded in dominating the education of youth.

Under so superstitious an education ignorance, antagonism to science, and intolerable nonsense reached such heights that history records no other characteristic products of this theocratic education than religious dogmas, letters of blood, and the resigned submission of the populace.

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GREEK

Star, Oct. 21, 1904.

The real educational system, under which the human mind expands cosmologically, and by which false theories and superstitions are routed, is to be found here in America. And we Greeks of America, for our own interest, the interest of coming generations, the interest of our adopted country, and the interest of the Church itself must accept this great American educational system, which is free from any ecclesiastical domination. Church is an imperative necessity for a nation, but School is the nation's whole life, and public schools, which are free from theocracy, are the real bulwarks of the country. Let us profit by the pitfalls into which others have fallen and maintain freedom of education if we wish to produce good, useful, broad-minded citizens whose knowledge and enlightenment will promote and protect the welfare of the Church.

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GREEK

Star, March 18, 1904.

### CHICAGO GREEKS IN NIGHT SCHOOLS

p. 2- The twenty-four night schools of Chicago, which closed for the season last Friday, report the number of students attending classes and their various nationalities. In the school at Monroe and Morgan Streets, 325 of 723 students were Greeks. In the Jones School at Harrison Street and Plymouth Court, 192 of 500 students were Greeks.

The new term begins on October 3, and it is believed that the number of Greeks attending classes will be much larger than in the past because many Greeks have an idea of going into business for themselves.

A. Education

1. Secular

b. Foreign Languages

Saloniki-Greek Press, Jan. 30, 1936.

HIGH SCHOOLS GIVE INSTRUCTION IN GREEK

Our readers must have noticed the article in the previous issue announcing the teaching of the Greek language in the American public high schools--of course, not all high schools, but only those in which enough students request such classes. More details are to be found on another page.

What interests us most at this time is that there seems to be a good possibility of the Greek language's regaining its former universal prestige among students. At the close of the French Revolution practically all of the governments of the world began to provide free public education for all children. Greek was, in most cases, a required subject. As time went by the subject became an optional one, and was no longer rigidly required of students. The twentieth century, with its mechanical and scientific thought, made it necessary that students be taught more practical subjects and fewer cultural ones. This caused the study of the Greek language to be discontinued in the schools of America.

Saloniki-Greek Press, Jan. 30, 1936.

Now, due to various influencing factors, people again have time for leisurely pursuit of the finer things in life, and as a result Greek can again become a part of the high school curriculum. Greek children, if urged by their parents, will attend these Greek classes and learn the language of their parents. This is a rare opportunity for both the parents and their offspring--a patriotic one for the former, and a cultural one for the latter. Without any excessive sacrifice on their part, our youth will be taught the language of their forefathers --the language which was spoken or understood by all the great men of history since the time of Cicero.

It is up to us to bring about a Hellenic revival of art and thought in America. Only the beginning is difficult; and that is made easier by the decision of the Board of Education to allow Greek to be taught in the high schools. As soon as the first students begin their Greek classes they will realize the value and benefit, and will themselves encourage their younger friends to speak and study the beautiful language of Hellas.

It is our duty now to induce as many high school students as possible to take

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GREEK

Saloniki-Greek Press, Jan. 30, 1936.

the classes in Greek which will begin next semester.

WPA (ILL.) PROJ. 30273

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GREEK

Saloniki-Greek Press, Oct. 31, 1935.

HELLENISM OF AMERICA!

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There are certain general topics, situations, and problems of nationalistic importance concerning which dissension should not be condoned. The much-discussed educational problem of the Greeks in America is within this classification. There is no doubt that the "Archiepiscopacy" which governs us, more or less, would be greatly delighted to take steps to insure the success of an educational program for us if no opposition on our part presented itself. The opposition is that the Hellenism of America desires to accomplish its educational aims through its own efforts.....

.....  
What is a teacher? Aside from all the other definitions which are commonly accepted, we can say that the word "teacher" is bound up with the history of our people.  
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APR 11 1935 PROJ. 30275

Saloniki-Greek Press, Oct. 31, 1935.

Despite its civilization, the ancient world put education within the reach of only the very wealthy, free citizens. We can easily imagine the plight of the huge masses of slaves who lived in the enforced darkness of ignorance. This condition existed up until the birth of Christ.....

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He was the first to be called a "teacher," and, as such, he was introduced by his disciples. Therefore, Christianity raised the teacher to a high pedestal.

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The school developed from this Christian spirit, for the purpose of educating the children of the common people, thus enabling them to read for themselves the truths expressed in the Bible.

The public school for the Greeks of America and for the Greeks of the enslaved

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Saloniki-Greek Press, Oct. 31, 1935.

times [when under the yoke of Turkey], has always been closely allied with the church and the clergy. The school teacher has usually been the parish priest. Exceptions, of course, have existed--where a teacher was available. At the same time he [the priest in enslaved Greece] acted as a general and led his students against the Turks in guerrilla warfare. Therefore, the same baptismal font was shared by the church and the school, strongly linking these two holy symbols in the heart of every Greek. Even today we endeavor to hold our young people with the combined force of these two influences.

How can we get better teachers? May we be permitted to state the opinion that the wage scale for teachers should be raised to a much higher level than it is at present. An effort must be made to attract the finest and most suitable people to this hard, thankless, poorly paid profession. How else are we going to educate our Hellenic youth in a constructive manner? This can only be accomplished through the efforts of our unrepaid heroes and martyrs--our laymen teachers. They should really be revered and rewarded by all; for only

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Saloniki-Greek Press, Oct. 31, 1935.

through their sacrifices can we hope to have future generations of Greek-speaking Americans.

Greek parents and guardians must be made to realize this need so that they will hasten to satisfy it; for, if they do not, they will shed bitter tears in the future.....

A good school requires good teachers, and they are acquired only by means of just reimbursement. Let us not begrudge a few dollars for the monthly salary of the Greek school teacher.

.....

The Hellenism of America enthusiastically works for and contributes to all kinds of unnecessary programs. It should reduce church expenses and clerical salaries, and devote more money to its educational program. I contend that the educator is the most potent force in any community. He helps individuals

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GREEK

Saloniki-Greek Press, Oct. 31, 1955.

to fulfill their destiny.....The Greek language is the ancestral fortune  
bequeathed us, and it is our duty to keep it alive and honored.

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This can easily be accomplished if we assume responsibility for it, instead  
of letting it drag itself along as well as it can, unaided. Let us give our  
Greek educators a chance to prove their worth.

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Saloniki-Greek Press, Apr. 26, 1934.

DEATH OF A GREAT PHILHELLENE

The head of the Classical Division of the University of Chicago, Professor Paul Shorey, died recently. Born in Davenport, Iowa in 1859, he grew up showing great aptness for foreign languages. From his early childhood he had an especial love for the Greek language, and later he devoted his life to teaching and studying it. After studying in Germany and Greece, he returned to teach in America, and was recognized as one of the greatest Greek scholars in the world. When the University of Chicago was first organized, in 1892, its president, the famous William Harper, asked Paul Shorey to accept the Greek professorship. Four years later he became head of the Classical Language Department, and retained that high position until his death.

In this column, it is impossible to give many details concerning the works of this great Hellenist.....That which we Greeks are duty-bound to appreciate is that Professor Shorey was not simply an academic friend of our people. He was a hyper-Greek in every sense of the word. The Greeks of Chicago

Saloniki-Greek Press, Apr. 26, 1934.

first contacted him as an ardent defender of Greek rights. He was heard from during the Cretan uprisings and during the trouble in Macedonia. In fact, his appeal for justice was made every time the interests of Greece were endangered.

Despite all that this man has done for our language and our country, a monument will not be erected in his honor; nor will some fine boulevard bear his name. He has erected his own monument in the form of his notable writings and profound scholarship. His name will live forever in books of classical research and in translations of ancient Greek philosophy. Most important of all, his memory will be cherished by the entire Greek people--especially by the Greek group of Chicago--for many years to come.

Saloniki, June 21, 1924.

WPA (ILL.) PROJ. 30275

FROM MR. FERRIMAN'S TREATISE.

p. 8-Probably it would be useless to assert that the ancient Greek language is not dead. However, even professional men are astonished when this author tells them that a child in Cyprus pointing at a bird cries, "aetos!" (eagle), the same word which the great Homer would have used; that a peasant in Attica speaking about the weather calls the clouds "nephe," just as the master of comedy, Aristophanes, did; and that when the Greek bids you sit down, he says, "Kathese", the same expression that Socrates addressed to Strepsiades. Lord Byron discovered this in 1811 when he began to learn "Romaic," as modern Greek is called, in Athens. Douglas the traveler wrote from the same place at the same time that the Greek of classical times would have less difficulty in understanding the Greek of to-day than the contemporaries of William Frazer would have in understanding their modern descendants.

The historian Finley writes that there is no greater difference between the language of Homer and that of the New Testament than there is between the New Testament and a modern Greek review. He insists that the modern Greek language has preserved even the ancient accent.

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GREEK

Saloniki, June 21, 1924.

WPA (ILL.) PROJ. 30275

To prove that the modern Greek language is a direct descendant of classical Greek-- a fact well known to literary men--Professor Blackie, who insisted on the study of modern Greek, said, "this language is a simple idiomatic variety of the ancient Greek which differs no more from the language of Xenophon than the prose of Attica differs from the language of Herodotus or Theocritus.

"Of all European languages Greek is the one which has lasted longest with the least changes. You may honor Thucydides, but you should be ashamed to ignore Trikoupis."

Sir Richard Jump held that only the Greek language had had an uninterrupted life from prehistoric times. In reality the modern Greek language contains more archaic forms than Attic, which is called classical only by usage.

The preservation of the language and its traditions has preserved Hellenism in life. This language inspired the desire for knowledge, which has always been an obsession of Greeks, and so "education became the purest and strongest instrument of their national consciousness."

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GREEK



Chicago Greek Daily, Aug. 13, 1926.

WE MUST REMAIN GREEK

p. 1- We dealt in yesterday's article with the problem of the gradual but noticeable abandonment of the Greek language by Greeks in America and the consequent danger to Hellenism in this country. We wrote that the educated class, especially the Greek professional men, must use its influence to avert this danger. However, we have noticed that many Greek professional men, especially those who are graduates of American colleges, have difficulty in speaking Greek. Since this is the fact, we must find the reasons for it and try to remedy the evil.

We have the opinion - and we do not believe that our opinion is beyond the comprehension of the public - that it is to every Greek's advantage to know Greek, - even more so when that Greek is an educated man and practices a profession. In consequence, the phenomenon of a Greek professional man's being ignorant of the Greek language is not pleasing. But before we condemn any one, fairness demands that we seek the reasons for his ignorance of his mother-tongue; and the reasons are many and serious.

Chicago Greek Daily, Aug. 13, 1926.



First of all, most of these professional men came to America in childhood; it naturally follows that most of them did not know how to read or write Greek, let alone the grammatical structure of the language. They are therefore not to blame, and nobody should condemn them; they have never had a chance to learn Greek. Coming here, they went to American schools, learned English, and studied in American high schools and colleges; so it is very natural for them to be able to express themselves fluently only in the English tongue. Thus even though at first glance it appears strange and unreasonable to us, calm consideration will convince us that it is perfectly natural for these people to speak English and to avoid using Greek, feeling that they may make errors in a language on which they have a weak and imperfect hold.

And again we observe here a lack of interest on the part of those professional men who were educated in our native country. They have never taken pains to instruct the Greek youth in America, and they do not even mingle with the Greek students. We have here to-day a large number of Greek students, -



Chicago Greek Daily, Aug. 13, 1926.

the professional men of to-morrow. Have our consuls ever shown any concern for them? Have they shown even the slightest bit of interest for these Greek boys? Have they ever advised them that it is to their advantage to know Greek as well as English, or have they ever endeavored to find a way to make the learning of Greek easier? To-morrow these boys will be professional men, and we shall all wonder at their ignorance of Greek.

We have deemed it absolutely necessary to consider the reasons for this state of affairs, first, because it would not be fair, although the phenomenon of Greek professional men's being unable to speak Greek is inconceivably serious as well as ludicrous and idiotic, to put all the blame on the professional men, and secondly, because if we do not find the causes, we cannot remedy the evil.

While we are discussing these Greek students, it will be helpful to ponder this question seriously: In what way is it possible to facilitate the learning of Greek for them? As for the principal representatives of Greece, they should realize that they have other duties besides signing passports and contracts.



Chicago Greek Daily, Aug. 13, 1926.

To the Greek professional men who do not speak Greek we have only one thing to say: Reflect carefully, and determine to what extent your interests require you to speak Greek.

This subject, requiring as it does due deliberation, involves us too. Should we remain Greek? Let us consider our interests first; let us, in this instance, disregard idealism and patriotism.

Our interests first! - and again we intend to present the Greek professional man with a sequel to this present article of ours on the use of our ancestral language.

S. Kotakis.

**I. ATTITUDES**

**A. Education**

**1. Secular**

**d. Special Endowments**

The Greek Press, Jan. 1, 1937



SCHOLARSHIP FUND DANCE

The Fifth Annual Scholarship Fund Dance of the Greek Women's University Club is to be given Friday evening, February 5, 1937, at the Electric Club, 20 No. Wacker Drive, from nine o'clock to one o'clock. Proceeds will be used for the maintenance of "The Greek Women's University Club Scholarship" at the University of Chicago. Admission is one dollar.



THE GREEK STAR December 8, 1936

**[BENEFIT PROGRAM FOR SCHOLARSHIP FUND]**

The Greek Women's University Club is giving a musical program, of which the proceeds will be used for the maintenance of the Scholarship Fund, which the Greek Women's University Club established last year.

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GREEK

Saloniki-Greek Press, Apr. 16, 1936.

### SCHOLARSHIP OFFERED

The main reason for the organization of the Greek Women's University Club was the encouragement of higher education among the Greek women. It was arranged to give a scholarship each year to some needy Greek girl showing exceptional ability in her studies.

This year, as is customary, candidates for this scholarship are sought by the Womens' Club. Students from any school are eligible, who wish to attend the University of Chicago. Applications should be sent, first to the University, and then to the Committee of Scholarships and Fellowships, not later than June 1.

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GREEK

WPA (ILL) PROJ 30275

Saloniki-Greek Press, April 11, 1935

GREEK COLLEGE WOMEN ESTABLISH SCHOLARSHIP AT THE  
UNIVERSITY OF CHICAGO

p. 6.- The Greek college women of the University of Chicago zealous for the promotion of education among the Greek girls, are pleased to announce the establishment of a scholarship at the University of Chicago, for the scholastic year beginning October, 1935 and ending June, 1936. The Scholarship is to be known as The Greek Women's University Club Scholarship.

The scholarship is open to Greek girls who are residents of Chicago or suburbs, and who are graduates of accredited high schools of Chicago or suburbs. The scholarship is also open to Greek women who are College or University graduates or undergraduate students who have marked ability and who have promise in their particular work.

Application from freshmen or entering students must be in by May 1st, 1935.

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Saloniki-Greek Press, April 11, 1935

The applicant for the scholarship must have an application of entrance to the University.

Upper classmen at the University of Chicago must apply by June 1st, 1935. Applications are to be made to the "Committee on Scholarships and Fellowships" at the University of Chicago.

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GREEK

Saloniki-Greek Press, Dec. 6, 1934.

### DANCE

Despite the fact that the annual dance of the Greek Women's University Club was held on the same evening as the St. Andrew's Ball, the Women's Dance was a success.

The Tower Club was filled with some of the finest people in our community, who danced to the romantic music of our own Eddie Vargos. The young ladies deserve commendation for their splendid effort. They give an annual dance to raise money for scholarships; so the success of this dance is a matter of great satisfaction.....

WPA (ILL.) PROJ. 30275

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GREEK

St. Constantine Parish News, Nov. 18, 1934.

THE SCHOLARSHIP FUND DANCE

WPA (ILL.) PROJ. 50275

The Scholarship Fund Dance will be given by the Greek Women's University Club on Friday, November 30, at the Tower Town Club, located at 111 East Pearson Street. The admission price is one dollar, and we urge everyone to attend for it promises to be a gala affair.

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GREEK



The Greek Star, December 8, 1933.

### YOUNG GREEK TALENT OF CHICAGO

A very interesting program will be presented at the Benefit Musicale, which the Greek Women's University Club is giving, Saturday afternoon, December 10th, at the Tower Town Club. A group of ambitious and talented young Greek musicians will present piano, vocal, and violin selections. In addition to classical selections, semi-classical Greek compositions will be given. Of singular interest is the fact that the Greek Women's University Club of Chicago is the only organized group of Greek college and university women in America.

Thus the Greek community of Chicago, which has always been a leader in Greek cultural circles, has the distinction of having in its midst an organized group of Greek college and university women. The program should be of especial interest, not only because the proceeds will be used for the maintenance of the Scholarship Fund, but because this group of promising young Greek musicians should be encouraged.

The Greek Press, July 31, 1929



SCHOLARSHIP FUND OF AHEPAN CHAPTER NO. 204

Last Tuesday evening a meeting was called in Evanston, Illinois, by the president of the Ahepan Chapter 204, concerning the Scholarship Fund.

The president, Thomas Pantelis, lawyer, spoke on the purpose of the meeting. He then presented the following members: J. Michalopoulos, lawyer; Takis Matsoukas, member of chapter 94; B. Gregory, president of chapter 94 and P. Sikkis, governor of 8th District. All spoke with enthusiasm on the need of preserving the Greek language and religion in this country. The audience responded so wholeheartedly that the following sums were contributed. P.T. Georgousis, \$100; D.G. Petsilis, \$50; A. Fliatis, \$50; P. Siabelis, \$50; C. Limbert, \$50; C. Nazaxis, \$50; G. Zenos, \$50; G. Moimpas, \$50, A. Pappas, \$50; A. Labouras, \$50; J. Poulos, \$50; K. Karras, \$50; K. Kokkalas, \$50; Joan Joy, \$50; Chapter 204, \$200.

The entire sum amounted to \$1,000.00.

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Saloniki, July 13, 1929.

FROM THE DOINGS OF AHEPA

The Order of Ahepa, in order to raise a \$100,000 scholarship fund for Greek students in the United States, authorized the formation of local committees to work systematically and raise the needed amount of money for our students.

Chicago's committee is composed of the following outstanding members: John Raklios, president; A. A. Pantelis, Secretary; and S. Zaph, A. G. Spannon, G. S. Porikos, A. Peponis, B. Georgiou, John Koliopoulos, D. Michalopoulos, John Karambelas, and N. Euthemiadis.

Judging from the following contributions already sent in, the Chicago committee will top all other committees in raising the fund.

The following chapters sent in names and the amount given.



Saloniki, July 13, 1929.

Chapter 46.

John Raklios, \$1,000.00; G. S. Porikos, \$50.00; A. G. Spannon, \$50.00; Pepas and Alex, \$500.00; Syndicate Press by G. Nicolson, \$50.00; B. Rousis, \$100.00; Geo. Tsiagouris, \$200.00; D. Parry, \$50.00; H. Vlachos, \$250.00; I. Ioannidis, \$75.00; Despotes, \$50.00; K. Porikos, \$100.00; G. Vosnos, \$500.00; D. Zoes, \$50.00; A. Zoes, \$50.00; K. Tsiolis, \$50.00; Adam. Porikos, \$50.00; Triantaphilou, \$50.00; G. Arvites, \$50.00; A. Papadopoulos, \$150.00; P. Makas, \$50.00; G. Regas, \$50.00; K. Gagides, \$75.00; M. Mamalakis, \$50.00; Baxevanis, \$50.00; S. Mouzakiotis, \$50.00; K.A. Serriadis, \$50.00; Mr. Geo. Tsiagouris, besides the \$200.00 gave notice of a second contribution that he will make later.

Chapter 93. (Woodlawn).

Peponis & Ladas, \$100.00, M. Lambros, \$300.00; Plaza Cleaners by Mr. Peponis, \$100.00; S. Rekas, \$100.00; Hatsepou Bros., \$100.00; G. Vosiniotis, \$50.00; Elias Van, \$50.00.



Saloniki, July 13, 1929.

Chapter 94. (North Shore).

Bouloukos, \$1,000.00; Tsirimokos, \$300.00; D. LyMBERopoulos, \$150.00;  
A. Damianos, \$100.00; I. Kantzer, \$100.00; Theodore Brown, \$100.00;  
G. Paras, \$100.00; H. Davlantis, \$100.00; B. Georgiou, \$50.00; Geo.  
Kyriakopoulos, \$50.00; N. Toulis, \$50.00; H. Bekiaris, \$50.00; P. Demos,  
\$50.00.

Chapter 104 (Oak Park).

A. Kalias, \$100.00; I. Koliopoulos, \$50.00; M. Douzanis, \$50.00; I.  
Pikras, \$50.00; I. Latsis, \$50.00; A. Varlas, \$50.00; I. Betines, \$50.00;  
E. Demour, \$50.00; A. Kleros, \$50.00; A. Korfians, \$50.00; G. Sellas,  
\$100.00; N. Sistakis, \$100.00; M. Bantzas, \$100.00; E. Colias, \$50.00;  
E. Londors, \$50.00.

Chapter 202.

T. Panagopoulos, \$100.00; D. Michalopoulos, \$50.00; N. Docos, \$50.00.



Saloniki, July 13, 1929.

Chapter 203.

I. Dagiantis, \$50.00; K. Katsaros, \$50.00; P. Kaperonis, \$50.00.

Chapter 204.

A. A. Pantelis, \$200.00.

In the next publication we will print the names of those who contributed the previous week.



The Free Press, July 3, 1929

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THE REPRESENTATIVES SELECTED FOR THE AUGUST CONVENTION

We are informed that the imputed sum of \$10,000 for the Ahepan chapters in the Chicago district for the \$100,000 scholarship fund is almost paid up. Up till today approximately \$9,000 have been gathered.

In the coming week the various chapters selected their representatives for the coming convention in Kansas City, which will take place the latter part of August.

The representatives of the various chapters are as follows:

- Chapter 46-G. Porikos and D. Parry
- 93-S. Pekas and A. Peponis
- 94-F. Booloukis and G. Myriakopoulos
- 104-K. Aristotelis and N. Kollias
- 202-D. Mihalopoulos
- 203-J. Dagianis
- 204-Mr. Pantelis and C. Limbert
- 205-E. Pofantes.



The Greek Press, June 26, 1929

AHEPAN CHAPTER 102 CONTRIBUTES 1000 DOLLARS

The 102nd chapter of Ahepa, in Oak Park, at a meeting last night, gathered together the sum of \$1,000 for the Scholarship Fund.

The president of the chapter, Mr. Koliopoulos, presented to the members the Supreme Vice-President, Mr. Philis; the representative of the 7th District, Mr. P. Bolos; and the representative of the 8th District, Mr. P. Sikokis, all of whom spoke on the purpose of this collection. The chapter has approximately paid up its proportion of the amount.

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GREEK

The Greek Press, June 26, 1929



LARGE UNITED MEETING OF ALL CHAPTERS OF THE  
AHEPA IN THE CHICAGO AREA

A large meeting of all the chapters of the Ahepan organization in the Chicago area took place last Monday in the hall of Chapter No. 94. The meeting was arranged by the General Council's invitation at the request of the supreme vice-president, Mr. George Philis.

The main purpose of this meeting was to raise a sum of \$100,000 in Chicago for the creation of a scholarship fund by the Ahepans. Mr. Philis, in his speech, emphasized the imperative need for cooperation and unity, for it is the only way this great work can be accomplished. He then appealed to the sentiments of the members, gaining from those present the following amounts. Previous contributions were made public--Mr. H. Bouloukas, \$1,000 and the company of Peppas and Alex, \$500.

Raklios, J. \$1,000; Choromokos, L. \$300; Peponis, A. \$200; Pantelis, A. \$200;  
Limberopoulos, D. \$150; Damianos, A. \$100; Brown, T. \$100; Canger, J. \$100;  
Paras, G. \$100; Davlantes, C. \$100; Panagopoulos, T. \$100; Georgiou, B. \$50;

The Greek Press, June 26, 1929

Kyriakopoulos, G. \$50; Ntagiantis, J. \$50; Katsaros, K. \$50; Kaperonis, P. \$50; Toulis, N. \$50; Michalopoulos, D. \$50; Bekiars, C (Company) \$50; Spannon, G. \$50; Porikos, G. \$50; Seriaois, K. \$50; Demos, P. \$50; Ntokos, N. \$50; Matsoukas, T. \$50.

SALONIKI, March 26, 1927



Laying the Cornerstone of the American College in Athens.

Last Sunday in Athens, Greece, the cornerstone of the American College, was laid with every imposition. After the sanctification, which was performed by the Right Rev. Chrisostomos, Archbishop of Athens, many dignitaries eulogized the initiative and the noble endeavors of the Greek-Americans and Americans, who contributed to the noble cause. Amongst the dignitaries was the President of the Greek Republic, Mr. Kountouriotis, who said he is certain, that the Institution will fulfill the expectations of all concerned, and will create citizens of a higher human type.

SALONIKI, March 12, 1927



Athens College.- Appeal to the Greeks of America.

Dr. Edward Capas, a former U. S. Ambassador to Greece, and other distinguished orators, in a great assembly at New York, sent an appeal to all the Greeks in the United States, to contribute towards the erection of the American College in Athens, Greece. The appeal touch the heart and prestige of the Greeks, indeed \$250,000 was contributed in the twinkling of the eye, by two Greeks, the rest formed a line to contribute also.

The Greeks of America are proud of the part that they are taking in the erection of the American College in Athens, which will be a perfect American institution, with American teachers, American educational methods, and where the English and Greek languages will be taught. The American College in Athens will be an American educational institution in a Greek environment.

# I. ATTITUDES

## A. Education

### 2. Parochial

#### a. Elementary, Higher (High School and College)



YEAR BOOK OF ST. CONSTANTINE CHURCH AND KORAIIS SCHOOL, 1936, p. 95.

The Greek American School Korais.-

The first Greek immigrants to this country, or rather the pioneers, were not of the educated class of Greece, but rather the opposite, nevertheless, they did not fail to comprehend the importance and significance of education. Two words gyrating back and forth in their mind. Church and School, but which one first?

The financial circumstances of the Greeks did not permit them to have both. Church, was indispensable, but School was a necessary prerequisite; they argued back and forth about this, the result being that they decided both must be built. Their daily necessities of life must be curtailed in order to have both. That is the reason everywhere in America you will find a Greek school either next to the church or in the church building.

The Korais School is one of the many schools all over the country. The object of the school is not to mold perfect Greeks, but perfect Greek Americans. The English and the Greek Language is taught side by side, Greek and American ideas are taught, reading, writing, English, history, geography, composition, religion, etc.



YEAR BOOK OF ST. CONSTANTINE CHURCH AND KORAIIS SCHOOL, 1936, p. 95

The Greek American School Korais.-

Teachers for the morning and evening classes, as well for Sunday School, are chosen ladies and gentlemen of culture, high education and high morals.

The personnel of the educators is under the immediate supervision of Rev. Constantine Glynos, Deacon of the Church, who was brought from Constantinople for that purpose, a distinguished Theologian.

Above all stands the vigilant eye of the head priest, Rev. M. E. Petrakis, who is the head of the Church and School.

A brief history of the Korais School will give the reader an idea of the exponents and servants of education at that period. Right after its completion, and at the beginning of 1910 the school opened its doors under the name of Korais. The name is a commemoration of Mr. Korais, president of the Greek University, an exponent and patron of Greek Letters and Culture. The first teachers of the school were appointed, and were supervised by Mrs. Kyriakoula Kotakis. Year after year the pupils and the personnel of the teachers were

YEAR BOOK OF ST. CONSTANTINE CHURCH AND KORAIIS SCHOOL, 1936, p. 95.

The Greek American School Korais.-

increased; so the educational system was improved more and more.

Other presidents of the institution, after Mrs. Kotakis, were Mrs. Chrysos-thenes, Mr. Lempesis, Mr. G. Arvanitis, Mr. Dem. Davrantzis, Mr. D. Hagigianis, Mr. Sideris and Mr. George Papanicolopoulos, in whose period, the school reached the highest point of its purpose.

Mr. Papanicolopoulos was the founder of the school's library, composed of the best and chosen Greek and American books suitable for the pupils to read.

The Korais school, under the tutorship of Rev. M. Petrakis, and Rev. Con-stantine Glynos, inaugurated afternoon classes, only of religion and Greek language.

Thus was the course of events when the building was destroyed by fire on the 26th day of April, 1926. Pupils and teachers were scattered in every direc-tion. Some of the pupils continued their lessons by attending American schools,



YEAR BOOK OF ST. CONSTANTINE CHURCH AND KORAISS SCHOOL, 1936, p. 95.

The Greek American School Korais.-

others attended school in two halls at 61st and Indiana until the rebuilding of the new church and school.

After the erection of the new school and church, the number of school teachers and pupils was very much increased, and according to the latest statistics, there are now 20% more pupils than there were at any other period of time. The increase, is mostly attributed to the implicit faith of the parents in the personnel of the school, which personnel is distinguished for its self denial, and devotion to its imperative duty.

The personnel of the school composed as follows: For the Day School, Deacon Constantine Glynos, graduate of the Theological School of Halki; Mrs. Fotini Barounis, graduate of . . . Athens; Mrs. Maria Christopoulos, graduate of Rethimni's College; Mrs. Venetia Askounis, graduate of DePaul University; Miss Maria Metos, graduate of St. Xavier's College.

The personnel for the afternoon classes, Rev. Const. Glynos, Mrs. Barounis, Mrs. Christopoulos, Mrs. D. Lempeisis, graduate of.....Athens; Miss Zoe Tselehovitis,



YEAR BOOK OF ST. CONSTANTINE CHURCH AND KORAIIS SCHOOL, 1936, p. 95.

The Greek American School Korais.-

and Mrs. Maria Koumentaki, graduate of the College of Crete.

School hours for the daily classes are from 8:45 A.M. to 3 P.M. every day, with the exception of Saturday. For the afternoon classes from 4 P.M. to 6 P.M. every Monday, Wednesday, and Friday.

The pupils besides their educational lessons are taught music, and dancing celebrations their voices hum in harmony. Under such circumstances the school is functioning and the result is not only perpetuating Greek religion, language and nationalism, but also Americanizing the pupils by the best possible method.

It would have been a salvation and a blessing, if other cities in America would exemplify the Chicago Greek school, and build similar institutions all over the country, so our new generation would be known as perfect Greek-Americans.

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YEAR BOOK OF ST. CONSTANTINE CHURCH AND KORAIIS SCHOOL, 1936, P. 131.

The Daughters of Penelope "Hellas"-

It is true that the multiplicity of Greek Societies in Chicago cannot be found in any other city of the United States. Indeed it is noteworthy, that the Greeks of Chicago are distinguished for their desire to organize, and their determination to unite the Greek elements, although under different aspects, under our roof, named Greek Unity. The plethora of Greek societies is attributed to that.

The Cloister, of the Daughters of Penelope, "Hellas" made its manifestation two years ago, with the avowed purpose of uniting all the Greek ladies under our organization and under one guidance.

The activities of this society are directed towards our Greek Schools in all communities in the City of Chicago. The proceeds, of the numerous dance banquets, given by the society, are distributed to every school, according to its needs. Thus, we add one more ring to the chain of Greek Societies making the chain stronger and stronger for the unity of the Greeks.

YEAR BOOK OF ST. CONSTANTINE CHURCH AND KORAISS SCHOOL, 1936, p. 131

The Daughters of Penelope "Hellas"-

On or about April 17, 1934, the brilliant active and energetic youth, Mr. M. Mamalakis, organizer of "Ahepa" and the "Cretans", and formed The Cloister, of The Daughters of Penelope, "Hellas "

The desire of all the ladies to be united and the convincing fundamental principles defined by Mr. Mamalakis, were quickly molded into the present society. Officers of the society were, Maria Pofanti, president; Mrs. B. Mantas, vice President; Mrs. Athena Peta, treasurer; Mrs. Maria Spannon, secretary; Miss Angelika Andritsopoulos, executive secretive. Board of Directors were: Mrs. Varouni, Mrs. Massahos, Mrs. Karambi, Mrs. Andrew and Mrs. Maniati.

The unity of the Greek ladies, is acclaimed by all the Greeks of Chicago as a new era of Greek progressiveness.

YEAR BOOK OF ST. CONSTANTINE CHURCH AND KORAIIS SCHOOL, 1936, p. 13.



To the Personnel of the School Korais.

In the pages of the Year Book, I take the opportunity to publicly congratulate Rev. Constantine Glynos and the rest of the teachers of Korais School, and express my sincere gratitude to the Greek community for their vigilance as regards the maintaining of our national integrity through the church and school.

As a presiding priest of the parish, I recommend and urge the Greeks of Chicago to read the Year Book, in whose pages the reader will find the beginning of our communities, the life, activities, and the progress of our educational and religious institutions in this city.

Rev. Marcos E. Petrakis.

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Koyonis, Angelos (Instructor of Greek),  
"History of Plutarchos School," Program  
of the Ninth Annual Dance Given by the  
St. Spyridon Educational Society, Chicago,  
Ill, Oct. 28, 1936, p. 25

The Greek-American citizens in the community of Pullman believing that their children would make better American citizens and serve the community much better if along with their studies in our American institutions they also learned the language, traditions and ideals of our forefathers, and with that thought in mind they banded together and organized what is known today as the Greek Political Club "Pericles," under whose auspices in 1920 the First Greek School in Pullman was founded.

Between 1920 and 1928 more Greek-Americans came to live in this community and realizing that it was time that they should also have a church of their own, went ahead, and through many hardships they finally built "St. Spyridon Community Church," one of the most beautiful churches in this part of the city, and along with this church building they saw that there was enough room made in this building to move in the school and co-ordinate both, school and church so that our people would not only receive instruction in our language but also have a place where they could worship.

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Program of the Ninth Annual Dance Given  
by the St. Spyridon Educational Society,  
Oct. 28, 1936, p. 25

Our school has over one hundred pupils attending it every afternoon from 4 to 6 P.M.

"Plutarchos," was the name chosen for our school because Plutarchos was not only one of the great philosophers of his time but also a great moralist and man of letters.

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Saloniki-Greek Press, Sept. 19, 1935.

a cultural and socially desirable one. It takes him far from those influences which are so bad for his mind and morals.

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There are various ways in which Greek youth can acquire a good education. The best and most productive one of which we know is attendance at a daily Greek school or at daily Greek classes. When children receive Greek instruction from an early age they retain their Greek heritage for the rest of their lives. The afternoon schools do their best to influence the youngsters in this direction, but the daily schools, such as Socrates, are the most effective. Their success is due to the fact that they get the children before they attend American public schools and begin to think knowledge of the Greek language unnecessary. After entering the public school they learn to think in English and quickly forget how to speak their own language. Moreover, afternoon classes are very tiring for children who have already spent a day in school. The pupils in these classes may benefit by learning Greek, but their health constantly suffers.

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Saloniki-Greek Press, Sept. 19, 1935.

If our children are to learn Greek letters at the expense of their health by becoming nervous, run-down, and tired, it is better that they do not learn them. We cannot benefit from a young generation of ailing people, no matter how much Greek they know or, how much they love things Greek. An inspection of the children attending afternoon schools reveals the fact that most of them are tired, pale, hungry, and listless.

If the directors of the Greek afternnon schools have not become aware of the seriousness of this situation, it is the duty of the parents to do something about it. Then, the question arises: What? The answer is comparatively simple. Through united effort they can build daily schools, such as Socrates--only better--and keep them functioning by urging the enrollment in them of all Greek children.

No one must be allowed to believe that children will be retarded by attending Greek schools. On the contrary, records reveal that they usually have better work and study habits than children from other grammar schools.....

Saloniki-Greek Press, Sept. 5, 1935.

OUR SCHOOLS

The readers of the Greek Press follow the activity of the parochial schools, concerning which much is said around graduation and entrance times. In about ten days a large number of children will enroll in the Greek parochial schools of Chicago, to begin another semester. Most of them enroll, not so much from a personal desire for instruction in a Greek school, but to satisfy the demands of their elders. They attend because we, who preach and believe in Greek culture, language, and ethics, demand it of them.

Maintenance of these afternoon and evening Greek classes satisfies our ego, but does it create anything stable and fruitful. Such a procedure cannot, of itself, develop Greek consciousness in our youth. Our present methods are based upon no fundamental pattern and encompass nothing definite. Naturally, haphazard efforts will lead to haphazard results.

More than a thousand children attend Greek schools every semester, paying more than

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Saloniki-Greek Press, Sept. 5, 1935.

a thousand dollars a month tuition. They are then privileged to be under the supervision of persons having no special qualifications for teaching. Then, the rest of us sit back and fondly imagine a future Creek community which shall be filled with young men and women speaking and writing perfect Greek and adhering to old customs and ethics. Let us face the truth. We are only hiding from ourselves facts that are self-evident. Creek youth cannot possibly remain true to its heritage if we do not give it every encouragement.

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Saloniki-Greek Press, Oct. 18, 1934.

TEACHERS FORM ORGANIZATION

The Hierarchic Synod of America invited all the Greek teachers in the vicinity of Chicago to attend a meeting at the Evangelismos Church to organize a teachers' union, the purpose of which is to raise the educational standards of the Greek schools of the Central States. It will also raise the educational requirements of new teachers.

The following were elected as officers of the new organization: C. Antonopoulos, president;.....

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Greek teachers from the various Greek schools of Chicago were present.....

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The address of this teacher's union is 742 Sibley Street, Chicago.

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Chicago Greek Daily, Sept. 15, 1934

CHURCH AND SCHOOL

For a large number of years we repeat these two words--church and school--as the Alpha and Omega of our national activity, and we continue to believe that these two institutions are inextricably bound together and that by the School and the Church we are to live as a nationality, specifically the scattered Hellenism.

I would be bold to try to change such principles so deeply rooted, and to advocate that it is time to separate them as has been done elsewhere. However, it is time to separate the teacher from the priest, and emphasize that each should stay where he belongs, as the duties of the priest are different from those of the teacher. This should especially be the case when there are so many teachers of both sexes without work. It would be wise to have the priests confine themselves to their priestly duties, leaving the teaching of the children to the teachers.

Furthermore, from an impromptu investigation of the matter we have found out that many priests share this opinion, because, after all, they know the proverb: "When a priest, be a priest, and when a ploughman, be a ploughman."

St. Constantine Parish News, July 1, 1934.

WPA (ILL) PROJ. 30275

TWENTY-FIVE RECEIVE DIPLOMAS

With approximately one thousand people in attendance, the Greek-American School Koras' graduation exercises were held in the Church Hall at 1:30 P. M., Monday, June 18.

An interesting program, composed of songs, drama, and recitations, revealed to the attending crowd the ability of the students to use both the English language and the Greek to a marked perfection.

Rev. Mark E. Petrakis spoke regarding the economic status of the school, revealing that it was operating on a loss due to the failure of a great number of parents to pay the necessary tuition. An address by Mr. Stylianos J. Reckas, president of St. Constantine Church, followed, in which he predicted a greater "Koreas," but only with the cooperation of every parishioner.

Rev. Constantine Glynos, principal of the school, assisted Rev. Mark Petrakis in presenting diplomas to the Day School students.

St. Constantine Parish News, July 1, 1934.

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The exercises were concluded with a farewell speech by the Rev. Constantine Glynos, at which occasion he presented each graduate with a Bible.

Saloniki-Greek Press, June 28, 1934.

GREEK-AMERICAN SCHOOL

The Socrates School celebrated the graduation of its students with a lengthy program. The lower grades gave their programs in the school hall; but the exercises of the higher grades and the graduation exercises took place in Bowen Hall at Hull House.

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Mr. G. Drosos, the principal, briefly addressed the audience gathered in the school hall. His speech was followed by an exhibition of art and craft work done during the school year by the children in their manual training classes.

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The graduation exercises were attended by hundreds of Greek people. The well-planned program was composed of songs, dialogues, recitations, and skits.....

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Saloniki-Greek Press, June 28, 1934.

The attention of the audience was held throughout the entire program.....

Mr. Drosos thanked the parents of the pupils for their enthusiastic support of the reorganized school.....

Mr. Drosos pointed out that the children who graduate from this Greek-American school are in no way handicapped upon entering the American public schools. He said that they are often actually from one to one-and-a-half semesters ahead of the classes they enter when leaving Socrates.

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He thanked the teaching personnel of the school for their sincere and untiring efforts.....

The valedictorian of the class, young A. Economides, gave a farewell speech in beautiful Greek, and spoke of the help and encouragement the pupils had received from their fine principal.....

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Saloniki-Greek Press, June 14, 1934.

### HOMER SCHOOL HAS PROGRAM

The annual exercises of the Greek school, Homer, were held last Sunday at St. Nicholas Church, on the South Side. More than a hundred and twenty-five students marched into the hall crowded with their proud parents and friends. A pleasing program of music and skits was presented by the children.....The audience was enthusiastic concerning their knowledge and use of the Greek language.

The exercises were honored by the presence of many Greek notables; among them, were the Reverend M. Petrakis; the Gapan officials, Dr. G. Gavaris and John Gekas, Chicago lawyer; and Dr. K. Theodore. The latter was asked to say a few words, which he did. He spoke of the value of a knowledge of Greek, and the importance of maintaining Greek schools in America. The Reverend Petrakis also arose and urged the pupils not to forget their language, and not to allow themselves to neglect their orthodox religion.

Saloniki-Greek Press, June 14, 1934.

Finally, the chairman of the Educational committee of the school gave an address of thanks and appreciation to the school staff for their zealous work during the past school year.

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St. Constantine Parish News, Nov. 19, 1933.

WPA (ILL.) PROJ. 30275

OUR CATECHICAL SCHOOL

For the Boys:

Class beginning Sunday, November 26, 7:30-10:15 P. M. This class is to be conducted by Rev. Constantine Glynos. All boys are invited to join this class. Day and time are subject to change.

For the Girls:

Class beginning on Friday, November 24, 7:30-8:30 P. M. This class will be conducted by the Rev. Mark E. Petrakis, our pastor.

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Proodos (Progress), Sept. 30, 1933.

INFORMATION ABOUT THE GREEK SCHOOLS

The Greek school, "Socrates" has classes for day and afternoon pupils, with a registration of 175 students in both sections.

The personnel consists of Mr. George Drossos, Mr. Const. Antonopoulos, Mrs. Sophie Flamburas, Miss Afrodite Flamburas and Miss Evelyn Fabian.

At the school of St. Varilios Church, seventy-eight students are registered. This school has only afternoon classes and its teaching personnel is Mr. Panteles Papardes and Miss Alexandra Kaloedas.

At the "Parthenon" school, directed by Mr. G. Gregoratos, are registered only about thirty students.

All these three schools are in the main Greek colony of Chicago, on the West Side.

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Greek Press, Sept. 7, 1933.

WE SHOULD CHANGE METHODS

(Editorial)

We confess that this week it was our intention to discuss a subject of world-wide interest, and to put aside our topical social problems. Our interest was stimulated, however, by a notice which appeared in the Chicago papers three days ago. We read that, although the public schools of Chicago are not to open until September 18, the parochial schools--and by that is meant the Catholic private schools--opened last Tuesday.

That, in itself, was not what startled us, but the fact that the number of children enrolled in the Catholic schools of Chicago is over two hundred thousand.

This well-known fact gives us an opportunity to examine the condition of our own private Greek schools, and to make certain comparisons between them and

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Greek Press, Sept. 7, 1933.

the Catholic schools. According to the city's statistics, there are more than one million two hundred thousand Catholics in Chicago. One-sixth of this number is enrolled in their private parochial schools. Immediately we asked ourselves: "How many Greek children of the sixty thousand Greeks in Chicago are enrolled in the Greek schools?" That is, if they can be called schools.

Of course, we all must surely realize that not over one thousand Greek children attend the daily and evening Greek schools run by our churches. The reason for this pitiful number does not lie in the fact that Greek parents do not want their children to learn Greek. The answer is that we have not, as yet, established any institution that is worthy of being called a school.

For many years we have endeavored to create a worth-while community, in order to unite and strengthen our nationality. This has already been accomplished by the five hundred thousand Poles and the three hundred thousand Irish of the

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Greek Press, Sept. 7, 1933.

city. But, although our potentialities are proportionately greater than the other foreign groups, we have accomplished nothing that can compare with their achievements. We have no fine churches, no decent schools, and no cultural centers--absolutely nothing. Despite the fact that these are the matters which should be the objects of our interest, and which can only be accomplished when our community is strongly organized, we continue to scatter our power and waste our abilities on common and useless things.

It is high time that this indifference be replaced by a new type of thinking. Methods must be altered to fit the needs of the community. Endeavors must be expended to educate Greek children in accordance with pedagogical methods. But, to achieve such a happy state and put this into practice we must first of all unite our everlastingly divided community. If this is not first accomplished, any thing we may try to do will be a complete failure.

Since, as everyone can see, our problems cannot be solved or even lessened under the present system, does it make sense that there should be any opposition to changing the system and our methods?

CPA (11) PPM 3027

Greek Press, Feb. 23, 1933.

ONCE AGAIN THE GREEK SCHOOLS  
by  
James Brouklis

Each time I write an article on the Greek schools, insults are heaped upon me, and I am told that I am the enemy of my fatherland, my church, my race, and all the rest of society.

Of course, I thought that I was doing my duty when I uncovered the rottenness. In fact, my secret hope was that I should be proven mistaken; but it seems my exposure was justified. Our schools have reached the stage where even the most stubborn unbeliever of my words shakes his head in dismay.

Let us ignore the pedagogical aspect of our schools because much has already been written on this topic. (To be sure, the voice of the critics has been "a voice crying in the wilderness".) Let us first examine the financial condition of our schools. Chaos and havoc are their main attributes. In most of them, the teachers have not been paid for many months. Now, gentlemen, just how do

Greek Press, Feb. 23, 1933.

you expect these people to live? Unfortunately, the age of miracles is over, and the Lord does not send down bread and fishes from Heaven. It is not necessary to quote Plato, Hugo, or Nietzsche to prove the seriousness of the condition of our schools.

Are the teachers the only ones who are suffering? Our children, too, share the discomforts. Most of the schools do not have enough coal to heat even one classroom, much less the whole building--and yet we send our children to such schools to learn their letters! The only thing they are likely to acquire is consumption.

The evil has reached a stage where it can no longer be tolerated. If we want our schools to be social centers and exponents of our racial and social ego, we must assume definite responsibilities toward them. No school can properly function without sufficient funds. It does no good to give dances, parties, or plays in order to raise a few dollars for the

Greek Press, Feb. 23, 1933.

gangrenous condition present which cannot be cured with salves.

. . . . .

Our schools need definite sums of money, to be budgeted for their various needs, if they are to serve their purpose efficiently and uninterruptedly. This money cannot be obtained from any such unstable source as benefit dances. If we earnestly desire to have schools for our children, we must all come to their support. The problem of their financial support would be solved if each one of us subscribed one dollar a month for this purpose.....Thousands of dollars are spent for foolishness--even during these times of depression. Don't we have one dollar a month for schools? If not, then why do we shout about the fatherland and the preservation of our language and customs?

Money is not all that our schools lack. Personnel is most important. Ignorance and illiteracy have been the lot of our schools and churches. Let the frauds and the ignoramuses move over and make room for real leaders, for capable leaders!

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The Greek Press, Feb. 18, 1932

SOCRATES DANCE

p. 5.- The Mothers Club of Socrates school is planning its first annual dance which will take place on Sunday, March 6, at 742 Sibley street.

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The Greek Press, Jan. 29, 1932

ST. CONSTANTINE CHURCH

p. 3.- On Saturday, January 30, after mass, various programs, plays, recitations and songs will be given by the pupils of Socrates school in honor of their Hierarchs. Bishop Callistos will be present and all Greeks are cordially invited.

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Chicago Greek Daily, Nov. 21, 1931.

THE WORK OF THE FOURTH ECCLESIASTICAL CONGRESS

(Special Correspondence from New York)



p. 1.- The Fourth Ecclesiastical Congress, consisting of more than three hundred representatives, is proceeding rapidly with very important work.

On its second day the Congress voted upon the articles concerning the Archdiocese's offices and the assignment of its employees. In the evening session the rules pertaining to marriages and divorces were discussed and voted upon and also the rule concerning the publication of the Archdiocese's periodical.

In addition the Congress passed on the proposal for a charitable brotherhood of the Archdiocese with its seat in New York.

A dinner was served to the delegates by the Archdiocese before the evening session at the Dixie Hotel.



Chicago Greek Daily, Nov. 21, 1931.

One of the most important matters that will come before the Congress is the educational question. We present here in general outline the plan of the educational rules which the Committee has formulated.

Supreme Board of Education  
Article I

As per article 15 of the constitution of the Greek Orthodox Archdiocese of North and South America a Supreme Board of Education shall be established.

Article II  
Aims

The purposes of this establishment shall be:

a - To obtain and to classify the personnel for the afternoon schools and for the other schools under the holy jurisdiction of the Archdiocese.



Chicago Greek Daily, Nov. 21, 1931.

- b - To train this personnel so that a contemporary body of teachers may be created.
- c - To receive appeals of educational nature from the educational committees of the communities, from the School Committee, and from the Committee of the Catechetical Schools.
- d - To obtain and approve of the material to be taught.
- e - To form a corps of experts, of supervisors, and of itinerant preachers for communities and small parishes.
- f - To ratify appointments of priests as teachers in cases wherein priests shall be secured as teachers.
- g - To circularize instructions for the teaching personnel and the educational committees of the communities.

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- h - To appoint, supervise, and approve of scholars and scholarships, whether the candidates be teachers or not, in American schools and universities.
- i - To appoint suitable candidates to serve on local educational committees.
- j - To find practical means for uninterrupted contact between our schools and American educational circles in order to maintain closer cooperation in educational work.
- k - To rule on matters pertaining to linguistic controversies.
- l - To suggest means of financial assistance for communities or parishes unable wholly to meet the payment of teachers' salaries.
- m - To organize festivals and educational gatherings for the achievement of the Board's aims.
- n - To award annual teacher's certificates to the teaching personnel.



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o - To exercise supervision and control over Greek-American educational institutions now in existence or hereafter to be founded.

p - to organize and approve of contests in language and philology for Greeks in America.

Article III  
Elections

The Supreme Educational Board shall be composed of nine members, elected every two years by the General Congresses of the Archdiocese, and shall function as an organ of the Archbishop's or under direction of his secretary or of any other proper person of the Archdiocese presiding.

Article IV  
Meetings and Congresses

a - The Supreme Board of Education shall meet regularly every month and in special session whenever needed.



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Chicago Greek Daily, Nov. 21, 1931.

o - The Board shall make reports and be elected in the General Congresses of the Archdiocese.

#### Article V

The seat of the Board shall be that of the Archdiocese.

#### Article VI

The interpretation of the articles of the Board's rules according to the spirit as a whole of the Archdiocesan organization shall be made in the Mixed Council of the Archdiocese.

Changes in the rules of the constitution are left in the hands of the General Congresses of the Archdiocese. And if any article of these rules in its application shall prove to be in conflict with the laws of any state, the Mixed Council shall substitute for it another article which shall be in accord with the aim and the whole system of the Archdiocese.



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Article VII  
Statutes

The local educational committees shall submit to the Board every six months either reports of their own, or answers to the questionnaires of the School Committee.

The local councils of the communities shall regulate the formation of their organizations in such a way that the educational committees of the councils may function as uniform organizations and may also depend on the Supreme Board in points relative to their educational activities. Every rule of the Supreme Educational Board shall be final, and articles in conflict with the central organization shall be null and void. The members of the Supreme Educational Board shall be persons of superior education.

This Board shall conduct its business according to the parliamentary rules of order of American organizations.

Chicago Greek Daily, Nov. 21, 1931.

The call for each meeting of the Committee shall be sent out fifteen days before the date of the meeting. A majority of the members shall constitute a quorum. These rules shall be in force immediately upon ratification thereof.

The Archbishop and his secretary shall by right be present at the Board's meetings.

The secretary shall have no vote, but the presiding Archbishop shall have the deciding vote and if absent shall appoint a person to preside as well as persons to take the places of members who shall resign or be absent without excuse from three consecutive meetings.

The Board shall divide itself into committees for the more methodical transaction of business, and these committees shall obtain funds from the treasury of the Archdiocese to defray any expenses which they may incur.



Chicago Greek Daily, Nov. 21, 1931.

### General Supervisors

In large cities and in other areas supporting more than five schools a supervisor shall be appointed by the Committee for each particular area. The supervisor shall meet with the educational boards of the communities and submit a report every three months on the condition of the schools under his jurisdiction and also statistical data with names of teachers, pupils, hours of teaching, etc. His expenses shall be defrayed by the treasury of the Archdiocese.

In every major area controlled by an Archiepiscopal Committee an intermediate Educational Board shall be formed for the educational needs of the local areas comprised in the major area.

### Qualifications of Teachers

Teachers shall be Greek Orthodox Christians and well-behaved, honest persons, polite in their manners and their speech, carefully avoiding vulgar expressions. They shall also have the following intellectual qualifications.



GREEK

Chicago Greek Daily, Nov. 21, 1931.

- (1) They must know and use the Greek language well;
- (2) They must possess the knowledge requisite for comprehending the psychology of the child; and
- (3) They must know the English language in places where English is spoken, French if they teach in French Canada, Spanish if they teach in South America outside Brazil, and Portuguese if they teach in Brazil, and they must also know the conditions under which the young Greek is educated in "alien" schools.

In accordance with the degree of their ability in the three qualifications above, teachers shall be graded as of first, second, or third class.

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GREEK



Chicago Greek Daily, Nov. 21, 1931.

OUR EDUCATIONAL REORGANIZATION

p. 1.- The fourth Ecclesiastical Congress of the Greek Orthodox Archdiocese of America is proceeding apace to the end of its work, and it is about to bring up for discussion the question of the reorganization of Greek-American education.

Nobody will deny the importance of this question, least of all the Most Reverend Archbishop Athenagoras, our witty pastor who has proved by his splendid activities for the reorganization of our vital forces here that he is at the height of his ecclesiastical and national mission, that he is the Good Pastor whom Divine Providence has provided for us as Spiritual Father, Organizer, and Savior.

The clerical and lay representatives from all parts of America have come animated by the noblest sentiments and inspired by the sacredness of this historic epoch, for the Greek people abroad will be equal to

Chicago Greek Daily, Nov. 21, 1951.

their task. They will formulate rules for our educational program, laying for the first time sound foundations for a better educational future and assuring proper religious culture for the Greeks of the new generation.

The Church was ever the natural mother and protector of the Greek people abroad, and the organization of our schools would have remained unaccomplished if it had not been for our ecclesiastical unity and the assumption of this significant task by our ecclesiastical authority.

It is the opportune time now, while all the Greek population has its attention focused on the Ecclesiastical Congress, expecting with confidence its salutary decisions, to realize the necessity of entrusting the responsibility, the duty, and the right to the Archdiocese of organizing the school system from which we expect the dawn of a better tomorrow for our countrymen in America.

Chicago Greek Daily, Nov. 21, 1931.

WP- ILL. PROJ. 30273

The waste and futility which have heretofore existed will automatically cease the moment the Archdiocese undertakes the organization of our education on proper lines.

The thousands of Greek children who are not yet under the beneficial influence of education will be gathered up by Mother Church in the well-organized schools of the near future as chicks are gathered under their mother's wings and will be mentally developed and morally nurtured by national and religious education.

Blessed be the day and the hour when the Ecclesiastical Congress, under the benedictions of the Mother Church and with the best wishes and expectations of the entire Hellenism of America, shall formulate the educational program of the Archdiocese and insure the preservation of our mother language, our Orthodox faith, and our national ideals and traditions for coming generations.

G. Drosos.

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Chicago Greek Daily, Nov. 17, 1931.



THE EDUCATIONAL QUESTION BEFORE THE ECCLESIASTICAL  
CONGRESS

pp. 1-6.- The Congress of the Greek Communities in America called by the Archdiocese has begun its work in New York.

This Congress will become a milestone in the history of the Greek people here, for it is the first time after many years of partisan passion and dissension that they have come together reconciled and united, through their representatives, to discuss and outline the program of their future communal management, activity, and progress.

The most vital of the matters to be taken up by the Congress is that of the educational organization of Hellenism in America. Greek-Americans, it is true, are interested in seeing all matters before the Congress



Chicago Greek Daily, Nov. 17, 1931.

solved well and definitely, but they will hear with especial joy and relief that some order has been established in our affairs, and that serious care is to be exercised in properly reorganizing our schools.

The accomplishment of our schools so far, has been the result of conscientious performance of duty on the part of the teachers, who have struggled hard, bitterly aware that their efforts have not been appreciated.

There has been no organization, no enlightened constructive supervision, no encouragement or support of the teachers in their heavy task.

Our schools have functioned so far without a well-planned program, without sufficient personnel, without enough means of support, without the elementary methods of school organization and operation.

This deplorable condition of Greek-American education the New York congress will discuss and remedy.



Chicago Greek Daily, Nov. 17, 1931.

We take this opportunity to record our ideas on the organization of Greek-American education, which through Mr. N. Lamprinidis we have submitted to the Right Reverend Archbishop Athenagoras.

#### Aims

The particular aims which Greek-American education must pursue along with the general intellectual and moral culture of Greek children are:

- (1) To teach the Greek language, the Orthodox Religion, our national ideals, and our traditions;
- (2) To teach the English language and the higher and purer American ideals; and
- (3) To harmonize in the Greek child's soul Greek and American ideals, so that in receiving such culture, he will remain Greek and Orthodox in spirit and yet be an American of high ideals, i.e., a perfect Greek-

Chicago Greek Daily, Nov. 17, 1931.



American lacking in no respect the higher education which his American fellow-citizens enjoy. To accomplish this, the Greek-American school must not be a copy of the schools of Greece but an original and special organization including all the elements necessary to achieve these aims.

#### Forms of Schools

1. The basis of Greek-American education must be the Greek-American day school, to be established in all communities where the number of prospective pupils is two hundred or more.
2. Night schools must be established in all communities where the number of pupils is less than two hundred. One school may serve several small communities which are not far apart, and the teachers may teach alternately in the various districts on certain days of the week.



Chicago Greek Daily, Nov. 17, 1931.

3. Catechetical schools must be established in all communities, which, in co-operation with the other schools, will teach ecclesiastical music, so that church choirs may be formed for every church.
4. Day schools and night schools of secondary education must be established in large communities.
5. Orphanages and boarding schools for both sexes must be established in suitable localities not far from large centers in order to educate orphans and satisfy economically the educational needs of many Greeks who are located far from centers of Greek population, but who have the means to give to their children the education proper for Greeks.

#### Personnel

1. A list must be compiled of all teachers in America competent to teach in Greek schools, both employed and unemployed, with their qualifications.



Chicago Greek Daily, Nov. 17, 1931.

2. A proper scale of minimum salaries must be established according to the teachers' qualifications.
3. Teachers must no longer be subject to the partisanship and caprices of local school committees, but a professional supervisory school board of enlightened and responsible persons must be organized.
4. Teachers must be encouraged financially and otherwise to improve themselves by attending courses in the nearest universities and colleges or in centers where the educational organization of the Archdiocese may organize such courses.
5. The teaching personnel must be renewed by graduates of Greek-American schools here who shall be selected on the basis of merit and sent to supplement their studies in the colleges and universities of Greece. On their return thence they may complete their courses in American colleges and other educational institutions.



Chicago Greek Daily, Nov. 17, 1931.

6. For remote communities priests may be trained to serve as teachers.
7. The principals of day schools must be required to have certificates of attendance at one of the American universities or colleges.
8. The position of teachers must be elevated by moral and material support.
9. Priests who are not specifically trained as teachers must not be allowed to teach or to direct schools, a thing which on the one hand does harm to education and on the other hand lowers the dignity of the priest who is incompetent for the task.

#### Management

1. The Archdiocese must assume the supreme management and supervision of education.
2. A permanent committee of education must be formed in the seat of the Archdiocese with the Archbishop himself as president and the assistant bishops and other eminent Greek-American residents as members.



Chicago Greek Daily, Nov. 17, 1931.

This committee must appoint, dismiss, and censure the superintendents of the schools, call the board of education to conference, and approve of the formation of local supervisory boards. It shall have supreme authority over the whole system of education, and its decisions upon all matters, especially upon differences among members of educational and supervisory councils, shall be final.

3. A supreme educational board must be formed in the Archdiocese consisting of the Archbishop, the assistant bishops, the superintendents of the schools, and a number of eminent Greek-Americans, professional men or educated merchants noted for their racial and educational activities. This board shall meet periodically and regulate general education matters through by-laws.

4. A supervisory board must be formed in the seat of every episcopal area, consisting of the Archbishop or his representative as president, the superintendent of the schools as counselor, and three or five eminent Greek-Americans, professional men or educated merchants. Each supervisory board shall assume the management and supervision of the schools of its area, promoting the regular functions of the schools and the efficient



Chicago Greek Daily, Nov. 17, 1931.

discharge of the teachers' duties through the superintendent, who shall personally attend to these matters and submit reports of his activities to the board. This board, upon recommendation of the superintendent, shall appoint, dismiss, transfer, and promote the teachers of its district and shall see to it that its rules and also those established by the supreme educational board shall be observed.

Each supervisory board shall, through the superintendent, compile a list of the teachers available and of their qualifications and shall determine their minimum salary. The local school committees shall have the right to recommend from the list of teachers available the appointments of teachers having the requisite qualifications for vacancies in their schools. In case of complaints they shall apply through the superintendent to the supervisory board, which shall consider the complaints, make decisions, and take all necessary measures.

5. The superintendents shall be appointed, transferred, or dismissed by the supreme managing committee. Each superintendent must have a degree from a Greek normal school and a diploma from an American university or a certificate of attendance in higher courses for at least one year.



Chicago Greek Daily, Nov. 17, 1931.

6. The superintendents shall visit the schools of their districts, supervising their proper functioning as the rules provide and also as the standards of the educational profession dictate, judging the work of the teachers, constructively encouraging them, introducing new and more perfect methods, and keeping in touch with all modern innovations in pedagogy. They shall suggest to the supervisory board the appointment, promotion, transfer, dismissal, or punishment of teachers and generally every matter concerning the advancement of the schools of their districts.

7. Once or twice a year the superintendents' council shall confer and prepare necessary reforms in the program and the course of education generally, and it shall submit its conclusions to the supreme educational committee, which shall call a meeting of the educational council for discussion and final decisions.

8. In the seat of each district teachers' congresses shall be called periodically, presided over by the superintendent, during which special educational lectures shall be delivered to the teachers.



Chicago Greek Daily, Nov. 17, 1931.

9. The principals of the schools shall submit reports every six months to the superintendent on the condition of the schools with reference to needs and deficiencies and the steps to be taken for improvement of the situation.

10. It is necessary that in every school a club of parents and teachers shall be instituted with the principal as chairman for closer cooperation of family and school.

11. The superintendents with the cooperation of the principals of the schools and the teachers shall compile statistics about Greek families and the number of their members of school age and shall take care that the beneficent influence of proper Greek religious education shall be extended to them all.

#### School Program

Under this title are comprised multifarious and extensive activities.



Chicago Greek Daily, Nov. 17, 1931.

1. The Analytically Detailed Programs of the Different Types of School.  
(Such work is beyond the scope of this article.)

The program of each school must in the beginning be organized by the superintendent of the school in cooperation with the supervisor, taking into consideration (a) the general aims of education, (b) the specific needs of the community and the environment, (c) the type of school, (d) the conditions under which the school is functioning, and (e) the provisions and limitations which each state has made for the functioning of foreign schools.

The conference of superintendents and teachers shall regulate and gradually crystallize analytically detailed programs for the different types of school..

It is not wise from an educational point of view to have a uniform, rigid, and strictly defined program imposed from above. It is proper to allow freedom of action to the local supervisors, so that they in cooperation with the superintendents of the schools may formulate the



Chicago Greek Daily, Nov. 17, 1931.

program properly in all its details, following always the dictates of the constantly advancing educational profession, without losing sight of the general aims of Greek-American education.

2. Text-Books of Which the Contents Are Commonly Admitted to Be Unfit for the Perusal of Greek Pupils in America.

For the present it is sufficient to make a list of these books and to indicate what chapters in them will fit the psychosynthesis of the Greek-American pupil.

The composition of new and suitable textbooks is the work of the near future, to be accomplished by our teachers and the rest of our educational leaders when the organization has been solidly established, and the teachers have gained self-confidence and have received from society proper material and moral recognition for their services.

It is indispensable in our opinion that the living Demotiki (colloquial Greek) shall be taught in all grades of the elementary schools, and that the so-called purified language shall be taught in the fifth and sixth grades.



Chicago Greek Daily, Nov. 17, 1931.

Greek children here have this defect, that they do not speak their mother-tongue fluently. The Greek family, in the majority of cases, is not in a position to teach it to them. If the school does not succeed by systematic teaching in imparting to them the spoken language, it will labor in vain in bilingual confusion with no concrete result.

In the higher grades pupils should translate certain passages of the New Testament from the original Greek and should likewise read and translate some of the simpler compositions in the ancient language.

3. The Establishment of a Uniform and Suitable System of Grading, Censuring, Listing, and All Other Forms of Administration.
4. The Establishment of a System of Mental Tests for a More Scientific Classification of Pupils and More Effective Instruction.
5. The Establishment of an Accurate System of Examinations in the Various Studies to Test the Progress of Pupils and the Capabilities of the Teaching Personnel.

Chicago Greek Daily, Nov. 17, 1931.



6. The Application of the Most Perfect Methods of Teaching, Grading, and Promoting Pupils.

7. The Program of the Catechetical Schools, Which Must Constantly Be Improved According to the Suggestions of Experts and the Needs of the Orthodox Flock.

#### Resources

The question of resources is the most difficult and the most fundamental of all.

The schools heretofore have been conducted with unreliable and insufficient income, and on account of this their function and advancement have always been difficult and problematical.

If dependable resources are not secured for education, this condition of uncertainty will continue, and no important educational reorganization will be possible.



Chicago Greek Daily, Nov. 17, 1931.

Under the conditions which have so far prevailed, comparatively few of our compatriots have carried the burden of supporting our communal institutions. The majority have remained untaxed and indifferent.

Now, the dissension being over, those who wish to be called Greek Orthodox Christians and to enjoy the benefits of the organized Church and society are under obligation to contribute materially to the maintenance and advancement of our common institutions.

To attain this:

1. In large cities where there are many communities, these communities must organize a uniform system of government, either by merging or by defining the boundary lines of every community and establishing a central committee which shall discuss and take care of the general interests of all communities. In this manner everyone will be under obligation to become a member of his parish, and he will enjoy the benefits of the organized Church only under this condition.



Chicago Greek Daily, Nov. 17, 1931.

2. A common educational fund must be established, from which the salaries of the personnel shall be drawn, so that the position of the teacher will be elevated, and his social dignity will be upheld.

3. Each community must contribute a proportional share of its income to the educational fund for the maintenance of its schools.

The resources, therefore, of the educational fund may be enumerated as follows:

(a) A community appropriation from its general income toward this fund;

(b) The collection-plate in church;

(c) Tuition paid by pupils, which may be reduced or even altogether abolished if other resources are sufficient;

(d) Proceeds or percentages from text-books and writing materials sold;

(e) Income from diplomas, fees, and other certificates;



Chicago Greek Daily, Nov. 17, 1931.

- (f) Proceeds from festivals, fairs, plays, and other affairs;
- (g) Regular or special collections;
- (h) Donations and bequests; and
- (i) Contributions or allowances of societies and organizations.

Limited space does not permit more analytical elaboration of our educational question.

We desire that the Ecclesiastical Congress shall take this most vital question into proper consideration and by taking serious steps lay the cornerstone of our educational program upon which to base the perpetuation of our national and religious convictions and ideals in America.

Geo. J. Drosos.

Chicago Greek Daily, Nov. 17, 1931, Vol. XI.

A DOCUMENT



Re: The Educational Question  
Submitted to the Archdiocese  
For the Pending All-Community Congress

Authors: N. Lamprinidis, George J. Drosos, and  
presumably S. Kotakis, publisher.

Signed by George J. Drosos.

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GREEK

Chicago Greek Daily, Oct. 17, 1931.

THE PITIABLE CONDITION OF SOCRATES SCHOOL

p. 1- We have dealt repeatedly with the pitiable condition prevailing in Socrates School, and we shall keep hammering away until things get straightened out.

But the condition of the school is getting worse continually, inasmuch as winter is approaching, and no repairs whatever have been made, despite the fact that the community has assigned the sum of three to five thousand dollars for repairs.

We are informed, for all that, that the community council handed over to the president bonds worth \$3,000 with which to do the repairing. The decision of the conference, however, was not that bonds should be given to the executive council of the school, but that the council of the community should make the repairs, since the building belongs to the community, and the community is responsible for the expense.



Chicago Greek Daily, Oct. 17, 1931.

Inasmuch as the executive of the school has issued false accounts, and an audit has proved that the financial accounts were destroyed, and that a sum of money was embezzled, why has the community council entrusted the bonds to him, and what guarantee has it that the president of the school will allot the money to the work of repairing the school (if it ever is to be done), and what report will the president render for the same? Why, the recent example is still fresh in mind, when he did not give any account whatever of his entire term of administration of the school, and furthermore, his figures have been proved to be totally false, presented with intent to deceive the community.

The responsibility for this pitiable condition is wholly upon the president of the community, if he realizes what his duties are.

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GREEK

MS. 1117. 1931. 22/3

Saloniki, Sept. 26, 1931

THE GREEK SCHOOLS IN CHICAGO

By Rev. Tsourounakis

p. 2.- The Greek community of Chicago, in spite of the assimilating environment, is still determined to maintain and perpetuate the Greek language and the benefits derived from the knowledge of Greek literature.

Although the community is composed of people in all stations of life, who are for the time being devided politically and religiously, nevertheless, they all in unison support the Greek schools. In these schools, the new generation is taught the Greek language and the traditions of the Greek race.

It would have been much better, and more appropriate if all the schools were properly built and functioned under their own roof as educational institutions. Note-worthy among Greek schools is Koras School of St. Constantine parish which is built upon American lines, and is not only suitable for educational purposes, but also suitable for gymnastics and recreation.

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GREEK

WPA (1931) 100

Saloniki, Sept. 26, 1931

Due to some negligence, the majority of these schools, which prepare the new generation of the Greek race to be useful citizens of the future, are not up to date. The fault indeed does not lie with the pupils, but with us, the elders. Much money has been raised for the purpose of erecting suitable buildings, but the money always has been spent in patching up old and out of date buildings, or spent in decorating Church halls where classes are held.

The Greek community of Chicago should take an example from Greek communities all over the globe and begin to build its schools according to the requirements of the present era. Greek societies and Greek merchants of our city instead of giving a few thousand dollars for the keep of the present educational system, should add an item to their budgets for new schools for Chicago, thus providing enough funds to build suitable schools for our youngsters. The present system of assisting the schools is likened to beggary. We give a pittance to a beggar to keep him from starving. We don't better his miserable condition, but we perpetuate his misery.

Saloniki, Sept. 26, 1931

If we want to maintain the respect and esteem of our new generation, we must, in the immediate future, eliminate the pittance, and make it our imperative duty to provide funds for suitable buildings and to appropriate annual funds for the maintenance of the new school buildings.

Home, school, and church are undivided. Home and church cannot function properly without schools. Holy, great, and admirable is the Greek Orthodox church; holy and sweet is the Greek home; but the life and perpetuation of them both, in this country, is the Greek school. Without it the Greek church and the Greek home will fall into lethargy, become stagnant, and eventually disintegrate. Thus Greek idealism will be entirely destroyed.

Let us not live only in the glory of the past. We must sufficiently and properly educate our new generation, so it will be able to stand on solid Greek traditions and thwart the menacing monster of assimilation. Bear in mind what Demosthenes said to the Athenians regarding the perpetuation of virtue, glory, and the traditions of our race.

(Summary)

Saloniki, July 11, 1931, p. 3

THE GREEK-AMERICAN SCHOOL SOCRATES.

WPA (ILL) PROJ 30275

In order to facilitate its educational program for the Greek-American generation, the executive council of the school Socrates has resolved to keep the school open during the summer months.

Parents and guardians are urged to utilize this opportunity and enroll their children for the summer classes. School hours are 8 to 11:30 A.M. Fees are very reasonable.

The Executive Committee  
P. K. Simadis, President  
P. Kouvelakis, Secretary.

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GREEK

Chicago Greek Daily, July 7, 1931.

GRADUATION EXERCISES OF HOMER SCHOOL OF ST.  
NICHOLAS CHURCH

p. 2.- Last Sunday, June 23, in the Homer School Hall of St. Nicholas Church of South Chicago, the school festival and granting of diplomas to more than a hundred and thirty students, boys and girls, took place with great success.

In spite of the suffocating temperature the parents and many others of our countrymen who care for the preservation of the Greek language in this hospitable country came to this festival to witness the progress made by the Greek youth and to encourage morally their young offspring to love our great country.

The exercises of the students in reciting monologues, dialogues and one-act comedies were evidence enough of their zeal for learning our mother-tongue and also gave hope that in spite of adverse conditions the Greek population of America will uniformly preserve sentiments that are purely Greek.



GREEK

Chicago Greek Daily, July 7, 1931.

Archimandrite Daniel Gavril as well as Instructress Maria Kouklaki are entitled to congratulations for the progress shown by the students. Both these teachers, indefatigable, unselfish, and making sacrifices to overcome every obstacle, have succeeded in inspiring confidence in parents that the Greek school of St. Nicholas Church is fulfilling its mission for the benefit of the Greek race.

After the program the Ladies' Sisterhood of St. Nicholas Church, served refreshments to those present, who left the festival with pleasant impressions.

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GREEK

Chicago Greek Daily, June 22, 1931.

GREEK ARCHDIOCESE OF NORTH AND SOUTH AMERICA



### A CALL

All Greek-American professors and teachers, men and women, who are now engaged in their profession and desire to be appointed to positions for the coming school season will please submit to us their applications.

This call is addressed also to the young Greek graduates of American schools, of both sexes, who would like to teach English in the schools of our communities.

Archbishop Athenagoras of America.

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GREEK

Chicago Greek Daily, June 22, 1931.

WPA FILE PROJ. 30276

ASSUMPTION OF THE VIRGIN MARY GREEK-AMERICAN COMMUNITY  
OF CHICAGO AND WESTERN SUBURBS

PLATO GREEK SCHOOL  
5559 West Harrison Street

p. 2- With the completion of the school year 1930-1931, a school fete will be held in the community church on Sunday, June 28, at 2 P.M., to which the pupils' parents and guardians are invited, as well as all our Greek fellow-countrymen. Your attendance is solicited in order that you may rejoice at the progress of the pupils and also give moral support to this Greek school.

The School Committee.

WPA (ILL) 57 100

Saloniki, June 13, 1931

ST. BASIL SCHOOL CELEBRATION

p. 5.- We respectfully inform the parents, the directors of the school and all the Greek people of Chicago, that owing to the termination of classes, there will be a school holiday program given, Sunday, June 14th, in the spacious hall of the school, 733 S. Ashland Blvd.

For this occasion we cordially invite all to come and honor with their presence the rites of our school.

Pantelis Papardis  
Teacher.

WPA (ILL.)

Saloniki, June 13, 1931

GRADUATION AT ST. ANDREW SCHOOL

p. 5.- The Greek-American school of St. Andrew tomorrow, Sunday, June 14th, will hold its graduation exercises in the auditorium of the church.

The exercises will begin at 3 P.M. The Greek people of Chicago are urgently invited to witness the results of the educational work of the School during the year. The Executive Committee of the School will consider it an honor to have the auditorium crowded.

The office.

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GREEK



Saloniki, June 13, 1931

GREEK ARCHDIOCESE OF NORTH AND SOUTH AMERICA

p. 5.- The Archdiocese requests that Greek professors and teachers of both sexes, who are unemployed and wish to apply for a position, send in their applications for educational positions they may be placed at the beginning of the school year.

The request is intended for Greeks of both sexes, graduates from American colleges, who may wish to teach English at schools in our Greek communities.

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GREEK

Saloniki, February 7, 1931, p. 5



NOTICE OF THE GREEK-AMERICAN SCHOOL SOCRATES.

Greeks of Chicago and suburbs, are informed that the Greek-American school, Socrates will give its annual dance at Plasterers Temple Building 332 S. Marshfield Ave., Mar. 29th.

In spite of the prevalent depression, the school must remain open and continue its educational work for our new generation. Therefore, all the Greek societies and associations are urged, for the success of the dance, not to hold a celebration of their own on the same date as the Socrates dance.

Socrates school day is, therefore, designated as Mar. 29th and all are invited to the celebration. Assist Socrates school by coming to this dance.

The School Committee.

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GREEK

The Greek Press, Dec. 18, 1950.

WPA (ILL.) PROJ 50275

SOCRATES SCHOOL.

A general meeting took place at Socrates School last week. The new president, F. Simadis, was introduced by the past-president, Mr. Basiouris. The need of funds to continue the school was discussed, and the following individuals contributed.

- N. Kanellis-----\$200
- Archrev. Dimakopoulos-\$200
- Archrev. Gambrilis----\$100
- M. Paliuos-----\$100
- P. Koubelakis-----\$ 50
- Miss Kanthopoulos-----\$ 40
- B. Mihalopoulos-----\$ 25

The Greek Press, Oct 16, 1930, p. 5

SOLON DANCE

The annual dance of Solon School will take place Sunday Oct. 26, in the hall of the church. All North Siders are expected to attend.





Chicago Greek Bulletin, Oct. 7, 1936

### THE ORGANIZATION OF OUR SCHOOLS

The organization of the Greek schools in America must become the primary point of our discussions towards which all our attention must be turned. On this point, primarily, we request the attention of the Delegates because his mission is closely connected with the organization of the Greek schools in America, which ought to be placed under the direct supervision of the church rule, for the sake of their orderly operation and their unified organization.

It is about time, after all, that it should be understood, that the communities, despite all their efforts and their good intentions to establish schools, have failed in their management, and that the existing schools do not correspond with their mission. Now is it possible for them to ever fulfill the same, if the nature of their governing does not change. The job of directing our schools is ever and above the powers of those who govern the communities. It requires specific knowledge and communities who manage the schools know either the mother teachers, or how to schedule the school program.

Chicago Greek Daily, Oct. 7, 1933

For all these reasons mentioned, the schools must be subordinated to a uniform supervision and if such thing is done in America except the ecclesiastical authority. That is why we appeal to the Most Rev. legate and implore his attention as one from whom the Greek people of America, beside the solution of the church problem, demand the formation of a Central School Committee, under the presidency of the Archbishop, and which will assume the directorship of the Greek schools in America. It also should provide them with a fit tutoring personnel, and schedule the program according to the environment and needs of the Greek children.

Of course, we do not mean to say that the communities would be relieved of the burden of supporting their schools, and expect everything from the ecclesiastical authority.

The schools will remain always communal and their financial support will be borne by the communities, as it is today, but the church authority will council them in the different matters not within their scope, so that, by the cooperation of all with the church authority, the schools will attain their goal and become worthy of their mission.

(literal)

I A 2 a

GREEK

The Greek Press, Sept. 11, 1930.

WPA (ILL.) PROJ. 30275

ANNOUNCEMENT.

A new Greek school is opening on the North Side in Ravenswood. All parents are invited to send their children. The school is at 4865 N. Washtenaw Avenue, and the hours are from 4 to 6:30 P.M. The phone is Longbeach 8566.

N. Gialessas, teacher.

I A 2 a

GREEK

The Greek Press, Sept. 11, 1930.

ST. ANDREW GREEK SCHOOLS  
3658 Winthrop Ave.  
Tel. Edgewater 0669



We are proud to make known to the parents of St. Andrew's parish on the North Side that our schools are once again opening this year.

Lessons will start Monday, Sept. 15, from 4 to 6 P.M. Religious lessons will be taught on Saturdays from 11 to 12 A.M. Tuition fees are the same.

Archreverend Pirinaios Tsourounakis.

I A 2 a

GREEK

The Greek Press, Sept. 4, 1930.

ANNOUNCEMENT.

Greek School St. George  
2701 Sheffield Ave.  
Chicago

WPA (ILL) PROJ. 30275

Enrollment for this term will start September 10.

I A 2 a

GREEK

The Greek Press, Sept. 4, 1930.

WPA (ILL) PROJ. 30275

SOCRATES SCHOOL.  
742 Sibley Street.

This is to announce to parents and those living near Socrates School that the school year, 1930-31, is ready to start. Have you enrolled your children? The faculty consists of Miss J. Kanthopoulo, Principal, Miss A. Kaloida and M. Nichta of the Greek school and Mrs. Pratt and Miss Phillips of the American school as teachers.

Tuition is the same as last year, twenty dollars for the first six months and twenty-five dollars for the second.

Office of the school.



GREEK

I A 2 a

Chicago Greek Daily, Aug. 28, 1930.

[SOKRATES GREEK SCHOOL TO OPEN]

The faculty of Socrates Greek School having been completed, registration will begin on September 2.

1930 (11) 11

The Greek Press, Aug. 14, 1930

PICNIC

p. 3.- The annual picnic of Solon school, of Evangelismos (Annunciation) Church will be given at the Elm Tree Grove, 6541 Irving Park Blvd., Sunday, September 14.

I A 2 a

GREEK

Chicago Greek Daily, Aug. 10, 1930

WPA (ILL.) PROJ. 30273

KORAEES.

GREEK-AMERICAN AFTERNOON SCHOOL.

CHICAGO HEIGHTS, ILL.

All lovers of music, and parents, guardians, teachers, and priests of Chicago and vicinity, are invited to the Koraees School to honor with their presence the annual graduation exercises of the school to take place in the hall of the church, 1501 Center Avenue, Sunday, August 3, 2:30 P.M. Prizes will be given.



I A 2 a

Chicago Greek Daily, Aug. 2, 1930.

GREEK

COMMUNITY MEETING TO BE HELD

All members of the Association of the Greek Community of Chicago are hereby called upon to attend the regular general conference, Sunday, August 10, 3 P.M., at the Socrates School, 742 Sibley Street.

Purpose I Financial report of the first six-month period.

II Discussion on the financial condition of the community and the school.

I A 2 a

- 2 -

GREEK

II B 1 a

II B 1 c (2)

II D 1

The Greek Press, July 10, 1930



Ahepa. His Holiness Mallistos spoke a few words and praised the amazing progress of the pupils. American dancing followed the exercises.

I A 2 a

GREEK

II B 1 a .

II B 1 c (2)

II B 1 c (3)

Saloniki, July 5, 1930

III C

IV

SCHOOL FESTIVAL



p. 5 The Greek-Americans school, Koraeas, of the St. Constantine's church, held its school festival last Monday in the Trianon ballroom.

The program included dialogues, songs recitations, brief comedies, Greek dances and plays.

The boys wearing snow white Greek Kilts, and the girls attired in national colorful costumes, hand in hand, in a large circle, danced the Greek dances to the accompaniment of Greek musical instruments. Interest and enthusiasm were apparent every where when the boys and girls of the new generation danced and sang.

I A 2 a

II B 1 a

II B 1 c (2)

II B 1 c (3)

III C

I V

Saloniki, July 5, 1930



Immediately after the Greek Dances the Right Rev. Philaretos, Bishop of the Greek church in Chicago, delivered a eulogistic address, praising the efforts of St. Constantine community for keeping up the Greek traditions and perpetuating the Greek language and Greek religion and every thing good and holy in the Hellenic race. He extolled them for their devotion to the United States, the new and present, "Mother Country," and last congratulated and blessed the new generation, expressing his hopes and wishes that they, as true sons of America would never forget Greece, mother of the civilized world.

Graduation certificates were given to the boys and girls, whose names, owing to lack of space, are not published in this issue.

A general dance, followed the school ceremony, lasting to a late hour.

I A 2 a  
I B 3 b

GREEK

VHS (ILL) FPOI 30275

The Greek Press, July 3, 1930

### GREEK SCHOOLS ARE NECESSARY

P. 2.- Thousands of Greek boys and girls in the various Greek communities of America, who have been enrolled in the morning and afternoon classes, have proven to us that our children can successfully learn the tongue of our forefathers and the tongue of the country of our adoption at the same time. The progress shown at the various school holidays shows that our children have the zeal and the desire to learn our native tongue and that our language will be preserved despite assertions to the contrary.

It is necessary for the Greek parents of America to provide a Greek education for their children. They should be proud to know the tongue of their fathers, the ideals and the customs of the Greek race.

It not only helps preserve Hellenism in America, it makes better prepared men and women out of them. Statistics have proven that those knowing two or more languages make better students than those knowing only one.

I A 2 a  
I B 3 b

- 2 -

GREEK

WPA (ILL.) PROJ. 30275

The Greek Press, July 3, 1930

We admit that there were so many difficult problems to tackle when Greeks first came to America that Greek schools could not at first be established. Now that we have more leisure we must turn to our youngsters and do all in our power to give them the best possible Greek education. It is a necessity!

I A 2 a  
III C

GREEK

WPA (ILL) PROJ 30275

The Greek Press, June 28, 1930

### ST. NICHOLAS EXERCISES

p. 5.- These days are set aside for the exercises of the various schools where parents and friends gather to see the progress of their youngsters. The Homer School of St. Nicholas Church held its school holiday on Sunday, June 22.

The program opened with the students singing "Evlogitos o Theos". There were thirty-five numbers on the program that followed. These select numbers were arranged by Rev. D. Gambrilis and Miss Mary Kouklakis. The songs, recitations, plays, and dialogues, filled everyone's heart with joy to hear such perfect Greek from their children. They enthusiastically applauded each performer.

Speakers were Rev. Gambrilis, Paul Javaras, A. Paosopoulos, Supreme Governor of Gapa, and Mrs. S. Kotakis. Students of the third, fourth and fifth grades received certificates of promotion.

I A 2 a  
III C

GREEK

WPA (ILL) PROJ. 30275

The Greek Press, June 28, 1930

KORAIIS SCHOOL

p. 5.- Korais, the Greek-American school of St. Constantine Church, is giving an interesting program at the Trianon, 62nd & Cottage Grove. It will last from 7 P.M. to 10 P.M. and will be followed by dancing. The students, coached by two Greek and American teachers, are thoroughly prepared and those present will not be disappointed.

I A 2 a  
II B 2 f

GREEK

WPA (ILL.) PROJ. 30273

The Greek Press, June 26, 1930

ANNOUNCEMENT

p. 6.- Pantelis Koteakos, principal of Solon school, announces that lessons will be given in Greek to children wishing to take them during the summer months.

Solon School  
2727 Winona St.  
Chicago.

I A 2 a  
III C

The Greek Press, June 26, 1930, p. 4 GREEK

ST. GEORGE CHURCH.

WPA (ILL.) PROJ. 30278

Members of St. George Church as well as the rest of the Greeks of Chicago will have an opportunity to witness the progress of the pupils of the school at the exercises which will take place on Sunday, June 29, at 3:00 P.M.

I A 2 a

GREEK

WPA (ILL) PROJ. 30018

The Greek Press, June 19, 1930

SCHOOL HOLIDAY

p. 5.- Next Sunday the Homer school is going to give a school holiday at St. Nicholas church, 5957 S. Peoria street. Archrev. D. Gambrilis, the principal, has arranged a very interesting and varied program. Everyone is invited.

The Greek Press, March 19, 1930



SOLON SCHOOL LADIES SOCIETY

p. 5.- The names of the officers recently elected by the Greek Women's Educational Society, Solon, have finally been disclosed. They are:

- M. Bekiaris - president
- F. Petrakos - vice president
- E. Douros - secretary
- A. Sotiropoulos - treasurer.

I A 2 a

The Greek Press, Feb. 26, 1930.

GREEK

SOLON DANCE.

WPA ( ) 1930

The energetic members of the Greek Ladies Educational Society Solon of the St. James Church are giving a dance in the hall of the church on Sunday, March 2.

The Greeks of the North and Northwest Side are thoroughly familiar with the work and purpose of this organization. It is up to them to support th school by making the dance a huge success.

I A 2 a

The Greek Press, Feb. 19, 1930.

GREEK



SOLON

Election took place last Sunday at Solon school. Names of Officers were not disclosed. They will be installed next Sunday. The first action of the new Board of Directors will be a dance on Sunday, March 2 at the hall of St. James Church.

I A 2 a  
II B 2 e

The Greek Press, Feb. 19, 1930.

GREEK

SOLON.

We have repeatedly asked Mr. J. Kotosopoulos to present himself at our offices and prove that he is the rightful owner of the radio we recently raffled. Mr. Kotosopoulos has failed to do this, and has put us in an embarrassing position by his action. We ask him, therefore, to stop making untruthful remarks about our Board of Directors.

I A 2 a  
I A 2 c

GREEK



Chicago Greek Daily, Feb. 13, 1930.

FIRST ANNUAL BALL OF PLUTARCH SCHOOL

This entertainment and dance is given for the benefit of Plutarch School, which is in need of many things to carry on its work of teaching and preserving the language of our fathers.

The committee has spared no effort to make the affair a success and a pleasure to all who attend. Songs will be sung, and poems and dialogues will be recited by the pupils. It is, therefore, the duty of all who wish to see the progress of our children in America to support this enterprise.

Place: Stancik Hall, 205 East 115th Street.

Date: Sunday, February 16.

I A 2 a  
III B 3 b

The Greek Press, Feb. 12, 1930.

SOLON SCHOOL HOLIDAY.



GREEK

Solon School of St. James Church had a school holiday on the day of the Trion Ierarhon (Three Hierarchs). The teachers, Messrs. Koteakos and Loomos together with the priest and members of the church prepared a wonderful program. Poems and recitations were given by the students and refreshments were served.

I A 2 a

The Greek Press, Feb. 12, 1930.

GREEK

ESTABLISHMENT OF A NEW SCHOOL.

A new school is being established on the South Side. The well-known Greek teacher, Mrs. Electra Zalouchos has furnished a schoolroom at 7909 South Park Avenue. It is to be called Likion o Socrates.

In order to make known to the public the scope and purpose of the school, an open meeting, to which all parents are invited, will be held Friday, Feb. 21, at 8 o'clock at the school.

I A 2 a  
III C

GREEK

WPA (ILL.) PROJ. 5000

The Greek Press, Jan. 29, 1930

### SOCRATES DANCE

The Socrates school of Holy Trinity church was very successful in their annual dance recently. They thank all those Greek people who supported their school by attending the dance which took place at the West Side Auditorium Hall last Sunday.



I A 2 a

The Greek Press, Dec. 18, 1929.

GREEK

SOLON DANCE.

The Greeks of the Northwest Side will have a chance to show their appreciation by attending the dance given by the Greek Ladies Educational Society Solon, on Sunday, December 29.

The purpose is educational and the members of St. James have worked hard to make the evening a success, so help them out.

I A 2 a

The Greek Press, Dec. 11, 1929.

GREEK



SOLON DANCE.

The Greek Women's Educational Society, Solon is arranging a dance to be held in the hall of St. James Church on the 20th of December.

I A 2 a

The Greek Press, Oct. 30, 1929.

GREEK

TEACHER WANTED.

A Greek teacher (with degree) is wanted to teach Evanston boys and girls Greek three times a week.

If interested apply at the Greek Press.

I A 2 a

III C

The Greek Press, Oct. 30, 1929.

SOLON DANCE.

GREEK

WPA (LL) PROJ. 8027

A large crowd attended the Solon dance last Saturday. Every family around St. James Church was present as well as hundreds of other Greeks. We congratulate the Greek Ladies' Educational Society for the wonderful affair.

I A 2 a  
I A 1 b  
III C

GREEK



The Greek Press, Aug. 28, 1929

ST. BASIL SCHOOL

We are announcing that our school of St. Basil Church will again do its best to teach our children their language under the direction of Rev. I. Tsourounakis.

The offices will be open from four to six, starting September 4th to 9th when classes will begin.

The Greek Press, Aug. 28, 1929

WPA (ILL) PROJ. 30275

TO THE PARENTS

Enrollment of the Korais Greek-American school started on August 26th; classes will begin September 3rd. The office of the school will be open from 9 to 12 and 3 to 5:30.

We ask the parents to enroll their children at their earliest convenience so classes can begin on time.

The Board of Directors.

I A 2 a  
II B 1 c (3)

GREEK

The Greek Press, Aug. 7, 1929.

VIA (L.) PROJ. 30x15

PICNIC

The Solon School of St. James Church, 2727 Winona Street, is giving a picnic at Kolzes' Electric Park, 6354 Irving Park Blvd. on Aug. 15, 1929.

Chicago, August 2, 1929.

I A 2 a  
II B 1 c (1)

GREEK

Saloniki, July 13, 1929, p. 5

WPA (I.L.) PROJ. 30176

SCHOOL FESTIVAL.

This years term of the school Socrates being over a dramatic performance was given by the pupils at the Garrick Theatre.

The theater was jammed with crowds which came to see the new generation. The youngsters played their roles wonderfully well and used the Greek language just as fluently as the English.

Over four hundred boys and girls attend classes at the school Socrates which is the largest Greek school in Chicago, and employs nine teachers.

The Greek Press, July 10, 1959

ANNOUNCEMENT

Mr. George Loomis, principal of the Socrates school has worked out a program, which he would like to see put into effect by all the schools in Chicago. He is inviting all Greek teachers, working or otherwise, to attend a meeting at Hull House, located on Polk Streets, 2nd floor, at 5 o'clock this coming Monday, July 13, to listen to his plans.



I A 2 a  
II B 1 c (1)  
II B 1 a

The Greek Press, July 10, 1939



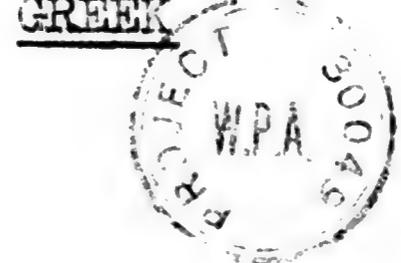
THE HOLIDAY PERFORMANCE OF SOCRATES SCHOOL

The Socrates school, the lighthouse of Greek letters, had its festival last Sunday. In the large Garrick Theatre where many Greek performances have taken place, they came before the time set and even before the doors of the theatre were open.

The program which was varied and well-planned was a great success, the boys and girls performing like true actors.

The Socrates school deserves the position of being the first educational establishment. At the desks of Socrates school have studied many Greek boys and girls who preserve the flame of the Greek spirit.

In the halls of the school building have come day after day, year after year, thousands of boys and girls who have been taught the Greek ideals by their teachers.



The Greek Press, July 10, 1929

To carry out the purpose of the school, it has taken twenty long, laborious years. The teachers, principals, and directors have had a hard struggle against economic conditions since the beginning of the school's existence. But the work still goes on with increasing enthusiasm and strength, in spite of these difficulties.

The pupils of the seventh and eighth grades presented a splendid performance on the stage. They did not recite the poems customary with students of the lower grades but took part in dramas, comedies, and dialogues with such skill that they put to shame the amateur actors and even some professionals.

The sight of ten boys and girls on the stage, singing the Greek national anthem and other songs, moved the audience. The fathers were almost in tears of joy, the fathers bursting with pride, and the audience applauded continually to show their pleasure. When fifteen Greek boys, under the direction of George Haines, played their violins, the rafters resounded with applause and shouts.

(ALL) PROJ 500/3

The Greek Press, July 10, 1929

ANNOUNCEMENT FROM SOCRATES SCHOOL

The summer classes of the school start on the morning of July 15th. The teacher is Mr. Aristides Parisis.

Enrollment begins immediately from 9 to 12 every day. Prices: \$1.00 - one pupil; \$3.50 - two pupils; \$4.50 - three pupils, (at the office of the church).

I A 2 a

II B 1 c (3)

II B 1 c (1)

GREEK



The Greek Press, July 3, 1929

EXERCISES AT THE SOCRATES SCHOOL

The oldest, largest and best of our Greek schools gave, last Thursday and Friday, its graduating exercises. In the large hall of the Socrates school were gathered 100 students representing five grades.

The boys and girls were amply rewarded for their hard work and patience in arranging the program; the program was a huge success. The poems, recitations and dialogues were the very same as those we used to learn in the schools of Greece.

The president of the church, Mr. N. Kokkines, the principal of the school, Archreverend Aberkios Dimakopoulos, the pupils and their parents, are all to be congratulated. The purpose of the school, which is to establish the Greek spirit in our children, is being carried out much better than we ever expected.

The students of Socrates attend the all-day classes. They have all the Greek lessons besides those given by the American teachers, Miss Helen Scacciaferro and Miss Flora Pratt.



The Greek Press, July 3, 1929

Under the direction of the teacher of the school, Mr. Aristides Parisis, all the boys and girls have done their parts with unexpected dramatic ability. The audience was amazed! Credit must also be given to Mr. George Stefanakos, another teacher.

The participants of the program were all awarded gifts donated by Mouzakiotis brothers.

All those taking part in the programs on the 27th and 28th of June will also take part in the performance the school is planning to give on the afternoon of July 7th, at the Garrick Theater.

The principal, George Loomis, Mr. Parisis, Mr. Stepanakos and the misses Kouklaki, Kaloida, and Lappas are working diligently to prepare the pupils of the 7th and 8th grades for this performance on the 7th.

I A 2 a

II B 1 c (1)

II B 1 a

III C

WPA (ILL.) PROJ. 30275

The Greek Press, July 3, 1929

## KORAIIS SCHOOL HOLIDAY

Of the many Greek celebrations, last Sunday, the one that deserves to take first place is the celebration that was organized by the Greek school, Korais.

Without exaggeration the school festival of the Korais school was a national holiday, truly representing Greek letters, and was perfect evidence that with a little more endeavor and cooperation we will preserve the Greek spirit forever for our coming generations.

The hall seated, with comfort, the many people who came to hear the songs, recitations, and plays of the boys and girls. It was truly a great affair and gave much delight to those who had the pleasure of attending the graduating exercises at St. Constantine Church.

Every once in a while we hear people say that our children can never love the Greek schools, because the American ones offer so much more. We have

The Greek Press, July 3, 1929

compared many American schools with that of the Korais and found in every instance that the latter was far superior. The pupils presented their offerings with such success that the audience applauded heartily every single play, recitation, or song. The truth is, if any medals were to be awarded for good deeds and self-sacrifice, the teachers of this school should be among the first to receive them. What time and patience they must have put in to turn out such a well-organized program.

The performances of the boys and girls were wonderful. They even played in short dramas, and were a huge success by their perfect acting. Everyone was amazed at the obvious refinement of the children enrolled at Korais.

At the end of the program all the pupils gathered on the stage for a last burst of applause and received their diplomas. The principal of the school, Miss F. Tanka, who worked hard to educate and refine the Greek children, gave a brief talk on their amazing progress.

WPA (ILL) PROJ 30275

The Greek Press, July 3, 1929

The president of the church, Mr. James Stamos, distributed the diplomas and acknowledged as superior students George Damaris and Eugenia Sotiropoulos. Speeches followed by the most Rev. Markos Petrakis and our own Paul Javaras , emphasizing our national establishments in the schools.

Mr. Javaras praised Miss Tanka, and another teacher, Miss M. Nichta. Mr. Javaras praised the priest, Rev. Petrakis; the president, Mr. Stamos; and the members of the church for their wonderful work.

Among those present were: Mr. Kontos, Mr. Spirrison, Mr. G. Lempesis, Mr. Thomas, Mr. Spannon, and others.

I A 2 aII B 1 a

III C

The Greek Press, July 3, 1929

## THE SCHOOL HOLIDAY OF ST. GEORGE

With an audience of five hundred people, the holiday of St. George school, (Agius Georgios), took place at the school hall on the 30th of June exactly at 3:30. The program opened with a prayer and the students sang, "Evlogitos E Christai O Theos".

Then the principal, Archreverend Daniel Kolemis, introduced the pupils of the school, the teachers, Mrs. S. Flambouras and Miss Z. Lappas, to the people present, and briefly explained the purpose of the assemblage.

The students presented the program with a certain forwardness that brought pride to the hearts of all the spectators. An exhibition of the progress made in Greek grammar and the Bible was enthusiastically received and wildly applauded by everyone.

The Great Greek organization of Gapa was represented at this gathering by Mr. A. Kapsopoulos, who praised the school of St. George and emphasized the need of instilling the Greek spirit and tongue into the hearts of our younger generation.



The Greek Press, July 3, 1929

Another speaker was that true Zakynthian, the president of St. George church, Mr. A. Flambouras who congratulated the parents on the performances of their children.

Under the leadership of Archreverend Daniel Kolemis and the teachers, Mrs. Flambouras and Miss Lappas and the direction of the Board of Directors of the Church, the school of St. George deserves the praise and congratulations of every single person in the community.

I A 2 a

II B 1 c (1)

II B 1 c (3)

III C

III A

GREEK



The Greek Press, June 26, 1929

### THE EXERCISES AT THE HOMER SCHOOL

With much pomp and dignity, the exercises of the Greek school, Homer, took place in the community Church, St. Nicholas, at 60th and Peoria Streets.

The Homer school, under the direction of the Most Reverend High Priest, Daniel Gambrilos and the teacher, Miss M. Kouklaki, has made astonishing progress. The progress which the boys and girls of the school have made left only the best impression on everyone present.

The Church was filled with parents and friends. We would need several columns of our paper to give a detailed account of the event. Consequently we will record as much as possible.

Louis, the small son of Mr. and Mrs. N. Nikoletseas, recited the poem "Father's Nameday" and received the greatest applause from the audience.

Small Barbara Kyriakopoulos did a wonderful bit of acting in a dialogue.

The Greek Press, June 26, 1929

The Misses Theodora Konstantelos and Stauroula Imperopoulos also acted very well in their dialogue. The Themela sisters, daughters of an American widow, Mrs. K. Themela made a wonderful appearance. These girls enrolled only five months ago without knowing a single Greek word. Their father died a short time ago and his American widow came to love the Greek language so much that she now takes lessons herself.

Various national anthems were sung by the entire group.

The High Priest (Archimandrites Daniel Garbrilis) talked to the parents and reminded them about the importance of the Greek language for their children. The Greek language and the Orthodox religion are the only means of keeping Hellenism in America. The Greek language and Church will enable us to remain Greeks instead of becoming an American entity. He ended his speech with a touching address to the students.

He then asked the Governor of the G.A.P.A. organization, Mr. A. Kapsopoulos, to come to the platform and say a few words.



The Greek Press, June 26, 1929

Mr. Kapsopoulos, with his distinguished eloquence, developed the purpose and program of the Gapa to preserve the Greek language, support Greek schools and churches, and laud the Greek name on foreign soil.

After this speech, the Archreverend Daniel Gambrilis, distributed the certificates and diplomas to the students of the school and the program was ended.

I A 2 a

II B 1 c (3)

II B 1 a

III C

IV

GREEK

The Greek Press, June 26, 1929



### THE FESTIVAL OF THE GREEK SCHOOL SOLON

Last Sunday, the school festival of the Greek-American Educational school, Solon, under the auspices of the Church of Annunciation (Evangelismos), took place. This school was built on the North Side of our city in an ideal spot and is the last word in the art of building. It cost \$200,000, and has been completed only a year. It is affiliated with the Church of the Annunciation and the parish of St. James. Just as the Church of Annunciation, whose priest is Rev. Nikitas Kesses, so does the school, Solon, with its church, St. James, whose priest is Rev. D. Sakellarios, truly deserve the respect of Chicagoland, for this fine showing which is due entirely to the indefatigable work of the members of the Church and the Board of Directors.

This scholastic holiday of the Greek pupils of Solon school started at 4:00 o'clock and ended about 7:30. With only a year's establishment, there are enrolled 100 pupils in the school, who, directed by their teacher, Mrs. Basiliki Xrisostenou, presented their various poems, recitations, songs, plays, dialogues, etc. with such success that the audience applauded them again and again to show their pleasure and surprise.



The Greek Press, June 26, 1929

The best part of the program was when Mr. George Kampas and his orchestra played four well chosen musical selections. His pupils, all Greek boys, truly astonished their listeners by their progress with the violin.

Later, the principal of the school, Mrs. Xrisostenou, explained the purpose school festival. She spoke of the purpose of the school and the education parents owe to their children. She finished by thanking the Board of Directors and the members of both churches, as well as the Greek Ladies Educational Society taking active part in the building and maintaining of the wonderful school building. She thanked, in particular, Miss Isminin G. Papageorge, for accompanying the songs of the students on the piano; Mr. Spiros Bekatoron, who taught the songs; the Rev. Nikitas Kesses, and Mr. Monembasites (Manos) vice-president of the Church, whose diligent efforts did much towards making the event a success; and Miss Benetia Tomaras, teacher, whose intelligence and patience contributed much to the education of the children of Solon school.

I A 2 a

II B 1 c (3)

II B 1 c (1)

II B 1 a

III C

GREEK

The Greek Press, June 26, 1929



### THE HOLIDAY AT ST. BASIL SCHOOL

Last Sunday was a most important day for our schools. Most of our churches had their school holidays--the holiday for Greek letters. An entire Greek child world had its day.

About 100 Greek boys and girls are enrolled at the Greek school of St. Basil. Children as young as four to six years of age are taught Greek, the Bible, and Greek history. The teachers are Mr. Philip Kaskas and his wife who instill into the hearts of the Greek children the nationalist spirit.

The program given in the hall of the school last Sunday was a huge success. The pupils, thoroughly coached by Mr. & Mrs. Kaskas, sang Greek songs, recited poems and took part in plays and dialogues. Miss P. Spiropoulos amazed everyone with her grand performance on the piano.

Towards the end of the evening a few words were spoken by Mr. Philip Kaskas, the teacher and by the priest of St. Basil, most Reverend Erinaios Tsourounakis.

I A 2 a

II B 1 c (3)

II B 1 a

III C

GREEK



The Greek Press, June 26, 1929

### THE PLATON SCHOOL HOLIDAY

In the church, Koimisis Tis Theotokou, with the hall overfilled, the school festival for 1928-29 was given Sunday afternoon.

Two hundred and three boys and girls are enrolled in the Platon school. The principal of the school is the priest of the church, Reverend Konstantin Papanikolaou, whose helpers and co-workers are Mrs. Meropi I. Konstantinou and Mrs. Efrosinin Koraka.

After the prayer, the president of the church, who has faithfully worked for the church for five years, Mr. John Koliopoulos, started the program of the day. After a short speech, he introduced the teacher of the school, Mrs. Konstantinou.

She spoke very well and enthusiastically about the noble and inspiring work she is undertaking.

The most sentimental and beautiful part of the program began when the Greek



The Greek Press, June 26, 1929

children were presented to the audience. On the platform were all the little boys and girls, from whose mouths we heard recitations and dialogues, said with the same grace and liveliness that we were accustomed to hear at one time in the schools of Greece.

The entire audience was truly moved when all the pupils, accompanied by four Greek boys playing violins, sang the Greek anthem.

In order to give variety to our program, the president said, we are going to ask a well-known man of our community to say a few words, Mr. Paul Javaras, publisher of the weekly newspaper, the Greek Press. Mr. Javaras praised the work of the teachers, because it preserves not only Hellenism of the children of the present generation, but also of generations to come.

The program continued with songs and recitations which were followed by another speaker, Mr. K. Tsarpralis, former officer of the Greek army. Mr. Tsarpralis, in a brilliant address, praised the endeavors of the Board of Directors, the priest of the church and the teachers and wished them the speedy erection of a proper building to suit their needs.



The Greek Press, June 26, 1929

The songs and pieces were resumed and lasted till 7 o'clock. Aside from the above mentioned events there were several other speakers, Mr. Spiros Kotakis, publisher of the Chicago Greek Daily; Dr. B. Lambrakis; Lawyer Petropoulos or Parry; the Rev. Papanikolaou; the treasurer of the church, Mr. Limperis, and the president, Mr. Koliopoulos, who emphasized the necessity of every one in the community to become a member of the church.

Every one present celebrated a truly Greek day, filled with inspiration and faith in our nationality.

Greek Daily, April 16, 1929

**ANNOUNCEMENT**

P. 3.- The Greek Mother's Fraternity of the Greek School, Socrates, announces to Greek Societies and organizations of Chicago and suburbs, the annual dance that it is giving on the evening of May 12th.

The Fraternity proceeds to this announcement with the understanding that the Greek Societies and Organizations will show, at this moment, the proper feeling of cooperation by postponing any meeting of whatever holiday's or congregation's that may have been scheduled to come on the evening of May 12, 1929.

From the office of the  
Fraternity.

I A 2 a  
II B 1 c (3)

GREEK

Chicago Greek Daily, Oct. 30, 1928, p. 2

THE ARISTOTLE GREEK SCHOOL.

WPA (ILL) PROJ 80275

Last Sunday night in the Aristotle Greek School, situated on the Northwest Side at the corner of Irving Avenue and Laramie Street, the first monthly school festival was held with great success.

Parents and others residing in that vicinity attended the meeting and were astonished at the progress which the pupils have made.

This school was founded by Mr. G. Photopoulos, who is known to Greeks through the columns of newspapers. He has stirred up debates on various vital questions, and is the initiator of the discussion on the progress of Greek schools. Instead of a ceremony the audience heard a very instructive lecture by Mr. Photopoulos on how to rear children, the dangers involved in misdirected liberty, etc.

Most specifically he emphasized that it is necessary to make the schools centers of instruction and moral development not only for children but also for fathers and mothers and adults generally.

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GREEK

Chicago Greek Daily, Oct. 30, 1928.

WPA (ILL.) PROJ. 30275

Mr. Photopoulos in inaugurating this series of socials has stated his determination to continue with monthly lectures serving refreshments after each lecture.

In presenting this innovation Mr Photopoulos, feels that the Greek family will find under the school roof the moral atmosphere and the opportunity for instruction and recreation which the Greeks of America lack.

The second school social, it is predicted, will be even more successful and attractive, since those who attended were so enthusiastic that they decided to undertake the arrangement of the next affair themselves.

The girl pupils had prepared cakes and other delicious refreshments, and the mothers served them.

We hope that other schools of our city will adopt the innovation sponsored by the founder of Aristotle School.

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GREEK

Chicago Greek Daily, Oct. 27, 1924



THE INAUGURAL CEREMONY OF THE GREEK SCHOOL, SOLOMON

Oct. 1.-Last Sunday will remain a historic day in the annals of the Greek Community of Chicago, for the great event which took place, the influence of which is important from the national viewpoint of Hellenism in America.

This event is the inauguration of the Greek School, Solon. A simple two store edifice, with a large hall on the first floor, capable of taking in 3,000 persons. This hall is surrounded by eight rooms.

The entire building cost \$150,000. Various communities of Chicago were represented there and many societies. Professionals, merchants, business men of different enterprises, mothers with their children, young and old, all enthusiastic, were there.

After a final introduction and short speech, by the rector of the communal church, the Rev. Kesser, finished, Mr. Pantelis legal adviser of the community introduced the speaker of the day, Dr. S. Louros, who was greeted by prolonged applause.

Chicago Greek Daily, Oct. 23, 1928

Immediately following him, the floor was given to the manager of the Greek Daily, Mr. Notakis, who dealt with the historic background of the community on the North Side, congratulated the Executive Council for the erection of the beautiful building and emphasized the necessity of a speedy unification of Greeks in America, ecclesiastically so that communities might be enabled to respond to their economic needs.

"This structure," Mr. Notakis said, "was erected at a great sacrifice and the community was compelled to conclude a loan of \$150,000.00 for a purpose which all the Greeks of Chicago must help to realize and the ones present should set the example for the rest.

The Ladies Society, Solon, was the first to respond, contributing \$500.00 and then the communities of Holy Trinity, Assumption of the Virgin Mary, and St. George, followed. The Mothers' Society of the school, Socrates, also made a donation which was greeted by great enthusiasm and clamorous applause.

The members of the Executive Council of Annunciation offered \$100.00 and many others did the same, some with \$100.00 checks. Suddenly a \$1,000.00

Chicago Greek Daily, Oct. 27, 1950

check appeared from Mr. George Vatsineas, to be hailed with unbounded  
ent usiasm. Before the applause subsided, another \$1,000.00 check was  
announced from one of the older members of our community, the well known  
Mr. Pantoleon Kousetos, who is one of the original founders of Annuncia-  
tion. There was prolonged applause.

Liberal gifts also were donated by Messrs. John Alexopoulos of Greece, Alex,  
N. Kannelis, Christopher Loumouzis, A. Mantelis, Nikolaitseas and the pas-  
tor the Rev. Messes and many others. The total amount collected was  
around \$4,000.00.

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II B 1 c (3)

Chicago Greek Daily, October 20, 1928. (ALL) PRO 3070

### INAUGURATION CEREMONY OF THE SCHOOL SOLON.

P.1.- Tomorrow, at about 3 P.M., the community of the North Side will hold the most solemn and dignified of feasts. It opens the door of its new school Solon which has been splendidly erected through the generosity and patriotism of the Greeks of this parish and the executives of the community.

If we stop for a moment to think it over, we will see that of all feasts, that of a school opening is the feast of feasts and the fair of fairs, to which every Greek should hasten, in order to celebrate a great event of national importance and lofty aim.

The erection of a Greek school is equal to the creation of a fort. It protests our nationalism and defends our traditions.

The erection of a school is of even more importance than the erection of a church, because "God does not reside in the hand-made churches", while our little children, in order to be taught, must have a roof over their heads, benches and teachers.

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III C

II B 1 c (3)

WPA (ILL) PROJ. 30275

Chicago Greek Daily, October 20, 1928.

And of what use would the churches be if we did not prepare those of the new generation?

Specifically for Hellenism of America, the establishment and perfect operation of Greek schools is an imperative necessity, because only through them we will succeed in teaching our children the Greek language and convey to them Greek tradition.

Those who have a different opinion, or believe that we must abandon our national principle and eliminate our language, in order to become Americans, are not only traitors to their own nationality, but incapable of realizing American ideals. Because they are renegades and they have no national feeling, nor have they the least feeling regarding their obligation to the fatherland. He, who denies his own country and national traditions, will deny with as much ease his new country, or rather, he will never feel any sentiment for it.

In regard to the Greek language, we must, all of us, feel particularly proud and endeavor by all means, to spread it, because the Greek language

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III C

II B 1 c (3)

WPA (ILL) PROJ 30076

Chicago Greek Daily, October 20, 1928.

is a jewel and a characteristic of civilized and intellectual people.

The whole Greek community of Chicago must be present at the inaugural ceremony of the Greek school and celebrate this beautiful national feast.

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GREEK

WPA (ILL.) PROJ. 30275

Chicago Greek Daily, Oct. 10, 1928

INAUGURATION CEREMONY OF THE SCHOOL, SOLON, OF  
THE NORTH SIDE COMMUNITY, THE ANNUNCIATION

To the Greek People of Chicago and Suburbs.

p. 6.- Dear Fellow-Nationals:

It is with national pride that we announce, that the construction of the school, Solon, has been completed and the semester will start Nov. 1, 1928.

On this occasion the following ceremonies will be held:

(1) On Oct. 21st, the inauguration ceremony will be held in the presence of the political authorities of the city, and His Excellency, the Consul General of Greece, Mr. DePasta. Refreshments will be served and an entertainment and a dance will follow.

(2) On Oct. 25th, 7 P.M., in the school building of St. Demetrios church Grand Vespers will be held by the Educational Society of the Greek Ladies of Chicago. The pastors of all the Chicago United Communities will participate.

Chicago Greek Daily, Oct. 10, 1928

(3) On Sunday, Oct. 26th, 10:15 A.M., the feast of St. Demetrios-(name of the church)- will be celebrated in the presence of and with the participation of pastors.

(4) On Oct. 28th, 29th, and 30th, in the school, Solon's hall, a bazaar will be given by the Educational Society of the Chicago Greek Ladies for the benefit of the school. All are invited.

**Executive Council:**

K.K. Karamelas, President.

L. Vasilakos First vice-president.

D. Mounzouros, Second vice-president.

K. Politis, Secretary.

J. Adinamis, Treasurer.

I A 2 a

GREEK

Chicago Greek Daily, Sept. 7, 1928, p.3

WPA (ILL) PROJ. 30278

GREEK SCHOOL "ARISTOTLE"

To the Greek schools already existing in Chicago, one more has been added. This will serve the needs of the Greek people living on the northwest side.

A temporary location for about seventy pupils has been secured and everything is ready for the opening.

Address:- 4005 N. Laramie St.

Chicago Greek Daily, Sept. 4, 1928, p. 1 WPA (LL) Photo 1000

### HOW TO ORGANIZE OUR SCHOOLS.

This is not the first time that we are compelled to say that The Greek State has abandoned the Hellenism of America to its fate. We are afraid we must emphasize this many times before the Greek government takes cognizance of the fact. We make again the accusation against the government that it has cruelly abandoned the 500,000 Greeks of America to their fate. The occasion of our stressing this today is the opening of the schools in which the Greek children of America will be taught the Greek language and the history of the land of their fathers.

In saying that the Greek government has abandoned the Greek people of America we do not mean to say that the people need any material aid, or support from the Greek State. What we mean is the lack of aid, in nurturing the ideals of Hellenism in America, aid in the establishment and continuance of Greek schools; aid in the efforts of the Greek people here to preserve their national identity.

Chicago Greek Daily, Sept. 4, 1928.

WPA (ILL.) PROJ. 30176

Such an endeavor is worthy of support because its aim is the furthering of the national interests, and the accomplishment of this aim lies beyond the power of the Greeks in America, unaided.

We avail ourselves of the occasion of the opening of the schools, because in the schools, for the maintenance of which, so many efforts and sacrifices have been made by the Greek communities of America, lie all hopes for the keeping alive the new generation The Greek language and the traditions of the Greek race.

But how is it possible for the Greek communities, despite all their efforts, to be transformed into boards of education, or Superintendents of schools, to know the ability of the teachers to be able to arrange the school programs and teaching material, factors upon which the successful functioning of the school depends?

It is to be questioned whether there is even suitable teaching; personnel!  
But even if there is, how can this personnel function without adequate supervision?

Chicago Greek Daily, Sept. 4, 1928. WPA (H.L.) PROJ 30275

It must be understood, that by schools we do not mean merely buildings furniture equipment or even the teachers and the pupils considered number of pupils, nor that of teachers separately.

The principle thing is organization combined with intelligent supervision. It is labor in vain to erect magnificent school buildings, furnish them, assign teachers to them and encourage parents to send their children to these schools when we know that these schools lack proper organization and proper supervision.

Since those whose duty it is to support the institutions morally are indifferent to the perpetuation of the ideals of Hellenism, much of the purpose of Greek schools is lost.

The communities and churches are struggling desperately for the preservation of the schools, and their efforts were worthy of all praise. The task, lies beyond their power.

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III H

GREEK

Chicago Greek Daily, Sept. 4, 1928.

WPA (L) PROJ. 3015

When the state does not choose representatives worthy of their mission, but sends officials who are not in touch with the Greek people here at all how is it possible for such a state to be informed of the needs of the people and to be able to render them its moral aid and support.

When the State has severed the Ecclesiastical bonds with the Greeks of America without justifiable cause; when the State tends to keep these Greeks divided to the detriment of the national interests, how is it possible for Hellenism to preserve its national entity? How can it organize and manage its schools?

On account of this, it is imperative to that these matters be placed before the Greek government directly, by the Greek people themselves since the state's representatives, unfortunately hold themselves aloof from the people and do not sense this great need.

S. Kotakis.

Chicago Greek Daily, June 30, 1928.

WPA (ILL.) PROJ. 30275

THE GRADUATION EXERCISES OF SOCRATES SCHOOL.

Socrates School will hold its graduation exercises tomorrow at the Garrick Theater, 64 W. Randolph Street.

Over five hundred children will demonstrate to the Greeks of Chicago their progress and the national importance of the work, which they have accomplished in this unique national institution of ours in America.

This school, which has recently been the target of a bitter attack, ought by all means to be supported by the Greek community of Chicago. Let us show our interest tomorrow by attending its exercises.

We must by this time have realized the necessity of supporting our schools, if we wish to preserve our nationalism. It is our duty to watch them in their great work, for only thus shall we know what is going on in the school, and how well it is fulfilling its mission.

For this reason we urge all to attend the graduation exercises tomorrow.

Chicago Greek Daily, May 29, 1928

MOTHERS' SOCIETY MEETING



p. 1.- Today we will continue the publication of the minutes of the "Mother's Society" of the Greek School, Socrates, which will show how and what the mothers think of the scandal that has come up. It will show, how indignant the mothers are against the parasites of journalism and their libelers, who undertook professionally to defame the Greek school, appearing as its defenders allegedly, while in reality being double-dealers and slanderers.

The voice of the mothers is the right judgement in this regrettable case, because the mothers are deeply concerned and feel the necessity, more than anyone else, of morality in the school. They are in a position to know things and persons better than anyone else.

Mrs. Mouzakiotis, with profound emotion and with tears rolling down her cheeks, protested against the calumny and slander published against the teachers, G. Drosos and N. Lambrinides. She considered these slanders as against all the mothers and daughters who have attended and graduated from that school.



Chicago Greek Daily, May 29, 1928

She stated that Mr. Drosos was engaged as a private teacher for her children for a long time at her home. If he was late after the various school ceremonies and play presentations, he would often escort her daughters home in an automobile, and present them safely to their parents. They never had any grievance against him. The children loved and respected those teachers and had full confidence in them. Mrs. Mouzakiotis expressed her children's indignation for the slanders against the teachers and declared that men of such character and culture as Messrs Drosos and Lambrinides, could not possibly commit such malignant acts as the ones of which they are accused.

Mrs. A. Tsipianitis expressed her satisfaction for the conscientious work of the teachers and their honest character. Mrs. T. Tsimboukas declared that her children, although of advanced age, have such a respect for their former teachers that whenever they meet them they stand at attention and salute them.

Mrs. P. Kouri stated that her daughters felt very sorry for the slanders against their teachers whom they love and respect as much as their own fathers, and that she herself has no complaint whatsoever against them.



Chicago Greek Daily, May 29, 1928

Mrs. G. Samprakos opened an attack against the Executive Board of the Brotherhood for not having this meeting called sooner, so as to enable them to express their confidence and respect for the unjustly accused teachers and, as a mother of four children, expresses her full confidence in the teachers under whose tuition more than one thousand girls have graduated, without a single complaint being made.

Mrs. Helene E. Nikolopoulos has stated that her daughter, a graduate of the school, had expressed her grief in not having higher grades so as to continue her courses. She succeeded, passing into high school from the sixth grade, in six months time.

Mrs. Panagopoulos declares that she is very satisfied with the teachers and that she found Mr. Drosos to be very strict in his supervision of the conduct and attendance of the boys and girls.

Mrs. P. Papaspyrou and Mrs. K. Hanea have expressed themselves to the same effect with the latter making the statement that she knew both teachers from Birmingham, Alabama.



Chicago Greek Daily, May 29, 1928

Then Mrs. Helene Sakelariou and Mrs. Koralia Niakaris followed, the former with an indignant condemnation of the slanderers calumnies, with the assertion that, due to her profession, she visits most of the Greek families, and in ten years time never heard a complaint against the teachers, Drosos and Lamprinides.

Many mothers (whose names follow-Translator) and others have expressed themselves likewise, with full confidence in the teachers. The President of the society asked if there were anyone who had a complaint against the teachers. All in unison cried, "No."

Finally, after condemning aloud those who had dragged down the good name of the school and the morality of their daughters, the mothers asked for a resolution which was voted unanimously, whereby they went on record as upholding the teachers, Messrs G. Drosos and N. Lamprinides, with full confidence.

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GREEK

Chicago Greek Daily, Feb. 4, 1928, p. 4.

SOCRATES SCHOOL



We have the honor to announce to the esteemed parents and guardians of our pupils and to our compatriots who love music that the school ceremony of the Three Hierarchs and the presentation of diplomas to graduates will take place in the Church of the Holy Trinity, 1101 S. Peoria St., Sunday, February 5, at 11 A. M.

The gathering will be addressed by Miss Iphigenia Chrisanthakopoulos, one of the teachers.

George Drosos,  
Director.

WPA FILE # 302-5

SALONIKI, December 24, 1927

The Greek Drama, "Thaskalitsa," of the School, "Socrates."

Five thousand Greeks gathered at the Auditorium Theatre to witness the play of the Greek Drama, "Thaskalitsa," performed by six hundred pupils of the school "Socrates." The great success of the performance was attributed to the hearty co-operation of the various Greek societies. Noted amongst them were, "The Society of Young Greek Girls"; "The Lovers of Music"; "The New Generation"; "The Greek Youth", etc.

Congratulations for the Directors of the Greek School, who leave nothing undone that should be done for the elevation of Greek culture.

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GREEK

Chicago Greek Daily, Nov. 17, 1927.

WPA (ILL.) PROJ. 10276

SOCRATES GREEK SCHOOL

All members of the community are called upon to exercise their constitutional rights in **electing eight** officials for the position of councilman.

November 27, from 9 A.M. to 9 P.M. Holy Trinity Church, 1101 South Peoria Street.

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GREEK

Chicago Greek Daily, Aug. 25, 1927.

WPA (ILL) PAC 30275

PLATO GREEK SCHOOL

5551 West Harrison Street

Notice: Registration for the school year of 1927-1928 begins on September 1. This year we shall have a separate section for boys and girls who are pupils in high schools. In this section Greek children who do not attend American schools are also welcome.

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GREEK

Chicago Greek Daily, June 23, 1927.

LEAGUE OF GREEK PARISHES IN CHICAGO

MS. (ILL) PROJ. 30275

· Invitation by the Socrates Greek School

p. 4-We have the honor to inform our esteemed compatriots, the worthy members of the Greek community in Chicago, that on Wednesday, Thursday, and Friday, June 22d, 23rd, and 24th, from 1 p. m. to 4 p. m. each day the School will exhibit the pupils' handiwork, and the pupils of the various grades will likewise give recitations and sing.

The grades will take part in these exercises as follows: On Wednesday the first and second grades and the B class of the third grade; on Thursday the A class of the third grade, both classes of the fourth grade, and the A class of the fifth grade; and on Friday the B class of the fifth grade and the B class of the sixth grade.

We take advantage of this opportunity to invite all our fellow-countrymen and in particular our various Greek societies to honor the exhibit and the exercises by their presence.

George Drosos, director.

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II B 1 c (3)

GREEK

Saloniki, July 3, 1926, p. 5



GREEK SCHOOL SOCRATES ANNOUNCEMENT

With honor and pride we inform the parents of the pupils, and all the Greeks in general, that Socrates will hold an exhibition June 24th and 25th.

The handiwork of our girl pupils will be shown to all. Recitations, and songs by various grades of the school also will be given. All Greek societies are invited to honor our school exhibition with their presence.

The School Socrates.

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GREEK

Chicago Greek Daily, June 23, 1926.

SOCRATES GREEK SCHOOL

We have the honor to notify the esteemed parents and guardians of the pupils of our school and all other Greeks of our community that next Thursday and Friday, June 24 and 25, from 1 to 4 P.M. the annual exhibition of embroidery by girls of the school will be held. There will be a program consisting of recitations of poems, etc.

Director:

George J. Drosos.



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GREEK

Chicago Greek Daily, June 19, 1926. WPA (ILL.) PROC. 310

An invitation is extended by the School Committee of Plato Chicago Greek School, conducted by the Greek community of the Assumption of the Virgin Mary, to all Greek Orthodox Christians of Chicago and vicinity, to attend the school fete on the occasion of the closing of the school for the summer season.

**Address:** W. Harrison Street and S. Central Avenue. .

**Time:** June 20, from 3 to 6 P.M.

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II B 1 c (3)

Saloniki, May 22, 1926.

GREEK

WPA (ILL.) PROJ. 30275

ANNOUNCEMENT.

The Greek school Socrates informs all Greek parishes, societies, associations, organizations, brotherhoods and all the Greeks, generally, that the annual picnic of the school will take place, at Kolze's Electric Park, 6353 Irving Park Blvd., July 4th, the day of American Independence.

On the occasion of that day we request all societies to abstain from arranging for other celebrations, in order that the school's picnic should prove an undivided success, for the benefit of Greek educational purposes.

The Executive Committee.



GREEK

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Saloniki, Dec. 6, 1924.

ANNOUNCEMENT OF THE PLUTARCH GREEK SCHOOL

We announce to the public that on Sunday, December 14, at 2:00 P. M., we shall hold our annual school exercises in Stancink Hall, 205 East 115th Street, Pullman, Illinois. There you will see the progress of seventy Greek children in the Greek language. They will recite various poems in Greek. After the exercises there will be a dance, which will continue until midnight. The committee is doing its utmost to please all who attend, and preparations are being made to serve our guests well.

We wish to remind the public that the Plutarch School of the Greek community of Pullman is the only Greek school in the Chicago district which depends entirely on its own resources, since there is no Greek church in Pullman. Do not forget, therefore, that we depend on the sale of tickets to keep our Greek school open. We expect a good crowd to help the Greek children to learn their language.

For the school committee,  
H. Anastasopoulos, president  
P. Megaris, secretary

WPA (ILL) PROJ. 30275

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GREEK

Saloniki, Aug. 9, 1924.

NOTICE OF GENERAL MEETING FOR SOCRATES SCHOOL.

p. 5. The members of the Greek Community Association of Chicago are invited to a regular general meeting of the Socrates Greek school, in accordance with article 25 of the charter at 3 p. m. on Sunday, August 17, 1924, in the hall of Holy Trinity Church, 1101 South Peoria street.

The purpose of this general meeting will be first to hear an accounting of the finances during the last six months and second to discuss other matters pertaining to the school.

Chicago, Aug. 2, 1924. Euag. Tsioles,  
president of the school.

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Saloniki, July 5, 1924.

WPA (ILL) P...

**EXERCISES OF THE KORAES GREEK-AMERICAN SCHOOL**

p.-3-..... Last Sunday we had the pleasure of attending the exercises of the Koraes Greek-American School in the Masonic Temple on Sixty-Third Street.

The program was excellent and instructive, and for this we extend our sincere congratulations to the committee which organized it under the supervision of the principal of the School.

Besides recitations and songs the pupils staged Souli's tragedy "The Dance of Zalagon", and a dramatic sketch, "Jean Valjean", in English, taken from the famous novel "Les Miserables", by Victor Hugo.

In the second part of the program boys and girls who have formed a violin - orchestra under the direction of their music - teacher played several Greek and English compositions to the great satisfaction and enjoyment of the large audience.

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IV

Saloniki, June 28, 1924.

COMMENCEMENT EXERCISES OF THE SOCRATES GREEK SCHOOL

p. 3-.....Last Monday the commencement exercises of the Socrates Greek School were held in the spacious West Side Auditorium. It would not be an exaggeration to state that this was the first magnificently successful event which has happened in many years in the Greek community of Chicago, a novelty indeed.

More than two thousand people packed the hall, listening with profound interest to the wonderful program presented by the pupils. The program was perfect in arrangement and in performance. It was not the usual recital of poems which one expects in school commencement exercises; this was something exceptional, a literary bouquet of the choicest flowers.

Outbursts of laughter in the audience were followed by enthusiastic and deafening applause, and again tender emotions were aroused, and tears shone in spectators eyes. All the pupils showed exceptional ability in expression and spoke their lines with a skill that many of our orators would be glad to equal.

The two youngsters F. Kollias and G. Andrianopoylos, who presented "The Cook", a comic dialogue, caused many outbursts of laughter. But the most splendid presen-

MPA (ILL.) PROJ. 30275

Saloniki, June 28, 1924.

tation was the performance of the play "Neagenea(New Generation)", a national drama by Professor Nikolas Lamprinides, which ought to be seen by all the Greeks in Chicago and elsewhere.

The play was excellent both in plot and in performance. The action begins with the dream of a grandfather, who represents the outgoing generation and is dissatisfied with the youth of to-day. While he gazes heart broken at the statue of the Great Ideal of the Greeks, despairing of a national resurrection, he falls asleep before the statue.

Then mourning Greece appears to the accompaniment of a touching melody and recounts in passionate accents the tale of successive disasters suffered in unequal battles against Turks and Bulgarians. In an apostrophe full of melancholy and despair she bids farewell to the magnificent temple of St. Sophia, the symbol of the race.

Then the statue moves, and the animated Great Ideal, Galatia, speaks to mourning Greece and reminds her of the gigantic struggles during the four centuries of slavery under the Turkish yoke, of terrible janizaries leading the maidens of Byrantium away to slavery, of the Harmatoloi and the Kleftes of Mount Olymbus and

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Saloniki, June 28, 1924.

Mount Ossa, of the dance of Zalifo, of the inspired Rhegas, the first martyr of the Greek Revolution, of the great Kolokotronis, the old man of Morea, with his austere face, of Kanaris and his burning torch, and of the recent Macedonian tragedies, of the wild Bulgarian "committees" who slew Greek women and children. The thrilling epic of the wars of 1912 and 1913, with the pride of the immortal Tsoliathes (Greek infantry in kilts) and other soldiers and marines, aroused wild enthusiasm in the audience, and then appeared the widows and orphans of the disaster in Asia Minor, the manifestation of the national pain and despair caused in the betrayal of Greece by her friends.

Finally, with gay music, appears the new generation, "Nea Genea," jubilant and strong, hand in hand with Hope and embraces Greece, who departs with them radiant with courage and full of confidence for the future.

The statue again stands motionless; the dream has vanished, and when the grandson comes and wakes the old man, he repents of the pusillanimity of his generation and speaks with enthusiasm of the Great Ideal, embracing his grandson, the new generation, on whom the hopes of the race depend. This in general outline is the plot of the drama which was so perfectly presented by the pupils of the school.

Saloniki, June 28, 1924.

After the performance the president of the community, Mr. Nick Kokines, thanked the audience for their interest and support and introduced the principal of the school, Mr. Geo. Drossos, who gave a report of its activities. Mr. Theodore Laskaris of the board of auditors assured the audience of the community's sound financial condition. Mr. Evangelos Tsiolis, the president of the school, praised and thanked the personnel for their interest in the results of their work. Professor N. Lamprinides in a touching speech congratulated the pupils on their earnest love of learning, bidding farewell to the graduating class and wishing them the best of luck in their future studies. He urged them never to forget their inheritance from the mother of civilization, once more bringing tears to the eyes of the pupils and the audience.

We congratulate Professor N. Lamprinides on his drama and on his directing ability, and we also congratulate Principal George Drossos and the President N. Kokines on their ability to provide the school with such a personnel.

APP. 11. 1. 1901. 302/1

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III H

Saloniki, June 28, 1924.

GREEK EDUCATION - FROM A TREATISE BY MR. FERRIMAN

p.-8-.....It has been said that whenever five Englishmen meet, they form a committee to act. In the case of the Greeks this same committee acts to establish a school. This is the first thought in every community in which a movement begins for the renaissance of Greece.

This is true also in our Greek community of Chicago, where our first thought is to establish schools and churches. The few Greek schools which existed at the end of the seventeenth century multiplied rapidly during the eighteenth, principally at the important centers of learning such as Bucharest, Janena, Cydonia, Odessa, Jassy, Smyrna, and Chios. In 1785 Loneran discovered on the island of Patmos a school where Homer and the great tragedians were taught.

By the end of the eighteenth century Greek schools were distributed wherever Greeks were found, and with the establishment of the Greek state the torch of learning was passed from place to place. Gordon, who took part in the war, writes, "In general the evolution of learning is a slow process, but with these people it looks like an eruption". Rizos, the Greek scholar, said, "Those who saw Greece one year would find it hard to recognize her the next".

MPA 01117 PROJ. 30275

Saloniki, June 28, 1924.

The revival of learning in Greece is forever indented with the name of George Gennadios, who was the main force in the education of the Greek people during and after the period of the revolution. Gennadios was a scholar and a patriot who played an important part in the revolution, and who never ceased to work for what was dearest to his heart, the education of Greeks and the restoration of his country to the world of learning and culture, where once he had reigned supreme.

After freedom had been won, and the Greek state had been established, Gennadios refused all the honors and opportunities offered to him in the political field and retired to the obscure and humble position of teacher. He founded and directed the central school of Aegina and in 1837 rejoiced to see his academy established in his beloved Athens.

Not only was Gennadios one of the founders of the National University in Athens; he was also one of the first professors to teach there and the founder of its department of literature. He followed with great interest and affection the progress of this new institution, where his memory even today is very much revered. His death in 1854 was a great loss to Greece. In an excerpt from the funeral oration delivered by his admirer Alexander Rhagaves we get some light on this great character:

Saloniki, June 28, 1924.

Nauplium was overcrowded with refugees from Mesolongi, who were getting more desperate and more dangerous every day. None had the courage to act. None had a plan to offer. Then Gennadios rose and leaped upon the roots of a big plane-tree in the center of the square and turning his brilliant eyes on the crowd spoke thus:

"Our country is perishing. She needs immediate help. There is my money" (emptying his pockets and throwing all his money on the ground). "Who will do the same". After a pause he said, "This money is not enough, and I have no more. But I offer myself to the highest bidder! Who wants an instructor for his children for four years? Let him put his fee there!

"These words electrified the crowd; they ignited the flame of Greek enthusiasm, usually uncontrollable in such times, and this speech of his largely influenced the outcome of the struggle for liberty".

It is impossible for anybody now to recount the touching history of the revival of Greek education. The obstacles were great, but these obstacles only increased the zeal and the spirit of sacrifice, and the results were brilliant.

WPA (ILL.) PRO. 3000

Saloniki, June 28, 1924.

The difficulties did not cease when Turkish rule was overthrown. The National University in Athens was established in the unfortunate period of the Bavarian dynasty. The German rulers, who received big salaries in return for their services, were cool and indifferent toward the University, and King Otto never showed any love for learning or interest in it. The palace, wrote Finley, gave up slowly and reluctantly to the pressure of public opinion, which finally triumphed, and the National University became the focus of all Hellenism because those Greeks who were still under Turkish rule and others from all over the world sent their children to this institution of learning, and more than half the students who matriculated were from the Hellenism abroad.

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GREEK



Saloniki, Feb. 9, 1924.

GREEK SCHOOL SOCRATES.

The executive council of the Greek school, Socrates, publicly express their appreciation to those who contributed to the success of the school's dance last month. Not only those who participated and those who offered their valuable services, but also those who bought tickets and did not attend the dance, are to be praised for their kind contribution to the success of the dance. And for the sake of information we publish the following:

Proceeds	\$3,964.79
Expenses	611.10
Outstanding tickets	950

The Executive Council  
of  
The School Socrates.

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III C

GREEK

Saloniki, July 14, 1923.

AN INVITATION FROM THE GREEK COMMUNITY OF CHICAGO

Chicago, Illinois, July 8, 1923.

Because of lack of a quorum, the election scheduled for July 8 was postponed, and we again invite all regular members of the Greek Community of Chicago, that is to say, those who have been registered as members for the last six months, to exercise their privilege, and be on hand to elect the executive committee of the Socrates Greek School in accordance with Paragraph 5 of Article 34 of the constitution, on this coming Sunday, July 15, 1923, between 9:00 A. M. and 9:00 P. M., in the Community offices in Holy Trinity Church, 1101 South Peoria Street.

The Board of Election Supervisors of the Socrates Greek School

100-111 ) PROJ. 30275

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GREEK

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Saloniki, June 30, 1923.

THE BOARD OF ELECTION SUPERVISORS  
OF THE SOCRATES GREEK SCHOOL

(Notice)

All members of the Association of the Greek Community of Chicago are hereby notified that the board of election supervisors of the executive committee of the Socrates Greek School, after convening to-day and considering the applications for candidacy submitted, announce as candidates Messrs. Demetrios Diangeles, Peter Koures, Polichrones Balbanes, Demetrios Birbiles, George Papageorge, Christos Papanickolaos, Nickolaos Petropoulos, Peter Pikoulas, John Sarantakes, Vlasios Stergios, Angelos Tsiolles, Speros Tsouloutes, and George Chatzes.

As the date for the election they have appointed Sunday, July 8, 1923. The election will be held in the offices of the Association of the Greek Community of Chicago in Holy Trinity Church, 1101 South Peoria Street.

Chicago, Illinois, June 18, 1923.

WPA (ILL.) PROJ. 30275

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GREEK

Saloniki, June 30, 1923.

The board of supervisors:

N. Kokkines, superintendent

H. Soteras, secretary

I. Tsoulos

K. Karydes

D. Kollias

WPA (ILL.) PROJ. 30275

Saloniki, June 23, 1923.

THE EXERCISES OF THE SOCRATES GREEK SCHOOL

The exercises of the Socrates Greek School were conducted last Sunday, and a magnificent program was presented.

It began with a prayer offered by the pupils of the fourth grade. Thereafter an eloquent address was delivered by the principal of the school, Mr. Drossos. He showed what mistakes have been made in the past and told of the needs of the school, recommending a plan for its improvement and demonstrating the nationalistic significance of its mission.

A program of recitations, singing, and short dialogues was then presented by the pupils, under the direction of Mr. Lambrinides and Mr. Karandreas.

After an intermission of five minutes the exercises were resumed, and Mr. Angelos Tsiolis, the young and talented president of the executive committee of the Socrates School, took the platform. He pronounced an admirable

WPA (H.L.A) PRO 13

Saloniki, June 23, 1923.

eulogy on the late Archimandrite Leonta Pigea, the first president of the school, whom Mr. Isiolis succeeded, and he also described with great eloquence the usefulness of the school, its material needs, and the dangers which threaten it, reminding our countrymen of their obligation to support the school, since our faith and our church depend upon it.

He was applauded by all, for with admirable simplicity and modesty he made no attempt to display the oratorical talent which he possesses, delivering his address from memory. His remarks were full of sound thinking.

The exercises of the sixth grade came next, directed by Mr. P. Papardes, a popular and highly respected teacher, and by the other teachers, Misses Nestorides, Stourza, Kaloida, Traulos, and Pratt.

Prizes were then distributed among the pupils, hymns were sung, flowers were dispensed, and the holiday was concluded by a patriotic and inspiring speech delivered by the active and energetic president of the West Side Greek Community

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GREEK

Saloniki, June 23, 1923.

of Chicago, Mr. Nickolaos Kokkines, who commented on our indifference and our neglect of our most important national interests.

We all agree with the recommendations made and the advice given on the subject of the support of the Socrates Greek School, which is one of our major enterprises.

8-7-24 (11) PPO 1-40074

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GREEK

Saloniki, June 18, 1923.

THE EXERCISES OF THE SOCRATES GREEK SCHOOL

On last Thursday occurred the first part of the exercises of the Socrates Greek School, performed by the lower classes. Sunday has been appointed as the day for the exercises of the higher classes, whose program will be presented in the magnificent Ashland Auditorium at the corner of Ashland Boulevard and Harrison Street. This hall contains four thousand seats.

A splendid program has been prepared. The executive committee, the president, Mr. Angelos Tsiolis, and the teaching staff have exerted themselves to make this a notable event so that the graduating students may retain vivid and splendid memories of the Socrates School; for our schools and our Church are our two vigilant wardens, the two ties which keep us bound to our native race. Therefore the teachers, beginning with the principal, Mr. Drosos, and including the teacher of English, are bestowing great care upon the Greek boys and girls.

Worthy of mention also are the industrious and progressive president, Mr. M. Hokkines, and his committee, who in co-operation with the Church are seeking to make the Socrates School more nearly complete and perfect.

9057  
MIA PROJ. 30276

Saloniki, June 16, 1923.

We hope that our countrymen of the city of Chicago will honor the exercises with their presence and so encourage our children, of whom our race expects many things in the future.

Let us all be present at the exercises of the Socrates School!

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II B 1 c (2)

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Saloniki, June 9, 1923.

THE SOCRATES GREEK SCHOOL

On last Thursday the Socrates School, our Greek school in Chicago, considered on to the best of its kind in the United States, produced in Greek the tragedy "Iphigenia in Tauris." The parts were taken by pupils of the School, and the play was staged in the Auditorium Theatre.

Although the thermometer had reached a high high peak on that day, the theater was crowded. The box-seats, the main floor, the balcony, and the gallery were filled to capacity.

The cast follows: Iphigenia, Mantinia Palivos; Orestes, George J. Andriano-poulos; Eylades, Philip D. Kollias; cowherd, George N. Kolotouros; Thoas, Demetrios K. Sooras; messenger, Harry G. Papageorge; and Athena, Aphrodite J. Karagiannes.

The chorus was composed of students of the fourth, fifth, and sixth grades,



Saloniki, June 9, 1923.

with Theodora N. Mouzakiotis as choragus. Boys of the fifth and sixth grades appeared as Scythian soldiers.

The actors were coached by G. Drosos and N. Lambrinides, teachers in the School. The costumes were designed by Mr. and Mrs. Kanellos, who also trained the chorus in its dances.

The executive committee and the staff of the Socrates School merit our congratulations for the great struggle which they have maintained to support our Greek school and to keep the children of Greeks in our great Hellenic family of Chicago.

Congratulations are likewise due to all those who support this work, which has great significance for us.



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GREEK

Saloniki, June 9, 1923.

WPA (111) 201 1-10-23

THE ASSOCIATION OF THE GREEK COMMUNITY OF CHICAGO

p. 6- We hereby notify all members of the Association of the Greek Community of Chicago that the board of election supervisors of the Socrates Greek School, which was elected in accordance with resolution 224, passed by the general assembly on April 29, 1923, and resolution 225, of the executive committee of the community and also in accordance with the revised constitution of the Socrates Greek School, has met and passed the resolutions hereto appended:

"1. All petitions of candidates for offices in the Socrates Greek School must be filed not later than June 17, 1923.

"2. All petitions of candidates must be sent to the offices of the Association of the Greek Community of Chicago, 1101 South Peoria Street, or to the office of the chairman of the board of supervisors, 604 Blue Island Avenue, and they may be sent by mail or handed to a member of the board of supervisors.

Saloniki, June 9, 1923.

WPA (ILL.) PRO. 10117

"3. Those who file petitions as candidates must comply with the following regulations:

"(a) Only male persons who have been registered for six months as members of the Association of the Greek Community of Chicago, and who have paid their subscriptions to date, shall have the privilege of voting or of being elected as officers.

"(b) All candidates for membership on the committee must be twenty-one years old and must submit their petitions in writing to the board of supervisors.

"(c) Three members of the community may submit a petition of candidacy for a fourth member.

"(d) The officials of the community are ineligible for office in the School, and the officials of the School are ineligible for office in the Association of the Greek Community."

Saloniki, June 9, 1923.

WPA (ILL) PRO: 31275

The date and the place of election and the names of the candidates will be published in newspapers fifteen days prior to the election and posted on our church bulletin-boards.

The Board of Supervisors: H. Kokkines, president, H. Soteras, secretary, D.N. Kollias, I. Tsoulos, K. Karydes.

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GREEK

Saloniki, Sept. 17, 1921.

SEMESTER BEGINS AT KORAES SCHOOL



We wish to announce to the parents and guardians of the Greek children, that the enrollment of students has now begun.

The personnel of the school consists of two men teachers of exceptional ability, and two women: one is a young Greek lady from the Arsakeion Normal College of Athens, (famous Greek Normal College for women). An American teacher sent by the Board of Education is also a member of the faculty.

The school has added a sixth grade, and it is expected that fine work will be done, since the teachers are so zealous in their efforts.

Whoever is unable to attend in the daytime will be able to attend the Night School, which will be supervised by the Greek professor, Mr. K. Paraskevopoulos. He was sent here by the Greek government to study education at the University of Chicago.

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GREEK

Saloniki, Sept. 17, 1921.

All those interested in enrolling should do so immediately, because the semester begins on the twelfth of this month.



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GREEK



Saloniki, Sept. 17, 1921.

FINANCIAL REPORT OF KORAES SCHOOL

The expenses of the Greek-American School, Koraes, during 1920 were \$4,422.79. The receipts were \$5,560.25, leaving a balance of \$1,137.46 in the treasury.

During the first six months of this year the receipts were \$6,556.10, the expenses \$3,461.20, and the balance was \$3,094.90.

The School Board is worthy of praise for its hard work in making the school a success.

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GREEK

Chicago Greek Daily, Sept. 12, 1921.

NPA (ILL) PROJ. 30275

GREEK-AMERICAN SCHOOL, KORAI, OF SOUTH SIDE SECTION  
OF GREEK COMMUNITY

p. 2.- Notice is hereby given to parents and guardians that registration of pupils in the school, Korais, began the first week of September.

The faculty of the school is composed, this year, of two men teachers of recognized training and ability, and two women teachers, one of them a graduate from an Athens college, and the other appointed by the Board of Education. This year we have also organized a 6th grade.

In addition there is a night course for boys and girls who cannot attend in the day time. This is under the direction of the Greek professor, Mr. Paraskevopoulos, who by order of the Greek Government attends higher educational courses at the University of Chicago.

Kindly register in time, as the lessons start on the 12th without fail.

School Committee.

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Chicago Greek Daily, Aug. 25, 1921.

GREEK

OUR SCHOOLS

VTA (ILL) 700 1113

The school term will begin in a few days, and the doors will be thrown open for the new generation waiting to be educated and introduced to all that experience and progress have so far succeeded in storing up in the treasury of human knowledge.

Among the countless institutions of learning in this country there are already many Greek schools, and others are constantly being founded, so displaying the ardor and zeal of the promoters of Greek education but also their imprudence and lack of forethought. One may well be astounded by the holy Zeal of those who are in such a hurry to disseminate Greek letters and education generally, but one may also well ask, How can people in our age be so superficial and so ignorant as to imagine that schools can spring up like mushrooms and with a few benches and a teacher chosen at random undertake the education of tender youth and even the dissemination of Greek culture!

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Chicago Greek Daily, Aug. 25, 1921.

GREEK

WPA (ILL.) PROJ.

And yet that is the real situation. Most of our schools in America are founded in that fashion. The faculties are appointed as above described. Now if by any chance a teacher happens to be conscientious and desirous of doing something, he strives and struggles with all his might, doing the best of which he is capable, to accomplish- what? Practically nothing!

For in the first place it is impossible to found schools in this manner, and in the second place a school cannot be managed by persons who have no connection with the school and do not know what a school is because they have never attended one.

Whom are we to blame for the condition of our schools? Whom shall we hold responsible, of whom demand an accounting?

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Chicago Greek Daily, Aug. 25, 1921.

GREEK

WPA (ILL) PROJ. 1001

Shall we accuse those who without foresight, to be sure, but with ardent zeal continue to found Greek schools in America? These people, after all, are justified in their efforts by the need for schools as shown by the prevailing ignorance.

For all these Greek schools in America were founded not specifically to please their founders nor to display their names but for the purpose of satisfying an evident pressing need. We have hundreds and thousands of Greek children in the various Greek communities of America. There is not a town or village in the United States where these are not Greek families, for the Greek race is noted for its fecundity.

These children must go to school. Their mothers and fathers want them to do so.

Something within them tells them that their children ought to have a Greek education. This is the need that gives the impetus to the founding of schools, which is carried on without system and without organization, just "off hand."

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Chicago Greek Daily, Aug. 25, 1921.

GREEK

WPA (ILL) PROJ. 80275

Could not a way be found to correct this fault? Could not a center be founded among the Greeks to survey and supervise the situation?

Are we Greeks nomadic wandering Jews, without government, without authority, without educational centers, without sociological, philological, and educational societies for the dissemination of Greek letters?

And our ambassadors and consuls and bishops? "Stones, bricks and tiles thrown in disordered heap avail us naught."

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GREEK

Saloniki, June 25, 1921.

PROGRAM GIVEN BY SOCRATES SCHOOL

Last Sunday the Socrates School gave its annual program in the large hall of Hull House. There were various recitations, dialogues, and musical numbers on the program. There was a speech by the principal of the school Mrs. K. Kantzou, concerning the financial report. Mrs. Kantzou clearly outlined the needs of the school, and what the community could gain culturally from a school. There followed a program by the students, of patriotic and humorous dialogues, poems, monologues, class singing and then the presentation of diplomas.

Archmandrite Pigeas, president of the Board of Trustees, then congratulated the staff of the School, for its zealous interest in the improvement of its methods of teaching. He then blessed the entire gathering, and praised the supporters of this patriotic institution. He emphasized the fact that there would be no neglect of the teaching of Greek to the Greek children.

A financial statement of the year followed, showing the amount of money

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Saloniki, June 25, 1921.

received from tuitions, church trays, donations, sale of books, and benefit performances. The expenses and the bank balance were also shown.

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GREEK

Saloniki, Oct. 30, 1920.

GREEK YOUTH IN AMERICA

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As matters stand now, it is evident that the Greek youth will spend the rest of their lives in America. The problem of keeping the Greek spirit alive in these young people is facing us today. Let us examine the methods by which this could be done.

First, and probably most important, is the Greek school. But a fine school with proper teachers and learning facilities, not the kind that exists today and serves only as a burden to the churches.

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The Greek schools should be well organized under one head. This head would be under the supervision of the Greek Churches. The buildings should be light and conducive to study and inspiration. If the schools were properly



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GREEK

Saloniki, Oct. 30, 1920.

run, they would attract all the Greek youth to their doors.

With the help of Mr. [Nikolas A.] Salopoulos of the Saloniki, this is being attempted, and we feel that our dreams will be realized. We hope that our Greek youth will have the opportunity of studying the Greek language.



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GREEK

Saloniki, June 26, 1920.

SCHOOL HOLIDAY

Greek-American School Koraes

The South Side Greek-American School Koraes will hold its yearly exercises on Sunday, June 27 in the Hall of the St. Constantine Church, 6105 South Michigan Avenue.

These exercises will enable the children of the school to show their progress during the past year.

The program of the day will be varied and very interesting. The students will exhibit their knowledge of their various lessons; they will recite poems and dialogues, and they will sing lovely songs. Some gymnastic drills and dances will be performed.

We invite everyone to this event. There you will remember Greek life, and

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GREEK

Saloniki, June 26, 1920.

by your presence the little girls and boys and the school will be encouraged.

This school is working very hard to educate our boys and girls, and it must be supported.

G. Arvanitis, President.



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GREEK

Saloniki, Nov. 29, 1919.

SCHOOL BENEFIT DANCE GIVEN BY KASTRITONS

The dance given by the Kastriton Society last Sunday night, for the benefit of the Greek schools of Chicago, was a tremendous success. It was attended by nearly three thousand people, and was dignified and enjoyable throughout the entire evening. The assembled guests had a fine time at this long-to-be remembered evening.

The organizers and supporters of this dance are to be congratulated for their interest in such a patriotic and progressive cause. The pictures taken at the dance are available to all who wish to purchase them.

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GREEK

Saloniki, Aug. 31, 1918.

MAGNIFICENT CELEBRATION AT THE SOUTH SIDE  
GREEK ORTHODOX CHURCH

Last Wednesday, during the religious holiday celebration of the Assumption and after the morning divine service, a special benediction was sung by the pastor and choir of the Saint Constantine Greek Orthodox Church on Chicago's great South Side. The occasion was the dedication and consecration of the new ground and lot, adjacent to the Church, which were purchased only recently. Our South Side Greek parish school building is to be erected on this site. Construction will begin immediately. More than three thousand people attended the dedication ceremonies.

The Honorable Medill McCormick, United States Senatorial candidate from Chicago, was one of the distinguished visitors present. Our prominent attorney, Mr. Paul Demos, introduced our honored guest. In introducing Mr. McCormick to the hundreds of Greeks, Mr. Demos said:

"Never before in the history of the Greek Orthodox Church in Chicago have American citizens of Greek ancestry been so greatly honored as on this occasion. We have

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Saloniki, Aug. 31, 1918.

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with us today, ladies and gentlemen, one of the most distinguished men in our national life, a man who believes in and fights for an ideal government for the benefit and welfare of all the people, regardless of race, color, faith, or nationality; a man who knows that the American citizens of Greek ancestry are all loyal and faithful to their adopted country."

Then Mr. McCormick addressed the gathering: "We have not assembled here merely to dedicate this church and school to the cause of education and community welfare, but also in order to pay a deserving tribute of respect to our country and to its defenders. We are loyal and we are dedicated first and foremost to America. We are not divided in our faith. We all recognize the fatherhood of God and the brotherhood of man. Just as Lincoln said that no nation can exist half slave and half free, so we declare that no one is a loyal American whose faith in democracy is divided. Her enemies are our enemies, and her friends are our friends."

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GREEK

Saloniki, June 8, 1918.

WEST SIDE GREEK SCHOOL BAZAAR A COMPLETE SUCCESS

The bazaar for the benefit of Chicago's West Side Greek School, which took place last Sunday and Monday in the school building and which was organized by the Greek School Committee, was a great success.

Mr. John Agriostathis, committee secretary, worked tirelessly and with great enthusiasm for the success of this nationalistic cause in collaboration with the other distinguished committee members. The committee deserves the highest praise for its fine work. It was composed of the Reverend Archmandrite Leon Pygeas, Messrs. D. Papantoniou, G. Tsiacouris, A. Tsikouris, A. Chronopoulos, John Venizelos, B. Doukas, and George Bitcharas. It is estimated that the net profit for the benefit of the school will amount to \$2,500.

The following ladies contributed to the success of the bazaar, and they deserve congratulations:



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GREEK

Saloniki, June 8, 1918.

Mrs. John Agriostathis, Mmes. Very, Giannopoulou, Diamesi, Kantzou, Platsi, Bekiari, Birbily, Miss Ethel McArthy, the English teacher, and her sister; the Misses Matsouli, Palikari, Privolou, Papadopoulou, Sambali, Stamatakou, Sarantaki Tsikouri, Tsikouri, Tsiribi. The school's teachers also are to be congratulated.

The names of all who contributed large sums to the school will soon be published.



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GREEK

Saloniki, June 1, 1918.

THE SOCRATES GREEK SCHOOL

An Appeal to the People of the Greek Community of Chicago

We request the Greeks of Chicago and all those with whom we have not communicated by mail because we do not know their addresses, to take notice of the Grand Bazaar for the benefit of the Socrates Greek School at the school hall on July 2 and 3, from 2 to 9 P. M.

All those who are interested in the school's progress and in the success of this benefit affair may send any article or other handmade object to be sold at the bazaar.

We are convinced that this request and appeal will receive a generous response on the part of those among our people who never miss any opportunity to prove that they are ever willing and ready to assist in every noble cause.

We wish to thank you in advance and remain with great respect and highest



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GREEK

Saloniki, June 1, 1918.

consideration,

The Board of Directors

Reverend Leon Pegreas, president  
John Agriostathis, secretary  
Demosthenes Pappantoniou,  
G. Tsiagouris,  
A. Tsikouris,  
A. Chronopoulos,  
J. Venizelos,  
B. Doukas,  
George Bitcharas.



Saloniki, Apr. 13, 1918.

NEW SCHOOL COMMITTEE OF THE SOUTH SIDE GREEK COMMUNITY

Dear Publisher of the Saloniki: You are kindly requested to publish the following announcement of the Coraes Greek School of the South Side in your esteemed newspaper.

The board of directors of the Saint Constantine Church and Community on Chicago's South Side, elected a new supervisory committee for the complete and harmonious administration of the Coraes Greek-American Educational Institution.

The new School Committee is composed of John Katsari, president; Chris Morpha, vice-president; John Counogeris, treasurer; John Karousos, secretary; and L. Malakate, adviser. We are confident that the new committee, which is assuming an important task, will measure up to the community's expectations and hopes. This new and small educational institution must become the nucleus and the auspicious beginning of a wide, extensive, well-organized,

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GREEK

Saloniki, Apr. 13, 1918.

and systematic educational and cultural establishment in Chicago.



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GREEK

Saloniki, Jan. 26, 1918.

LETTER OF THANKS OF THE CORAES GREEK-AMERICAN  
SCHOOL ON THE SOUTH SIDE

"Dear Editor of the Saloniki:

"We kindly request you to print the attached letter of thanks in your distinguished newspaper.

"The Board of the Coraes Greek-American School on Chicago's South Side expresses its hearty thanks to all those who so willingly honored the small Christmas tree party by their presence, offering generously their material support.

"The board extends many thanks, especially to the board of directors of the St. Constantine Church for contributing twenty-five dollars toward

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Saloniki, Jan. 26, 1918.

the success of the occasion. It thanks Mr. M. Petropoulos for offering five dollars, and Mr. B. Rekas for donating the Christmas tree.

"Cordial thanks are also due to Mr. Spiros Papadopoulos, who, on the next day, offered to pay twenty-five dollars, his annual school contribution for the Coraes institution. This patriotic and noble gentleman said: 'While I am living and healthy, I shall pay twenty-five dollars every year for the school, which I consider the most sacred and highest national Greek institution.'

"May a great number of our people quickly follow the example of this generous men.

"From the school office."

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GREEK

WPA (ILL.) PROJ. 30275

Saloniki, Sept. 25, 1917.

SPEECH ON GREEK SCHOOLS

by

Mrs. C. Kantzou, Principal of Socrates School

It is with the greatest pride that I continue my teaching career in this adopted land. I consider teaching boys and girls a sacred trust, to be carried out to the best of my ability. My sacred duty is to help make good and progressive American citizens out of the pupils entrusted to me. They must be law-abiding and obedient to the laws of this dignified country in which they live. At the same time I am required to mold them into fine characters worthy of being called Greeks. But how am I to do these things?

These small children did not have the privilege of having been born in our fatherland; they have not seen the beautiful setting sun of Greece, nor have they inhaled its spicy mountain air. They have not watched the blue ocean waves nor have they seen our unbelievably blue sky. Therefore, how can they be expected to show their love and sacrifice themselves for a country which is unfamiliar to them?

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GREEK

WPA (ILL.) PROJ. 30275

Saloniki, Sept. 25, 1917.

What is it that will enable them to understand our love for Greece? How will they learn of her historical high lights and her glorious past? How will they be made to realize a love for our fatherland? How will they be imbued with a desire to see the places we so often talk about? How will they know of our great heroes and of their patriotic sacrifices? What is the medium by which these things can be accomplished?

That medium is the school. The school is the greatest influence in a society. It teaches young innocent beings to respect sacred and man-made laws. It instills respect for parents, teachers, and older and more mature individuals in general. During the former black period of Turkish subjugation, the school and the church succeeded in keeping the Greek language and religion alive, despite the terrible penalties imposed upon the teachers and priests if they were discovered by the Turks. The school fanned the dying embers of patriotism and Greek culture. The Greeks did not drop the torch of light carried so gallantly by their forefathers.

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Saloniki, Sept. 25, 1917.

WPA (ILL.) PROJ. 30275

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Knowing these truths and earnestly believing in them, some fine, progressive and patriotic individuals expended all their efforts to make the building of this school possible. They have erected a fine school building in this adopted land; and today we are celebrating its anniversary. They accomplished a great work! Yes a very great work; and if I could portray just a few of the practically insurmountable difficulties they were confronted with, you would understand why I use the word, great.

These men, today, say 'Here is a school; we beseech you to support it morally and physically, materially and spiritually.' To aid the School materially is not very difficult since it only involves the opening of a pocketbook. The School needs spiritual support more than money.

If you desire to have the School survive, you the parents, must appoint yourselves its guardians. You must be ever-watchful sentries, standing at the side of the teachers; and must teach your children to respect and obey their teachers.

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Saloniki, Sept. 25, 1917.

WPA (ILL.) PROJ. 30275

The child must consider every word uttered by the teacher to be a respected and wise one. I wish to emphasize that statement. Only when a child possesses a definite respect for the words of his teacher, will he really make the effort to learn what his teacher is trying to explain to him. Only then will he live up to the ideals and standards which the teacher is trying to impart. Then will he or she say, "I am a Greek, and because of my love for Greece she will live and become great again".

Therefore, the parents, teachers, priests, and the friends of Greek education, must unite their forces in order to keep our youth from straying from their native language and religion.

I sincerely hope that you take an interest in this patriotic cause, and I promise to do my very best to make this School worthy of your support. I appeal to you in behalf of our mother country, Greece, and the Greek community of Chicago. Thank you.

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IV

GREEK

Saloniki, Sept. 15, 1917.

THE FINEST GREEK SCHOOL IN CHICAGO

Last Sunday at two o'clock in the afternoon, the Socrates School--repeatedly described as the finest Greek school in the United States--held exercises celebrating its anniversary. [Translator's note: Which anniversary is not specified.]

The classrooms and the assembly hall of the school were profusely decorated with beautiful fresh flowers. These flowers had been donated to the school by two of our progressive citizens and friends of education, Mr. Venizelos and Mr. Papantony. In addition to their generous contribution of flowers, they undertook the actual decoration of the school.

Around one-thirty, the leading members of the Greek community began to make their appearance. The consul, the boards of directors of all the Greek churches,

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GREEK

Saloniki, Sept. 15, 1917.

newspaper men, priests, professional men, and many others, honored the school by their presence. By two o'clock, the hall was packed to the point of suffocation.

The Reverends L. Pygeas and C. Hadzidimitriou jointly pronounced the benediction. This was followed by a speech by Reverend Pygeas, who is chairman of the school committee. His address was excellently worded, and was heartily applauded by the audience.

Mr. N. Salopoulos, Consul General of Greece, then arose and pointed out various needs of the school, and the benefit derived by the community from the existence of such a fine institution. He said that the community was itself benefited when it improved the condition of the Greek school.....

Mrs. C. Mantzou, teacher and principal of the school, addressed the audience, and as usual made a fine impression.

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GREEK

Saloniki, Sept. 15, 1917.

A collection was taken up, which netted \$405. Saloniki expresses its joy at this fine support accorded the Greek school.

WPA (ILL.) PROJ. 30775

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GREEK

Saloniki, Aug. 18, 1917.

TO THE GREEK PARENTS

The West Side Church wishes to inform the parents in its community that its fine Greek school will commence the regular schedule on the first day of September. The teaching staff will be complete and fully capable of teaching English and Greek.

The school building itself is the best of its kind in the country. [Translator's note: In comparison with other Greek schools only.] It is well heated in winter and well ventilated at all times. It includes a special lunchroom where the pupils may eat or buy their lunches. The classrooms are clean and conducive to the general health and comfort of the pupils.

We also wish to bring the school's evening classes to the attention of the Greek adults. A business school is conducted for those who, besides English, have a need for further general business knowledge. The Saloniki recommends

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GREEK

Saloniki, Aug. 18, 1917.

that the grownups of the Greek community take advantage of these educational facilities.

WPA (ILL.) PROJ. 30275

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IV

GREEK

Saloniki, Mar. 24, 1917.

NORTH SIDE CHURCH PLANS GREEK SCHOOL



The board of directors of the Evangelismos Church called a meeting of all the members of the church parish, for the purpose of electing a committee to have charge of founding and organizing a school. This school would be for the purpose of keeping alive the Greek language and customs in America.

After much consideration the following individuals were elected on the committee: G. Karambelas, C. Avgerinos, J. Adinamis, N. Gavaris, and.... Much interest was taken by the church members in this project, and many promised to make donations to help it along. Mr. Karambelas. promised to contribute one hundred dollars. Three thousand dollars have already been collected for this purpose through various affairs held by the Church.

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GREEK

Saloniki, July 29, 1916.

FORWARD TO PROGRESS

With a feeling of joy, we inform the public that the board of trustees of the Holy Trinity Church has finally decided to build a new school building on the lot belonging to the church. There already are two buildings on this lot. One is used as a school....and one is used as a private dwelling. The school committee was trying to decide whether to (1) remodel the two buildings at a cost of about \$6,000; (2) build a wing joining the two buildings at a cost of about \$10,000; or (3) build a new building from the ground up. An architect has estimated the cost to be about \$28,000.

After much deliberation, the third plan was decided upon by the committee. The Atlas Exchange National Bank, whose treasurer is Mr. Nick Kyriakopoulos, ....has offered financial assistance by making a loan and by issuing bonds.



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GREEK

Saloniki, July 29, 1916.

The community, especially all parents, must support the efforts of the committee. This is one of the finest things that has ever been decided upon by a church board. Forward to progress!



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GREEK

Saloniki, July 22, 1916.

THE GREEK SCHOOLS  
The Church and the School

The first duty of the united parish of Chicago is to establish and support many Greek schools.

The parishes of St. Constantine and Holy Trinity are both worthy of praise for their support of the only two Greek schools in Chicago. The Evangelismos Church also plans to organize a Greek school. The churches should unite and create a central school with higher grades. This school should also have a cafeteria, since most of the students will have such long distances to travel.

. . . . .

The Greek schools in America--a land where education is free to all--find themselves in pathetic circumstances. The slightest difference of opinion, either on the part of the parents, the teachers, or the board of trustees, results in



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GREEK

Saloniki, July 22, 1916.

hindering the progress of the school. We emphasize the necessity of sending our children to the Greek schools. However, many parents have no understanding of the benefits derived, and on the slightest provocation they remove their children from the school.

Therefore, our priests, as spiritual leaders, must press the parents constantly in order to make them understand the necessity for Greek learning, and to make them aid the progress of the schools. One of the duties of a priest is to unite the church, the family, and the school. Not only the priests, but the professional men must also join this fight for education.

There are one hundred Greek churches in America today, and only twenty-five Greek schools. And yet, in the charter of each of these churches, is a clause saying, "The purpose of this parish is to found a school and a church."

Of course, when Greek immigration had just begun, there was no need for



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GREEK

Saloniki, July 22, 1916.

schools because there were no families. Now, the Greek children are plentiful, and schools are a necessity.

Sadly enough, we have lacked a man who would serve as a capable leader; consequently, the twenty-five schools were organized haphazardly by each church. The teachers were chosen because of their friendship with a member of the board, rather than for their abilities.

This is also hindering the progress of our churches and clubs. There is a great need for a rebirth of patriotism, unity, and a spirit of unselfishness and selflessness.

The schools are holy ground, just as much as a church, and whoever enters into them to do wrong is sinning against his God. Many of the Greek schools have on their teaching staff individuals who, although properly educated, are not pedagogues. These people do not know how to teach properly, and so



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GREEK

Saloniki, July 22, 1916.

the time of the teacher and the pupil is wasted. Other teachers are well fitted for their jobs, but are known to have bad characters.

If we wish to have respectable Greek schools in America, we must first build airy, attractive, and roomy buildings; and then we must provide a capable teaching staff. It is impossible to obtain a fine teacher when we only pay forty or fifty dollars per month. They must be paid enough in order that they might face the community with some dignity. Their positions must be secure as long as they do their work capably, and not be fired every time someone decides that they don't like the way he (the teacher) parts his hair.

When the schools make these reforms and make themselves worthy of the name "School," then we are sure that all the parents will not hesitate to send their children. This matter is worthy of the attention of every individual, especially those of us living in Chicago.



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When the Turks conquered Greece, they took certain steps to prevent the people from remembering their language and their customs, in order that Greek children might be reared as Turks. The first action taken was the closing of all Greek schools.

Greek children thereafter attended secret night schools underground. They trembled with fear as they went to hidden mountain passes to receive a little bit of education from the few monks and teachers who remained alive. Hidden away in these rude caves and buildings, they learned Greek and history and received religious instruction.

As these little Greek children walked long distances to school through the darkness of night, they sang a little song, which will never be forgotten.....

[Translator's note: This song is loved by all Greeks. It is an appeal to the

GREEK

Saloniki, Mar. 18, 1916.

### GREEK SCHOOLS

WPA (ILL.) PROJ. 30275

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GREEK

Saloniki, Mar. 18, 1916.

moon to shine brightly and light the path for the children going to school.]

In such manner were the Greek language and religion kept alive; and so was the freedom of Hellas finally regained.

All this, however, is what we call ancient history. What are we doing today?

Not because of the Turks but for a reason quite opposite we must address our entire attention to the problem of education. How are we to educate and train our children, born in this liberal land, in our language and religion?

This is not the first time that we have asked this question of the Greeks in America. And it will not be the last time, unless real action is taken.

Unfortunately, our efforts to systematize and unite the Greek churches have

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Saloniki, Mar. 18, 1916.

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failed. This failure is due to the indifference of the community, and this may be charged to the influence of various Greek papers, of which the chief purpose is to create dissension among the Greek people. They devote much space to articles causing hatred and feuds among churches and among certain groups because they feel that it promotes their personal interests to do so. They do not devote a single column to anything that will help unify and strengthen the Greeks in America.....

We have appealed through our columns to the three Greek churches of Chicago to unite. The basic purpose of this unity is to build enough Greek schools to let the thousand Greek children now being educated in American schools receive instruction in their religion and in their language.....

Fortunately our appeal has done some good. The councils of the three church parishes have appointed a central committee. This committee has

WPA (ILL) PROJ. 30275

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GREEK

Saloniki, Mar. 18, 1916.

established a fund for the benefit of needy families, and fifty families have received financial help this year. When this fund has been increased, more families will be aided throughout the city.

We are glad to see that our repeated efforts have at least accomplished some results. But this is not enough!

We need schools for more than a thousand Greek children!

We need boarding schools for another thousand who live near Chicago but are not near any Greek school. Their patriotic parents would be very willing to pay tuition for their children to a well-regulated school of high standards.

A few years ago, the parishes united long enough to purchase a large piece of land in a central location. Six years ago the building on this land was occupied by a Greek school. Two hundred pupils are enrolled in the school at present,....but the building is not a desirable one nor adequate to the

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GREEK

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Saloniki, Mar. 18, 1916.

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IV It is not properly equipped; it has not desks and seats enough to accommodate the pupils. The teaching facilities are so poor that of 450 children who enrolled at the beginning of the semester, only 175 remained. The others were transferred to the American schools, where at least there is room to sit comfortably.

Holy Trinity Church gives \$250 a month towards the maintenance of the school, but this sum is insufficient. The parents are supposed to give only one dollar a month. It is a small sum, but it is a sufficient excuse for sending the children to the American schools.....

Our ever helpful and progressive consul, Mr. Nick Salopoulos, with the aid of the Reverend Leon Pygeas and Mr. B. Georgakopoulos, G. Sellas, J. Agriostathi, and B. Doukas, has endeavored to raise this amount of \$250

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GREEK

Saloniki, Mar. 18, 1916.

to \$700 a month.....They took up a collection among themselves and raised \$500, which is in the custody of Mr. Sellas, who acts as treasurer.

This committee intends to work hard and to raise sufficient funds to enlarge the school and buy proper equipment. They intend to collect enough money to make the school adequate for five hundred pupils in September.

These facts are staring Chicago Greeks in the face. A thousand Greeks are needed who will give three cents a day or a dollar a month to the school fund.

That is all that is needed!

Saloniki has never before started a campaign to raise money; but it is starting one right now!

MPA (ILL.) PROJ. 30275

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GREEK

Saloniki, Mar. 18, 1916.

We will give sixty dollars a year--five dollars a month, or  
seventeen cents a day--to this fund.

In order to set a good example, we have already mailed a check to Mr. Sellas. And we hope that within one month we can publish the names of a thousand Greeks who will give three pennies a day to help the thousand children of Chicago.

The money may be sent to Mr. Sellas or directly to the office of Saloniki. We will publish the names of all contributors.

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GREEK

Saloniki, Jan. 22, 1916.

IN BEHALF OF THE SCHOOLS

The school committee of the West Side parish met for the purpose of starting a campaign to raise money for the erection of a school building on the lot belonging to the church.

The members of the committee donated various amounts to the fund in order to set a good example to the other members of the community. The sums donated were as follows: Consul General Salopoulos, \$25; Reverend Leon Pygeas, \$50; James Papantony, \$50; George Sellas, \$50; G. Chronopoulos, \$50; Bill Doukas, \$25; and John Agriostathis, \$10.

We congratulate the members of the committee for contributing so generously, especially since none of them are wealthy men.

Our children must learn the Greek language and must be trained in the Orthodox religion.

WPA (ILL.) PROJ. 30275

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GREK

Saloniki, Jan. 22, 1916.

We will publish a list of contributors to this worthy cause in the following issues of the paper.

WPA (ILL.) PROJ. 30275

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GREEK

Saloniki, Dec. 11, 1915.

RELIGION AND THE SCHOOLS

(Editorial)



We have stated, a short time ago, that the Greek children being educated in the American public schools are entirely without religious teaching, while the American children are regularly given Bible lessons in their churches and synagogues.

This is of no small consequence to the Greek race in America. The result will be a generation of men and women who have no religious faith or training.

In this case it is very simple to determine the guilt of those who permit such a condition to exist. No one is responsible for such a condition except the Greek Orthodox Church and the Greek communities. If they allow these conditions to continue, due to their indifference, they are going to lose the entire

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GREEK

Saloniki, Dec. 11, 1915.

new generations of Greek-Americans.



The Catholic Church, famous for the administration of its schools and churches, is a good example to our negligent church. The Catholic church spends hundreds of thousands of dollars every year for the founding and maintenance of their schools, in which thousands of children are enrolled each year. These children are of various nationalities, such as, Irish, German, French, Spanish, Italian, etc., and they are given complete training in the dogma and creed of the Catholic church.

Just imagine, thousands of children being sent to parochial schools, instead of public schools, in order that they might be kept in the church.

The Archbishop of the Catholic Churches of Chicago, George Mundelein, gave the following statement to the press recently: "The Catholic Church is growing all the time. Our school system establishes a firm basis for our religion."

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GREEK

Saloniki, Dec. 11, 1915.

There are between 180,000 and 200,000 children in our parochial schools in Brooklyn alone. When these children have finished their education they will know the standards of their religion; they will be familiar with its history; and will understand its spirit. That is why the Catholic religion is strong."

We agree with the most Reverend Archbishop. The basis and foundation of a church is the school and only the school. We, however, as Greeks and as Orthodox church members, have a two-fold obligation to create and maintain parochial schools. First, to preserve our orthodox religion; and second, for the preservation of our language and customs.

If the American Catholics do so much for the continuation of the Catholic religion alone, we Greeks must do twice as much as they. Yet, we have done nothing at all so far.

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GREEK

Saloniki, Dec. 11, 1915.

A tremendous campaign in behalf of our Greek schools must be undertaken. Since it will take some time to change the existing conditions, the clergy must, in the meanwhile, prove their worth and their patriotism by teaching Sunday school classes in their parishes.

We wait, anxiously, to discover the first Greek priest who will undertake the religious training of the Greek children. Who will be the cleric who will raise the flag of progress and patriotism by giving his time and his efforts for this cause?

Reorganization and harmony are essential. Too long have our churches been the arenas of selfishness jealousy, and egoistic enterprise.

Down with the accursed factions seeking only their own interests! Rid the sacred places of all evil-doers who do not respect the sanctity of the church.

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GREEK

Saloniki, Dec. 11, 1915.

Let the priests cast off their cloaks of indifference, and become aware of the danger that threatens the survival of their church!

It is not enough that they baptize, marry and bury the members of their congregations; they must work systematically, and be responsible to their Divine Ruler for their actions.

The undertaking of a drive for a school and a Sunday school must begin at once.

Study the words of the Catholic Archbishop and aid the clergy in this serious and far-reaching matter. If each man does his duty the dream will soon become a reality.

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III C

GREEK

Saloniki, Oct. 9, 1915.

GREEK SCHOOL OF CHICAGO

[A picture of the architectural plans of the school for the West Side Greek community of Chicago is included].

The Saloniki takes national and patriotic pride in having this opportunity to print the diagram of the school, which is to be built on the large piece of property belonging to the West Side church. There are at least five hundred Greek children in the immediate vicinity. This number in the future will pursue their studies in the Greek American School.

A long list of previous articles have described at length the benefits to be gained by the unification of the church parishes of Chicago; and now we see this is about to be accomplished.

This building of a new Greek school is a progressive step toward fulfilling

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GREEK

Saloniki, Oct. 9, 1915.

the dream of the three parishes. This building will have room for a high school with dormitories and lunchrooms large enough to accomodate over five hundred young people.

The beginning has been made. The Board of Trustees of the Holy Trinity Church, under the leadership of the well known Mr. B. Georgakopoulos, is to call a general meeting for next Sunday at three o'clock. It will be held at Horran Hall on the corner of Halsted and Harrison Streets, for the purpose of making further plans for the school.

This achievement will benefit each and every Greek in Chicago; not only those living now, but those of future generations.

We applaud the entire community, and extend our best wishes for the quick completion of the new school building.

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GREEK

Saloniki, Sept. 18, 1915.

THE GREEK SCHOOLS OF CHICAGO

The most important problem facing the Greek people of Chicago today is the one concerning the education of their children in the Greek schools.

The members of the central committee of the unified church parishes of Chicago are faced with the solution of this important problem.

Statistics issued by the Board of Education of Chicago, reveal that over one thousand Greek children graduated from the grammar schools last year. Only two hundred of these graduated from the two Greek schools of the Holy Trinity Church and the St. Constantine Church. The other eight hundred attended the American public schools.

These are absolute facts. Only a complete knowledge of the actual truth can help us win our fight--a fight which shall enable our children to learn our mother tongue and the glorious history of our motherland.

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GREEK

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Saloniki, Sept. 18, 1915.

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III A While our various organizations and patriotic clubs compete with one another to get more members; while our parishes are continually fighting over election results or church affairs, while the Greeks of the business world are working day and night in order to get rich, while our priests--without any exception--are expending all their energy and time seeking to officiate at funerals and weddings in order to receive fees, while the Greek newspapers devote their columns to denunciations and shameless name-calling, the innocent Greek children are being raised and educated--not in the Greek customs and language, not in the undying history of our country, not in our sacred Orthodox religion--but in a strange language, strange customs, strange background and strange mores. When these students finish their educations, then goodbye to Hellenism!

This phenomenon is a brutally true one. It means murder of our nationality, and we, the supposedly patriotic people, are accomplices in this murder.

While the Greek Church parish of Chicago was still undivided, a large lot on Sibley Street was purchased as the site for a fine school building and

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GREEK

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Saloniki, Sept. 18, 1915.

III B 1

III A cafeteria for Greek children. This location was chosen because it was conveniently located for the entire Greek community. However, the division of the parish into three smaller ones played havoc with the plans for the school building. Stables were erected upon this lot, and sadly enough, they are still there.

The central committee of the three parishes must make it their business to see that the school is built and properly equipped, in order that next year all of the thousand Greek children may attend a Greek school.

The organization of the school and the proper type of teaching staff must be the concern of every Greek in Chicago, from the priests to the humblest and most ignorant laborer. Every Greek, regardless of whether he is rich or poor, employer or employee, professional man or a common uneducated worker, must concern himself with the important problem facing the Greeks--not only in Chicago, but in the entire United States. The uneducated, in fact, should be even more interested than others who were fortunate enough to receive good educations, since they are the ones who feel the lack of a Greek education and



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GREEK

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Saloniki, Sept. 18, 1915.

III B 1

III A      who appreciate the benefits derived from learning. No one should be criticized because he is uneducated--unless he deliberately avoided going to school since this is the fault of our social system and not the fault of any individual.

The entire Greek community must give serious thought and consideration to the improvement of this condition.

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GREEK

Saloniki, Aug. 21, 1915.

### THE GREEK YOUTH

How many Greek children are there in the United States at the present time? Perhaps this question could be answered more easily if our priests kept birth and baptism records in some semblance of order. Roughly, we estimate that there are 300,000 Greeks in America, and about 15,000 of them are children.

It is highly improbable that more than 2000 of these children attended Greek schools or classes. Most of these children attend the American public schools, even in districts where Greek schools are located. This is due, very often, to the poor organization and facilities of the [Greek] school. Sometimes it is the parents who are responsible for the low attendance of the school in their locality, because they do not take proper interest in their childrens' education.

As yet, there is no real understanding of the position of the Greek school and its influence on the future of the Greeks in America.

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GREEK

Saloniki, Aug. 21, 1915.

We have built impressive churches and have created highly complex social organizations; but we have completely overlooked, or deliberately ignored, our Greek schools. Of course, we do not belittle the efforts made in New York, Chicago or Lowell or....But even in those cities the schools are run so badly and the teachers are of such low calibre, that the schools are not very highly regarded by the parents in the community.

Our first duty is toward our youth and their education; that is, if we want our language and religion to survive.

WPA (ILL.) PROJ. 30275

Saloniki, July 31, 1915.

THE GREEK SCHOOL OF HOLY TRINITY

The Board of Trustees of the Holy Trinity Church held a lengthy meeting discussing the plight of the Greek school. Plans for raising funds in order to enlarge the school were postponed because a more urgent condition existed that had to be settled.

This Greek school has had the misfortune to fall into the clutches of people who were in no way capable of directing a Greek school. One of these is the sister-in-law of the apostate Papadopoulos. She held the position of teacher in this school and entered into a plan with the principal, Mr. K. Georgiadou, whereby the students were given absolutely no religious background and were even forbidden to make the sign of the Cross. As is common knowledge, Mr. Lambros--taking orders from Georgiadou--kept the parishioners and the trustees fighting by printing all kinds of lies and vicious propaganda in his excuse for a newspaper.



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GREEK

Saloniki, July 31, 1915.

The Trustees of the Church are deserving of praise for accomplishing the cleansing of those Augean Stables--a truly herculean task. They ousted both the unprincipled principal and the teacher, whose sex is her only protection against the wrath of the parents. But, since we see that this unbeliever is still writing editorials, the Board of Trustees is urged to take the broom in their hands again. We trust they know which end of the broom will have the best influence on Mr. P. Lambros.

The board also appointed Mr. J. Agriostathis accountant of the Church.



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GREEK

Saloniki, July 10, 1915.

GRADUATION CEREMONIES  
AT THE GREEK SCHOOL

The annual graduation exercises of the Greek school of Chicago were crowned with complete success.

The consul-general of Greece, Mr. Nicholas Salopoulos, stressed the great importance of establishing and supporting a Greek school in America, and he congratulated the parents for securing a sound education for their children by sending them to the Greek elementary school. He urged every Greek to send his children to our own parochial schools, which are being thoroughly organized and equipped for the benefit of our race and of our citizens of tomorrow.

Mr. Salopoulos' speech was heard with great interest by both parents and students.

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GREEK

Saloniki, July 10, 1915.

The teaching staff consists of John Demetracopoulos, George Stephanakos, and a Greek woman [no name given] as assistant teacher. All three deserve our warmest congratulations for their fine work.

A total of 175 students attended school this last year.

WPA (M.) 1001 2076

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GREEK

Saloniki, Dec. 26, 1914.

A NEED FOR REAL SCHOOLS

(Editorial)

We have written so many articles about the education of our Greek children that we are afraid of having bored our readers. However, the subject is of such importance that we take the liberty to add another plea to our already long list. It is our duty to do so since it is the function of a newspaper to uplift and enlighten the community it serves.

We have previously declared our pride in the Greeks of America, for they have become scholars, business and professional men, and capable laborers. We wish to re-emphasize this feeling of pride. But what can we say for the Greek people as a group? As a mass? What have we done to keep our customs and institutions, our language and culture, alive in America? Have we given our children any reason to love our fatherland? Are they taught our glorious and heroic history?

WPA (ILL.) PROJ. 3077

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GREEK

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Saloniki, Dec. 26, 1914.

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Do they read and write the beautiful Greek language that will enrich their lives?

All these things could be done by the Greek schools of our church parishes. But --what kind of churches and parishes do we have? Are they unified and progressive, or are they divided, stagnant, and of little or no social value? We are afraid that the affirmative of the latter question describes them perfectly. Has anyone seen a Greek parish in America that is not a hotbed of intrigue, scandal, and money-grabbing? Has a parish ever existed that was united and cognizant of the needs of the younger generation? Instead of trying to benefit the community, each Greek church and the individuals that guide its destinies take advantage of every opportunity that presents itself to keep the group disorganized and discontented. If these churches maintain some poor excuse of a school, it is only because they want to have an excuse to pass another collection plate at each service.

What, then, does this newspaper seek for itself, the community, and the coming generations of Greeks? Just this: that all church parishes in America send

WPA (ILL.) PROJ. 30275

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Saloniki, Dec. 26, 1914.

a worthy and educated representative to a meeting whose purpose it would be to make plans for the erection and maintenance of Greek parish schools on a nationwide scale. These schools should have the facilities and enough financial backing so that the pupils might receive a complete and comprehensive education.  
.....

They must be the kind of schools that imbue the children with a sincere desire to learn. The buildings should be light and airy, not dark, dreary, and un-sanitary. The present schools are so dull and uninspiring that it is not hard to understand the aversion the Greek children have for them. The efforts expended to teach children in these schools are being wasted. A child that leaves such a school will not remember anything he has been taught. He will forget the language because he has not been taught to speak it fluently. In fact, children are not taught the same kind of Greek that they speak at home, and as a result they quickly lose all the knowledge that they managed to get.

We have met many children who were students in Greek schools. Their ignorance

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GREEK

Saloniki, Dec. 26, 1914.

of the Greek language, grammar, and history was disgraceful, but it is not at all their own fault. The teaching in the Greek schools is so abominable that we admire the courage of the pupils who make sincere efforts to learn. Let us create grammar and high schools which will be on a par with similar American institutions and which will be recognized by the latter.

Such cities as Chicago, Detroit, San Fransisco, and New York, with rather large Greek populations, should each have at least one good school. Students should be equipped to enter any American school or university, since they can be taught English as well as Greek. If we do not build such schools we are doing nothing for our children. They will grow up and be ashamed of their heritage. But actually they should be ashamed of us, for we are not giving them a true picture of Greece and Greek culture.

The unification and co-operation of the Greek parishes is the most important problem facing the Greeks of America. We have called the attention of the

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Saloniki, Dec. 26, 1914.

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Greeks to this matter many times. We dedicate the columns of this paper to the furtherance of this movement. It is such a worthy and patriotic cause that it is worth the wholehearted support of every Greek in America.

This is not--as it seems at first--an unattainable goal. Actually, it is easy to achieve, since it will receive the encouragement and aid of every patriotic and progressive Greek citizen.

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Saloniki, Dec. 5, 1914.

SCHOOL BENEFIT DANCE

The dance given by the Evangelismos Church of Chicago in behalf of its Greek school was a tremendous success. It was held last Saturday night in Turner Hall. The Hall was filled with hundreds of patriotic Greeks who realized the importance of making the affair a financial success.

The sum raised by the dance amounted to four hundred dollars. The dance was held under the sponsor-ship of the Greek Bowling Club, which is composed of the following members: John Adinamis, George Maniates....

Due to the sincere efforts of the gentlemen on the dance committee and to the whole-hearted support of the Greek community, the fund for the North Side Greek School is rapidly growing. Before long, Chicago will have three Greek parish schools in which to educate the children in their own language, customs, and religion.



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GREEK

Saloniki, Dec. 5, 1914.

The first Chicago Greek school was opened six years ago, and is now governed by the board of trustees of the Holy Trinity Church. It has an attendance of one hundred and fifty children of the West Side. At least eight hundred pupils have graduated from this school since it opened.

The second school was opened by the St. Constantine Church on the South Side. It has an enrollment of over sixty children at present. It is evident that the North Side is badly in need of a Greek school to accomodate the children of that section. That is why strenuous efforts are being made to open a school in the Evangelismos parish.

It would be a serious omission if we did not mention the name of Mr. Karambelas. He has been a pioneer in the Greek school movement, both here and in New York City. He addressed the group and was listened to attentively by all those present.

We congratulate all who supported the worthy affair.



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GREEK  
WPA (ILL.) PROJ. 30275

Saloniki, Oct. 10, 1914.

### GREEK SCHOOLS

Two new Greek schools have recently opened in Chicago. One is on the West Side and the other on the South Side of the city. Each school has accommodations for two hundred children.

It is a thrilling sensation to go to one of these schools and see two hundred heads bent over the pages of a Greek history book. Our children are being taught the glorious history of their country in this foreign land. However, there is another, less thrilling side to this matter. The school records show that five hundred Greek children are now enrolled in American schools. This makes our two hundred look insignificant.

The size of this enrollment--five hundred--should shock every Greek who prides himself on this patriotism. He should realize the magnitude of our patriotic apathy. The children themselves are not responsible. How can they help it if they were born in a strange land among people who do not speak the Greek language? .... The parents are to be blamed if Greek children are forgetting the language

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GREEK

WPA (ILL.) PROJ. 30275

Saloniki, Oct. 10, 1914.

of our fathers and are losing their religion.

This problem is a very serious one. Our priests and leaders must face facts. If we continue at the present rate, there will be no Greeks in America after two generations! These leaders must take immediate and drastic action to create schools. The clergy can make appeals from the pulpit. They can use their influence on the good people in the community. The parents must be persuaded to send their children to Greek schools instead of American schools.

Our patriotic and benevolent clubs must raise funds for the benefit of the schools in order that they may be worthy of the name "school". We have been informed that the two Greek schools are not yet properly equipped with desks and materials, and for this reason some of the children have been withdrawn and placed in the public schools.

The parish treasuries are not adequate to do very much more unaided. Therefore, the clubs must come to their assistance. The Greek Women's Club has always been

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a faithful supporter of the Greek schools. Unfortunately, however, this club lost all of its capital in the bankrupt Greek-American Bank; therefore, the charitable acts of these ladies have been curtailed. This does not mean, however, that the mothers of Greek children should remain with folded hands.

Greek mothers must help the schools in every possible manner. It is their responsibility to keep their children familiar with the Greek language.

Saloniki pledges its co-operation with all groups that are making plans for the benefit of the Greek schools.

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Saloniki, Oct. 10, 1914.

GREEK

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GREEK

Saloniki, Mar. 7, 1914.

A GREEK SCHOOL CLOSES

The doors of the North Side Greek school, which is sponsored and maintained by the Greek Orthodox Church of the Annunciation of Virgin Mary, have been closed since last September, when more than fifty Greek boys and girls had enrolled.

As yet, we have been unable to find out why the school was shut down so suddenly at a time when the Greeks of the North Side are in such great need of a Greek school for the instruction of their children in our native language. This subject must receive the attention of our entire community.

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Saloniki, Dec. 20, 1913.

THE GREEKS IN CHICAGO  
The Greek School of Chicago

The Greek Parents' Association invited all parents and all interested persons to meet at Hull House last Sunday in order to discuss ways and means of improving and advancing our educational system. The school committee, which is working so admirably and patriotically for a great cause, has appealed to Saloniki for moral support and for the use of the press to arouse the interest of our people in the school.

An official bulletin was sent to many Greek parents setting forth the purposes and methods of the Greek school of Chicago. Several hundreds of Greek boys and girls have received helpful and saving instruction from this institution, which has been serving the Greek community of Chicago well for the past four years. This year there are 125 children enrolled.

Many important and constructive decisions were made in the meeting of last

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GREEK

Saloniki, Dec. 20, 1913.

Sunday. One of them was the appointment of a school finance committee, which is to find ways and means of raising funds to support and improve all of our educational institutions affiliated with the churches and our local organizations. It was also decided to improve the teaching staff and to raise the salary of the teachers.

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GREEK

Saloniki, Nov. 29, 1913.

THE EDUCATIONAL SOCIETY

The Holy Trinity school committee, of which Mr. James Komninakis is president, has met and decided on the drafting of bylaws and a constitution for the newly organized Educational Society. The purpose of this organization will be to support the Greek schools.

Dr. Constantine Kallionzis, who has always been greatly interested in our schools and in every educational movement, has willingly undertaken, together with Messrs. Christ Damaskos and George Dedakis, to write the bylaws which will be discussed by the parents and guardians of the students at Hull House on December 7.

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GREEK

Loxias, Nov. 15, 1913.

WPA (ILL.) PROJ 30275

### GREEK CHURCHES AND SCHOOLS

p. 3. -- Both the West Side and the South Side churches have for a long time maintained Greek schools for our boys and girls. Over three hundred pupils attend classes in these two schools. But why has the North Side church as yet no school? Why is the matter neglected? Are the boys and girls of the North Side to be deprived of the opportunity to study the Greek language and Greek traditions?

Let us hope that our fellow-Greeks of the North Side will soon see the necessity of a school and follow the example of the other two churches.

Saloniki, Oct. 11, 1913.

THE CHICAGO GREEK SCHOOL

A hundred and twenty-five Greek children have registered at the Greek community school on Sibley Street. The board of directors of the community, as well as the school committee, did everything they possibly could to remodel and decorate the interior of the school. We are happy to say that the condition of the school is most satisfactory. We may justly congratulate the members of the community's board of directors: Messrs. Bill Georgacopoulos, president; D. Tsiampis, vice-president; Spero Ganas, secretary;.... [Translator's note: Names of several unimportant members have been omitted in translation.]

Last week, the community board of directors requested the parents to elect the new school committee. In a lengthy speech, Mr. Georgacopoulos urged the parents to contribute generously toward the support of the school, which has many expenses to meet. He also appealed for increased attendance, in order that the children may not be deprived of the opportunity to become good Greeks and good Orthodox Christians.

Saloniki, Oct. 11, 1913.

The secretary, Mr. Ganas, and Messrs. Striglos and Bouzios also urged the parents to show more interest in the welfare of the school and the progress of their children.

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Loxias, April 28, 1909.

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POINTED PARAGRAPHS

P. 2.- The teacher at our Greek school has resigned. Our children are going to lose the learning and culture given to them by Mrs. Theodore. They will have their lessons interrupted, as it is not easy for us to find teachers for our school.

Our children will be thrown on their own resources during their spare time. They will have either good or bad influences to guide them. We hope they are good, of course.

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GREEK

The Star, Nov. 22, 1907.

THE GREEK SCHOOL AGAIN

(Editorial)

The Greek school problem has again aroused great interest. But in spite of the strong desire of our countrymen to establish at least one permanent and complete Greek elementary school, we regret that no definite steps for its ultimate realization have been taken.

Because of the long distances the children must travel to school in the Greek quarter, there have been many discussions and controversies regarding the question of the most suitable location for the school. And there has been no evidence of an attempt to launch a city-wide drive for necessary school funds. Nor have those of us who were nobly inspired to create an adequate school system shown sufficient initiative and courage to actually

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GREEK

The Star, Nov. 22, 1907.

do something about the matter. But all this can be easily done if, above all, we keep united and work harmoniously together. Otherwise, we shall forever be talking and writing without any results.

The excuses that have been advanced--that no suitable site for a school building can be found, that the parents are not interested in providing Greek education for their children, and that we have no properly trained and qualified teachers--are all poor excuses and pretexts, born of mental inertia, callous indifference, and stupidity. Someone has proposed that one of the houses belonging to our church community be used for a school. Another way out of our supposed difficulties is to appoint our priests as temporary school teachers. They have the ability and the time to direct our small schools. Besides, the education of our children should be one of their fundamental duties.

Under such arrangements, the doors of the school can open, and our leaders

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GREENK

The Star, Nov. 22, 1907.

and educators will then see how the parents will rush to send their children to a place where our religion, history, culture, and language are taught. The beginning might be difficult, but courage, strength, and determination are needed to accomplish any worth-while task. Let us remember that the beginning is half of the whole.

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GREEK

Star, Mar. 22, 1907.

### THE SCHOOL QUESTION

P. 4 -- With the determination to accomplish that which has been left unaccomplished by its predecessors the newly-installed executive council of the Greek community has tackled the question of the Greek school. Feverish attempts are being made to close the gap which for years has been an imminent danger to Hellenism.

Parents and others have been invited to communicate to the officials of our colony their ideas as to the best method of establishing Greek schools in Chicago and as to how the schools shall be supported.

The offices of the community are located at 8 Dearborn Street.

In previous issues the Star has dealt at great length and very explicitly with the school question, and it hopes that the time is not far away when the Greek community of Chicago will be the proud possessor of two or more Greek schools for the instruction of our American-born children.

Star, Mar. 22, 1907.

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The establishment of a Greek school in Chicago will be the beginning of a new era for the community. It will produce a new type of citizen, a citizen who will be proud of his mother country, the great United States of America, and also proud of his grandmother country, immortal Greece.

A wise ancient Greek said, "The foundation of every state is the education of its youth," and another, "The fountain of wisdom flows through schools."

Our future youth, possessing a foundation of Greek education and a complete American education, will be able to cope with any problem in life.

If knowledge is the breath of gods, and the gods spoke the Greek language, then the Greek schools in our community, as everywhere, will be temples of the gods through which the Greek language will be immortalized.

Let us hope that the present administrators of the community's affairs will

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WPA (ILL) PROC. 6. 173

direct their efforts to the initiation of useful projects indispensable to the welfare and progress of the community. The question of the Greek school is that which demands their first attention. And the establishment of Greek schools will be a racial achievement, the foundation of the progress of our community and a source of pride and credit for Greeks.

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GREEK

Star, Mar. 15, 1907.

WPA (11) 25

THE GREEK COMMUNITY OF CHICAGO - WHAT WE HAVE DONE,  
AND WHAT WE HAVE - WHAT WE HAVE NOT THAT WE MUST HAVE

(Editorial)

Comparing the Greek community of Chicago with other Greek communities in America, one is confronted with the indisputable fact that because of its rapid growth and its material progress the Chicago Greek community is farther along the way to becoming a great colony than any other Greek community in the United States. No other community in America can rightfully boast of so many achievements as the Chicago Greek community. Since its establishment in 1890 this colony has been climbing to greatness. Beautiful churches have been established; a \$40,000 lot has been purchased for another stately temple to be built in the immediate future; many societies, organizations, and fraternities have been organized, offering valuable assistance to the growth and the prosperity of the community; many well-to-do families are permanently established here, a solid foundation for the continued existence of the community; and hundreds of thousands of dollars have

Star, Mar. 15, 1907.

WPA (LL) PROJ. 10276

been sent to Mother Greece for public works in our native towns and for churches, belfries, and church-bells.

All this is very well, and due credit and honor are accorded to the leaders and the members of the community, but the most important thing of all has not been well done; in fact, it has been almost entirely neglected and overlooked. And that thing is the establishment of good Greek schools in our community.

Greek schools, which will imbue our American-born children with the idea of the greatness of the race, which will teach them the Greek language and impress upon them the Greek character and Greek virtue, have not been, up to date, at the top of the list of the achievements of the Chicago Greek community. Why this oversight? Why do we deviate from the immortalization of our language, which is universally accepted as a masterpiece of expression? Why do we wish to deprive our youngsters of the Greek virtues and of the character which has distinguished the race among the nations and has lightened the world in its darkest days?

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The magnificence of our churches and other buildings, already built or about to be built, the tremendous sums of money which are annually sent to erect public monuments in Greece and to our relatives there, the many organizations formed or in process of formation, and the prosperity which we have achieved by hard and unremitting labor cannot compensate for the loss in culture which our children will sustain because of our neglect to establish Greek schools in our community.

The powerful influence of America and the all-devouring American environment will in one decade leave no Greek color in our children unless Greek schools are established. The influence of parents and of the Church will not be strong enough to cope with the devastating current of pan-Americanism if our children are not properly tutored in their plastic age.

Here I do not wish to be misunderstood. It is not that Americanism is detrimental to us Greeks or undesirable for us, nor that we should avoid it as the foe of our race; but we must not lose our identity in the universal metamorphosis which aliens undergo in America. We should be proud of being Americans, and our pride will be redoubled if we maintain the traditions of our

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ancestors, who are also the forefathers of American idealism. Americanism is the crystallized manifestation of the high thinking of ancient Greece. Whatever Athens failed to accomplish in the liberation of mankind is being accomplished to-day by the universal spirit of Americanism. So the urge for Greek schools and for Greek culture is not in conflict with the lofty idealism of this adopted country of ours.

The point that we wish to make is that we should retain our individuality as Greeks in this great universal country. And for the accomplishment of this purpose the indispensable prerequisite is that our children shall know the Greek language and the brilliant past of our race and shall acquire the Greek character and the virtues of Greeks.

Greek schools alone will be able to instill into the plastic minds of our youth an idea of the tremendous responsibility of a citizen to his country and to mankind in general.

It is the imperative duty of our Greek Church to exert its influence upon the faithful and so to persuade them to establish adequate Greek schools in every

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community in the United States. Greek culture and the Greek Church are synonymous with enlightenment, civilization, and true religion.

Let us put the subject of Greek schools on the top line of our list of activities and anticipated achievements. Let us hope that the leaders of our great community will put aside factionalism and regionalism and establish Greek schools for our American-born children. To do so will entitle them to credit and honor higher and more significant than the honors which they have earned by erecting beautiful and magnificent buildings and belfries.

P. S. Lambros.

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WPA (ILL) PRS. 3000

Star, Feb. 2, 1906.

THE FOUNDATION OF THE FIRST GREEK SCHOOL IN CHICAGO

FORMATION OF A SOCIETY TO SUPPORT IT

P.-2-..... A noteworthy event in the Chronicles of the Greeks in America was that of last Sunday. The burning desire in the hearts of Greeks for the establishment of a Greek School was then fulfilled and consummated in the inauguration of the school, which was consecrated in a brilliant and magnificent ceremony befitting so extraordinary an event.

The spacious halls of the institution, located at 3611 Lake Avenue, were packed with the elite of the Greek community. The ceremony of consecration was conducted by the Archimandrite Ambrosius Mandelares with a most imposing liturgy.

Dr. N. Salopoulos, Greek consul general in Chicago delivered a speech of paramount significance, emphasizing the fact that the life, activity, and progress of the Greek element in America depend first upon our educational institutions and secondly

Star, Feb. 2, 1906.

upon the Church, which is an inseparable companion of education and of Greek traditions.

Mr. P. S. Lambros, publisher of the Star, spoke next. His matter-of-fact address, recounting his incessant efforts to hasten the establishment of the school, was frequently interrupted by applause. Mr. Sp. Kotakis, president of the newly-formed Hellenism Society was the third speaker. He explained the purpose of the organization of the school and the duty of our community toward education.

The foundation of the school is exceptionally significant because this school in Chicago is the first Greek school to be established in the United States. The credit and the honor of establishing the first Greek school in the New World is appropriate and becoming to the Greek community of Chicago because this community also established the first Greek church in America.

Parents and children, old and young, professional men and laborers, businessmen and peddlers, all that constitutes the Chicago Greek community came to bend the knee before the mighty tradition of Greek letters.

Every language in the world serves the purpose of its creation, but the Greek language was created to express not only material things but divine things as well.

Star, Feb. 2, 1906.

The intricate and inexplicable thoughts of St. John, "In the beginning was the word," could not have been expressed in any other language and have retained their significance. Divine thoughts require divine words to express them. And divinity, before Christ and after, has best been expressed in what we call "the language of the Gods," that is, in Greek.

Greeks the world over are silently urged by invisible forces to perpetuate the Greek language in every land in which they live, regardless of how many other languages they speak. This urgent need has been satisfied for the Greeks of Chicago in the establishment of the first Greek school in America. Later generations will remember this event, and due honor and credit will be accorded to the Chicago Greek community for kindling in this new world a light which will cast its beam afar.

A new society has been formed to find ways and means to support the school. The officers of Hellenismos, as the organization is called, are Sp. Kotakis, president, Dr. J. Volicos and Dr. K. Theodorou, vice-presidents; K. N. Karalopoulos, secretary, and N. Mazarakos, treasurer. The members of the council are D. Manoussopoulos, St. Lambarcakis; J. Prokos, N. Kavouras, Ath. Nashiacos, Dem. Cheronis, Dem. Lambrakis, K. Loumos, L. Giannacopoulos, D. Kalogeropoulos, G. Bouzanis, and K. Juvanias.

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Star, Nov. 24, 1905.

GREEK SCHOOL IN CHICAGO AT LAST

(Editorial)



Literary men of world note have said, "When you are in doubt, read Greek." The divinity of the founder of Christianity could not have been fully revealed unless it had been expressed in Greek. Beauty, rhythm, harmony, and wisdom find their natural expressions in the Greek language; and the knowledge of Greek must be acquired in school.

We are delighted to learn that the Greek colony of Chicago, after long delay, has done the inevitable thing, that is, it has established a Greek school for our American-born children, and thus, as the saying goes, the coming generations will be able to converse with gods. Greek-American children educated in both languages are bound in years to come to shine much more brilliantly than any of their contemporaries. Greek-American youth, with American environment and American education and idealism supplemented by the knowledge of the Greek language and certain traditions of their immortal ancestors, will undoubtedly excel and become leaders among

Star, Nov. 24, 1905.



leaders. Is there in the world anything else better worthwhile than real mental development?

A Greek school at last! The Greek community in Chicago, which is considered the largest in America, has two Greek churches already and two more in the making, but it has had no Greek school. This is the first to be established. The church could not function properly and effectively without schools. The true light of faith is revealed only through knowledge which is acquired in school. Let us hope that this is only the first of a number of Greek schools, and that others will soon be founded.

The following is an excerpt from the Reverend Father Pegeas's address at the community's meeting to establish a Greek school:

"Greek letters, Greek philosophy, and Greek genius prepared the way for the Savior's holy advent, revealing to mankind the greatness of the Greek mind, which has enlightened the world, and whose power and influence cannot be subdued either by tyranny or by misfortune."

Star, Nov. 24, 1905.



This learned servant of the church, who is free from bias, fanaticism, and narrow-mindedness, has never ceased, since he came to us here, to point out the necessity of establishing a Greek school.

**I. ATTITUDES**

**A. Education**

**2. Parochial**

**b. Foreign Languages**

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GREEK

Chicago Greek Daily, June 24, 1931.

WPA (ILL) PROJ 10000

THE GREEK LANGUAGE IS  
SCORNED.

p. 1.. There is in the city of Chicago a social organization composed of Greek professional men. This organization should strive toward the attainment of ideals. It should avail itself of every opportunity to promote Greek thought and to preserve Greek customs. It should serve as an example not only to the Greek community of Chicago but to the entire Hellenism of America.

During the seven years of its existence not only has this society, known as the Society of Greek Professional Men, failed to make any contribution to the Greek community of Chicago; it has even abandoned the use of the Greek language.

The members of this Greek organization consider it a disgrace to use the Greek language, their native tongue! This is deplorable and seems almost incredible. We may be criticized for our frankness in publishing this statement, but it is a fact that this well known group of professional men, who are patronized almost entirely by a Greek clientele, refrains in the regular meetings and in

Chicago Greek Daily, June 24, 1931.

WPA (ILL) PROC. 1000

public gatherings from using the Greek language! This is an insult not only to the language of their native land but also to the clients who daily patronize them.

Unfortunately this is not the first time that a pitiful situation of this nature has arisen. We have taken the opportunity to voice our opinion about it in this column many times in the past, and our efforts have not been entirely fruitless.

Motivated partly by our journalistic comments on this neglect of the Greek language, some of the members of the club resolved that since it was a group of professional men of Greek extraction, all should be able to converse in their native tongue. These volunteers made untiring and persevering efforts to teach Greek to those of their fellows who could not speak it, and all mastered the language sufficiently well to deliver addresses in Greek in public gatherings.

Chicago Greek Daily, June 24, 1931.

WPA (ILL) PROJ 3027

This was indeed an achievement! But because of their ingenuous belief that as long as the Greek language had been adopted as the official language of the organization, it **was unnecessary** to do more, their efforts to encourage the use of Greek ceased, and the members of the club no longer speak Greek. Thus affairs are in the same state as before; a group of Greek professional men, men of science, lawyers, physicians, and some who practice other professions, scorn their language!

A pitiful situation! There is no other way to express it.

An organization of professional men casts aside the language of the land from which its members came and disdains it in its regular meetings and in public gatherings!

The Greek Professional Men's Club recently served its annual dinner in honor of the Greek students who are about to graduate from universities in Chicago

Chicago Greek Daily, June 24, 1931.

WPA (ILL) PROJ. 30275

and its vicinity. Throughout the entire program of the banquet not a word of Greek was spoken by any member of the club, as if the Greek language had been banished, and its use had been forbidden!

On this occasion Greek should have been spoken, if not because their patriotism inspired the members to use their native speech, at least out of courtesy to the Greek Archbishop who was an honored guest. The only justification which the members had for using English throughout the program was that an American professor was among the guests. An assembly of Greek professional men had to abandon the use of their language on behalf of one guest who happened to be an American!

To this justification of the professional men's conduct we make this reply: Since the members felt that they had to employ the English language out of courtesy to an American professor, why did they not show equal deference to the head of the Greek Orthodox Churches in America, who also honored the members

Chicago Greek Daily, June 24, 1931.

WPA (ILL) PPT 100

Why should the Greeks of Chicago prefer them? The American professional men at least speak better English.

The Contradictor.

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GREEK

Greek Star, Feb. 4, 1927.

"SHALL THE CHILDREN OF GREEK AMERICANS LEARN GREEK?"

by

Carroll N. Brown

The writer of this article has, at various times, visited some of the afternoon schools that are carried on for the purpose of teaching little Greek children their mother tongue and has often been surprised to see how difficult the teacher's task seems to be. Pupils are, of course, likely to be weary and it is no doubt almost impossible to find teachers who are good enough to deserve a living wage for only two or three hours work.

The boys and girls are bound to make invidious comparisons between the bright and cheerful rooms of even the poorer public schools and those in which their Greek lessons are carried on. It requires teachers of most engaging personality to overcome handicaps like this and teachers furthermore who are convinced of the utility of learning Greek.



Greek Star, Feb. 4, 1927.

The question ultimately resolves itself then, into this: Is the learning of Greek worth while? If so, how shall we convince the children of the class of Greeks that preponderate among our Greek-American citizens that this is the case?

Those who have any faith in the future of Hellenism will be convinced that it is distinctly worth while. As the Greek nation resumes its rightful place in the Near East, pride in their country and race will once more come into ascendancy in the minds of the Greeks in this country.

Meanwhile everything possible should be done to strengthen the homeland and its prestige here and in Europe.

Another hopeful element in the problem is the financial and material success of so many of our Greek citizens.



Greek Star, Feb. 4, 1927.

The very fact that they - Greek by blood and brains - are succeeding so well, should increase their pride in their race and should move them to more generously support all efforts to preserve their home language. I am myself of the opinion that such Greek-Americans of the second generation as have been able, in spite of difficulties, to preserve or retain a control over the modern Greek language, would make better teachers in our Greek schools than many of the technically trained graduates of Athenian Normal schools. They would frequently be more sympathetic with the difficulties of their American-born compatriots and would know better how to help them.

This leads to my next point that is the "letter killeth." In my opinion inaccuracy in the teaching of prosody, spelling and grammar would be more than compensated for by an enthusiastic love for the modern literature and some vital realization of the part of that the Greek has played in the world of thought and culture. Teach the children beautiful and inspiring poetry, would be my advice; talk real live Greek with them; tell them good stories



Greek Star, Feb. 4, 1927.

and humorous anecdotes; read fine literature to them, and not necessarily in the Katharevousa; let them cultivate an ear for Greek poetry and music, an eye for Greek beauty, in art and landscape and architecture. Let them appreciate the richness and expressiveness of their language, the vivacity of the Greek mind, the adventurousness of the Greek soul.

Make them love Greece and Greek. Oh, that some Dante or Shakespeare would arise in Greece itself! If we cannot have these, let us listen to the lesser poets and writers that we do have. When Greek children have once conceived a love for Greek, they will desire to write it and to write it correctly. Little attention should be paid to puristic study. Where a demotic word is in common use, why worry the child with its high-style equivalent? Let him understand that language is of use simply to express emotion and thought.

It is not as though we expected to make journalists or literateurs out of them.



Greek Star, Feb. 4, 1927.

We want them to realize that Greece still has a cultural, religious and industrial mission in the Near-East; that she has inherited from her intellectually mighty ancestors a flexible, poetic and vital language in which her past has been recorded and in which her future achievements are to be executed and described; that it would be a thousand pities for them so to alienate themselves from father and mother and the land of their forefathers as to lose that living touch that only language can give. "Another language makes another man," that is to say, doubles the power of the individual to enter into others' thoughts and increases his breadth of vision and sympathy.

It is of course highly probable that the total number of those who study modern Greek and speak the language idiomatically will grow less from generation to generation unless our immigration laws are decidedly modified.



Greek Star, Feb. 4, 1927.

But the quality of those who do keep it up should steadily rise. The children of our wealthier Greeks will, through privately endowed schools and private tutors, be kept in touch with Greece.

Travel and residence in Greek-speaking lands should develop love for Hellenic lands, and seas and skies. Encouragement should be offered to Greek musical and theatrical companies to tour the country, and lecturers, scholars, and preachers should be subsidized by wealthy Greeks here and abroad to visit all the larger Greek settlements in the United States. Greek centres should be organized in all our cities that will be literally Helicons of enlightenment.

In closing, let me say that I am convinced that Ancient Greek will be increasingly studied in this country in the decades to come. This will mean that appreciation of the Greek element in our language, literature and life will in the future be greatly enhanced.



Greek Star, Feb. 4, 1927.

Here, too, the Greeks have a fine chance to help us "hold the fort." In our high schools and colleges let them enter upon courses that are already open or request that further Greek electives be offered. Why should the Greeks be the only students in our land who do not study Greek?

One of the most distressing of my experiences with New York Greeks was my meeting a year or so ago with a Greek who had graduated from one of our high schools, and who spoke Greek with almost perfect freedom, but who had never taken the trouble to connect this spoken language with the printed page. I could have forgiven him his inability to write the language, for that is a difficult task, but a week of practice with the Greek alphabet would have opened up Greek newspapers and books for him. He had so little love for Greece and Greeks that he would not take this slight trouble for her sake. Fathers and mothers should not permit such tragedies to occur.



Greek Star, Feb. 4, 1927.

Let me here repeat that I have elsewhere said that the matter of pronunciation is of such secondary importance that no one should let this stand in the way of sending his children to our American schools. Our phonetic pronunciation is a real help in spelling and writing and would have no effect in corrupting the pronunciation of the real live Greek.

You who find your children ashamed of being Greeks and unwilling to take the time and trouble even to learn the Greek letters, will find that they can be taught to be proud of their land and people if they can be induced in school to study Greek history, Greek art, Greek literature and the Greek language. They will there learn what the world owes to those people whom the Greeks of today so firmly believe to be their ancestors. Prove to us who are only Hellenists that you are Hellenes through your capacity for entering into the intellectual heritage of your ancestors.

(College of City of New York)



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GRACY



Star, Aug. 11, 1905.

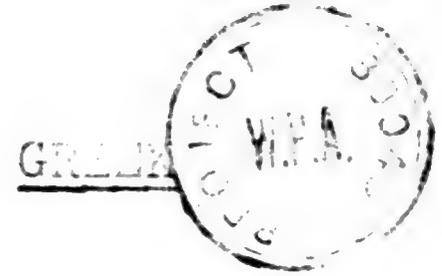
## THE GREEK LANGUAGE AND THE DUTY OF THE COMMUNITY

(Editorial)

The Greek language has always been considered and is still considered by all civilized people the rich and inexhaustible source from which the phrases have been drawn to express the loftiest ideas, the moral concepts which are the foundation and the strength of religion and of the state. Cicero, the great Roman orator, returning to Rome from Athens, where he had assiduously studied the Greek language, said, "If gods converse, undoubtedly they express their ideas in Greek."

The great men of the world have loved the Greek tongue, and the study of Greek was considered the means of developing noble characters and lovers of honor. It was also considered a force to mold the mind and a creator of nobility of soul. Nations and individuals imbued with the divine ideas expressed in Greek literature always became leaders and exponents of civilized thought and philanthropic sentiments.

Is the Greek community of Chicago showing any inclination toward the study



Star, Aug. 11, 1905.

of the Greek language? Are Greek-American boys and girls going to be deprived of the opportunity to study the Greek tongue, through which Christianity became known, in which the gods and the poets sang, and by which enlightenment and nobility of soul were spread over the world? Greeks in Chicago as religious devotees have established up to this time three churches, but no steps have been taken to establish a Greek school for our young. Are we going to do the thing of first importance last?

It is now high time to consider the establishment of a Greek school if we want our boys and girls to feel proud of their progenitors as we ourselves are proud of their achievements. The Greek-American youth with his racial and religious traditions and with his American education crowned with his knowledge of the Greek language will be a model citizen of this great Republic.

Let us have Greek schools as quickly as possible.

I. ATTITUDES

A. Education

2. Parochial

c. Contributions

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GREEK

Saloniki-Greek Press, Nov. 7, 1935.

REPORT OF THE BENEFIT BALL

Mrs. Mary Potanti, president of the Daughters of Penelope, called a meeting last Thursday evening for the purpose of making a report to the community in regard to the recent benefit ball.....She first thanked the people of Chicago for their wonderful support of a worthy cause, and then expressed thanks to all the women who had sold tickets and helped insure the success of this school benefit.

.....

The gross proceeds amounted to \$3,341.32. The expenses, which included the rental of the Aragon, amounted to \$839.05. The profit of \$2,502.07 was divided among the Greek schools as follows:

Holy Trinity, \$534.02; St. Constantine, \$706.62; Evangelismos, \$68.67; Koimisis, \$337.17; St. George, \$130.59; St. Basil, \$86.72; St. Nicholas,

WPA (ILL.) PROJ. 30275

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Saloniki-Greek Press, Nov. 7, 1935.

\$171.57; St. James, \$134.17; St. Andrew, \$139.57; St. Spiridon, \$147.17;  
Joliet, \$50.

The amount was proportioned to the number of students in each school.  
The money received from the sale of boxes, which amounted to \$700, was  
given to the school designated by the purchaser.

.....



CHICAGO GREEK DAILY, Dec. 23, 1934

Women's Activities and the Schools.

The brilliant action of the Daughters of Penelope, who about a month ago, had organized a dance for the benefit of the Greek Schools of Chicago, the proceeds of which were \$2,336.66, we must highly commend.

For, it must be admitted that, with the prevailing economic crisis, it is not so easy to collect, not to say, a net profit, of such a sum. Consequently, it is due to the activities of the members of the Women's Lodge of Ahepa that \$2,336.66 was distributed among the Greek Schools of the Community, and for this fact we ought to give the praise where it justly belongs, to the ladies of the society, The Daughters of Penelope.

The example of the Daughters of Penelope, we think, should be followed generally by all the ladies of our Community, and the directorship of our schools must be taken up by our ladies with the management of the churches, so much the more, because the raising and education of children belongs to the women, and particularly to mothers, who are better fitted than men, as they know the needs and desires of children better.

)

CHICAGO GREEK DAILY, Oct. 14, 1934



The Dance of the Daughters of Penelope.

The Daughters of Penelope will hold a dance for the benefit of the community schools of Chicago, next Wednesday, Oct. 17, at the Trianon.

This dance, through the purpose for which it is given, and through the indefatigable efforts of the members of the organization, is certain to be a success.

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GREEK

Saloniki-Greek Press, Oct. 11, 1934.

ENTIRE COMMUNITY TO SUPPORT SCHOOL DANCE

It is doubtful if any Hellene in Chicago does not know of the grand affair to be given next Wednesday night at the Trianon Ballroom, owned by A. Karzas. The Hellas Chapter of the Daughters of Penelope, auxiliary of Ahepa, is the original sponsor of this benefit dance which is being held for the Greek school of Chicago.....It has been widely advertised. No one can excuse his absence by saying that he did not know about it. The purpose is of exceeding worth since the schools are in dire need of funds.

Greeks from all sections and parishes of Chicago will be present, since this will be a community affair and not merely a parish benefit.....Efforts for the sale of boxes have met with success; they have been sold to National Paper Napkin Company and.....

Many notables of Greek organizations will be present. Music will be provided by the artists regularly employed by the Ballroom management; also, Mr. Simos

WPA (ILL.) PROJ. 30275

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GREEK

Saloniki-Greek Press, Oct. 11, 1934.

will sing the latest Athenian songs. This affair should be supported by every Greek family because it is for the benefit of the entire Greek community. It is everyone's duty to do everything possible to help our schools maintain high standards so that our children may become versed in their Greek language and culture.

WPA (ILL.) PROJ. 30275

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GREEK

St. Constantine Parish News, July 1, 1934.

WPA (ILL.) PROJ 10275

MEMBERS OF CHAPTER "HELLAS"

Chapter "Hellas" of the "Daughters of Penelope" held its first meeting on Wednesday, June 15, at the Morrison Hotel, when twenty-five members were initiated. After the initiation, Miss Mary Pofanti, the president, spoke about the purpose of the club, which she outlined as follows:

To hold one dance every year, either at the Trianon or the Aragon, for the benefit of our Greek-American schools. Following this, plans were made to hold a dance on October 17 at the Trianon Ballroom.

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GREEK

The Greek Press, Feb. 25, 1932

ST. CONSTANTINE

p. 5.- The Mothers of Korais school of St. Constantine church are giving a dance on February 28, Sunday. Proceeds are to go to the school funds. All South Siders are expected to attend as the financial need of the school is well known.

The Greek Press, Jan. 7, 1932, p. 5

The united Gapan chapters have turned into the Greek Community Center a total of \$705.22 for the Socrates school. This sum came from a dance given last May.

The money was used for accumulated salaries of the teachers.

Sylvia Savit-----	\$50.00
Miss Natham-----	100.00
G. Loumis-----	50.00
G. Kapetangianopoulos-----	50.00
A. Kaloida-----	50.00
G. Grigoratos-----	100.00
S. Flamboura-----	75.00
F. Philips-----	50.00
Edison Light-----	59.00
J. Kanthopoulos-----	50.00
F. Pratt-----	50.00
Treasury-----	<u>21.22</u>
	\$705.22

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GREEK



Saloniki, Dec. 26, 1931.

BREAD CUTTING FESTIVAL.

The ladies' society, St. Helen, of the south division will hold its Bread-Cutting festival on January 3, 7:30 P.M., in the Auditorium of St. Constantine Church.

The proceeds of the event will be added to the funds of "Koraes" school.

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GREEK

W. (ILL) PROJ. 3027

Saloniki, Dec. 5, 1951

MOTHERS' DINNER FOR THE SCHOOL OF ST. BASIL

p. 5.- The mothers of the pupils of St. Basil school decided in their last meeting to give, from time to time, dinner parties, and that the proceeds of such parties should go to the fund of the school.

The first of these school dinners will take place, Dec. 13th, in the Auditorium of St. Basil, 755 So. Ashland Ave. Admission fifty cents.

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Chicago Greek Daily, Nov. 3, 1931.

[DANCE PROVIDES FUNDS FOR SOLON SCHOOL]

p. 2- The annual dance given last Sunday by the St. James Society for the benefit of Solon school was a complete success.

The success of the dance was due to the efforts of the ladies of the North Side and to the church committee, especially to its president, Mr. Ch. Davlanti, an indefatigable worker for the interests of his community.

Chicago Greek Daily, Oct. 17, 1931.

WPA (ILL.) PROJ. 30275

WHY IS THE MONEY WITHHELD?

p. 1- Because we share the confidence which others repose in the executive board of Socrates School, we are compelled to request an explanation from Gapa as to the fate of the proceeds of the dance given last May at the Aragon for the benefit of the school.

And we submit to Gapa the question: Why have they not handed the money over to the school board? This question has been asked by others, and Gapa is in duty bound to give a sound and satisfactory answer.

The school has its executives, and the money belongs to the school. Why has Gapa withheld it so long? We are awaiting a clear and definite answer.

Saloniki, April 18, 1931, p. 5

WPA (ILL.) PROJ. 30275

DANCE FOR SOCRATES SCHOOL

The chapters Navarinon and Estia will give a dance, May 11th, at the Aragon, for the benefit of the Greek-American school Socrates.

The preparations made for the dance, undoubtedly will make the event very successful. The need of money for the institution is felt, and the two chapters have left nothing undone, that should be done, in order to accomplish their purpose.



CHICAGO GREEK DAILY, April 2, 1931

**ANNOUNCEMENT**

A Grand Ball for the benefit of the Greek-American school, Socrates, will be given by the lodges, Navarinon and Estia of Capa, in Chicago, at the Aragon, Monday, May 11th.

All communities, societies, and brotherhoods, please take notice, so as not to arrange other affairs for the same date.

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GREEK

Saloniki, Feb. 21, 1931, p. 5

MASQUERADE BALL BY THE SOCIETY NEA GENEIA

The well advertised Masquerade ball of the Greek maidens society; New Generation took place, last week, in the Trianon ball room.

Due to the fact that the weather was not favorable on the night of the event, only 2,500 participated. Nevertheless, the event was successful. Proceeds of the ball will go for the maintenance of the Greek schools.



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GREEK



Saloniki, February 7, 1931, p. 5

BANQUET-DANCE BY ST. HELEN SOCIETY

The society of Greek Ladies, St. Helen, last Sunday, held a dinner-dance at the private hall of the Church. The proceeds of the affair were given to the Korraes school for its upkeep.

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GREEK



Saloniki, Dec. 20, 1930.

DANCE FOR THE SCHOOL HOMER

p. 5.- The ladies' society, St. Nicholas, last Sunday gave a benefit dance at the Masonic Temple, 64th and Green Streets. Over one thousand people took part in the dance. The proceeds which were very satisfactory will be given to the School Homer.

The ladies of the society, who organized the dance for the benefit of the school, left nothing undone to make it successful. Refreshments of various kinds were sold, at the intermissions, by beautiful girls who had an eye to increasing the proceeds. Flowers were sold by alluring maidens, who collected a fee, for pinning the flower on the lapel of the buyer.

Congratulations to the ladies of the society and to the young girls who offered their valuable services for the benefit of our school Homer.

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Chicago Greek Daily, Oct. 25, 1930.

GREEK

BENEFIT ENTERTAINMENT



Next Sunday, October 26, the Greek Orthodox Church of the Annunciation will give an entertainment for the benefit of the Solon Greek school in the commodious hall of the school, 2727 Winona Avenue.

Let us all rally to the support of the school, the most sacred of the institutions which preserve our identity as Greeks.



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Saloniki, Sept. 13, 1930, p. 4

GREEK

DONATIONS FOR THE SCHOOL SOCRATES.

Contributions of \$525 already sent in by various individual contributors, following an appeal sent by the executive board of the school Socrates.

The money is needed for the object of encircling the property of the school with an iron fence. The executive board, of this Greek-American school, is thankful to the contributors for their quick response and hope that the Greek community in general will assist in the present need of the institution.

Those who wish to contribute to the school, may communicate with the office of the parish, 1101 South Peoria Street.

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GREEK

Saloniki, April 12, 1930



THE AHEPA AND THE GREEK SCHOOLS

p. 1 The proceeds of the recently given dance by the order of Ahepa to benefit Greek schools in Chicago, reached the sum of four thousand seven hundred and eighty five dollars. The money was distributed to the schools according to the number of attending pupils. The city of Chicago has nine Greek schools with one thousand four hundred and eighty nine pupils.

Socrates school received one thousand and fifty nine dollars, Korraes school eight hundred and ninety eight dollars., Plato school six hundred fifteen dollars. Solon school four hundred and sixty five dollars. St. Andrews school three hundred and thirty six dollars., St. Basil school three hundred and nine dollars., St. George school two hundred and ninety one dollars., St. Nicholas school two hundred and seventy nine dollars., St. Spyridon school two hundred and twenty two dollars.

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GREEK

The Greek Press, April 2, 1930.

THANKS

The Association of the Greek Community of Chicago wants to thank the Ahepa for helping out the Greek schools, Socrates and Homer, by giving a dance. \$1,059 was given to Socrates School and \$279 to the school, Homer.

Chicago, Illinois, March 18, 1930. Association of the Greek Community of Chicago--

N. Kokkinis, president

Socrates School--Archrev. A. Dimakopoulos.

Homer School of St. Nicholas Church--

President, John Marlas.

Principal, Archrev. D. Gambrilis.

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GREEK

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The Greek Press, April 2, 1930

THANKS

p. 6.- We extend our grateful thanks to Woodlawn Chapter No. 93 for its kind and gracious act in giving thirty dollars a month to the teacher who goes three times a week to teach the Greek children of the Chicago Orphanage Asylum. This shows the true Christian spirit and we are very proud of these Aheoans.

Archrev. M.E. Petrakis, principal.  
James Chrisos, President.  
Nick Savouras, Secretary.

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GREEN

The Greek Press, March 5, 1930

### AMEPA CHAPTER 93

n. 5.- Woodlawn Chapter No. 93 of Anepa, did a very gracious and noble thing. It voted to give Miss A. Kaloidas of St. Constantine School \$30 a month. Miss Kaloidas has been donating her services to teach 30 Greek orphans the Greek language at the orphanage at 51st and Vincennes.

The originator of this plan was Rev. Petrakis of St. Constantine church. It was Rev. Petrakis who also obtained permission from the orphanage to teach the children Greek. Since last October, the children have been taught from 4 to 5 on Thursdays and 11 to 12 on Saturdays.

A. Peponis, president of Woodlawn Chapter, heartily endorsed this plan and put it up to a vote. The motion was unanimously carried amid much applause and enthusiasm.



The Greek Press, March 5, 1930

We congratulate the Woodlawn chapter for showing such fine spirit in promoting the perpetuation of the Greek tongue among the poor orphan children who have no Greek influences surrounding them.

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Chicago Greek Daily, Aug. 18, 1929.

GREEK

[BENEFIT DANCE FOR PLATO SCHOOL]



A dance and a program will be given tonight by the Ladies' Association of the Church of the Assumption of the Virgin Mary for the benefit of the Plato School, which is located in the vicinity of this church on the Northwest Side. Undoubtedly all will accord their hearty support to this function for the sake of the school, in which our mother language is taught.

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GREEK

Chicago Greek Daily, May 7, 1929.

THE MOTHERS' ASSOCIATION OF SOCRATES SCHOOL.

The Mothers' Association of Socrates School is going to give the first annual dance for the benefit of this school on the West Side.

Socrates School is the largest Greek School in America and consequently bears the greatest burdens. The fact that more than five hundred Greek Children are instructed there is enough to convince anybody how great its mission is, and what great services it is rendering to the Greek populace of America.

We should be proud of such an institution and devote all our efforts toward the support and improvement of it.

The good ladies who initiated the association and gave it the beautiful title "School Mothers' Association", and who labor for it with such devotion and love, are worthy of warm thanks and congratulations for their noble sentiments and the hard work which they have applied to it and should be supported by all our fellow-

Chicago Greek Daily, May 7, 1929.

Greeks. The proceeds of the affair will go to the support of the school. The president of the Association is Mrs. Victoria Latsi; the treasurer is Mrs. Alexandra Nicolatsea. They, with the ladies of the Executive Council, are entitled to hearty congratulations.

All Greeks who realize their duty, we have no doubt, will be at Plasterers' Union Hall, 332 S. Marshfield Avenue, next Sunday for the support of the Greek school Socrates.

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GREEK

Chicago Greek Daily, Nov. 17, 1928.

SOLON SCHOOL'S LADIES' BAZAAR



p. 1. --- The Solon Ladies' Society, of the recently established Solon School, located on the North Side, have organized a bazaar for the benefit of the school's treasury. In this bazaar they will exhibit for sale a variety of beautiful and attractive objects, and they expect all our compatriots to attend the bazaar, which will last for three days, allowing every one to attend and enjoy the beauty of the new edifice.

Tomorrow, Sunday, a holy mass will be performed in the church of the school, and we urge all to attend, for by so doing they will not only fulfill their religious obligation but also support our new school, which is destined to render so many services to Hellenism in America.

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Chicago Greek Daily, Jan. 21, 1928.



GREEK

BENEFIT DANCE  
(Advertisement)

Grand Ball for the Benefit of Socrates School Given by the Greek Community of Chicago, Sunday, January 29, from 6 P. M. to 1 A. M., at Ashland Auditorium, Van Buren St. and Ashland Avenue. A Special Orchestra for American Dances and Another for Greek Dances. Drinks and Eats in Abundance.

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SECRET



Chicago Greek Hall, Jan. 17, 1923

FRANK BART, 1111 N. WABASH ST., CHICAGO, ILL., SECRETARY

HAROLD W. WILSON, CHAIRMAN,

Sunday, Jan. 20, from 6 P.M. to 1 A.M. at

Asiatic Auditorium

Support the school.

2000

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SALONIKI, October 7, 1907

Mask Dance for the School "Platon"

The Oak Park Avenue Chapter, No. 104, is giving a dance banquet at the Sherman Hotel, and invites its members to assist in the success of the dance, as they have done in the past. The proceeds will be given to the school Platon.

The Ladies should be congratulated for their initiative and their efforts to inspire National Ideals. Such deeds are not only beneficial to our pupils, who are taught to become useful citizens, but to the whole community which will be composed, in the future, of good citizens. Drive forward for the mask dance.

WPA (11) 450 1002/4

Office of the Principal, ...

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The public were the first to ... ..  
tribut ... ..  
appeal to the ... ..  
special " ... ..

The collection of funds will ... ..  
All societies ... ..  
for ... ..

List of contributors

Society of ... ..	---	---
Society of ... ..	-----	7.00
Society, " ... ..	-----	10.00
Society ... ..	-----	1.00

11-10-57 (7)

Micro-organisms, 10/7, 1947

Individuals

Archandrite Averios Democoules-----	50.00	
Helene Cornelecques-----	100.00	
J. M. Mercier and J. Bellin-----	70.00	
Anne Cornelecques-----	20.00	
Contributed by Mrs. J. Bellin-----	20.00	
Nicholas Cornelecques-----	15.00	
Association of Mrs. J. Bellin-----	20.00	
Faneletis Cornelecques-----	20.00	
Contributed by Mrs. J. Bellin-----	20.00	
Yvelles Cornelecques-----	20.00	
Soterios Cornelecques-----	20.00	
Dr. Georges Cornelecques-----	20.00	
-----		
7 individuals-----	10.00	each.
Christ Detinctor-----	1.00	each.
20 individuals-----	5.00	each.
6 individuals-----	7.00	each.
22 individuals-----	8.00	each.
70 individuals-----	3.00	each.

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(ALL) 450.3073

Order p. Green Daily, Oct 3, 1937

Byron Coffee House-----	.50
Leuros and John Toutvrits-----	40.00
New Congress Hotel-----	10.00
John Leuros-----	10.00
Total-----	10.00



SALONIKI, Oct. 9, 1926

Continued List of Contributions for St. Constantine's Church  
And School.

p. 5. John Simiodalas, \$250; G. Vlahos, and Balaskas Bros. \$300; Spyridon Sarros, \$500; N. Karafotias, \$200; Constantine Kasson, \$200; Dr. Constantine Theodore, \$200; George Arvanitis, \$200; James and Lambros Economos, \$200; James Contos, \$200; Nick Palzen, \$200; John Vassilopoulos, \$200; Louis Poulos, \$200; Kolia-copoulos Bros., \$200; Evan Louloudakis, \$200; Peter Stefanos, \$200; George Christos, \$200; Const. Karitinos, \$150; D.J. Pierce, \$150.

Geo. Lambros, \$100; Zouras Bros. \$100; Michael Davranzis, \$100; Elias Sikokis, \$100; Geo. Leventis, \$100; Angelos Papas, \$100; Lobster Island Cafe, \$100; Thanashuras Bros., \$100; Peter Vassilacos, \$100; John Tsimouris, \$100; Stylianos Boukos, \$100, Mickle Bros., \$100; Katsoulis Bros., \$100; John Kostakis, \$100; A. Mezilson, \$100; Bishop Philaretos, \$100; Peter Polites, \$100; Lembesis Bros., \$100; Kardaras & Deveris, \$100; P. Christopoulos, \$100; Alex Giovanis, \$100; Nick Constan, \$100; Mezilson Bros., \$100; George Zoton, \$100, John Pirparos, \$100; Dennis Alexander, \$100; Gianakos & Angelakos, \$100; John Koloturos, \$100.

SALONIKI, Oct. 9, 1926

Katsivalis & Theodoropoulos, \$100; Louis Kiloris, \$100; Stylianos Trigonis, \$100; Mallas Bros., \$100; Geo. Simitzis, \$100; Baffes Bros., \$100; Const. Terzakis, \$137; Dim. Sotos, \$100; Peter Planos, \$100; Christ Dangelis, \$100; James Gianna Kopoulos, \$75; Wm. Veroniotis, \$75; P. Vasilakos, \$75; Antonopoulos Bros. \$75.

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GREEK



Saloniki, May 29, 1926

THE GREEK SCHOOL "SOCRATES"

The Executive Committee of the Greek school "Socrates" publicly expresses its gratitude and appreciation to the society of Greek young women "Hellenic Youth" for its good work in aiding the financial needs of the school.

The maintenance and upkeep of our Greek schools in Chicago, depend solely upon the munificence and generosity of the Greek public. The Hellenic Youth will lead the way in the gathering of funds for our schools. Rain or snow, fatigue or time are not deterrents to those young and ambitious Greek girls. The money must be raised, and they never stop until it is raised. They have our gratitude and congratulations.

The Executive Committee.



SALONIKI, April 24, 1926

Greek Bazaar.

p. 5. The Greek school "Socrates" will give a three day Bazaar at the school building.

All the societies and merchants are urged to send their merchandise, either to the committees that go every where for that purpose, or to the school directly. The School depends for its existence upon the generosity and munificence of our people.

When our committees are visiting your stores do not let them leave empty handed. The School is yours, your property, your institution. Give until it hurts. That is the Greek spirit.

Socrates School.

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GREEK



Chicago Greek Daily, April 15, 1926.

(Announcement)

Seventh Annual Dance

for the Benefit of the Greek-American School

of the South Side, Chicago, Ill.

Monday, May 3, eight P.M., at White City Hall.

Greek and American Dances

Barbecued Lambs and Eggs.



SALONIKI, April 10, 1926

First Annual Dance of the Society Greek Youth.

p. 3. Tomorrow, Sunday, April 11, the educational society of the Greek Youth gives its first dance at the Sherman Hotel.

Proceeds of the dance go, as it is known, to the various Greek schools of Chicago. Tickets are sold in every Greek center.

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GREEK

Saloniki, May 17, 1924.

2001 (11) PROJ. 0275

**BIG BAZAAR FOR SOCRATES GREEK SCHOOL.**

p. 1 - To-day, to-morrow, and next Monday a bazaar will be held in the Socrates Greek School at 742 Silbley Street, and the profits will be devoted to the use of the School.

Merchants of our Greek community have presented various articles to be sold. The ladies and girls of our community have already contributed many pieces of artistic handiwork to the bazaar. It is the duty of every one to attend this sale, which is held for the benefit of education.

I A 2 c  
III C

GREEK



Saloniki, May 26, 1925.

DANCE GIVEN BY THE GREEK COMMUNITY OF MILWAUKEE FOR THE  
BENEFIT OF THE GREEK SCHOOL

Milwaukee, Wisconsin, May 15, 1925.-- The executive committee of the church community of the Annunciation of the Virgin Mary has worked energetically in preparation for the dance to be given on Saturday, June 2, 1925, at 8 P.M. in Miller's Hall, Eighth and State streets, for the benefit of our school. More than 1500 tickets have been sold, and we hope to dispose of 1500 more before the date appointed for the dance. Tickets are sold for fifty cents, and each ticket entitles the purchaser to participate in the lottery of an automobile worth five hundred dollars, which will go to the holder of the lucky number at the end of the dance.

Let us urge all our countrymen to support this dance, which is given not only for social entertainment but also for a sacred and patriotic purpose.

The Greek school in America is the only institution which can perpetuate the loyalty of Greek children to our race and our religion.



Saloniki, Mar. 10, 1923.

THE DANCE GIVEN BY THE SOCRATES GREEK SCHOOL

p. 3- Last Sunday the dance of the Socrates Greek School was conducted in the Ashland Auditorium with perfect orderliness and decorum.

At 7 p. m. the guests began to arrive and by 9 o'clock both halls were filled with dancing couples.

The teachers of the school were busy selling flowers; other members of the committee sold tickets of admission and took care of the bar and the buffet.

In the largest room the couples danced European dances, while those in the smaller room danced Greek dances to the music of old fashioned Greek instruments.

The majority of those in attendance were from the West Side; very few appeared from the North and South Sides. A dance like this, the purpose of which was to keep one of the largest and most perfect Greek schools in America, should have been attended by Greeks from all sections of the city.



Saloniki, Mar. 10, 1923.

The shop-keepers and other residents of the West Side should be thanked for their bountiful contributions of lambs, cheese, bread and pastries for the dance.

The executive committee was constantly in motion and was really exhausted with its activities. Thanks are due also to the Greek orchestra which played free of charge for the sake of the school.

The number of guests was estimated at three thousand, and the proceeds were very satisfactory and helpful to the school.

The Greeks are noted for their lavish expenditure at social affairs and for their generosity, a national characteristic.

Saloniki, the defender of everything Greek, congratulates all and invites our compatriots to assist the School, which is the connecting link between us and the coming generation.

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GREEK

Saloniki, March 3, 1923.

THE SOCRATES GREEK SCHOOL OF CHICAGO.

On Sunday, March 4, 1923, at 8 p. m. a great dance will be given for the benefit of the Socrates Greek School in the Ashland Auditorium, Van Buren street and Ashland boulevard.

This will be the first dance ever given by the Socrates School which needs financial support.

We should all make it a point to attend this affair to show that we are interested in the School and willing to help it.

The School solicits your aid.

(From the office of the School.)



CHICAGO GREEK DAILY, Oct. 17, 1921

BENEFIT DANCE

The annual dance for the benefit of the yet to be established Greek School of the North Side, will take place, Saturday, Oct. 22, at North Side Turner Hall.

The purpose is so lofty, and the need of such a school so imperative that it behooves all to go to this dance to support this worthy cause.

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GREEK

Saloniki, Aug. 14, 1920.

SOUTH SIDE SCHOOL TO BE ENLARGED

The members of the South Side St. Constantine Church voted enthusiastically in favor of enlarging the building of the Greek-American School "Koreas."

For this purpose, a building committee was organized, consisting of K. Georgopoulos, G. Arvanitis, the Reverend Archimandrite Ambrose Mandilaris, K. Theodore, N. Gianokopoulos, and N. Nomicus,....Five hundred dollars was promised as a donation, and \$7,000 offered as a loan by various people. Although there were only 500 people present, the sum of \$12,500 was raised for this purpose. This is a fine beginning and the South Side is to be congratulated on it.

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GREEK

Saloniki, Mar. 20, 1920.

FINANCIAL REPORT OF BENEFIT DANCE

Published below is the financial report of the dance which was given by the Castriton Society for the purpose of aiding the Greek schools. The Greek community is thankful and appreciative of the efforts of this group to help in the education of its children.

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The expenses . . . . amounted to \$1,165.16. The receipts were \$2,587.95. Therefore, the net balance amounted to \$1,422.79 and was divided among the three schools.



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GREEK

Saloniki, June 16, 1917.

### SCHOOL BENEFIT DANCE

The dance given by the West Side Church in behalf of its Greek school, was marked by dignity and the fine behaviour of the participants. The orchestra, under the baton of Mr. Nick Varzos, pleased the dancers and made their feet feel light. Many couples danced to the strains of American music. One couple, Mr. Dandelis and Miss Skordilis, received much attention because of their graceful dancing. At eleven o'clock the Greek dancing began.

The sum of eighty dollars was collected during the dances. It is a custom to throw money into the center of the ring of dancers, especially when a good dancer is leading the circle. A small girl arose at the beginning of the dance and recited a little poem, which in text asked the audience to be generous because the school in which she studies Greek needs the money.

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GREEK

Saloniki, June 16, 1917.

What we noticed and worried about was that the number of people present at the dance, was sadly out of proportion to the size of the Greek population of Chicago. The purpose of this dance alone should have attracted a larger crowd. But, unfortunately, our indifference to important social matters is still a characteristic of our race. Political disagreements and differences of opinion have put us in such a psychological condition that we have become slaves to revenge, and we do not attend certain necessary and important functions in order that they might fail. Why? Because some one on the committee, perhaps, is of a different faction than ourselves.

We wish to mention the names of John Agriostathis and A. Tsekouras because they succeeded in selling a few tickets by going from store to store although getting refusal after refusal.

We hope that this condition and animosity will soon be replaced by a sincere desire for the community well-being.

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GREEK

Saloniki, June 16, 1917.

Saloniki congratulates the interested, progress-loving individuals who attended; and expresses its shame of those who showed their indifference by staying away.

Loxias, Feb. 7, 1917.

DANCE FOR THE FUNDS OF THE SCHOOL

p. 2- Because of need of money for the school fund the Greek-American school "Koraes" will give a dance on February 15th at 7:30 P.M. in the Casino Hall, White City.

The program is composed of two parts. The first part includes twenty-nine songs, poems, recitations, and dialogues, and the second part is the dance. Admission is fifty cents.

All parishioners of the school and the church are invited to attend so that the needed money may be raised.

The School.

Saloniki, Feb. 10, 1917.

DONATIONS TO KORAES SCHOOL

The financial committee of the South Side Greek School, Koraes, in an effort to obtain funds for the School, visited various persons on the South Side and asked them to be generous and donate to this dignified and patriotic cause.

Their results are printed below.

N. Nomicus . . . . .	\$15
Th. Prousianos . . . . .	25
K. Giovan . . . . .	25
H. Reckas . . . . .	25

.....

The committee wishes to express publicly its thanks to the contributors to this cause.



Saloniki, Apr. 29, 1916.

GREEK LADIES PHILANTHROPIC ASSOCIATION

Our readers probably recall the benefit dance given by this philanthropic group of Greek women, in behalf of the Greek schools of Chicago.

A profit of nine hundred dollars was made by the dance, and this sum was divided equally among the three Greek schools. This was done so as to avoid any possible complaints. We print facsimiles of the three checks that were mailed to the trustees of the schools.

We feel that we owe a vote of thanks to all the ladies who have worked so hard for such a fine cause. Especial thanks are due to Mrs. A. Diamesis, Miss Virginia Latsis, Mrs. M. Bekiaris, Mrs. M. Sarantakis, Mrs. Prouisianos, and....

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GREEK



Loxias, Jan. 19, 1916.

GREEK LADIES' GRAND BALL FOR THE  
BENEFIT OF THE GREEK SCHOOLS

p. 1. -- Tonight, Jan. 19, at 8 P. M., the Greek Ladies' Philanthropic Society holds its annual dance in the Masonic Temple. The preparations for the ball indicate, according to the president, Mrs. Aspasia L. Diamesis, wife of Dr. Diamesis, that it will be the finest affair which the society has ever produced. Professional men, business men, industrialists, churches, and all the Greek organizations are represented at the ball tonight because it is given for the benefit of all the Greek schools in Chicago.

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Editor's Note: It is idle to proclaim the necessity of making the dance tonight a success because we all know that it is our duty to do so for the sake of our schools in Chicago.

GREEK



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Loxias, Dec. 5, 1914.

GRAND BALL FOR THE NORTH SIDE SCHOOL

P. 2 - The dance given by the Grecian Bowling Club for the benefit of the school of the North Side Greek church, was splendid, grand, and successful. In spite of the convivial attitude of the participants, the affair was very orderly and modest.

At midnight the grand march of two hundred couples bedecked with flowers began, headed by Dr. and Mr. S. Tremoulis. The boys and girls of the school, singing pastoral songs, passed around the collection baskets and \$790 was collected from the crowd.

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GREEK

Loxias, Mar. 28, 1914.

DANCE OF THE WEST SIDE COMMUNITY



p. 2 -- On the seventh of next month the West Side Greek community gives its 18th annual dance at the West Side Auditorium and Annex, 1201-05 West Taylor Street.

The dance is given for the benefit of our Greek school, at which a hundred and fifty boys and girls are taught Greek and Greek traditions. Everybody is requested to attend the dance.

I. ATTITUDES

A. Education

2. Parochial

d. Special Endowments

I A 2 d

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III H

GREEK

Chicago Greek Daily, June 22, 1931.

WPA (ILL.) PROJ. 30778

GREEK ARCHDIOCESE OF NORTH AND SOUTH AMERICA

ANNOUNCEMENT OF SCHOLARSHIP

p. 2- Desiring to enroll young men among the Greek people of America as deacons in our Greek-American churches and communities, we wish to announce that scholarships of the Chalki Theological Academy of Constantinople and of the National University of Athens are now available.

Those who wish to be enrolled as candidates for these scholarships will please submit to us as soon as possible their applications with address and age and information as to their scholastic qualifications, etc., and the Archdiocese will immediately communicate with them.

Archbishop Athenagoras of America.

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GREEK

Saloniki, June 13, 1931



BENEFIT DANCE OF AHEPA CHAPTER 93

American Hellenic Educational Progressive Association

p. 5.- Due to the fact that the organizing committee of Ahepa, chapter 93, left nothing undone that should be done to insure success, the dance last Monday, at the Trianon was, as anticipated, a very successful affair.

The program included recitations by Constantine Spyridacos and John H. Katsambis, pupils, and also a dramatic presentation of the immortal tragedy of Sophocles, Antigone, which was played by a group of thirty-six girl pupils.

The ball was given for the benefit of the Greek schools of the South Side. Every cent of the proceeds goes to the fund for the upkeep and maintenance of Greek schools---a tremendous undertaking, and one of vital importance.

(Full)

I A 2 d  
III B 2

GREEK



CHICAGO GREEK DAILY, October 9, 1930

BENEFIT DANCE  
(Advertisement)

First Annual Ball of the Pullman Lodge of the Order of Ahepa  
Sunday, October 12, 8 P.M.

For the benefit of the Greek School, "Plutarch."

The Pullman Lodge, recognizing the needs and lack of many necessities of the Greek school for a better education and training of the new generation, has decided to aid this sacred institution.

I A 2 d  
III C

GREEK

Saloniki, April 7, 1928, p.5

DONATION OF \$25,000. TO GREEK EPISCOPATE. WPA (ILL) PROJ. 30275

At the council of the Chicago Greek diocese it was formally announced that a contribution of \$25,000. was given to the Episcopate by Mr. John Bantsolas, a native of Macedonia.

The donation was given for the reopening of the sacerdotal school of St. Athanasius. The announcement created a sensation. Sincere congratulations to Mr. Bantsolas for his generosity.

**I. ATTITUDES**

**A. Education**

**3. Adult Education**

I A 3  
III A

Saloniki, July 11, 1931, p. 5



GREEK MOTHER'S CLUB.

The Greek mothers who are being taught the English language at Hull House, have formed a club of their own.

For that purpose they came together in a meeting held, last Friday in Bowen Hall. After the formation of the club took place there was given a rich program of dancing, singing and recitations, prepared by Georgia Alexandrou, school teacher.

The two hundred participants at this reception, including young Greek girls and mothers, were very much pleased with the affair.

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WPA (ILL) 100-100000

SALONIKI, January 16, 1926

Formation of A Greek Labor Educational Society in Chicago.

Last Sunday, January 10, 1926, one hundred Greeks congregated at the Hull House, Halsted and Polk Streets and formed the above mentioned organization.

Its aim is, to elevate the ethical and intellectual standards of its members. It intends to install a library in a capacious hall, for reading purposes; it will give lectures of sociology and science. It will organize musical and dramatic classes, and in general, will guard the intellectual and cultural aspects of Greek workers in our community.

The new society invites all the Greek ladies and gentlemen of the City, to become members, so that with the assistance of all, the aim of the society will be achieved. Our Greek working class is behind the times and very much lacking in the understanding of prevalent standards. The society urgently invites the educators and the intellectuals amongst the Greeks, to become members, so their lectures and enlightenment will raise the standards of our workers.

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SALONIKI, January 16, 1926

The society further asserts, that the Greekmerchants of Chicago are commendable for their commercial and business success, but it regrets their negligence towards the Greek working class.

The Greek worker, without using a subterfuge is not up to the prevalent intellectual standard of America, and it is our duty for the benefit of all to elevate him up to that standard.

For further information and details apply either in person or by mail to Mr. Constantine Chrysafidis, secretary, 610 South Halsted Street.

Saloniki, Oct. 25, 1924.

APR 11 1925

LEARN ENGLISH FREE.

p. 6.. The night schools of the city have opened and invite all who desire to learn English to come and register in their courses. All instruction is free. We recommend that all who lack knowledge of English take advantage of this opportunity and go to school even if they have to sacrifice some other activity. They will derive great benefit therefrom and be freed from the inconvenience of not understanding English. Knowledge of English is indispensable. Register for English in the public schools!

Saloniki, Sept. 6, 1924.

WPA (ALL) PROJ. 101.0

LEARN ENGLISH.

p. 3-Learning English is one of the most important tasks of all immigrants to America who have not had the opportunity to study it before coming here. There are many schools, public and private, where the English language is taught.

The Manolta Pease school at 31 East Van Buren street has the reputation of teaching English to foreigners so they are able in a short time to understand and make themselves understood in ordinary conversation.

Lessons began on September 2d, but you may enroll now or at any time for day or night classes.

GREEK

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Saloniki, Sept. 23, 1922.

CLASSES IN ENGLISH AND CITIZENSHIP OFFERED  
BY THE CHICAGO ASSOCIATION OF COMMERCE

A great number of business establishments and hotels will offer free instruction in English and a course in citizenship for the benefit of their workers. They will start on October second, and will be offered at noon and at the end of the working day. Classes convene wherever the laborers work. The Educational Council will send a teacher who will teach two classes a week. The worker will be offered twenty-four lessons, which are equivalent to three months' work.

If any company has twenty-five or more workers, men or women, who desire to take lessons, arrangements with the Chicago Association of Commerce can be made. The Association will provide for the classes and rooms in cooperation with the management of the company.



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GREEK

Saloniki, Sept. 23, 1922.

Greek workers and laborers are urged to take advantage of this free offer and enroll in these classes. By learning and studying English, there are excellent chances for promotion in your work.



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GREEK

Saloniki, Sept. 3, 1921.

### NIGHT SCHOOLS

Last year innumerable foreign-born residents of Chicago studied the English language in night schools. The number was estimated to be a hundred per cent more than the previous year.

The School Board provides night schools for all the sections of the city. These schools are absolutely free, and are in every neighborhood, which makes it easy to attend a school near your neighborhood.

Any Greek who wishes to progress should learn to speak good English. It is unnecessary for us to enumerate the benefits of this knowledge, because you yourselves know from your daily work how much easier it would be for you if you could speak and write English.



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GREEK

Saloniki, Sept. 3, 1921.

In order to gain the respect of the American community and rise to higher levels, a knowledge of the language is very imperative.

The night school sessions begin about the middle of September.



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GREEK



Saloniki, June 25, 1921.

AMERICAN EDUCATIONAL FACILITIES FOR THE FOREIGN BORN

America offers more educational opportunities to the foreign born than any other country. The children of the foreign born graduate from the public schools in large numbers. Hundreds of thousands of these children use the public libraries. It is the duty of every immigrant to learn English, in order to live more harmoniously in the community.

The value of being able to read is almost more important to the adult than to the youth. For instance; consider the value of a newspaper or advertisement to businessmen, and housewives.

An article in a paper is a small section of the life of some group, either in business or in social life. Being able to read these articles broadens and enlightens an individual. A good advertisement is a complete picture story. . . . .  
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GREEK



Saloniki, June 25, 1921.

A person who reads becomes more careful and selective in his purchasing of merchandise, or of stocks or bonds.

Saloniki, Sept. 18, 1920.

THE NIGHT SCHOOLS

The Board of Education announces the opening of the night schools on September 20. They will be open from seven to nine every evening except Saturday and Sunday.

All those who desire to take up any studies, should go to the school nearest their home on September 7 and enroll.

English and various other subjects necessary to a foreigner are taught free of charge.

We consider it unnecessary to relate again the necessity of education. Take advantage of this opportunity which is provided.



I A 3

GREEK



Saloniki, Jan. 3, 1920.

ADULT SCHOOL

All those foreign-born who desire to enroll in a day school are to go to the Haven School, 1472 South Wabash, across from the Coliseum.

Classes are from 9:00 A.M. until 12:00 noon, and from 1:15 P.M. until 3:15 P.M. All those who work nights may enroll for classes at any time during the day.

English and other practical subjects are taught in preparation for high school or grammar school examinations. Classes for naturalization are also open to all those who wish to become citizens.

Learn English if you wish to improve your status; here is a fine opportunity to do so!

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GREEK

Saloniki, Jan. 5, 1918.

### THE CHICAGO PUBLIC EVENING SCHOOLS

The public evening schools of Chicago, under the supervision of the Chicago Board of Education, are open four days a week: Monday, Tuesday, Wednesday, and Thursday, from 7 to 9 P. M.

Men and women are taught reading, writing, as well as how to speak the English language. There are preparatory classes for those who have no knowledge of English, and classes for those who have a slight knowledge of it.

There are also special classes in every evening school for those who are about to be naturalized and ready to become citizens of this country, and take the examination in court. These people are taught free of charge.



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GREEK

Saloniki, Nov. 25, 1918.

### NIGHT SCHOOLS

In all sections of the United States there are night schools in which foreigners are taught to read and write English. No immigrant should overlook the opportunity to make use of these educational facilities. The American government is very anxious that the foreign inhabitants should at least learn to read and write well enough to be able to apply for citizenship papers.

The Greeks especially, who are primarily business people, must master the English language in order to hold the respect of their patrons. The studies are so easily assimilated, that any one who really desires to learn will find it easy to do so. If you wish a better job, higher wages, and more suitable surroundings for your family, go to these night schools.



Saloniki, Aug. 21, 1915.

ENROLL NOW IN THE ARMY OF PROGRESS

Young Greeks of America--who labor daily in factories, and restaurants, and idle away your evenings in poolrooms and at gaming tables of the Cafes--you are asked to enroll in an army today.

You are asked to train yourselves in the use of weapons, which you will use in the lifelong battle for existence.

Now is the time when the night schools open their doors. They teach all professions and trades. You young Greeks who are fortunate to live in an age of free education, do not waste these precious hours of your lives.

Many of you have already graduated from high school. Perhaps more of you would be students in universities if you had not succumbed to the lure of ease and Mammon; and deafened your ears to the sweet voice urging you to continue to learn. If you lived in Greece, there would be only certain trades open to you, and, therefore, your futures would be more or less of a



Saloniki, Aug. 21, 1915.

static nature. Here, perhaps, you have to start in at the bottom, but there is plenty of room for you at the top.

In order to succeed, you must take advantage of the educational facilities offered so lavishly and so freely in the night schools of Chicago.

While making a living you can also learn English, mechanics, commerce, law, or anything else you may desire. Think of your future and make preparations for it.

It is our patriotic duty to demand your enlistment in this army of progress.

More information will be published concerning the great opportunities for study offered by the night schools of Chicago.



I A 3

GREEK



The Greek Star, Nov. 30, 1906.

MORE GREEKS ENROLLED AT SCAMMON SCHOOL

A couple of weeks ago the director of Scammon School, Mr. W. R. Hornbaker, informed us that 125 Greeks have already enrolled to attend night classes, and we really were interested and pleased that the Greeks were the largest foreign group attending classes there. Now he comes with more good encouraging news that 68 more Greeks are enrolled, making the total number 193 in one school.

It seems that our exhortations to learn the English language were heeded, and we certainly feel proud to know that the Greek community in Chicago has the largest per capita night school attendance.

To lay any more emphasis upon the subject is unnecessary because we all know the importance of English and the benefit from knowing it. Let us all make

WPA (ILL.) PROJ. 30275



The Greek Star, Nov. 30, 1906.

it a habit to attend the night schools which this great country makes available for our use and thereby better ourselves.

The Star highly commends the teachers in charge of the Greeks for their enthusiastic interest in their foreign pupils, and it warmly praises the superintendent who has done everything possible for the Greeks in attendance.

In an interview with Mr. Hornbaker we discovered that he is a great philhellenist and has a burning desire to visit Greece so that he may tread upon that classic soil where the greatest teachers and philosophers taught the Athenian people wisdom and enlightenment.

No wonder the Greeks attending his school are treated with exceptional interest and care!

In the Scammon night school, besides the English language, shorthand and

WPA (ILL.) PROJ. 30275

The Greek Star, Nov. 30, 1906.

typewriting are taught, and those who wish to attend these classes will find the same facilities available and the same courtesy extended to them as in the classes in which English is taught.

Star, Nov. 16, 1906.

A HUNDRED AND TWENTY-FIVE GREEKS ENROLLED IN  
SCAMMON NIGHT SCHOOL

p. 3- It is very encouraging and very interesting to learn of Mr. Hornbaker, principal of the Scammon Night School, that a hundred and twenty-five Greeks of that neighborhood have registered to attend classes.

Knowledge of the English language is a paramount necessity for us Greeks. To-day we are Americans in the raw, unacquainted as yet with the great fundamental principles of Americanism, unacquainted with the grandeur of the country except for what we read in Greek newspapers and periodicals, and without thorough knowledge of the language, the medium through which thought is expressed. But to-morrow it will be a different story.

Star, Nov. 16, 1906.

Knowledge of the English language will enable us to exchange views and **ideas** with Americans, to transact business with them, to mingle in American society, **and** in general to learn all about our adopted country.

The Greeks who **attend** classes at Scammon have received special attention because of their **large** number.

Star, Oct. 26, 1906.

WPA (ILL.) PROJ. 30275

EIGHTY GREEKS ATTENDED WASHINGTON NIGHT SCHOOL.

p.6.--Reports from the Washington night school located at Morgan street and Grand avenue reveal that eighty Greeks, young and old, attended classes last year in the winter period of the school.

The principal of the school, Mr. P. A. Mortenson, a great philhellenist, has appointed two of his best teachers, Miss Theresa Goldstein and Miss Nellie F. Ryan for the Greek students. Both these teachers have expressed amazement at the facility displayed by Greeks in learning their lessons. They have also expressed in a letter addressed to the superintendent their desire to be reassigned if possible to the Greek division of the night school.

While we are on the subject, the Star urges every Greek to take advantage of the opportunity magnanimously offered by this progressive and humanitarian country to the foreign element here and to learn the language of the land, which is indispensable in our everyday life and essential to our progress.

Star, Oct. 26, 1906.

WPA (ILL.) PROJ. 50275

This appeal is addressed especially to our young men and boys, who instead of spending a couple of hours in pool-rooms (for recreation, as they say) could utilize the two hours in preparing themselves for their future. Knowledge of the English language is most important of all, for command of the language will enable us to transact business, to contract social affiliations, to exchange views and ideas with Americans, and in general to learn all about our adopted country.

It is unnecessary to stress the matter further, because every one who is able to think will admit the importance of learning the language of the land where we are established.

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GREEK

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Star, Dec. 9, 1904.

WPA (ILL.) PROJ. 30276

ENGLISH NIGHT SCHOOL FOR GREEKS

p. 2- Upon the request of more than a hundred Greeks the Board of Education has established a night school to teach them the English language. All Greeks in the city who wish to learn English are invited to attend. This night school has been especially established for Greeks only.

It is an opportunity for young and old to attend classes and learn the English language without cost.

I. ATTITUDES

B. Mores

1. Temperance

I B 1

GREEK

Greek Press, June 29, 1933.

AN IGNORED TRUTH

(Editorial)

Restaurant and hotel men are complaining that there is no profit in beer, but that they must sell it in order to meet competition. Some of them are actually hoping that, after the repeal of the Prohibition Amendment, the sale of beer will be forced back into the saloons by high license fees. One hotel man was quoted as follows in yesterday's Evening Sun: "Americans are not a people who drink when they eat. They simply eat. They drink between meals. It is my belief that a restaurant should specialize in food, not drink."

But beer is also a food. Furthermore, the last few weeks have provided visual evidence that beer is not intoxicating to normal people who drink it in moderate quantities. Of course, beer is not going to pay the expenses of a restaurant, but neither is butter, and restaurants can hardly quit serving it.

WPA (ILL.) PROJ. 30275

Greek Press, June 29, 1933.

It is unfortunately true that Americans are not, for the most part, a people who drink when they eat. They do drink between meals....and that is a problem that must be faced if true temperance is to be attained. It is because Americans drink between meals that they become drunk. If they could be persuaded to do their drinking with their meals, instead of guzzling on empty stomachs, there would be far less drunkenness. In the first place, they would drink less. And in the second place, who wants to drink a fiery, palate-searing concoction with his dinner? Wine is the strongest beverage a civilized man cares to take at the table.

Even after repeal of Prohibition, if beer and wine are available at every restaurant, the bars will be far less popular. If restaurant proprietors are unable to make the distinction between fermented and distilled liquors, how can we expect politicians to do so? Whisky is one thing, and beer another, and if we don't realize that basic fact, we shall never be able to deal intelligently with the consumption of alcoholic beverages.

GREEK

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I H

Correspondence of Mr. A. A. Pantelis  
221 N. La Salle St., Chicago, Illinois

March 12, 1921

Mr. James V. Clarke, Managing Editor  
The Presbyterian Advance  
Presbyterian Building  
150 North Avenue  
Nashville, Tennessee

My dear Mr. Clarke:

Having before me your letter dated February 26, 1931, which asked that I "read this article very carefully and with a disposition to agree when facts are stated and to take issue only where there is divergency from the facts," I have very carefully read the article "Shall the Liquor Traffic Control" by Norman B. Barr, D.D., in the February 5, 1931, issue of the Presbyterian Advance.

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GREEK

Correspondence of Mr. A. A. Pantelis

March 12, 1921.

Ours is a government of majorities -- that is as it should be; majority does not mean 51% of all the people but rather 51% of those who exercise their right of suffrage -- actually a government by minority.

That war hysteria had much to do with the 18th Amendment and its adoption permits of no argument.

One of the chief, if not the leading, arguments and pleas, advanced by the Drys was "Conserve grain and malt now used for intoxicants and help win the war." This slogan was effective and those keeping the home fires burning voted to amend the Constitution, while the four and a half million men under arms here or "Conquering Germany" were deprived of the opportunity to vote or express their view to legislators on this question.

A free and open discussion of the benefits and demerits of this Amendment, the Jones and 10 Law and the Volstead Act having shown the "Saviors of

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GREEK

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Correspondence of Mr. A. A. Pantelis

March 12 1921.

Democracy" the facts, not previously laid bare, they have joined with the minority of 1917-18-19, and those of Dry opinion of that day who have seen the error of their ways and demanded a resubmission of the whole question to all the people for a decision.

Being a government of majorities, why should any one quarrel with that principle? The Declaration of Independence enunciates it and the Constitution authorizes it.

It is not my intention to discuss the merits or demerits of the 18th Amendment in this letter, but I merely touched upon it to indicate to you that I have read the article with a great deal of care, and while it for the most part deals with generalities, it is specific in one instance, and that is in gratuitously libeling millions of ex-service-men, tens of thousands of whom are in harmony with the 18th Amendment and the enforcement acts.

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Correspondence of Mr. A. A. Pantelis

March 12, 1921.

With reference to the former soldier, sailor or marine the article charges: (a) "War sets society back very apparently at least for one generation and less evidently unto the fourth generation;" (b) "The boys we sent to Europe to conquer Germany came back conquered by all Europe"; (c) "While many individual boys went away and came back clean of the liquor habit, the great majority came back with the taste for liquor strong in their physical systems with a mental bias for alcoholic beverages, etc."; (d) "The American Legion twelve years after the war's end cannot hold its conventions without the wildest abandon to liquor and all that goes with it"; (e) "Of all the causes for the breakdown of the Dry sentiment which prevailed before the war the influence of the returning soldiers is most potent"; and (f) "The soldiers, millions of them, returning to their communities all over the land, corrupted not only the youth of the country to whom they returned, and who idolized the soldiers, but the adults also, the parents as well as older brothers and sisters and friends and acquaintances."

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Correspondence of Mr. A. A. Pantelis

March 12, 1921.

In that sequence answers will be made herein. When in agreement, free admission of that fact will be made, and only when there is a divergency will issue be taken.

(a) That "War sets society back very apparently at least for one generation and less evidently unto the fourth generation" cannot be taken to mean only those who shoulder arms. Any such change certainly effects the entire population of all the nations at war, hence it should not be assumed that the soldiers are responsible for the "setback of society." After all, the soldiers did not plan the war. All they did was to fight in it, and apparently they did a pretty good job.

(b) That "the boys we sent to Europe to conquer Germany came back conquered by all of Europe", is not a correct statement, but a nasty libel, utterly without foundation. The further charge --

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GREEK

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Correspondence of Mr. A. A. Pantelis

March 12, 1921

(c) "While many individual boys went away and came back clean of the liquor habit, the great majority came back with the taste of liquor strong in their physical systems with a mental bias for alcoholic beverages," etc., is so sweeping that it necessarily must fall by its own weight. Such charges caused the indictment and conviction of one Lorenz, publisher of the Illinois Staats Zeitung in Chicago some years ago. Perhaps some one will again take up the cause of the ex-service men and force Dr. Barr to prove his words and justification for their utterance.

(d) "The American Legion twelve years after the war's end cannot hold its conventions without the wildest abandon to liquor and all that goes with it", is another statement grossly exaggerated, for at all American Legion conventions the delegates have business of vital importance to their sick and disabled to transact and their record shows that such business has at all times been transacted in a very efficient manner.

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GREEK

Correspondence of Mr. A. A. Pantelis

March 12, 1921

If the delegates were under the influence of liquor as the article would have us believe, they could not accomplish so much good for the disabled and for the nation at large. I have attended many of these conventions, departmental and national, and I, too, have seen men stagger on the streets, but never have I seen anyone even slightly intoxicated in the convention or committee meetings. In many instances those intoxicated are ex-service men, but a great majority of those who are inebriated were never in service. The mayor or police of any convention city hall will testify to that.

I do not know just what information Dr. Barr has as to what "they (the soldiers) did when off duty in Paris or some other European city" but for his information, the beverages drunk by ex-soldiers while in Europe were not Bourbon, Rye, Brandy or Scotch, but on the contrary, were light wines and cordials.

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GREEK

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III C

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Correspondence of Mr. A. A. Pantelis

March 12, 1921

I wonder how frequently Dr. Barr has seen intoxicated Frenchmen staggering along Paris boulevards. Not often, I'll venture, if at all.

(e) "Of all the causes for the breakdown of the dry sentiment which prevailed before the War the influence of the returning soldiers is most potent", is another gross misstatement. There was very little sentiment for prohibition before the war as evidenced by the inability of the prohibitionists to pass a law outlawing intoxicants before the war, although they surely tried hard enough to do so.

The article, in addition, is contradictory. In one part is the charge that the breakdown of the dry sentiment is attributable to the Legion, while in another part it is charged that "Foreign influence is protecting the liquor interests" where protection is needed, presumably among enforcement officials. Again the wet city daily is responsible for the breakdown and finally Big business is blamed for it. That "there seems to be no single cause for anything in the world," is a truism with which

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GREEK

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Correspondence of Mr. A. A. Pantelis  
March 12, 1921.

all must agree, and the most logical statement of Dr. Barr, "In any event the returning power of the Wets cannot be explained by any one cause, much less by the influence of the returning soldiers", is just a phrase, meaningless but pretty. That statement "The returning soldier is wedded to booze" certainly cannot come from the mind of a spiritual guide who was in possession of all his faculties.

(f) "The soldiers, millions of them returning to their communities all over the land, corrupted not only the youth of the country to whom they returned, and who idolized the soldiers, but the adults also, the parents as well as older brothers and sisters and friends and acquaintances."

Where, oh where, is the consistency in the charge that "returning soldiers" were responsible for the craze for liquor, when at another part of the article it is stated that in the city of Chicago "at the opening of the

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GREEK

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Correspondence of Mr. A. A. Pantelis

March 12, 1921.

Board of Trade Building, one of the largest and most reputable of the stock and bond houses is reported to have furnished the best of liquors in abundance to all customers and friends."

What part could The American Legion or soldiers, out of work, broke, and many of its members, homeless, have played in that instance? Again, how utterly ridiculous is the charge that the millions of returning soldiers have affected the drinking of liquor "in our large cities where the population is largely of foreign birth?" If that statement is true, certainly the foreign born population is not made up of nor influenced by them. The falsity and the absurdity of that statement is very easily demonstrated when it is considered that the foreign born population is not given to the drinking of whiskey.

The Germans are fond of beer, the French, Italians and Greeks indulge in light wines, as do the Poles and Slavs. None of these groups are whiskey

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GREEK

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Correspondence of Mr. A. A. Pantelis  
March, 12 1921

drinkers, and it is whiskey, moonshine, alky, etc., that is charged with the failure of the 18th Amendment -- not wines and beers.

I am not attempting to defend whiskey drinking, nor wine and beer drinking by foreign populations. I am only interested in the charges made against the "returning soldiers". Any self-respecting, red-blooded American citizen will resent the charge that "The soldiers, millions of them, returning to their communities all over the land, corrupted not only the youth of the country to whom they returned, and who idolized the soldiers, but the adults also, the parents as well as older brothers and sisters and friends and acquaintances." That statement is untrue, unfair and libelous. It certainly has no place in a Christian paper. It does not add to its prestige, nor is it becoming of a paper intended to advance a spirit of tolerance and brotherly love. To say the least, the article is most uncharitable, and above all things, it does not partake of Christ and his teachings.

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Correspondence of Mr. A. A. Pantelis  
March 12, 1921.

I believe that this letter voices the opinions and views of most of the ex-service men, those of prohibition tendency as well as those who are more moist in their desires and if it has in even a small degree tended to eradicate from your mind any falsity of their position or action, then the time spent in composing it and other letters in this series, as well as in reading your letters and the article itself, has not been wasted.

It is hoped that such comment or action as is consistent will be taken by you or the Advance to place before your readers the true position of the service men and the Legion with reference to prohibition and its alleged evils by violations.

Yours very cordially,

A. A. Pantelis,  
Chairman

Americanism Committee Cook County Council.

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IV

GREEK

Saloniki, June 28, 1919.

[GREEK NETS FLAY PROHIBITION]

The chief topic of conversation among those who like wine is whether or not the innocent one will be condemned to death.

The first of July is the day of judgment for wine, beer, whiskey, and all other alcoholic beverages, as on that day their destiny will be determined.

You poor lovers of Bacchus! Who would ever have dreamt that the arm of the law would reach out and take the glass from your lips, the joy from your heart, and forgetfulness from your spirit!

"Oh, brother," I heard someone say, whose mouth had callouses from so much contact with a wine glass, "is this democracy, is this liberty?"

"Oh, undying Greece," said another, "may you live forever. Can you imagine any country without wine?"

WFO 4113 PR01.30275

I B 1

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IV

- 2 -

GREEK

Saloniki, June 28, 1919.

"I would like to know which is the one I voted for who is responsible for this deprivation of human liberty. I'd like to....."

"Ha! Ha!" answered his friend, "you would spend two hundred dollars to go to Washington to do the impossible. Why don't you send five dollars to the fund collected by the Ethnikus Kyriks (National Herald Press) for the purpose of buying Venizelos a gift?"

"I won't, because I am a Royalist, and as such I would only give money to give a jewel-studded sword to King Constantine."

"Get out, get away," answered his friend. "You have filled the place with unclean microbes. Go some place else and draw flies."

My theme is not the Royalists, but prohibition. So let's go back to the subject.

In order to satisfy my wine-loving compatriots, I would like to send the

I B 1

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IV

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GREEK

Saloniki, June 28, 1919.

following letter to Washington:

Dear Lawmakers:

Maybe you are accustomed to drinking coffee and tea with your meals; perhaps you don't even like beer or wine, but you should have thought of the thousands of mouths that await impatiently the cooling, exhilarating and life-giving glass of wine.

You should have realized that we Greeks cannot give picnics, or dances, or weddings, or baptisms, or even funerals without wine.

By condemning wine to death, you are killing all our social events and so, indirectly, you will be the cause of our priests' dying of starvation.

Another fact you should know--since every one else does--is that some of our Reverends can't officiate on Sunday unless they are bolstered up with a few glasses of wine.

MPA (LL) PROJ. 30275

I B 1  
I C  
IV

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GREEK

Saloniki, June 28, 1919.

You see, wine is always used to represent the blood of Christ, and since our priests love our Savior very much, they feel justified in partaking of a large amount of this symbolic fluid.

Because of all these serious reasons, we beg of you that you endeavor to prevent the passing of this law, which will make it impossible for us to do any kind of celebrating. For the other nationalities, you may vote as you wish, but we Greeks must be allowed our wine and beer and our innocent card games, for these are habits which have been left to us by our ancestors and without which we cannot live.

Sincerely,

N. Lambropoulos

MPA (U.S.) PROJ. 30275

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I H

GREEK

Saloniki, June 24, 1919.

### WETS OR DRYS

Due to the great antagonism towards prohibition, I would like to express my opinion upon this subject both as an individual and as a medical man.

Primarily, I believe this law to be anti-democratic in that it curtails individual freedom and will give rise to the illegal control of liquor by profiteers.

From a scientific viewpoint, wine in most cases is beneficial to health. To forbid wine because it causes drunkenness is a serious mistake, since any beverage--even coffee--taken in excess will produce similar results.

Drunkenness is a social evil-which cannot be cured by prohibition. The individual himself is to blame, and if he is deprived of liquor, he will exert every effort to find a substitute. The individual must be taught to keep in the middle of the road in anything he does.

It is not right that the majority should be deprived of privileges of which it does not abuse in order that a minority be punished.....

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GREEK

Saloniki, June 24, 1919.

The ancient Greeks, among all their other contributions to the world's culture, taught the art of making wine and how to use it. It is not reasonable that this knowledge should now be hidden and outlawed.

Let us solve the serious problems of the world today, instead of wasting valuable time doing something which will cause resentment and discontent.

Dr. C. Kalionzis.

I. ATTITUDES

B. Mores

2. Blue Laws

~~III C~~  
III C

SECRET

The Holy Trinity, 1935.



Holy Trinity is against Jones Project.

The Right Rev. Archdeacon of the Diocese of "The Holy Trinity Church,"  
severely condemned from the altar, the Jones Project, and urged that his  
parish to a great extent, such as to attend, or any other results could  
be made from them.



Chicago Greek Daily, Nov. 20, 1930.

**AN ANECDOTE FROM GREECE**

An American who had recently arrived from the United States entered an aristocratic bar a few days ago in the after-midnight hours and asked the waiter for a cocktail.

"Impossible, sir," answered the waiter, who happened to speak a little English.

"Well, then, give me whisky and soda."

"Sorry, sir, but not even that."

"The devil!" shouted the American angrily. "I want to drink! Give me any kind of liquor."

"I am sorry," said the waiter again, with an expression of genuine grief at being unable to satisfy a customer of whom he would have received a good tip. "I can give you absolutely nothing because we must close. The hour is getting late, and there is a policeman outside."



Chicago Greek Daily, Nov. 20, 1930.

"What the devil!" exclaimed the American in anger. "Is such a thing allowed in a civilized country? Why don't you also pass a prohibition law so that people may drink any time they choose?"

I B 2  
IV

GREEK

Saloniki, July 5, 1919.

YOU HAVE MY SYMPATHY

by

N. Lambropoulos

The spirit of wine has died.

This spirit--which never in its existence caused disease, or failed to rout deadly microbes; and since its creation, always appeared at joyous festivities--is dead in the United States.

It was given a years reprieve and was then sentenced to die on June 30.

The fanatical lovers of wine made great efforts to obtain as many gallons as possible, in order to prolong their joy after the wine presses ceased running.



Saloniki, July 5, 1919.

Anyone who failed to see the places where liquor could be bought on the eve of Prohibition hasn't seen anything. People of all classes and all ages waited patiently in line, holding ten and twenty dollar bills in their hands, with which they were going to buy wine, whiskey, and liquors.

.....Among these people so joyously buying liquor, was a group who did not have the necessary amount of money to purchase their beloved wine. To them this night was of the greatest torment.

For the first time in my life I desired to be wealthy in order that I might give some bottles of their favorite drink to all who could not buy--without doubt I would have been given the title of "Great Benefactor."

.....

Poor things! The State only thinks of you when asking for your vote; and



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GREEK

Saloniki, July, 5, 1919.

when it has it, it even takes the glass that gives you happiness from your lips. Nevertheless, we are going to obey the law to the letter. And you poor, deprived people have my sympathy.



I B 2  
I C

GREEK

Saloniki, Oct. 2, 1915.

GAMBLING

(Editorial)

The greatest curse that can befall an individual who frequents the Kaffenias [cafes] is for him to become a slave to gambling or card-playing.

In one minute a man can lose the earnings derived from a week's or a month's labor. In these cafes there are professional card-sharps who prey upon innocent men who are seeking amusement at what they believe to be an honest gaming-table.

Anyone who happens to be standing around, watching one of these card games will see and hear many ugly and demoralizing things. Avaricious faces, weak mouths, cunning eyes and foul words are common sights. While often as not the evening will terminate with a fight or a knifing.

The police records of American cities are sufficient proof of the above statement.

WPA (ILL) PROJ. 30275

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GREEK

Saloniki, Oct. 2, 1915.

Arrests of twenty or thirty Greeks, for disturbances arising from gambling are a common occurrence. There is a funny side, even to this disgraceful story. It is customary for the Kaffenias to bear names such as "The Acropolis," or "The Venizelos". Therefore it is not unusual to see an account of an arrest, in an American newspaper that reads something like this: "Parthenon and seventeen other Greeks arrested"; or that: "Acropolis and Venizelos arrested". The names Acropolis and Venizelos are believed to be the names of the cafe proprietors. So it is evident, that we are even exposing ourselves to ridicule, which is, at times, even worse than disgrace.

In the eyes of the American people, gambling is considered a disgraceful and sinful pastime. Because they are very practical people, they believe that gambling is a form of cheating or stealing. They consider a gambler to be a very undesirable person and place no trust in him.

Of course, all card-players are not gamblers. Many of our young men, innocently play cards to amuse themselves for a few hours. However, by doing so, they are

MPA (111) PROJ. 30275

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- 3 -

GREEK

Saloniki, Oct. 2, 1915.

confronted by two dangers. One is, that they will develop the card-playing habit which is as easy to form as a drug-habit; and the other is, that by hanging around these cafes, they will acquire bad associates and immoral habits. All, of these things can only bring ruin and disgrace to a young man. No good can come from any of them.

It is the duty of all the Greeks, who immigrate to these shores to keep their conduct and their morals so high that they will gain the respect of the American people. Card playing is demoralizing for the soul and ruinous to the financial status of the player and his dependants. It puts disgrace and shame upon the Greek name and must be done away.

Down with card-playing!

PROCESSED BY THE FBI  
30275

I B 2  
II E 3  
II A 2

GREEK

Saloniki Apr. 24, 1915.

### POOLROOMS

Recently, we have been making an investigation into one phase of our amusement and recreational world. We are endeavoring to discover what influence the poolrooms or billiard parlors have on the Greek youths who frequent such places.

What role do the poolrooms play in the life, not only of our own youth but in that of the youth of Chicago in general? Do they lead them to evil? Are they the workshops of crime among our youth? Do they tend to contribute to the moral, physical, intellectual, and spiritual well-being of our youth, or are they a means of corruption and social degeneration?

Public officials, reformers, social workers, and police authorities attribute the crimes of most young men entirely to various gangs of young boys which arise in places such as poolrooms and cheap saloons.

What is the truth of the matter? Investigation reveals that a great number of poolrooms admit minors. Among this group there are a few poolrooms which belong

WPA (111) 1013243

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GREEK

Saloniki, Apr. 24, 1915.

to members of our own nationality. We here give an account of what goes on in these breeding grounds of crime and moral delinquency.

Last Monday, one of our reporters visited the poolroom of Michael Pappas, 1103 South Halsted Street, in order to buy a cigar. He saw seven youths watching and talking about the game. Pretty soon, a group of ten more youngsters, most of whom were less than nineteen years of age, entered the place. Some of these youths started playing, while others were wasting their time looking on, in the midst of a smoky and filthy atmosphere. On the same day the poolroom of Panos Antonopoulos and Company, 3844 Cottage Grove Avenue, was visited, and many minors were found playing pool.

Last Tuesday, we visited the poolroom at 450 North Clark Street, but we found no minors playing. At the Erie poolroom, which is owned by both Greeks and Americans, one sixteen-year-old boy was found playing. Last Tuesday, we also visited the billiard parlor of Constantine Katsoros, 357 West Division Street. Many young men came in, but left without having played. It was evident that

I B 2  
II E 3  
II A 2

- 3 -

GREEK

Saloniki, Apr. 24, 1915.

the police had just raided the place, so that the youth were frightened away.

At the pool hall of Pappadopoulos and Sporten, 82 West Van Buren Street, many were arrested and several fined. The pool hall of Panos Kostakos, 612 South Wabash Avenue, is sometimes rented as a gambling house (card games). The pool hall of George Spartinos, 500 South State Street, which was once considered one of the best poolrooms, is being patronized by the youths of the lowest type. The poolroom of Constantine Kolantis, 2551 South State Street, has been visited from time to time by minors.

There is no doubt whatever that most poolrooms are centers of vice, corruption, and crime. To combat this growing evil, the parents of our children must use every means at their command to prevent and restrain our young boys and our young men from being lured into these dens of degeneracy by evil companions.

Vigorous law enforcement and severe punishment of pool hall operators, however, especially when minors are admitted and given the opportunity to learn the language and habits of gangsters, criminals, and gamblers, is the most effective instrument against this new social evil, the poolroom.

I B 2  
II A 2

GREEK

Saloniki, Dec. 19, 1914.

### THE GREEK CAFES

The police records of the American cities are being filled with the names of Greek gamblers. The Greek cafes have become the objects of close scrutiny by the police. Many cafe owners have been fined, and large numbers have been put in prison.

The Mayor of Chicago, Mr. Harrison, condemned the Greek cafes very vehemently when he addressed the city council. He called them centers of vice and evil; in fact, he classified them with the dime-a-dance halls and Chinese opium dens.

Undoubtedly, our respected mayor has been sadly misinformed about the Greek cafes. As yet, no Chicago cafe has been closed by the police for any reason whatsoever. The mayor has probably judged all of them from the reports on Greek cafes he has received from other cities. These reports are so bad that



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II A 2

GREEK

Saloniki, Dec. 19, 1914.

the mayor cannot be blamed in the least for his attitude.....

.....

And now that the New Year holidays are coming, the Greek gamblers will be increasing their activities; and, so, adding further dishonor to the Greek name. How long will this condition continue to exist?

Many believe as the Chicago Mayor does, that the cafes are the reason for the gambling. Others believe--and more correctly--that there are only a few dishonest proprietors who use their cafes as sources of illegitimate incomes.

The truth of it is, that the Kafenior [cafe] is a native Greek institution and serves a definite purpose. It is the community meeting place and the haven first sought by the Greek immigrant. A few years ago the Lowell, Massachusetts, police did not allow the Greeks to open cafes. As a result the doorsteps of the Greek homes were crowded with men because they had no other



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II A 2

GREEK

Saloniki, Dec. 19, 1914.

place to go. There they met, became acquainted, and held friendly conversations. When the cafes finally opened, these men merely moved to the marble topped tables and continued their arguments and patriotic discussions.

This is exactly what the cafe means to the Greek; a place to meet and talk on every subject under the sun.

.....

It is not fair that all should be judged by the actions of the few who are cheats and gamblers.

This matter has its comical aspects. As we all know, these cafes bear historic and classical names, such as the Acropolis, the Parthenon....The American papers often print articles with titles such as, "The Acropolis is closed", or "The Paradise is raided by police".

.....



I B 2  
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- 4 -

GREEK

Saloniki, Dec. 19, 1914.

These ridiculous things must be stopped. The Greek people are becoming objects of ridicule. We Greeks must see to it that the gamblers are eradicated; so that we shall not become unworthy of being called Hellenes.

The Saloniki has declared war upon all those who shame or lower the Greek name.



Saloniki, Nov. 1, 1913.

GAMBLING AND THE COFFEEHOUSE

(Editorial)

Now that the winter season is approaching, the gambling epidemic is taking its toll, if one may judge from the police reports.

Around the gambling tables of our Greek neighborhoods you will find scores of our people in smoky, stuffy, filthy rooms, swearing, gesticulating violently, and with the most disgusting expressions on their faces. These men are spending and gambling away their savings and hard-earned money by associating with confidence men and professional gamblers, whose job it is to fleece their victims after encouraging them and giving them some hope of winning.

Is it not utterly foolish to entrust your luck to the turn of the cards? No cardplayer is ever satisfied. In these gambling hideouts you will hear the wretched losers swearing at God and all the saints.

APR 11 1914 (11) PROJ. 30273

Saloniki, Nov. 1, 1913.

We are not opposed to the Greek coffeehouses as such, for they are good business enterprises and social centers when they are properly operated and patronized by good people. Many circumstances have contributed to the establishment and development of the institution of the coffeehouse among the Greeks. Many friends have the opportunity to meet in the coffeehouse, and engage in interesting conversation about business, politics, or anything else. In this case, the coffeehouse is not in danger of becoming a gambling place; it is simply a pleasant meeting spot. The open-air orators find an opportunity to "address" the crowd around the coffeehouse tables in the summer time.

Gambling is the coffeehouse's black spot. There are very few coffeehouses which have not been raided, and whose owners and patrons have not been taken to the police station on a gambling charge. We do not know whether this condition should be attributed to the coffeehouse owners or to the gambling instinct of the patrons. Not infrequently, after the police have cleaned out the gambling nests, the arrested gamblers continue their disrupted game in the prison cell.

Saloniki, Nov. 1, 1913.

Thus, we have two problems before us: the coffeehouse and the gambling joint. We will touch upon these two subjects again when we take up the labor question.

I. ATTITUDES

B. Mores

3. Family Organization

a. Marriage

I B 3 a  
I B 3 b

GREEK

Saloniki-Greek Press, July 11, 1935.

### THE MIDDLE-AGED HUSBAND

Many women constantly complain and sorrow because they are married to men much older than themselves. Many of these women would exchange their homes and luxuries for a humble home and a young husband. This is the ailment, from which many, many women have suffered and will suffer. Something beyond their control forced them into marriage with a middle-aged man and since then their existence has been an unhappy one. A great difference in the ages of the contracting parties is a common characteristic of the arranged marriage, for the prospective groom is not chosen by the girl herself, but by her parents. Her wishes are often completely ignored. In such cases the parents always strive to keep the girl under the impression that "parents always know best".

Of course, these parents are not intentionally cruel. They do what they really think is best for their daughter's happiness and security. They know from the

MPA (ILL.) PROJ. 30271

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I B 3 b

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GREEK

Saloniki-Greek Press, July 11, 1935.

bitter experience of life that very few men are capable of living a life of economic security. Therefore they make an effort to find a groom in whose hands their daughter will neither starve nor suffer. They quickly **seize** any opportunity that comes along of accepting a well-established man who asks their daughter's hand in marriage. The girl is not often consulted because "she doesn't know any better". Her parents blind her by promising her wealth, luxury, and a certain social prestige, when she shall have become Mrs. So or So.

Once in a while a girl is high-spirited enough to refuse to follow blindly and silently the decisions of her parents. Urged by those inward feelings which made her want to shape her own destiny, she protests and says:

"I do not wish, by either word or action, to bring you, my parents, unhappiness or disappointment. However, I do believe that I have the right to defend myself. Never shall I sell myself for money, even if by doing

WPA (ILL.) PROJ. 30271

I B 3 a  
I B 3 b

GREEK

Saloniki-Greek Press, July 11, 1935.

so I should become a princess. I prefer to marry a young man with whom I have something in common, and to work side by side with him for the establishment of economic security.

.....

"Life with a rich old man is for a lazy woman who has no initiative or ideals and who has no interest in creating something through effort and sacrifice. She is a mere social parasite. I am not of that type and you must wait until I meet someone of my own choice who has a better recommendation than mere money. Age is not so very important because, even if he is ten or twelve years older than I, he is still young. The most important thing is understanding and mutual ideals; when these exist age is of secondary importance. However, when these are lacking, age is an all-important factor."

.....

There is another side to this important social relationship which must not

11.) PROJ. 307

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Saloniki-Greek Press, July 11, 1935.

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be overlooked. Why does a girl want a man who is still a big boy, without manly knowledge or experience? Perhaps, because she is so proud of him--her handsome young husband--when they go to dances. But, dances are not daily affairs, and happiness is based upon the peace, security, and contentment of everyday life. The very young man is not prepared to sacrifice himself to the needs and demands of a family. Rather than eliminate unnecessary expenditures which he was accustomed to make when unmarried, he will demand that his wife go to work in order to help pay the bills.

Marriage to an older man has certain undeniable advantages, and it is these which sway the parents of girls. In such a union exists greater respect and honor; and a mature husband is better qualified to understand the idiosyncrasies of his young wife than an immature lad.

When young brides complain of their mature husbands, some one should tell them that if they were married to young men they would be faced with other problems far more serious than differences in age.

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Saloniki-Greek Press, May 9, 1935.

DIVORCES  
by  
G. Halepas

Here in America divorces "sell" like hot cakes. It takes a judge no longer to grant a divorce than it takes a chef to make a waffle. The worst part of it is that the laws regarding divorce are different in each of the forty-eight states. They are so basically different that many men who have been divorced from a "better-half" are not quite sure whether they are free, married, or bigamists. The whole thing depends upon the locality in which they happen to be. In many cities and states it is practically impossible to get a divorce. In these we see husbands putting their wives into insane asylums and wives driving their husbands to suicide. Yet, did not these people, without difficulty, receive marriage licenses in the same city or state that now refuses them divorces. If their unification required so little effort why should their separation demand the almost impossible untying of so much red tape?

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It is about time for the lawmaking bodies of all the states to get together and formulate uniform, honest, impartial marriage and divorce laws. This should not be difficult because the basic reasons for marriage and the common causes of divorce are the same among people all over the earth. A woman whose husband gives her a black eye feels and looks the same way whether she is in Illinois or California. She sheds tears to the same extent over a wandering or drunken husband in Utah as in New York. The human element is fundamentally the same in each of the two cases. Reasoning in like manner, if a man is driven to insanity by a nagging wife has the locality in which he lives been a partial cause? The climate or the latitude does not effect human reactions to a very great extent. Therefore, it puzzles me why, if the causes and effects are universal, the laws should be in any way divergent. People would, at least, know that if they moved, their marital status would not change with their **house** and their mailing address, were our marriage and divorce laws uniform.

Then, of course, there is another angle to the divorce question. Why has the

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marriage contract become so unstable? A couple marries one day and is divorced the next day. Obviously the marriage contract has for them no serious meaning. Nine out of ten people consider marriage an experiment which one puts nothing into. How can such an attitude bring about worthy results? Family, children, and purpose are all missing from the intentions of the contractors. As a result, according to statistics, there are over a million children who have been brought into the world like rabbits, and who know really nothing about family life and parental care. What could uniform laws do to remedy this terrible situation? The greatest tragedy of it all is that the community and society pay an immense price for the marital mistakes of its members. The recruits for crime and indecency come from the ranks of these cheated children who are the tragic results of experimental marriages.

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Every year crime costs the American people many times more than education. If some enlightenment were provided for people of marriageable age concerning the

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purpose and sanctity of marriage, so many thoughtless marriages would not be entered into. This, in turn, would lessen the flow of divorce decrees, and simultaneously prevent much unhappiness on the part of both adults and children involved in unfortunate marriages.

Unless something is done soon the results of careless marriages will be of far-reaching effect.

WPA (ILL) PROJ. 302/5

Saloniki-Greek Press, Dec. 20, 1934.

GREEK GIRLS HAVE DOUBLE OPPORTUNITY

We often wonder if the young girls of Hellenic descent realize how much better off they are than the girls of other nationalities. Do they understand and appreciate their increased opportunities for a fine marriage? A girl can become a "Mrs." through an "arranged" marriage or through marriage with the man of her own choice. Few American girls have such an alternative. It is also generally known that for this reason it is a rare thing to meet a Greek "old maid". Only about one Greek girl out of a thousand is forced to remain unwed.

Although the arranged match is considered a barbarous and uncivilized custom by some other peoples, they cannot, however, belittle the advantages it offers certain types of shy or unattractive girls. At times, it is even necessary to go in a direction which seems to be backward in order to attain a certain goal. Then we quote a proverb, and say, "The end justifies the means". So,



Saloniki-Greek Press, Dec. 20, 1934.

although the arranged match may be an evil, at times it is a necessary one.

In many cosmopolitan countries, as in England, for instance, there is always a large number of girls who never acquire husbands. In most cases, this is due to the fact that they have to do their seeking unaided, and cannot find anyone available in their more or less limited circle of acquaintances. As soon as their youth is gone these heart-broken, lonely women enter upon careers, which are very poor substitutes for homes, husbands, and children. Perhaps these women are happy in the beginning but their happiness is short lived, for as they grow older they find themselves alone and unloved.

It is odd that only among our people can one find sympathetic relatives and friends who take an active interest in the happiness of all the girls in their circle. If it is seen that due to defect or handicap it is impossible to get a husband for a girl by mere match-making, these kind friends and relatives even resort to providing a dowry. All this is done so that the girl may not miss the life for which she, as a woman, was destined. For, after all,

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happiness is not only for the beautiful, the wealthy, or the very young. Every girl on earth has a right to have her dreams of marriage come true.

Once, in a discussion of our marriage customs, a well-educated American woman criticized them as uncivilized and barbarous. She said we had no right to call ourselves a civilized people or to live in a land such as America. She further said we were even lower than the beasts, for they at least choose their own mates. At the conclusion of her appalling denunciations, it was necessary to make some sort of reply--which was done.

It is true that the arranged marriage is a more or less backward, cruel, and brutal custom. From one point of view it is actually a degrading influence. This bartering for a young girl has abhorrent aspects: it lowers the dignity of the girl and her family, especially if the final answer is a refusal. But is it not better to sacrifice dignity and confidence in such a case--to suffer a little while--than to remain lonely and unhappy a whole lifetime? Of course, marriage is not a preventive of sorrow; for sorrow is



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inevitable. But convention and society expect us to follow a certain accepted path; and unless we do so, unhappiness is bound to follow, because the community will make our lives unpleasant and sad. No girl really likes being an old maid among her married friends. My friend agreed, and said she herself would not be happy if marriage were not possible for her.

As a result, she further agreed that, although our marriage customs do seem a little barbarous, they accomplish a great deal of social benefit. Therefore, this double opportunity possessed by the Greek-American girls is a great source of relief to the Hellenism of America. Imagine a rich Greek girl from a good family who is avoided by all the men because of her ugliness. She would never find a husband if she did not have a dowry for a bait. Not that all men seek a dowry--some, in fact, refuse a girl who has one. It is only because a man who marries an ugly or dumb girl usually feels he needs compensation for his tolerance.

Believe it or not, the commonest method of marriage today--and the best--is

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the "arranged" marriage. It was frowned upon and forbidden a few years ago by Greek parents. They then preferred that the two young people involved should fall in love with each other and then ask the consent of their parents to marry. Such a method is a great relief to parents and friends because it takes a difficult and responsible task from their shoulders. Their approval of this method has grown out of the awareness of a new social problem confronting Greek parents. This is the ever-increasing proportion of women, which makes it so hard for parents to find eligible young men as prospective husbands for their daughters. So, again, we say that our girls are fortunate in being free to marry either the man of their choice, or, as an alternative, their parent's choice.

Saloniki-Greek Press, Nov. 1, 1934.

MARRIAGE AND THE DOWRY

Does a girl make a good match through sheer luck, or from her personal attributes? This is a question that has puzzled Greek parents for hundreds of years. In fact, parents of all nationalities. No one has ever figured out the right conclusion, because each one analyzes the problem from a subjective point of view. The parents of girls who have made successful marriages--and the girls themselves--assert that a girl must be worthy and have many commendable attributes if she is to get a good husband. They believe that if a girl is attractive, well-built, and has a pleasing personality she will automatically find happiness in her married life. For this reason, we often hear it said that this girl or that did not deserve her fate. This is also why a girl who does not marry early or well is said to be lacking in some certain qualities.

Then, there is another school of thought among our people. Parents who are adherents of this school preach that a girl gains nothing by sitting at home with folded hands. They are the proponents of the hunting method. Therefore

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they pursue a prospective male as assiduously as a hunter stalks his game. They, too, are sure that this is the only successful way to get a good husband for a marriageable daughter.

There are still others who maintain that pure luck, or fate, is the main factor involved. They base their arguments upon certain more or less undeniable facts. They point out the many lovely, talented, respectable, and refined girls who marry late in life and, even then, do not make good matches. Somehow, they cannot be blamed for believing that marriage is a matter of luck. Every day one sees some girl who has come from a small village in Greece marry a fine young man before she has been in America a month; while some cultured girl who could have been an asset to a husband, and is more fitted to live in the American atmosphere, remains unmarried. Another argument which has never been answered satisfactorily is that a widow or a divorcee with children often finds a husband, while some single girl cannot.

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Saloniki-Greek Press, Nov. 1, 1934.

Although some people believe in fate and others in worth, the great majority of them are certain that the existence of a sizable dowry is the surest, shortest route to a good marriage. The larger the dowry, the better the marriage, they contend. People who believe that a dowry is the best inducement to a fine match, cannot be condemned as mercenary. They have seen the power and influence of money in their everyday lives. They know it is the best bait for a fine young professional man, or a wealthy man's son. They also present some of its other advantages. They say, for instance, that an ugly girl who otherwise would remain unmarried often secures a husband because of her dower. All men--aside from those youths who marry for love in the period when a young man wants his heart's desire and nothing less--love money and its power; as a result, they will prefer a girl having a dowry. In fact, because of the money involved, many Greek men have been known to marry women who were actually repellent to them. Although many eligible men protest their lack of interest except in finding a good partner, curiously enough, their first question is still, "Has she a dowry?"

Saloniki-Greek Press, Nov. 1, 1934.

Perhaps the dowry is an evil custom which has caused great unhappiness among Greek families, but it seems to be a necessary evil. The truth of the matter is that the more fortunate parents are in favor of this custom which enables them to obtain the best marriage prospects for their daughters. But, actually there is only one benefit connected with a marriage dower. A girl who has a dowry goes to her husband on a more independent and more nearly equal footing than one who has not. She feels that she is not a burden to him and that, therefore, he is, in a way, obligated to her. As a result, there is usually more equality and consideration manifest in their married life than would otherwise be the case. Perhaps that is why divorces are so few in countries in which the marriage dower is the custom.

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Saloniki-Greek Press, July 19, 1934.

LIFE IS NOT ONLY FOR LABOR

The Greeks seem to have forgotten that the purpose of life is for more than unceasing labor. Labor is the finest and the only honest means of achieving material success. But overzeal in this respect has very serious effects on the culture, knowledge, and social-mindedness of an individual. Such a person--and we have too many of them in the Greek community of Chicago--attempts to evaluate everything in terms of dollars and cents.

Money is one of the greatest possessions of man. Nothing can be done without it--directly or indirectly. Some people are respected for their individual value; but, unfortunately, they who are greatly admired by the majority usually have sizeable bank accounts. Therefore, all of us work as hard and as long as we can, so that we, too, may become rich and be envied and admired by others. Of course, this is characteristic of all people, but it seems that this attitude is more noticeable among Greeks than among other

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groups.

For an example, you may think of any Greek businessman with whom you are acquainted. We find that although all the other stores are closed in the evening, he remains open.....He has no system for himself, his family, or his business. His employees work like slaves because of his greed. If someone makes even the slightest criticism about his method, he answers in an egotistical and defiant manner. This continues until one day he is surprised into wakefulness.

He discovers that his children are total strangers to him, considering him as a greedy father who has never left his cash register long enough to romp with them. If this does not happen, his awakening comes from some other source. One day he will say to himself, "I have worked like a slave since my childhood, and have never enjoyed even one day of the best years

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of my life. What has it all gotten me?"

Usually the realization of a wasted life comes too late. There is nothing to start living for. The patient and uncomplaining wife has faded and lost her spirit because of the many lonely and unhappy years she has spent in semi-widowhood.

Money throws over one a magic spell; but it can never take the place of social relationships which are so important to man's existence. A man should spend many happy hours in his home with his family. It is neither normal nor conducive to his family's happiness for him to enter his home late at night, like a boarder. Why don't Greek businessmen imitate the Americans who work reasonable hours and have ample time for rest, pleasure, or study. Very few Greek men eat dinner regularly at home; and the most pitiful victim of all this is the Greek wife. She toils from morning until

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night, from year to year, to rear her children alone and to provide them with a good environment. In accordance with her life's training she prefers to sacrifice her youth and to remain shut in the house, rather than to rebel against the man who is so inconsiderate of her natural rights.

Not only are the women cheated, but the men themselves are cheated. That is why they are often heard to say that America is not a good place in which to live. Why did they not say that in Greece? Because people in Greece always take time for a siesta, a song, or a cup of coffee at a cafe. No one in Greece is greedy. It is only when these same people come to America that they become bitten by the "goldbug".

It is not too late to change. Live each day as if it were your last, for some day will be. Only then will the Greek community make great social progress and keep the younger generations from becoming enemies of all that is Greek.

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Saloniki-Greek Press, May 17, 1934.

### THE MEANING OF MARRIAGE

A few days ago we read of a tragedy which was of great social importance, to us. A young man killed his unfaithful wife, when she stated that she had a right to do as she pleased without asking him first. A reporter commenting on the woman's fault said, "They should realize that marriage entails sacrifices of personal liberties on the part of both men and women. Anyone unwilling to do so must remain unwedded." Our colleague forgets that the woman of today marries with the express purpose of acquiring certain liberties. Resentful of certain moral restrictions placed upon them by society and which, as maidens, they could not afford to overstep, women married to do so in safety. For some women, of course not all of them, marriage is a blanket which covers their actions.

Many years ago, Gavrilides, a great pioneer of his period, asked this question "Is marriage an institution that has failed?" Many people today are still asking that very same question. But we think that the question

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should be worded thus: "Is marriage an out-moded institution?"

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Marriage is not a tie that has been unsuccessful. Born of a social need, as were all social ties and obligations, it produced, during its acme, fine results. It created the family. It gave a man the sureness of his children's paternity, and to the children the protection of a father. At the same time, the mother's position was more protected and stabilized. She had a safe haven for herself and her offspring in her husband's home. The hearth or fireplace, the finest of man's social creations, whether in highly developed civilizations or those nearly primitive, was a result of marriage ties.

Marriage has always been a written or sometimes unwritten agreement between a man and woman to live and make their home together. If this agreement is to be kept, against all of man's polygamous instincts, certain restrictions and duties must also be accepted by both parties. Therefore the woman, in

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return for the male protection, gives him her obedience and her complete chastity and faithfulness. She is forced to abide by all the conventional laws that help her maintain that faithfulness. That woman after her marriage must not be desired by other males, and by her dress, appearance, and her obedience must show she is the property of her husband. We have seen examples of such women in our mothers and in families retaining the patriarchal aspects of marriage.

Does any of this exist in the modern marriage? A man expecting to find such a wife would be called insane and pre-historic and his search would be in vain because no woman of today would marry him. Any man trying to play such a role after marriage would find himself either reformed or deserted. The married woman of today intends to have more freedom than the single girl. ....She dresses more attractively than a single girl, goes where and when she pleases, and is escorted by her husband only at her invitation. Even then her husband is brought along only in order that he may see how desirable she seems to other men, how close they hold her while dancing, and how

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privileged he is to have the right to support her. If a husband were to follow when his wife is led onto some dark balcony for a better look at the moon, he would be called a peasant and an ignorant boor. This modern husband serves as an escort or chaperon just as do the mothers of young girls.....

Marriage, nevertheless, is still represented as a tie. It is rather an untied tie, don't you think? The question that arises is whether or not a man is able to demand certain things of a woman, when he is not able to do anything about it if she refuses. Many have ceased asking anything of their wives. Others, who continued to ask questions which they considered were their privilege to ask, received the same answer as did the young wife-killer. Some of them resign themselves, others separate, and still others commit murder. The ones that do the latter are the foolish ones.

No one can seek contents and results from an institution that is devoid of contents and results. Present marriage ties are merely empty shams which

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must be brought up to date or they will just naturally die and fall by the wayside. Society has outgrown their present form. It needs a new form, molded by the times and people. An attempt to settle the problems of marriage in any other way would be idle.

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The Greek Star, April 27, 1934.

C James (The Marriage).

According to Mr. Laskaris, Editor of the Greek Star of Chicago, marriage amongst Greeks must not be mixed; in other words, Greek men must marry a Greek lady. Then only will the marriage receive the blessing of the parents and the blessing of the Church. Otherwise, the National and Religious tie would be diminished and the fruit of such a mixed marriage would be left to the guidance of God. However, love conquers all battles.

Marriage, according to Mr. Laskaris, is the blessing of God. Without marriage, there is no faith, no existence of Church, and no Nationality. Marriage is the holiest and purest tie, and the first duty of every good man.

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Greek Press, Jan. 11, 1934.

### THE PROBLEM OF OUR GREEK GIRLS

The Greek community of Chicago presents a very peculiar social problem. Despite the fact that we live in America, and strive to adjust ourselves to the customs and ideas of our adopted land, we still retain certain customs of our native land.

What is going to happen to the three thousand Greek girls of marriageable age? We do not allow them the freedom of the American girls because we desire to keep them pure and innocent so that they may marry fine men and settle down. Very few of them are prepared to have a career, or to take care of themselves financially. A career for them means but one thing-- marriage.

At the same time, there are about three thousand young men, between the ages of twenty and twenty-five, who are unable to marry because of financial inability.

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But--do not forget the men who have passed the first bloom of youth, and whose hair recedes at the temple. They, too, have been considered by worried parents. The answer has always been, "Do you think I would ever marry that old man?" However, these same choosy young ladies do not consider the young men eligible because they do not have bank accounts and big cars.

Simultaneously, the men make the situation worse by also being hard to please. One wants a girl to be tall, slender, and beautiful. Another says, she must speak Greek and French, play the piano, and, above all, must have a large dowry. And so the men get older, and the number of girls increase. You see we are a very proud race. Either we marry the best one and make the finest home--or nothing!

The American boy of twenty-two years, who earns twenty-five dollars a week, marries a girl who earns, perhaps, ten dollars. Both continue to work, and, at the same time, enjoy their youth together, instead of getting married when middle-aged. They do not have children until their economic situation betters

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itself. Then they have one or two children; and the problem is simple compared with the way it presents itself to the Greeks.

But us! Are we going to imitate the practices of these Americans? Oh, No! In the meantime, our men get their recreation, pleasure, companionship, and affection by all sorts of shady, backdoor means. And the girls....please be careful....the Greek girl must remain virtuous. Since no one of our social or clerical leaders has ever been able to suggest a remedy for this terrible social problem, I would like to make a suggestion.

Let us make one of our largest churches into a convent, and put all of the unwed Greek girls into it. Let them wear black robes and a heavy cross suspended from their necks. Let them be taught humility and saintliness; and there, closed away from the world, they will have ample time to practice these virtues--as they have tried to do when in the social group.

WPA (ILL.) PROJ. 30275

Greek Press, Nov. 30, 1933.

TO THE LADIES

Modern times demand that a woman be much more than just a good housewife and mother. Now she is given the opportunity of playing various roles. Thus her life need not be as monotonous as in former years.

Today, the average woman cleans her house in the morning, plans her evening meal, and then puts on a smart afternoon dress, and goes out. Usually, it is a bridge party or a club meeting to which she goes for a few hours of relaxation and pleasure. While present at such perfectly respectable gatherings a woman feels an uplift of spirit that gives her added zest for living and caring for her home. She thinks upon a higher level than when she is continually at home with her small children. She practices and improves those social graces which are so important to pleasant living.....

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Woman's place is in the home, but today she cannot remain blind and deaf to the

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Greek Press, Nov. 30, 1933.

activities going on around her. That type of woman is no longer admired or sought after. In order to acquire and retain a husband, the girl of today must be able to do more than cook.

The Americans say, "The closest way to a man's heart is through his stomach". But a woman soon finds out that after a man has eaten a well-cooked dinner he still has taste for other things which do not contain calories or excite his gastric juices. A modern wife is foolish to allow her husband to think of her only as a cook. She should not force him to think to himself how much he would like to come home, just once, and find her wearing something other than that old apron.

Today's woman may wear an apron, but she does not wear it constantly when her husband is at home. After all, he has been walking and riding in public places and has seen hundreds of fresh, well-dressed, attractive young women; a wife does not desire him to form any unflattering comparisons in his mind. Therefore,

Greek Press, Nov. 30, 1933.

each woman should prevent this, and she should understand man's weakness for the attractive, and keep herself neat, clean, and pretty.

If you seek marital happiness, do not become a dull, backward person as soon as you marry. Acquire outside interests--if possible, the same ones as your husband. Read, study, acquire a hobby. Be a companion to your husband. Make yourself indispensable to him so that he will not turn elsewhere for recreation and companionship. He really prefers you to anyone else, but he cannot prove it to you unless he is given the chance.

A man may be a king or a tyrant; but to the woman who understands him he is merely a grown-up boy who still wants to play.

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Greek Press, Oct. 19, 1933.

CAMOUFLAGE

by

G. Halepas

And our friend raved on in this vein:

"I'm telling you this state of affairs is intolerable. It is a terrible thing to be permitted in decent society. Why just a short while ago a little Greek girl married a man in a "Gretna Green" a little outside of Chicago. One Sunday she married him and the next Sunday she left him and returned to her home. Not one word was said about it. You would have thought that was the customary procedure. I ask you: Can our society survive under conditions like these? Can the family survive? Can the sanctity of the marriage ties remain in the face of such desecration? Such conduct is socially and morally detrimental."

This man had just cause for complaint. Today, in this blessed land we



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Greek Press, Oct. 19, 1933.

it has ceased to mean anything at all. Marriage is reduced to a mere camouflage that hides a desire for undisturbed freedom. Not only has the meaty part of marriage been eliminated, but an effort is even being made to rob it of its spice and seasoning. Our philologists, sociologists, and psychiatrists have finally evolved a new type of marriage that will surely rob the institution of any of its restrictions. Now, one can be married and suffer no interference, trouble, worry, or argument.

According to this new marriage concoction a man and his wife may not live under the same roof. It is all right if they reside in the same city as long as they are not too close to each other. In this way one does not aggravate or depress the other one. The arrangement is identical with that of business partners who have separate desks and offices and meet in conferences. The best places for the two married people to meet seems to be at the golf links and the races.

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Creek Press, Oct. 19, 1933.

This cannot possibly be known as marriage. It is something else--anything, but not marriage. Our conception of true marriage has always been one of common interests, common customs, mutual hopes, and mutual endeavors. No one can get married and retain all his faults, habits, and egoistic tendencies. People marry to get a partner with whom a secure, happy life can be experienced. They want someone to share with them their dreams, and joys, and sorrows, and doubts.

The important point is, that never can a man or a woman who live apart from each other create a home and a family--which, after all, are the primary objectives of marriage. The Greek girl who left her week-old husband is either too modern, or very thoughtless and scatterbrained.

WPA (ILL.) PROJ. 30275

Greek Press, Aug. 17, 1933.

## MORATORIUM

by

G. Halepas

That poverty breeds discontent is an adage as true as it is old: as true as the light, and as ancient as the pyramids of Hespos. And yet, in certain things--in the family circle, for instance--discontent and arguing should not overstep the bounds of logic and human endurance.

Four days ago, I happened to hear a Greek woman complain of her husband, with whom she has passed many happy, secure years of married life. Her complaints were entirely illogical and uncalled for. This wife and mother said: "I have done everything for him (her husband). I have sacrificed my youth, my freedom, and the best years of my life for him. I worked very hard to keep my home and my children above reproach. And now that we are in financial difficulties, he cannot provide me with even a few of the comforts of life."

Greek Press, Aug. 17, 1933.

God bless her! What never ceases to surprise me is the fact that nine women out of every ten make the same complaint and present the same case history. Why? Because women are under the impression that men are their eternal debtors merely because they have given themselves in marriage. They think that anything they do in married life should be regarded as a sacrifice. Yet, a woman does no favor to a man when she marries him. In fact, any argument offered by the women can be used just as readily by the men.

It is the women who have created and fought for the preservation of the marriage convention. They are pushed into marriage by their normal and natural instincts and desires. The woman seeks the man just as much as the man seeks the woman. This has been true in the past, it is still true today, and, I am quite sure, it will continue to be true in the future.

My dear lady, you complain of the loss of your freedom. Hasn't your

Greek Press, Aug. 17, 1933.

husband cause to make the same complaint? It is just as difficult for a man to choose a mate, to entrust his future life and happiness to her, and to make her the mother of his children, as it is for a woman to place her life and future happiness in the hands of a man.

The dreams and hopes of young girls are no more beautiful or more deeply cherished than are the secret ambitions and dreams of young men. Men are just as romantic as women. They, too, are hurt when their illusions and ideals are destroyed by some individual or by some circumstance.

Aside from all this, experience proves that nine tenths of the time a girl is pretty sure of the kind of man she is marrying. A man, on the other hand, has only an outer shell to judge from, because a woman is not a creature of even and quiet temperament. She is like Pandora's box.

My dear lady, you have worked hard for your husband, your children, and your home. We acknowledge that. But hasn't your husband worked just as

Greek Press, Aug. 17, 1933.

hard for you? Why do you value your own labor so highly and his so lightly? Even if you had not married, wouldn't you have done some kind of work during the course of your life? Then why portray yourself as a martyr with a crown of thorns on your noble brow? You say you have given the best years of your life? Please forgive me for disagreeing with you. The years and your youth have merely passed. You haven't given your youth to your husband anymore than he has given his to you. The years have simply flown by in obedience to the laws of nature.

No one is to blame if we lose our youth. Look at the matter logically, madam, and you will see your error. A husband does not owe his wife more than a wife owes her husband. It is true that a woman can make a man deeply indebted to her, but that can be done only by exhibiting exceptional traits of character. Therefore, all you married men and women should declare a moratorium on your debts to each other and start with a clean slate.

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GREEK

Froodos (Progress), August, 1935.

ADVICE TO THE PARENTS OF GIRLS IN SELECTING  
THEIR SONS-IN-LAW

About two months ago, a certain Hekulas, a bachelor more than forty years old, was married after following the procedure usual among Greeks of employing matchmakers and furnishing references as to his good character.

After two weeks of married life, Hekulas declared that he could not continue to live with a wife whom he did not love and never had loved.

Parents of girls ought to be more considerate of their daughters. Instead of marrying them in haste they ought to maintain the engagement tradition so that the couple might get acquainted and study each other's characters to find out whether they are naturally fitted to live together.

Taking this time-honored precaution would prevent such mistakes as that of Mrs. Hekulas, who after a week of engagement and two weeks of married life

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Troodos (Progress), August, 1933.

had to go to court for a divorce! This might have been avoided by a little less haste and a less ready acceptance of statements made by the matchmakers about the bridegroom.

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IV

GREEK

Greek Press, May 18, 1933.

A MODERN RACKET

by

G. Halepas

Since women have become the equals of men in the professions, in politics, and in the expression of ideas--to say nothing of the fact that they have usurped man's place in the business world--it has at last become necessary to find some way to defend the so-called strong sex from the weaker sex.

Hitherto, as you all surely know, a woman has had the right to drag a man into court on a breach-of-promise charge. This has become a good racket in the hands of a large number of the weaker sex. But, at last, justice has been established. Judge Joseph B. David has decreed that, since women seek equality with men, they--the women-- can be sued by men for the same reason.

Of course, this legal decision gives the racket a wider sphere. Thus far,

WPA (11) PROJ. 30275

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GREEK

Greek Press, May 18, 1933.

it has been used by the female sex; but now disappointed males can also seek heart-balm in American courts. Certain types of male parasites that annoy every community will find this decision very helpful in their search for easy, unearned money....

Naturally, the men will not have the advantages that women possess--that is, tears, fainting spells, and silk-stockinged knees. But that should not make much difference. If the men do not know all the tricks of the trade, they can soon learn them.....Women are not the only ones who know how to act a part. The female sex has produced Sarah Bernhardt and Duse, but the males have given Arliss and Krause to the world.

This new racket gives promise of providing the world with a little amusement--which will certainly be appreciated in these hard times. Frequently we shall meet one of our dear pals walking along with downcast head and red-rimmed eyes. We shall say to him:

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Greek Press, May 18, 1933.

"Hey, Kosta, what's the matter? Are you sick? What makes you so despondent?"

And our friend will answer in mournful, quavering tones: "I am suffering, my friend--suffering like a dog. All my life, I have sought to find the ideal woman that I might make her my wife. Finally I did find her.....I fell madly in love with her, and she promised to become my wife. And now, she has cruelly disavowed her pledge, and my heart is broken. I am like a dead man and can hardly pull myself along. When I dragged her into court to answer for her thoughtlessness the judge ordered her to pay a mere twenty-five dollars to mend my broken heart."

We shall then press his hand with feeling to show how deeply his tragedy has moved us; and as soon as he is out of sight we shall collapse from suppressed laughter. This love racketeer has a heart like an artichoke, and hides a different love under each of its petals.

And after all, why shouldn't he? Don't the women do the same thing? Why

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Greek Press, May 18, 1933.

should this nice racket be confined to women? However, wouldn't it be better for society if this racket could not be practiced by either sex? It should be required by law that all those who desire to enter the marriage relation should submit to a complete physical and mental examination before receiving a marriage license. As a result, only healthy, normal and productive individuals could marry. Such a law would be more beneficial to society than the right to sue for breach of promise.

WPA (11) PROJ. 30275

Greek Press, Apr. 20, 1933.

THEN AND NOW

by

G. Halepas

This is just a social comment upon a subject that is of interest to most of the Greek girls. The greater part of the material was acquired in a discussion with a brilliant friend of mine concerning Greek girls of marriageable age.

"Our girls, the young girls," said my scholarly friend, "up to the present time, have been the victims of certain delusions or fantasies. They have thought of the marital state as a Nirvana. They have not doubted that great happiness would be in store for them as soon as some wealthy Greek should ask for their hand in marriage.

"Who can blame them for desiring wealth? As we all know, poverty is not a very thrilling prospect. Unfortunately, however, wealthy Greeks are scarce.

Greek Press, Apr. 20, 1933.

They were rare objects even in most prosperous times, but now they are practically extinct. As a result of modern conditions and the depression, at least ninety per cent of the Greek girls must cut the wings of their fancies and keep them closer to the ground. Once their feet are solidly on the earth, they will learn the joy of being the proud possessor of a three-room apartment.

"Of course, it is the privilege of every girl to dream about a luxurious and carefree life. But the economic situation does not encourage the realization of such dreams. The inevitable conclusion is this: Any girl desiring to marry has the right to expect but two things: first, that her husband will hold her in love and esteem; and second, that he will be capable of earning an honest living for both of them. If a man cannot earn a living, then a girl is justified when she hesitates to marry him.

"However,....any man who earns a decent living and provides a home for a wife has the right to expect certain returns from her. If a wife knows

Greek Press, Apr. 20, 1933.

nothing about the care and maintenance of a home, if she cannot cook, and if she is an untidy housekeeper, her husband has the right to feel that he has been imposed upon. I firmly believe that no wife has the right to use her husband's stomach as a laboratory for experimental work in order that she may learn to cook.

"These are among the problems facing the young girls of today who are anxious to get married."

My friend has expressed it so well that there is no need for me to add to his statements. There is just one thing I would like to say, and that is: Life, today, has become so materialistic that there is little place in it for romance. Women are as deficient in romance as men. If there are no Pygmalions to say, "Give me a cave and Galatea," so there are no Juliets to kill themselves for their Romeos.

When two people enter upon a social contract which can be either Heaven or

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Greek Press, Apr. 20, 1933.

Hell, they get from it just what they give to it. If a girl wants to get a prince of a fellow, she should strive to be worthy of such a mate.

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Chicago Greek Daily, Oct. 28, 1930.

MARRIAGE AMONG THE MANIATES

p. 6- "When the boy was nearly seven years old, the duty of training him was assumed by the father, who taught him how to read and write, familiarized him with agricultural pursuits, so strengthening his limbs, and taught him to handle arms, until at the age of adolescence he was able to take part in games consisting of wrestling, lifting weights, throwing large stones, leaping, and swimming.

"The girls were left to the exclusive care of their mother, who taught them the art of housekeeping. They learned principally to spin yarn and to breed silkworms. Every woman knew how to weave the silk and cotton fabrics which were used for clothing by both sexes.

"The girls did not think about anything except their household occupations, and they were not allowed to go out except on feast-days, to church, and to dances. The dance gatherings were held in the public square and in the daytime only. The women of Mani never danced at night, and they did not know what a night dance meant," adds Napoleon's delegate.

Chicago Greek Daily, Oct. 28, 1930.

"The youth of Mani," says Stefanopoli, "are physically graceful and strong. By the age of eighteen years constant exercise has made them perfect men. They marry, however, at twenty-five. The prevailing notion is that twenty-five is the best age for bringing into the world healthy, strong children."

Up to that age youth of Mani did not think of anything but how to gain distinction in battle, and the opportunities to satisfy that desire were not lacking, for there was not a single Pasha in Moreas who did not take pride in signaling his advent by an attack on Mani. The Maniates as if at a given signal were ever alert with arms in hand. The first to run to meet the enemy were the youth of Mani, and the only reward that any of them looked forward to was a word of praise, a look of admiration from the young woman who had won his heart. There was nothing that thrilled and inspired them so much as the praises of these heroines, who, most of the time, fought side by side with them.

The Maniates of the times of Turkish rule were famous for their gunpowder, which they made themselves. Every household had its powder-shop, and the main occupation of the young people was making gunpowder. They used the

Chicago Greek Daily, Oct. 28, 1930.

following method. They would pound in wooden mortars niter, sulphur, and coal, each separately at first until it was well pulverized. Then they would mix the three substances together and pound them until first-grade gunpowder was produced.

There are in Mani fields which produce niter in abundance but the Maniates did not know how to extract it. Nicholas Stefanopoli had the desire, as he confesses, to teach them how to do it, but his other activities did not allow him time.

Worthy descendants of the ancient Spartans, the Maniates did not consider thievery a disgrace. It sufficed that the thief should not be caught with the goods. At that time the following curious incident took place. A young Maniati who had stolen fruit, domestic animals, and other edible goods, since these were the things which it was prohibited to steal, walked abroad the next day, head up and chest out, publicly boasting of his achievement, while his compatriots admired him for his cleverness and his dexterity.

Chicago Greek Daily, Oct. 28, 1930.

Although they were passionate by nature, the Maniates did not know what flirting meant. The manners of the country did not allow such conduct. When a young man had chosen his life-mate, he announced his decision to his parents, who went to the girl's parents and asked them for her hand. If the offer was accepted, the parents announced the young man's proposal to their daughter, who endorsed it by her silence.

From the moment when the engagement was agreed upon, the man betrothed was prohibited from entering his future wife's house and from talking to her when they met in the street, and if at any time these rules were violated, the engagement was considered dissolved.

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The Greek Press, July 3, 1930.

WPA (ILL) PROJ 3006

### GREEKS AND MARRIAGE

p. 3.- Most of the Greeks in America will not get married! This is an unwritten law that has reduced the number of eligible girls to nothing.

The first immigrants from Greece to America were all very young. They worked hard to make fortunes in order to send money to Greece, often to pay off accumulated debts. Many of them married off four or five sisters with handsome dowries. With great pride they performed all filial duties. They no longer have serious financial obligations in the old country. Their parents are dead and their brothers and sisters are now living their own lives. Today these grown-up boys, who are now men, have money and time to think about themselves and their future. They seriously contemplate marriage now that they are beginning to lose their youth. Their chances are fading fast and with these chances all their youthful dreams and hopes have faded, nor will they return.

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WPA (Ill.) 100-20275

The Greek Press, July 3, 1930.

"Yes, John, I must get married soon. It is about time. Thank you for speaking of your younger sister. She is an exceptional girl, but I, if it is possible, am going to marry one who has been born in Greece. We will get along better together.

"The Greek girls born in America are more intelligent and more beautiful, but they want too much. Whether he has the money or not, a man must buy her a grand piano. This is a promise before her consent to the marriage. For every dance or holiday party, he must close his store, buy her a new dress, and stay up all hours of the night to please her.

"I want a woman who will be my housekeeper, to keep everything in order, raise my children properly, and ask for little in return. I want to be king in my house."

They overlook one fact in their analysis of a perfect wife. The modern girls don't want them! They are too old. The young Greek girls want to marry young men born in America even if they possess nothing but

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The Greek Press, July 3, 1930.

WPA (ILL) PROJ 30275

youth. As a result many eligible bachelors, not so young, and many Greek girls born here, not finding their Prince Charming, will remain single.

Isn't it better, then, for a Greek-American girl to marry an older man with suitable means than to wait for a good-looking young man with little, if any, money? Girls really aren't spendthrifts. It is only that they are modern, and want to look their best. Nowadays, the Greek girls of America are better housekeepers than those in Greece. They are more scientific, save themselves and at the same time take better care of their homes.

Take heed, and marry as soon as you can.

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Chicago Greek Daily, Apr. 24, 1930.

GREEK HABITS AND CUSTOMS

CURIOUS MARRIAGE CUSTOMS

p. 1- In Athens in ancient times when the bride was entering the bridegroom's house, an unmarried relative of the bridegroom offered her a ring-shaped cake called Kouloure, made of sesame, honey, and walnuts, implying the wish that they might have many children and a happy married life.

In Gortynia the best man presented the married couple with a cake with the wish implied that their life might be sweet. In Sopoto the bridegroom's mother gave a spoonful of honey apiece to bride, groom, and best man for the same reason.

In Avia county of Mane as soon as the newly-married couple enter the bridegroom's house, they are fed with honey and walnuts. In Andritsena the mother of the bridegroom gives them jam in a silver spoon.

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Chicago Greek Daily, Apr. 24, 1930.

WPA (ILL. HIST. SOC.)

In Scopelos right after the marriage ceremony a silver tray is set on the table with honey and walnuts. The married couple, the priest, and the best man then must each eat a spoonful of honey and a walnut.

In Konitsa immediately after the ceremony the bridesmaid distributes to all present pieces of church bread dipped in honey, and in some other parts of Epirus the married couple, the best man, and the bridegroom's relatives consume a whole vaseful of honey.

In Edessa on the day before the wedding the "nourishing act" takes place, and a small boy offers to the newly-married couple cake (peta) to be eaten of three times. In Siatista immediately after the ceremony big chunks of sugar are placed on the knees of both bridegroom and bride, which they are in duty bound to eat.

In Livesy in ancient times as soon as the marriage was decided upon, the prospective bridegroom was under obligation to give to the bride's match-maker a floure (gold coin) in token of the agreement's being closed. On the prospective bridegroom's first visit to the bride's house the so-called

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Chicago Greek Daily, Apr. 24, 1930.

"treatment" of the bride took place, and the bridegroom presented her with a gold coin, which was called "forget-all" (that is, forget the anxiety preceding the closing of the agreement).

In Lakovikia of Macedonia the bridegroom used to send to the bride with the wedding-ring floria (Turkish gold coins) and other gifts for her near relatives. In other parts of Macedonia the bridegroom at the betrothal presented the bride with ten pierced coins which she hung around her neck and wore as a necklace until the wedding-day.

In Lefkas immediately before the marriage ceremony the bridegroom made the sign of the cross on the bride's forehead and on her breast with a gold or silver coin, which was cherished as a keepsake.

The gifts exchanged between the betrothed are called in some places tokens and in others "chares" or gifts.

The betrothal in Cyprus is called "charitoma," and the two betrothed persons charitomeni (blessed by the church).

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Chicago Greek Daily, Apr. 24, 1930.

(ILL) PROJ 30

The wedding-rings are made of gold or of silver in order to show, as the famous Cosmas the Aetolian says, that the woman must be pure as gold and the man firm as silver.

In Lyxoure even to-day when the betrothed couple are poor they buy only one ring, which the bride wears till her wedding-day.

In many parts of Greece it is customary for the bridegroom to break the glass in which they offer him **wine** after the marriage ceremony, throwing it down forcibly, for this is considered a good omen.

In Grammenochoria of Epirus it is the best man who breaks the glass to show that he does not wish to find himself in the difficult position of uniting the couple again, and at the same time he expresses to them his wish that this marriage of theirs may be their last.

In some parts of Greece when the glass is broken, the pieces are counted because the number of pieces indicates the number of children which the newly-wedded couple will have. In addition, they conjecture from the

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Chicago Greek Daily, Apr. 24, 1930.

WPA (ILL) PROJ 3.75

shapes of the pieces whether the children born to them will be wise, industrious, etc.

In some parts of Peloponnesus, on the other hand, the custom prevails of breaking all the glasses, dishes, and other utensils used at the wedding dinner.

In Portaria of Volos the bride anoints the door-posts with butter and then breaks a plate by forcibly throwing it backward.

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The Greek Press, Oct. 30, 1929

### OUR DAUGHTERS

A lawyer was telling about one of his cases. A sober, well-respected Greek family man came to him for advice one day. His house, he said, was falling down. When the lawyer tried to refer him to a real estate agent, he explained that his daughter was in love and therefore the foundation of his home shaken.

"Aren't you glad?" the lawyer replied. "Love is no sin. You should be proud of her."

The worried old man told his story as follows: The girl had fallen in love with an Irishman. To her father this meant disaster. The boy was merely taking advantage of her. He was young, lazy, scatterbrain, having nothing but a Ford and dimes to feed it gasoline. When the girl's father found out, he whipped her and threatened to send her to Greece. He tried to marry her to two or three Greek fellows, but the girl replied they were "old Greek men". The father, who is afraid his daughter will run away,

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NO. 1 (11) PROCEEDINGS

The Greek Press, Oct. 30, 1929

states he is a broad-minded man. Still he admits that the girl should marry someone she loves, a hard-working, honest man, but Greek!

"If Greek men marry American women, why shouldn't Greek girls marry American men?" the lawyer asked.

"We marry American women to established homes and support wives and to raise children," the father replied. "That is different."

He left without explaining where the difference lay.

Many Greek parents will be confronted with this problem from time to time, and each must solve it in his own way. In a few years from now, it may not make such a big difference. Our associations with other nationalities might change some of our views a little. Who can tell?

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WPA (ALL) PRO. 2-15

Chicago Greek Daily, April 15, 1926.

We dedicate his name to immortality. It is Samuel Walrock, and we wish that some one of his caliber might be found in Chicago for the sake of families which have many children and are reduced to despair when they try to find lodgings.

Saloniki, Oct. 15, 1921.

THE ADVENTURES OF KAPOTA

Four months ago Ernestos Kapota met a stranger who had pictures of women who were for sale as brides. Kapota looked at all the pictures and chose one whose name was Mary and whose price was \$500. A few days ago he went to get his bride, but instead he was beaten and robbed by the strange salesman and his two tough assistants.

Kapota said that during the time he was paying installments for the purchase of his bride and up to a few days ago, he had carried on a correspondence with this "Mary" and had sent her \$300 to enable her to buy a trousseau.

When Kapota was being robbed, he shot at his assailants, and it was his misfortune to be arrested and told to tell his story to the judge.

So, instead of a bride, Kapota got a beating and is now waiting to tell his



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Saloniki, Oct. 15, 1921.

story in court, where it seems he will pay not only his own, but also his best man's fine. Profit by his experience!



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Saloniki, Jan. 29, 1921.

### GREEK-AMERICAN MARRIAGE RELATIONS

It is reported, by telegraph from Athens, Greece to local newspapers, that the United States Charge d'Affaires at Athens, Mr. Capps, has requested of Mr. Rallis, the Greek Prime Minister, that Greeks acquiring American citizenship be properly treated as American citizens when temporarily returning to Greece for a brief stay. Mr. Rallis assured Mr. Capps that the Greek government will comply with the latter's request.

In addition, Mr. Capps asked about a question that vitally affects the relationships between Greeks and Americans. The question was: In case an American woman marries a Greek, according to what laws will the marriage be arranged? Mr. Rallis, the Prime Minister and Minister of Justice and Foreign Affairs, replied that the marriage may be performed "according to the American laws." We are unable to believe that such a thing was said by Mr. Rallis, but, if it was, then either Mr. Rallis



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Saloniki, Jan. 29, 1921.

does not know much about law--a deplorable possibility--or else he is lying, and is introducing sinister influences directed against the existing laws. In any case, he is the cause of many evils and creates a situation whose ultimate effects will be most harmful to our nationals.

According to American law, as it relates, in particular, to marriage, a topic with which we have dealt extensively in the past, and about which Mr. Rallis has not even the slightest idea--, if a Greek marries an American in America the following requirements must be fulfilled, if the marriage is to be valid:

1. To satisfy American requirements, procurement of a license from the county authorities is necessary. Then, the marriage ceremony must be performed by a priest of the religious faith to which the husband belongs.
2. To satisfy the laws of Greece, so that the marriage may be valid and produce the desired results, it is required that the marriage be performed according to the Greek laws: that is, a license must be issued by



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Saloniki, Jan. 29, 1921.

the diocese of the Greek Orthodox Church. The ceremony must be performed by a duly recognized priest and the formality of returning the licenses to the diocese must be observed. If a marriage is not performed according to the Greek laws, then that marriage is illegal, and, consequently, we have a case of illegal cohabitation. The children of such a marriage have no hereditary rights in the father's estate.

Mr. Rallis, then, should have said, when the foregoing question was addressed to him in his role of minister, that the marriage, if it is to be valid and become successful, must comply with the civil and religious laws and requirements of both countries.

But, is this, by any chance, the only blunder of the government? Where is one to begin counting [its blunders]?



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Saloniki, Sept. 6, 1919.

SERIOUS SOCIAL PROBLEM

Dear Editor:

It was with a great deal of interest that I read an article concerning the dowry in a previous issue of the Saloniki. It is necessary that this barbarous custom, which unluckily has been brought here from Greece, be discarded. That is, if the Greeks of America wish to progress socially as well as materially.

This custom was the basic reason for the immigration of the Greeks to this country. Fathers and brothers were forced to work hard, in order to provide a dowry for the daughter or sister. Despite this, even the immigrant Greeks continued to hold on to a custom which has caused grief, unhappiness, and spinsterhood among them.

If a man desires to marry an American girl, he would not dare to ask for



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GREEK

Saloniki, Sept. 6, 1919.

a dowry for fear of receiving a beating. But when he asks for the hand of a Greek girl, he boldly asks the amount of her dower. It is the duty of every Greek in America to help abolish this cruel and coarse practice.

N. Poulakos.



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Saloniki, Aug. 9, 1919.

CONCERNING THE MARRIAGE DOWRY  
by  
P. A. Chronopoulos

(Editor's note: This subject has caused great controversy in our community, and Mr. Chronopoulos tries to give a cross section of thought in the following conversation he overheard.)

"So, you have broken things off."

"Of course, how could it be otherwise?"

"What did they tell you?"

"They said that they didn't have even one penny to give with her. Did they think I would marry her only for the way she parts her hair?"

"I suppose they even had intentions of leaving her hungry for one or two weeks



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GREEK

Saloniki, Aug. 9, 1919.

"I am sure that you will agree with me when I say that many unhappy marriages, and many of our social evils can be directly blamed on our custom of giving a dowry. How many poor girls marry old wrecks; how many mothers live unhappy lives because they had no dowry. A few days ago, I saw an eighteen year old girl who had married a saloon keeper; for the first time since I had known her, I pitied her. I saw them out for a walk. He had his great stomach in front of him and her at his side. I pitied her because she had to live with that hippopotamus in order to wear pretty clothes and have a decent home. She had to marry him because he did not seek a dowry."

"Yes, wise man, but do you know that I left home when I was fifteen years old and worked for the next fifteen years in order to give dowry's to my sisters, and that I have just become free. And you are telling me to marry a girl for her love, and her Grandma's trunk--that is, if she even gets that. Nice logic."

"Exactly, my friend. Would you not have preferred being free from those obligations, and have had the right to marry five or ten years ago? Did it not occur to you that the grooms of your sisters were the ones who should have shouldered

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Saloniki, Aug. 9, 1919.

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the responsibilities that were placed on your shoulders? Can you imagine the despair of your mother, if you had not existed? I, at least, see no sense in holding on to a custom that is nothing but a burden and a creator of misery."

"Swell, but why am I to be the 'goat'?"

"If you are not, your son will be forced to become one. In order to prove a new idea, we ourselves must test it out. This custom is a death blow to all our young hopes and dreams. It is keeping us in the social Middle Ages. It is the poison that kills the emotion of love, and murders conjugal harmony and happiness. Do you agree?"

"I do, but are you married?"

"No, I am not married I assure you."

"Then you are doubly worthy of congratulations, and when you find the chosen one of your 'heroic' heart, I will be your best man."



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Saloniki, Aug. 9, 1919.

"That is agreeable to me."

"Good-by."

"Good-by."



Saloniki, May 20, 1916.

MIXED MARRIAGE

(Editorial)

Marriage is considered to be one of the most important social problems. A common expression avers that a man is born, married, and dead only once. This editorial is written especially for those Greeks who marry not only once, but two and three times. We desire to publicly chastise the men who give the American people the impression that Greeks do not respect any but Greek women.....

The theories of some low-minded men about the conduct and customs of either the Greek or American woman are fantastic. The truth of the matter is, that such low types of individuals cannot live a happy married life with any woman, regardless of her nationality.

A woman always adjusts her life and her actions to suit the desires of the man she marries. She does this regardless of her nationality or her customs.

Saloniki, May 20, 1916.

Since there is no race of Amazons alive, today, who would seek to dominate and rule their males, no just cause exists for the complaints and excuses of some Greek men.

Due to an acute shortage of Greek women in America a few years ago, many Greek men married American girls whom they loved and respected. Any one who criticises them for marrying these women is a cad and a no-good.

Examining this matter from the religious standpoint, we find that the marriage must be performed in the Orthodox Church if the children are to inherit any property in Greece.

This does not impress us as being important enough to serve as a barrier to a mixed marriage. The important aspect is the social one. The men and women who desire to marry should submit to physical examinations in order to prove their fitness. In other words we believe in refined, desirable marriages of decent people.

Saloniki, May 20, 1916.

It is a well-known fact that adventurous-minded Greek men had other ideas on this subject. They were even foolish enough to make them known to the American people. They thought that marriage was not a serious matter to the American women; so they proceeded to get married to Polish or German women. Then when they tired of married life, these cads took their hats and left their homes and their wives; and went blithely on their way. This has occurred so many times that we do not believe that any American woman will ever marry a Greek man. We are all being judged by the actions of a few.

. . . . .

A good woman, regardless whether she is a Greek or an American, is worthy of respect and consideration. We Greeks must realize this and change our tactics. If we do not we are sure to be ostracized by the American communities. We do not want such a stigma attached to the Greek name.

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GREEK

Saloniki, Nov. 27, 1915.

SOCIAL PROBLEMS

The Reverend Hadzidimitriou Discusses  
Marriage and the Family Group

I desire to take this opportunity to publicly congratulate the editor of the Saloniki. He serves the community well by presenting articles on subjects of great social importance. These articles are arousing public discussion and reaction, and are, therefore, very beneficial.

We have other journalists and other newspapers in Chicago, but they carefully refrain from writing anything to stir thoughts and comments of the people. Perhaps they are afraid to throw a few rays of light into the darkness, because their own sins and deficiencies might be brought to light. The Saloniki is striving very hard to improve the social and living conditions of the Greeks in Chicago, and in all of America, and for that reason is worthy of the highest praise.

And finally, I come to the topic under discussion--marriage. I do not enter

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the arena just to exhibit my great mental abilities; but because, as a servant of the Church, I am concerned with the solution of this matter.

In order to speak intelligently on any subject, it is necessary to be familiar with it in all of its aspects. No man can be a good judge of a matter where he is only partially acquainted with the matter. Another man might consider himself an equally good judge, but he may be familiar with the same subject from the directly opposite standpoint. Neither one is completely right or completely wrong; for each is right within his own limited vision but both may be wrong when the matter is considered from all angles.

The Church has always tried to seek the entire truth, and I would like to expound its beliefs and teachings concerning marriage and children.

The Church considers the marriage ceremony to be a sacred ritual, and it also feels that each individual is free to enter or stay out of marriage.

The Church respects the liberty and rights of all individuals and does not

Saloniki, Nov. 27, 1915.

forbid or command anyone to marry. Each person is free to marry or to remain single. These conditions impose certain responsibilities that must be recognized by all. A man is free to remain unmarried but that does not mean that he is free to live a dissolute life; or in any way to demoralize or harm the characters of others.....

A man that chooses to remain unwedded should also remain in an innocent state. Many times he will be able to use all his suppressed energies to help make a success of his career; and he may even become a benefactor of humanity.

A man is also given the right to take a woman unto himself; not in order to satisfy his carnal passions, but to have a companion and a helper in his daily existence.

He who prefers marriage must be honorable in his actions, and true and faithful to his chosen mate at all times. He must provide proper care for his mate and for any children that are born. He must make any sacrifices that may be required of him in order to provide and maintain a good home for his family, and he must also see to it that they are provided with the necessities of life.

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The Church believes that marriage is for the purpose of bearing children, and not for the satiation of physical emotions. Children compensate parents for the sacrifices they made, and they inspire the parents with ambition and zeal. Numerous and worthless offspring, of course, is not what the Church desires. It believes in moderate-sized families, so that the children can be properly brought up.

But a new stream of thought and ideology has influenced the minds of the people, especially in America. Up to this time, the Church--in order to protect the marriage ceremony--granted divorce only to those who were wedded to a partner unable to reproduce or bear children. Divorce could be gotten only from incompetent, syphilitic, tubercular or barren mates.

Now people say that it is foolish to be governed by the rules of the Church; because the rules date from the time of the middle ages, and are out of step with these modern times.

A new theory is blinding the people. "What do we want children for?" cry the

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GREEK

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married couples of today. They also say: "How can we support them and give them good educations in these hard times?"

But these people refuse to take into consideration a very simple illustration; namely, "if many work--so many eat, and many eat--so many work". The fewer the number of people, the less results will be obtained. The greater number of people will result in greater gain.

Saloniki, Dec. 4, 1915.

Although responsibilities and needs increase directly proportionate to the number of children, there are more to share the burdens of these responsibilities.

There are some who say that the civilized lands will become overpopulated. That is quite doubtful but let us, for the sake of argument, agree that the earth will become crowded. Very well! But have all parts of the world been civilized? How can we be afraid of overcrowding the earth when there are still large tracts that are virgin territory? Is it possible to believe that these

Saloniki, Nov. 27, 1915.

will also become overpopulated?

Can anyone convince himself that the egoism, the sins, I believe he is modestly referring to birth-control, and the faults of man will permit him to multiply until the earth is crowded to the point of suffocation? And will it be possible for humans to exist without having wars, murders, suicides, and other life-destroying actions?

Are we to take the word of individuals who do not believe in an immortal life, and who dare to doubt the decrees and existence of a Supreme Being?

Let us cease to worry, and debate on this subject. We are not capable of governing the universe; therefore let us abide by the commands of the Creator of this universe. Let us not doubt the wisdom of one who can see where we cannot.....

Mr. C. S. says that plutocrats encourage large families; as do also the tyrants and clergymen. Did he ever consider that plutocrats and tyrants are a result

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of natural human failings? Many of them were born into poor and large families; and many came from small families. Why, should the size of the family be blamed for the selfish motives of one member of it? Would we not all be plutocrats if we were given the opportunity? Of course we would! Tyrants and plutocrats are the results of strong, egoistic tendencies in mens' characters. They are not the results of either large or small family groups.

Or does Mr. C. S. think that plutocrats and tyrants would cease to exist if there were fewer people on the face of the earth? Or, perhaps, he thinks that everyone could then be a plutocrat, and, therefore, no one would ever suffer deprivations?

I am surprised that Mr. C. S. referred to the clergy last; usually they are the first to be used as targets by the intelligentsia of all the ages.

The clergy will never benefit from a constantly increasing population. Their duties will be increased, but in no way will they gain materially; for most

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people feel that a priest should donate his time and his services. If the population is greatly reduced then the number of clerics will also be reduced, but they will never cease to exist as some individuals predict hopefully.

Cities have existed without forts; but, no race has ever existed that did not have a firm belief in some kind of God or religion. The outstanding example is the Christian religion. If every individual was a true Christian, with a pure and innocent soul, there would be no social problems to be solved. Everyone would be happy and contented, and the ones that condemn and criticise the clergy today would be their most ardent defenders.

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GREEK

Saloniki, Nov. 20, 1915.

[COMPULSORY MARRIAGE]

Dear Editor of Saloniki: This is in answer to your recent editorial concerning the marriage codes of Germany and America. I would like to express my own opinion regarding this important subject.

One of the indirect causes of this war is the crowded conditions in Germany. She desires territorial expansion in order to make room for her rapidly increasing population. If the Kaiser wants larger families, it is because he wants to justify his expansion program; and because he desires to have sufficient cannon-fodder for his future barbaric enterprises. That is, of course, if he succeeds in winning this struggle.

Greece, also, has encouraged marriage and large families. There, however, it is done for totally different reasons from those of Germany. It is necessary that there be a large male population in order that there be enough men to be able to protect Greece from her hereditary foe--Turkey. Besides that, the manner of living is such that it is just as easy to raise many children

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as it is to raise only a few.

Nevertheless, wherever and whenever people exist who desire to live in a progressive, cultured environment, it is necessary that high standards be maintained. The government of such a country would forbid marriage to any individuals falling beneath certain standards of health, morality, and mentality. By giving parental rights only to the finest types, would society reach a perfected form; and it would thereby eliminate most of the undesirable, weak members, unfortunately so prevalent in most countries.

It has been proven that the poorest families usually have the greatest number of children. These children are raised without proper food, homes, education or environment; and, as a rule, become burdens upon the community. Not only do they inherit the poverty and want of their parents, but they also have received some sickness or disease as a birth-right.

The questions of marriage and reproduction are not to be solved by dictatorial decrees or manifestoes. Their solution must be derived from economic and

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health conditions and from the marriage customs of each country. It must be admitted that intelligent and logical marriages are usually prevalent in all civilized cultured groups. By "logical" I mean that young people, and the mentally deficient, are not given prizes if they marry or bear children.

The plutocrats, the tyrants, the dictators, and the clergy, are in favor of such undesirable unions. After all, if they acknowledge the undisputed truth it will not be at all to their advantage or interests. They want society to provide more deficient individuals in order that they might not fall short of followers and cannon-fodder.

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GREEK

Saloniki, Nov. 20, 1915.

[COMPULSORY MARRIAGE]

My dear Mr. Editor: Please permit me to express my opinion and reaction to the recent editorial concerning the marriage manifesto of Germany; and the not-so-much-publicized--but nevertheless existent--Greek manifesto.

I have approached this grave matter from three angles, and will present my reply in three sections.

First: the action of the German lawmakers in regard to the marital age requirements is not only brutal, but it is also anti-social. Encouraging and forcing unions of people who do not desire, or are too young or too old, to wed, is actually an infraction of their civil liberties.

Second: this concerns the encouragement of large families by our own King Constantine, as well as by the Kaiser.

Both preach the doctrine of liberal and unrestrained multiplication; and,

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Saloniki, Nov. 20, 1915.

in order to encourage the laggards, they bestow tin medals and bonuses upon the most fruitful of their subjects. King Constantine goes so far as to become the godfather of these children.

Those who are allowed, by their ignorance and lack of knowledge, to raise large families; are sooner or later to awaken to certain bitter realizations. How are these children to be fed and clothed? How are they to be educated and fitted out for the future?

And so I say to the parents of large families,--especially the mothers--the only reward you will receive for bringing many children into the world, will be--tears.

I believe that the rulers who are encouraging promiscuous marriages are responsible for setting the human race back a hundred years. They are reducing humans to a level lower than that of animals; because, even the higher types of beasts do not breed every ten months.

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A country or nation is far better off if it has a selected--instead of a large--population. I heartily believe that the program of the Kaiser and Constantine will be voluntarily followed only by the uneducated and by the morally degenerate; these, curiously enough, always breed in great numbers without any encouragement. Perhaps present-day rulers would like to govern a race of people whose only difference from rabbits would be the absence of long, pink ears.

Third: better and fewer children, is my other point. This seems to me to be the sanest, most decent, and most beneficial of all social welfare programs. People should be free to have families whenever they choose, and to the extent that they choose. In that way the size of the family would be dependent upon the desires of the parents; the parents, in turn, are influenced by their income and their environment.

A couple that knowingly brings children into the world when there is not sufficient means to give them proper care is committing a heinous crime against the innocent children and the rest of society.

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Saloniki, Nov. 20, 1915.

It is true that, if this policy had been carried out about the time we were born, a great many of us would not be here today. But a close scrutiny of our fellow men and fellow countrymen, will quickly convince us of the advisability of birth restriction.

In regard to the New York organization, I am in accordance with its principles of restricting marriage to only those found to be completely fit. I disagree with their clause forbidding marriage to poor individuals; because it is not democratic, but plutocratic. Marriage should be entirely unrestricted by any man-made laws.

With respect

C. Antonopoulos

Nov. 11, 1915

WPA (LL) PRODUCE

Saloniki, Oct. 30, 1915.

MARRIAGE



The greatest problem facing our community today is the one of marriage. We do not intend to explain the marriage vows, or the marriage section of the Bible; we are considering this problem purely from a sociological standpoint. We also desire to speak about two manifestoes issued on this subject; one by Germany and the other by American sociologists in New York.

The German lawmakers have watched with great alarm the rapid decrease in the German population. In order to counteract this condition--brought about by the slaughter of thousands of men during the war--they have passed the following laws by which they hope to increase the birth rate of the nation:

1. Bachelors and spinsters will be forced by law to marry immediately.
2. Bounties will be offered to all mothers bearing twins or triplets; and to all women who bear children every ten months.
3. Age limits will be changed so that every one between the ages of sixteen and

Saloniki, Oct. 30, 1915.

seventy will be required to marry.

4. Parents who have more than twelve children will be given pensions.

5. Free medical aid will be given to all pregnant women; and they will also be given postnatal care.

6. No one shall remain unmarried in the land dominated by the Kaiser.

We all know that this manifesto has been enforced and carried out to the letter; for when the Kaiser gives an order it is usually obeyed.

While this is going on in Germany, quite the opposite is happening here in America. A club has been formed in New York City, whose purpose is to forbid, by law, all people who are ill, destitute or unbalanced, to marry and bear children. The members of this organization believe that marriage should be entered into only by the fittest of individuals, in order that the coming generations might have the finest type of background.



Saloniki, Oct. 30, 1915.

Last week about seventy-five ragged and tattered individuals marched in a body, up and down Wall Street, bearing placards which read: "Do we destitute people look as if we are ready to marry and raise families? And, if we do marry, will not our families only become burdens to the rest of society?"

Therefore, while the Germans offer bounties to encourage all their subjects to marry, regardless of whether or not they are physically or mentally unfit--the American people are trying to prevent marriage between those who are not physically and mentally fit.

Here, in a nutshell, is the basic difference between the Kultur of the Germans and the Yankee ideals.

We invite all of our readers to send us their opinions concerning these two widely opposite attitudes toward the subject of marriage. We hope to learn the point of view of the Greek people in America, on this subject, from the letters



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we receive. We, are quite sure of receiving many letters because marriage is a subject that holds the attention of all Greek people; especially in the matter of proper fitness for the grave responsibilities incurred by marriage.



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GREEK

Saloniki, June 5, 1915.

MIXED MARRIAGES

(Reverend [Constantine X.] Demetriou continues the discussion on mixed marriages, and interprets the provisions of the official bulletin of the Greek Ministries on Foreign and Church Affairs.)

"Marriage by a justice of the peace or by civil authorities is recognized by the Greek Orthodox Church because it considers marriage a simple personal contract in virtue of which the couple is entitled to the protection of the law. To perform the marriage ceremony, the church, through the priest, must be given a certificate or license issued by the city hall. The civil authorities cannot prevent a legally performed wedding, whereas the church can forbid such a wedding for several reasons. The law, however, can punish any violation of the civil or criminal code after the marriage.

"Just as is the case when a marriage license is issued, so also, in regard to the dissolution of marriage, do the state and the church act separately and independently.

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Saloniki, June 5, 1915.

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IV "There are many of our people who think that their matrimonial status no longer exists since the courts dissolved the marriage. As far as Greeks are concerned, their marriage has not thereby been dissolved. Conversely, many think they are properly married when they merely have a license from the city hall and the blessing of the justice of the peace.

"The state has the right to dissolve a civil marriage, but not the marriage performed by the church. Only the Patriarchate [the headquarters of the Greek Orthodox Church], the archdiocese, or the diocese to which the couple belongs, has any authority to dissolve a marriage which was performed by a Greek priest. Only in Greece proper can the civil courts authorize the dissolution of a marriage. Hence, without the consent of the Greek church, American civil courts in any state cannot dissolve the marriage of a Greek couple or of a couple one of whom belongs to the Greek Orthodox faith. Without this consent, a second marriage of either member of this couple will be considered an act of bigamy, which, according to the Greek church and to the law, constitutes a crime. We

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Saloniki, June 5, 1915.

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IV must be careful, because in America a marriage is legal when the couple agree to marry on mere personal grounds, regardless of social or church sanction and blessing.

"Of course, since we do not as yet have an Orthodox Diocese in Chicago, the Greek priests and churches in Chicago must be authorized by the Holy Synod--that is, by our immediate superior ecclesiastical authority in the mother country--to dissolve marriages, issue divorce papers, as well as to perform weddings and issue church marriage certificates. In other words, a council of capable, recognized, and educated Greek priests must form a spiritual ecclesiastical court to pass on and judge all cases related to marriage. Thus, a great service will be rendered the Greek people for their social, religious, and moral welfare."

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GREEK

Saloniki, May 22, 1915.

### MIXED MARRIAGES

(Editorial)

The Reverend Constantine X. Demetriou, rector of Chicago's Greek Church of the Annunciation, has sent us a series of two fine articles dealing with the question of our mixed marriages. We are very pleased to publish these articles in this and in the forthcoming issue of Saloniki, and we strongly urge our readers to study them very carefully.

The following is the text of Reverend Demetriou's article:

"Dear Editor of Saloniki: In the last issue of your excellent newspaper, I read the bulletin of the Greek Ministries on Foreign and Church Affairs relative to mixed marriages of the Greeks of Chicago, as well as of America in general.

"Because this is a vital question, of great concern to our people, and because many of us are not giving the matter serious thought--an indifference which is

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Saloniki, May 22, 1915.

to be attributed to the limitations and superficial attitude of our young men--I think that I am rendering a much-needed service to our people by giving them some enlightenment and instruction.

"According to the Greek Orthodox and Catholic Churches, marriage is a great mystery by which Divine grace is visited upon the united couple for the sake of the moral and spiritual happiness of themselves and their children. The Church of England has the same conception of marriage, except that it gives a different interpretation in regard to the classification of marriage as a mystery.

"Now then, if the union of two people is to be called a marriage in the religious sense, there must be the traditional ceremony of the church, which must be conducted and blessed by a priest. Because the Orthodox Church believes that it has preserved the original and best traditions of the Church of Christ and the Apostles, it requires the priest to be an Orthodox priest and to be in good

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standing with the Greek Church.

"Neither of the principals that are to be united should be permitted to marry unless any previous marriage has been dissolved by divorce or death. The principals should not be related by blood. The traditions and laws of the Greek Church may prohibit some types of marriages, especially where distant relatives are involved. Therefore, the sworn testimony of two people is required to the effect that those who are about to be united are not related, are not already married, and that the principals to be united in marriage are free agents.

"In Greece, this sworn statement is made in the presence of the priest, but in foreign lands it must be made before the proper consular authorities, who issue a suitable certificate, which is then given to the priest who will perform the wedding ceremony.

"Finally, the written permission of the bishop is required in all cases. In Greece, the permit is issued by the bishop's office directly, but in case there

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Saloniki, May 22, 1915.

is no residing bishop in distant localities or foreign lands, a properly authorized priest or a special representative of the bishop may grant the necessary permit. Usually, the most highly educated priest is authorized to represent the bishop in distant and outlying districts.

"Every wedding that is performed must be recorded in the official church record; otherwise it cannot be considered as valid. It would be advisable to have the priest issue a certificate to the newly wedded couple so that they can readily prove that they have satisfied all requirements of the church and the state in case the wedding has not been recorded in the official books of the diocese.

"It should be made plain that failure to comply with all the requirements prior to the wedding ceremony will automatically make the act null and void. It should be emphasized that the children out of such a wedlock will be considered illegitimate.

"In conclusion, we wish to repeat that any wedding performed merely with the

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brief and simple statements of a justice of the peace, without a church ceremony, etc., is not considered legitimate and proper according to the established opinion and tradition of the Orthodox, the Catholic, and the Episcopalian (Church of England) Churches. Therefore, whoever has been married according to civil law, but without the sanction and blessing of the church, is prohibited from partaking of the holy mysteries of the church, is considered an adulterer, and is regarded as spiritually and morally degraded."

(To be continued next issue--Editor Saloniki)

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GREEK

Saloniki, May 15, 1915.

### MIXED MARRIAGES

For the first time, perhaps, the Holy Synod and the Ministry of Education and Church Affairs of Greece have given us some definite information on whether our mixed marriages--that is, marriages between Greeks and members of other nationalities here in America--are valid and legal according to the Greek Church and state.

Because numerous and repeated inquiries on this important subject have been addressed by young men and women of marriageable age to the Greek church and consular authorities of Chicago, as well as to the various responsible ministries in Greece, the following bulletin has been published and distributed by the Greek Ministry on Education and Church Affairs, with the consent of the Greek Holy Synod of the Church of Greece, for the benefit of those who are interested.

We recommend that this important announcement be read and carefully explained

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Saloniki, May 15, 1915.

to the Greek people of Chicago by our priests, consular officials, and professional men, because it should interest all of us. The official bulletin of the Ministry on Church Affairs, as it has been communicated to our consulate and to the heads of our churches through the Greek Ministry on Foreign Affairs, follows:

The Ministries on Church and Foreign Affairs inform all Greek citizens living in America that a mixed marriage, that is, the marriage of a Greek citizen to a citizen of any other nationality belonging to a faith other than the Greek Orthodox faith, has, according to Greek law, the dual character of a civil contract and a religious sanction, because the marriage is consummated only with the blessing of the Greek Church authorities. Consequently, a marriage is not valid and legal without the blessing of the church and the necessary religious ceremony.

According to the law on mixed marriages, Christians of the Eastern Orthodox faith are allowed to contract a marriage with Christians belonging to some

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other creed provided that certain practices and principles of the Greek Church are preserved and maintained.

Consequently, if the marriage of a Greek citizen of the Greek Orthodox faith with a Christian of another faith is to be valid in Greece, a religious ceremony must be performed by a functionary or priest of the Eastern Greek Orthodox church. Because the church sanction, however, does not satisfy all the requirements of a valid and legal marriage, a certificate from the local consulate must be obtained, specifying that according to the provisions of civil law there is no legal hindrance to the marriage. Two witnesses must testify before the consul before such a certificate can be issued. These witnesses must be Greek citizens, and must certify under oath that the future husband and wife are not related. On the basis of this certificate the bishopric issues the marriage permit.

Accordingly, any marriage of a Greek citizen performed according to the American civil law is considered invalid as far as the Greek law is concerned.

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very important problem which remains unsolved because of the absence of a Greek bishop or archbishop in Chicago and in America generally. The Greek Holy Synod at Athens should provide for the spiritual needs of twenty-five thousand of its children in Chicago and three hundred thousand in the United States. The Synod should appoint a bishop in the principal cities of America, where there are large Greek colonies. At least, it should recognize a few of our more than seventy priests in America who would assume the routine duties of a bishop and would be, let us say, acting bishops.

When the regularly appointed bishop arrives in America, his first task must be the blessing of more than ten thousand marriages of Greeks who have married outside our own group. According to the letter of the bulletin of the Ministry on Church Affairs, and according to the regulations of the Holy Synod, these marriages are not recognized.

The question is a most serious one. Hence, the governing boards of our church communities and our priests must make a report to the Holy Synod of the

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GREEK

Saloniki, May 15, 1915.

Orthodox Church in Greece with the request that an archbishop of the Greek Church in America be appointed as soon as possible.

We hope that this suggestion of Saloniki will be given serious consideration. We shall be more than happy to publish any announcement or opinion of our church organizations on this question.

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GREEK

Saloniki, May 1, 1915.

### A BARBAROUS CUSTOM

We Greeks have very many striking and beautiful customs which are very old, and which are part of our traditional religious and social heritage. However, we have a few customs that are as ugly and repulsive as they are antiquated.

These must be corrected if we are to avoid the ridicule and the derogatory remarks of our American friends who often witness many of our ceremonies and social affairs.

To-day, we propose to smear the foreheads of our celebrated violinists and other players of Greek musical instruments in our typical and unique Greek orchestras. We, hereby, wish to urge the Greek people to stop the ugly and disgusting habit of rewarding the orchestra players by wetting one-dollar or five-dollar bills with their tongues and then sticking them on the musicians' foreheads. Members of Greek bands have made of this custom a system of scientific exploitation.

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GREEK

Saloniki, May 1, 1915.

There are many relatives and friends of the players who start sticking bills on the foreheads of the latter for the purpose of forcing the dancers to imitate them. This is considered a neat way of making the dancers and the celebrating crowd empty the contents of their purses into the brass tubes in order to show the other people that they have plenty of money and that they are well pleased with the screeching, nerve-wracking tunes of the sweating players.

As if these disgusting demonstrations were not enough, we have, at the end, the violinist and the drummer or banjo player quarreling with one another for the money that has been thrown all around them. In this way, the wedding celebration becomes a most revolting comedy.

While many Americans, who are curious to see a Greek wedding, admire its beauty and the elaborate ceremony, something of this sort--the ugly practice of sticking dollars on the music players' foreheads during the reception and wedding celebration--causes the most painful impression. There is no doubt that they become thoroughly disgusted with the sight.

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GREEK

Saloniki, May 1, 1915.

It is not asking too much when we plead with our people to abandon this barbarous and uncivilized custom.

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GREEK

Loxias, Sept. 16, 1911.

WPA (ILL) P. 100. 100. 100

### WEDDING CUSTOMS

All of us know what takes place at Greek weddings in Chicago. At last Sunday's wedding the priest was wearing a "shiner" on his left eye, and the head of the groom was lumpy from bruises.

The result of an old Greek custom; we have to throw handfuls of hard confections as large as walnuts at the bridal pair--a barbarian custom, I declare....Is that nice?

What does this custom signify? Does it signify, as we claim, good luck to the newlyweds? Does it carry our wishes to them on the occasion?

If the bride and groom have to suffer because of our customs, why do we include the priests in the merry-go-round-throwing of hard candy?

Is that proper and dignified especially when the solemnity of the church

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GREEK

Loxias, Sept. 16, 1911.

and its servants is involved? All of us know that the answer is no. Why do we do it? Why do we wish the newly-weds happiness, prosperity, and the rest of the blah-blah?

The custom originally was to throw rice upon the newly-weds. Why did we change from rice to hard-candy? Maybe our Greek confectioners invented the new twist, and no doubt they did. If confectionery sellers are behind this custom, it might be good and well for the candy-makers and sellers, but for goodness sake, Mr. Candy Maker and Mr. Candy Seller, make the candies smaller and softer; our priests' heads are not so hard as the heads of the grooms to withstand such heavy bombardment. . . .

All in all, whether it is business, fun, or custom of unknown origin, let us cut it out for the benefit of all concerned, and instead of throwing candy upon the heads of the people, let us throw it into our



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Loxias, Sept. 16, 1911.

mouth. That may satisfy the Greek candymen and also the dentists.

It is the duty of the priests (if they don't want any more "shiners") to impose their will upon nuptial participants that this barbarian custom must be discontinued. . . .

The Star, Oct. 4, 1907.

MARRIAGE IN CHICAGO

The Greeks of Chicago have always been interested in the question of marriage. Most Greeks in Chicago and elsewhere in America go to Greece in order to get married, because there are not enough Greek girls here. Recently, the marriage question has been widely discussed, especially in Chicago. Many authorities throughout America have been trying to discover the reasons for so many divorces and for the breaking-up of thousands of families.

Mrs. Ann Rogers, who is well known for her profound sociological studies, has undertaken to reveal the main reasons for the failure of so many marriages. Here are some of these reasons:

1. The ease with which divorce is granted in America. In America there are 2,191 divorce courts; in Germany, there are twenty-seven; in France, seventy; in England, one. Many individuals think so casually and superficially of marriage

The Star, Oct. 4, 1907.

because they know that a divorce can be readily obtained in case of matrimonial difficulties.

2. Numerous marriage bureaus and agencies have been created for the purpose of finding wives and husbands for a certain fee. A business is made out of arranging and dissolving marriages by some despicable individuals. This is being done through the medium of newspaper advertising.

3. The increasing liberal tendencies of the young American women. The social environment, sports, and amusements have made our youth, our young men and our young women alike, so liberal and independent that they are being kept away from family life and marriage.

And the discussion continues in the American press with the prevailing opinion that marriage in America has failed.

The Greeks of Chicago have witnessed the breaking up of many American homes

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The Star, Oct. 4, 1907.

and families. Divorces are a common and ordinary occurrence. The Greek must be proud of his strong, secure, and indissoluble family ties.

WPA (ILL.) PROJ. 30275

**I. ATTITUDES**

**B. Mores**

**3. Family Organization**

**b. Parent-Child Relationship**

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Saloniki-Greek Press, Dec. 20, 1934.

### PRESERVATION OF THE FAMILY

There are many people who firmly believe that the Greek-Americans of today are not what they were fifteen or twenty years ago. In other words, they mean to infer that the Hellenes of today have forgotten or ignore many things which they deemed so important when they first came to America. Many years have passed since the majority of us arrived at Ellis Island. Nevertheless, despite the beliefs of many, an examination into the lives and conduct of the Greek people will reveal that there is no basis for their accusation. The Greek people have lost nothing whatever of their cultural or religious background. They are, in fact, superior to themselves as they were when they first came to America. By this we mean that they have cultivated their language and traditions since their arrival in order that these possessions might not become obliterated. No one had any such fear in Greece, and so took many things for granted.

Pessimistic observers claim that the interest which was evident in the past no longer exists. They are not examining the situation very closely or such

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Saloniki-Greek Press, Dec. 20, 1934.

statements would not be made. Therefore, let us make a few honest examinations and comparisons of our own.

The ratio of churchgoers among the Greeks in comparison with the whole Greek population is much higher now than it was during the Greek immigration period. Then, what can our doubters say about the social events of the Chicago Greek community of today? Can they be compared with the social activities of the past in respect to attendance, conduct, results or intrinsic worth? Our dances and other activities are purely Hellenic in character. Even the children of the new generation, in the great majority of cases, remain true to their Greek heritage. They are in evidence at all of our social gatherings. Not a few times have we proudly watched a group of American-born youngsters perform our difficult Greek dances with ease and obvious enjoyment. Perhaps some will say that they are forced to attend these gatherings by their parents, and that, therefore, their presence there is no indication of Greek attachments on their part. That point is conceded; but can anyone truthfully assert that these young people could be forced to feel the rhythm

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Saloniki-Greek Press, Dec. 20, 1934.

of the Greek music? If this rhythm does not exist in the very soul of the dancer, it is an impossibility to perform some of the dances, despite much practice and training.

Another reason for the maintenance of Greek customs can be found in man's habit-forming characteristics. Those things which children hear, see, and are obliged to do during the formative years of life become deeply ingrained in their character and at the same time become habits. They respond to certain influences without really intending to do so. This natural phenomenon is easily explained by sociologists and psychologists, and is consciously used to advantage in certain instances. For instance, the head of the Catholic Church requires that the church be in complete charge of the education and training of all children until they are ten years old. After this age they are permitted to attend any school they choose. The Catholic Church is certain of the importance of first impressions and their influence upon the actions of individuals all through the remainder of their lives. Our youth is in many ways more Hellenic than many of the old-time Hellenes, who, despite their numbers, did not associate with each other to any great extent.

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Saloniki-Greek Press, Dec. 20, 1934.

The progress we have made as a group in America has been mainly due--if not entirely--to the existence of Greek homes and families, which were so rare twenty years ago. The Greek women who lived among us, either as wives and mothers or as sisters, are the creators of today's Greek community, which constantly is developing its social and Hellenic aspects. Now, with thousands of Greek homes in Chicago which are living centers of respectable, conscientious people, there is every reason to believe that tomorrow will be brighter and better than today for the Greeks of Chicago. Both we and our children shall cultivate with care the Hellenic heritage we are so fortunate to possess.

Everyone's attention should be focused upon this cultivation during the year 1935. Especially should those individuals who have a loud voice in our community activities pay heed in this regard.

WPA (ILL.) PROJ. 30275

Greek Press, Mar. 22, 1934.

THE EFFECT OF ENVIRONMENT ON CHILDREN

What makes a man that which he is--his environment or his inheritance? This is one of the most serious problems confronting sociologists and psychologists today, since they desire to improve the world, and so are trying to discover the causes of man's actions. If we take a small child and place it in an ideal environment, will it grow up having a fine character and healthy spirit, or will it be guided by its inherited traits, and live in antithesis to his environment?

In scientific language, an ideal environment does not mean wealth or influential parents, nor does it mean easy living. The good environment is one in which a child can grow naturally and have, as an example, the conduct of two good parents. Their language manners, actions, and thought expressions will greatly influence the child, who is continually watchful of his elders.....In such an atmosphere, how is it possible for children

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Greek Press, Mar. 22, 1934.

not to acquire consideration, gentleness, honor, and high ideals along with their school training? How can children use coarse language to one another when they never hear their parents use such?

.....

A good environment is most essential for our children today. Too often the home environment has to contend with the outer influences to which children are necessarily exposed. There are many evil influences against which children can be fortified if their parents are cognizant of this fact. Once the characters of these young ones become properly developed, there will be less to fear. The effect of training is hard to eradicate from the mind. So we must make sure our children are properly and continually taught to do what is best for them and the society in which they live.

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Greek Press, Mar. 15, 1934.

THE SWORD OF DAMOCLES

by

S. D. Apostol

A friend of mine was very depressed a few days ago because his wife had just given birth to another girl baby. Naturally, he felt justified for being unhappy, and I cannot say that I really blame him. The greatest source of worry to Greek parents are the girls in the family.

A boy, if he is fairly intelligent, is capable of managing his own life. He can study and progress, even if his father is a pauper. In fact, the less help a boy obtains from his father, the more chance there is for him to become a success and a fine man. That, of course, is true only if the boy has latent ability and ambition. Even if he does not possess a very fine mind, and does not qualify for any of the professions--what of it? All boys cannot become professors, doctors or lawyers. If such a boy becomes a common laborer or a mechanic the world does not feel any ill-effects, nor does the sun stop shining for his mother and father. The

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Greek Press, Mar. 15, 1954.

worst that can happen is that his misdeeds or lack of ambition may cause his parents some grief. However, such wounds heal quickly, and in time are completely forgotten.

In the case of a girl, the situation is entirely different. As soon as a girl is born, the infant is a source of worry and anxiety to her father, and the cause of the tear-filled eyes of her mother. Do they not love the girl baby? Of course they do--in most instances even more than the boy baby..... That which causes the anxiety is the economic conventions with which the parents will have to contend when their daughter reaches marriageable age.

As a girl child grows she becomes more and more dear to her parents and ornamental to the home. A home without a girl is not a complete home. A girl is the prettiest thing ever put on earth for man to enjoy. But although the parents may fondly watch their little girl grow into an attractive young

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Greek Press, Mar. 15, 1934.

woman, they do so, feeling as though the sword of Damocles were suspended over their heads. As the daughter grows the sword also increases in size and threatens to fall upon their heads.

To the Greeks, brains do not play a large part in the life of a girl; nor does beauty nor culture. As long as she has a dowry, the other qualities can be minimized. But to have a dowry for each daughter signifies the need of parental wealth; and show me ten Greek families which have thousands of dollars for dowries?

Therefore, my sad friend was justified for being despondent over the birth of another daughter. His only consolation and hope lies in the thought that surely, by the time the child reaches adulthood we Greeks will have been taught such a hard lesson, we shall have suffered so many disappointments, that we shall have reached a state of civilization like the other races, in which the birth of a daughter causes no dismay. Then the Greeks will pray

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Greek Press, Mar. 15, 1934.

for good and intelligent children of either sex.

If anyone expresses hope for a boy it will then be merely a statement of preference; it will not voice economic fear on the part of the future. Wait, and you shall see. Customs change in accordance with changes in environment.

WPA (ILL.) PROJ. 30275

Greek Press, Nov. 30, 1933.

SOAP BUBBLES OF AMBITION  
by  
G. Halepas

That which is true of animals is often as true of human beings in certain aspects of life. The crow firmly believes that her young ones are the most beautiful fledglings in the bird kingdom. The mother cow placidly contemplates her ungainly offspring, knowing that it is the most graceful of all the four-footed animals she has ever seen.

And humans! Each parent is sure that his or her child is the most beautiful and the most intelligent in the entire world. The animals instinctively have this feeling of pride, but humans have it because they allow their minds to be affected by their feelings. This is one of the few things which have not been changed in the history of man. It was true in the paleolithic age, and it is still true. Yet, this continuance has not been of benefit to civilization; in fact, it is a calamity.

WPA (ILL) PROJ. 302

Greek Press, Nov. 30, 1933.

This belief is especially prevalent in America, where theories of democracy and social equality prevail. Here, all are born equal--or at least they think they are--and have equal opportunities for success and achievement. Nine out of ten parents cherish the secret hope that their son will become president of the United States. Therefore, the democratic ideology has, in some ways, been detrimental to the youth of America. Many boys who could have become good mechanics or capable shoemakers are being trained in occupations for which they are not at all fitted.....

But--American parents are fortunate; for until a short time ago, the presidency was all they could look forward to. But now another door to fame has been opened for their children; and this time to their daughters as well. If their child cannot become a government leader, he at least can become a Hollywood "star". Why should the "darlings" kill themselves working so hard in stores or on farms when they can become kings and queens of Hollywood? Unfortunately, this American ambition has even penetrated the Greek homes; and, as a result, our boys and girls are acquiring similar ambitions and

Greek Press, Nov. 30, 1933.

dreams.

A few days ago I visited a Greek family. In the family were two adorable children--a girl and a boy--about eight and nine years old respectively. During our conversation I asked them what they wanted to be when they grew up. Their answers were, "We want to go to Hollywood and get into the movies". And their response brought smiles of unconcealed admiration and approval to the faces of their parents.

So we ask: Even if they do attain their ambition in life, will they also attain happiness and contentment. We are very much afraid they will not! The bitter truth of the matter is that most of us humans have not been created to play great roles in life. We cannot help but long for the greatness that seems so easy to achieve, but longing is not enough. It is necessary that a certain "something" exist in the individual in order that he may become a great artist, actor, or writer. The great mass of people are destined to stand in the sidelines and envy great ability. If they do enter the

Greek Press, Nov. 30, 1933.

professions for which they are in no way suited, they are destined to a life of mediocrity and sham glory.

And the results? The results are very tragic. Their bright hopes are darkened, and they cannot be happy as common members of society. The simple things are affronts to their thwarted ambitions, and they think all their efforts are useless. The fact that greatness is not for them makes them become hateful and resentful, forever dissatisfied and jealous of others. All this because their parents let them think they were too good to work in stores or to become housewives, and let their foolish dreams ruin their entire lives. This disillusionment does not allow them to live a normal existence. The company of others is not pleasing to them, and they are not very popular with others. All their ideas and standards have been influenced by their mistaken ambitions.

So, I ask you to think when planning your life's work.

MPA (L) PROJ. 3027

Saloniki, May 2, 1931, p. 1

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REAL DESCENDANT OF THE SPARTAN WOMEN

Mrs. Maria Melas, native of Sparta, verified the fame of the Spartan women.

Last Saturday night, the doctors attending her five year old daughter, Florentia, who suffered from scarlet fever, informed Mrs. Melas, that a blood transfusion from a relative was necessary to save the life of the girl.

Mrs. Melas went to the contagious disease hospital and gave her blood to her daughter.

On Sunday morning, shortly after the transfusion she gave birth to a girl, at her home 2701 Giddings Street. The astonished doctors announced, that the mother and two girls were faring well.

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Saloniki, Mar. 14, 1931, p. 3

WAS (ILL) FROM 30075

GREEK AMERICAN YOUTH OF MANTINEIA

Owing to the rarity of such an unusual coincidence, it is with pleasure that we publish the picture and the names of the six scions of the family, Chiagouris.

They bear ancient and glorified names; Demosthenes, Aristotle, Pericles, Alexandros, Socrates, and Homer. The six young Chiagouris brothers, born here, speak both Greek and English, and are lovers of Greek history and culture. During my conversation with them, they promised to honor the glorious names they bear.

The young Greek-American brothers are so enthused by their Greek ancestors, that they, if need be, would go to defend Mantinea if a new Epamenondas of Thebes, should move against her.

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The Greek Press, April 2, 1930.

WP: 1113 880 30275

### THE MODERN MOTHER

o. 5- We were at a gathering of women the other day and were, as usual, discussing our children. One modern mother gave us the following oration:

"I can't understand our Greek women. They are just as they were when they **came** from Greece, with their old-fashioned ideas of keeping house and raising children.

"I have known Mrs. X since the day she arrived in the United States and she hasn't changed a bit. Her main purpose in life is to be a good housekeeper and mother with only an occasional party for enjoyment. In other words, she isn't a woman of our times. She isn't living. She isn't getting the most out of life. She is so backward in this respect that I'm ashamed to admit that I know her.

"I like to live as the **movie stars do**, to flirt once in a while, to make men notice me, to go to shows and parties at night, to smoke and paint up, and to raise my children in my individual way.

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WPA (ILL.) PROJ. 30275

The Greek Press, April 2, 1930.

"Mrs. X is heart and soul for her children. She advises them, she teaches them, she watches over them, and feeds them at regular intervals. Her home runs as a clock, it is so punctual and regulated.

"I am entirely different. I believe in freedom and progress. I don't pay much attention to my children, nor am I particular about their meals. When they were small I whipped them often so they would learn to dress themselves, and I would leave them alone even when they cried. Now they are no bother to me at all.

"I know many women who speak carefully to their children never scolding in an angry voice. I say that children must mind their elders and in order to do so they must be spoken to in other than a sweet voice. My little Helen is very bright, when I say 'Skasmos' ('Shut up') she knows what it means and says, 'You shut up, mamma.'"

Mrs. X then leaned back in her seat well satisfied with herself, not realizing the agony we were going through to hear one of our sisters speaking thus on modernism and children. We are lucky the number of

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The Greek Press, April 2, 1930.

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such women is small. They have exaggerated the undesirable American habits of the modern day till even Americans would like to repudiate them.

If the so-called modern mother keeps these practices up, she will become a stranger in her own home. As her children grow older, they and their father will be ashamed of her. She can go to parties now, but in her old age she will be left alone in her misery.

That is not the way for Greek mothers to conduct themselves! Do your duty conscientiously every day as you see it. You will never regret it.

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NYA (ILL) - VOL. 30275

The Greek Press, Dec. 4, 1929

WHAT AN AMERICAN THINKS OF THE GREEKS

By J. . Rife

#### IV. The Greeks and Their Children (Continued)

One wishes the Greek parents, clergy, and children in America might profit more than they do by the experience of certain older groups of immigrants.

It is trite, but none the less pertinent and vital, to remember that America is a "melting pot" for its immigrant races. For generations and for centuries Greeks in Egypt and Greeks in Southern Italy have remained Greeks, to say nothing of Greeks in Turkey and other places where minority racial groups have been able to fully maintain their identity. No such thing has been possible for white Gentile groups in America, and there are no indications that the Greeks will be an exception to the rule. Their children born in this country will grow up Americans and not Greeks. Many of them, no doubt, will retain their membership in the Orthodox Church

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The Greek Press, Dec. 4, 1929

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and more or less mutilated Greek names; but otherwise will be Americans. Though they may understand a little of the Greek language they will hand none of it to their children. These are the sober facts which parents and clergy are slow to realize.

Parents who elect to bring up their children in America must not expect to force Greek etiquette upon them. It is not a question of whether Greek customs, regulating courtship and marriage are better or worse than American customs, it is a question of averting tragedy by allowing the American born child to be an American. This must by no means be understood as advocating the improprieties of the street, and the manners of chance acquaintances. There is a good and respectable American etiquette which it is the duty of every parent to uphold in the lives of his American born children. Failure to realize this has meant, and will continue to mean, tragedy.

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The Greek Press, Dec. 4, 1929

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The Greek Church in America appears to be about ten years too late in the matter of introducing regular English services in all congregations. It is desirable for immigrant churches to maintain services in the foreign language for the older people, but it is imperative for them to provide regular English services for the young people and children. Congregations which do not do this simply die. I hope the Orthodox Church will quickly remove this fatal menace.

As far as I have personally observed, Americans who go to college usually find their life companions there. Mixed marriages are, to say the least, grave risks. Abies' Irish nose may present comic situations, but it is really a tragedy. Are not the happiest marriages those in which husband and wife agree most nearly in race, religion, nationality, and social status? A Greek Orthodox college for the education of Greek youth of both sexes would, in my opinion, assist very materially in the happy mating of those who attended, in the development of the Orthodox Church

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The Greek Press, Dec. 4, 1929

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in America, and in the preservation of whatever features of Hellenism it is possible and desirable to perpetuate in America.

To the children I cannot help saying, if you ever go to college or university, you will be sorry you didn't learn more of the Greek language from your parents.

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The Greek Press, Nov. 20, 1929

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WHAT AN AMERICAN THINKS OF THE GREEKS

By J.M. Rife

IV. The Greeks and their Children

The most important work which the human being accomplishes is the rearing of children. There are no more serious human problems than those confronted by parents. The ever changing problems of parenthood are difficult enough in one's native environment, but when a family takes up its residence in a foreign country, the difficulties are doubled. Greek parents ask what I think is best in the education of their children. I try to imagine what my wife and I should do with our children were we living in a foreign country, but it is exceedingly difficult to say.

Children seem instinctively to respect the environment outside the home more than the home influences. American missionaries in China find their children prefer to speak Chinese as long as they are in China. When the

WPA (ILL.) PROJ. 30276

The Greek Press, Nov. 20, 1929

family returns on furlough the children rapidly transfer their preference to English. Of course the American missionary is determined his children shall learn English, and with similar feelings, the Greek parent in America feels it would be an irreparable loss, if his children failed to preserve the speech of Hellas. What attitude shall the Greek parent take on the language question?

The American naturally feels that, of all people, the Greeks are justified in preserving their language in a foreign environment, because of its vital connection with the past glories of the nation. I cannot help sharing this feeling, yet we must raise the question: Is it best for the children to urge, or even force them to learn Greek? Their welfare must be the prime consideration. Will they be better off if they learned Greek? Several considerations present themselves in answer to this question.

In the first place, I believe it is a sound instinct which prompts the child to adapt himself to language and customs of the land in which he lives. For his own good, the Greek child in America must learn English

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The Greek Press, Nov. 20, 1929

as perfectly as possible, whether he learns any Greek or not. The Greek children are all doing this, so we need not urge the inevitable.

I cannot feel, however, that it is an equally sound instinct which leads children to despise the traditions of their elders.

SALONIKI, December 10, 1927

How We Must Live and Act.

The Ancient Greeks used to say and practiced, "Pan Metron Ariston". The human being, besides seeking the unknown object of his creation, for which object thousands and thousands of books have been written without getting anywheres, must observe the law of preservation. The divine governing power indowed him with logic, in order to live, act and perform his obligations to himself and others, with wisdom justice, and love. Logic is, what discriminates us from the inferior animals.

Aristotle Dogmatized the following Characteristics of the Anthropos. "Man is a demonstration and measurement of illness and health, a prey of the elements of Nature, a plaything of Fate, The Scale of Envy and Misery, The Masterpiece of Nature, and The Paragon of Animals." Logic is the guidance to light, justice, and right. Desires, sentiments, feelings and emotions of the heart must be guided and ruled by logic, in order to avoid extremities. Man has individual, family and society obligations to perform. His duty to himself is to maintain his health, his morality, and to develop his mental powers, in order to meet the necessities of life, and raise himself to a higher level of life.

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED

SALONIKI, December 10, 1927

How We Must Live and Act.

Family obligations are, the demands of Nature and Society for the perpetuation of the species and the breeding of better and civilized members of society. Society, therefore, is the result of family life. In the performance of our obligations, our horizon must be illumined by logic in order to enable us to labor in light and not in darkness. But the betterment of society depends upon the betterment of the family. So the blossoms of the Greek Family in our adopted Country must be taught, besides what is taught in the schools. The blossoms of the Greek Family are, The Greek Language, Greek Religion, Greek Habits and Customs, and devotion of the child to both Greece and America.

A Young, Greek American, receiving the teachings of his two great mothers, will soon become a better and useful citizen and scintillate, as a forerunner of a real civilization, outshining the civilization of his progenitors which his American Mother Country now have.

Come, my dear Greeks, let us build bigger and better Greek schools and Greek churches, so our new generation, in conjunction with American Education, will be taught the ideals and grandeur of Greece.

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SECRET

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SALONIKI, August 2, 1927

JAPANESE. -

The City Ordinance, that is meant to protect children from any indecent or nerve-breaking aspects in daily life, gave the writer the ground to ask a further explanation of the ordinance, so that it will include the phrase "protecting the children from their parents." Will it protect the children from their parents? (at least some parents).

Some (weak) parents teach the youngsters "discipline" to say, thank you, and to believe that children are brought down in a basket from heaven. This is the way some parents think and we contacted that they give the youngsters an ideal education to begin with.

The parents lead the youngsters to the movies, to public gatherings, entertainments and so on, to bring them of their regular places, conditioning them physically and mentally; bringing them to such places that are polluted with the germs of corruption and immorality and other destructive elements, under the guise of art, drama, beauty, etc.

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SALONIKI, August 2, 1937

WPA (LL) PRO

PARTIAL

Very recently I saw a picnic, in an old family founded to the celebration of the 100th anniversary of the birth of the boy and girl, and dancing and dancing, with due presents to the church, until the very hour of the dawn. I also noticed many of the picnic grounds being selling establishments, a young girl of six or seven years old trying to sell. Indeed it was one of the children who was taught, disciplined, to say thank you, and to believe in some form of money in a basket, but was not taught, by this example, to spend the night at public gatherings, and to sleep in the offices of beer dispensing establishments. No one would dare dispute that such a treatment of your star is not right, still however, there is no ordinance to protect the young stars from their parents.

CHICAGO GREEK DAILY, July 17, 1922

**THE TRAINING OF CHILDREN**



Character is mainly a result of training. The parents' and teachers' duty is to bring out all potentialities and advantages latent within a child. Later, those who watch the development of the boy or the girl, are responsible as to the development of the child's character.

Also, the judge should take into consideration the breeding of the accused in order to accurately find out the seriousness of the offense or crime. His job is not only the measuring of the crime, but also the investigation of conditions under which he or she committed the crime, and then, and only then, the penalty will be a just one.

The child is not responsible as to whether the parents happened to be poor or rich, nor as to whether he or she inherited from the parents dispositions and habits, good or bad, or as to whether faulty training has wrought a bad character.....



CHICAGO GREEK DAILY, July 17, 1922

It can be said that child training, today, is a matter of secondary importance undertaken by parents who, as a rule, lack that very thing. Consequently, we must not get surprised if youth gets the worst of it, constantly.

However, this cannot go on very long. It is time to have this incomplete exercise of responsibility reformed, the training of children laid on a sound basis, consistent with wise guidance of the natural tendencies, and directed by able instructors. The State must step in with circumspection, if it genuinely wants to see child training improve generally with good results.

Unfortunately, the noble efforts of parents, usually, are not effective, today, because of the unnatural conditions of life which get the parents and also the children into an equivocal position. They are made to suffer evils, sorrows, deprivations, and grave diseases. To these are added bad companions, bad customs, and temptations in various forms. Things that are likely to make, even the best bred man go astray. There is a feeling that justice and truth have fallen down, and it is easy to become a bad man.



CHICAGO GREEK DAILY, July 17, 1922

We have here an excerpt from an article of a large German journal. The ideas brought forward in it are in accord with ours. "Present conditions," it says, "demand radical changes in regard to the training of children. Complaints about ill-bred children have increased in such a fashion that they cause uneasiness to us all. We cannot conceal the fact that there is this great defect, in the present system, and which endangers our future generations.

"The consequences of past attempts at economic social reforms were in no way helpful towards the emancipation of youth from corruption. Youth became more libertine and more inclined to accept the temptations of evil. The weak types surrendered themselves wholly to self-indulgence, and when their means were exhausted, they did not stop but robbed, cheated, and even resorted to fire-arms to further their evil ways. Attacks, injuries, violence and threats found their confederate in youth. In public disaster the modern youth behaves itself rather shamelessly and violently. Many of the young girl graduates of schools surrender themselves to indulgence, cannot break up their immoral life and lose caste completely.



CHICAGO GREEK DAILY, July 17, 1922

"Experience teaches us that penalties are not sufficient to fight the increasing tendency toward crime found in youth of the present day. The tendency must be fought from the start in order to rescue youth from the pernicious environment into which it has floundered. Bad habits must be controlled by a methodical training that will react on successfully body and soul."

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II E 3

GREEK

The Greek Star, Nov. 12, 1909.

THE GREEKS OF CHICAGO  
A Message from the Juvenile  
Protective Association

The Greek Star is happy to be in a position of responsibility which imposes upon it the duty to caution the Greek parent against the many social dangers which surround their children.

Greek parents! You are responsible for the conduct of your children in the community according to the latest law which was passed. Before, the judge had authority only to reprimand or warn the parents whose underage sons or daughters went astray. Now, however, the court has the power to penalize the parents of those children who follow the road to corruption, delinquency, and crime. Those parents are subject to a two-hundred-dollar fine or imprisonment for one year, or both, when they are found to be reluctant or unable to restrain their children from becoming burdens to society.

WPA (ILL.) PROJ. 30275

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GREEK

The Greek Star, Nov. 12, 1909.

The Juvenile Protective Association advises all parents to give their children the proper upbringing, to offer their young men and women the best possible physical care, moral, and mental education. No one has to be told that it is his or her duty to serve society by supplying it with healthy young men and women physically, morally, and mentally. It is such men and women that make for a healthy citizenry. It is estimated that three to four thousand young boys and girls are brought to juvenile courts every year. Also about eleven thousand boys and girls between the ages of sixteen to twenty are brought before other courts.

In order to prevent this evil the Juvenile Protective Association offers to give the parents any kind of advice pertaining to those of their children who are showing signs of delinquency or who are emotionally or psychologically maladjusted.

The Association has informed us that it maintains a total of thirteen offices in the city besides the central office which is located in room 1520

WPA (ILL.) PROJ. 30275

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GREEK

The Greek Star, Nov. 12, 1909.

of the Ashland Block Building, 59 North Clark Street.

WPA (ILL) PROJ. 30275

**I. ATTITUDES**

**B. Mores**

**3. Family Organization**

**c. Family Economic Organization**

I B 3 c  
I H

GREEK

Saloniki-Greek Press, Dec. 6, 1934.

### BIRTH CONTROL

The depression has brought about many changes in the thoughts of many men. Along with other things it has forced governments to look after the destitute and the unemployed, establishing regular doles, as in England; and in the United States, relief--which is little different from the dole.

In order that relief may be meted out as justly as possible, relief agencies exist and case workers perform the duty of ascertaining the extent of need among the unfortunates. As to this point, the duties of a case worker are a matter of routine. Through the performance of their duties these workers found that one of the chief causes of the destitution of many on relief was the large number of children which they had. As most of the case workers are women, they reached the conclusion that there should be fewer children in families.

There exists an organization, looking toward the limitation of children, known

WPA (ILL.) PROJ. 30275

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GREEK

Saloniki-Greek Press, Dec. 6, 1934.

as the Illinois Birth Control League. At one of its meetings, in which the larger part of the audience was made up of relief and social workers, a resolution was passed to the effect that relief workers direct relief clients to birth control clinics.

All this goes to show that soon all will know what birth control means, notwithstanding the protests of the adherents of the sanctity of life--even in its most incipient form.

MPA (ILL.) PROJ. 30275

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I K

GREEK

The Greek Press, Jan. 7, 1932

### GREEK WOMEN IN BUSINESS

5. 3.- A new year is beginning and the economic condition is bringing in a new order in Greek households. Many have marvelled at the Greeks who have been able to keep their daughters and wives out of the commercial field.

The war was a turning point in the lives and affairs of the feminine world. Still wives and daughters of Greek born American citizens remained at home. They learned housekeeping and were content to stay at home or visit with friends during the day. Married women who worked were shunned. Their children were going wild and their housekeeping was a sight to see, it was said. If a young Greek girl worked, she was thought to be spoiled and could not get married as easily as one who stayed at home all day. Stern fathers and mothers would not think of letting a girl go out alone.

The Greek Press, Jan. 7, 1932

Nowadays our Greek fathers see many advantages in letting their daughters go to work. In the first place, the extra income, no matter how small, is always gladly welcomed. In case the father of a family dies and there is no son to carry on, business experience will prevent the girls and the widow from being entirely dependent. Women are learning the value of money and the importance of being able to meet and judge people. They are being broadened mentally.

No one, man or woman, should be ashamed to work. In times of need, work is one's salvation.

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GREEK

*W. H. (and) H. H. H.*

The Greek Press, Jan. 23, 1930

### HORSE BETTING

After ten years of hard work in America, Mr. X returned to his native land. He remained there for a year, married, and had a son.

One fine spring day, Mr. X told his wife he would be back in two years, took his hat and left for America. He came to America when economic conditions were at their worst. Failing to find work, he fell deeper in despair which was not lightened when letter after letter kept coming from the lonesome bride. The money he left her was all gone, her beauty was fading, her child was starving and still there was no reply from her husband.

That was when I met Mr. X. We used to eat in the same restaurant. He was thin, despondent, and had a bad cough. A few days later he disappeared. . . .

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GREEK

The Greek Press, Jan. 25, 1930

Six months later I met Mr. X in the same restaurant. He had changed. He was a sleek, prosperous man. When I showed an interest in him and asked about his family, he gave me a disdainful look and walked away. He dropped a newspaper as he walked away. It was titled "Race Track News". Our friend was in the horse racket. He knew the "ropes" from A to Z. He became a maniac over the races and he was getting richer and richer. His wife's letters of poverty and sickness failed to move him.

Then his luck changed. Slowly but steadily he lost. Every penny he got he bet on horses. When he could no longer borrow money to place on a horse, he took the only possible course--he committed suicide.

The Greek Press, Dec. 26, 1929

HOSPITABLE HOUSEKEEPERS

Among the Greeks, more so than other nationalistic groups, perhaps due to the many holidays, the winter season is one of association and hospitality among friends.

During those days, for some reason, the housekeeper's position is one to be envied. She takes the lead in displaying her culinary skill, her "Emily Post" etiquette and her graciousness. She has the power to please her guests and hold them or to make them leave early. There are many categories in which the ideal Greek housewife may be placed. We will give two examples.

As you ring the bell in the first home, you hear doors closing, and audible whispers, and admonitions. The hostess finally opens the door, greets you in correct phrases, lacking warmth, and ushers you into the house. During the entire evening, everything is under her critical eye.

WPA (ILL.) PROJ. 30275

The Greek Press, Dec. 26, 1929

She is all nerves and if a bowl of flowers or a glass of water is moved from its place, she is "on edge." She throws warning glances at her husband when he tries to liven up the party with a few jokes. Later she will tell him how many breaches of etiquette he made according to "Emily Post." The guests leave as soon as it is possible, although the food and the service were excellent. They resolve not to go again till etiquette demands they do so.

The second hostess throws the door open as the bell rings. She greets us heartily and makes us feel as if she were waiting just for our arrival. She is gay, charming, gracious. She makes everyone feel at home. Her soup may be cold and a priceless glass may be broken, but she dismisses these incidents with a gay laugh. Later there are songs, games and dances. The evening passes quickly, and the guests leave reluctantly, thanking the hostess for her lovely hospitality.

Both these ladies are true Greek housewives, each being perfect in her own way. Which do you prefer?

I. ATTITUDES

B. Mores

4. Religious

Customs and Practices

I B 4  
III C



GREEK

The Greek Star, January 1, 1937.

### NOTIFICATION

The Women's Club of St. Helen, on Chicago's South Side, is giving a dance in celebration of the Festival of the New Years Cake on Sunday, January 3, 1937, eight o'clock, at the hall of St. Constantine and Helen church, 6105 South Michigan Avenue. Admission is only fifty cents.

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GREEK

Alexander, Paul L., "The Religion of the Greeks,"  
Program of the Ninth Annual Dance Given By the St.  
Soyridon Educational Society, Chicago, Ill., Oct. 28, 1936.  
pp. 44-45.

The question has been often asked: "What is the religion of the Greeks and whence it originated?"

The religion of the Greeks is "The Greek Ortnodox Religion" and it originated from Christianity. History tells us that the Greeks were the first people to accept Christianity, which explains the well known fact that the apostles used the Greek language and the Bible originally was written in Greek. The Romans adopted not only the mythology of the Greeks but also the theology of the East. And, as Christianity forbade any combination with paganism, the Christians avoided religious and social intercourse as well. Thus mistrust and hatred were aroused and cruel persecutions followed. Ten persecutions of the Christians are recorded from the days of Nero to the fourth century. Such was the reception of Christianity in Rome.

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GREEK

Program of the Ninth Annual Dance Given By the St.  
Spyridon Educational Society, Oct. 28, 1936, no. 44-46.

But it made steady progress, until Constantine, the emperor of the Byzantine empire, raised it to a state religion. From this time onward the constitution of the Christian church took a new shape. Whereas before the elders and bishops were chosen from the whole church community and the principle of brotherly equality among all Christians was held in honor, now the priesthood (clergy) separated from the people (laity) and introduced degrees or rank, so that the bishops of the principal cities were placed over the remaining bishops as metropolitans, and these again had the superintendence of the priests in their immediate neighborhood. At the same time the church services, which before constituted only singing, prayer, and reading the Bible, were made more solemn by the aid of music and other arts.

The doctrine (dogma) also of Christianity did not longer remain in its original simplicity and purity, when many learned men made it the subject of their inquiry and meditation. The first point which they investigated was the relation of Christ to God, and the mysterious junction of His

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GREEK

Program of the Ninth Annual Dance Given By the St.  
Soyridon Educational Society, Oct. 25, 1936, pp. 44-45.

divine and human natures. On this question vehement contentions arose between the Alexandrian ecclesiastic, Arius and Athanasious, the first of whom maintained that Christ, the Son of God, was inferior to God the Father and dependent on Him, while Athanasious laid down the doctrine of the Trinity in Unity, through the principle that God the Son was of the same substance with God the Father.

The first general church council (Ecumenical Synod), A.D. 323, which Constantine conveyed at Nice, declared the opinion of Athanasious to be the true (orthodox) faith of the church. But the German nations, the Goths, Vandals and Longobards, to whom Christianity had been brought by Arian missionaries, continued in Arianism for another century, and were therefore excommunicated and driven out as heretics from the Catholic (universal) church. Let it be understood now that the name Catholic church was adopted as expressing the followers of Athanasious in contrast to Arianism, the followers of Arius. The word Catholic is purely a Greek word and means "universal." This was the first dissension of Christianity.

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GREEK

Program of the Ninth Annual Dance Given By the St.  
Spyridon Educational Society, Oct. 25, 1936, pp. 44-45.

It was about that time that Constantine founded the old city of Byzantium as the seat of his empire and called it Constantinople. There were five bishops in the entire Christian dominion - Constantinople, Alexandria, Antioch, Jerusalem and Rome. The four former comprised the Eastern and that of Rome the Western church.

Rivalry between the two churches ran high for a number of centuries and when the bishop of Rome, Leo III, also called pope, demanded supremacy over the other, Photius, the bishop of Constantinople, also called patriarch, convened the second Ecumenical Synod in Constantinople in 867, which ruled that the pope of Rome should not be supreme and denounced as heresy the insertion in the Nicene creed of the word "filiusque." It also denounced the prohibition of priestly marriages.

Thus came the "great schism" of the Eastern and Western churches. To Photius we are indebted for this schism, as Greece never would have retained its nationalism during the dark ages had it not been independent of the Western church.

Chicago Herald and Examiner, March 30, 1936

CITY'S GREEKS HONOR MEMORY OF VENIZELOS

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TEN CHURCHES HOLD MEMORIAL SERVICES FOR PAST LEADER,  
75,000 ATTEND IN CHICAGO  
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Honor was paid to the memory of the late Eleutherios Venizelos, one time premier of Greece, who died in exile in Paris, March 18, when thousands of Chicago Greeks gathered in their ten churches for memorial services yesterday.

The main service was held at St. Constantine's Church, 61st street and Michigan avenue, where His Grace Gennadios M. Arabaglon, primate of the Oecumenical Patriarchate of the Greek Orthodox Church officiated.

Memorials Planned

His grace who is one of the twelve governing heads of the Eastern church is in Chicago visiting a brother. He arrived here recently from Constan-

Chicago Herald and Examiner, March 30, 1936

tinople. His title of "Metropolitan" of the church is the equivalent of cardinal.

The memorials to Venizelos, who had been called "the greatest Greek statesman since Pericles", will be nation-wide.

Once Visited Chicago

In Chicago it is estimated that some 75,000 Greeks will pay tribute to one-time premier's honor.

Venizelos and his bride visited the city in 1921 on their honeymoon. Coincidentally, Venizelos attended a special service at St. Constantine's when he was here.

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CHICAGO GREEK DAILY, Dec. 23, 1934

Society of St. Helene.

Next Saturday, Dec. 30, 8 P.M., the ladies society of St. Helene will cut the St. Basils cake, "Basilopita", at Korraes School of St. Constantine's parish. The proceeds of this affair will go to the school, "Korraes." Dancing and entertainment will follow.

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GREEK

Chicago Herald and Examiner, April 7, 1934

ANCIENT PAGEANT OF GREEKS' "GOOD FRIDAY" HELD HERE

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THOUSANDS ATTEND SOLEMN FUNERAL SERVICES, CHURCHMEN MARCH  
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By Nick Matsoukas

With medieval pageantry that included the singing of songs hundreds of years old, Chicago's 75,000 Greeks, last night, observed the Good Friday of their religion.

The ancient rituals, a high point of the Greek Holy Week, began at the Orthodox Church of Aghia Trias, 1101 S. Peoria, and concluded with a solemn funeral procession through the street in which thousands of communicants paid homage at a bier bearing an effigy of Jesus.

The effigy, bathed in Hellenic perfumes, was buried in a cenotaph covered with rose petals. It was the 1,901st annual commemoration of the death of Jesus.

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Chicago Herald and Examiner, April 7, 1934

For hours yesterday, the preliminaries of the celebration had occupied pious Greeks. In a bier at the foot of the Byzantine icon station in the church of Agia Trias lay the effigy. Children had been singing Byzantine songs dating to the early Centuries.

At 10 P.M. there were 15,000 Greeks gathered about the church. The priest gave a signal; a prayer and hymn were offered and the men and women filed past the bier to kiss the effigy.

The directors of the church then carried the cenotaph through the streets, halting in front of Hull House to offer a prayer of gratitude to Jane Addams, friend of the immigrants in Chicago. Scores of communicants marched behind the cenotaph.

Tonight the worshipers will gather again at the church in pitch darkness. At the stroke of midnight the priest will enter, crying joyfully, "Christ is risen!"

Saloniki- Greek Press, July 5, 1934.

DINNER

Practically all the Greeks of Chicago know Mr. John Venizelos (Mangel), the leading Chicago florist. They know him because he has been living in Chicago forty-five years, and has done many good deeds for the Greek community of the city.

In recognition of his services, the parish of the St. Constantine Church gave a dinner in his honor last Sunday evening in the Church hall. The guest of honor, his family, and about two hundred of his friends gathered to celebrate. Many notables of our community were present. Mr. E. Pofantis acted as toastmaster, and speeches were made by the Church's deacon, Reverend Glymos; Doctor Zaph; and the Reverend Mark Petrakis. In response to their words of praise Mr. Venizelos said that he merely had done what he considered his patriotic duty.

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GREEK

Saloniki-Greek Press, July 5, 1934.

Dancing and singing followed the dinner.

WPA (ILL.) PROJ. 30275

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GREEK

Greek Press, July 27, 1933.

THEY MUST CHANGE THEIR WAYS

On another page of this issue is printed a letter sent us by a well-known Greek intellectual of our community. It refers to an incident which took place upon the death of a fellow countryman. It concerns a matter that will make an impression on all Greeks. It will arouse much dissatisfaction, and will, no doubt, be of interest to the Clergy and the Bishop.

This letter discloses that for the burial of a derelict Greek man the Church demanded and received twenty-five dollars. This sum, furthermore, was accepted by the Church only after much haggling--for more had been demanded. The corpse was forced to become a member of the Church before the priest would consent to read the burial service, or allow the body to enter the church.

This episode--the like of which undoubtedly has occurred many times in the past --gives a true picture of today's social order. And it does not prophesy a very bright picture for the future. This will be the result: Those members of the

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GREEK

Greek Press, July 27, 1933.

Church, and they are numerous, who do not abide by the decisions of our Clergy and Church will find it impossible to acquire the services of a priest to perform any religious ceremony. Some of these people will take advantage of the progressive status of other dogmas and will forsake the backward Orthodox Church. Most of them will do without the Church entirely, and will withdraw their support forever.

Such measures as are being put into practice by the Greek Church in America will result in complete indifference to spiritual or religious feeling. If the Church leaders cannot see this, or do not care to do any thing about it, let them keep their peace in the future when their churches are no longer filled.

The people are to be served by the Church, not the Church by the people.

MPA (11)

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GREEK

Proodos (Progress), July 27, 1932.

CHICAGO'S SOCIAL COLUMN BAPTISM.



p.3.--The christening of the son of Mr. and Mrs. Lambros Economou was performed some time ago and was celebrated by a big banquet.

The godfather was Mr. Pan. Trougakos, who named the boy George. The baptism was performed by the Reverend Father Petrake in St. Constantine's Church.

After the religious ceremony a banquet was served at the imposing residence of the happy parents, where many guests celebrated this auspicious event.

Among those present were Mr. Karantzale with her daughters Angeline and Aphrodite, Mrs. Gregoriou with her son Anastasios and her nephew George, Mrs. Kleanthe Costourou with her beautiful daughters Katherine and Margarete, Mrs. Vasilakos, with her son Christ, Mrs. Kourtessis with her daughters Sophie and Evangeline, Mr. and Mrs. Nick Cavaris, Mr. and Mrs. N. Billis, Mrs. Matsine with her son,

Proodos (Progress), July 27, 1932.

Nickolas, Mrs. Koutsodhodore, Mr. and Mrs. Andrew Lyssaris, Mr. and Mrs. Spypou, Mr. Nick Vasilakos, Mr. Elias Diacoumakos, Mr. Dem. Kosmopoulos, Mr. Eustratios Kotsonis, Mr. Dem. Pappas, Mr. Theodore Kokinis, Mr. Const. Economopoulos, Mr. and Mrs. Basil Tziouvanes, Mrs. Kallirhoe Kontou, Mr. and Mrs. Pamag. Tziouvanes and their daughter Suzanne, Mr. and Mrs. Demetrios Karamihis and their daughter Polyxene and the brothers Peter and Athanassios Maroudas.

The guests enjoyed a wonderful time, with abundance of everything on the tables, and obliging and kind service by the members of the household, Mrs. Helene B. Economou, Eutihias L. Economou, and Miss Suzanne Economou. All wished the best of luck to the child, the godfather, and the happy parents.



Chicago Greek Daily, Jan. 1, 1932

THE FEAST OF ST. NICHOLAS LADIES' SOCIETY

p. 1.- The Ladies of St. Nicholas parish are preparing for a sumptuous feast to be held in the hall of St. Nicholas church, Sunday, Jan. 3rd, in which, according to the Greek custom, the "Vasilopita" (Special New Year's Cake), will be cut.

The ladies of this organization, distinguished always for their kindness and politeness, will receive the guests after which there will be dancing and entertainment.

(Full)

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GREEK



Saloniki, Dec. 26, 1931

BREAD CUTTING CELEBRATION BY THE CRETAN SOCIETY  
AMALTHEA.

p. 5 The Cretans society Amalthea will hold its annual Bread-Cutting festival accompanied with a dance a Bowen hall in Hull House tomorrow, Sunday 27th.

All the members of the society and others are invited to take part in this Greek traditional celebration.

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GREEK

WPA COLLECTION

Saloniki, Apr. 18, 1931, p. 5

#### THE HOLIDAYS IN CHICAGO

The great Greek community of Chicago, this year, celebrated the holidays in harmony, order, and unity, due to the fact that the division of the Church no longer exists.

Note-worthy of the common harmony, was the meeting of the two populous communities, Holy Trinity and St. Basil, at Polk St. and Blue Island Ave. The crowds of the two communities, while carrying the Saviour's sepulcher around the streets, met but instead of animosity, contempt and war, as usually was the case during the division of the church, hand shaking and kissing took place.

The executive boards of the two communities the priests of the two churches, and the crowd in general, were throwing kisses right and left with the traditional "Chroniapola" (many years) and the invocation, to have, with God's help, one "Epitaphion", (Good Fridays sacred processions) instead of two in the next year's celebration.

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GREEK

Saloniki, Apr. 18, 1931

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It would be a divine deed if we were harmoniously united every Sunday of the year, instead of once a year. It would be a blessing if the new generation can be imbued with the idea of going to church, very often to absorb the teaching of our religious beliefs while they are in the plastic age, for anything imprinted in the youngster's mind is difficult to erase when mind and body are matured.

Let us hope that the present harmony and unity way be perpetuated for the benefit of our religious institutions, and the benefit of our race.

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GREEK

WPA (ILL) PROJ. 1931

Saloniki, April 11, 1931, p. 3

APPEAL OF THE ARCHDIOCESE.

To all the Reverends, the honorable Executive Boards of the communities, the reverential whole of church goers, and beloved children, your Archdiocese appeals and desires its wishes to be gratified.

That, during the sacred day of Easter, with soul-humility and actual love for our needy and suffering brothers in Christ, we pray that the candle holding joy of, "Christos Anesti," (Christ Arises) be extended to the homes of the needy and suffering and to those who lack consolation.

None should stay out of the "Nymfonos" of Christ. None should be hungry. None should be depressed.

"Christos Anesti", universal joy to all.

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GREEK

Chicago Greek Daily, April 11, 1931

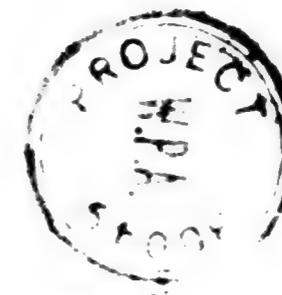


p. 1 CHRISTOS ANESTI (Christ Has Risen)

Contrary to the majority of the people who consider Christmas as the religious day par excellence, the Greeks consider the feast of the Resurrection their most holy religious day. This phenomenon we must attribute to climatological reasons in the main.

Christmas is a feast of the winter season and it is only the people of the North who, being used to cold and snow, feel within themselves the cold environment in which they find employment regarding the winter feast. Cold does not bother them. Nature to them has an imposing magnificence during the winter which Christmas falls.

The reverse holds true for the Greeks, for whom nature appears favors them most during the spring time, with all its grandeur and charm; with the blooming of trees; green foliage; and blue sky which all predispose the people of Greece to celebrate the feast of Resurrection with all their heart and feel its magnificence very deeply.



Chicago Greek Daily, April 11, 1931

The "Lampri", (Easter) is the Greek feast par excellence, it is the feast that nature itself imposes upon the Greeks, because the whole of nature also celebrates and becomes rejuvenated.

That Christ has risen is felt and believed by every Greek, because nature inspires and imposes it upon him. For the Greek, the words "Christos Anesti" (Christ has risen) are not just a mere exclamation or a simple greeting amongst them on Easter day. They represent an indisputable truth. Around the Greek the whole nature is reflourishing reviving resurrection at this time, thus inspiring him to such a belief. How, then, is it possible for the Greeks not to consider the feast of Resurrection as the greatest of all? To enjoy the celebration of this great feast, on "Lampri", (Easter) one must be in Greece, because only there in the Greek environment may be hope to feel as Greeks feel about it.

But, even for us, the Greeks of America, who from childhood felt its imposition deeply, despite the fact that we find ourselves in a foreign environment, which cannot inspire and predispose us for such a celebration, the reminiscence, only of Greek "Lampri", (Easter) make us feel its magnificence and





CHICAGO GREEK DAILY, April 7, 1931

[TWO CHURCH PROCESSIONS]

p. 1. Programs have been circulated by St. Basil church, through which we are informed, that the procession of the burial of Christ will go, this year, as far as Halsted Street, in Order to meet the identical procession of the Holy Trinity Church. Aparadoxical encounter!

We are ardent advocates for a meeting of the councils of both churches to affect the merging of the two Communities into one. Such a meeting shall support with all our might and we firmly believe that these two Communities should unite so there would not be a need of two different processions of the burial of Christ on the West Side. Until this is accomplished, let the directors of St. Basil Church confine themselves within their limits and not advance their procession of the Holy Trinity church.

We believe that the officials of St. Basil will take in consideration our friendly suggestions, and so we close with the warm wish, that next year we shall attend, all of us, the procession of the ceremony of the United Community of West Side.

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GREEK



Saloniki, Jan. 3, 1931.

PAN-CRETAN SOCIETY'S INVITATION.

Tomorrow, Sunday, January 4th, the Pan-Cretan Society of young ladies invites members of Chicago and vicinity to come to Hull House, Polk and Halsted St. and participate in the traditional celebration of cutting the New Year cake.

From the office of the society.



The Greek Press, April 23, 1930

ST. CONSTANTINE'S EASTER

p. 4.- After the Anastasis a huge banquet was prepared in the halls of St. Constantine Church. At this banquet were seated the priest, the teachers, the board of directors, and other prominent people of the South Side. The dinner resembled a huge family gathering with everyone gay and jovial.



The Greek Press, April 23, 1930

ST. GEORGE'S EASTER

p. 4.- At three o'clock in the morning after the Anastasis, at St. George's church, Archrev. P. Golemis, with many of his friends, celebrated Easter as Greeks do.

Thirty friends were seated around the table to break eggs with one another and eat Mageritsa. The walls echoed with Xristos Anesti (Christ is Risen). The dinner lasted for over two hours with many eating and drinking a second and third time.

When everyone finally left, dawn was beginning to break and the silence of the streets was shattered by the "Xristos Anesiti" which departing friends shouted to one another.

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GREEK

Chicago Sunday Tribune, April 20, 1930

ANCIENT RITES STILL HELD IN GREEK CHURCH

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ST. BASIL'S CEREMONY IS FULL OF COLOR

The Festival of Easter probably will have no more colorful celebration in the city than in St. Basil's cathedral of the Greek Orthodox church, Ashland boulevard and Polk street. Ninety thousand adherents of the Hellenic church in Chicago will enter their devotions in their nine churches around the ancient liturgy of St. Chrysostom.

At eleven o'clock last night the Divine liturgy at Easter began. Promptly at midnight, the traditional hour of the resurrection, Bishop Philaretos of Chicago entered his cathedral, which, after the preliminary services, was left in complete darkness. The Bishop carried the only light in the edifice--a taper.

As the ancient Byzantine, "Hymn of the Resurrection" was sung phrase by phrase, first by the Bishop, then by the priest, then by the choir, and then by the Bishop again, the leading priest lighted a candle which he carried, and in turn the priest lighted the candles carried by the other

Chicago Sunday Tribune, April 20, 1930

priests. And then, while the ancient music and Divine liturgy was sung, the priests carried the "light of resurrection" to the members of the congregation. Soon the cathedral was a blaze of light from the hundreds of candles of the congregation members and the midnight darkness of the tomb was banished by the life and "Light that lighteth every man which cometh into the world."

The Byzantine music of the Greek Orthodox Mysteries is said to be the most ancient of the Christian world and sounds haunting but strangely beautiful to Western European and American ears. Orthodox leaders claim that the music is not Russian, as some assert, but rather a characteristic musical development of Byzantine religious life.

Choirmaster John Papa Ignatius of St. Basil's choir recently was called from Athens to direct the music of the cathedral. He is said to be one of the experts of the world in Byzantine music. Good Friday evening Director Ignatius led a choir of 500 voices at the entombment ceremonies of the Savior. The liturgy called for three choirs to sing alternately in the service. The special hymn of Good Friday services is known as "The Epitaph hymn."

I B 4  
III B 3 b  
III C

PLATE



Unice's Great Wall, Marc 27, 1970

March 27, 1970

6--In good order, in old times, people stopped all kinds of work.  
They did not work with nails, nor did they use pins or needles  
because they were with nails. They nailed Christ to the Cross--on that day.  
They were all of the same kind, and they were, I cannot describe the multitude of  
Christians who were there.

The shroud, which was made of fine linen, and it was white, after that it  
was made of fine linen. It was made of fine linen, and it was white.  
Old women, who were of the same kind, were taken for, and they  
received the same kind of white cloth. They were in the way, even the  
center of the holy shroud to light the way. Precaution against lightning  
and thunder. This is the way that they were safe from a thunderbolt.

In good order, even in the street and in the front of their  
houses, the street became a processional way for the burial of Christ that  
night.



CHINA DATE, NO, 1930

During the night of the 15th of the month of the 1st of the year which was the 1st of the month of the 1st of the year... (The text is very faint and partially illegible.)

On Good Sunday, the day called... (The text is very faint and partially illegible.)

On the 15th of the month of the 1st of the year, even those who were ill, in order to hear the good news, namely, "Christ is risen!" It so happened, once, that Easter Sunday and Bayram (Turkish religious holiday) came on the same day. On that occasion the Christians remained to celebrate, in town, and let the Turks go up to the town-castle for their celebration. In the afternoon, however, the Turks sent some messengers to the town, who met the Greek notables and begged to be granted permission to come down and celebrate with the Greeks. The notables complied with the request, and the Turks and Greeks embraced one another as brothers. The Turks exclaiming, "Christ is risen" (Turkish religious holiday) to the Greeks, and the Greeks exclaiming, "Christ is risen" to the Turks, and the Turks exclaiming, "Christ is risen" to the Greeks, and the Greeks exclaiming, "Christ is risen" to the Turks.



Chico's House of Prayer, March 27, 1970

The two sets of letters were called, even as they were called today, "The Love." During a certain time in the service the young men would go to the front of the church to the altar and kneel in prayer. The priest then turned to the altar and all of the towers of the sanctuary were blessed. Then the priest said for another and the priest's hand.

The priest of the church was a man from the village, so the town, the best honestest priest in the village of the town, (his name is Bl. and his name), to visit the Archons, (the children of the city) and bring them back out into the country of the house that they had since. With the first sound of this music the children would run and hide, because the child, who was never to fall into the hands of the man, would be there three times, and then he would go to the altar and pray that he might become a brave man. In case the priest was a sick child, it was not ended to men. In order that the child might be safe, when they played the drums, danced song. They wished each other with a hand, rear and song, "Christ is risen." The young folks give money and money to the drum player. Leaving the house they went to the thirty two columns, in other words to the procession, where they danced, the man saw the two women. The women were costumed in golden dresses, and they were the best of the possessed.

I B 4  
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The Greek Press, Oct. 16, 1929.

GREEK

WPA (ALL) PROJECTS

COMMEMORATION

Last Sunday, at the church of Kimisis Tis Theotukou, the commemoration of the soul of Ecumenical Patriarch Basiliou the Third took place. Rev. K. Papnicholaou officiated.

A record crowd attended and offered prayers for His Holiness.

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III B 3 b  
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Chicago Greek Daily, May 8, 1929.

GREEK



### INFERIORITY COMPLEX

In the next column we reproduce a picture of the procession of the ceremony of the burial of Christ, which the Tribune of Chicago published last Saturday with a description of our night litany.

It is known to all with what interest Americans watch such festivals, and how much reverence they show for the religious ceremonies of the various peoples that have immigrated to this country. Concerning the procession of the ceremony of the burial of Christ many eagerly attend the spectacle and carry away splendid impressions.

Unfortunately, we Greeks, contrary to the impressions and feelings of Americans, abolish whatever we hold beautiful in Greek life because we fear that it may create an unpleasant impression, and we are ashamed of our Greek traditions, traits, and customs.



Chicago Greek Daily, May 3, 1929.

Those of our countrymen who think this prove their petty character and servility, qualities which are due, assuredly, to lack of culture and national dignity. In other words, they suffer with inferiority complex, and they mean to impose their inferior character upon others who desire to preserve their mores and do not feel that their religion and nationality are of a lower category.

Up to a short while ago all the churches in Chicago were holding the procession of the ceremony of the burial of Christ on the night of the Good Friday. Lately, unfortunately, by the urging and exhortation of the diocese, they are beginning to abolish the custom because we are ashamed to keep up any longer our traditional ceremonies, and we are afraid to appear before the eyes of others as Greeks. For the same reason we are beginning to abolish the "stefana" (bridal wreaths) from our marriage ceremony and to find substitutes for the Greek language in our sacred mysteries and liturgies, for we think that in this manner we shall present a pleasant appearance to strangers!

Chicago Greek Daily, May 8, 1929.

However, if, instead of abolishing our beautiful ceremonies and traditions, we tried to present them in a more serious manner, we should gain the esteem and respect of strangers, and they would hold us in much higher consideration as Greeks conscious of our descent than they do when we are ashamed to appear as such.

Leaving these to one side, we appeal to those who are conscious of their Hellenism and desirous of keeping it up, to organize as much as possible in the most dignified and imposing manner the night litany of the ceremony of the burial of Christ, and to let them be sure that such ceremonies arouse respect and esteem rather than scorn as those about the diocese think who are pursuing systematically their efforts to abolish this Greek custom and even the formalities of our church.

Chicago Greek Daily, Jan. 2, 1929.

WPA PROJ. 00275

### THE FIRST OF THE YEAR

The first of the year was celebrated in America in the particular fashion that Americans have adopted of welcoming the New Year.

While it is true that nowhere in the world the first of the year provokes such enthusiasm as in America, it is also known that this enthusiasm causes an abundant sacrifice to Bacchus. In America we can furthermore say that the first of the year corresponds with the feast of Bacchus of the ancients, and no law can stop the sacrifices to the God of cheerfulness and joy.

We Greeks, on the contrary, try to gain entrance to the shrines and sanctuaries of Fortune and to sacrifice before her even our last penny in order to gain her favor.

And for us Greeks no law prohibiting card-playing could check us in offering our worship, on New Year's Eve, to the great God, whose name we changed to "St. Basil" when we became Christians .....(dots in the original-Translator). This custom is so well known to Americans that many special

Chicago Greek Daily, Jan. 2, 1929.

WPA (ILL.) PROJ. 30175

permits are issued by the police for the occasion, allowing card-playing in various Greek centers.

This privilege has been granted to the Greeks since the establishment of the Greek community of Chicago, in the year of our Lord 1890, the first day of which the parishioners celebrated by playing "Tertso-tero" in the various centers of that time. But just because the police authorities did not yet know this Greek custom, they arrested all the players and led them to the police station, and it became necessary for the priest of the Greek parish, the late Father Fiampolis, in order to set them free to go there and state to the chief of police that it was a religious custom. And ever since that time they have been free to go on with their religious customs.....(dots in the original - translator).

Faithfully, therefore, our fellow-nationals have celebrated this year also, in the most panegyric manner, their religious custom, at various public places and also at home with much reverence and comunction and with all-night ceremonies.

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GREEK

Greek Daily, May 4, 1929.

EASTER IN CHICAGO



p. 1.- During these days Halsted Street is in its glory. Greeks from very distant quarters come to the Greek quarter, the capital as they call it, to procure their Easter provisions, such as Easter cakes, pastries, lambs alive or roasted, and candles for the Sepulcher and the Resurrection (Easter-mass).

The Greek people wish to celebrate their Easter with all the magnificence possible and they do not care about the expense.

The churches also are crowded with people during the night. Masses and hymns for the Sepulcher were sung by young girls, quartettes and by singers with the finest of voices. The churches of Holy Trinity, Saint Nickol's, Assumption, and Saint Spyridon of Pullman, adhering to native customs, took around the Sepulchers with lights and music, and the American people followed this beautiful spectacle with admiration.

The Chicago Greek continues in its national traditions and the new generation is just as Greek as the ones who immigrated here from Greece.

O. Antilogos.

I B 4  
III B 3 b  
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GREEK

Chicago Greek Daily, p. 3, May 10, 1928.



LITANY PROGRAM OF ST. NICHOLAS CHURCH

We wish to announce to our pious fellow-countrymen that the litany for the miracle which occurred in the holy Church of St. Nicholas, will be recited next Sunday, May 13th, immediately after the holy mass.

Following the doxology, the litany will be recited with the saint's icon displayed, and the regular prayers will be said.

The salutations to the saint composed for the occasion by Archimandrite Ambrosios Mandilaris, will be sung. There will also be a sermon on the occurrence of the miracle.

Hymns to the saint will follow, sung by the well organized choir of women of the parish.

Every effort has been made that devout worshipers may enjoy spiritual peace and composure in the rich retirement of the Greek Orthodox Church.

Refreshments will be served to all immediately after the holy litany by the Women's Society of St. Nicholas Parish.

SALONIKI, October 15, 1927

The Rite of the Greek Holy Synod.

Last Sunday the Rite of the Holy Synod took place. The great crowd of people were awed by the dignity, austerity, pomp, magnificence, splendor and grandeur of The Greek Prelates officiating. The Holy Rev. Mr. Alexander from New York, Archbishop of all the Greek Churches of North and South America, in a brilliant speech, brought out the theme, "Man's Connection with God," and eulogized the deeds of the clergy and blessed the crowd.

Never before have the Greeks of Chicago and vicinity witnessed such a magnificent celebration.

I B 4  
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GREEK

Chicago Greek Daily, Aug. 6, 1927.

DOUBLE BAPTISM AT THE STEVENS HOTEL



p. 2- On last Sunday two prominent families of our community, those of Messrs. Xenophon Alafouzos and Antonios Benetas, celebrated magnificently the baptism of their daughters at the Stevens Hotel in the presence of a select company of Greeks and Americans.

Mrs. Antonios Benetas stood as godmother to Mr. and Mrs. Alafouzos's daughter. She named the child Thalia. The well-known importer, Mr. Nicholas Deligiannis, godfather of Mr. and Mrs. Benetas's daughter, gave her the names of Themis and Nea.

After the ceremony all the guests sat down to a lavish supper in the dining-room of the Stevens Hotel. Among the guests were Mr. and Mrs. H. Demetrios, Mr. and Mrs. Nicholas Deligiannis, Mr. and Mrs. Kontou, Mrs. Lamoflis, Mr. Panteleon, Mr. Weikelt, Mrs. Karali, Mr. Sarencen, Mr. Green, Mr. Poulatis, Dr. Gavaris, Attorney Gavaris, Mr. and Mrs. Pangiottis Lambros and their daughter, and Dr. and Mrs. Papatheodorou.

Chicago Greek Daily, Aug. 6, 1927.

Mr. Palaiologos Hammonas presided at the supper. The guests rose to drink a toast to the happiness of the newly-baptized children and their parents. Messrs. Alafouzos and Benetas replied with expressions of thanks to their guests.

After the supper the company danced to the music of Mr. Alafouzos's orchestra and extended individually to their hosts their hearty congratulations.

S. K.

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GREEK

Saloniki, April 30, 1927.

THE INSUBORDINATE PRIESTS ACKNOWLEDGE  
THE DOMINION OF THE CHICAGO DIOCESE

With great pleasure and delight the Greek churchgoers of Chicago, acclaim the decision of the insubordinate Priests, who after extensive study, and deliberation accepted the Encyclical order of the Ecumenical Patriarchate, and recognize the authority and jurisdiction of the Chicago Diocese. The decision is of great importance from the standpoint of our religious beliefs. For a time, members of the laity took sides with the insubordinate priests, and the division of the Church was threatening.

The Greek population of Chicago is united again under the Mother Church.

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GREEK

SALONIKI, May 8, 1926



Traditions.

p. 1. Every country has its own habits customs, and traditions, that is how it distinguishes itself from other countries. The forefathers of each race dedicated a certain day of the year for the commemoration of the cause of each important tradition, and we repeat that, from generation to generation. But let us not forget that the traditions and customs were intended to be celebrated locally and not internationally. Let us remember the old saying, "when you are in Rome, do as the Romans do", a popular dictum that is accepted by all civilized nations. Therefore, the Greeks in America, if they want to be in harmony with the rest of the civilized nations, on this matter, must not celebrate their traditional habits and customs in this country with the same indulgence that they do in Greece.

In Greece and other countries, where the National religion is Greek Orthodoxy, the ecclesiastical custom is to hold the divine services of the Sepulcher in the hours of early morning. A certain part of this time is taken up with a public procession, the carrying of the symbolical Sepulcher of the Savior around the streets in pomp and solemnity. This is usually well done and is a



SALONIKI, May 8, 1926

custom that is accepted and appreciated by the whole of the homogeneous populace. But in heteriogeneous America this must not be done.

People of other nationalities want to get their sleep, so they can go to work in the morning. They do not want to be disturbed by this Greek religious procession and the Byzantine music that accompanies it.

When this method of celebration was established by the father of our Church, it was not conceived or pre-conceived that Columbus would discover America, and that the Greeks would emigrate by the hundreds of thousands to America and hold their religious services in a territory where all are not Roman.

Why do the Greeks of America insist, and persist, in keeping up their traditional service, while Greeks in England, France, Italy, Germany, Austria, etc., refrain from disturbing people during the early hours of their sleep, with that which is typically Greek and not universal?

The Greeks of America must be thankful and proud of their foster Mother,



SALONIKI, May 8, 1926

America, whose freedom and liberty we enjoy, but we must not abuse that privilege. These words of counsel are not intended as a criticism or as a reproach regarding the managers and the fathers of our churches, but are intended for the benefit of our race. I'm certain that the heads of the Greek Orthodox Church would abbreviate this pompous service, as they did abbreviate, curtailed and eventually abolished the traditional habit of our priests; the wearing of long robes, long beards, and long hair. I'm certain Christ himself would not be in accord with pompous and showy celebrations, but on the contrary, he would have favored solemn, quiet, and peaceful, divine services.

Let us hope for the best. Let us hope the Greek churches and the Greeks of America will realize that they are not on Greek soil but on American soil. The ancient Greeks used to say that, "Even Gods obey the law". The unwritten law of our beloved America should not be disturbed.

(Summary)

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GREEK

WPA (LL) - 100-1072

SALONIKI, April 27, 1926

The Day of Pascha (Easter)

p. 4. The word Pascha is Jewish and means exchange; that is to say, liberation of the Jews from the Egyptian yoke. The exodus of the Jews from Egypt took place the 14th day of Nisan (April) 1490, B. C. For the Christians, Pascha means redemption from sinful life, and resurrection to a new life, as it was taught by our Savior Jesus Christ.

At the early days of Christendom, Easter was celebrated on various days. Some celebrated Easter every Sunday, some on the 15th day of April, and some on the first Sunday of the Equinox.

Upon the suggestion of Constantine the Great, the Ecumenical Synod in 325 A.D. set a fixed date for all the Christians, but it was never to coincide with the Jewish day. For that reason the Astronomers of Alexandria were directed to fix the date for Pascha so that it would not fall on the same day the Jews had Easter for any year. Nevertheless, Easter Sunday was celebrated by various communities at various times.

SALONIKI, April 27, 1926

In the middle of the 6th century, the date of Easter was fixed for the first Sunday after the full moon of the Spring Equinox. That is the 21st of March. But now the Equinox is not on the 21st of March but on the 11th of March, and for that reason the Catholic Church celebrates Easter, the first Sunday after the full moon of March 11, not taking into consideration, that the Mother Church (Greek Church) fixed the date on the 21st of the March Equinox.

During the Venetian era the differences between Catholic and Orthodox as to the fixing of the day of Easter was the cause of bloodshed in Corfu.

The Catholics and the followers of Orthodoxy were killing each other on account of this difference. The then Bishop of Corfu, John Valvi, headed the Catholic element of Corfu, appealed to the Pope the year of 1592, and asked permission to celebrate Easter on the same date that the followers Orthodoxy did. The wise and farsighted Pope granted the permission and the killings stopped.

Today, the Catholic Church refuses to follow the precedent of other Popes and celebrates Easter on a different day than the Mother Church. The Pope forgets the wise saying, "move not things that are well set."

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GREEK

Chicago Journal, June 6, 1925 in the  
Scrapbook, P. 145, of Mr. P. S. Lambros,  
130 N. Wells Street, Chicago, Illinois.

#### BAPTIZED WITH WATER FROM RIVER JORDAN

Pomp and a pretty baby girl brought water from the river Jordan and a bishop all the way from Boston to-day for the christening of the wee but important daughter of Mr. and Mr. John Raklios, 6326 Sheridan Road.

Virginia Rose, exactly eight months old, the youngest member of the Raklios household, entered the Greek Orthodox Church as scarcely any other baby ever did.

Little Virginia may not have appreciated the finery, but perhaps even an eight-month old baby can admire a layette as complete as that presented to her by her god-mother, Mrs. Ariadne Lambros.

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GREEK

Scrapbook, P. 145, of Mr. P. S. Lambros. June 6, 1925.

Bishop Alexopoulos, aided by Father Constantine Demitry and Deacon Michael Masokopakis, performed the ceremony of baptism and confirmation and administered holy communion to the baby girl.

The baptismal font in the drawing-room of the Raklios mansion was decorated with an American flag. To-night there will be an even greater celebration, and two hundred guests will be entertained by Mr. Raklios in the Gold Room of the Congress Hotel.

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GREEK

Saloniki, June 21, 1924.

WPA (ILL)

GREEK CHRISTENING.

p. 2-Last Sunday occurred the christening of the youngest son of Mr. George Tsiagouris, a prominent real-estate broker. The godfather was Mr. Andreas Karavannes or Karzas, who named the child Homer. The priest who performed the ceremony was the Reverend Constantine Hatzidemetriou.

After the rite of baptism a Homeric banquet with Homeric food was served in honor of the new Homer at the residence (in the Homeric house, we should like to say) of the parents.

At this hilarious celebration a Homeric dispute arose as to the nationality of the young Homer. Mrs. Tsiagouris, a Spartan lady, who has given birth to six robust and athletic children, insisted on naming them with ancient Greek names; so they are known as Demosthenes, Aristotle, Pericles, Alexander, Socrates, and Homer.

Saloniki, June 21, 1924.

This Spartan lady also insisted at the banquet that her children were Spartans, while her husband, Mr. Tsiagouris, as the head of the family, disputed this assertion and said that they were of the race of Mantinia, his birthplace and not Spartans.

For some time there was a strain on the family tie, and when the seriousness of the argument increased, the priest and the godfather had to intervene as peace-makers.

Finally this Homeric dispute was settled when the godfather said that all the children belonged to Greece, to the satisfaction of all and the peaceful continuation of the banquet.

Saloniki, June 21, 1924.

WPA FILE

But they had hardly had time to quiet down after this quarrel when Demosthenes, the oldest of the boys, challenged the right of his parents to dispose of his nationality so lightly, since he and his brothers were Americans! So there was another revolt in the family about the individual rights of the children, and now the priest had to interfere and quiet the youngsters with good priestly advice.

To judge by the success of the banquet given in honor of the young Homer, we see another perfect Grecian family with all the racial characteristics, especially the over-independent and individualistic spirit. For this we are glad and proud, and Saloniki extends its best wishes to the Tsiagouris family for the young Homer and all the other boys.

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GREEK

Saloniki, Dec. 1, 1923.

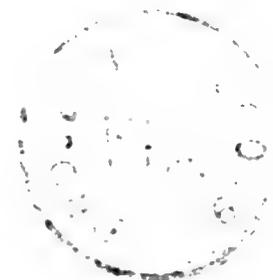
GREEK ORTHODOX DIOCESE OF CHICAGO

The Bishop of the Diocese will officiate at the ornate Liturgy of St. John Chrysostom, which will take place in Saint Constantines on the South Side Sunday, December 2, 1923.

During the Liturgy Dr. Michael Galanos will speak on the Golden Rule, about which so much has been written in all newspapers.

After the Eucharist, a memorial service will take place in memory of the famous Greek literary scholar, Artistides Foutrides. This commemoration is sponsored by the Greek students of the Universities in Chicago and the Greek School Koras. Speakers of the day will be the Bishop of Chicago, the Rt. Rev. Philaretos, and the doctors P. Harris and Stevens, Professors from the University of Chicago.

(The Executive Committee of Saint Constantine's Church)



Saloniki, Jan. 13, 1923.

CHRISTENING

p. 4- On last Sunday at the residence of our well-known, highly-esteemed, and well-to-do compatriot, Mr. Nickolaos Stathopoulos, occurred the christening of the son of Mr. and Mrs. Stathopoulos, who received the name of John, sponsored by Mr. Constantine Antonopoulos, Mr. Stathopoulos's partner in business.

After the christening, at which many friends were present, a dinner was served, and the celebration continued to midnight.

Saloniki extends to the parents its best wishes and hopes that the son will grow up to be as good a man as his father and his godfather.

Chicago American, Jan. 14, 1922, in the Scrapbook, p. 108,  
of Mr. P. S. Lambros, 130 N. Wells St., Chicago, Ill.

THIS IS HAPPY NEW YEAR FOR SOME

Members of the Greek Orthodox Church  
Celebrate According to Julian Calendar

"Happy New Year!"

Here's a clean slate for a relapsed world! Every one whose good resolutions of two weeks ago have already fallen into the discard has a chance to begin all over again to-day. Turn over a new leaf, and let yesterday's regrets slide back into last year's oblivion!

To-day is New Year's Day according to the Julian Calendar, which is official time among Greeks, Russians, and others who worship in the Greek Orthodox Church.

P. S. Lambros, publisher of the Greek Star, to-day explained the reason for the difference in calendars and for to-day's general celebration in Greek

Chicago American, Jan. 14, 1922.

congregations.

"The calendar was reformed in the year 50 B. C. by order of Julius Caesar," he said.

"At that time it was known that the complete solar year comprised exactly 365 days, five hours, forty-eight minutes, and forty-eight seconds. That was considered a surplus of six hours over 365 days annually, and it was decreed that every fourth year should be leap-year to provide the extra day.

"The use of approximate figures made a difference of one day every 129 years.

"The error was corrected in 1582 by Pope Gregory XIII. He decided to take three days from the calendar every 300 years. The Gregorian Calendar was advanced ten days at the time of its correction to make allowance for the time since the birth of Christ. And three days have been taken off since that time.

"Neither calendar is exactly correct, but the Gregorian is more nearly so."

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GREEK

Star, May 10, 1907.

THE CELEBRATION OF THE GREEK EASTER

- CHRISTOS ANESTI -  
Are We Real Christians?

(Editorial)

During the Holy Week and on Easter Sunday the name of the Savior was on the lips of all the subjects of that Holy institution, the Greek Orthodox Church. Young and old, rich and poor, laborers and professional men and women, all spoke of Christ. And on Easter Sunday the three Greek churches in Chicago and every Greek home were reverberating with "Christos Anesti" (Christ Arose).

Thousands of people, comprising the Greek community in Chicago, with shining, smiling, clean faces and immaculately attired went to the Temples of God to declare and affirm the defeat of nature and the glory of the Savior with "Christ Arose" and "Indeed the Lord has Arisen." What a glory to Judea, and what salvation to the world! The Heavens and the Earth in unison proclaim the victory of the Lord, whose blood was given for the purification of our souls.



Star, May 10, 1907.



Christendom, with its millions of Christians the world over, rejoices over the resurrection of Christ, and each year, in magnificence and glory, celebrates, in churches and in homes, the salvation of mankind.

The celebration of the Greek Easter in Chicago this year was a brilliant event. The Savior's epitaph was carried around the streets accompanied by hymns of worshiping, hymns of praise and glory, and hymns of devotion and invocation. They, the Greeks, were telling the world that Christ arose. They, as well as other Christians, were telling the world that they are Christians, true followers of Christ.

Are we really Christians? Can any one of us Christians, with the exception of a handful, raise his hand and say; "I am a real Christian?"

When the world is in doubt it always looks to the Greeks either for good or for bad, and the writer of this article will do likewise and take the Greeks as the thesis of our inquiry. Are we real Christians? What a perplexing and delicate question!

In order to avoid a storm of protests from non-Greek Christians we declare



Star, May 10, 1907.

that this article is written for Greeks and Greeks only. And as it may be possible that brother-Greeks in other parts of this country or the world declare a Peloponnesian war against us, the inquiry is directed and effects the Greeks of Chicago alone. If our assertion that we are brothers in Christ was true, then killings, hatred, untruthfulness, litigations and all that which falls in the category of vice and evil would not have been with us.

The soul of the man which needs purification of all the evils and vices and through which we become brothers in Christ remains unclean; only our clothes, faces, and bodies we clean when we go to churches for worship. The connecting link of brotherhood in Christ, the soul of man, is neglected, and consequently throttled by the rapidly grown-thorns of vices and evil.

Can any one become a real Christian by only accepting Christianity, by only attending churches, and by holding the title as Christian without purification of the soul? Indeed not!

Are we Christians then in reality or in name only?

The answer belongs to each and every one of us Christians, who with our magnificent Churches of Christ, our immaculate clothes, and smiling faces of hypo-



Star, May 10, 1907.

crisy make a mockery of religion and who for the sake of sociability and by imitation, year after year celebrate the resurrection of Christ.

Real Christianity depends not upon beautiful and expensive institutions of worship, not upon beautiful clothes and ornaments, but upon the purity of the soul.

As this article was written for Chicago Greeks alone the millions of Christians the world over are exempted from this unpleasant question.

Let us begin to purify our souls day after day and then we shall see the magnificence, the glory, and the real resurrection of Christ.

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GREEK

Star, Dec. 22, 1905.

THE GARB OF THE GREEK PRIEST

The Star Is Criticized



P. 4 - Understanding brings individuals and nations together, reveals the workings of nature, and assists us to come nearer to God and to attain universal peace and harmony. As long as there is understanding, there can be no quarrels, no antagonism, no war in community, city, nation, or universe. Understanding comes from the sincere desire for knowledge, and knowledge, which a noted person said is the "breath of gods," is the result of man's ability to think. It is the germ of man's conscious evolution.

The Star, a Greek newspaper in Chicago, is always striving, as a guardian of Greeks and of the reputation of Greeks, to promote understanding, which will render the relationship between Greece and America mutually beneficial to these countries. Greeks and Americans and others in order to get along together must have an appreciative understanding of one another. Habits,

Star, Dec. 22, 1905.

traditions, and superstitious beliefs must be taken into consideration in order to acquire mutual understanding. A universal standard does not exist; therefore the psychology of the old proverb, "When in Rome, do as the Romans do," is always applicable, useful, and safe.

Greek ecclesiastical traditions require Greek Orthodox priests to attire themselves in long, wide black robes and a head-gear which is really very odd and of no especial significance. Such religious frocks and apparel may be proper and useful in countries where they originated, and where people are used to them, but here in America they are out of place. And not only urchins and hoodlums are curious and ready to ridicule such apparel but others also who are not familiar with these ecclesiastical robes.

Many unpleasant incidents have taken place when our priests have been seen on the streets. Boys will be boys the world over, and curious things attract the attention not only of boys but of many grown-ups as well, in



Star, Dec. 22, 1905.



America and everywhere. Our clergy have been ridiculed, insulted, stoned, and outrageously humiliated by groups of boys who, lacking understanding, have thought that it was fun to treat the curious-looking foreign priests as objects of merriment, curiosity, and mockery.

Our priests, because of their broad-mindedness, the result of their ecclesiastical training, have graciously smiled and taken it on the chin, saying,

"The boys are not to blame. Let them get it out of their systems."

But narrow-minded and hot-headed Greeks have resented it very much, calling it "uncivilized, irreligious, and unjust," and adding that it is very unbecoming to the authorities to tolerate things of that kind.

The Star has again and again suggested that the remedy lies with our Church; that the Church alone can stop these unpleasant occurrences and remove these

Star, Dec. 22, 1905.



misunderstandings with the people of our adopted country. Undoubtedly the hot-headed Greeks who have raised an appalling storm of criticism against the Star for suggesting a change in our priests' apparel can submit valid arguments against the plan suggested, but Mother Church knows better, and their appeals and petitions to the Holy Synod not to change the priests' vesture will be of no avail. The Church has already taken the matter under serious consideration, and the time is not far off when our priests, being in Rome, will attire themselves as the Romans do. Right and wrong, good and evil, are just degrees of understanding. When we all possess an appreciable degree of understanding, then we shall be able to realize that Greek priests and priests of other faiths may wear the same frock so far as Christianity is concerned.

As to our critics, they have every right to adhere to our traditions as long as our traditions do not jeopardize our compatriots nor affect the welfare and the progress of our communities in Chicago and elsewhere. Let us be sensible and endeavor to understand our neighbors as we expect our

Star, Dec. 22, 1905.



neighbors to understand us.

And in order to appease those hot-headed, old-fashioned Greeks who are supposedly true to all traditions, I am compelled to quote the statement of a mayor of Chicago, made when a Greek bishop, as representative of the Church and State of Greece, visited the Columbian Exposition and became the center of attraction and an object of curiosity and ridicule. In fact, a body-guard was required for his personal safety. The Greek hierarch, tall, handsome, dignified, with his long beard, attired in complete ecclesiastical accoutrements, of the significance of which the majority of the people have no understanding, was surrounded and followed by jeering crowds whenever he dared to walk the streets of our city. The learned and well-trained servant of the Greek Church, who had anticipated such treatment, since he was aware of the ignorance and the curiosity of the masses, refused to sanction a petition of complaint to the municipal authorities, advocated by hot-headed Greeks.

Star, Dec. 22, 1905.

"The people are right," said the prelate. "My apparel is wrong, and no complaint shall be made."

But some narrow-minded persons among his fellow-Greeks, who resented the ridicule and the humiliation, went to the mayor with their complaints. The mayor said,

"Our American people are peaceable and never would have annoyed your bishop if he had complied with the habits and the customs of our country and had attired himself accordingly."

And that is tantamount to saying, "When in Rome, do as the Romans do."

Star, May 5, 1905.

GREEK EASTER RAISES THE PRICE OF LAMB

p. 2- Chicagoans who prefer lamb for Sunday dinner were very much agitated last Sunday on account of the rise in the price of lamb. They generally pay \$5.40 for a lamb, but last Sunday the price was \$7.75.

This sudden rise in price was attributed by Chicago newspapers to the Greek Easter. One of the papers in a long article, among other things concerning the Greek Easter, said: "All the Greeks in Chicago, rich and poor alike, must have their barbecued lamb for Easter Sunday; hence the high price of lamb in the market."

People who previously enjoyed low-priced lamb undoubtedly anathematized the Greeks and their traditions.



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GREEK

The Chicago Daily Tribune, April 15, 1901

KISS AWAY THEIR PAST SINS. UNIQUE FEATURE  
OF THE EASTER CELEBRATION BY THE GREEK  
ORTHODOX CHURCH OF THE HOLY TRINITY.

P. 20 Greeks from stores and fruit stands, Russians from the sweat shops and factories, swarthy Syrians and even Arabians crowded the Greek Orthodox Church of Holy Trinity, 34 Johnson Street, yesterday to observe the Easter services of their church. Six thousand turned out in holiday attire and spent the day, from midnight until midnight, in feasting, festivities and worship. Bananas, sweat shops and peddling were forgotten, for it was the one great religious celebration of the year.

During the last week services similar to those of the Roman Catholic Church during holy week were observed, but they culminated at midnight on Saturday, when the mass which ushers in Easter was celebrated. Promptly at midnight Dorotheos Vacaliaros, the archimandrite, or priest, of the Holy Trinity Church, arrayed in all the glory of a Jewish Levite, appeared at the vestry entrance of the church. Large chandeliers, each carrying hundreds of pure honeycomb wax tapers, were lighted, and lamps, with pure olive oil from Palestine, added to the brilliancy of the scene. Into this burst of light the priest stepped, with

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GREEK

The Chicago Daily Tribune, April 15, 1901

with bowed head, and as he passed under a picture of the Virgin Mother he tipped a banner, depicting the resurrection, which he carried.

He was followed by two assistants, who carried Greek and American flags, for the Greeks worship for both nations. They passed around the church, through long aisles made in the dense crowd that filled the auditorium, which never has known a seat. When they had passed around they then entered the altar space between two chairs of twenty-four voices, which intoned a portion of the liturgy. When the priest had reached the altar he took from it a large pure wax candle, lit it from one of the lamps and then intoned: -

"Come and take your light from everlasting light, and worship Christ arising from the dead."

Stepping to the chairs, he then lit the candle of the man nearest the altar, who passed his light to the one next, and thus around the church, for all who worshipped bore candles, which they obtained at the door as they entered. The church, already bright with thousands of flames, became a mass of lights, and the worshippers chanted: -

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GREEK

The Chicago Daily Tribune, April 15, 1901

"Christ is rising from the dead and stepping over the dead and giving the ones in the grave everlasting hope."

This intonation was the signal for the setting of fireworks in the streets surrounding the church. Skyrockets, Roman candles and firecrackers were used as symbols of glory for all believers of the Orthodox religion. Inside the church, the service continued with the liturgy and the sprinkling of holy water on the congregation and the reading of the resurrection, in the Greek, Russian, Syrian and Arabic languages.

When this was done, and the priest had so commanded all true believers in the orthodox faith, he turned to those near him and kissed them, thus signifying that all past sins were forgiven and forgotten. It was the closing feature of the strange service and was participated in by the people with all the enthusiasm of the southern races.

The exercises were over at 1:30 A:M and until 2 P:M the bands of worshippers made merry in their homes, where whole lambs and sheep were broiled and elaborate feasts spread. At 2 P:M the same service was performed and again the church was crowded, contributions were taken at the doors, for which candles were given out.

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GREEK

The Chicago Daily Tribune, April 15, 1901

At the midnight service \$900 was taken and in the afternoon \$700.

The services were observed yesterday because the Greeks use the Julian calendar under which yesterday was April . Their Easter falls between March 21 and April 18, being the first Sunday when there is a full moon. Should the day fall on the Hebrew Easter the Greeks postpone it until the following week.

I. ATTITUDES

C. Own and  
Other

National or Language Groups

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GREEK

Greek-American News, May 1, 1936

AHEPA

p. 8.- The following article is from an editorial which was published in the Masonic Chronicle of March 28, 1936. Its importance commands the attention of all the Ahepans.

Hyphenated Americanism has been the target of considerable criticism during the last twenty years. The United States, for a century, has endeavored to assimilate those who came from other lands to seek a home in the United States which served as a melting pot so that those who cast their lot with us might be molded into citizens whose paramount inclination would be allegiance to the principles and ideals of a free people, to uphold and preserve American institutions and to labor for the common welfare and advancement of the United States. Hyphenated Americanism was regarded, and not unjustly, as slowing down the process of assimilation--by fostering natural love for the mother country, but creating a divided allegiance, and by deferring the time when the interests of the United States would find first place in the heart and mind of those who sought participation in its blessings and privileges.

Greek-American News, May 1, 1936

That this is not always true is shown by the objects set forth in the constitution of the Supreme Lodge of Ahepa (the American Hellenic Educational Progressive Association), which are briefly as follows:

"To emphasize loyalty to the United States; to develop appreciation of citizenship under the state and federal governments; to promote clean politics by upholding the ideal in civic and social matters; to keep before its members the evils of tyranny in all phases of human relationships; to inculcate an appreciation and understanding of Hellenic peoples, past and present; to promote moral ideas among its members by keeping before them the advantages of education, the strength and beauty of sacrifice, and deteriorating effects of selfishness; to uphold the public school system of the United States; to resist, by all lawful means and methods, any tendency toward a union between the government of the United States of America and any church or religion and to repel the interference of any religion in governmental affairs, either state or national.

Ahepa was organized in 1922 by eight naturalized Greeks. Today it has 317 chapters in the United States and Canada and a membership of fifty thousand naturalized Greeks and Americans of Greek extraction.

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Greek-American News, May 1, 1936

It declares itself free from all hyphenated implications and is regarded as one of the most patriotic and progressive American organizations.

If all foreign-born citizens of the United States will follow the lead of Ahepa and earnestly strive to carry out the avowed objects of its constitution, the problem of assimilating and digesting foreign-born residents of the United States will solve itself.

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Chicago Herald and Examiner, Aug. 21, 1935

ROGERS AND POST HONORED BY AHEPA

Convention delegates of the Order of Ahepa, Greek-American fraternal Organization, yesterday paid tribute to the memory of Will Rogers and Wile Post. A Memorial wreath was placed on photographs of Rogers and Post in the convention hall at the Hotel Sherman.

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Saloniki-Greek Press, Aug. 15, 1935

PRESS COMMENT AND EDITORIALS      OUR GRECO-AMERICANS

p. 4.- For nearly a century and a quarter, Americans have displayed a keen interest in the welfare of the Greek people.

President Monroe, Daniel Webster and Henry Clay were ardent champions of Greek independence through the long and arduous struggle against Turkish rule. Dr. Samuel Gridley Howe of Boston was a more important factor in the achievement of Greek freedom than the theatrical English revolutionist the poetic Lord Byron.

That philhellenism in this country wasn't confined to a few lovers of Greek classics is proved by the number of Atheneses, Corinths, Delphis, Troys, Syracuses and other Greek inspired town names in the American map.

During the first half century of Greek-American relations the only Greeks known to America were individual proteges of American Hellenophiles who studied in our schools and in many instances rose to places

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Saloniki-Greek Press, Aug. 15, 1935

of prominence in American life. Conspicuous among them were the famous Byzantine scholar, Prof. Sophocles of Harvard, and Michael Anagnos, who contributed so largely to the education of the blind.

In the 1890's ambitious young peasants, as well as jobless Greeks of good education, began to immigrate to this country in considerable numbers. They laid the foundations for the prosperous Greek-American communities which may be found in many parts of the United States, notably in Chicago, where there are 75,000 people of Greek origin.

The rise of many of these immigrants from the rank of penniless peddler, bootblack or busboy to the proprietorship of large and thriving business establishments and distinction in the professions is one of the remarkable chapters in the history of American immigration. These successes were not fortuitous. Mahafy, who knew modern, as well as ancient Greeks better than most scholars, wrote:

"They are probably as clever a people as can be found anywhere in the world and fit for any mental work whatever. This they have proved, not

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Saloniki-Greek Press, Aug. 15, 1935

only by getting into their hands all the trade of the Eastern Mediterranean, but by holding their own perfectly among English merchants in England."

Next week Chicago will be host to representative Greek-Americans from all over the United States. The American Hellenic Educational Progressive Association, better known as Ahepa, will hold one of the largest conventions of the year.

The city welcomes these visitors whose organization, while keeping alive the ties with the homeland, is dedicated to the promotion of "loyalty to the United States of America; obedience to its laws and reverence for its history and traditions."

Saloniki-Greek Press, June 20, 1935

BEYOND TOMORROW

By Graeco-Americanus  
To Miss Jane Addams

p. 1.- Perhaps, of all the nationalities that mourned the passing of Miss Jane Addams, the Greek were moved more, because they have seen more of her and were benefited more, if for no other reason but for the fact they were so close to the institution.

Hundreds--we would say thousands--of young men and women of our race have been the recipients of many favors and in many cases of actual assistance from the House.

For the Greek community to repay what it has received from the Hull House will be well nigh impossible, but the Greeks are not wont of forgetting their friends.

All those who were present at the funeral services at the court of the Hull House have noticed the beautiful, large wreath that the Greek

Saloniki-Greek Press, June 20, 1935

churches had sent.

The spontaneity of the Greek merchants on the day of the funeral to rush and put crepe mournings at their stores all along the line from the "L" Station to Polk street and all around Blue Island Avenue, proved the sentiments held toward the great humanitarian.

Now comes another duty that the Greek Community feels duty bound to perform; and that is a memorial service. No sooner was the idea suggested and immediately steps were taken for such memorial.

This memorial service will be held in the Greek Church of Holy Trinity 1101 S. Peoria street, the only church that was intimately known by Miss Addams. The services will take place at 11:00 P.M. on Sunday the 23rd. The possibility is that his Grace, the Bishop, will officiate and that the Greek Consul of Chicago will be present. There will be a Greek and an American speaker, both making short addresses.

Saloniki-Greek Press, June 20, 1935

We have not the least doubt that the Greek colony will flock to the church on Sunday to pay its last religious tribute to the name of one who assisted so much during our first struggling years.

Such was the "Pan-Hellenic" expression of gratitude to the memory of Miss Jane Addams.

Saloniki-Greek Press, Apr. 25, 1935.

IMITATION

by

G. Halepas

Hitler, the imitation dictator of Germany, has lately begun to forget some of his former beliefs and policies. At first, he violently persecuted the Jews and ran them out of Germany. Those who did not run fast enough were murdered and their fortunes confiscated. Among the exiled was Einstein. Hitler forgot, however, that people like this great genius do not have their fortunes in their homes, but in their minds. Only death can rob Einstein!

Recently, newspapers state, Hitler has refrained from violent persecution. Perhaps he finally realized the foolishness of such procedure. I cannot determine the cause of his sudden doubtful leniency. But I can say for certain that when Hitler ordered the persecution of the Jews, he proved himself to be a numskull--ignorant of history and of the psychology of the Jewish race. Is it the first time this race has suffered persecution? Of course not. All over Europe the Jews have been the victims of taunts and exile since 70 A. D.

Saloniki-Greek Press, Apr. 25, 1935.

And yet, they survive as a race, having lost neither their religion, their customs, nor their language.

.....

This imitation dictator is wasting his time and effort. He foolishly believes he is the discoverer of high explosives.

Such and worse persecutions have been endured by the Jews since the time of Titus. The persecution they suffered under Titus was not only terrifying in its brutality; there was even something of grandeur in it. Nevertheless, the continuance of the race uninterruptedly, went on, and today the Jews say, what Seneca once said of them that the entire world is their birthplace. The truth of the statement is obvious to all. One cannot help but recall the description of what happened after Titus conquered the Jews and destroyed Jerusalem. As Christ had predicted: "They shall not leave stone upon stone".....

What remains of that great triumphal display proclaiming victory in what

WPA (ILL) PROJ. 30275

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Saloniki-Greek Press, Apr. 25, 1935.

now is modern Rome? The ruins of the Roman Forum and the Tullianum, which testify to the success of Titus and the strangulation of Giyora [leader of the Jews]. But the race is still strong and powerful. It outlived Titus, as it will, no doubt, outlive Hitler.

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Saloniki-Greek Press, Apr. 4, 1935.

MUSSOLINI

The lame eagle of Europe is again showing his talons--this time against Abyssinia. He has two reasons for making **such** a move at the present time, both of which are supposed to have their roots in an effort to produce a certain psychological effect upon the national Italian mind. In the first place, Italian pride has suffered in the skirmishes between the Italian patrols and the Abyssinian soldiers. Therefore, an army must be sent to punish insubordination.....The second, and most important, reason for this martial move is to withdraw the people's minds from contemplation of their sufferings due to the tyranny of Mussolini's blackshirts.

This charlatan [Mussolini] has other quacks ably assisting him in Europe, who, just as he, spend all their time fighting battles with windmills [Don Quixote] or their own shadows. The time is not far off when the peoples of Europe will perceive the trickery of their burfoon "generals" and dispense with their services.

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Saloniki-Greek Press, Apr. 4, 1935.

A minor cause of the Duce's action is the old score made by Abyssinia against Italy in 1896.....

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Greece has recently had bitter experiences with the insane actions of the Duce,.....These experiences include his feudal manner of governing the Dodecanese Islands. He has striven to cut the church of these Islands apart from the Patriarchy, and has forbidden the use of the Greek language in the schools.

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It is obvious that religious persecution is being carried on at the suggestion of the Vatican. Let us, as honest Greek people, examine the life of this man Mussolini.

He was born on July 29, 1883, in a small Italian village of poor parents. His father was an ironworker who could neither read nor write. His mother

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Saloniki-Greek Press, Apr. 4, 1935.

was a teacher. His grammar-school days were passed in continual fights with fellow students whom he tried to bully.....Later he tried to follow his father's trade but received only severe blows because of his egotistical attitude and know-it-all-ness.

One must understand the early background of this man to realize what has made him cruel beyond human belief. He does not know the meaning of kindness or compassion because no one has been kind to him. The struggle for existence was very difficult, and his mother continually worried about his future. At the parochial college he attended his teachers repeatedly told him that his soul was blacker than the Devil's. More than once the good Fathers threw him out, only to take him back for his mother's sake. Finally, he received a teacher's diploma, but he did not follow his profession long. He traveled in Switzerland, France, Germany and Austria. While in Switzerland he translated the works of Karl Marx into Italian. Until the Fascist movement, Mussolini was an active Socialist, and published a newspaper called Class Struggle.

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Saloniki-Greek Press, Apr. 4, 1935.

The Duce is no longer a Socialist; all his actions are contrary to that ideology. Neither is he opposed to religion, as is evidenced by his overtures to the Pontiff in the form of a magnificent ecclesiastical symphony [sic]. Naturally, he has changed his uniform to match his present beliefs; so he is the typical nationalist in appearance. He has striven to centralize all power in his own hands, while sober rulers make every effort to find responsible leaders with whom to divide power and its ensuing responsibilities. Any person who seems to be acquiring public favor he quickly exiles or tactfully sends to some forsaken outpost for a long period of service. There is positive opinion among the Greeks of Europe and America--we can only speak for our own race--that Mussolini is suffering from a mental disorder plus a megalomaniacal complex.

WPA (LL) PROJ. 3027

Saloniki-Greek Press, Sept. 13, 1934.

DISTURBING FACTS

Journalistic duties oftentimes take us to many Greek stores and restaurants. Each time we have made such contacts we have received certain unpleasant impressions which the American people have no doubt received to a more noticeable extent from like contacts. We are sure that the complaint we have to make has arisen in nearly everyone's mind at one time or another when in a Greek place of business.

Greek businessmen do not shave every day and, because of their natural darkness, thus have the appearance of wild men or of gangsters. And, as if this were not sufficient, they make the matter worse by wearing a shirt or apron until it is fairly black. Greeks have lately entered the tavern business, and we notice that their bartenders are dressed as if they were selling grog to sailors on some dingy wharf.

No matter what work the hard times may have forced one to do, he is not excusable if he is careless in regard to his personal appearance and hygienic

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Saloniki-Greek Press, Sept. 13, 1934.

requirements. American people are supersensitive to dirty teeth, dirty aprons, and bare hairy arms. Of course, the majority of Greek businessmen are not of this description; but one such can ruin the reputation of an entire group. Another thing we notice is that Greeks usually wear a habitual scowl when in their stores. This may be caused by overwork and worry; but the customer does not realize this and thinks they are wild foreigners such as he reads about.

Improve yourselves and you will improve your business!

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GREEK

Saloniki-Greek Press, Aug. 16, 1934.

ON THE TOPIC OF CO-OPERATION

(Editorial)

Urged by our journalistic duty, and our vital interest in the Greek ideologies, we have intently followed the progress and growth of the Greek communities in America. We have striven to print in these columns only those things which are factual and true. The safest and surest method of making comparisons and arriving at conclusions is to analyze carefully the existing situations and facts.

As is well known, the Greeks in America and the Greeks of Egypt are the only groups of Greeks living outside of Greece that can be compared. The Greek community of Egypt reached its highest point of achievement about fifty years ago. Now, this former powerful and progressive group is beginning to wane in power and efficiency. In fact, the Greek Government has been forced to create a bureau of education and philanthropy to work with the Greek Consulate

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GREEK

Saloniki-Greek Press, Aug. 16, 1934.

at Cairo. To every Greek of America--and especially those who have at one time lived in Egypt--this retrogression is practically unbelievable. Where higher institutions of Greek learning once flourished, and various institutions and business concerns once flourished, there are now only signs of gradual decay.

Rather, than to allow this once-thriving community to die, the Greek Government will, of course, make an effort to revitalize it; in the first place, because of economic reasons; and in the second place, from a patriotic sense of duty. However, it would not be as easy for the Greek Government to come to the aid of the Greek communities in America. In the first place, the amounts required would be far greater than could be paid by the Government; in the second, the Greeks of America have not even one institution that is of the slightest benefit, or which is now in danger because of lack of necessary funds.

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Saloniki-Greek Press, Aug. 16, 1934.

Even if the Hellenism of Egypt ceases to exist in the future, it shall have had a glorious history of accomplishment. But what have the five hundred thousand Greek-Americans to present that might be regarded as a national achievement? We do not believe anyone would dare to compare further the situations of these, the two largest groups of Greeks outside of their native country. The Hellenism of Egypt passed through the normal stages of a social order. The Greeks of America have reached the brink of the last stage of assimilation or obliteration without having passed through the creative and progressive stages. Unfortunately, we in America are so busy doing nothing that we never get time to create any worth-while heritage for our children.

The signs indicate that our social structures are beginning to crumble, not because their time has come, but because we conduct ourselves like the unprepared virgins of the Bible who had no oil in their lamps, and so did not see Christ.

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GREEK

Saloniki-Greek Press, Aug. 16, 1934.

A community of fifty thousand Greeks, living in a metropolis like Chicago, which has not even one philanthropic institution, despite the existence of hundreds of Greek orphans and homeless aged in its midst, should be ashamed of itself. This condition can still be remedied if the co-operation of every Greek of Chicago is given.

WPA (ILL.) PROJ. 30275

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GREEK

Saloniki-Greek Press, June 14, 1954.

THE BRITISH AS TYRANTS

The British continue to conduct themselves as masters of slaves on the Island of Cyprus. The civilized and liberty-loving (?) English seem to think that the people of Cyprus are of an inferior race, and so are trying to create a nation of subjugated people who will have no liberty and no voice in their government. As if all the other restrictions and indignities were not enough, this oft-injured island is the victim of still another English imposition. Recently, a law was made restricting the freedom of the Greek press.

This action is, no doubt, proof that the Greek papers of that island are fighting in behalf of the rights of its inhabitants. By oppressing the people of Cyprus, and by curtailing their civil liberties, the British think they will be able to break their spirit of resistance. They are terribly mistaken. The people are not going to change their nationality just because

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GREEK

Saloniki-Greek Press, June 14, 1954.

Britain wants to incorporate their island into her already vast empire.

Do they not realize that the natural result of such oppression will be the strengthening of the spirit of revolt within the people? Their action indicates, beyond a doubt, that the British intend to burden the people of Cyprus with the heavy bands of tyranny and oppression. If this continues to be the case, the entire world will be forced to accuse the English of being social tyrants.

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GREEK

Greek Press, Feb. 8, 1934.

LET US HIRE AN ECONOMIST

(Editorial)

Of late the Greek community of Chicago has begun to reveal a phenomenal activity. The many social affairs are ample proof of this. The interest of every Greek has been awakened, and daily a visible effort is being made by all of them to help accomplish the task of securing a position of recognition for Greeks, as a group, in Chicago.

Greek professional men, now, more than at any other time, are actively participating in our social and economic life. They are continually planning various activities that will benefit the Greek people. Businessmen, perhaps for the first time, are taking a truly active interest in the welfare and progress of the Greek community. In fact, all Greeks in general, are working together as one spirit, and a Greek one, at that, to accomplish this success.

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GREEK

Greek Press, Feb. 8, 1934.

Greek people pour thousands of dollars every month into the church, and to a lesser degree into our various clubs and organizations. What happens to all the money put into the treasuries of their churches has begun to be questioned by the Greek people. Of course there is no stealing going on--at least not on such a large scale--but all that money should relieve and finally remove all the financial burdens from our churches.

Continued appeals for funds are made to the people who give generously and continually as well. Yet we never hear that the books of even one church balance as a result of the contributions. The answer to this is held ready by the priests and church trustees: The Greeks do not attend and support their churches regularly. Notwithstanding the fact that the churches are not attended--which if true, is purely the fault of our clergy--the fact still remains that directly or indirectly the people contribute their money to the **Church.**

Why is it that despite contributions amounting to over one hundred thousand

WPA (ILL.) PROJ. 30275

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GREEK

Greek Press, Feb. 8, 1934.

dollars a year we have nothing to which we can point with pride, of possession? The answer to this problem can be solved only by an expert economist. We recommend that our churches acquire the services of such an expert.

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Proodos (Progress), Oct. 31, 1933.

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CHICAGOAN

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How surprised the reader of this will be when from the start we inform him that we will write about "guns," "dupes," "hangmen," and the song of a priest's wife, "The Priest's Wife in the Loom," and that his business is to find the connection between them.

At least we will try our level best to present to the reader this jumble from the life of the Greeks of Chicago as it comes to this scribe's observation. We will try to picture the development of the peculiar, though not flattering, character of the Greeks of Chicago.

And although we offer our opinion or explanation as to the evolution of these exceptional conceptions of the Chicago Greeks, we will present

Proodos (Progress), Oct. 31, 1933.

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them as they come to our observation, and let the reader form his own opinion as to how these peculiarities have developed in the mentality of the Chicago Greek as a result of cause and effect or the influence of the environment. These characteristics of the Chicago Greek are entirely peculiar and **local**, perfectly natural to them, and not at all flattering or decorative.

You may form your own conclusion from the incidents to be reported forthwith.

Here is Mr. Panagiotis Eliopoulos, a peddler selling such various articles of men's furnishings as ties, shirts, collars, etc., who is always in need of customers and should cultivate the **sympathy** and good will of his customers.

In spite of this, when one of his customers bought three neckties and

Proodos (Progress), Oct. 31, 1933.

WPA (ILL) 77-1-1000

paid him, this self-made Chicagoan said to the bystanders in the presence of the customer, "Here is another sucker." And he said it shamelessly, without any remorse, with irony, not a bit concerned that his remark was an insult to his benefactor or that it showed ingratitude to the man who had given him a chance to make a profit.

What is the cause that makes this man develop this mental attitude? Why did he show so bluntly that he has no sense of gratitude or any other high feelings? Why insult the very man who wanted to help him, the very man who thought that a peddler is entitled, as others, to a profit? Is it right to reward his good intention by making him the victim of such undeserved insult?

Not only that, but this peddler accepted a penny offered to him by some bystander who wanted to see how low his dignity would go. The peddler showed, that for a penny profit, he didn't have any dignity.

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GREEK

Proodos (Progress), Oct. 31, 1933.

WPA 11/17/33

How could this be explained unless we ascribe it to a lack of good example and an ignorance of high ideals?

Of this or similar types of mentality many can be observed among the Chicago Greeks. What is the reason?

Here is another. Mr. Evangelos Koskinas is the owner or works, -we don't know which, -in a fruit store at Cicero Avenue and Harrison Street, where this scribe went to mail the Proodos to a subscriber and sell it to some others.

By coincidence the newsboy selling the Greek newspapers arrived and asked Koskinas if he wanted a paper. He inquired what paper the boy was selling and when the boy said "Greek papers," how do you think he replied? You just make your own conclusion.

Proodos (Progress), Oct. 31, 1933.

WPA (ILL) PROJ. J02.5

"So, you sell Greek papers, eh! I don't want any. If you had Turkish papers, I would buy."

The scribe asked him if he was a Greek or a Turk, and when he said that he was a Greek, he was asked if he was able to read the Turkish papers he wanted to buy. He answered in the negative, and the scribe told him that he ought to be machine-gunned in his own store, to be among the dead Greeks who wanted to read Turkish. Of course a business talk with an individual of this type is out of the question, especially if it is about newspapers.

What do you think about this man? Was he so terrified by the Greek journalists and the Greek newspapers that he preferred Turkish papers that he could not read, because he is an Arcadian? What do you think is the matter with a man who shows so crass indifference to dignity propriety, and hospitality, just for the pittance of five pennies?

Proodos (Progress), Oct. 31, 1933.

WPA (U.S. PROJ. 10275)

What is the reason?

Here is another. An elderly man, whom we liked to meet and whose name we refrain from publishing out of respect for his age, was bitterly expressing his contempt for some unworthy individuals only because they did not have any money or care to make it. In his opinion they ought to be hanged.

Asked if he would hang them, he replied in the affirmative.

"Then my friend, he was told, "you are the person to be an executioner and your place is in the Brutzi" [small island outside of the Nauplium, where the executioner is kept].

Can you imagine an old man of over fifty having so much disregard for human beings? To judge by his age and appearance, one would have thought he had experience enough not to have developed into a misanthrope.

Proodos (Progress), Oct. 31, 1933.

Has the bitterness of life made this old man a storehouse of every inhuman and hateful sentiment?

What causes the low mentality of some Chicago Greeks, who from the standpoint of environment and the opportunities offered them here ought to be much better?

Haven't they had better examples of dignity and goodness to make them better?

Disregarding for the present the errors of religious leaders, we point to the foolish example of the editor of the Greek Star of Chicago, who corrupted his readers commercially and now protests because they sing at the meetings the song of the "Papathias."

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GREEK

Correspondence of Mr. P. S. Lambros, 130 N. Wells St.  
Chicago, Ill., Jan. 12, 1933.

Mr. P. S. Lambros,  
77 20 Sheridan Road,  
Chicago, Ill.

My dear Mr. Lambros:

Mr. Roosevelt has asked me to acknowledge your letter of November 11th and to thank you for your word of good will and congratulation. The article which you published in the Greek Star pleased him very much, and he appreciates your offer to cooperate in the task of restoration which lies ahead.

Very sincerely yours,  
Louis M. H. Moure,  
Secretary, to Mr. Roosevelt.

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GREEK

Correspondence of Mr. F. S. Lambros, 130 N. Wells St.,  
Chicago, Ill., Jan. 12, 1933.

It is my desire that my mail be answered with the **greatest** possible promptitude.

The many thousands of letters which have been received since the election and the hundreds which come in every day have made it impossible for me personally to dictate or sign replies. I have, however asked my secretary to answer your letter and I trust that you will understand.

Very sincerely yours,  
Fr. D. Roosevelt.

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GREEK

Poulson A. George  
(Secretary of the Air Capital Chapter No. 187)  
"Who is an Ahepan?"  
The Ahepa, Washington, D. C., Dec. 1932.

A MAN

who believes in America, upholds its principles, supports and fights, when necessary, for the lofty ideals of Democracy and freedom. Americanism is his motto and Hellenism is his keynote.

HE STANDS

for Hellenism exemplified - the synonym of Americanism; propagates to his utmost the ideals of the great Hellas, the mother of civilization.

ENFORCES

self-respect, through good conduct, and strives at all times to elevate to its rightful plane the name of a noble and illustrious race. The Hellenic Race! Education, brotherly love and self-sacrifice, he considers as part of his obligation.

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GREEK

The Ahepa, Washington, D. C., Dec. 1932.

PROMOTES

good fellowship with all his might and encourages cooperation and unity among his fellowmen. Advocates respect for law and order and exercises his duties as a citizen. He is progressive!

ATTAINS

success through honest effort, love for his neighbor and the practice of the Golden Rule. Aids his fellowmen in distress and asks nothing in return.

NEVER

despairs, but places his faith and trust in the hands of his Master, the great Teacher of fraternalism. He is the good Ahepan, and the world has been sweetened and made cleaner and nobler by his presence among us.

George A. Poulson,  
Secretary.

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GREEK

Prodis, Paul, "American Civilization and the Culture of the Greeks," The Ahepa Magazine, Dec. 1932, pp. 11-15.

It would be well to recall the substantial aid, moral and material, rendered by the United States to the young Greek nation in her very hour of heroic struggle for political liberation. It was Daniel Webster who poured the honey of his eloquence before the House of Representatives on December 8, 1825, and convinced them that by helping Greece, America was not merely paying the debt to modern Greeks as heirs of their ancient forefathers, but was helping a new nation because it was fighting for mankind, for civilization and for Christianity, and for upholding the very principles set forth in the American Declaration of Independence.

President Monroe, in his annual message to Congress, aroused the hearts of statesmen and citizens alike for sympathy and action for the heroic Greeks. Public meetings and church services were held throughout the land. Prominent personages formed committees, contributions were gathered, theatrical performances were given for the benefit of suffering women and children of the fighting Hellenes. A genuine spirit of sympathy and

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The Ahepa Magazine, Dec. 1932

Christian love prevailed among the wealthy and poor alike.

The city of Hartford had organized a local committee for "the purpose of devising means to evince the public sympathy for the oppressed people of Greece and to solicit funds and address a memorial to the Congress of the United States on the subject of recognition of Greek independence." Boston, New York, Norwich, Conn., and other cities sent generous funds to buy provisions for the families of the Greek heroes. A very distinguished citizen of Boston, Dr. Samuel Gridley Howe, was appointed surgeon of the Greek fleet. Edward Everett, editor of the North American Review, another ardent friend of the Greek cause, was among the first to start the Philhellenic campaign in the United States. General George Jarvis, the son of an American diplomat, was wounded many times and saw as many battles as any Greek. Another outstanding fighter for the cause of liberty was Col. Jonathan P. Miller of Vermont, who, at the age of 25, was known among his comrades as the "Yankee daredevil". William G. Washington, a volunteer in the Greek Army, paid the supreme sacrifice while fighting heroically in Palamidi. George Wilson and Jacob Williams

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The Ahepa Magazine, Dec. 1932

were two brave American sailors who served with devotion the little armada of the Greeks.

In the more recent World War and its aftermath, it was American relief through the Near East, Y.M.C.A. the American Red Cross and other volunteer organizations that helped a nation of six million to take care of one and a half million of their brother refugees from Asia Minor and to absorb them into the fold that has built the well-governed, new nation of Greece.

Last year, Hellas and her children on distant shores have commemorated this centenary of her national liberation. Of course, at the same time the immortal soul of the Greeks was celebrating an anniversary more than three thousand years. Many of the festivals were held in the United States, among the university folks, the church people, among athletic organizations and the very Greek communities themselves. The newspapers of the land have extolled in articles and editorial comment the heroism and spiritual virility of the Hellenic people.

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GREEK

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The Ahepa Magazine, Dec. 1932

Descendants of Greeks in many parts of the world have sojourned in their motherland; among these visitors were Greek members of the American Legion, a small part of the sixty thousand American soldiers of Greek blood who served in the World War. Before departing for Athens they were entrusted with a flag from each of the States of the American Union, sent by their respective Governors as a token of friendship and a cordial felicitation upon the centenary. These state banners have been presented to the President of the Greek Republic and to Premier Eleutherios Venizelos in great ceremony at the Stadium of Athens.

There, too, was unveiled a memorial to American friends of Greece with statues of Webster, Monroe, Everett, Howe and Henry Clay, similar to the recent memorial in Massachusetts to George Dilboy, the American patriot of Greek blood who willingly shed his life that democracy might triumph. It is well known how the Greek boy was honored by the highest award of this land--the Congressional Medal.

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GREEK

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The Ahepa Magazine, Dec. 1932

The Legionnaires have returned to their land of adoption with beautiful impressions of the new Greece. They have observed a more united nation where education prevails, where production and industry--with new settlement, with drainage and irrigation of the land and extension of the roads--where the creation of ports and the building of cities have made a paradise for those scholars, artists, diplomats or business agents who would tour her temples, seek her sacred bypaths, introduce American industry into fertile markets, and to discover that eternal summer still gilds her ancient isles for those who have the eye to see.

The American nation harbors today more than half a million citizens of Greek origin. The vitality, loyalty, resourcefulness and civic enthusiasm that these Greeks contribute to the culture and welfare of the country is welcome, and in high quarters understood, appreciated and acclaimed.

Flags would be but strips of rags were it not that the authority of nations gives them respect and power, and were it not that the people of each nation pour the fill of their racial ideals and patriotic fervor into that very symbol of their national consciousness--the Flag! When flags of these two

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GREEK

The Anepa Magazine, Dec. 1932

democracies have been exchanged, hands of felicitation have clasped across the sea; in such a joyful communion and old friendship is strengthened and bonds of affection between Greece and America are sealed that together they may attain the highest aspiration of mankind--international peace and the material and spiritual prosperity of their citizenry.

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GREEK

Vournas, George C., "The Second Objective" The Ahepa Magazine, Washington, D.C., Dec. 1932, pp. 6-7.

The year 1933 will mark the completion of the tenth year since the founding of the Ahepa and generally speaking, the first third of a century from the commencement of the great influx of Greek immigrants to the United States. Whether we arrived in the United States by force of circumstances or as a result of economic pressure, the relentless task of earning a livelihood confronted us all. Today some of us feel that we can give a creditable account of our accomplishments in the economic field in America and some of us do not. One thing is certain--that the number of those who could point with pride to their successes is much lesser today than it was four years ago.

Whether success crowned our efforts or not, it is safe to assume that by now both as Ahepans and as a part of the immigrant family in the United States, we have had ample time to adapt ourselves to our new environment, politically, socially, and economically. We have come to view America as our home and to be concerned with the affairs of our adopted country,

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GREEK

The Ahepa Magazine, Dec. 1932

while in the earlier years our eyes were fixed toward the shores of our birthplace for any and all things that affected our lives. While the spiritual bonds uniting us to our Fatherland are dutifully maintained and we hope they will forever continue, our immediate concern is our home, our family, our welfare and that means the United States of America. That this fact is accepted by all persons and classes of our people today may be cited as an eloquent example of the beneficial import of the Ahepa and the successful culmination of the first part of its program and objective.

The Americanization--political assimilation--of all persons of Greek descent in the United States having been practically completed, the time appears to be at hand to devote increasing attention to the second, but equally important task of our organization, to wit, "to promote throughout the world, and especially in the United States of America, a better and more comprehensive understanding of the Hellenic people and nation, and to revive, cultivate, enrich and marshal into active service for humanity, the noblest attributes and highest ideals of true Hellenism."

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The Aegea Magazine, Dec. 1932

We all have heard much about Hellenic "ideals and customs." We hear the swan song at every turn. No one, however, has taken or takes the trouble to reduce the often confusing generalities to specific principles and formulas and point the way to their practical application. When American-born children of Greek parentage ask questions regarding the "ideals and customs" of the land of their fathers, they seldom receive the same answer from two persons. Each individual gives his own version and idea depending on the locality of birth in Greece. In most cases, what goes under the label of Hellenic "ideals and customs" is closely related to what Spencer called "The Dead Hand"..the great mass of errors, myths prejudices that came down to us from the Dark Ages. Do we, as a class, possess any virtue or quality worthy of presentation? It is my sincere opinion that we do. I am also of the opinion, however, that a lot of debunking has to be done to what we call Greek "ideals and customs" before such ideals and customs can be useful to America and a twentieth century civilization.

What can we do during the year 1935? We can set ourselves to the task of reevaluation--determine in the light of knowledge and experience so far

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The Ahepa Magazine, Dec. 1932

gained, what to keep and preserve and what to forever drop and forget-- retaining the Hellenic Formulas of the enlightened period of Greece and not of the Dark Ages. Ways and means must also be devised to harmonize the social and cultural views of those who were born here, with the end in view of creating a common objective. It goes without saying that undertakings of great magnitude such as this require the sincere cooperation and contributions of all thinkers, whether members of the Ahepa or not. Effective application of principles, however, can be carried out only by a disciplined organization. To this end, the best if not the one and only organization, blending the old and the new is the Order of Ahepa with its junior subdivision, the "Sons of Pericles."

This organization constitutes not only the last hope for united effort but also the best available medium to carry out successfully what above has been referred to as the second objective. Enlightened self-interest dictates that we stand united and apply ourselves to the task with un-failing enthusiasm and determination. The undertaking is colossal.

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The Ahepa Magazine, Dec. 1932

The only way that we can preserve for our posterity the valuable right to point to Hellenic immigrant contributions to American civilization, however, is to come to grips with the problem. The time is here--now. The Ahepa cannot evade the responsibility.

The Greek Press, Sept. 29, 1932 .

ΕΛΛΗΝΙΚΗ ΠΟΛΙΤΕΙΑ

By Gracco Americanus.

The Greek colony of Chicago, forgetting its own local problems and the major problem of the general depression had focused its attention, for the past week or so, upon the general elections that were held in Greece last Sunday.

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GREEK

Proodos (Progress) Mar. 27, 1932.

A GENERAL MEETING OF GREEK VOTERS WHO FAVOR MR. KLENHA IN CICERO

p. 1.--Mr. Joseph Z. Klenha, who has served as president of the village of Cicero for fifteen years, is a candidate for re-election.

The Greek voters, who for many years have had the opportunity to come in contact with the president and to know his administration are pleased with him and will support him for re-election.

In order to demonstrate their loyalty to Mr. Klenha and the Republican party, the Greek voters of Cicero will hold an open meeting in the evening of April 3, at the community house, 1822 South Fifty-first avenue. Mr. Klenha and the other Republican candidates will be present and will speak about their program.

Proodos (Progress) Mar. 27, 1932.

The committee on arrangements, James Betene, John Dariotes, and Spyros Campas, invites all to attend and to enjoy themselves. There will be refreshments and dancing to the music of Mr. George Grechis's orchestra. Everything is free of charge. Do not forget to come to the Community House,--Proodos (Progress), Mar. 27, 1932. Spyros Campas.

Union ..., ...

WPA (U.S.) ...

Although the first of ... we  
have come to believe that ... which all of us  
wonder to welcome ... and con-  
sistency. ...

In this beautiful ... ourselves, in spite of  
the fact that ... and prosperous  
as ... economic crisis.

... ourselves ...  
... with ...  
... to ...  
... the ...  
... will show up  
... as.



Chicago Free Press, Dec. 1, 1937

It is for this reason we do it ourselves with conviction. It is only to the  
reals, that we will see our victory of peace. For, in particular,  
losses characteristc qualities of patience, persistence, perseverance,  
and, in difficult times, it is now how to utilize, and for that, we  
not only will but shall. It is our belief that we will prove a lot for  
our future.

S. S. Kotchis.

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GREEK

Greek Press, July 16, 1931

BEYOND TOMORROW

By Graeco-Americanus

p. 1.- The Greek Community of Chicago has not been used to announcements, like the following: "Archbishop Athenagoras, will speak on Heine". The Greek populace of Chicago has listened to most anything commonplace, but never to anything that savors of the higher intellect. The speech, which his Eminence is to deliver at the North Shore Chapter of the Ahepa, is attracting the attention of all lovers of the higher things of life.

The self-styled Greek intelligentsia of Chicago, feeling somewhat as though M. M. Athenagoras is treading on their ground, will delve into many a volume, in the next few days, to refresh their minds about the life and works of Henrik Heine. The North Shore Chapter of the Ahepa is rendering a real service to our colony when it offers to our people such an intellectual treat, coming, as it does, from no less a person than the head of the Greek Church in America.

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GREEK

Greek Press, July 16, 1931

The Bolsheviki leaders still persist in declaring that the capitalistic world is preparing for a gigantic war against Soviet Russia. That the capitalistic countries of the world would want to see communism exterminated goes without saying. But that in order to succeed in a sort of a holy war, is a supposition, which cannot be convincingly supported.

History is replete with facts about costly mistakes that leaders of nations have made. Humanity has often and again been bled white by the blunders of its great men. It is to be hoped that no other such blunder is to be made and the crime of war thrust again upon the sons of man.

With the leaders of the country enjoying their summer vacations and the populace sweltering in the slums of the cities, observers of existing conditions are becoming more pessimistic. While summer is still on the sufferings of the people are not as noticeable as they will be when bleak winter comes and the sharp boreas winds will blow through the streets of our modern cities. Thoughts of that sort are not the results of pessimistically inclined minds, but constitute an existing reality of things, for which modern society, with all its boasted advancement, cannot justify itself.

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GREEK

Greek Press, July 16, 1931

Graeco-Americanus confesses that what has transpired in Europe, the past few days, is beyond his ken. It will be indeed too much for him to grasp the trend of events, when no less a person than our renowned secretary of the treasury declared the other day, that he has not kept up with the turn of events. And all this time we were resting at ease, believing in the omnipotence of Andrew Mellon.

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GREEK

Greek Press, June 18, 1931

BEYOND TOMORROW

By Graeco-Americanus

p. 1.- In making his initial appearance, as a regular columnist of the Greek Press, Graeco-Americanus--as the name itself implies--will write about persons and things, and survey the trend of events, in the spirit of a dualistic Greek and American personality--but primarily Greek. The scope of subjects that Graeco-Americanus will touch upon will be of general interest to every newspaper reader. At times they will be of local interest and quite frequently they will deal with national and international affairs.

No effort will be made to write of things that will appeal to the Greek mind alone.

Although at times things will be written about what a Greek shepherd boy grazing his sheep in mount Parnasus, Al Capone will not be overlooked.

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GREEK

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Greek Press, June 13, 1931

Time there was--and not very far off--when writing in English for the Greeks was done with the sole object of prompting them to read English, in order that they might learn the language for utilitarian purposes alone. Things have, however, changed in the very short span of a quarter of a century. Whereas, formerly the bulk of our people were ignorant of the English tongue, the present status, if not quite reversed, is tending to that direction.

All far-seeing individuals envisage the day when the Greeks of America will converse in nothing but English and will issue their newspapers in English.

Though they will then be nothing but native born Americans, there will still remain a number of distinct characteristics among them to justify any tendency for retaining their distinct national characteristics.

Since we are in a mood of writing about the status of Greeks in Chicago, surveying the present conditions in the business world, we are prone to express a hopeful view of the business world. As our people are mostly

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GREEK

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Greek Press, June 13, 1931

engaged in the retail business they naturally suffered mostly from the existing depression. Their business astuteness, their industry and frugality will once more assert itself and soon we will see them again prospering and thriving in the business world.

Just now trade has reached its lowest levels. All economic laws point to the fact that what goes down must also go back. And unless all signs of improvement fail, the country has weathered the storm and business is destined once more to keep on increasing in a slow but steady pace till the desired haven of destiny is reached.

GREEK



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Saloniki, June 13, 1931.

GREEK HOSPITALITY TO AMERICAN PROFESSORS.

Fifty professors and students of both sexes from the University of Chicago were recipients of Greek hospitality last Sunday. After a religious service at the Church of St. Basil, the charmed group went to St. Constantine Church, where a short mass was held, preceding a program given by the choir and George Demopoulos, soloist who sang various hymns. Then Rev. M. Petrakis, Arch-Priest of the Church, delivered a speech in English on "The Greek-Born with his Religion and his Nationalism". The eloquent Father elucidated his topic, that the perpetuation of Greek nationalism is wholly attributed to his religion, which as an art carries him away from the influence of assimilating environment.

After Father Petrakis' speech, the group went to the great reception hall of the Church, where over one hundred Greek notables cordially received them. Among the distinguished assembly noted were Demetrios Chrisos, President of the community, and his wife; Mr. and Mrs. P. Giovanni and their daughter; Panagiotis Miller and his charming daughter, Katherine, who made a brilliant speech in regard to Greek culture; Dem. Stamos and his song-bird daughter, who sang to the



Saloniki, June 13, 1931.

delight of the assembly; Mr. Lembessis and his daughter; Mr. Tsoukalas, dancing teacher, who presented a classic exhibition danced by Greek maidens of the school, Koraes; Mr. and Mrs. S. Kotakis and daughter, teachers of the Greek-American school, Koraes, and many others.

Right after the stimulating speech of the black-eyed beauty, Miss Katherine Miller, who electrified the assembly, dinner was served with a great variety of Greek dishes. Of course, the famous "pastitsio" and "dolmathes" were served as well as the roast lamb(a la Greek), the famous "Gourekia"; the "kourambiedes"; the "deples" Turkish coffee. The patronesses, under whose supervision the selected dishes were prepared, were Mrs. Phane Tzathas, Thalia Giovannis, Mrs. Cate Constandoudakis, Mrs. Olga Stergiou, Mrs. Styliani Petrakis and Miss Evangelia Metou. The dishes were served by Mrs. Amira Andronis, Mrs. Ann Georgantopoulos, Miss Styliani Floudas, Miss Maxarakis, Miss Constantopoulos and Miss Petrakis.

After the dinner the well-known attorney, Andrew Vlachos, spoke on Greece and the Greeks in general, from a commercial, national, and educational standpoint.

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Saloniki, June 13, 1931.

Dr. Frank Orman Beck, who, as honorary Chairman of the University group, spoke last, thanked the assembly in general and Mrs. Styliani Petrakis, in particular, for their sincere, cordial hospitality and said, "Greece, which I visited three years ago, is progressing rapidly, and it will not be long before she again becomes the center of light and civilization".

Various Greek dances were performed by Greek girls with Miss Anna Savelis at the piano. All in all, the affair was marked by joviality and enthusiasm. The departing visitors left with a wish for a repetition of another Greek celebration.

Correspondence, of Mr. A. A. Pantelis, 221 N.  
La Salle St., Chicago, Illinois.

June 8, 1931.

Dear Mr. Pantelis:

I am just in receipt of your letter of June 5 and wish to thank you for the invitation to attend the ceremonies at the Lincoln Monument on June 21, at which time the Hellenic Post of the American Legion will present the flag of the Republic of Greece.

I greatly regret that it will be impossible for me to attend these ceremonies, because I will be out of State on that day.

The General Assembly will probably adjourn on Sunday morning or continue working through Sunday by turning back the clock, and immediately after the adjournment Mrs. Emmerson and I are leaving for Minneapolis to attend a convention. This engagement was made some time ago and cannot be cancelled.

I could attend the ceremony if it were held on June 28; otherwise late in July.

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GREEK

Correspondence, of Mr. A. A. Pantelis. June 8, 1931.

Would be pleased to hear from you again relative to this matter.

With best wishes I am,

Very truly yours,

Louis L. Emmerson.

Governor.

Greek Press, Jan. 15, 1931

WEEKLY CHARTS

By Nick John Matsoukas

p. 1.- Five women, one child and four men, went into Raklios' Restaurant on Canal and Jackson, had a good meal and walked out saying, "Bill Thompson, our Mayor, will pay the bill."

Kostas Microulis became a big man in this case. He knows that "Hunger knows no law."

Greek Press, Jan. 1, 1931

"TORONTO GLOBE"  
UNCLE SAM AND THE "DOLE"

p. 2.- Uncle Sam, so recently symbolizing the greatest wealth in the world, now talks openly of the "dole" for relief in his own country. Congress is passing through a troublous time, debating how best to relieve distress and reassure a restless people. Whatever else the high tariff has done, it has not prevented hunger and unemployment.

Since the opening of Congress, early in December, much time has been taken in making appropriations for the emergency, and with little practical results. In the welter of talk, Senator Borah dramatically appealed to his fellow-members to "do something for the people who are hungry." The New York Times refers to a \$60,000,000 relief bill as carrying a dole of "human food." President Hoover's request for a \$150,000,000 emergency building program to provide employment.

I E

Greek Press, Jan. 1, 1931

It is little wonder that a feeling of alarm has arisen. The Federal Treasury is confronted with a deficit of between \$300,000,000 and \$400,000,000, even though relief measures are kept down to the modest amount asked by the President.

The rush of Congressmen to introduce bills is described by one newspaper as "the hysteria of relief" and there is fear that measures will lack coherency, cost vast sums of money, and still be disappointing in result.

Senator Borah, who is celebrated for his candor and freedom from dictation, brings the public back to earth with this statement. "If the public wants the expenditures, the public will have to pay the bill. There seems to be a widespread belief that you can restore prosperity from the public treasury. It is a false theory. Dire emergencies will have to be met from the public treasury, but the idea that you can restore permanent prosperity by spending public money, and thereby necessitating the imposing of more taxes, is unsound.

Greek Press, Jan. 1, 1931

"I favor, therefore, holding down the expenditures as much as possible, a deficit is created, I favor increasing the income taxes especially in the higher brackets."

All of which sounds ominous in the light of the extravagance of recent years. The results will also give the United States a mild taste of what has been endured by "poor old Europe."

The experience will, likewise, prove an eye-opener for those who thought the Republic could sell to all the world, buy little or nothing and live in perpetual prosperity.

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GREEK

The Stevens, Dec. 11, 1930.

MISS DIPLARAKOU

"It makes me happy to help little Greece win prizes today as big Greece used to do," the beautiful Aliki Diplarakou, alias "Miss Europe" said. It was in reply to our greeting in which we expressed our pleasure in having as a guest of The Stevens the choicest of Europe's pulchritude.

Miss Diplarakou, who was chosen by a jury of the leading artists of twenty-two countries as the most beautiful girl in all Europe, accepted the invitation of the St. Andrew's Woman's Club of Chicago to be present at their annual charity ball at the Aragon, Monday evening, December 8.

Tall and as exquisitely chiseled as a statue, Miss Diplarakou epitomizes "The glory that was Greece and the grandeur that was Rome". When we interviewed her, she was simply but strikingly gowned in an original Vionnet model of black crepe and wore a string of pearls and earrings to match. Her coiffure was superbly classic.

The Stevens, Dec. 11, 1930.

Miss Diplarakou's entire wardrobe, according to her secretary was designed by Vionnet; and it is interesting to note that this Grecian beauty furnished the inspiration for the simplicity of line that has won for Madame Vionnet the title of "le medecin de la ligne."

A reporter who seemed to be quite insistent about obtaining Miss Diplarakou's beauty secrets was amazed to learn that she uses no "make-up" with the exception of a little lipstick. "My only beauty secret is my gymnastics," she told him. She is particularly enthusiastic about tennis, swimming, water ball and rhythmic dancing.

Miss Diplarakou is more interested at present in completing her education rather than in parading before people as "Miss Europe." At eighteen, she is a graduate of the University of Athens and of the Lycee Victor de Louis, Paris. Upon her return to Europe, she will continue her studies at the Sorbonne. Her pet joy is Greek mythology and she has been invited to lecture on it at Harvard, the University of Pittsburgh and a number of other great institutions.

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The Stevens, Dec. 11, 1930.

Miss Diplarakou speaks French, English, Italian and Greek fluently. She is also an accomplished pianist. She believes that a girl should go to college to learn things and not to collect fraternity pins.

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GREEK

Greek Star, Sep. 10, 1930.

THINKING THINGS OVER ABOUT GREECE WITH PAUL DEMOS

Mr. Paul Demos, one of Chicago's prominent civic leaders and a well-known attorney, returned to Chicago from Greece where he went last July to study the political and economic conditions and to interest the Greek Government and business interests to participate in the Chicago World's Fair.

On his way to Greece, Mr. Demos spent considerable time in France, Switzerland, Italy and Jugoslavia.

"Economic conditions in France are the best in Europe, even better than in America." Mr. Demos said, "there is no unemployment in France; money is plentiful and prices are high. The French people are happy and contented. You could hardly believe that there has been a war."

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Gravel Star, Jan. 19, 1930.

"I was very much impressed with the new state of affairs in Italy," Mr. De los said; "if there is any poverty in Italy, the American traveler does not notice it."

"Jugoslavia impressed me immensely too, with the wealth and beauty of her country. The land everywhere is cultivated and the crops appear rich and plentiful. The people there too, are happy and contented. Political and economic conditions are very satisfactory, I was informed.

"Since I left Greece twenty-one years ago, any changes have taken place there. One who has not seen Athens in that period of time would hardly recognize this great historic monument of the World's art and culture, as it has been greatly modernized. Today Athens is one of the World's most beau-

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Greek Star, Sep. 19, 1930.

tiful metropolis, with its marvelous scenic and artistic wonders. What one sees of modern improvements in Athens is likewise emblematic of other Greek cities and places of interest and importance. Greece is fast becoming a tourist center. I saw Americans everywhere. Transportation has been improved considerably and water has been brought to cities and even to villages. The cities are spotlessly clean and their hotels modern and up-to-date.

Communication has linked Greek culture and commerce with the rest of Europe.

"I was particularly impressed with the law and order that prevails all through Greece. The political situation is ideal. The people, who have always been politically minded, seem to have turned to business and industry, while Venizelos, the great statesman and patriot, who has the implicit love and confidence of all the Greeks and the respect of the world, is given full power to govern the country.

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Greek Star, Sept. 19, 1930.

"Although crops were poor and inadequate this year because of the drought season, the economic conditions in Greece are in excellent shape. Very few people are out of work, when you consider that this little country of about 5,000,000 people has absorbed 1,500,000 refugees since the war.

"One of the greatest signs of progress and satisfaction in Greece is the growth of its modern educational system. Compulsory education has wiped out illiteracy.

"What I was most interested in, was to impress upon the minds of the Greek people and of their government the significance of our Chicago World's Fair, which in order to succeed must have the good will and co-operation of all the nations of the world. I was disappointed however, in how little the people, not only of Greece, but in other countries as well, knew about the great task that we are undertaking in Chicago.

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Greek Star, Sep. 19, 1930.

"Everywhere and everyone seemed to know all about "Al" Capone, and of our lawlessness and crime. I was astonished to hear people inquire if our city was not in bankruptcy and if it were true that we were unable to pay our school teachers. What we need is a publicity campaign to acquaint the people of Europe with the good and noble things in our city and our country, which will not only induce the different governments to participate in our World's Fair, but will set us right before the people of Europe and bring many visitors and exhibitors to the Fair. Many who are misled by the injurious propaganda spread abroad do not believe that we will have a fair."

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Chicago Greek Daily, Aug. 2, 1930.

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THOUGHTS ABOUT THE FUTURE OF GREEKS IN AMERICA

Mr. N. Limperis, Lawyer . . . . as a loyal minister of Themis, to my question about the future of Greeks in America answered as follows:

"Living in a century of scientifically organized capital, with all the resources of developed mechanical speed, we Greeks must understand our environment and organize systematically so that we shall not be left behind by others in the race.

"Circumstances may not be so favorable as they formerly were, yet opportunities have not altogether vanished, for the 123 millions of people of this democracy must live, and in life there is naturally progress as well as retrogression.

"Let us avoid luxury and expensive habits if we would have freedom of thought and economic independence . . . . calm sleep and moderate happiness.

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Chicago Greek Daily, Aug. 2, 1930.

"Let Greek mothers teach their children, as they always try to do, the wise proverb, 'Do not squander in superfluties, or you will want for necessities.'

"All those who work intellectually with the Greek-American populace should also remind them of the value of time and warn them not to waste it. . . . advising the youth to avoid gambling, aye, reminding them that 'good things are acquired by toil, and what is easily gained, namely, without toil, is carelessly spent!'"

"The Greek bears on his shoulders a very heavy obligation to history, and on account of this he ought to develop body, spirit, and soul, in order to be found equal to this overwhelming task of spreading enlightenment . . . drawing new courage, strength and hope from the new struggles for civilization.

"However, to make our foundations more durable for the future and the future happiness of Greeks, we ought to let our children acquire a perfect Greek-American culture, if, indeed, we are, as Greeks, interested in a

Chicago Greek Daily, Aug. 2, 1930.

culture becoming to Greeks, a culture supreme in ethics, and in a decent career for our children.

"This remarkable and everlasting task, the promotion of a career for the Greek race, we shall accomplish by establishing sound Greek-American institutions of learning. Let us get to work, then, and not neglect things, drugged by tomorrow's hope."

Mr. P. N. Limperis comes from Kastri of Kynouria. Graduated from college in Greece and having attended the law course in our National University there, he decided to pursue his career in in the New World, where he received instruction in law at the University of Chicago. Here, by his zeal, vitality, and ambition, he finished his studies and received his degree two years ago.

D. I. Rigas.

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Saloniki, Apr. 12, 1930, p. 5

GREEK



DEMPSEY'S INITIATION INTO THE AHEPA ORDER.

"The Greeks have a word for it." Jack Dempsey wants to find out all about it. The popular fighter and his bosom friend and trainer G. Livadas, known in the sporting circles as "Jerry the Greek," have become Ahepans.

The ceremony of the initiation was witnessed by 1000 Ahepans who gathered at the Southmoor Hotel to inaugurate the two new members into the mysteries of the Order. Stylianos Rekas, Grand Commander of the 9th circuit officiated at the event.

Mr. Dempsey said, I believe in noble ideals. I'm certain I will find them in Ahepa." "Jerry the Greek" spoke in Greek expressing his appreciation for his entry into the Order of Ahepa.



Saloniki, Apr. 12, 1930, p. 5

GREEK

DEMPSEY'S INITIATION IN TO THE AHEPA ORDER.

The American fighter Jack Dempsey, and his Greek friend, after the initiation and the following stimulants, (which are necessary) admitted that indeed "The Greeks have a word for it." A curious reporter asked Dempsey what it was all about and the famous fighter with a smile said, "Join the Lodge."



The Greek Press, March 10, 1930

NEW YORK EDITOR IN OUR CITY

p. 5.- Peter Tatanis, editor and publisher of the Ethnikos Kyrikos, (National Herald) of New York, was graciously welcomed to our city. Hundreds of Chicagoans, desirous of meeting the man responsible for such a great newspaper, visited him at the Palmer House where he is staying.

He has been shown the sights of the city and has been guest of honor at many affairs. Among his hosts are G. Chiagouris, P. Demos, J. Raklios, N. Nimokos, and J. Papanastasiou.

Mr. Tatanis is very much surprised and pleased at the number of social gatherings we have in Chicago.

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The Greek Press, Feb. 26, 1930.

GREEK



SENTENCED TO DIE.

Today at 3:15 A. M. in Judge Finnegan's court, William Lenhardt was sentenced to die for killing Miltiades Basilopoulos, Greek, in his restaurant at 74th and Halsted Sts.

Judge Finnegan stayed in the courtroom until a verdict was reached. The jurors sentenced the criminal to death.

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Correspondence of Mr. F. S. Lambros in the Scrapbook,  
p. 52, of Mr. F. S. Lambros, 130 N. Wells St.,  
Chicago, Illinois.

February 11, 1930.

The Honorable Mr. Lambros,  
Publisher and Editor,  
130 North Wells Street,  
Chicago, Illinois.

My dear Friend,

I send my thanks for your splendid historical epic on Lincoln and Pericles. Often have I alluded to the quotations of Pericles, some of which you have clarified in your splendid article.

The letters from the public men to whom you have sent your article prove the great value of your contribution, but I think that if time and circumstances permit, it should be sent to all school-teachers of the higher

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Scrapbook, p. 52, of Mr. Peter S. Lambros; Feb. 11, 1930.

grades that they may acquaint their students with the parallel between Pericles's oration and Lincoln's. Your contribution is wholly worth this tribute.

With personal regards,

Your friend,

James Hamilton Lewis.

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The Greek Press, Dec. 18, 1929.

WHAT AN AMERICAN THINKS OF THE GREEKS

by

J. M. Rife

VI Ex Ekion Ta Beli

In this, the last article of the series, I am tempted to include all the stray remarks which I had intended to make, but forgot, in previous numbers. However, I shall attempt to confine myself to the title indicated above. Was there ever a race to which those four words could oftener be applied than to the Greeks? To the American it seems not. The better he becomes acquainted with Hellenism, the more clearly he sees this trait as a continuous feature of its entire history. In our American school textbooks we read how Greece was divided into small, mutually inaccessible districts by the mountainous nature of the Greek mainland and by the more or less isolated communities of the archipelago; and so it was unable, in classical times, to attain any stable political unity. Today the American is amazed at the large number of mutually hostile political parties which figure in Greek elections. Factionalism, or

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The Greek Press, Dec. 18, 1929.

rather disagreement, seems to be chronic. Without it perhaps Greeks would not be Greeks.

Perhaps it is an element of strength, though it is usually regarded as an element of weakness. The Greek is his own best critic. Every individual Greek seems to delight in picking out all the flaws he can find in every other Greek. The first Greek who said anything to me about this series of articles remarked that he hoped that I would be unsparing in my fault-finding. I fear that I am not sufficiently well Hellenized to satisfy him. I like to see the good in people as well as the evil. In fact, I prefer to be "to their faults a little blind". Sometimes I think that it is just plain jealousy which makes them hypercritical. I certainly deplore the factionalism in the Greek Church. What place does Greek politics have in the American Church life? None that I can see, unless Greeks just must have something to quarrel about. Can it be that this self-criticism is one of the features which have preserved the racial existence of this remarkable people through three thousand years? Or have they merely survived in spite of it?

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The Greek Press, Dec. 18, 1929.

On the other hand it must be noted that there is a certain decided boorishness among Greeks. Time and time again I have received the cold shoulder when approaching Greeks as an American, whereas two or three words of Greek have proved an open sesame. The same man changes in an instant from a surly, suspicious ignoramus to the most gracious and hospitable scholar and gentleman, becoming a bosom friend for life simply because I spoke a sentence or two of Greek. I may use English or any other language that he knows, from that time on, but the magic key must be applied first. Why is this? I do not like it. He has changed completely, but I have not changed. I was just as friendly and well disposed to him before I uttered the Greek as afterward. Why should the American be rebuffed and the stranger who knows a couple of words of Greek be received with open arms? The Greeks quarrel bitterly among themselves, but they are boorish just the same. I like the Greek immigrants, and personally I shall be sorry when they become Americanized.

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The Greek Press, Dec. 18, 1929.

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Y.M.C.A.

The supreme secretary of the Y.M.C.A. recently announced that no language other than English was to be spoken in Y.M.C.A. buildings.

Mr. Harold F. Howe, the secretary, was attacked from all sides for this. The chief objection was that this act would be a curtailment of the "freedom of speech" for which America is famous.

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The Greek Press, Dec. 11, 1929

WIAA A. A. MICHAELIS OF THE GREEKS

By J. M. Rife

#### V. Getting an American Name

This may seem a trivial matter, but it is none the less aggravating to me. My complaint is that Greeks with perfectly good, and even noble sounding names usually adopt some cheap nickname to be known by in America. What makes the process particularly disgusting is that they usually get the wrong nickname. That American, unless he has made a special study of Greek immigrants, would ever dream that Tom, Bill, Gus, and Pete were baptized Athanasios, Basilios, Constantinos, and Panagiotis.

Are Americans to blame for originating these absurdities? Did they first apply them to the immigrant in ignorance of Greek and in disdain of foreigners? Or did such crude devices begin with the Greeks in their



The Greek Press, Dec. 11, 1929

ignorance of English, not knowing that Athanasius, Basil, and Constantine are perfectly good and respectable English names? Not only good and respectable, but with a touch of dignity besides? Of course Panagiotis is a problem. I suppose the French "Loussaint" would be the best substitute in English. The English language has, from the time of the Norman conquest, been so strongly Gallicized that almost anything French will go in English. "Pete," of course, has nothing to do with Panagiotis, it is the nickname for Peter (Petros). Likewise, Bill is for William, Gus for Gustavus, and Tom for Thomas. If your Greek name is Gouilielmos, Goustacos or Thomas, then call yourself Bill, Gus, or Tom, but not otherwise.

I met a Greek one day who was naturalized with the ridiculous name "Bill Mike." It was a pity. He could not know how cheap and crude it sounded to English ears and the careless, disdainful naturalization officers had not had the common decency to suggest any more appropriate rendering of the euphonious Basilios Michael. What was the last outrage I heard perpetrated? The helpless infant's baptismal name was Eustathius, but the



The Greek Press, Dec. 11, 1929

prout once told me, unless I am mistaken, that his name is "Charlie." Knowing that Karolos is no regular name, I said, "For goodness sake, 'Pete!' What good Greek name are you desecrating; now by trying to nickname it 'Charlie?'"

The American would normally expect Greeks to have respectable, even dignified names. I hope the Greeks will stop disappointing us in this respect. English has equivalents for most Greek names and I believe the rest can be found in French. The Greeks owe it to their own self-respect to show some slight measure of taste and discriminating in such an intimate matter as the adjustment of their names to English.



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The Greek Press, Dec. 11, 1929.

GREEK

THE CITY WOMEN'S CLUB.

On Monday night at the City Women's Club, 360 N. Michigan Ave. there was an exhibition of home cooking represented by all nationalities. The Greek table was one of the best, filled with the various Greek sweets and refreshments. The organizers were Mrs. Kaska, who also spoke a few words, and Mrs. Alexander.

Several young ladies danced Greek and were heartily applauded.

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The Greek Press, Dec. 4, 1929

TALENTS AND MONEY

Whoever writes about Greeks in America will never fail to bring out a certain phase of Greek characteristics. Our whole life is connected with newspapers, schools, churches, and clubs. All these put on various performances which you are asked to support. Here are a few examples:

Mrs. A. who passes you on the street without even a nod, calls you up one day, and the following conversation ensues.

"I am sending you 20 tickets (they are only two dollars each) to build a new church."

"But, Lady- - . . ."

"Don't mention it; it's a pleasure."

The Greek Press, Dec. 1, 1929

"But, lad, I don't want to sell tickets!"

"What are forty dollars, sir? You can easily sell all the tickets."

"But, lady, there are plenty of churches already."

"I'll send all twenty tomorrow. How is your wife and baby? Fine? That's good. Regards. I'll see you all at our new church."

She hangs up the receiver and begins her plans to catch another victim.

Next day, Mr. B. comes to your office when you're busy and tries to sell you a book he wrote, "How You Breathe Smoke-Laden Air." The only way to get rid of him is to buy the book for a dollar.

"But, mister, I don't find time to read it," you protest.



The Greek Press, Dec. 4, 1929

"That's funny! I find time to write it," he says.

"But why don't you try to sell it to the Salvation Army, the Chiropractic School, the Ahepa or Gapa?"

"I've been there," he says as he pockets your hard earned dollar.

Miss C. tells you about the theatrical performance her club is putting on for some charitable or educational benefit.

"But, young lady, if you please . . . ."

"What, only two?"

"No! Less than one!"

"But, sir this is our first chance. You wouldn't want us to be a failure at the very beginning, now, would you?"



The Greek Press, Dec. 4, 1929

She won.

I hope I live to see the day when all youngsters will be educated, when all poor people are properly taken care of, when all would-be poets and authors drown. Then I shall have peace!

Jay Walter.

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The Greek Press, Nov. 13, 1929

WHAT AN AMERICAN THINKS OF THE GREEKS  
By J. H. Life

### III. In Relation to Certain American Traditions

An intense religious idealism has a part in the formation of our national traditions. One feature of this is the fact that the country is essentially Protestant. So are the Greeks, yet every one of them who has lived here any length of time knows how hard it is to make Americans understand he is not Catholic. I take every opportunity to explain the Orthodox Church to my countrymen, but they are almost impervious to such an idea. They think there are just two kinds of Christians, i.e., Protestant and Catholic. Even the learned seem to find it difficult to accept a third category. So then, in this respect, the Greeks are more American than most Americans realize.

Another way in which Greeks are like Americans is in almost making a religion out of education. Even the uneducated are sincere patrons of the

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The Greek Press, Nov. 13, 1929

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schools and worshiped the shrine of learning.

There are some things which our Americans consider grave shortcomings in the religious life of the Greeks. Dwellers in large cities may not suspect it, but many Americans are deeply grieved by the Sabbath breaking of foreigners. The English word is not a synonym of the Greek Sabbath, but as one may find in a standard dictionary, means "Sunday" when used as a Christian religious term. The European Sunday is an expression frequently seen in our religious journals. It expresses the traditional American opposition to making the Lord's day primarily a day of amusement and commercial profit. Some of the Greek clergy are beginning to realize that Sabbath breaking is one of the gravest perils threatening American church life.

Most foreigners learn about America from the largest cities and do not realize that these cities do not represent the bulk of American life. This partly accounts for the almost complete failure of most immigrants

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The Greek Press, Nov. 1, 1928

to understand our national attitude on prohibition. The only people who ever offered me any alcoholic drink were Jews and Greeks. If they knew the long, hard fight we made for three quarters of a century to get the prohibition amendment, they would realize that we are ready to work many years yet for the perfecting of its observance.

In conclusion I might mention a certain presidential candidate who was defeated largely because of his attitude toward the above mentioned national traditions.

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The Greek Press, Oct. 23, 1929

WHAT AN AMERICAN THINKS OF THE GREEKS

By Rev. J.M. Rife

## II. The Greek and His Money

"I never say a stingy Greek". This is a remark which I have often made to other Americans and which none has disputed. I admire the Greeks for their apparent ability to adjust their expenditure to their income. There are two sides to this matter and on each side there are Americans who err badly. One should live within his income, but not too much within it. There is a small minority of people who do not spend enough. In the days of their first meager incomes, the Greeks I have known, have lived meagerly; but as their wages increased, as they went into business for themselves, and as their profits mounted, these men have willingly and generously opened their purses wider and wider, both for private and for community benefactions. In this I seem to see some of the classic "Sofrosini", variously interpreted as "wise moderation" and "sweet reasonableness."

The Greek Press, Oct. 23, 1929

An American associating to any extent with Greeks is struck by the complete absence of the "Dutch treat". Some Americans prefer the "Dutch treat", others despise it, Greeks never dream of it. They are their own severest critics and one of them has suggested to me that their custom, of always allowing one man to pay the expenses of a group, is often mere ostentatiousness and unwarranted display. Nevertheless, it does show an openhandedness which is not so universal in certain other races.

Americans generally regard the Greek as a good business man, that is, good in the sense that he makes a good margin of profit. It is reported to be a current saying in the Levant that, in a business deal, "One Greek is equal to two Jews and one Armenian to two Greeks." Whether this is true or not, Americans are quite ready to believe it. I have known Greeks, however, to fail in business ventures. There are some of them far better fitted to do good work for an employer than to manage a business of their own.



The Greek Press, Oct. 23, 1929

The worst opinion of Greeks is found among Americans who have lived in foreign countries, especially Africa. They say the Greeks in Northeast Africa will, in order to make money, stop at no debauchery of the natives. They charge them with being liquor dealers and panderers and indulging in concubinage. I am inclined to discount these reports somewhat, but their unanimity makes me fear that there is a decidedly unpleasant amount of truth in them. Possibly a less scrupulous class of Greeks engages in business or perhaps the Greek emigrant generally is too apt to adapt himself to the standards of the natives among whom he lives.

There are those who say that every man has his price, i.e., in dollars. I do not believe this, and always object when such a statement is made concerning Greeks or any other race.

The Greek Press, Oct. 16, 1929

WHAT AN AMERICAN THINKS OF THE GREEKS

By Rev. J. M. Rife

The Reverend J. M. Rife, writer of the series of articles, "What an American Thinks of the Greeks", is a well known Phil-Hellene, who has taken a special interest in the study of Greek. He is, at present, attending the University of Chicago where he is delving into the beauty of the Greek language and the great contributions of the classic writers. The Greek Press feels indebted to Mr. Rife for his willingness to contribute a series of articles on the subject, the first of which follows:

Believing it is good for all of us occasionally to see ourselves as others see us, I have accepted the invitation of the editor to tell the Greeks, in a series of short articles, what some of us Americans think of them.

The Greek Press, Oct. 16, 1929

The editor suggests that I make at this point, a few statements as to how much of an American I am, and what right I have to express an opinion about the Greeks. I do not like to do this, but it is, perhaps, no more than fair. I am a one hundred per cent American, all except the white sheet and mask. My ancestors came from Switzerland, Germany, Sweden, England, Scotland, Ireland and Wales, and all arrived before 1800. I have lived on the farm, in small villages, and in cities up to the size of Chicago. When I was thirteen, I borrowed a Greek grammar and learned the alphabet and a few words. I had two reasons for doing this: I planned to devote my life of natural science, and I hoped to be able, at some time, to read the New Testament in its original language. Since then I have been increasingly interested in the language, finally becoming a teacher of Greek. During my college days, I decided that the best help in learning Greek would be acquaintance with Greeks. In carrying out this idea, I have made acquaintances and friends in New York, Philadelphia, Pittsburg, Columbus, Cincinnati, Dayton, Indianapolis, St. Louis, Kansas City, Chicago, and other American cities. I have not yet had the pleasure of visiting the Greek fatherland.

The Greek Press, Oct. 16, 1929

Next week I plan to begin telling some of the good things, and some of the bad things in connection with the Greeks, which have impressed me, as well as other Americans.

The Great Press, Sept. 11, 1939

ANALYSIS OF THE



For the Greeks, eating is an important event which takes place, usually, twice a day. Food is not only a necessity of life; it is a joy. A good cook, in the eyes of the Greeks, is superior to a doctor or an astronomer. A discovery of a star isn't important because thousands of other stars have been discovered. A doctor is concerned with curing sick people but a cook must feed healthy people and keep them that way.

In Great Britain, only three hours to do it. They will sit at the table with great solemnity, even if the table is covered with bread and cheese. Food invites conversation. At the table, whether it be a simple affair or a grand dinner, there will be discussed a thousand subjects, serious, practical or trivial. An American will hasten to work with the last bite still in his mouth. An American is practical. He eats his food before rising from the table. All of his life is spent at the table, in eating and conversation. "What are you going to eat today" and "What shall we buy for tomorrow" are ever-dear phrases in Greek households.

The Greek Press, Nov. 21, 1934



A Greek wants to live! Overstrain else is secondary. In order to live well, he must eat and drink well. He has no sizes in life. This is probably hereditary. Because now, we are told, we are Greek identifiably.

Americans seek the wealth--the riches round about--the results of work. The Greeks are wiser than the Americans. Men who work hard lose the significance of their achievements. When they cease good-living and production, they will not get good-living. It is easier to achieve and more satisfactory. A friend once remarked to me, "You don't realize how I've learned to love life."

The farthest conclusion that life can give it is that there is no end and plenty of love.

You are worried about your life. What is around your castle and rare objects, amusements, clerics of possessions, but you will never enjoy them. You are too busy working.



Los Angeles Press, Sept. 11, 1953

I have lived in Spain for many years. I was very close to the  
war. I lived in the mountains and I saw the soldiers and the whole  
night terror.

- the loniest and the most terrible war in American history. I know  
it because I will live, and I will love and once I will die."

J. ...  
October, 1953

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GREEK

Alfange, Dean, "Ahepa and the Rising Generation,"  
The Ahepa Magazine, Washington, D.C., Aug. 1929, pp. 7-8.

Sometime ago we were confronted with the problem: What was to become of the new generation? True, they were to become sterling American citizens but would they forget the language, history and traditions of their parents?

The boys and girls born in this country of Hellenic parents were being reared in the grandest and most impressive civilization of the day. The great educational advantages and the opportunities for self-advancement offered by this country were not to be equalled. The boy would make his comparisons in his own elementary way. He would compare the grandeur of his public school with the small Hellenic community school which his parents required him to attend. The communities, of course, were to be complimented most highly for their efforts to teach the Greek language and history to the rising generation but the immature mind of the youngster could not grasp the reason for the huge difference. He would then hear the words "foreigner" and "American", the former at times used with disdain.

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The Ahepa Magazine, Aug. 1929

Often he would behold various factions of his race quarreling and wrangling, perhaps about community problems or long distance political controversies. These conditions and comparisons would cause the young man to conclude that his parent's race was not of the same fibre as that of his school or playmate. He, too, would perhaps look upon them as "foreigners."

He would believe that perchance fortune had counted him among a less influential race and that it would be to his advantage to conceal these facts as much as he could or entirely, if possible. It was not difficult to conceive why the young man should think in this way. In the first place, the youth could not grasp the mighty significance of his great Hellenic heritage in order to think otherwise. But more important, nothing was being done constructively from the start by his own people to offset this state of affairs. In other words, the inexorable laws of social gravitation were taking their natural course.

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The Ahepa Magazine, Aug. 1929

Then came the Order of Ahepa with a program such as no other organization had the courage to undertake before. It started to build from the foundation. Instead of issuing proclamations and decrees concerning the glorious and undying Hellenic language and history, for to be sure, no one could add to the just verdict of history which had assigned an eternal place to all things Hellenic, it began to work on present problems confronting the Greeks in America.

Ahepa's program breathed the essence of practicality. The organization was placed "in the swing" of American life. It made this decree: "Americans of Hellenic origin, you are living in the world's greatest country, in the midst of unheard of opportunities. Forget your quarrels. Imbue yourselves with the spirit of the country which you have made your home. Become a citizen and make yourself a loyal and integral part of these institutions which are offered to you for the asking. In this way you shall enhance the prestige of your race and inculcate the pride of Hellenic origin upon the rising generation."

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The Ahepa Magazine, Aug. 1929

The Ahepa preached this gospel. It met with the same misunderstanding and attack as is encountered by every movement which is new, regardless of merit. But the pioneers went on with their work, ever preaching and practicing this same gospel. The rising generation suddenly began to see a different picture. They heard their local Congressman, their Senator and often their Governor speak at the gatherings of the Ahepa and heard them laud the achievements of Americans of Hellenic origin. They saw their Mayors and other leading citizens of their communities attending the various functions of the organization and heard from their lips an estimate of the value of their own Hellenic heritage. They read the newspaper comments and editorials praising the achievements of the fraternity and signaling out as exemplary the conduct and the civic virtues of the race of their fathers. They noticed that the local chapter in their city was participating and competing in diverse civic functions and they were thrilled when time and again the first awards would go to the Ahepa. Then some of these younger men came into the organization. They came into an environment distinctly their own. They saw for the first time an organization of their own people conducted with a method and a degree of practicality hardly surpassed by any organization.

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The Ahepa Magazine, Aug. 1929

They were proud. In this organization they could speak, if they wished, the language which they knew and understood. Through this organization they could give real expression to their feelings and aspirations. Their enthusiasm became unbounded. It even spread to the imagination of the boys. The Sons of Pericles was organized and later on was adopted as the official Junior Order of the Ahepa. In this Junior Order the boys in their teens began to emulate the work and preach the same gospel as their elder brothers. These boys were being trained to become the splendid American citizens of tomorrow, but for the first time value of their great Hellenic heritage began to dawn upon them. Voluntarily they learned the language, the history and something of the traditions of their fathers. In fact, many of these boys, previously in darkness of all things Hellenic, became proficient in the language and good scholars in the history and traditions of Hellas. Of their own accord "they set out to marshall into active service for America the finest attributes of true Hellenism." These boys were becoming better Americans because they were preparing to contribute something to this great land of their father's adoption. A newly mentality was in the making.

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GREEK

The Ahepa Magazine, Aug. 1929

What is to become of the future generation? That used to be a very serious problem. It is no longer a problem. Ahepa has solved it. Paradoxical as it may seem, the Hellenization of these boys was brought about by the Ahepa, an American organization, and because it is an American organization.

Great results are not to be accomplished over night. To be sure they cannot be brought about by decree or proclamation nor by a stroke of the pen, the clang of a gavel or the sheathing of a sword. They are brought about by vision, by education, and by the constant process of building from the foundation. These happy results which we witness to-day are the results of vision and a policy which for seven years has been religiously adhered to--a policy which signalizes the Order of Ahepa as a great exemplary American organization, uplifting Hellenic prestige by preaching undivided allegiance to the United States, respect for its laws, and undiminishing loyalty to all its institutions.

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GREEK

The Ahepa Magazine, Aug. 1929

As retiring Supreme President, it is my parting advice and most earnest solicitation, that these policies be forever continued with undying zeal and with ever increasing vigor. To attempt to change these policies of the Order is to attempt to change the United States of America and to alter the determined course of evolution. The foundations have been laid and we are now ready for the real work that is to come. We must forge ahead with the same unswerving clarity of vision and the same tendacious adherence to these principles and policies which have made Ahepa what it is today. Only in this way will the noble mission of Ahepa be fulfilled.

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Saloniki, Aug. 10, 1929, p. 7

GREEK

ANCIENT GREECE AND TODAY'S NUDITY.

APR (ALL) 1930 11/7/30

NUDITY IN NATURE IN ART AND IN ANCIENT GREECE.

Nothing under the sun is new. That glorious and splendid country, Greece, is the emanating source of everything good under the sun.

Today's proclivity to **nudity** is not without origin and without cause.

Immediately following the world war, pleasure and joy were necessary to counteract the struggle and sorrow of that war. Pleasure and joy are natural desires. Sentimentality and artificiality can not forever overshadow the reality of nature. Nudity is a natural thing. My body shivers when I speak this truth. You and I know the reality of this thing nevertheless social rules and custom have forced us to think and act otherwise, and permit superficial sentimentality and artificiality to becloud our mind. The present trend to nudity is not immoral, if we permit ourselves to think rightly.

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GREEK

Saloniki, Aug. 10, 1929.

WPA FILE # 6801 2023

It is, therefore, natural and artistic. Social rules of our so called civilization may, for the time being, repress the reality, but eventually the natural will make us understand it and reckon with it.

In ancient Greece, after the Peloponnesian War, nudity in full sway appeared, not as a national calamity, as some had classified it, but as a masterpiece of nature and art. In that era and environment the great Praxiteles appeared. As a god sent immortalized sculptor with his chisel he undraped the bodies of the gods and goddesses of love, insobriety and pleasure and caused them to be erected for worship in the temples at the altars in the groves and in the promenades.

For the first time the world saw, in nature and art, Aphrodite emerging from the sea. At the shores of Eleusis the adepts saw her coming up from the waves of the sea unadorned.

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Saloniki, Aug. 10, 1929.

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From the same sea years later, Phryne, the most beautiful, emerged from the waters, outshining the sun, to show the Panhellenes her divine beauty of form.

At that period two artists of great Praxiteles of the chisel, and Apleis of the brush and color, immortalized her indescribable beauty of form. One must be either archeologist or historian of the art to fully know the greatness of those two masterpieces. I can say with assurance that thousands of artists for centuries and in every country have since gotten their inspiration from these two and made their art the standard of perfection.

This is the triumph of the nude in arts. At the fall of Constantinople, Greeks of learning, art, wisdom and music brought to the western world the Greek letters and art. Then the western people woke up from a long and deep slumber, rubbed their eyes and frantically observed the Greek masterpieces. Although they were Christians nevertheless they bowed before the nude idols of the ancients.

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Saloniki, Aug. 10, 1929.

WPA (1929) 100-1000

Palaces, villas, mansions and even churches of the Western World were beautified with nude ancient gods, goddesses, Aphrodites, Nymphs, Satyres etc. To be more specific, the Vatican procured many of those masterpieces in the nude.

Nudity is not vile nor immoral. It is the divine creation. Our misconception and tendency to libidinousness constitute the so-called indecent aspect.

Ancient Greece and her philosophers who struggled and fought through philosophy to uplift morality would not have tolerated nudity if it had been to them indecent, immoral and licencious. They said, when the mind is liberated from illusions then we can see and appreciate God's creation.

Nudity therefore is not what the unstrained mind thinks.

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GREEK

Saloniki, Nov. 3, 1926.

WPA (ILL) PROJ 302/5

### THE FOREIGNERS

p. 7.- For the enlightenment of some of our fellow-Greeks who suffered from megalomania, thinking that every good thing in the world is Greek, and especially for a certain class of people in the United States who entertain the same illusion, we are compelled to write this article.

Now and then some ultra-patriot who is seeking office at the hands of American voters breaks out with a vicious attack on "foreigners." The effort is made to create hatred and antipathy to everything that was not started in the United States.

The United States of America is the world's greatest nation. It was recognized as such at the close of the late world war.

But this nation, as well as the rest of the world, owes a great deal of its material and spiritual progress to other nations, chiefly European.

Saloniki, Nov. 3, 1928.

WPA (ILL) PROJ 30275

The first great advocate of public education was a Corsican named Napoleon Bonaparte, Emperor of France. The first code of laws granting rights of citizenship to the common people was written by Solon, a Greek. The first man outside of the Hebrew race to teach publicly that there is a Supreme Deity, to be worshipped by man, was Zoroaster, a Persian. Gunpowder was the invention of a Chinese. The printing press was the idea of Johann Gutenberg, a German. A native of Switzerland, watching a waso build a nest, discovered how to make paper from wood. The steam engine was the invention of James Watt, an Englishman. Marie Curie, a woman of Poland, and her French husband, discovered radium. The first successful electric railway was built in Berlin.

The first road builder was an Italian. The discoverer of the cure for rabies was Louis Pasteur of France. The man who succeeded in bringing back youth to the aged, through transplanting of certain glands, was Serge Voronoff, a Russian. The first white man to sail across the South Atlantic, was Christopher Columbus, an Italian, with a Spanish crew. The first great mathematician was a Greek, and Copernicus, who found that the sun stands still while the earth moves, was also of Grecian blood.

Saloniki, Nov. 3, 1928.

WPA (ILL) FILE 30275

The United States owes, in a large measure, its independence to the military skill and courage of Marquis De La Fayette, a Frenchman, and Baron De Kalb of Poland.

So every good thing in the world is not Greek, American, etc., and those Greeks who suffer from megalomania are not so harmful as those ultra-patriot office seekers who for their own personal gain will stoop so low as to create dissension and hatred against naturalized citizens.

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GREEK

Saloniki, Aug. 26, 1928, p. 5

WPA (ILL) 8000 1000

### CHICAGO GREEKS JUBILANT OVER VENIZELUS ELECTION.

Chicago Greeks all over the city were celebrating the election of Mr. Venizelists. For some time they were divided into two political factions, Venizelists and Royalists, but judging from the gladness and joy that pervaded the Greek colony, we are able to see that the division, if still existent, is forgotten and everybody celebrated the good news.

Eleutherios Venizelos despite his ill health and repeated efforts to retire from public life, apparently is still the most powerful figure in Greece. From a campaign of extreme bitterness between the Royalists and Republicans he has emerged with a victory that has given him a great following.

Returning to Athens as Premier early last month, as he had done before to help his country out of difficulties, Venizelus insisted upon the dissolution of the parliament and the election of a new one on a majority vote, instead of on the old basis of proportional representation.

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GREEK

Saloniki, Aug. 26, 1928, p. 5

WPA (ILL) PROJ. 30275

In the election, in which the principle issues were financial measures that caused the downfall of the last ministry, the most active enemies of Venizelos were the most signally defeated.

The return of Venizelos to guide the destinies of his country is more than an incident in the stormy career of a man who, frequently, after the World War, was pronounced the ablest statesman in Europe. Particular significance is seen in the rousing support given to him by the liberal elements in opposition to the Royalist program. Venizelos, who represents the Greek desire for freedom, won 228 out of 250 seats in the parliamentary election. Royalists, who think they need a king, are wiped out.

Where "The mountains look on Marathon and Marathon looks on the sea," Byron, musing there an hour alone, dreamed that Greece might still be free. Greece is free, at least free of kings and the Hohenzollern brood, and apparently will remain free for a while.

The Chicago Greeks have great cause to be jubilant.

The American Hellenic World, June, 1928

HOME ARTS

p. 24.- Some folks maintain that America is the home of the ancient Greeks, reborn in another land, after a long period of rest, in accordance with the law of reincarnation and that the Grecian architecture of our public buildings here, and our great interest in sports and games are but two of the many sign-posts in support of the theory.

The Greek families in Chicago and all over the United States perpetuate the heritage of Grecian embroidery. Beautiful needle-work is done by Grecian women and girls of Greek origin. Noteworthy among the many beautiful patterns is the Cretan embroidery.

A silk embroidery is made on a linen ground, home spun, of course, and woven in a closely plotted conventionalized design of foliate scrolls. Birds, other animals, and rosettes are embroidered in brilliant red, blue, green, yellow, pink and other colors. It is primitive in its style

The American Hellenic World, June 1928

showing Byzantine influence; pairs of birds or animals, face some central motif supporting the Tree of Life.

It was the custom in the Ionian Islands to embroider pillow cases, bed spreads, the hems of skirts and sleeves with original beautiful designs. Friezes of birds, such as peacocks and double eagles, also trees and flowers in charming patterns were borders. Girls about to be married had on hand frocks, bedspreads, bed curtains, valances and pillow cases, all in the designs for which their mothers were famous.

Flax and cotton were both grown on the islands, and silk was raised at home and spun, so that the embroideries were entirely a handicraft in the finest sense of the word.

Greek heritage is not confined to the Greeks, but spread all over the United States and the rest of the world. Greek influence is felt every-

The American Hellenic World, June, 1928

where. But Greek influence is more apparent in the United States than anywhere else.

At Barnard College, in New York City, the spring of every year brings such a flood of interest in all things Greek, that one finds still another argument for that fascinating idea. Each year, in the gymnasium, freshmen and sophomores, together with faculty advisors, and undergraduate assistants and advisors, stage a beautiful spectacle known as the "Greek Games."

In this classic festival, which is really a contest between the sophomores and freshmen in athletics, lyrics, costumes, music and dancing, several hundred girls dressed in the costumes of the ancient Greeks, present a drama with music and dancing, which is yearly attracting more and more attention from the outside world.

The American Hellenic World, June, 1934

At the festival many contests take place too, which makes it all the more interesting and thrilling. Judges award wreathes for the best dancing, the best lyrics, the best costumes, while the discus throwers, hurdlers, hoop-rolling teams, chariot racers, and torch racers all hope for the coveted laurels.

Only sophomores and freshmen take part, following the custom established in 1903, when the sophomores of the class of 1905 challenged the freshmen to a contest "private and informal with a suggestion of the ancient Greek festival about it, and including a competition in poetry." From this small beginning, the "Games" have grown in importance each year at this school.

One of the foremost of all of the many committees appointed to work on the different features of the "Games" is the costume committee. Providing

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The American Hellenic World, June, 1923

proper Grecian dresses for something like 250 students is no mean assignment and from February on the needles fly. Everything must be true to classic Greek standards.

So the folks who maintain that America is the home of the ancient Greeks, are absolutely right.

Saloniki, May 26, 1928, p. 5

BASKETBALL IN ATHENS.

Whether Greece will eventually become an American colony or vice versa is a matter of time. American influence has conquered the Greek atmosphere. Anyone not speaking American in Athens finds it hard to get along. Everywhere you see American things and you hear of American things. The city of wisdom is giving in to American wisdom. Everything has been changed by American influence. In ancient times Greece was changing the world; today Greece is changed by America.

The weekly sports magazine Athletismos, reports the outcome of a recent basketball game played in the gymnasium of the National Athletic Association in Athens, between the Constantinople Athletic Club, its members all graduates of Robert College, and the Near East Relief team. The interesting match, which took Athens by storm, ended with the Near East Relief team the winner, thirteen to seven. The ex-orphanage boys played in good form showing thorough coaching.

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Saloniki, May 26, 1928,

Poor Athenians, how times change. Instead of being the leaders, they are now led by those who are bactized in Americanism; but the peculiar thing about it is they do not resent it, they like it.

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GREEK

Chicago Greek Daily, Feb. 11, 1928.

CONTEMPORARY THOUGHT

(A Magazine Published in Chicago)

Sixty-eight pages of novels, poems, articles, pictures, sketches. A magazine that will please you.





Saloniki, February 6, 1926

### COUNCILS

Why do the Greeks waste their time and energy in babbling and chattering?  
Talk, talk, talk, and nothing but talk.

Oh! you poor Greeks, you are blamed for everything in this World. If it isn't "Greek meets Greek" or the "Greeks have a word for it", it is always something else. History, religion, science, philosophy, sociology, anthropology, theology, civilization, culture, and war cannot be discussed properly without mixing the Greeks in either for good or evil, either praising the Greeks or blaming them. The world forgot that you are the sons of God, and that your gift of expression comes from above. Not from you the demi-Gods, but from the Gods above themselves.

Most of us have read or have heard the words, "In the beginning was the Word, etc." Indeed, in the beginning was the Word and there is no end to it. The Word is independent of time, race, religion, age, habits, and treaties. The entity which we call man, from the cradle to the grave, does nothing else but talk. He begins immediately after he is born and continues to prate until he



SALONIKI, February 6, 1926

dies. Not only when he is awake but also when he sleeps, talk is a part of his life. We can live without thinking, but we cannot live without talking. Our present day politicians live without thinking, but do they talk, talk, talk. Many personalities were praised, extolled, and deified, for being only orators. Why then do you blame the poor Greek? He wants to become great by talking and talking.

The Greek, before he became the paragon of civilization of his time, conquered the known world by force. After he reached the zenith of conquest, he began his talk expeditions. But isn't that just exactly what we do today? Don't we choose our best talkers to go to the battle field of diplomacy, and fight it out with the chosen talkers of other nations?? Don't the modern priests, teachers, demagogues, the statesmen, and presidents talk, talk, and talk? Don't the various councils of religion, science, commerce, business, and the city council do nothing but talk and talk? At least no one will refute that if we follow the women's councils, in the name of Jehovah, we would be convinced that the Word has no beginning and no end.

Why then, by Zeus, does everyone accuse the Greeks of gathering around the

SALONIKI, February 6, 1926

coffee houses and do nothing but talk and talk? The Greek says, "talk, talk, you pay no taxes by talking." Poor Greek, you continue to be the blame for all the talk in this world.



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GREEK

Saloniki, Dec. 27, 1924.

THE PROGRESS OF OUR COUNTRYMEN IN BUSINESS AROUSES JEALOUSY IN OTHERS.

p.1.--It is astonishing that the rapid progress in business of our countrymen has aroused the ire and the jealousy of some other immigrants who also came to this country to live and prosper.

The success of Greeks especially in the restaurant and candy business exasperates some of their competitors. This seems to be the case not only in Chicago but wherever Greeks have restaurants.

This is what we read in Prometheus, a Greek newspaper of San Francisco, of what happened in the city of Santa Rosa.

In a local American newspaper in Santa Rosa this advertisement appeared one day: "John's Restaurant, pure American. No rats. No Greeks."

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GREEK

Saloniki, Dec. 27, 1924.

When this was seen by the few Greeks in Santa Rosa, they felt like going over and breaking everything in John's restaurant, but the cooler and wiser heads among them suggested patience and proper investigation of the matter.

So they assigned to John Lambropoulos and V. Economou, the owners of the Classic Grill, the best restaurant in Santa Rosa, the **task** of getting justice for the Greeks and of causing this advertisement to be discontinued.

They went to the office of the newspaper and protested against the insult and the conduct of this immigrant, showing that he had never done any good to this country and was a trouble-maker.

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GREEK

Saloniki, Dec. 27, 1924.

After these explanations and the newspaper's apology for this unfortunate incident the good-hearted Americans in appreciation of the services of the Greeks to the communities in which they live began to patronize the Greek restaurants more liberally and thus the advertisement intended to harm Greek businessmen in Santa Rosa was converted to their profit.

This and other similar incidents in the commercial life of our countrymen show that we must be organized and take care of such matters collectively. Our businessmen also must be careful in handling the public so as not to create racial and business antagonism among certain European immigrants who are still under the influence of all prejudices.

The natives of this country, Americans of old stock, are kind-hearted and charitable, but the newcomers, the clever businessmen of to-day, are those who try to exploit the kindness of the American public by various methods

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Saloniki, Dec. 27, 1924.

like the one referred to in Santa Rosa; so we must be prepared to shed light, must be Prometheus (forethought) and not Epimetheus (afterthought).

This is why it is necessary for our protection that national and commercial organizations shall be formed by the Greek citizens of this country on the model of those founded by native Americans, in order that we may assert ourselves and demand our rights. It is our duty to present a solid front to those who oppose us, and we can begin now by trying to help one another and by supporting Greek institutions.

Now we can understand and appreciate the usefulness and the greatness of the American Association of Restaurant-Keepers and the power which it displayed at its last dance in the Trianon. But this is not enough; the organization can become national in scope.

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GREEK

Saloniki, Dec. 27, 1924.

There are also the owners of the candy-stores. Where are their cooperation and their organization? Why such delay?

Let us hope that with time and by observation of the methods employed in this country, of which the citizens are our leaders in the commercial and scientific world, we shall learn to organize as the natural result of our environment, acquiring new conceptions of life and considering ourselves as brothers, so that those who think that we are their enemies and that we are ignorant of Christian and civil sentiments, will change their attitude and be like the real Americans of the good old stock who set the example of social conduct in this country.

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GREEN

Correspondence of Mr. C. Hammon  
204 S. La Salle St., Chicago, Ill.  
Nov. 6, 1924.

(Telegram sent by Mr. Paleologos Hammon to the Honorable  
Charles C. Dawes, Vice-President of the United States)

I have the honor to congratulate you on the election as Vice-President of the United States and to express to you my best wishes that you be always in perfect health to realize your great aims for the prosperity and glory of our beloved country and the good of humanity.

Paleologos Hammon.

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GREEK

Saloniki, Oct. 18, 1924.

WPA (ILL) PROJ 30271

EX-CONSUL CHARLES HUTCHINSON DEAD.

p. 1.. Charles Hutchinson, a well known banker, passed away last Sunday. Mr. Hutchinson was president of many philanthropic societies. At the Chicago Exposition he was appointed to represent the Greek Government and managed the Greek exhibit with great success. The Greek Government therefore decorated him with the Order of the Golden Cross and appointed him consul-general of Greece in Chicago. He was the first Greek consul in this city.

The late Mr. Hutchinson was a great admirer of Greece and of everything Greek. He served as Greek consul more than two years and then asked to be relieved on account of pressing business.

The older Greeks of Chicago remember with reverence the venerable and benevolent American who was always ready to befriend the Greeks as a good and ardent Philhellene.

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GREEK

Correspondence of Mr. P.S.Lambros,  
130 N. Wells St., Chicago, Ill. June 24, 1924.

The White House,  
Washington, D.C.

June 24, 1924.

My dear Mr. Lambros:

Accept my thanks for your thoughtfulness in bringing to my attention the article on the first page of the Greek Star.

I am doubly obligated to you, first for the article itself, which I keenly appreciated, and second for your goodness in making sure that I should see a copy of it. I wish it were possible to convey to all my friends the full measure of my gratitude for their generous support.

Most sincerely yours,

Arthur Flynn.

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SECRET

Correspondence of Mr. C. Lamson  
221 S. La Salle St., Chicago, Ill.  
June 11, 1914.

(Telegram sent by Mr. Peleologos Lamson to the Hon. Charles C. Daves)

Accept for myself and on behalf of the thousands of my Greek-American citizen friends sincere congratulations on your nomination for the vice-presidency of the United States. This is truly an expression of the appreciation of our fellowmen for your great patriotic services. The echo of this enthusiasm is heard all over the world for your valiant services to humanity and for the peace and prosperity of the antagonistic powers. Your sincere wish that the God strengthen you in your inconceivable struggles for the good of all.

Peleologos Lamson.

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GREEK

Correspondence of Mr. P. S. Lambros, 130 N. Wells  
St., Chicago, Ill., Feb. 11, 1924.

STATE OF NEW YORK EXECUTIVE CHAMBER, ALBANY

Dear Sir:

Governor Smith is in receipt of your communication of February 8 and directs me to write and thank you for sending him the interesting article enclosed in your letter. He took great pleasure in reading it.

Very truly yours,  
George R. Van Names,  
secretary to the Governor.

Mr. P. S. Lambros,  
130 North Wells Street,  
Chicago, Illinois.

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GREEK

Correspondence of Mr. P. S. Lambros,  
130 N. Wells St., Chicago, Ill., Feb. 11, 1924.

THE WHITE HOUSE, WASHINGTON.

February 11, 1924.

My dear Mr. Lambros:

The President asks me to express to you his great appreciation of your thoughtfulness in sending him your most interesting and impressive analysis of panegyrics of Pericles and Lincoln.

He has found the article extremely interesting.

Most sincerely yours,

C. R. Slomp,  
Secretary to the President.

Mr. P. S. Lambros,  
The Greek Star,  
130 N. Wells Street,  
Chicago, Illinois.

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GREEK

Correspondence of Mr. P.S.Lambros,  
130 N. Wells St., Chicago, Ill. Feb. 11, 1924.

CONGRESS OF THE UNITED STATES.

Dear Mr. Lambros:

I wish to thank you very much for sending me your article entitled "Pericles and Lincoln."

I shall read it with much interest. Your speech before the Hamilton Club of Chicago was very fine indeed.

Very truly yours,

Henry R. Rathbone.

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GREEK

Correspondence of Mr. P.S.Lambros,  
130 N. Wells St., Chicago, Ill., Feb. 9, 1924.

FRANK LOWDEN,  
Oregon, Illinois.

February 9, 1924.

My dear Mr. Lambros:

I am just in receipt of your letter of February 8th, together with your article upon these two unsurpassed eulogies. It is indeed a valuable contribution, which you have made to the literature on the subject, and I am glad to have this interesting article.

With warm personal regards,

Sincerely yours,

FRANK O. LOWDEN.

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GREEK

Correspondence of Mr. P.S. Lambros,  
130 N. Wells St., Chicago, Ill., Feb. 9, 1924.

UNITED STATES SENATE.

Gentlemen:

I thank you for the special page on Lincoln, wherein is drawn so interesting a comparison with Pericles.

Very truly yours,

Frank B. Willis.



Correspondence of Mr. P. S. Lambros, 130 N. Wells St.,  
Chicago, Ill., Feb. 27, 1923.

Chicago Historical Society.

My dear Mr. Lambros:

It is the earnest desire of the Society to complete the portfolios of photographic portraits of our members.

Your portrait is lacking and we have asked Mrs. Kellogg, who is in charge of the portfolios, to call and make such arrangements for sittings as may be most convenient for you in order that this important record may be really representative of those who have supported the Society through its struggle to uphold the standards of American history in our city.

The sitting may be given at your residence, if you so desire, at Moffatt's, or at Matzen's Drake Hotel Studio. Four portfolios have been completed, and they form valuable human documents.

Sincerely yours,  
Caroline M. Mc Ilvain, librarian.

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CREW

Correspondence of Mr. P. S. Lambros,  
130 N. Wells St., Chicago, Ill., Feb. 17, 1923.

STATE OF ILLINOIS, LAW DEPARTMENT, CHICAGO

My dear Peter,

I have your very interesting discourse delivered before the Hamilton Club and shall read it with pleasure.

Lincoln and Pericles may have been the two greatest champions of democracy, but unfortunately, they are both dead. I maintain that Peter S. Lambros is one of the greatest modern champions of democracy and good citizenship.

Yours very truly,

Edward J. Brundage.

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GREEK

Correspondence of Mr. P.S.Lambros,  
130 N. Wells St., Chicago, Ill. Feb. 13, 1923.

February 13, 1923.

P.S.Lambros, Esq.,  
The Greek Star,  
Chicago, Illinois.

My dear Mr. Lambros:

As a lover of Lincoln and a student of Pericles I was greatly interested to see in today's New York paper a brief account of your address before the Hamilton Club on the occasion of the celebration of Lincoln's birthday yesterday.

I wish to congratulate you. The full text of your address was not printed, but enough appeared to indicate how you compared Lincoln's Gettysburg address with Pericles's funeral oration, and I gathered also that you made a comparison between the State of the Union at the time of Lincoln's

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GREEK

Correspondence of Mr. P.S.Lambros,  
130 N. Wells St., Chicago, Ill. Feb.13, 1923.

famous speech and conditions in Greece in the years of the Civil War among the Greek states when Pericles lived.

It would have been a pleasure to me to read the address in full.

With kind regards,

Cordially yours,

Fr. W. Jackson, attorney,  
111 Broadway, New York City.

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GREEK

Correspondence of Mr. P.S.Lambros,  
130 N. Wells St., Chicago, Ill., Feb. 12, 1923.

Morris K. Levinson, Attorney, February 12, 1923.  
10 South La Salle St.,  
Chicago, Illinois.

My dear Mr. Lambros:

I have read with great interest your splendid article on Pericles and Lincoln, published in yesterday's Herald and Examiner.

The depth, the learning, and the power of analysis displayed by you merit the position which was assigned to your address by the editor of that great newspaper.

With kind regards, I am,

Sincerely yours,

Morris K. Levinson.

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GREEK

Saloniki, Mar. 3, 1923.

WPA (ILL.) PROJ. 30272

CONTRIBUTIONS FOR THE RELIEF OF THE REFUGEES IN GREECE

P. 5--The well-known Moody and Waters Pie Company has contributed \$1000 to the Greek Relief Committee. This company is animated by a most philanthropic spirit, which it has manifested in a practical way not only by this contribution to the relief fund but also by other donations made in the past to our occasional dances and by contributions to various causes for which Greeks have solicited funds. The directors of an enterprise which shows such philhellenic sentiments deserve our support and our hearty congratulations. Among others who have contributed large amounts we find B. A. Railton and Company.

This firm has contributed \$500 for the relief of our brothers who are now suffering in consequence of the catastrophe of Asia Minor caused by the Turks.

Add your contributions to these! Send your donations to the Greek Relief Committee, 127 North Dearborn Street, Chicago, Illinois.

WPA (ILL.) PROJ. 30275

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GREEK

Miscellaneous Material (Manuscript)  
In Possession of Mr. A. A. Pantelis, 221 N. La Salle St.  
Chicago, Ill., Oct. 26, 1922.

ONE THOUSAND DOLLARS REWARD

AN OPEN LETTER TO THE GREEK BUSINESS MEN OF CHICAGO

It has come to our attention that certain persons have circulated rumors among our customers and friends to the effect that we have displayed advertising pictures offensive to the Greek people.

We therefore take the liberty to emphasize the fact that aside from one poster entitled "Turks Defy Britain" no other picture or pictures have ever appeared anywhere over our name, and any rumors to the contrary are malicious and without foundation, caused either by unscrupulous persons or unfair competition.

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GREEK

Miscellaneous Material (Manuscript) Oct. 26, 1922.

In order that we may terminate such rumors forever, the Case and Martin Company, hereby, offers a reward of "One Thousand Dollars" to anybody for sufficient evidence of a picture or pictures showing views of the Turkish Army offensive to the Greek people, with the exception, of course, of the one picture referred to above, entitled "Turks Defy Britain" in which not even the word "Greek" is mentioned, and which was recalled and destroyed as soon as our attention was called to the matter.

We believe in honest competition and fair play and we are determined to use every effort and legal procedure if necessary to put an end to such false representation by untruthful propagandists whom we defy to produce such a picture or pictures.

In conclusion we wish to convey to you a message of admiration for Greece, the mother of Art, Liberty and Culture and in addition we want to express

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GREEK

Miscellaneous Material (Manuscript) Oct. 26, 1922.

our highest appreciation for the most cordial business and friendly relations that have existed for many years between the Greek people and Case and Martin Company.

Cordially yours,

Case & Martin Company,  
Elmer G. Case,  
President.

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V B

GREEK



Saloniki, August 12, 1922.

## THE AMERICAN SYSTEM

(Editorial)

In an editorial of a previous issue entitled "Duty and Interest", we spoke not only of proper conduct, but also pointed out the mistakes made by some of our fellow-countrymen which provoked resentment directed even against our best and most progressive citizens. We mentioned the tremendous dangers we face if this deplorable state of affairs continues. This article was so warmly received by our own people, that a great number of congratulatory letters flooded our offices.

This not only establishes the truth of our opinion, but proves that our self-respecting, honorable, and chivalrous people breathed a sigh of relief that a beginning had been made in the instruction of those who having forgotten all--duties, interests, and obligations--have sought to live and work by dishonest methods. Apparently these individuals do not realize that they did not come here in order to reform or change the system, but to work and live according to the existing system. They even became so selfish and officious

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GREEK

Saloniki, August 12, 1922.



as to think that for their own purposes and interests, they could overlook the interests and will of others. They disobey the laws of the country which has offered us this gracious and valued hospitality by which we have lived--which has given us our well-being--which has preserved and benefited our relatives and nation. We declared that if we desired to become worthy individuals and citizens, we must believe in and pursue the accepted social and business principles, that is truthfulness, honesty, and industry. In the absence of these prerequisites, we can never hope to attain any good in our life--even should it accidentally be won, it cannot be long-lived or permanent.

Thus we have a personal interest in telling the truth to all and at all times, regardless of personal cost. For in this country, truth is worshipped as a goddess, above every other divinity. Truthfulness is the only powerful medium which will be heard, supported--which will make possible business relationships and win the confidence of any third party.

"Who is the city's deceiver," said Demosthenes, "is it not the one who says not what he thinks?" Consequently, a city or community is deceived by the one who says the exact opposite of that which he knows or thinks.

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Saloniki, August 12, 1922.

By telling the truth and working consistently according to the laws, systems, and sentiments of other people--by respecting the rights of others, we create an honorable reputation for ourselves, which is the second condition of a civilized existence. These two elements are not sufficient, however, to assure prosperity and a civilized status for the individual. A third element is required--industry. A famous ancient Greek apothegm said "With Athena's assistance, help yourself." Energy and industry are the motivating forces of all constructive work.

Now then, when we fully understand these prerequisites, regardless of our mental attainments, we know that we shall not only forge ahead but, as law-abiding citizens, we will receive the appropriate support and encouragement from the American public.

These remarks are understood by the honest intellectuals among our people to indicate the guiding principles of our social and business conduct in this country. It should be emphasized that for the benefit of our individual and common interests, we should force our erring countrymen to abandon their evil ways. They should be corrected and enabled to return to the right road of

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GREEK

Saloniki, August 12, 1922.



decency and duty. Thus we should endeavor to be sincere, courteous and truthful in our relations with commercial [enterprises], banking institutions, landlords, and their employees or representatives. We shall always be the winner. On every occasion, we should be neat, clean, and well-dressed. We should ask honestly and sincerely for that which can justly and reasonably be given, or done.

It is only through such behaviour that we can gain [respect] and live decently.

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GREEK

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Saloniki, July 29, 1922.

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DUTY AND INTEREST

I C (Jewish)

I C (Italian)

(Editorial)

When we immigrate to this most hospitable land, which we, as well as all foreign groups deeply appreciate, we should realize that in order to become responsible citizens and successful commercially, we must cast off some of the characteristics of our European heritage. Europeans generally have many offensive ideas and habits which should be discarded, if they want to become new men. Then we would be able to acquire a new status in accordance with the expectations and requirements of our modern civilization. We could thus adjust ourselves to the customs and "way of life" of this country; we might accomplish this in the commercial field by adjusting ourselves to various conditions. This principle of adjustment is neither new nor [is it] unreasonable; it is very old and quite reasonable. The Romans expected everyone coming to Rome to do as the Romans; when one is host to an individual either at home or abroad, one expects the guest to comply with one's habits and customs and to be satisfied. [Such is certainly the case] if the visitors have not been invited, but like the immigrants have arrived in this land by their own will.



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I C (Italian)

I C (Jewish)

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GREEK

Saloniki, July 29, 1922.

No doubt things would have been much different had we remained in our fatherland. In this land we enjoy great blessings and prosperity. In addition, we have not only saved and improved our lives according to our abilities, but we have saved and benefited our people in the fatherland by what we have personally and materially contributed.

Since this is true, generally speaking, we should realize that we should not only be grateful, but that our love for our new country should equal if not exceed our love for the fatherland. This reminds us of the old saying, "Love your teachers more than your parents," because if the latter gave you life, the former made possible your well-being.

Bearing these thoughts in mind, we should acknowledge the propriety of making every sacrifice and exerting all our efforts to effect a change in our attitude toward life, and thus become socially and economically worthy of the expectations and occasional needs of the native Americans. In other words, we should become "gentlemen," for only then can we assert ourselves.



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Saloniki, July 29, 1922.

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I C (Jewish)

I C (Italian)

No one denies that we are in many ways superior to the other immigrant groups of America. On the other hand however, no one can conceal or hide the fact that we are inferior to them in many other respects. But if other nationalities, such as the Italian or Jewish, have some defects, they do not make as painful an impression as we do on the minds of the American people because, on the one hand, they are more numerous than we, while on the other hand, they are so admirably organized and united that they possess an invincible defense against any overt action. The exact opposite is true with us; we have declared ourselves to be not only the inveterate enemies of unity and co-operation, but even in our personal relationships, we lead a life of incessant enmity, hatred, and strife.



We could be in a much better position, and the results would be very different indeed, if we would develop an attitude of mutual consideration and appreciation. It is generally conceded that in our native qualities and potentialities we are superior to many other nationalities, who in other respects are considered superior to us. But then have they not received enlightenment from Greek civilization?

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I C (Jewish)

I C (Italian)

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GREEK

Saloniki, July 29, 1922.

We should be sincere and fair in our relationships; we should regard truthfulness as a precious possession and shun dishonesty. We commit a crime and destroy ourselves when, even in a light vein, we accept a lie as any part of truth. Lying is the first step towards fraud; the defrauder is despised in any society. "The liar and thief live only the first year," said our fathers, and the Great Lincoln declared that you can fool all the people some of the time, some of the people all the time, but not all the people all the time. We are here participating in business and social activity. The indispensable basis of our business and banking relations is good faith on which depends all of our credit. If this does not exist, then any independent economic action on our part toward those individuals whose business we seek is impossible. Many of us have understood and understand the situation and for that reason only those of us were successful who fully comprehended and consistently applied this important principle of good faith.

We see that many of our fellow citizens who are endowed with many more natural gifts than others, endure great suffering, whereas others, who



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GREEK

Saloniki, July 29, 1922.

V B have not exhibited the commonly called "cultural wisdom" have  
I C (Jewish) made remarkable progress. There is no other explanation for this  
I C (Italian) than their adjustment to their environment, and their adoption of  
its modes of behavior. That is why we who are engaged in business  
and do business with banks, should be honest. By all means, we should avoid fraud  
by the issuance of checks when we do not have money in the bank. Remember that  
every time we do such a thing, our name is put on business "Black List," an action  
which destroys our credit.

When signing accident or sickness insurance policies, avoid making false state-  
ments, because the standing and reputation of us all will be seriously jeopardized.  
Many complaints have been voiced which have caused measures to be taken.

It is dishonorable and shameful to default on any payment of bank loans which  
one should not have made, because the consequences will be very sad.

The honorable Greek element of Chicago, which has proved itself to be heroic



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I C (Jewish)

I C (Italian)

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GREEK

Saloniki, July 29, 1922.

and dignified on many occasions, will not tolerate any disgrace brought by a few dishonest characters.

Today we are in a position to know that ninety per cent of the Greeks have gained for themselves unshakeable confidence because of their industry and honesty. They will not permit a few dishonest individuals to blemish the Greek name. The Greek people will destroy them and repudiate them. We shall spare no one when we are protecting the Greek name, prestige, and interests. We shall be forced to expose what is taking place in every detail. Our duty and our deep regard for the laws take precedence over every other sentiment. For us and for every honorable man, the honest farmer is preferable to the rich man who has not acquired his money honestly, but by dishonest methods.



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GREEK

The Chicago Daily Tribune, April 12, 1922.

BEG YOUR PARDON

Peter S. Lambros wishes to state that the Greek parade in Chicago Sunday was not held by the Royalist or any other party, but was purely a non-partisan affair, given by the patriotic Greeks, Armenians and Syrians—all American - who paid tribute to the traditional friendship that binds America and Greece.

In the same story it was stated that A. A. Pantelis was present, as commander of the Hellenic Post No. 343 of the American Legion, which is incorrect. James N. Nichols is commander of the Hellenic Post No. 343 of the American Legion.

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GREEK

Saloniki, Feb. 4, 1922.

THE CONSTITUTION OF THE UNITED STATES  
ASSURES US JUSTICE ALWAYS

You must become familiar with and understand the Constitution of the country you now live in. It is the final law of the land, and the laws of the states and cities must be made in accordance with it.

.....

The Constitution gives you certain political and individual rights. In order that you might not be tricked, you must be familiar with the supreme law of the land.



GREEK

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Saloniki, Jan. 28, 1922.

WHAT I CAN DO

(Editorial)



Every democracy is as good as the people in it and no better. The kingdom of Heaven itself would soon go to pieces if left in the hands of ignorant, selfish and wicked beings. Immigrants often complain that although the United States is a democracy, a land of the free and a refuge of the oppressed and ill-treated, they, nevertheless, have suffered at the hands of some people here, just as they suffered in the old country. There is a good deal of wrong done, and altogether too much law violation, resulting in unnecessary suffering. Why? Because the citizens of this country are not doing their duty towards democracy. There is too much ignorance, too much indifference, and too much pure laziness. Things will not, and cannot be made better until there is an improvement in the citizenry, especially among our Greek immigrants, here in Chicago and elsewhere.

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GREEK

Saloniki, Jan. 28, 1922.



In the first place, there are too many people here from other lands who do not know English. They cannot function as citizens, because they do not know how. Too many of them do not care to take the trouble to learn how, or to make use of their opportunities to influence things for the better.

It must be your wish, and the wish of every man and woman who believes in the common good, to assist those who do not know the language of the land, or how to perform their duties as citizens. You naturally ask, "What can I do?" The answer is simple: "Know these duties yourself and see to it that your nearest neighbor knows them. Unless you do this, you have no right to complain about the government."

In the second place, there are people who know the language and know how to perform their duties as citizens, but dislike the work involved in performing their duties as citizens. Others do only that which will bring them some immediate advantage. They are too blind to see that failure to

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Saloniki, Jan. 28, 1922.



fulfill their duty well is bound to cause them a great deal of trouble eventually, and that to seek merely small favors, instead of honesty and efficiency in public service, is to deprive the people of much good and much greater advantages which come from efficient and honest administration. Again you ask, perhaps: "What shall I do?" And again the answer is: "First do what is right yourself, and then influence others to do the same."

Lastly, there are people who use their influence as citizens for their own personal advantage at the expense of all the people.

They not only vote, but do everything in their power to make others vote for them and their friends because they are going to profit. These people very often do great harm. They are responsible in a large measure for the neglect of the public welfare and the conduct of politics as a means of helping individuals or cliques who try to grab power. If the citizens were to do their duty, it would be impossible for these people to assume power, and men would be chosen whose purpose is right and whose goal is the

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Saloniki, Jan. 28, 1922.



public good, Your good.

Are you asking again: "What can I do?" "You can use your vote against the profiteer and for the honest, public-spirited man. You can influence others around you to do the same. You can be on guard always. One alert man, who does his duty in this way is worth a hundred of the indifferent. You cannot imagine of what great value you can be to the cause of democracy by acting upon these simple suggestions.

Is it worth the effort? When you consider that your happiness and that of your family and friends, and what is still more important, the safety and the preservation of democracy, depend on your doing this, it is worth your while.

Do you realize that men like George Washington sacrificed their lives that democracy might live, and you and I might be free?

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GREEK

Saloniki, Jan. 28, 1922.



Do you realize that thousands have given their lives fighting for the freedom which you are now asked to preserve? Do you realize that the way shown you is the only one which leads towards better days? Do you realize how much depends upon what YOU DO? BEGIN TODAY TO LEARN TO BE AN INTELLIGENT CITIZEN; TO BE AN ACTIVE CITIZEN, AND LASTLY, TO BE A COURAGEOUS CITIZEN.

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GREEN

Chicago Daily Journal, Dec. 31, 1921

THE Y. A. C. & MRS. OPPORTUNITY

In America, each succeeding year is one of greater opportunity than the year before. We welcome 1922, therefore, as the year of greatest opportunity. Many business men are American citizens of Greek birth or descent. They have dedicated themselves to the United States, and here in Chicago, in common with all other Americans, it is their ambition to make this country the land of the free and this city the great accomplishment of its own "I will" spirit.

In the world war, 7,000 men of Greek birth or descent went to the colors from Chicago and in nearly every instance they came back with the words "excellent character" written by Uncle Sam on their discharge papers. In the Liberty Loan, Red Cross and other war service drives, those at home felt honored to contribute to the limit of their resources.

Let our slogan now be, "I will work to make 1922 the year of greatest opportunity."

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GREEK

Saloniki, Dec. 11, 1921.

A FEW COMMENTS

To the Editor of the Saloniki,

Dear Sir:

It was with a great deal of pleasure that I read the article by Dr. Papatheodorou, in a previous issue. The article mentioned, was in answer to an article entitled "They Sometimes Come Back," that was written by Mr. K. Roberts and published in the Saturday Evening Post, September 10, 1921. I would like to take this opportunity to commend Mr. Papatheodorou on his patriotic feelings and his defense of his nationality. . . .from the article of Roberts, a wrong impression of our people and country will be given. . . .In regard to our great national cultural heritage, Mr. Roberts finds it difficult to believe we are the same group of people,



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GREEK

Saloniki, Dec. 11, 1921.

when he sees our present political and moral decline.

Why is he, as a third party, blamed for writing what he sees and knows to be true? The existing conditions force other people to become severe critics of our country. For example: Aesop was born and raised in Greece. His inspiration for his instructive fables came from Greece, and yet the present inhabitants of Greece are not taught and are not familiar with Aesop's Fables.

And, if we do accept the statement of Mr. Papatheodorou, that, Mr. Roberts underestimated and abused the present day Greeks, we must produce evidence of modern Greek contribution to science and to the betterment of mankind.

And one desires to ask, "In the name of all that is holy and truthful, can



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GREEK

Saloniki, Dec. 11, 1921.

our nation, over a period of one hundred years, claim any way in which it has gained the respect and admiration of the civilized world? In business, in science, or in **social advancement**?

Not only is it impossible to make any such claims, but even the present improvements in education and progress made by Venizelos were brought to an end.

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Signed,  
A Son of Greece



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GREEK

Chicago Daily Journal, Oct. 29, 1921.

VENIZELOS SEES AN OLD FRIEND  
GREET'S CHAUFFEUR WHO DROVE HIM IN BALKAN WAR

BRIDE RECEIVES GREEK WOMEN

The proudest man in Chicago today is Tom Sherman of 6558 Greenwood Avenue.

Eleutherios Venizelos, acclaimed by many "the greatest citizen of Greece," recognized him as he sat in the lobby of the Blackstone Hotel and crossed the entire length of the room to speak with him.

"Tom, I greet you," the world-renowned statesman explained, laying his hands upon the youth's broad shoulders. "May I ask you . . . what is your mission here?"

Sherman, who had gone to the hotel in the hope that he might get a glance of his friend, was radiant. He explained that he now resided in Chicago and was operating his own confectionery store at 9500 Michigan Avenue.

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GREEK

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Chicago Daily Journal, Oct. 29, 1921.

During the Balkan war of 1912-14 Sherman was personal chauffeur for M. Venizelos. He drove him and Solon W. Chomarianos, surgeon general of the Greek armies, to all points along the line of fighting.

"What do you think of the former premier?" Sherman was asked.

"Venizelos is the greatest man who ever lived," came his instant, fervent answer. "He is very kind and very just. That is the most one can say of any man."

Representatives from the Greek Ladies Charitable association greeted Mme. Venizelos during the morning. This organization devotes itself to the promotion of Greek welfare in this country. Included in its delegation were Mesdames C. H. Demetry, president, Anton Deligianis, John Askounis, T. K. Valos, C. Theodore, Hercules Aphasopoulos and Angelos Geokaris.

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GREEK

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Chicago Daily Journal, Oct. 29, 1921.

This was the first public appearance of the gracious woman who became a bride shortly before their trip to America. Except for an interview with a reporter from The Daily Journal, she has seen only those intimate friends whose acquaintance dates back to days passed together in Greece, England, or in Red Cross headquarters in France. While her husband has been receiving delegations of countrymen, she has been touring Michigan Boulevard, the Art institute and the loop stores incognito.

Fifteen thousand Greeks are expected to attend the special mass at St. Constantine's Greek Orthodox Church on Sunday, when M. Venizelos and his wife worship there. Among those coming from distant cities to the services are M. and Mme. Jannopoulo of St. Louis. He was official representative of Greece at the Louisiana Purchase exposition, and is now Consul General.

A message from Gov. Small to P. S. Lambros, editor of the Greek Star, was received Friday, inviting M. Venizelos to visit Springfield and lay a wreath upon the tomb of Lincoln. The Venizelos party will leave Sunday night for Santa Barbara, where they will pass a three-month vacation.

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GREEK

Chicago Daily Journal, Oct. 27, 1921.

GREEK LEADERS SEE VENIZELOS

PRIVATE CONFERENCES HELD BY EX-PREMIER  
SHUNS PUBLIC SPEECHES

EXTENDS STAY  
WILL ATTEND CHURCH SUNDAY

Greek-Chicago continued to pay homage today to Eleutherios Venizelos, the former premier whose powerful influence swayed that country to the ranks of the allied nations during the world war.

Delegations from every local Greek society and from near-by cities filed in seemingly never-ending procession in and out of the statesman's suite at the Blackstone Hotel.

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GREEK

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Chicago Daily Journal, Oct. 27, 1921.

I E

Fourteen leading Greek-Americans, headed by Attorney Paul Demos, composed the first group to be received. They officially welcomed him to Chicago and urged him to reconsider his decision to accept no formal invitations while here.

He declined to be their guest at any reception. But the great statesman expressed a desire to attend the services of St. Constantine's Greek Orthodox Church, Sixty-first and Michigan Avenue, next Sunday morning, providing there be no celebration.

"I will be glad to see any countrymen in church," he said. "I will consent to attend services at St. Constantine's Church next Sunday if there is order and no manifestation of any kind. If all is quiet when I arrive there I will enter. If it is not, I will go on and worship in some other way."

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GREEK

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Chicago Daily Journal, Oct. 27, 1921.

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"I am not on exhibition," he continued. "I am no Charlie Chaplin. I cannot go anywhere unless I talk. And at present my mouth is closed and my lips are sealed. I refrain from talking. I fear that if I do the present regime in Greece will act contrary to my advice, and that would be against the interests of my country."

Special services will be held in his honor. Archbishop Meletios, metropolitan of Athens, who accompanied the ex-premier and his wife on their trip from New York, will preside. The three Greek orthodox priests in Chicago will assist.

The Cretan delegation was next received. Venizelos, who is himself a native of the romantic Isle of Crete, greeted them as brothers. Representatives of the Greek Liberal Democratic League followed. The Greek Students' Association, composed of students from colleges abroad and here, the National Espirotic society, and special delegations from Gary,

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GREEK

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Chicago Daily Journal, Oct. 27, 1921.

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Hammond, South Bend, Fort Wayne, Indiana Harbor and East Chicago, each took their turn in the diplomat's drawing room.

Costas Regis, president of the Greek community and the Greek Liberal league, headed a large representation from Milwaukee.

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GREEK

Saloniki, Mar. 12, 1921.

DRIVE TO RAISE MONEY

We wish to call the attention of the Greeks to the fact that under the leadership of Father Genovefas Driva a drive is being organized to buy a picture for St. Andrew's Church.

We state that all donations are welcome, no matter how small.



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GREEK

Saloniki, Dec. 4, 1920.

THE GREEKS IN AMERICA SHOULD STUDY



It would be a fine thing if some way could be found to encourage the Greek youth to take advantage of America's educational facilities, for their own and for Greece's honor. It is true that most young people are anxious to pursue their studies and become worthwhile. Sometimes failure to do so is due to financial conditions, and sometimes to lack of mental ability. Nevertheless, the sincere students, having both persistence and patience, reach the point of being able to follow some profession. Not always is it easy to decide exactly what profession it should be. It is true that some individuals are naturally cut out for some fields, such as medicine and law. Man is a very imitative animal, and is carried along on a tide. Just as there are trends in fashions, so are there tides which influence people to follow certain arts, sciences, or professions.

The Greeks have always been inclined toward the professions, and facts show that Greece has great numbers of professional men. There are so many that

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GREEK

Saloniki, Dec. 4, 1920.

the courts are overflowing with lawyers seeking clients. This was due to the lack of national wisdom that existed until ten years ago. Just as Greece has undergone a change, due to Venizelos and the Liberals, so must those in America, because the Greeks here are not on the right path, and we see many pitfalls. In Chicago, for instance, the Greek youths who work as waiters, as streetcar conductors, and as mechanics, starve in order to study a profession at night. They do not realize the opportunities before them in the business world, such as were taken advantage of by Rockefeller, and so end up in the same situation as their countrymen across the ocean. These young men are to be praised for their zeal and ambition; but, because they have no experience, they do not know where to concentrate their abilities.

Is there any vocational guidance group in Chicago for the Greek youth? Of course not. Therefore, it is not the fault of the young people when they do not know which field to follow. And so they are carried along by the tide to a future that will be unsuccessful, when they might have enjoyed the benefits of business enterprise.



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GREEK

Saloniki, Dec. 4, 1920.



In order to right this wrong, there are certain things that must be done. First the press must enlighten the readers as to their true interests. The consuls, with the help of leading businessmen, should found some sort of a vocational guidance group which would open the doors of wealth and success to our youth. If this were done, it would result in many Greeks becoming millionaires in a few years.

Any of my compatriots can refuse to believe me. And anyone who already has the millions is invited to become a national benefactor, such as Rockefeller who, by the way, was a businessman, and not a professional man.

All this has been written because of a sincere interest in the Greek Youth.....

I C  
III H  
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I H

GREEK

Saloniki, Nov. 6, 1920.

THE GREEK OF TODAY

The Greek of today should be very happy that he is living in the happy time when his country's aims have been finally realized.

Many generations have gone by, and many great men have vanished with the passing centuries, who desired only to see their dreams of Greece come true.

Lucky is the generation that lives to see and be witness to the liberation of its enslaved brothers.

It is terrible to realize that although the Negroes in America had been freed, the Egyptian slaves had been given their freedom, and the Hindus enjoyed liberty, that, in the twentieth century, Greece--who gave culture and a love of liberty to the world--should still be in slavery.

But, justice, whether national or individual, always overcomes all obstacles in the end.

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GREEK

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Saloniki, Nov. 6, 1920.

I K

The World War brought many failings of the human race to light. The Germans dreamed of conquering a world and reducing the people to slavery. They were not the only people with this megalomaniacal complex, however. It became evident in the Turks and Bulgarians, and we are sorry to admit that at one time slavery was desired by certain groups in America.

It is evident that Christianity and religion have not succeeded in impressing the world with a sense of right and justice.

.....

Greece gave to the world peace, love, and justice. It is the duty of all Greeks to practice these three ideals. By doing so, they benefit not only Greece, but themselves and America. Happiness is based, not upon money, but upon those three ideals.

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I C

SECRET

Chicago Branch American, 1914.

CHICAGO BRANCH AMERICAN SOCIETY OF GREEKS

OF JUSTICE AND EQUITY FOR THE ISSUES

AND THE FUTURE OF THE BALKANS

The American Society of the Greek Community of Chicago is protesting against the treaty with Bulgaria, setting a precedent on that country's alliance with Germany, penalizing the other Balkan states which fought with the allies, and leaving the ground for future warfare in the Balkans.

Paul Jones, president of the society, speaking for its membership, made up of American-born or naturalized Greeks, declares the terms of the treaty, which probably will be signed by the Bulgars this week, make Bulgaria the richest and fairest of the Balkan states.

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GREEN

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III D

Correspondence of Mr. A. A. Protelis

I 100

371 N. LaSalle St., Chicago, Illinois

I 100

July 14, 1919.

I H

(Unwritten letter sent by the Sec'y of the  
Adm. Bureau to Garrett C'hara)

Dear Sir:

In the Chicago Tribune of today you were quoted as having said at an alleged "indignation meeting" held last night up on the premises of Lloyd Weston, Post of the Veterans of the Foreign Wars, "There are 7,000 restaurants and lunchrooms all over Chicago conducted by aliens who never have applied for citizenship. Unless the public is aroused, the American small businessman soon will be extinct."

If you are not correctly quoted have the Tribune make proper correction. If you were properly quoted, admit the suggestion that you have no right

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PLAIN

Correspondence of Mr. A. A. Pantelis, July 10, 1919.

to create race prejudice, and that your remarks which were un-American came with poor taste from one whose own race was similarly treated by un-American bigots some few years ago. The time is within recent memory when signs reading "No Irish need apply," and when advertisements in the public press containing the name "boycott" were no uncommon sight.

You were undoubtedly aware, at the time you made the remarks quoted, that about 25% of the restaurants and lunchrooms in Chicago are conducted by people of Hellenic descent. You may not know that approximately 70% of these Hellenes are naturalized citizens or applicants for citizenship, and that in the recent World War many of these Hellenes were soldiers, sailors and Marines in the American Army and Navy, and did their part in preserving the freedom and integrity of America, and in establishing the liberty of mankind throughout the world.

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GREEK

Correspondence of Mr. A. A. Pantolis, July 10, 1919.

Are you advocating either as a "Major" or as a citizen that the balance of the American people now "boycott" that race and these people? Who is to know, when he enters a restaurant or lunchroom, whether or not the proprietor is a citizen or an alien? How do you propose to enforce your "boycott," **excepting** it be by boycotting all restaurants and lunchrooms conducted by those of Hellenic descent?

You were a Major in the United States Army, and if you knew any of the privates of your battalion (if you had one) you will recall that the names of the enlisted men ran like this: Magnochio, Kozekiski, Abrams, Fournier, c Emerson and so on, representing every nationality on the face of the globe. Do you consider the boycott of a race, whether Irish or Hellenic, to be either a wise or a just or American proceeding? Or was

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Correspondence of r. A. A. Pentelic, July 10, 1919.

your description merely perpetrated to win the momentary applause of a  
his mind few, and at the same time enable you to exploit yourself?

Do you not know that antagonism begets hatred, and that instead of boy-  
cotting aliens, it would be more American and more human to show to all  
aliens that broad spirit of brotherhood which in turn begets love of  
America, her institutions and her people?

The children of today's aliens will be tomorrow's Americans and it be-  
hooves all today's Americans to engender everywhere a spirit of brother-  
hood rather than a spirit of boycott and bigotry.

The people operating restaurants and lunch rooms and other lines of small  
business are honest, honorable citizens, and what they get they earn by

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Correspondence of Mr. A. A. Pontelis, July 10, 1919.

hard work and they pay political cost; pay their taxes and obey the law.

Incidentally, the taxes which they pay are used in paying the salaries of political office holders in maintaining the police and fire departments, the court of justice, the Army and Navy of the United States, and "boycott" is a poor return to them, citizen or alien.

Yours truly,

A. A. Pontelis  
Secretary.

The American League  
Anthony J. Coorlin, President  
George W. Sullivan.

I C  
I A 2 a  
III C  
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Saloniki, May 31, 1919.

ONLY TEN!

Something is lacking in us that prevents us from surpassing other nationalities. That "something" is well known to all of us. We sense it in our associations with other people, and we envy it in them, but still we cannot succeed in attaining it. That "something" is called ORGANIZATION.

No matter how many parishes, schools, clubs and other groups we set up, our efforts will fail unless we acquire unity and organization. . . . The Greek knows it all. Question him on any subject, and he will tell you that he can answer you; he will tell you he is ready to debate with you, and that he overlooks nothing. The only thing he does not seem to think about is the value of unity. He has never struggled to attain those benefits of organization which he so envies in others.

The last war is good evidence in support of my argument. Neither America, nor England had a large army before the war. This is not a secret. It is also not a secret that both countries succeeded in gathering very large armies in



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GREEK

I A 2 a

III C

Saloniki, May 31, 1919.

I G

IV France within a very short time. This can only be credited to ORGANIZATION. Thus if organization can bring together millions, lack of it can bring together only tens. This is evident among us, the Greeks in America,--the land of unity and organization.

Again we repeat that the Greek may surpass other nationalities in some respects, but his ability to organize is nil. One Greek donates money for a university and a stadium; ten thousand Greeks fail to build a small school. Do you know why? It is because unity is lacking; and egoism, and a spirit of stubborn resistance prevail.

The Greek unceasingly--we will not say unconsciously--says yes or no, but those answers are not derived from his own crystallized thoughts. Ten of his friends say yes, so he says yes. Ten of his friends say no, so must he. And so, at every club meeting, we see recurring this sad scene in which selfishness and foolishness prevail. We see that, although as individuals we are all giants, we are inconsequential as a group.



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GREEK

I A 2 a

III C

Saloniki, May 31, 1919.

I G

IV If strangers could have seen us last Sunday at a certain meeting, they would have thought we were cannibals who had been invited to dinner and, not finding enough food, were attempting to eat each other. Certainly, a stranger at a Greek club meeting would feel obligated to throw raw meat into the arena to prevent members from consuming each other. These truths are very bitter, but what is to be gained from burying them. Absolutely nothing! Nothing is to be gained from not revealing these truths--and nothing is to be gained from exposing them. Let us continue to scrub the African, not to make him white, but at least to remove some of the encrusted filth which has accumulated upon him. Black he will remain; but at least he will be clean and healthy.

In closing, I would like to emphasize the need for scrapping our petty grievances against each other and for having the interest of the community as a whole for an ideal. . . . Neither the churches nor the steeple chimes will ever solve our problems. Proof of this is found in the case of a church which is valued at \$120,000, and still does not have a Greek school.

Only ten determined hands that are unselfish can accomplish that which we



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I A 2 a

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GREEK

Saloniki, May 31, 1919.

lack. Those who have this type of hands should raise them high. Let those ten raise up their hands, and they may be certain that thousands will be found to applaud them; thousands of lips will kiss them, and thousands of eyes will shed tears, which will wash those brave hands.

ONLY TEN!

N. Lambropoulos



Saloniki, Feb. 15, 1919.

THE GREATNESS OF THE GREEK SPIRIT

(Editorial)

The Greeks did not teach the world about farming, nor the production of steel or iron; but they did teach the world to think logically and to create exquisite statuary from cold marble, and by the synthesis of colors to create beautiful images.

It was the Greek mind that first said "all things are not as they seem". A Greek founded the study of Philosophy. Thales of Miletus was the first to predict the eclipse of the sun; the first to teach the use of the North Star as a guide.

.....

The Greek is the highest type of the Caucasian race. Greece metamorphosed for the better everything left to her by other civilizations, and made perfect everything she herself created.



Saloniki, Feb. 15, 1919.

"We are all Greeks," said the English poet, Shelley, "our religion, our letters, our civilization, our fine arts, the professions, and philosophy--all have been given to us by Greece....."

And in the later years the Greeks are beginning again to regain that old spirit. After centuries of slavery, Greece broke the bonds by herself and gave the tyrant such a beating that no more has he attempted to re-enslave her. She has aroused the liberty-loving spirit in other subjugated countries, by being so brave.

Greece now awaits the dawn of a new day to light up the path of glory which **she** is going to follow. And again she will become the leader and torch-bearer of all Eastern Europe, as in the days gone by.



Saloniki, Aug. 24, 1918.

KNOW THYSELF

(Editorial)

There are many individuals in the Greek communities throughout the United States, and especially in Chicago, who, like parrots, having managed to learn a little of everything, and having acquired a superficial social refinement under which there really hides nothing else but filth and dirt, are posing lately as leaders among the Greek people. They also pose as sociologists, reformers, intellectuals, and patriots. They are interfering especially with the political activities of our Greek communities in spite of the fact that they are frauds.

They have become such a great nuisance that the various peace-loving communities are greatly annoyed, and are now thinking seriously of getting rid of these new bright leaders of our Greek society. These people are not conscious of the fact that they are worthless parasites and hypocrites. They are

Saloniki, Aug. 24, 1918.

engaging in their doubtful profession so ridiculously, by posing as popular political leaders; thus provoking the laughter and jeers of their supposed followers.

In our wish to become better understood by these would-be sociological Don Quixotes, and the readers of the Saloniki, we are forced to sacrifice valuable time in describing, broadly, what qualifications one should possess if he is to become a leader; with the right to impose his will on others for their own benefit.

To be recognized as the leader of a society, party, or organization, one must have abilities and talents superior to those whom he wishes to govern. That is, he must distinguish himself by his greater knowledge, wisdom, character, and executive ability if he is to be a leader and win the confidence of the people. But these qualifications must really exist; otherwise, no matter whether an individual is recognized as a leader by being elected or is self-appointed, he becomes a dangerous, ridiculous, and harmful person, and

Saloniki, Aug. 24, 1918.

disgraces the office which he occupies. Any office, to be honored and respected by society, must be occupied by a worthy man who is conscious of the high mission and requirements of his distinguished position.

These are reasonable and lawful expectations of all public offices and responsible positions. If society is to progress, it must use great care to select the proper leaders. These men will assume the responsibility to guide the others along the course of progress and constructive work. These are the things every society should think about and strive for.

As an illustration: how can a judge who is worse than the judged, render an impartial decision? Will his decision be respected? How can a criminal and sinful clergy pray to God for the salvation of his good flock; or how can he undertake, as a spiritual father, to receive penance and catechise a layman who, except for some small sins is sinless, otherwise? Is it not just as absurd that an ignorant, illiterate, crude, hypocritical, lying, and exploiting layman should be able to lead his superiors for his own selfish, social, religious,

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and patriotic interests?

On the basis of these observations we suggest to those shameless and brainless charlatans that they study themselves; so as to find out if they are qualified to fill the position which they pretend to occupy. In case they are not qualified, as is most probable, they should submit the question to the Greek people; and they will decide as to the fitness of the individuals to assume the responsibilities of society's leaders.

Unfortunately, the repulsive presence of these fakes--with their ignorance, stupidity, and audacity--has not been felt within our Greek community only; but they have been bothering the American public, also. They have the nerve to pose before the officials of the American people as leaders of the Greek community of Chicago. It is, perhaps, needless to say how shamelessly we, the good, hard-working and decent Greeks, have been misrepresented and harmed. These unspeakable characters have given the American officials and people the impression that the Greeks immigrants are lacking in enthusiasm and patriotism.

Saloniki, Aug. 24, 1918.

Those who have associated with us long enough, know that the Greeks--though they may have nothing else--are, at least, loyal, devoted, and faithful to both Greece and America to the point of fanaticism.

In the face of this shamelessness, let the Greek people consider how they can defend and protect their reputation and good name in this country. We have been accused of lacking patriotism, sentiment, and enthusiasm by members of our own nationality. But, this is not all. We are giving rise to a worse evil. According to a wise old Greek saying: "The apprentices will learn just what the master teaches them." Greeks, you must give serious consideration to the question we are putting to you, if you are to achieve a high standing in the American community.

What will the Americans think of you when they learn that, without any protest, you allow such men to act as your leaders? Naturally, they assume that these leaders are your most able men. Is this not moral suicide? Is it not self betrayal, and self-destruction, both socially and nationalistically?

Saloniki, Aug. 24, 1918.

Then we complain that we are being treated unjustly, or being ignored by the American people. Is it not our fault if we give them cause for doing so?

It is shown that we have patriotism and an extraordinary sense of loyalty. Because we possessed these characteristics we have given much money to both the American and Greek causes. We, as a people, know how to do our duty to our homeland and to our adopted country. Figures and statistics prove, that in comparison to other nationalities we have done more and contributed more both to Greece and to America, as soldiers and as financial supporters, than they have.

Why, then, are we treated unfairly? Because, while we are otherwise endowed with so many good qualities and virtues, we have not the will and the determination to manage our common interests to the best advantage. We must throw out those go-getting half-wits who pretend to be our leaders. We must raise ourselves to our proper station by making others recognize our contributions, our efforts, and our sacrifices.

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III A

GREEK

Saloniki, June 1, 1918.

A TRUE PICTURE

(Editorial)



Those who are familiar with Greek literature know well the meaning of the saying, "Do not touch the anagyris." This plant's distinguishing characteristic is that it gives off a disgusting odor when touched or moved. When we use the saying, we mean, "Do not mention or bring up for discussion a subject from which the most painful impressions will be gained."

Exactly this could be said about the Greeks here in Chicago and in America generally. The same advice would be given to the sociologist seeking to study and report on our racial, national, and community life in America. Such would be the case because the greater part of our Greek people, thanks to our corrupt organs of opinion and to our clergy, has been transformed into an anagyris, which, upon being touched, gives off its hideous smell. Yes, this unbearable odor has paralyzed our minds and has so corrupted us that we are unable to retain any prestige either socially or politically. This

I C

- 2 -

GREEK

II B 2 d (1)

II A 1

Saloniki, June 1, 1918.

II A 2

III C degeneration and corruption of ours, however, is not only affecting  
III A us as a group but has begun to annoy the American people, who, their  
patience exhausted, may soon demand a house cleaning, and may resort  
to economic pressure of a sort that will quickly result in our ruin.



In order that we may not be considered unjust and superficial in our criticism, and at the same time diggers of our own graves, let us begin straightforwardly and honestly by asking our people in every branch of endeavor and in every occupation a few questions. By this means it will become clear whether or not we are justly criticizing Greek officials and leaders, and whether or not we are sincere in our discussion.

At the very beginning, as evidence of our sincerity of purpose and our true patriotism and our interest in our common destiny, we address the first inquiry to ourselves--to the publishers and editors of the Greek press: Are we true journalists? Do we understand the great significance of our mission in society and in the state? Or have we become news gatherers and journalists

I C

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GREEK

II B 2 d (1)

II A 1

Saloniki, June 1, 1918.

II A 2

III C for mercenary purposes, wearing the mask of the journalist to defraud  
III A the people and mislead the simple-minded folk who are in need of social  
and intellectual instruction and enlightenment? Do we believe in our  
calling, or are we playing a farce at our own expense as well as at the ex-  
pense of others?

Even if we are true to our purposes and intentions, an observer might properly ask us: "What are your qualifications, wise and brilliant Greek journalists in America? Are you in a position to exercise your profession? Can you justly claim to be sociologists, and preachers of sermons, and exponents of the good life? In other words, what is your past and what is your knowledge, that you undertake the responsibility of so great a mission? Where and how have you been taught to offer intellectual and social enlightenment to others? Is it not true that your own lamp is extinguished and even lacks the small amount of oil necessary for your own illumination? You have evidently not heard, since your education appears to have been a meager one, the saying that 'if you are to save others, it is necessary to consume oil instead of wine'.



I C

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GREEK

II B 2 d (1)

II A 1

Saloniki, June 1, 1918.

II A 2

III C Have you studied at night by the light of a lamp, or have you wasted  
III A your time in saloons and taverns?"

If we cannot answer these questions creditably, we will no doubt claim that we are empiricists, that we are free-lancers. Even then, we may be told: "You admit that you have had no formal education, but claim that you have been taught through experience and application. Therefore, we ask you again: Have you understood the requirements of a journalist? Yes or no? Have you not heard that the journalist must be, first of all, a man of encyclopaedic knowledge and good cultural background, and must possess, in addition, a high degree of social intelligence, if he is to teach and impose himself upon his readers? He must be a sincere lover of the truth; he must be of irreproachable character, above sordid material interests; and he must be courteous and self-sacrificing. A journalist must conduct himself with all due consideration for his fellow journalists; and he must be a loyal fighter for the interests of society and of the country in which he lives and for which he should be willing to make any sacrifice. Consequently, he must use the columns



I C

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GREEK

II B 2 d (1)

II A 1

Saloniki, June 1, 1918.

II A 2

III C of his newspaper as intellectual storehouses from which the reader  
III A may draw mental food for his enjoyment and instruction. In this  
manner the reader may improve himself and prosper.



"The newspaper is now used as an organ of deliberate falsehood, defamation, devilish machinations, and profanity, for all of which even the patrons of the cheapest taverns would be ashamed. May we ask what fruits you journalists have produced socially and nationally that you demand the respect of society? To whom shall be attributed the disastrous disunity and the unbearable strife existing among us? Have these not worked havoc with our community and with our national interests, thus reducing us to uselessness? Where is your courtesy and your co-operation, through which all would gain and by which you would make yourselves useful? What is the social good arising from your precious work? Degeneration, disorganization, condemnation, and inestimable material and moral disaster. This, in short, is your kind, and these are your doings, for which you have the insolence to ask our help."

After the journalists, let us examine our priests, those whom, because of

I C

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GREEK



II B 2 d (1)

II A 1

Saloniki, June 1, 1918.

II A 2

III C their high mission, we all look to for guidance. We submit the follow-  
III A ing questions to them: What is your mission and duty? Is it to read  
benedictions and confer blessings, to sing the "ra, riri, rau" and ask  
for collections, and to create factions for the service of your own material  
interests? Or is it to teach us the meaning of goodness, peace, love, toler-  
ance, kindness, and the redemption of society through sacrifice? When you,  
with few exceptions, do not teach us these things and do not practice them,  
but do instead the exact opposite, then we, the laity, will doubt whether  
you are indeed true servants of God. It may be that you are followers and  
children of Ignatius Loyola, since you have proven that you do not possess  
the decency expected of clergymen. Have you exemplified love and virtue through  
your deeds? Have you inspired the people with confidence in your calling?  
Where are your instructive and enlightening sermons and your friendly relations  
with other members of the Orthodox clergy?

I C

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GREEK

II B 2 d (1)

II A 1

Saloniki, June 1, 1918.

II A 2

III C Dollar worship, and professional hatred within your calling, prevent  
III A you from doing anything worthwhile. Since the great majority of you  
are not true servants of God, but merely black-robed decoys, why do  
we need you? To ridicule what is sacred? To build churches, which instead  
of becoming temples of peace, harmony, love, and consolation, become scenes  
of disputes, fights, and humiliation of our nationality and faith, as well  
as hiding-places for some of our most sinister activities?

We now turn to our men of the professions, and we ask them: What is your  
duty to society as members of the various professions? Is it to commercialize  
your profession, or are you duty-bound to become social factors by means of  
lectures and appearances at public gatherings? Is there any unity among you?  
What are your accomplishments in the various Greek communities? Where is  
your consideration for members of the other professions? Have you ever spoken  
in public for the purpose of promoting our common interests, and have you  
taken the initiative in attempting to unite our many communities and lead them



I C

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GREEK

II B 2 a (1)

II A 1

Saloniki, June 1, 1918.

II A 2

III C to the right course of action? Have we not heard and seen some of  
III A our men in the professions, who by some unforunate accident acquired  
a diploma, going about abusing other physicians, lawyers, and teachers?  
Why are you seeking for the cause of this deplorable situation among the  
uneducated masses, when it is your obligation to furnish intellectual guidance  
and enjoyment to them, since you are considered the intellectual leaders in  
any society?

Let us also ask ourselves whether, as representatives of the various professions,  
we have been sufficiently trained, and are prepared to make the contribution  
expected of us. Why has our fountain dried up? Or are we contented merely to  
bear the weighty title of a member of the professional class? We are the  
life and pride of our nation. Our present activities and conduct may well  
mark the beginning of our downfall.

We now address the businessmen, and ask them if they realize the true signi-  
ficance of business and commerce in society. The businessman is the ideal



I C

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GREEK

II B 2 d (1)

II A 1

Saloniki, June 1, 1918.

II A 2

III C conductor through which the life and activity of society circulates.  
III A He enriches and supports all the professions and occupations. Therefore, the businessman must be an exemplary character and worker. The foundations of his existence and progress are good faith and upright character. You know that the honesty and good will of the businessman, though intangible and abstract qualities, are his real fortune. Or do you believe that anyone can do business without adhering to some elementary business principles? A businessman, to be assured of success, does not so much need huge capital and great resources as he needs an understanding of proper methods and attitudes. He must also maintain a high social standing, so that he may effectively attempt to influence the community towards the bettering of existing conditions. In this respect, the value of a business club, or chamber of commerce, becomes immediately evident. By means of such an organization, Greek business enterprises can be systematically organized and promoted; and we can advertise to better advantage our own products and those imported from our homeland. Thus our homeland and our people here will both be greatly benefited.



I C

- 10 -

GREEK

II B 2 d (1)

II A 1

Saloniki, June 1, 1918.

II A 2

III C We now come to you, the people, the victims of the indifference of  
III A our political leaders and professional men. We speak to you who have  
been so shamelessly exploited in the past by your leaders. We now  
ask you: Why did you come to this country? In order to gamble, to indulge  
in every form of vice, to live in places that are unhealthy and polluted--  
both morally and from the standpoint of sanitation? Or did you come here to  
work, to progress, and to become prosperous, thus demonstrating that you have  
fulfilled your mission? Why have you, after kissing your parents and brothers  
good-bye in your native villege and crossing yourself in your small church,  
failed to improve here? Do you not know that you must live righteously and  
conduct yourself properly, respect other people's property, love both your  
native and your adopted country, attend church regularly, and love your fellow  
countryman as if he were your most beloved brother? And here you are doing  
these things [i. e.; the evil things mentioned previously: gambling, etc.].  
At your death, in view of the reckless and miserable life you are leading, of  
what avail will your economies and savings be? When you condemn your fellow



I C

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GREEK

II B 2 d (1)

II A 1

Saloniki, June, 1, 1918.

II A 2

III C countryman and speak evil of him, or allow others to do so, before  
III A the American people, are you not disgracing yourself--are you not  
digging your own grave? What opinion will the stranger have of you  
when he hears you attacking and abusing your own brother? Think calmly and  
you will find that the old saying, "whatever you do or see in your neighbor-  
hood will be visited upon your own home," is true.

What is true of us as individuals is true of us as a group also. Should we  
not repent and change our ways by respecting one another, by co-operating and  
living in peace and harmony, knowing that the good fortune and success of our  
fellow countrymen will reflect honor upon us, too? Who will feed me if I am  
hungry, who will take care of me if I become sick, who will bury me if I die?  
No one but my brother, my fellow-countryman.

The foreigner is always a foreigner. There is only one race, one people, that  
accepts the principle of brotherhood in regard to those who live, work, and  
prosper in this country; only one people helps you to progress and rejoices





I C

II B 2 d (1)

II A 1

Saloniki, June 1, 1918.

II A 2

III C in your success and prosperity, appreciates you and receives you within  
III A its warm bosom--the American people, with whom, we must admit, we have  
never tried to become very intimately associated.

Let us unite, then, and let us seek to cultivate more intimate relations with our American environment, in order that we may attain happiness and success. If we do not follow the advice we have given, we shall become a social anagyris. Whoever ventures to touch us will stir up a most disgusting odor, until the day comes when the disagreeable plant will be utterly destroyed.

I C  
II A 2  
I G

GREEK

Saloniki, May 28, 1918.

UNITE! UNITE!

(Editorial)

Unity! It is a symbol in which every Greek, waether in Greece or anywhere else, should believe because it is sacred and because it proffers salvation.

Unity between the American people and our own Greek people of Chicago in thought and action is the surest guarantee for security and progress through mutual understanding and co-operation.

Just as Prometheus, the Titan, was chained on a rock of Mount Caucasus, and there talked to the chorus of Oceanides about the benefactions he conferred on mankind (for before he brought and gave fire to man, men were carnivorous beasts, who, while they had eyes, could not see, and, though they had ears, could not hear and lived as ants in subterranean holes and caves); just as



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GREEK

Saloniki, May 25, 1918.

Hellas, (Trans. note:- Poetic for Greece) whose vision carries far beyond the shaggy rock of the Acropolis, proclaims before all nations that she has been for three thousand years now the wakeful sentinel of Europe, her wise instructor and pedagogue and the luminous intellectual torch from which the world has received light throughout the ages, so does that fair goddess, Unity, fly in the universe proclaiming: "I gave you all strength, beauty, motion, and action; next to God, without me, nothing could move, nothing could shine in this world."

Yes, unity was the main factor that accounted for the greatness and grandeur of ancient imperial Rome. It was through unity that she gained undisputed dominance over all the world and over all peoples. On the other hand, disunion and disorganization caused the downfall of her great empire.

North America was the continent to which no attention was paid by the peoples of Europe when it lived in separate states, but today all the peoples of the earth look up to the United States of America with respect since The Star-Spangled Banner announced that the several states have been united. We, the



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GREEK

Saloniki, May 25, 1918.

Greeks of Chicago, were never given serious consideration by the American people and their leaders, until, during the Liberty Loan campaign, we decided to work as a unit, to unite our efforts, and ever since, so much has been written highly praising and eulogizing our people.

But just as the great unions of peoples create power and strength, a living example of which are Great Britain, Italy, and Germany, so, too, does the union of individuals and capital produce material, moral, and especially business strength and faith.

To comprehend the power and beauty of unity, lift your eyes upon the universe and examine the planetary system and the stars and you will see that any separate or individual celestial body examined by itself makes no impression, while the whole, the entire system is wonderful.

Examine the systems of associations and trusts today and you shall see that



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GREEN

Saloniki, May 25, 1918.

by uniting and combining their capital resources, they have dominated and controlled business and business activities.

Judging from these few examples, we are convinced that if we are to become significant factors, both as individuals and as businessmen, in society and in the United States in which we have built our homes and established ourselves, we must unite and organize companies and associations in order to present ourselves as calculable forces, which are not to be lightly disregarded. But, if we are to accomplish this, we must prepare ourselves for such a union; this preparation can be effected if we will understand and believe in the necessity of uniting as our only salvation in every respect.

This newspaper offers the first idea by proposing the establishment of a business club or a chamber of commerce in which we may meet, exchange opinions, and discuss ways and means whereby we shall be able to solve our problems and regulate our affairs.



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GREEK

Saloniki, May 25, 1918.

The organization of such a business club will cleanse us socially and, consequently, unite us. Thereafter it will be used as the chief unifying force for our association and fraternization with the Americans. Thus, by uniting and coming in intimate contact with the Americans we will ensure our prosperity and progress, the very things in which we are vitally interested.

Those who espouse this idea of organizing such a union are requested to clip the form which appears below and which is addressed to the Saloniki; let them sign and send it to us in order that we may call them together to co-operate and confer on the matter.

Trans. note:- The form directly under the editorial follows.

Reply Form

To the Editor of The Saloniki  
748 Blue Island Avenue  
Chicago.



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GREEK

Saloniki, May 25, 1918.

I, the undersigned, state that I am in accord with the idea of organizing a business club and I am willing to work as much as I can for the realization of this idea.

Name . . . . .

Address . . . . .



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Chicago Journal, Apr. 26, 1918, in the  
Scrapbook, p. 88, of Mr. P. S. Lambros,  
130 N. Wells St., Chicago, Ill.

FOREIGN-BORN RESIDENTS AND LIBERTY BONDS

The foreign-born residents of Chicago have done well in subscribing to the third Liberty Loan and will do better before the campaign is ended. But they have not all done equally well. It is impossible to give figures as to proportionate subscriptions of many of the most zealous groups of alien-born people because in the census returns Bohemia, Poland, Lithuania, the southern Slavs, and many others are not recognized as nations.

But the following table of nationalities which can be identified both in the census figures and in the Loan returns is well worth noting.

Number by Nationality of Foreign-Born in Chicago	Amount of Loan Taken
Germans ..... 182,281	\$2,106,750
Italians ..... 45,169	1,280,000
Greeks ..... 6,564	1,100,000

In other words the Germans of Chicago, up to the date when the above figures

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GREEK

Chicago Journal, Apr. 26, 1918.

were compiled, had subscribed \$11.57 per capita for Liberty bonds, the Italians \$28.44 and the Greeks \$167.83.

There are one or two perfectly valid reasons why the Greeks should lead in any such per capita test. Adult males are found in the Greek colony in larger proportion than in any other group of foreign-born residents among us, and their commercial genius is as remarkable as their patriotism, their fighting capacity, and their fondness for education. These are the qualities which have enabled their race not merely to survive centuries of subjection to Turkish tyranny but even to be through all that period, as they are still, the intellectual and financial leaders of the Balkans.

Even so, their record in buying Liberty bonds is superb.

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GREEK

Chicago Tribune, Apr. 24, 1918, in the  
Scrapbook, p. 88, of Mr. P. S. Lambros,  
130 N. Wells St., Chicago, Ill.

### FOREIGN DIVISIONS ACTIVE

Large subscriptions have been reported by a number of the trade organizations and other groups. Six sections of the foreign language division have made cash subscriptions of more than \$1,000,000. The German section is leading with a total in excess of \$2,000,000. Following is the record of the foreign language division, with seven nationalities not reporting:

German	\$2,106,650
Polish	1,750,000
Bohemian	1,600,000
Jewish	1,400,000
Italian	1,280,000
Greek	1,100,000
Swedish	600,000
S. Slavic	530,000
Hungarian	300,000
Russian	300,000

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GREEK

Chicago Tribune, Apr. 24, 1918.

Lithuanian	271,000
Danish	150,000
French	125,000
Norwegian	100,000
Armenian	90,000
Roumanian	80,000
Belgian	40,000
Swiss	30,000
Syrian	16,500
Assyrian	15,000
Japanese	4,000
The total is	<u>\$11,878,150</u>

Felix J. Streyckmans, director of the foreign language division, estimates that the bonds actually applied for by the foreign language people amount to \$30,000,000, and he said that this figure would be doubled before the close of the campaign.

The record of the Greek section is considered particularly good, since it represents an investment of \$35 for every man, woman, and child of Greek blood.

Saloniki, Nov. 24, 1917.

NEED FOR UNITY AND SELF-DENIAL

(Editorial)

The troubled condition of the world in these days of war, revolution, and profiteering makes it necessary for every racial group to forget its differences and make a sincere effort to live in harmony with the other races of which America is composed. Care must be taken that the internal and "external" [i. e., inter-group and homeland] problems of the groups should not become the cause of enmity or hatred among them. The problems of the [American] nation should be the only problems, and all the foreign groups should submerge their own until the national problems are solved. The national dangers can only be overcome by a united front of loyal, patriotic citizens.

Each race or nation has many and varied needs which must be fulfilled. The extent to which they are fulfilled is in proportion to the effort and sacrifice made by the individuals comprising the race or country. A country must have

Saloniki, Nov. 24, 1917.

domestic peace if such factors as religion and religious beliefs, educational facilities, military organization, commerce, transportation, and every other activity engaged in by a society or nation, are to operate at their highest rate of efficiency. No barriers or antagonisms should be put in the path of our country's progress at this period of its history.

It has been proven that only those nations whose citizens are willing to make sacrifices, and to live together harmoniously, have become great powers. This theory is not only true of nations, but of groups, races, communities, and church parishes, also. And so we come to the point we wish to emphasize: in the United States there are thousands of Greeks who are united by their common religion and customs. These Greeks must rise above their own petty desires when the interests of the Greeks--as a racial group--are at stake. This must be done even if it means sacrificing individualism. We Greeks must govern all our actions so that they do not injure us as a group. We must elect capable people to direct our churches and schools.

The clergy must exercise especial care when giving advice. Theirs is a sacred

Saloniki, Nov. 24, 1917.

trust, and they must emulate the brood hen who hides her chicks under her wings at the slightest hint of danger. The council of each church must be composed of serene, intelligent men who are aware of the heavy responsibilities the position entails. Good judgment and a strong sense of justice must be theirs.

The professional men--who are really the ones to make an impression upon the other races--must possess integrity and stability. Their lives must be exemplary in order that they may keep the respect of the society they serve, and from which they obtain their living.

Journalism--the foundation stone of any successful society--is duty bound to print the unbiased truth and to influence the opinion of the group in the right direction. The nation must come first, and then the individuals who comprise it. That is something the journalist must never forget.

The rest of the members of the society in which we live must conduct themselves in a manner befitting citizens of this great country. Harmonious and co-operative action will benefit all concerned. But as long as our race continues in

Saloniki, Nov. 24, 1917.

its egoistic, superior, jealous, and backbiting ways, it will not be of any help to its generous foster motherland. As long as our churches are not conscious of their sacred duty; as long as our children are not taught to respect the wishes and thoughts of others, we shall not be worthy of being called American citizens. Until then, our country, our society, and our church are not secure. This is not an individual problem, and no one individual can solve it alone. The time has come for concerted action and thought on the part of all the people of America. However, the Greeks in particular are in need of self-denial and self-abasement more so than others.

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GREEK

Saloniki, May 19, 1917.

UNFORGIVABLE GOSSIPING

(Editorial)

It is true that our race sadly enough, has strong tendencies to worry more about the easily observed affairs of others than about its own personal business. Certain young men in Chicago are doing their best to spread malicious gossip about innocent individuals.

This state of affairs might be due to a manner of living which existed in Greece, and was transported along with some other undesirable customs to America. This particular custom is that of sitting in a Kaffenion (cafe) with crossed legs all day and nearly all night, and trying to find something to talk about to help pass away the time. This custom is conducive to many social evils. If the individuals who sit in these coffee shops all day, and who live by chiseling drinks and meals from their associates--who have no foolish expectations of being repaid--were to apply themselves to doing some honest work they would be better off both morally and physically.



Saloniki, May 19, 1917.

Lies and slander have been circulating for the past few weeks concerning decent families and individuals whose lives are far above reproach. The Greek community, which is ninety per cent decent and honest, will not pay any heed to this malicious gossip. We will stand together and disregard these violators of human happiness and honor.

To these gossipers we say, "Go and hide, cowards! Do not dare to slander individuals whose reputations speak far louder than any of your loud mouths could ever do."

These individuals had better stop sending anonymous letters to innocent people, or the hand of justice will fall without mercy upon their spineless backs.

Give up your cafe habits and go to work. When your minds are occupied with life's struggles they will not be so apt to think up vicious gossip about others.

The Saloniki does not intend to allow these disseminators of evil to continue in their sinful ways.



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GREEK

WPA (ILL) PROJ. 30275

Saloniki, Jan. 13, 1917.

UNITED AND UNUNITED

(Editorial)

United and ununited are two words whose meanings are entirely opposite, just as the results of interpreting these words are opposite. While one word represents harmonious workings of a group toward a certain goal, the other stands for dissension and individual selfishness. Unity and lack of unity are so prevalent in our cosmic structure and in our natural surroundings that it is difficult for us to recognize them. It is like a star which has brightness and strength in its own self, but which can never equal the power of the entire heavenly universe [sic].

Each man has in himself the power to accomplish much, but how much more can he accomplish when working in harmony with his fellow men? This is the theory upon which most governments are founded. The French proverb says, "L'union fait la force" (unity creates strength). Let us Greeks

Saloniki, Jan. 13, 1917.

examine this statement, and see if it clarifies our national duty any better than it has been done before.

Should we become exponents of unity and lovers of co-operation, or should we continue to fight for individualism and our own selfish interests as is unfortunately characteristic of everything we have done so far? What would be our country's destiny, if we were to accept the former and were forever to banish the latter--which, like a cancer, is eating away our nation's heart? We will try to answer this question in order that all might see that our country's progress and liberation is dependent upon whether or not we unite.

If we wish to become powerful enough to demand and obtain the things that we as a nation desire, then we must blindly follow the path of unity. We can then go before the other nations of the world as a single, unified country, and demand those things which are in all justice ours. The united voices of over sixteen million people cannot be easily ignored.

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Saloniki, Jan. 13, 1917.

Singly, we would be vainly calling for help in the wilderness--a condition that would bring much joy to our enemies, sorrow and shame to our friends, and profound melancholy in the breasts of the lovers of the former splendid country of Greece.

If we remain as we are now--divided--the nation will be assimilated by its neighbors; and in the course of time will be completely obliterated. Therefore, a great need exists that we cast aside hatred and selfishness and become co-operative. If we do not do so, we will soon mourn the passing of a nation that died simply because it had not the courage to live.

.....

The choice between unity and lack of unity will determine the future of our fatherland. Unification despite all sacrifice is the desire and cry of Saloniki.

Saloniki, Mar. 10, 1917.

THE GREEK CHARACTER

by

C. Salopoulos

The character of a man, is the barometer of his worth. From the moment he is born the formation of his character is guided by surrounding influences. The climate and the manner of living of his associates are very important factors in his character development.

The individuals born in Greece are usually of medium height, lean,-- but inclined to put on weight after middle-age--and of olive complexion. They are industrious, and can withstand much labor and abuse. Outside of the soldiers of two or three countries, there is no army in the world whose soldiers fight so well, and at the same time live only upon bread, olives, cheese, and water. This characteristic is also true of the workingmen.



The Greek as a rule is lively, mechanically minded, liberal in his views and friendly to an extreme degree. He is usually troubled with a superiority

Saloniki, Mar. 10, 1917.

complex which prevents him from accepting the views of any one else....He desires to become president, mayor or anything else bearing a pompous title in order to satisfy his egoism; despite the fact that he might have no qualifications for holding such a position.....

He prides himself on his patriotism, and is forever raising funds or contributing to some patriotic cause. In a political argument he is very apt to lose his calmness, and throw even his patriotism--not to mention a few saints--to the devil.

He is extremely hospitable, and is very sensitive concerning his honor and good name. He will turn into a raging beast if aspersions are cast upon his or his family's honor. Because of his inherent friendliness, he is often the object of duplicity--as are many other foreign people. The Greek has always hated monarchism or dictatorship; desiring and often fighting for equality and freedom. He will sacrifice all he holds dear in order to obtain justice. He desires to take

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GREEK

Saloniki, Mar. 10, 1917.

part in the affairs of his government and to have a voice in the election of its officials. He will blindly follow a worthy leader in whom he trusts. There exists an old saying "A Greek enslaved, is very good; free, he is dangerous." However, we do not venture to agree or disagree with this proverb; nor do we know if it is or is not true.



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I C (German)

Saloniki, Oct. 15, 1918.

THE CHICAGO TRIBUNE  
FILE NO. 100-1000000000

Recently, the La Salle Hotel of Chicago unexpectedly fired all the Greek employees on its staff. These employees were waiters, bus boys and servants, and they could get no explanation for their sudden discharge.

This unjustified action by the hotel management has aroused the interest of the entire Greek community of Chicago, which is seeking an explanation for the attitude of the management. Naturally, there must be some reason for such drastic action.

The discharged employees give three different explanations: first, the hotel management claims that a Greek employee was caught stealing hotel property; second, a Greek employee was suing the hotel for \$18,000, because he had been poisoned (sic) while at work; third, the management of the hotel is pro-German, and the employees were discharged because of the hatred of the Germans for the Greeks.



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I C (German)

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SECRET

Saloniki, Oct. 16, 1918.

We do not feel that any of these reasons justify or explain the actions of the hotel management. If a Green was caught stealing, they would have been justified in discharging him without notice; but that would be no excuse for firing the other forty-nine innocent individuals. Such an action takes the form of racial prejudice and is not to be condoned, especially in a land that is supposed to be without any religious or racial distinctions.

If the hotel fired these people because of the third reason, it has made a grave mistake. If the management of this pro-German hotel decides to get rid of employees whose nationality is not friendly to the Kaiser, then the hotel must also expect to lose their best customers, since they are anti-German in most instances.

Such an attitude is not truly American; it is not in accordance with the principles of this country. This attitude can be of no benefit to the hotel management, and of still less benefit to the Kaiser.



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GREEK

Saloniki, Sept. 25, 1915.

DOWN WITH THE PSEUDO-GREEKS

(Editorial)

The universal complaint of us Greeks, is that the American public--especially the American press--does us the injustice of believing and making public certain things that are untrue.

The Greek businessmen are aware of this social pressure more than any other group. They are made aware of it by the antagonism of their American business associates. We are beginning to believe that the Americans, from the journalists down to the lowliest citizen, have no respect for our race.

How can we help feeling this way in the face of what is going on? The American papers print derisive articles such as "When Greek Meets Greek," or they distort Greek news. We see whole towns, such as Roanoke, West Virginia, or Council



Saloniki, Sept. 25, 1915.

Bluffs, Iowa, descend as a body upon Greek stores and demolish them and then drive out the Greek inhabitants. Naturally, these acts cause us much grief and hurt our reputation.

At many times the question arises in our minds, as to why the American people have such a strong dislike for our race. They travel many miles to visit museums where they admire reproductions of great Greek art and sculpture; they fill their libraries with the written words of our great philosophers, scientists, and scholars; they give Greek names to their fraternal and honorary societies; they read books filled with Greek words, and they fashion their public buildings after the immortal style of the Parthenon. Why then, since we are the descendents of the wonderful Greeks of the "Golden Age of Pericles," do the American people look upon us as an inferior race?

Today we are going to endeavor to analyze this attitude and determine its cause and cure.



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GREEK

Saloniki, Sept. 25, 1915.

The American people are not to be blamed for their low opinion; it is entirely justified! We do not mean that they are justified in a comprehensive way, but that they have mistakenly judged the entire Greek race by a small group of pseudo-Greeks. They have judged us by the low actions of these few pseudo-Greeks who, by masquerading as representative Greeks, inflict shame upon the entire race.

We shall begin with religion. When the Russians decided to build a Church they applied for a permit under the name "Greek Orthodox Church." Naturally, any person familiar with our classical language who attends this church out of curiosity, will find that the Greek language is not used. He will, therefore, be justified if he says that the modern Greeks are not Greeks at all; but are a heterogeneous mixture of the Slavic races.

Then a man calling himself Papadopoulos comes to Chicago; he was born in Asia and is a Mohammedan subject. He forms a propagandistic Church in Chicago, and



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GREEK

Saloniki, Sept. 25, 1915.

he, also, uses the name "Greek Church"; despite the fact that he has never put his foot upon Greek soil and has no connection with the Greeks of Chicago at all.

These two examples of pseudo-Greeks in the religious world bring us to yet another example of what is ruining the Greek reputation. Many times Slavs, Turks, Syrians, or natives of other Balkan states, will say that they are Greeks; especially when they are apprehended by the police. That is why we often see in the papers pictures of criminals who are listed as Greeks, but who are actually of some other nationality.

The next question that confronts us is: How can we remedy these evils?

If the Greeks were to unite to form a strong co-operative organization which would "separate the wheat from the chaff," a strong step would be taken toward the cure for these conditions.

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GREEK

Saloniki, Sept. 25, 1915.

Since the Greek name and honor is used by these fakers to cover their own nakedness, it is necessary that we unite as one family to expose and drive out these despoilers of our honor.

Down with the pseudo-Greeks!

The Saloniki will not cease to war against these enemies of our race. We shall fight until the American people are aware of the duplicity that has been the cause for their low opinion of our standards and morals. These enemies are going to be shown up for what they are, if the Saloniki has to devote every column of every issue printed in the future.

Help us to expose these Turks and Slavs. Denounce them and dare them to prove their nationality - which is not Greek, whatever else it may be.



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Loxias, Nov. 7, 1914.

GREEK

TRIBUNE'S FABRICATIONS.

(Editorial)

WPA (ILL) PROJ 344

I cannot very well blame the Greeks of Chicago for not wanting to touch the Tribune and the Daily News. They feel, I think, that these two papers are full of . . . .

The Tribune last week showed a list of the Balkan armies' forces. The paper, either deliberately or otherwise, printed that Bulgaria can put 450,000 men in the field Greece 23,000. An ordinary child is in a position to know better than that. Well, of course, this is another of the Tribune's fabrications.

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GREEK

The Chicago Daily Tribune, April 21, 1914.

ORGANIZES BAND OF GREEKS  
CAPT. ZACHARIAS PAPANIKOLAOU, BALKAN WAR VETERAN,  
FORMS CHICAGO COMPANY TO HELP UNITED STATES

Capt. Zacharias Papanikolaou, who fought in the Balkan war, announced yesterday that he had formed a company of one hundred Greeks in Chicago willing to fight for the United States against Mexico should the government issue a call for volunteers.

He has addressed a letter to President Wilson embodying his offer. Capt. Papanikolaou hopes that in the event of the government accepting his services he will be able to raise a regiment of 3,000 Greeks from Chicago. His address is 500 South State street.

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GREEK

Correspondence of Mr. J. C. Theodorou,  
(Corresponding Sec'y of The Achaian League,  
318 Ashland Block, 59 N. Clark St.  
Chicago, Ill.

April 15, 1914

To the Press:

We have been witnessing a spectacular and circus-like advertising campaign concerning the announced incognito visit to the United States of Queen Eleonora, the Queen of the Bulgars, and it is apparent that no trick or device has been overlooked to give the widest publicity to Queen Eleonora as if she was to go on the stage or to take the platform on a Chataqua circuit.

If we are not mistaken the Queen's novelty-like undertaking has the same object in view as that of the late campaign of defamation aimed against the Hellenes. Reports and cablegrams are coming in one after another from headquarters and enterprising press agents, to the effect that the

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GREEK

Correspondence of Mr. A. A. Pantelis, Apr. 15, 1914.

Hellenes of the United States are in a resentful mood over the coming of Eleonora and these reports would have the world think that the Hellenes are fearful, as if Eleonora was some Persian King triumphantly marching against Marathon or Salamis breathing destruction to all things Hellenic.

We wish to emphasize that the Hellenes have no ill-feeling towards Queen Eleonora or her subjects, and we regret that such reports should be circulated reflecting as they do, on the Hellenes. We, however, hope that Queen Eleonora will confine her activities to studying the conditions in this country and to raising her own subjects without gratuitously assailing the character of the Hellenes and the Hellenic Army as was lately done by advertised advocates of the Bulgar cause.

As of the Hellenes of the United States we beg to state that they will join with the other Americans in making Queen Eleonora's visit to the United States as pleasant personally and as successful financially as

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GREEK

Correspondence of Mr. A. A. Pantelis, Apr. 15, 1914.

anyone could desire and in saying this we feel that we express the sentiments of all the Hellenes of the United States.

Respectfully,

Achaian League,  
by J. C. Theodorou,  
Cor. Sec'y.

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JRNEK

Correspondence of Mr. C. Larson  
200 S. La Salle St., Chicago, Ill.  
April 14, 1914.

(Letter sent to the Christian Science Monitor to Associated Press)

To the Associated Press:

We have been witnessing a spectacular circus-like advertising campaign concerning the announced incognito visit to the United States of Queen Eleonora, the queen of vulgare, and it is apparent that no trick or device has been overlooked to give the widest publicity to Queen Eleonora as she was about to go on the stage or to take the platform on the Cartauqua circuit.

If we are not mistaken the queen's novelty-like undertaking has the same object in view as that of the late campaign of defecation aimed against the Gallenas.

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GREEK

Correspondence of Mr. C. Lamon, Apr. 14, 1914.

Reports and columns are coming in, in rapid succession from headquarters and the terrorising press agents to the effect that the Hellenes of the United States are in a resentful mood over the coming of Eleonora, and these reports would have the world think that the Hellenes are fearful, as if Eleonora was some Persian or a triumphantly marching against Marathon or Salamis or at the destruction to all things Hellenic.

We wish to emphasize that the Hellenes have no ill-feeling towards Queen Eleonora or her subjects, and we regret that such reports should be circulated, reflecting as they do, on the Hellenes. We, however, hope that Queen Eleonora will confine her activities to studying the conditions in this country and to praising her own subjects without gratuitously assailing the character of the Hellenes and the Hellenic Army as was lately done by advertised advocates of the vulgar cause.

As for the Hellenes of the United States we beg to state that they will join with the other Americans in making Queen Eleonora's visit to the United States as pleasant personally and as successful financially as anyone could desire and in wishing this we feel that we express the sentiments of all the Hellenes of the United States.

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GREEK

Saloniki, Mar. 7, 1914.

MR. HEARST AND THE GREEK PEOPLE

We believe that there is no Greek in Chicago, even in the United States, who has not heard of the name Hearst. Mr. Hearst is the owner and publisher of a number of syndicated newspapers with a circulation of 15,000,000 copies daily.

The Greek people of Chicago as well as the large number of Greeks throughout this great country have unconsciously been forced to plunge into a fight and a controversy which should have been avoided. Saloniki has written extensively about the campaign of persecution, defamation, and false accusations, which our esteemed colleague, The Chicago Examiner, one of the Hearst newspapers, has launched against our people.

The Greek government, the Greek army, the Greek people in general, which includes us here in Chicago, have been branded with the stigma of barbarism and savagery; we are called criminals and murderers.

WPA  
OLLO PROJ. 0015

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GREEK

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Saloniki, Mar. 7, 1914.

We have challenged The Examiner to produce any evidence of Greek atrocities and massacres against the Bulgarian populations of Thrace and Macedonia prior to or during the Balkan wars in which Bulgaria was completely annihilated.

Foreign observers, like Mr. George Knapp of the Chicago Journal, as well as many officers and soldiers who fought in the Greco-Bulgarian War are witnesses to the fact that the Greeks showed a spirit of humanity and respect for innocent women and children which surpassed that of any other Balkan people.

As a true Greek newspaper, Saloniki was the first to protest against The Examiner's campaign of defamation directed against the Greek people.

We visited the offices of The Examiner and reminded them that this campaign is unfair and injurious to the Greek people of Chicago as well as to our fatherland, Greece. Our reasonable arguments and our friendly requests were instrumental in easing the anti-Greek sentiment of Mr. Hearst's press.

MPA 41113 PROJ. 3027

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GREEK

Saloniki, Mar. 7, 1914.

Saloniki was the first Greek newspaper that requested the active and spirited support of our most influential Greek leaders in Chicago for the purpose of enlightening Mr. Hearst's press in regard to the sycophantic and false accusations against our people. In this way it was hoped that we would become reconciled to Mr. Hearst who should have been persuaded to stop attacking the Greek name. This way reconciliation and a peaceful settlement was not only the easiest but also the most dignified one.

Unfortunately, however, cheap demagoguery which can be used so easily, and great noise which can be easily created by those who call themselves the friends and supporters of the Greek people, have led to the opposite direction. Thus, the Greeks everywhere in America have to meet the hostility of twelve powerful American newspapers that have a daily circulation of 15,000,000 copies in New York, Boston, Chicago, Los Angeles, San Francisco, and throughout the United States.

The publication and republication of anti-Greek and violently prejudiced

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GREEK

Saloniki, Mar. 7, 1914.

articles in Mr. Hearst's papers has aroused the interest of the American public in the case. The effects of this controversy and misunderstanding will bring great harm to the Greek people in the future. The journalistic war, in which the entire Greek population of America is involved against the gigantic machine of Mr. Hearst, is an unequal one. Its definite effects will be felt very soon.

Already the Hearst press, provoked by the resentful stand of the Greeks, is raging against our people and continues to publish its well-known and shameless sycophantic and violent attacks against us. According to The Examiner the Bulgarians are the innocent victims of Greek cruelties and ferocity.

Shall we tolerate this attitude on the part of the American press toward us? Shall we have American public opinion turned against us and poisoned for no just reason? Who is in a position to protect us? Who believes that these few articles in the Greek press are sufficient and effective enough to cope with and challenge the poisonous articles in millions of copies of the

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GREEK

Saloniki, Mar. 7, 1914.

Hearst papers? But was it necessary that we become involved in this desperate struggle?

Saloniki declares here and now that this controversy could have been avoided if the Greek press and a few Greeks had not attempted to challenge the Hearst press so violently and rudely. Instead they should have taken the whole matter in a more dignified and rational way without resorting to emotional outbursts of anger and vituperation.

A wise Greek proverb says that it is foolish to sow garlic with an older and stronger person [sic]. Unfortunately, however, we repeat that cheap demagogues and troublemakers among our people have sown the seeds of discord. Now, the Greek people of America are sorry that they have started an unequal fight into which we have been thoughtlessly and unconsciously thrown. Many of us think that we Greeks can fight Mr. Hearst because our cause is a just one. We cannot apply the principle of a tooth for a tooth and an eye for an eye in this case. Many times it pays to give up the fight and submit.

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GREEK

Saloniki, Mar. 7, 1914.

On the other hand, we should not forget that last summer some of the most flattering and favorable articles about Greece and the Greek immigrants of Chicago and other cities appeared in Hearst's press. Mr. Serviss, who, at the time, was very friendly to the Greeks, wrote a brilliant article praising the Greek virtues and commending the Greeks of old, saying that we are worthy descendants of a great people.

King Constantine himself thanked the American people for their sympathy toward the Greek people through the newspapers of Mr. Hearst.

So, we do not think that Mr. Hearst and his vast system of newspapers would ignore any reasonable and properly presented demands or protests from the Greek press and the Greek leaders of Chicago. Our protests could be presented in a dignified and courteous manner.

Unfortunately, we have been resorting to insults and revengeful language which is returned in kind. This state of affairs no doubt embitters most of us.

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GREEK

Saloniki, Mar. 7, 1914.

There is, however, some hope of calling a truce with Mr. Hearst's newspapers. We can appeal to Mr. Hearst in a polite, well-bred manner for a clearing up of every misunderstanding.

Saloniki requests all those who are in a position to do so to co-operate with us for the formulation of a logical plan with which we can convince Mr. Hearst that the Greek name has been unjustly and unfairly attacked and maligned.

In supporting the Bulgarians and in campaigning for refugee and relief funds in behalf of the Bulgarians, the Hearst syndicate should not attempt to attack the honor of our people and blacken our good name.

Let us hope that this violent controversy and insulting publications will cease for the benefit of both the American press and the honor of our people.

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GREEK



Loxias, Feb. 28, 1914.

IN DEFENSE OF THE GREEK NAME. WHAT THE PRESS SAYS

p. 1. -- There is a growing tendency to look askance at certain European races of the south, who now constitute the greater part of the million immigrants who arrive in our ports every year.

As a rule these people work for lower wages than Americans are willing to accept. They are less particular as to the kind of work which they do. They do not lend themselves readily to labor agitation. They stick to their jobs, making the best of what is often a pretty bad bargain, and taking care of themselves without depending upon organizations of any kind.

This spirit of unfriendliness toward a race of which the only offense is that its members work too willingly or too cheaply is so remarkable that the time has come, we believe, to seek to check it. In view of the fact that these races are now being discussed not a little in connection with the Balkan Wars, their case may properly be regarded as one which warrants examination from a new angle.

Loxias, Feb. 28, 1914.



Of the several nationalities in question the Greeks appear most prominently, since they belong to a race which dates back to ancient civilization, and their life and their activities in America are somewhat better organized and more conspicuous than that of their former neighbors in Europe. They have many newspapers in the United States and many churches and social organizations. They appear to be more numerous in many of our cities than other southern European races.

The charge has recently been made that they were false friends of the Bulgarians toward the close of the Balkan War. But this is a charge that may be explained, we believe, on the ground that the Greeks are a people of different temperament and different standards than the Bulgarians, whose Tartar origin explains a fierceness which is foreign to the Greek character.

From the standpoint of the American people, our Greek citizens are worthy of higher esteem than that which they have sometimes enjoyed. A race which will turn back to its native shores by thousands when war is declared surely possesses a spirit which Americans can appreciate and applaud.

Loxias, Feb. 28, 1914.

The fact that thousands of Greeks are performing lowly tasks in the United States means only that they are handicapped by lack of comprehension of the language, of the customs, and of many of the tasks to be done in their new environment. They have qualities which will overcome this handicap within the space of a generation; courage, energy, and a fine eagerness to learn, to be friendly, to be worthy. Such a race ought not to be made sullen and resentful by unfriendliness.

If America has ceased to be wholly American, it is not because Greeks and others have come to our shores in great numbers, but because too many Americans themselves have fallen away from the old, sound standards of tolerance, equality, and good will toward all their fellow men.

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GREEK

Newspaper Release in Possession of Mr. A. A. Pantelis,  
221 N. LaSalle St., The Achaian League of Chicago,  
816 Ashland Block, 59 N. Clark St., Feb. 7, 1914.

### THE HELLENES AND THE BULGARS

Under the guise of appealing for funds to care for alleged starving refugees in Bulgaria, a campaign of defamation is being carried on reflecting upon the character of the Hellenic Army.

The virtues of the Bulgars are exalted from platforms, from some pulpits and now and then in editorial columns of some misinformed daily newspapers and periodicals, and an attempt is made through these media, to disparage the character of the Hellenic soldiers. The last battle of the late Balkan Wars was fought several months ago and Hellas, one of the participants in both wars, has been since that time devoting its energies to caring for the widows, orphans and refugees of the wars and repairing the damage suffered as a result of the wars. During all this trying period not a word of complaint has been heard from that little country in the extreme south-east of Europe, not one attempt has been made to arouse the sympathy of or secure assistance from any other country.

Newspaper Release in Possession of Mr. A.A. Pantelis,  
221 N. La Salle St., The Achaian League of Chicago,  
816 Ashland Block, 59 N. Clark St., Feb. 7, 1914.

Hellas fought its battles in the fields of Epiros, Macedonia, Thrace and on the Mediterranean Sea, alone, and is now alone caring for its own sufferers and promoting education and commerce in the freed territory, as well as in that portion of its domain which won its dependence in 1821-1829. That many of its sons sacrificed their private fortunes in the public cause and many sacrificed their lives in the fight for righteousness and justice, leaving their dependent ones now in need of support, is well known fact and need not be dwelled upon.

Hellas has been through such fights against conquering barbarians since the year B.C. and knows how to heal its wounds without appealing for outside help and knows how to and does care for the needy without begging for alms in the streets of Europe or in the highways of America; it does not groan for effect, and does what is required for those in want without soliciting the attention of the outside world.

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221 N. La Salle St., The Achaian League of Chicago,  
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The Bulgars, on the other hand, have at this late day started a campaign to clear themselves from the stigma of crimes and outrages committed by them in Macedonia and Thrace before and during the war. They have induced her Royal Majesty, Queen Eleonara of Bulgaria, to send out appeals over her signature for alleged refugees in a vain and belated attempt to wash their blood-stained hands in the spotless reputation of the Hellenic soldiers.

These descendants of that notorious cannibal Krumo, the Tartar, having failed in Europe, now endeavor to procure a coat of white-wash in the minds of the people of this country, by an appeal for sympathy for their pseudorefugees whose alleged distressing condition is depicted with emotion by those who have volunteered to champion their cause, and to blame the Hellenes for the purported starvation and misery of Bulgaria's so-called refugees. These falsely designated saviours and protectors of civilization and Christianity and their able advocates claim that the

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refugees from Macedonia and Thrace number 259,000, whereas the entire Bulgar population of Macedonia and Thrace numbers only about 400,000. If we are to believe the Bulgars, the Hellenes have killed all the Bulgars in Macedonia and no one survives to become a refugee. But the truth is that all Bulgars who did not flee from Macedonia are now enjoying the blessings and protection of law and peace under the Hellenic government. The alleged refugees are no others than the brigands and fugitives of justice who terrorized Thrace and Macedonia before and during the war, but the euologists of the Bulgars are attempting to make the world think that the alleged sufferers are refugees from Macedonia driven away by the Hellenic soldiers and for that purpose they are hurling charges against the Hellenes, hoping thereby to distract attention from the action and conduct of the Bulgars and by arousing ill-feeling against the Hellenes, to thereby gain the sympathetic contributions of misinformed people.

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Newspaper Release in Possession of Mr. A. A. Pantelis,  
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All the cities that were destroyed in Macedonia and Thrace were inhabited either by Hellenes or Turks, and not by Bulgars. The churches and mosques which were robbed and set fire to were Hellenic and Turkish. The women and young girls who were dishonored and then killed in cold blood were Hellenes and Turks and the perpetrators of the crime were Bulgars, which facts are confirmed by the reports of the War Correspondents who followed the Hellenes in their campaign in Macedonia; by the reports of the Consuls of Italy, Germany, France, England and Austria; by the protests sent by foreign missionaries in Macedonia; and by the protest of the King of the Hellenes, who, while leading his soldiers in the battle for civilization and justice in Macedonia, personally saw the destruction and ruins of the beautiful Hellenic cities and villages of Macedonia as left by the Bulgars in their retreat towards their capital city, Sophia.

The War Correspondents in their protests said, among other things: "The people of Macedonia have suffered a frightful martyrdom at the hands of the Bulgars."

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Newspaper Release in Possession of Mr. A. A. Pantelis,  
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The foreign missionaries in Saloniki said in part, "After their first defeat the Bulgars began in revenge, a series of most horrible crimes against the Greek non-combatants who were entirely unprotected."

An American, employed by the American Tobacco Co., at the city of Kavala, in a letter to friends in America, dated July, 1913, in relating the Bulgar atrocities, said: "No doubt you have read the papers that the Greeks have occupied Kavala and that their fleet has arrived here. The few days prior to the evacuation of the town by the Bulgars, were the most dramatic experiences of my life. On June 30th we heard the Declaration of War, the Bulgars immediately placed thirty of the most prominent citizens under arrest and took them to the mountains. They were to be executed if any signs of uprising were shown by the townspeople. Comitadji began to pour into the city. One must see these Comitadji in order to understand what manner of men they are--nothing more or less than brigands, and their arrival in a place is usually a forerunner of Massacre."

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Newspaper Release in Possession of Mr. A. A. Pantelis,  
221 N. La Salle St., The Achaian League of Chicago,  
816 Ashland Block, 59 N. Clark St., Feb. 7, 1914.

Rev. Gustave Mitchell, a Catholic Missionary in the city of Milki, in his protest sent to the French press in Paris, among other things, said, "Most shocking crimes have been perpetrated in this town and throughout the surrounding country by the Bulgars. At Palantza the same band of murderers carried their devilishness to a still greater length. They drove the male inhabitants into the mosque, which they burned, compelling the women to witness the atrocious proceeding. Immediately after which the women were stacked together and burned alive in the square before the ruins of the mosque. I was called to the bedside of a dying man. He had been beaten to death for resisting a comitadji who had seized his daughter. I applied to the French Consul at Salonica, begging him to exert his power to put an end to these massacres, which are the disgrace of Europe. He replied that he could do nothing because the Bulgar government had authorized and organized this band of irregulars so that they might operate with the regular army and that consequently their acts received Bulgarian sanction."

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The instances of atrocities are numerous, and it would take pages to describe them. The cities and villages destroyed by the Bulgars are too many to be enumerated, and the facts are so well known that no further evidence is necessary to prove the Bulgars as perpetrators of the crimes charged to them. They are even admitted by the Bulgar press of Sophia, quoting from an article published Dec. 25, 1913, in the semi-official daily newspaper, Politica of Sophia, "Through the cities and villages of Macedonia we carried away many valuable articles and had them sent to Bulgaria. These crimes which are reflecting upon the honor of all the Bulgarian army have been committed by certain army officers, but the dishonor falls upon the army as a whole. For the honor and obedience of our soldiery these spoilsmen should be apprehended and should be punished severely."

The semi-official Mere, a Bulgarian newspaper, on Dec. 25, 1913, published a list of Bulgar officers and the crimes they committed in Macedonia demanding their punishment by the Bulgar Government. Among others, the

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names of Surgeon-General Kosolintsieff, Col. Oftsaroff, Chief of Staff of the division of Rhilos, Major Vlizuakop, and First Lieutenant, Cozenotsi appear. And the semi-official Volia, a Bulgar daily newspaper in reviewing the proceedings of the Sovrania (parliament) in part, said, "Mr. Geuadieff, the Minister of Foreign Affairs, in explaining the disappearance of \$1,000,000 out of the military fund of our Government, admitted that he used the money in bribing foreign newspapers and diplomats to support the Bulgar interests." Only in Bulgaria, where they still measure everything by dollars and cents, such an explanation as that advanced by Mr. Genadieff could be accepted; but in this country and Europe, the explanation is not sufficient because in this day of civilization diplomats do not sell their souls for dollars and newspapers do not barter their principles for gold. That money, as well as money extorted from wealthy Macedonians, was undoubtedly appropriated by Bulgar statesmen, army officials and others in authority, and added to their private fortunes.

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We would be unworthy of our illustrious ancestors if we objected to any one contributing to any cause, if such exists. But we unhesitatingly raise our voices in protest when malicious and false accusations are made against the Hellenic soldiers and in doing so, we are not apologizing nor seeking to defend the Hellenic soldiers, since the reading world knows that neither apology nor defense is necessary; but we owe it to Christianity, to civilization, to the Hellenic soldiers and to the Hellenic people wherever they may be, to place the facts as forcibly as may be possible before the fair minded and justice loving people of America.

The Bulgars probably need financial assistance, particularly as their own treasury has apparently been looted by those of their own people in whom they placed their trust, and we emphasize the fact we would not wish to be the cause of any needy person, Bulgar or otherwise, being deprived of financial aid, or denied relief. There is and can be no objection to the Bulgars receiving financial assistance whenever needed, but it should

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Newspaper Release in Possession of Mr. A. A. Pantelis,  
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not be sought by false representations through the maligning of a country and of a race of people whose character and conduct towards their enemies, before, during, and since the war, have been of the noblest and most irreproachable sort.

We feel that the method which is being adopted by the Bulgars in their appeal to the World's charity based as it has been on misrepresentations, calumny and falsehood, reflects most seriously upon the honesty and genuineness of their appeal. The ultimate destination of any contribution and the hands through which these contributions pass should be carefully scrutinized, in view of the exhibitions of character, or the lack thereof, given by the Bulgar officials during the last wars, and by the Bulgar representatives in their present attack on their late opponents, the Hellenes.

Yours very respectfully,

A.A. Pantelis  
President.

J.C. Theodorou  
Cor. Sec'y.

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GREEK

Saloniki, Jan. 31, 1914.

THE CHICAGO GREEKS AND THE  
SERBIAN ANNIVERSARY

The Serbian community of Chicago arranged a great program of ceremonies and banquets last week on the occasion of the anniversary of Serbia's freedom from the yoke of Turkey.

It was only natural that the Serbians of Chicago should invite the Greek people of this city to participate in their festivities and rejoicing. Our traditional friendship with the Serbian nation is long. During the recently concluded Balkan wars, however, the alliance and the military collaboration between our two countries have strengthened the ties and the cultural relationships between these two great peoples. Both the Serbians and the Greeks have had to suffer under, and to free themselves from, a century-old hateful and barbarous Turkish tyranny. Both countries fought to extend their borders and to unite their people in the Balkans by driving the Turks from Europe during the early part of this century.

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GREEK

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IV

Saloniki, Jan. 31, 1914.

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I C (Serbian)

Though the Serbians are Slavs and though they have a somewhat different historic background than the Greeks, we have a common religion, and our political and economic interests compel us to act and think with common objectives and ideals in mind.

The Greek and Serbian national groups in Chicago also have common ideals and a community of interests. The co-operation of our two peoples in the social, economic, religious, and cultural sphere will greatly benefit all concerned.

The Greek church and our diplomatic and business leaders of Chicago were happy to accept the invitation of the Serbian community.

A magnificent and sumptuous banquet was given at the La Salle Hotel, which was graced by the presence of the mayor, several congressmen, and other prominent political figures of Chicago. Mr. Nicholas Salopoulos, the consul general of Greece, was our official representative at the

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GREEK

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IV

Saloniki, Jan. 31, 1914.

III B 3 a (Serbian)

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banquet and in the other patriotic ceremonies.

Among others, the official Serbian committee invited the publisher of Saloniki, Mr. Christ Damaskos, to represent the Greek press of Chicago.

The Greek people of Chicago wish to share the joy and happiness of our good Serbian friends on the occasion of the thirty-sixth anniversary of their national independence. We wish the Serbian people happiness and prosperity.

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GREEK

Bulletin of the Achaian League, in possession of Mr.  
A. A. Pantelis, 221 N. Clark St., Chicago,  
Illinois. Jan. 20th, 1914.

At an open meeting of the Achaian League held at 88 E. Randolph St., on Tuesday Jan. 20th, 1914, to protest against the malicious and false stories circulated by enemies of the Hellenic people, the following committee was appointed to devise ways and means of answering the imputations of cruelty alleged to have been committed by Hellenic Soldiers.

The following were appointed on the committee.

Dr. Nicholas Papantonopoulos

Demetrios Eutaxias

George Kyriakopoulos

S. G. Stratigos

John G. Theodorou

Stilianos Achilides

A. C. Coorlin

Vasilios Rouvogianis

Capt. Geo. Lygdas

Capt. Emanuel Colliopoulos

A. A. Pantelis

Editor of Chicago Loxias.

Law Student

Merchant

N. W. U. Student.

Correspondent, Hellas News

Real Estate broker

Inventor

Greek Army

Greek Army

Attorney

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GREEK

Loxias, Dec. 14, 1913.

THE SWEETHEART WAITED FOR THE GREEK TO RETURN

p. 3. -- George L. Matalas, well-known and well-liked member of the Greek community in Chicago, after one year's service in the Balkan Wars as artillery lieutenant returned to Chicago with a war decoration.

The handsome Greek officer, who was one of the first Chicago Greeks to respond to Mother-Greece's call to arms, had a very serious and most important reason for returning to Chicago, namely, an affair of the heart. Brothers, relatives, friends, and business as a matter of course were reasons for his return, but the reason above all others was his beautiful girl, his sweetheart, whom he left behind, and whom he married last week. The American girl who captured the heart of the Greek reserve officer is Miss Katherine Brady, a typical American beauty. Loxias wishes them the best of luck and happiness.

Loxias, Sep. 7, 1913.

CURIOUS THINGS

John Christaros Receives Immigrant Dog

p. 3

Heretofore Greek immigrants have arrived in America, that is, men and women, young and old, boys and girls, likewise queer musical instruments, loom-woven blankets, dried fruits, rare liquors, and what not, but a Greek immigrant dog had never before set foot in Castle Garden, Ellis Island.

The dog Ivanof whose picture you see below is the first immigrant to arrive in this country and was sent to Mr. John Christaros, a coffee merchant in Chicago.

Ivanof, a native of Kilkis, wears around his neck a war medal for distinguishing himself as an enemy of the Bulgarians. His spying was very valuable to the Evzones.



Loxias, Sep. 7, 1913.

We advise Mr. Christaros, for the peace and welfare of Chicago, to keep this new addition to the Greek community far away from Bulgarians, lest a Chicago Greco-Bulgarian war should break out, which undoubtedly would be disastrous for the Bulgarians, who are in the minority.

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GREEK



Loxias, Aug. 30, 1913.

THE AMERICAN SLAVE?

(Editorial)

Every so often in Chicago the pro-Bulgars utter their philippics, calumniating Greece and the Greek name, and they go scot free. They are allowed to continue with their vituperations, defaming the Greek name, beclouding the truth, and spreading their dastardly Slavonic propaganda against Greece, the mother of civilization and Christianity, and against the Greek language, the tongue of the Gospel.

This Slavonic propaganda is designed to destroy anything Greek.

Some part of the American press in Chicago is the paid tool of this Slavonic propaganda, and consequently it publishes just what it is directed to publish by the Mongols.

They go unchallenged. They poison the minds of the innocent and the uninformed against Greece, the Greek name, and the Greek language.

Lexias, Aug. 30, 1919.

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For centuries the Popes of Rome have failed, by similar methods, to subject the Greek Church to their domination. This kettle of the Popes has now been taken up by the Pan-Slavonic Russian Church, which is trying to do what the Popes have failed to do.

In the present war of Greece and her allies against Bulgaria, the bearish daughter of Russia, the Slavonic propaganda is again at work to poison the minds of the American people with reports published in the bought press that the Greek army fighting the Bulgars has committed inhuman, brutal, and atrocious acts against non-combatants and others.

Imagine civilized Greeks acting inhumanly against non-combatants! It is absolutely absurd to think of it. Why, the foreigners who live in Greece or follow the Greek army, the missionaries, the reporters, the photographers, the doctors, and the nurses, would have reported any incident of that

Lening, Aug. 30, 1915.

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kind to their respective governments and to the press of the world.

The idea that only certain newspapers in Chicago get the news of the Greek brutalities, and not the rest of the world! Fabrications, calumnies, and paid propaganda!

Where is our Greek intellectual group? Where is our professional men's club to draw the sword in our defense, march to the battlefields of journalistic activity, and with the sharpness of the news-truth disprove the perverted statements of their co-herd?

Why do our professional men in Chicago stand aloof and permit the mongrels to discharge lies and invective upon the Greek cause? Are they inferior to the our-slingers in knowledge, in character, or in journalistic ability? They are not. Or are they content to fall with such nobility? They are becoming weak and are dealing with their own kind, not when one faces anthrope-

London, Nov. 14, 1938.

Mr. [Name] [Address]

orphic leeches of the jungle.

The reason, therefore, for our inertia is that we are not united in a body for the purpose of defence. We have associations and societies for other purposes, but we have not a politico-philological club or society to take up the defence of Greece and the Greek man. Our professional men, who are able to come to the bat and dig for the fabrications and calumnies, have no such club to meet and deliberate in. It is therefore for any one to act individually and bring the desired results.

It behooves us, therefore, to organize an or two clubs of this kind and to stand ready, prepared, and equipped to defend our race against the lies and the mud-slinging of its enemies.

Let us have that club as quickly as possible and not put one off any longer. The task before us requires our able to get results. Let us do it now.

Acorn-Herald, April 17, 1918.

ANOTHER WORLD IN MY MIND

PHILIPPS ISLANDS AND OTHERS  
INSIDE PHILIPPS OF CHICAGO

Greece - by Stanley A. Caber.

Greece, confluence of South Halsted street and Blue Island avenue,  
April 21 -- Europe at last! We have come half around the world in  
two weeks to enjoy the sensation. We take the most of it. Constan-  
tinople we only glanced at from across the street, and, besides, Con-  
stantinople is not really Europe.

We came through the Bosphorus on a Madison street car and transferred  
on Halsted street for the voyage down the beautiful Aegean Sea. We were  
disappointed in the Aegean. We did not, even when we reached Blue Island  
Avenue, find the limpid blue waters over which globe-trotters rave.

Record-Book, April 13, 1911.

The street car was fully as picturesque as the travelogues had led us to expect. The trolley pole had exactly the same slant as the lateen sails that dot the Mediterranean in picture postcards. The steerage passengers, too, were very fine, clinging to the rear platform like a swarm of bees. No other rear platform, I fancy, can equal those of Halsta street. Colonel Loober was so enthusiastic he did not complain even when a strange man, quite a common person, stood on his feet for two blocks.

#### Greek Life Centers at Corner

It was one cell of the first dog watch (translator's note: 4:30 P.M.) when the skipper's voice rang down from the bridge: "Stand by for Harrison street and Blue Island avenue." With our binoculars we could make out over the port bow the commanding red promontory of the Greek-American Bank rising precipitously from the water across the confluence of Halsta street and Blue Island avenue.

Record-Herald, April 12, 1913.

We got off and took a walk about the Greek nation. Greek art is the most famous in the world; so are its letters. Chinese is more ornate. Armenian may look like a moving picture of a measuring worm having a fit, but these lack the human interest; there are enough real letters in Greek signs to arouse the detective instinct. Coffee-house is spelled "Kafeneion." There you have it at a glance, all but two symbols resembling a futurist conception of Alderman Merriam wearing a halo. Surely Kafeneion stands for cafeen, which puts the cough in coffee. We can never be sure unless we loaf around a university for six years.



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Loxias, April 8, 1911, p. 1

GREEK

### UNJUSTIFIED ATTACK.

Last Wednesday morning at 4 A. M. a group of garbage carriers attacked and shot a Greek employed in the same line of business by Mr. K. Geortsos.

The attacked Greek testified, to authorities, that the attackers must have been Irish as he judged from their accent. But he was in doubt that he could recognize them.

The trouble started when Mr. Geortsos contracted over one hundred Greek restaurants to carry their garbage for one dollar per month. His clientele increased and so did his garbage wagons. The Irish garbage carriers very much resented the new competitor, Mr. Geortsos, and the attack against him followed. "Get out of the garbage business or we will kill all of you Greeks," said the Irish garbage carriers.

Loxias, April 8, 1911.

GREEK



It really is a disgrace to civilization to compete in business by attempting to commit murders. The Greek in any line of business does not compete with a gun, but with legitimate business methods. The Greek is not a coward to attack his competitors in the dark from behind with a gun. That is cowardly.

The Greek when he is defeated in business by his competitor does not shoot them in the back on some dark night, but he folds up his tent and goes to learn about better methods of competition in business.

Personal precautions are taken by the Greek garbage carriers, who are determined to put a stop to intimidations and attempted murder.



Loxias, April 8, 1911.

GREEK

They say we are law-abiding citizens trying to make our bread and butter honestly and with plenty of labor. We will beat cowards to the draw if another dastardly occasion arises. The law of the land will justify our action which is based on self defense.

The editor predicts that there will not be any further outbreaks.

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GREEK

Loxias, June 25, 1910.

GREEKS HONOR RECORD-HERALD  
(In English)

n. 1.- Praise for the Record-Herald, its special correspondent, Mr. E. Curtis, and its dramatic critic, James O'Donnell Bennett, is contained in resolutions passed by representatives of 20,000 Greeks of Chicago at a meeting in Hull House last night. Among those present were H. Salopoulos, Greek Consul in Chicago, and the presidents of fifteen Greek societies in Chicago.

The appreciation expressed in the resolutions was both on account of the recent series of articles by Mr. Curtis on Greece and Greek ideals and Mr. Bennett's critical review of a production a short time ago of the "Elektra." The latter was thanked also for the sympathy he has shown in the efforts that are being made for a renaissance of the Hellenic drama. Raymond Duncan, founder of the Philhellenic Propaganda, was in attendance and spoke in favor of holding a large mass meeting in one of the down town auditoriums for the purpose of better acquainting the general public with Greece and its people as they are today.





Loxias, June 25, 1910.

It was decided to hold the meeting within the next two weeks, and it is expected that the affair will be one of the largest demonstrations ever held by the Greeks of Chicago.

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GREEK



Loxias, January 15, 1910.

POINTED PARAGRAPHS

p. 2 - "Policemen will be detailed in the Greek colonies to carry out the chief's orders and arrest those who attempt to gamble. It is understood that a delegation of South Water Street commission merchants, who do a large fruit business with the Greeks, complained to the chief against the manner of celebrating the New Year. They said that following the festivities they have been unable to collect bills and they have been forced to exchange many bunches of bananas for I. O. U.'s"

(Chicago Tribune)

We feel that this translation from the Chicago Tribune is enough to show the Greeks of Chicago what the American think of us. No more words are necessary to show what fools we are.

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GREEK

The Greek Star, Aug. 20, 1909.

GOOD AT TALKING

(Editorial)

The truth of these three words was shown at the meeting on last Thursday when a number of prominent leaders in our Community met with forty other leading Greek citizens to form a large committee whose duty it would be to devise ways and means of helping our Fatherland during these critical times. Naturally, the co-operation and support of the entire Greek community of Chicago would be necessarily sought. These men are to be complimented for thinking of how they could come to the assistance of a homeland which is beset by serious internal troubles, especially by the violence following the forced resignation of the Theotokis cabinet and the threatening uprising and revolution which is being brewed by the majority of the Greek army officers. In addition, the Neo-Turk Revolution in Turkey has given rise to new persecutions of the Greek population in Turkey, Asia Minor, and Macedonia. Then,

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The Greek Star, Aug. 20, 1909.

too, the Greek Patriarch has been intimidated by the Turkish government. It is evident that we are going through very difficult times in our nation's history.

The idea of appointing a committee to help Greece if need be is an excellent one. Many hundreds of us went to the meeting of the committee of which the Reverend Ambrose Mandilaris was in charge. No one is surprised, however, when we say that the meeting brought no results whatsoever. The reason? Well, when the Reverend suggested that some more members of our community be appointed to the committee a great uproar was raised. Especially did the atmosphere become charged and feelings run high when the names of certain Greeks, who were being appointed to the committee, were read. Again, the eternal and ever-present agitator and scandal hound began to accuse this one and that one. Then a group of conspiring hirelings, professional orators, and troublemakers added to the general confusion of the noisy session.

It really is regrettable that ever so often we start quarreling and wrangling

WPA (ILL.) PROJ. 30275

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GREEK

The Greek Star, Aug. 20, 1909.

with each other in order that we may satisfy our own personal and selfish purposes. Why is it that we Greeks hate one another so violently and passionately sometimes? Why these personal animosities and insults? Why do we think that we are better than anyone else?

It is because we refuse to recognize anyone else as better fitted and qualified to do a certain thing that we start arguing and attacking each other with rude and strong language. We must admit that we are good talkers but it must be well-known by now that with talk alone we can get nowhere. Very often, even when matters of the greatest and most vital importance come up, we prefer to fight and show how much we can talk about nothing. Because Mr. A or Mr. B was not invited to the committee meeting they would hinder work of national importance and destroy the aims of those who wish to work for a great cause.

Although the Turks are threatening to persecute and convict our brothers in Turkey, yet the rest of us are blinded by passion and personal considerations.

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The Greek Star, Aug. 20, 1909.

Although the head of our church, our Patriarch, is being bullied and intimidated by the Neo-Turks, those of us who want to help our people and leaders in distress and mortal danger live to see their work and efforts sabotaged and destroyed.

We think that it is up to the simple, common folk in our Community to take the reins in their hands. If our supposedly intelligent leaders and heads of our communities and organizations can do nothing to call a decent meeting, form committees, discuss our problems quietly and in a dignified manner, and collect money for our own and our homeland's needs, then we must dismiss them and let the peace loving, progressive, and good common folk of our Community take over.

The people suffer for our homeland and want to help; we cannot allow five or ten rascals and agitators to shout and talk to satisfy their own passions.

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The Greek Star, Apr. 23, 1909.

MISS JANE ADDAMS SUPPORTS THE  
GREEK PEOPLE

The honorable and great benefactress, Miss Jane Addams, who was always distinguished for her genuine philhellenic sentiments and noble ideals of Greece, as well as by her constant and continual efforts to support the Greeks on any occasion, made a talk before a large and select audience last Monday in which she dealt extensively with the problems and needs of the Greek people of Chicago. She did not fail to praise the Greek immigrant very highly for his many virtues and rare moral and intellectual qualities.

She summarized as follows:

"The Greek population of the city of Chicago is estimated at more than twelve thousand; most of them are sturdy, fine-looking young men. The Greeks trace their origin to those heroes and philosophers of ancient and classical Greece

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The Greek Star, Apr. 25, 1909.

who, by their deeds, valor, and unparalleled accomplishments have adorned the history of the world with undying evidence of the greatness of the men of Athens, Sparta, Thebes, and Macedonia.

"Many times, the Greeks have been misunderstood and unjustly treated by the American people, but the latter are not justified in maintaining such an unworthy attitude toward the sons of Hellas. It is because the American public has been prejudiced against them or because it has failed to judge the Greek immigrants impartially.

"Many wrongs have been done the Greeks, sometimes deliberately and sometimes because of the hatred and contempt with which many of us look upon the immigrant.

"We should attempt to discard such sentiments and ideas because they are a disgrace to the American people and unworthy of a civilized society."

MPA (ILL.) PROJ. 30275



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Loxias, April 14, 1909

### OUR DUTY

1.- There are twenty thousand Greeks in Chicago today, ready to argue with their neighbor, ready to curse one another, ready to ruin the competitor's business instead of helping him. Why is this? Because there are twenty thousand Greeks in Chicago and each of the twenty thousand considers himself "boss." There should be 30 or 40 prominent Greek men to act as leaders for our community, not twenty thousand. Can't the Greek community of Chicago realize that it is not getting anywhere by this? Don't they see that no organization can move forward if those in its own rank do not agree? We have written on this subject many times, but to no avail. This attitude of the Greeks must be replaced by another one of friendliness and cooperation if they wish to survive as a race in Chicago and all other parts of America, as a matter of fact.

There is an old saying that fits in here, "Let those who have ears, listen."

The Greek Star, Mar. 5, 1909.

ARE WE SINCERE?

(Editorial)

Yesterday, the new President of the United States, Mr. William H. Taft, was officially inaugurated as chief executive of this great country. After the noisy campaign of last November was over and the Congress of the United States resumed its legislative work, the people of the United States forgot the heated arguments and the verbal battles because they have accepted the new administration and have now buried the hatchet. They are now co-operating with one another and are devoting all their time to peaceful and constructive daily pursuits.

The Republicans have won, but the Democrats bear no grudge against their opponents. All differences are now composed. Members of both parties are Americans and what matters most is America, its welfare, and its future.

Can we Greeks claim that we act similarly after our elections are over? Do we accept and congratulate the victors with all sincerity? Most of us in many cases

The Greek Star, Mar. 5, 1909.

have not proven that we are big-hearted enough to graciously accept the dictates of the majority; we continue to hate; it is with some difficulty that we again become friends with our opponents.

Let us profit from the fine spirit which prevails in all American political and social institutions. Let us see whether we too can put the country and the general interest above party and partisan loyalty.

Such attitudes are the mark of a great people; such a spirit makes for true patriotism and true national greatness.

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The Greek Star, Feb. 26, 1909.



SERIOUS REACTION AGAINST THE GREEKS IN AMERICA

(Editorial)

The recent bloody scenes and persecutions against the Greeks of Omaha, Nebraska constitute an unfortunate reflection not only against our countrymen in Omaha, but also against the Greeks throughout America.

It is really disastrous to see the innocent masses of the Greek people being persecuted and violently attacked while their stores are burned to the ground.

These most unfortunate happenings began when a Greek in Omaha, by the name of John Masouridis, killed a policeman. Because of this, a huge demonstration was organized by lawyers, congressmen, city officials, and other prominent citizens, in front of the City Hall. They discussed the murder, under great tension, then, advised and encouraged, the enraged mob of Omaha proceeded to avenge the blood of the slain policeman by attacking and driving out all Greeks

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indiscriminately.

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The Greek Star, Feb. 26, 1909.



Naturally, no intelligent and cool-headed American would approve of such action, nor would he praise the barbarous acts of mob violence which were perpetrated against quiet and law-abiding Greeks. However, no sympathetic voice was raised among the Americans, with but a very few exceptions, to defend the mistreated and beaten Greeks. We doubt very much if the power of the law will be able to protect the interests of the sufferers, provide for the treatment of those who have been injured, and compensate the businessmen whose stores were ransacked and destroyed.

Whatever we Greeks say or do at this time will be in vain, because what has been done cannot be undone; nor can the voice of the weak prevail over the "rights" of the strong.

Only a few years ago, the Greeks of Chicago were looked down upon whenever some Greek violated the law, especially when some crime was committed.. We

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The Greek Star, Feb. 26, 1909.

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ask: Were all the Greeks to blame for the acts of one or a few law-breakers? Much intolerance, prejudice, and contempt have been directed against the Greeks of Chicago on the part of the native, older Americans, or other immigrant groups. By and large, this spirit of hatred and intolerance was not justified.

Not only the Greeks of Chicago, but those in every part of the country have protested the indiscriminate persecution of the Greeks of Omaha; first, because these attacks were unjust and brutal; and second, because this practice might spread further by arousing the American public against all the Greek immigrants in every part of the country.

Dr. Chris Petroulas, the President of the Greek Community, sent a lengthy telegram to President Roosevelt in Washington, D. C. protesting the violence against the Greeks of Omaha. The following answer was received promptly:

"Dr. Chris Petroulas, President Greek Community of Chicago, 266 South Halsted

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Street, Chicago, Illinois.

"The President has referred to me your telegram of February 22, which was addressed to him regarding the question of the ill-treatment of the Greeks in South Omaha.

"The Greek Ambassador in Omaha has taken charge of the case. Proper investigations are being made. The Governor of Nebraska has given assurance that order has been restored and that the proper authorities are now in a position to enforce laws.

"Robert Bacon

"Secretary of State."

We do not say that the guilty party, slayer Masouridis, should not be punished for this crime; but, should the American officials of Omaha permit the mob to beat innocent fellow countrymen of the murderer? Of course not. This

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would be in direct violation of the principles of a civilized society.

But, evidently, on this occasion as on other similar occasions, the American public has lost all respect for **the** Greek immigrant; so, they hate us as a people unworthy of its mission and of the glory of its ancestors. Has the American public classified us as undesirable aliens and unworthy citizens?

Our relations with the native Americans have come to a very delicate and serious pass, not only in Omaha, but in Chicago also. Therefore, we must realize that we are facing great perils. We very much fear that very soon we shall be facing more serious perils. Danger threatens us; we have noticed that, according to newspaper reports, even congressmen have begun to declare a war of extermination against us.

This phenomenon is truly discouraging because the future of our people in America is menaced.

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We think it is about time that we consider our position more seriously. There is still time to save and redeem ourselves from the many dangers which are surrounding us, if we are willing to recognize our obligations to the American people which received us with gladness. We must not forget that we must prove ourselves worthy of the hospitality which the American people have extended to us. We have come here not to destroy but to build.

America, which feeds us and protects our rights and liberties, is fully justified in expecting us to repay her for her hospitality. This can be accomplished by obedience to the laws of the land and by good work, exemplary behavior, honorable relationships, and mutual esteem. In other words, the Americans demand of us that which the emigrating and colonizing Greeks of ancient times contributed to the foreign peoples with whom they traded.

Such was the nature of the repayments made to America by nearly all the other foreign nationalities in this country and that is exactly the reason why they have attained an equal political and social status with the native element.



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The Greek Star, Feb. 26, 1909.

This is how the marvelous feat of quickly adopting the American way of life has been accomplished by these easily assimilated alien groups.

Despite these fine examples of loyalty and willingness to conform to new ways and a new environment, unfortunately, we Greeks have not only failed to return and meet our many obligations but, on the contrary, we have overstepped all bounds by our shameful and disgraceful conduct and by a host of other shortcomings which we have not been able to shake off.

There are those of us who have misunderstood the meaning of the words "free country"; because America is extremely tolerant toward and generous to all immigrant groups, it restricts the liberties which it has granted them when they are abused. There is a limit to free action and, therefore, we must know where to stop.

Even the Greeks of this city and the Greeks of America generally should enjoy the same rights and privileges and should receive the same protection as other

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The Greek Star, Feb. 26, 1909.

nationalities, but, unfortunately, we have broken the law and made many other mistakes. In many cases, we are unconscious of the wrongs for which we ourselves are responsible.

According to the police records of Chicago, the Greeks have committed numerous crimes in some types of which they occupy the first place. We receive newspapers from every part of the country in which we read of the many types of crimes which have been committed by Greeks.

In spite of all this, we have the impertinence to complain against this country which still tolerates many of us. Little do some of us think about the laws which we violate and the crimes which we commit.

The trials and suffering of our fellow countrymen in Omaha pain our hearts. Naturally, we condemn the action of the mob and other troublemakers there, but, on the other hand, when we hear that women, prominent citizens of Omaha, and congressmen have been directing a general campaign of persecution against



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the Greeks in general, we must admit that there must have been other reasons, too, besides the recent slaying there, for proscribing members of our nationality.

Even though we might admit that everywhere, Greeks are fundamentally the same, there are many characters who disgrace the Greek name.

We are indeed sorry to use harsh language in rebuking our own brothers, but since they bring disgrace to all of us, they must be branded and punished so that they will not repeat what they have done.

In contrast to these events, we are proud to proclaim that there are thousands upon thousands of virtuous and honorable Greeks who are law-abiding and civilized citizens. They do honor to the Greek name, **but they** have not fulfilled all their obligations, because they have not co-operated for the obliteration of lawlessness and crime.

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The Greek Star, Feb. 26, 1909.

What good are our churches and drives to build up our Fatherland's naval forces when we as a people are being humiliated and discredited. It would be much better if we would turn our attention to the deplorable state of affairs here in America. We, here in America, are the representatives of Greece, so when we are dishonored, our country too is dishonored.

So, it is about time that we mend our ways. The Greek embassy, the Greek consulates, clergy, professional men, press, and the leaders of our organizations, as well as the best elements in our communities must band together and educate the Greeks of America from the Atlantic to the Pacific to the fact that we are in a civilized society, in a highly advanced country which is playing host to us. Our people must know that they are free to work, trade, and make **great fortunes**; but first of all, they must respond to the American spirit of hospitality, they must respect the law, and must lead a life which is in accord with the progress and principles of the twentieth century.

Most of our fellow countrymen have learned how to conduct themselves and how

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The Greek Star, Feb. 26, 1909.

to live like respectable citizens. All the useless and criminal characters in our community must be destroyed. Only then will we win the respect of the American people and only then will the persecutions among us cease.

P. S. Lambros

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GREEK

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Loxias, Feb. 10, 1909

LIND LITTON HAS

n. 1.- The Americans have coined a well-known phrase to describe the Greeks. They say, "When Greek meets Greek, they start an argument." Naturally, that is a national and an ethical curse on us, but it must stay with us because it is the truth. The Americans are right, we must admit ourselves that when a Greek starts an argument with another Greek, the fun begins. Sometimes there is no cause for the argument but usually one of the two Greeks is wrong, but refuses to admit it.

A very vivid example of this occurred at the recent community elections on December 13. The argument had to be settled in court.

We are not going to say any more on the subject. Think awhile Mr. Greek. Whose fault is it?

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GREEK

Greek Star, Jan. 29, 1909. Correspondence of Mr. P.S. Lambros,  
130 N. Wells St.

Mr. P. S. Lambros  
424-425, New Era Bldg. Chicago

Dear Sir:

Your touching expression of sympathy, and those of our Greek friends, in the appalling disaster which has stricken our country, so terribly, have been received with deep appreciation by myself and by the Committee of Relief of the Italian Colony.

We wish to thank you very heartily for the subscription started by your paper, and the amount already collected; the remittance of which will be very highly appreciated especially if forwarded at once, possibly before

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Greek Star, Jan. 29, 1909.

eleven o'clock of the 2d day of January, 1909, as we shall be cabling at that time, and as every dollar transmitted now is worth five dollars a week hence. Allow us in return to beg you and your countrymen to accept our best wishes for the coming year.

Very sincerely yours,

SABETTA

For the executive committee

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GREEK

Greek Star, Jan. 29, 1909.

Correspondence of Mr. P. S. Lambros. 130 N. Wells St.

Honorable P. S. Lambros,  
Prop. and Editor of the Greek Star,  
424-425 New Era Bldg., Chicago,

Honorable Sir:

Thank you kindly and warmly for my poor suffering countrymen.  
Both your sympathy and your generous collection of contributions  
of the Greeks have come to cheer our sacred work in this hour of  
great need.

The amount of \$215 will be cabled today.

Sincerely and gratefully,

SABETTA  
Executive Committee

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GREEK

Greek Star, Jan. 29, 1909.

Correspondence of, Mr. P. S. Lambros.

Dear Sir:

Your contribution of \$40.00, to the relief fund of earthquake victims of Italy has been received with thanks.

Dr. A. Lagonio, Treasurer

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GREEK

The Greek Star, Nov. 27, 1908.

AMERICAN PUBLIC OFFICIALS SLANDERED

(Editorial)

Quite a few influential and important Greeks in Chicago have dared to direct vindictive attacks and calumnies against American public officials without proper or reasonable justification. We regret that we must reproach some impertinent and loose-tongued fellow countrymen for acts which place us in a most unfavorable position before the American public.

The respect and honor in which the Greek people of Chicago hold the American officials and our American friends in general should remain high. Our sense of gratitude impose on us that duty for the many benefits and blessings which have been extended us. In the November 18 issue of the Loxias, a Greek satirical weekly published in this city, we note with indignation an unjust and unwarranted attack on Mr. A. A. Seraphic, United States inspector in charge of

NPA (ILL.) PROJ. 30275

The Greek Star, Nov. 27, 1908.

ports in this state, and a special investigating officer of the Bureau of Immigration. A lie has been resorted to by a clique of Greeks, actuated by vindictiveness, because they were brought to justice by Mr. Seraphic and convicted by the Federal courts here for violations of the immigration laws. The editor of the Loxias was induced to seize upon this lie as a pretext to justify the attack. The lie referred to states that Mr. Seraphic was present at the Greek meeting at the Chicago Masonic Temple to influence votes in behalf of the party headed by the gentleman who is now president of the Greek community of Chicago, as well as president of the Panhellenic Union or League of all Greek communities throughout the United States. That, while there, Mr. Seraphic applauded the party referred to and that such action is, in the mind of the editor of Loxias, a crime of partisanship and as such is brought to the attention of His Excellency, the President of the United States, with a rather conspicuous heading in English.

For our part, we are ashamed of the stupidity and ignorance displayed by the

The Greek Star, Nov. 27, 1908.

man who poses as an editor of a Greek publication. The said meeting took place on November 13, at 9 P. M., for the purpose of designating a committee to supervise the election of officers at a later date. We are in a position to know that although Mr. Seraphic happened to be present at this meeting, the insinuation is untrue, as Mr. Seraphic is in no way connected with the affairs of our community and does not interfere in our factional fights.

We know from Mr. Georgopoulos, who is connected with the office of the chief of police of Chicago, that Mr. Seraphic called at the Masonic Temple by appointment to meet him, regarding some information desired. We also know that Mr. Georgopoulos was late, and Mr. Seraphic took a seat near the entrance to the hall on the side occupied by the constituency of the incumbent president. We know, from reputable Greeks who sat by his side that he did not applaud. He left just after he saw Mr. Georgopoulos. These are facts and not fabrications. But, were the fabrications appearing in the Loxias facts, Mr. Seraphic would have been perfectly free and at liberty to exercise his rights, that is, rights

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that inhere to American citizenship, of which evidently the editor of the Loxias is utterly ignorant.

If the faction supported by Loxias was ignored in that meeting, it was for other reasons and not because of the presence of Mr. Seraphic in the opposition. Mr. Seraphic is highly esteemed and respected by all law abiding Greeks here and throughout the United States. He does honor to his nationality and we are proud of him. [Translator's note: Mr. Seraphic is of American and Greek parentage.] None but the lawbreakers fear him and the inference drawn from the statements of Loxias is an insult to the Greeks of Chicago. We know that all Greeks who attended that meeting and brought about the results are law-abiding, intelligent, and successful businessmen who fear nobody.

The Greek Star has known Mr. Seraphic for years, and it respects his record with the government and also with the Greeks. We have found him to be a perfect gentleman in every respect, and a man faithfully performing his duties;

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The Greek Star, Nov. 27, 1908.

therefore, we take pleasure in publishing this article, not only to contradict what was published in said paper, but to say, even to the English-speaking public, that Mr. Seraphic does a great honor to the Greeks in the United States, and enjoys the love and respect of all respectable Greeks from the Atlantic to the Pacific.

Peter S. Lambros  
Editor of The Greek Star.

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GREEK

The Greek Star, Nov. 20, 1908.

THE RESULT OF STRIFE

(Editorial)

Every nation on earth--whether it be large or small--has its failings. As time goes on, however, it must endeavor constantly to get rid of any destructive failing. This is the only way a nation can advance itself and secure its economic, political, and social life. Let us leave aside the failings of other nations and deal with those of our own nation. There is no doubt, of course, that all failings, whether they be of a personal or collective nature, are bad, but there is no greater evil than civil strife and discord. All other evils and calamities have their origin in that deadly social disease. National disunity, social degeneration, economic disorganization, and political disorders all have their origin in civil strife, antagonism, and discord. Retrogression and backwardness are the direct result of failure to keep united and become accustomed to the great traits of tolerance, patience, mutual respect, and co-operation.

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The Greek Star, Nov. 20, 1908.

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If we review the long history of Greece, our Fatherland, we shall see that in a great many instances it is marred by examples of civil strife, discord, and personal hatreds. From ancient times until this very day, civil strife and discord are playing a major role in the otherwise glorious and brilliant history of our nation.

Had it not been for continual and unremitting civil wars and civil strife the Greek city-states of old would never have been subjugated by the Roman conqueror in 146 B. C. The Greek nation would have been much different today were it not for these serious national defects and its inability to strengthen and preserve its internal political unity.

This serious Greek defect is an ancestral and a hereditary evil, it seems. Even in their early years, our fathers witnessed the curse of discord bore in- to the vitals of Greek society. There were seven major Greek cities in ancient times under individual kings rivaling each other in the acquisition of more power and influence at the expense of people of the same nationality and the

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same race. Many more Greek city-states which were under democratic rule spent most of their energy in violent civil strife. Ancient Sparta was suspicious of Athens; Athens in turn was envious of Thebes, and so the story went. Thus, the Greek race was weakening and inevitably defeated and crushed by other more powerful and barbarous peoples.

Indeed, no one can tell how great the Greek nation would have been if such great men as Themistocles, Miltiadis, Socrates, Pericles, and so many other eminent Greek leaders throughout the history of our people, had not been persecuted, exiled, forced to drink the hemlock, and discredited by the very people whom they sought to serve.

This catastrophic national shortcoming called discord is transmitted from generation to generation. So, we too have inherited it. Instead of eradicating this evil, however, we try to perfect it, and thus improved upon, we hand it down to our descendants.

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As we said above, all peoples strive to correct their defects little by little. Daily they cleanse their souls from such corroding evils. That is why they progress while we are retrogressing. No doubt, we have noticed ourselves that while we claim to be progressive, in reality we remain far behind in the ways of progress. Unfortunately, this strange phenomenon of civil strife and discord has been widely spread among the Greek people of America. Especially do we notice this destructive spirit of discord and civil disorder in the Greek community of Chicago and particularly among the various classes of our people from the professional and businessman to the lowliest laborer.

We are forced to confess--and let us keep this confession to ourselves--that in many respects we are far behind many other nationalities in America in civilized living, in social attainments. We ourselves know that we are rated very low in social prestige when compared to many other nationalities living in America. Why is this so? The answer is very simple and can be found in ourselves. Evidently, discord is responsible for our downfall. Just as the

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well-known adage says "that the Greek can tolerate no oppression" so do discord and our personal sense of superiority and importance tell us that we must not recognize anyone else as superior or abler than ourselves.

That is why we see many great patriotic and national causes being condemned, not because they are bad or harmful, but because we have not been asked, because he who conceived the idea or who promoted a certain cause did not ask our "authoritative and weighty" opinion. That is why all our efforts and undertakings have failed. This can be attributed to the prevalent spirit of discord and refusal to accept any sort of discipline. Evidently without these characteristics, we can neither breathe nor live. For the thrill of discord and disobedience, we sacrifice the most precious things; we do not hesitate to forget our conscience and thus destroy or work against some cause which would benefit both our fatherland and our own personal interests.

Wherever you go, you will find the Greeks quarreling with each other about

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some trivial and insignificant matter. Every Greek differs with other Greeks about a particular subject. Every Greek tries to assert himself regardless of his extrinsic value. Put two Greeks together and on the next day they will break their partnership, because within them lives the germ of discord which, to our misfortune, is very noticeable among our businessmen; that is, among the class in whose work and activities rest the hopes of every nation for its indispensable material prosperity. It is not exaggerating to say that the businessman is one of the most important factors in any nation.

We here give a vivid example of discord and destructive rivalry among our businessmen.

On the day before yesterday a Greek came to our office; his appearance and gestures showed that the man was in a highly nervous state. Without delay, this businessman informed us that he wanted his partner's name to be published in the newspaper because he was cheating and stealing the business' profits. In vain did we attempt to calm him and dissuade him from attempting to force

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us to do such a foolish thing. We told him that he was not doing the right thing in wanting to expose the dishonesty of his partner.

Incidentally, we took the opportunity to expound to him the advantages which can be gained through co-operation and by working patiently and harmoniously together. On the other hand, we cited the evils that can result from discord. Our visitor was not convinced by us. He departed in anger saying that we Greeks have never wanted to help one another by exposing the worst types of criminals and frauds. He added that he was determined to take legal action against his partner and would engage an American lawyer. In addition, he threatened to bring a charge against another Greek through the American press.

Naturally, it is very difficult to discontinue a practice which has become part of some of us. However, we contend that it can be done gradually. We have much to learn in this country where we live and work. Let us observe how the American does things and how he conducts himself towards his clients, his friends, his fellow citizens. By emulating him, we may be forced to adopt his

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ways and abandon our disgusting methods of dealing with each other.

No matter in what direction you turn your eye in these United States, you will see thousands of business signs in commerce, industry, and finance with the word "company" or "corporation" on them. We should be reminded then that by these companies, corporations, and accumulations of capitalistic and business interests, the Americans have been able to organize a highly efficient financial and commercial system. They have thus been able to win the world's markets in a very short time. That is why they prosper and succeed in almost everything they undertake. Besides this, let us consider the great influence of the United States trade unions and other workers' organizations on the employers and managers of industry and business in the United States. This successful organization and collective representation of labor makes for higher and more adequate wages. Consequently, the worker enjoys a higher standard of living; he works with more zeal and enthusiasm; and, finally, he becomes more interested in the union or trade organization to which he belongs. He knows that a well-organized and unified union will promote his interests.

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Cannot we, the Greek workers of America, the Greek workers of Chicago, organize ourselves and form powerful labor organizations? Are our businessmen, large and small, incapable of pooling their business and financial resources to establish partnerships, large companies, and corporations? It is time the Greek businessman looked forward to something bigger and more promising. Limited businesses run on a small, individual scale can bring no great profits or expansion of capital and resources.

In a new world with new business methods and different forms of financial organization, co-operation is an absolute necessity for material success.

Strangely enough, in an environment with so many examples of the wonders accomplished by co-operation, our "enterprising and ambitious" businessmen and workers are floundering in disastrous strife and petty quarrels.

It is not too late for us to stop playing childish games and stop the practice of flying at each other's throats in order to satisfy our personal ambitions

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and selfish ends. Only a little patience, will power, and the desire to work for the common good are necessary.

Let us see whether the Greek is willing to go forward instead of backward. Let him profit by the disastrous results of discord and strife in our national affairs as well as in our communities.

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Loxias, Aug. 12, 1908

n. 1.- Among the Greeks in Chicago we occasionally hear of some countryman who has conducted himself shamefully in the eyes of the law. This is doing much to harm the Greek reputation.

Because the American papers lay up any crime or scandal committed by a foreigner, the Greeks get their share of it. Recently a Syrian boy killed a Turk and because of the similarity of his name to Greek names, everybody thought he was a Greek. Public opinion was not very favorable to Greeks for a time after that.

That is why we Greeks must be on our best behavior. We must be careful what we do and what we say because an antagonistic feeling is not hard to arouse against us.

A Greek who wants to rent a room in an American home finds it hard to do so because of the mistaken notion Americans have that all Greeks are

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murderers, thieves, etc. We know that a priest was once turned away because his only crime was that he was Greek.

Because of a few wayward men, our entire nationality in Chicago is becoming condemned. We must do our best to stop this growing feeling of resentment which the Americans hold for us. We are all honest, law-abiding people and should be regarded as such.

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Loxias, June 17, 1908.

[GREEKS SHOULD SHOW CONSIDERATION]

p. 2.- We have noticed that the American newspapers are printing articles quite frequently about Greeks on Halsted Street who stop in groups on the thoroughfares and talk at length, thus impeding pedestrians. Let us put a stop to this.

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The Greek Star, Feb. 14, 1908.

PROFESSOR NEOCLES KAZAZIS' VISIT TO CHICAGO  
IS EAGERLY AWAITED

(Editorial)

Thousands of Greeks have approved the editorial article of our prominent attorney, Mr. Andrew Vlachos, in which he said that the Greeks of America, especially the Greeks of Chicago, are awaiting with great eagerness the expected arrival in America of Professor Neocles Kazazis of the University of Athens. Our people understand that the Greek immigrant in this distant and strange land needs educated teachers and leaders of Professor Kazazis' caliber--men who will give the worried and anxious Greek immigrant the courage to carry on amidst a totally strange and often hostile environment, and will strengthen his patriotism.

No one has indicated his disagreement with the general desire to have this distinguished educator and patriot with us in the near future. We take this

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opportunity to say that the time is ripe and necessity demands the arrival of such eminent visitors from the homeland, so that we may receive their wise counsel. But there are many more specific reasons why the presence of Mr. Kazazis in Chicago is extremely desirable.

Just as the sick need a doctor to treat them, just as a dying person needs a priest to administer the last sacrament, so the Greeks of America, and especially those of Chicago, need men like Mr. Kazazis to stimulate their thinking, enliven their spirit, and inspire them to good deeds and to a correct policy in regard to our personal, community, and national affairs. It is by such actions that a people develops and becomes famous, by winning a place for itself in history.

The presence of this outstanding personality from the Greek academic world in our Greek-American communities is as necessary as it will be profitable to all those who will have the opportunity and the pleasure of coming in contact with him. His arrival here will do much to improve our way of life, for

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it will heal many wounds in our social organism and it will remedy many of our apparently incurable diseases.

We Greeks of Chicago, specifically, need great men like Mr. Kazazis we need a guiding hand to lead us to a safe port. We need staunch and true patriots, who can educate and inspire us to settle our differences, forget our disputes, and stop spreading discord and disunion among ourselves. We must be told to think more seriously and to realize that we are far from having fulfilled our obligations to our homeland.

We find ourselves tossed about in a stormy sea, lashed by typhoons and whirlwinds of passions and unbridled emotions. We are about to be swallowed into the vast bosom and depth of the sea of humanity. We are threatened with the loss of our national identity and consciousness. We are heading toward a dreadful abyss.

We certainly need a superhuman power to hold us back from this dangerous step; we need a strong hand to keep us from being drawn to the precipice of

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destruction. We need a man who is free from any and every passion and hatred. No one but a man of the stature of Mr. Kazazis, could offer us strong support and sobering advice.

Everywhere, in every Greek community which he visited in Turkey, Rumania, Russia, Egypt, etc., he has done excellent work. His powerful, imposing, and persuasive voice was heard with eagerness and heartfelt joy by thousands of Greeks all over the world. His inspiring and reassuring patriotic message was received everywhere with soul-stirring delight. The fruits of his endeavors to arouse the nationalistic sentiments of our people are evident everywhere.

Professor Kazazis has traveled and preached even in England and France, defending and promoting our national interests. All the Greeks have learned to love and respect him for his genuine patriotism, attractive personality, outstanding educational attainments, and brilliant intellectual qualities. Thousands of foreigners have been convinced by his arguments in behalf of

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Greece. The civilized nations of the world have learned that it was not the Greeks who committed the horrible massacres and atrocities in Macedonia. They know now that the Bulgarians were not merely the victims but the very perpetrators of the crimes that shocked the world.

The interests and reputation of the Greeks of America, the high respect in which the Greek people of Chicago are held, are seriously injured and jeopardized because the reporters and foreign correspondents of many American newspapers are not well informed on the foreign situation, and especially on the political and diplomatic situation in the Balkans. Therefore, the public opinion of America is misinformed and misguided. The American press in many instances is totally ignorant of the implications of the change of events in Europe. That is why we read lengthy articles in the European and American press defending and approving the acts and policies of the Bulgarians, while, at the same time, the Greeks are accused of every crime and every inhuman act.

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Our people in this city can be spared the pain of being called savages and wild mountaineers by our American friends. We here are not to blame, of course, for everything that happens overseas or in the homeland, but just the same, there are many inevitable reflections cast upon us; there are many prejudiced, ignorant, and narrow-minded people in this country who seize the slightest provocation to attack the many foreign-language communities.

This current of discontent, intolerance, and false reports can be diverted and checked, if Professor Kazazis gives a series of lectures and has numerous interviews with representatives of the American press upon his arrival in Chicago.

Extensive discussion and an authoritative explanation of the true situation in the Balkans by Mr. Kazazis will enlighten the American press and force them to refrain from attacking the government and people of Greece unfairly. The whole discussion may also raise the question of the rights of oppressed

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peoples and minorities, as well as the question of the right of self-determination of all those who have been subjugated and deprived of their right to liberty and justice.

Therefore, let every man, every society, and every organization draft a resolution inviting this great man and outstanding patriot to come to Chicago in order that he may strengthen us in our patriotism and devotion to our beloved homeland, and in order that he may help us defend ourselves against the numerous attacks and accusations directed against the Greek people in general.

We must, by all means, try to win the favor of the American press and American public opinion. The Greek press throughout the United States must exert every effort to convince Professor Kazazis to come here; we are confident that he will not refuse.

Our esteemed Chicago attorney, Mr. Andrew Vlachos, who is always busy

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educating and inspiring our people to work for the glory of Greece and the progress of the Greeks, not only in Chicago but all over the United States, deserves our love and respect for his untiring efforts and for his original suggestion that Professor Kazazis be invited to visit America.

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The Greek Star, Jan. 10, 1908.

1907 IN REVIEW

On this occasion, the beginning of 1908, we attempt to write these lines. However, we find ourselves facing a dilemma as to whether we can say that the year 1907 has gone or not. Because the events of 1907 are affecting our personal and community affairs; even with the expiration of the year 1907, we think that it would not be amiss if we examined and made a critical analysis of the general activities of the Greek community of Chicago. The year 1907 now belongs to the past. All-consuming time has reserved a special place for last year's events many of which, however, will be condemned to oblivion.

It is possible to say that the past year has played its role and in some ways can adorn the pages of history with some important events in science and commerce. But, if we make a comparison between the events and the progress and advancement made by a small number of individuals, we shall see that it is much easier for individuals than for groups to climb the ladder of progress.

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For instance, we very often notice that a man's two solitary hands,

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working all alone, can contribute immeasurably to the advancement

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of the individual from the lowliest social and economic level to

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a prominent position in society and business. Since those two

hands have succeeded in accomplishing so much and in overcoming so

many difficulties for the benefit of the individual, why could not all the efforts of all the people as a whole succeed in realizing the hopes that rose and set this year?

With this question in mind by which it is indicated that individuals progress easier and more rapidly, the following conclusion is drawn. All the people on earth primarily look after their personal well-being without taking into consideration their purpose and destiny in life. Very seldom do they think about the more general benefits which the co-operation of all the people can bring to the total of humanity.

Let us be more specific and turn our attention to the Greek world. In it, on the one hand, we see that as individuals we attain every success, on the other

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hand, however, nothing is done collectively for the sake of our suffering homeland which has progressed very little during the year 1907. Thus, the years roll by, one after the other, showing marvelous accomplishments by us Greeks as individuals, but upon examination the past few years have not brought much to our people as a whole. From the national point of view the Greeks are standing still. Our people have besmeared their history with the words "unpatriotic, degeneration, indifference, retrogression, treason, hatred, sycophancy, malice, passion," and nearly every other characterization. These are some of the serious and deadly vices with which our conscience has been afflicted. Under such circumstances, the Greek ship of state is sailing on the high seas and is unable to find a way out of the turbulent and stormy waters where it has been thrown. And this is natural when some are tugging to the north and others to the south.

We find this same confusion also in our national Greek government, in the national chamber of deputies, and in all the administrative branches of the government. But, if the evil would stop here, and if we knew the destiny of the Greek people of America, the serious plight in which we find ourselves

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could be easily remedied, because the voice of love, mutual under-

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standing, and reason would become the great herald of general

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harmony and concord. We could then expect to rebuild and recon-

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struct the national Greek structure.

Unfortunately, our voice and our insistent appeals as well as the warnings of every reasonable man have not been heeded. This is to be blamed not on any one group in the United States, not to any one person in the Greek community of the United States, but to the general spirit of despondency and disillusionment, prevailing in both our homeland and in this country.

Unfortunately, the Greek people of America are composed of the coal workers and weavers in Aesop's famous myth; some of us are working hard and tending the common interest while others are tearing down and destroying whatever is being done.

And now, let us restrict ourselves to a general discussion concerning the affairs of the Greek communities throughout the United States with particular

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emphasis on the affairs and problems of the Greek community of Chicago.

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At first sight, we notice that the Greek communities of America-- and there are more than a hundred of them--have not reached their peak of development; on the contrary, they have begun to decline, seemingly, as a result of a natural evolutionary process. We cannot excuse their failure to progress and reap the fruits of their toil and hardships. The results of this sad state of affairs can be examined from many angles and can be interpreted in many different ways. But, if one is to get to the bottom of the Greek problem and explain the reason why we have been pursued by a dreadful nightmare, he will discover that the Greeks of America have been condemned to suffer because of their callous complacency and cold indifference to almost every important group activity. They have been so disillusioned and demoralized that they are avoiding support of every great communal or national cause. That is the reason our organizations, societies, and fraternal groups are composed of barely one twentieth of the total number of Greeks in our communities. For a concrete example, let us take our own community here in

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Chicago. By examining the records of our church community we

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will discover, to our great surprise, that until July 1, 1907

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only twelve dollars was collected as annual membership dues by

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our church from new members.

If, since July 1, 1907, that is, since the day our community leaders stopped publishing any financial reports, no new members of the community were registered, then this year went by barren of results and accomplishments. So, this small community and its property are falling under the control of a small group of men composed of the remaining members of the church board and the few members in good standing. Consequently, can the Greek community of Chicago or any other community in America under such circumstances call itself a true community? Under the present circumstances, can the administrators of these communities boast that they have done their duty, that they served the best interests of the people? Can the outside world believe that Greek communities really do exist? No! Certainly, not!

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IV To rebuild this crumbling community structure, to get rid of the disgraceful and humiliating method of elections which we have employed, and in order to put every numbskull in his proper place, this terrible system must be completely destroyed. Instead, the monarchical form of governmental control must be applied. Accordingly, the Greek Government must be recognized as the absolute power of control. In other words, the tangible property of all the Greek churches and communities in America must become the legal property of the Greek Government, which, in turn, will be given the authority to administer our church and community institutions through its official, diplomatic and consular representatives in the United States.

This suggestion might come as a shock to those who are wearing the mantle of authority in our communities, but it will be their duty to think of the promotion of the community's interests. Our present leaders must know that their prestige, glory, and reputation are meaningless when the foundations of our community are being shaken and the peace of our community is imperiled.

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This idea of ours has the approval of the entire Greek people of

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America. And when this idea materializes, that is, when the

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Greek Government begins to take over our important community

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affairs as a powerful, able, and efficient administrator, then

we shall see peace being restored, systematic work being done in every phase of our community life, and prosperity returning to our people. We will at last see the passionate desire for public office and high positions vanish.

There is no doubt whatever that the Greek embassy at Washington, D. C., as well as the Greek consulates in the principal cities of America, will have any difficulty in uniting and effectively organizing the Greeks of America. It now depends on the people, on the members of our churches and communities to show that spirit of self-sacrifice, obedience, and discipline without which it is utterly impossible to forge our destiny and achieve our noblest objectives.

Now, let us focus our attention on the numerous Greek-American or purely Greek

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nationalistic, charitable, and fraternal organizations, which, of course, have been established for some patriotic, philanthropic, and religious purposes. But, even as regards these organizations, we regret to say that because of the wrangling and rivalry which has been going on from time to time and because of the traditional callousness and indifference prevailing amongst us, they have failed to bear the expected fruits from our collective endeavors nor have they performed the tasks which were originally undertaken.

Our Greek nationalistic organizations especially have not received the proper support although we should have done all we possibly could for them; that is the very reason why very little was done for any important national cause during the last year.

Because of our notorious negligence and indifference, and because of the poor results and very meager efforts on the part of the majority of our people in America as well as in our city of Chicago, the marvelous work and ideas of the National Panhellenic Order were rejected and finally thrown overboard. In vain

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did our energetic, ambitious, and patriotic fellow countrymen in

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New York City work and crusade so that the Order would become a

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safe haven for the thousands of wandering and scattered Greeks in

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this great country. It really is regrettable that such great organizations, which were to be national in scope by bringing together the Greeks in all the states of the Union, have not been encouraged by our people.

While this is the history of our national organizations, on the other hand, we see some local nationalistic organizations amassing thousands of dollars for the purpose of erecting churches and belfries in the homeland; projects which were unwarranted with our present distressing circumstances here in America. Have we not enough urgent problems here? Can't we remedy and care for our ills in this country first and then send money to our homeland for the purpose of building schools, churches, etc; for which there is no immediate or pressing need?

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This inexcusable attitude, despite the call of more urgent duties, has its origin in the emotional appeals, of quite a few mayors and priests in the Greek provinces, directed to our countrymen. By inspiring letters, resolutions, etc; some petty officials of some Greek town or village succeeds in arousing the patriotism of most of our people to such a high pitch that the latter are willing to sacrifice their all to satisfy the needs of their people in the homeland. In their loyalty and devotion to the native land, they care little about the fate of our institutions in America. Many of them can see no further than the narrow confines of their village.

In order to illustrate the true state of affairs in our various organizations, let us examine the Greek organizations of Chicago very briefly. If we compare the financial resources and the foreign remittances of our local nationalistic clubs with those of our more inclusive and more extensive national organizations, it will not be difficult for us to see that the money contributed by those members--members imbued with the narrow, provincial, and nationalistic

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spirit--far exceeds that of any other group which aims to organize

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and do work on a wider and a national scale.

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This tendency to support our small, nationalistic organizations instead of the large ones has become one of our most outstanding problems which must be solved very soon. That is why our attention must be focused on the problem of how we are to convince our people that it is to their interest to prefer those organizations which are national in scope and which have broader objectives. The proper organization, or perhaps the merging of all of our existing small organizations into one great national system, will be one of the greatest accomplishments of the Greek immigrant. It is The Greek Star's honest opinion that there is no other place more suitable for such an amalgamation to begin than Chicago.

Of course, this attempt will encounter great difficulties because it is almost impossible to break down the strong and stubborn spirit of local pride and claim to superiority.

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Another evil which has played havoc with the progress and normal development of the Greek communities in America, but especially with the Greek community of Chicago, is the irresistible passion of the Greek for the honors of some office in either our church, community, or organization affairs. The passionate desire of some of our leaders or prospective leaders for power and for some responsible position is so great that most of them when they have gotten that power exhibit their official titles as if they were royal dignitories and important personages. We do not mean that there should be no offices, such as, chairman, vice-president, counselor, etc., for the management of our affairs in the community or organization, but we want to point out how ridiculous it is for some people to hold an undeserving position or title.

For instance, whenever elections are held we witness the various petty rivals in the confusion of factions and parties fighting one another bitterly for the honor and glory of some small office. You would think that all that trouble must be over a very high office of the state involving great interests and a

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large patronage. We Greeks are too willing to get into a political

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fight and cause too much turmoil and confusion over some insignif-

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icant issue. Automatically, our instinct urges us to divide our-

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selves into two or more camps as if we were to fight a hard battle

against a hated and despised foe. We cannot understand why we should be inspired with so much fanaticism and engage in such harmful and personal disputes, especially when it is a question merely of performing a simple duty.

The bitter arguments, the disgusting wrangling, and passionate fanaticism which are evident during an election could be dispensed with if, instead of the present system, we adopted the custom of inviting the best and ablest men to assume the responsibilities of any office. There is no doubt whatever that the administration of all of our affairs would be efficient and orderly. In addition, it would be more easily understood that trying to win honor and distinction merely by getting elected to some sort of an office regardless of fitness, qualification, or ability is foolish.

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Analyzing last year's events from the viewpoint of the Greek press,

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we notice that though this great instrument of public opinion and

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public enlightenment has exercised its influence from the Atlantic

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to the Pacific, many newspapers have failed. Because of this, the number of Greek newspapers in the United States is declining, with

only Chicago as a notable exception. The main reason for the dismal failure of some newspapers and the temporary suspension of others can be attributed to the fact that in proportion to the Greek population of America there are too many Greek dailies and weeklies. Some journals have literally resorted to begging in order to keep going.

From the old days of the Fasoularides-Climis-Printezis gang of adventurers down to the present, which is marked by the activity of our own contemporary, Panagakis of the Messenger, the Greeks of America have suffered numerous "blood-lettings" by paying their subscriptions in advance. That is the reason why so many Greeks of Chicago do not trust even our respectable and prosperous newspapers. But in spite of this regrettable phenomenon of bankrupt newspapers for

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which the worthless adventurers of the journalistic profession are

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responsible, the majority of the Greek people have not stopped lend-

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ing a helping hand to real newspapers, which are making rapid progress

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and which are true to their high calling. The good newspapers of to-

day would have done a better job in every respect, if the fakers and  
adventurers, and many other heterogeneous and retarding influences had not set  
obstacles in the way. We hope that the useless parasites and counterfeits of the  
journalistic profession will be eliminated very soon to the great relief of our  
people.

Among these prowling and supposed journalists must be included some outcasts of  
the Athenian society and world of letters, who, although they possess no  
authority or suitable identification papers, undertake the agency of various  
newspapers published in Greece or America without the knowledge of those papers.  
Such characters are liars, untrustworthy and dangerous burdens to society.

While we are discussing the subject of our visiting and supposed newspaper  
writers, we shall not fail to mention the noisy and troublesome career of the  
well-known traveling newspaper agent and fake journalist, Mr. Athanasius

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Argyros, from Athens. In talking about this man, whom we had "the honor" of meeting personally under more favorable circumstances, we think that no mistake will be made on our part nor will we unduly embarrass him if we point out to him the abysmal darkness and shame into which he has plunged the Greek claims to a respectable and honorable way of life in America. He had absolutely no right to claim that he is a typical Greek, and therefore proud of his honesty, sincerity, and uprightness. His conduct and his attitude toward the institutions and spirit of this country have deprived him of that right.

As we all know, Mr. Argyros arrived in America to preach the gospel of Greek idealism, to rededicate the Greek immigrant in America to the cause of Greece, to reaffirm our loyalty and devotion to our beloved homeland and everything it stands for. We greeted him as a good missionary from the shores of Greece, but with the first "gust of wind" he proved to be a wolf in sheep's clothing. The discovery of his bad intentions and worthlessness both as a gentleman and an educated man, not to mention anything about the sincerity of his patriotism,

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forced him to revise his whole program and reverse his original role. He has now made his way into the journalistic field and that is the main reason for the battle royal which has begun among the Greek newspapers. It was only natural to expose the scandalous conduct and spurious writings of this so-called journalist.

We cannot deny that he has an excellent pen and uses it with exceptional literary ability and power, but this service is quickly forgotten because he is slipping and losing the respect of the public. How could it be otherwise when he attacks, so rudely and shamelessly, everyone who disagrees with him, and when he swindles his subscribers openly. He has used his facile pen to injure the reputation of the Greek people and endanger the interests of our homeland. Let us recall the incident of the trial involving the Bulgarians of Chicago who were working against the Greek interests. Who can forget the treasonable stand of Mr. Argyros who attempted to support our enemies? Let us also recall the case of the drive for the benefit of the victims of Bulgarian atrocities in Greece. At that time Mr. Argyros and his news organ, Thermopylae,

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had published several articles appealing to the Greek Government

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for funds to stop Bulgarian propaganda in America. Such acts would

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have made a very painful impression in Greece, at the expense of

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our people, especially Greeks in Chicago. Had we not protested

against such foolish demands made by Thermopylae and Mr. Argyros, the Greeks of Chicago would be accused of inability to get enough money themselves for the purpose of defending the interests of Greece here in America and thus relieve the Greek Government of that task.

Mr. Argyros is also accused of involvement in the case of the bankrupt Messenger, in which he gave so much publicity to Panagakis [Translator's note: First name not given], a notorious swindler in Chicago who ran away with the money of hundreds of poor Greeks. Argyros had assured the public that Panagakis was the editor of a newspaper in Chicago with a circulation of 350,000 throughout America. These and other assurances made the people trust Panagakis and pay him for subscriptions to the Messenger.

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As if this was not enough, Argyros fronted for another notorious character by the name of Fasoularidis in dealing so disgracefully with the naturalization question. In connection with this subject he had urged the Greeks of Chicago to preserve their Greek citizenship and refuse to become American citizens. The Greek people, who are deeply grateful for the hospitality that this, our adopted country, has extended to us, were aroused with anger and contempt against those who sought to destroy the privileges and rights of the Greek people of America.

We do not wish to elaborate further on the question of the Greek press. However, we hope that the evil practices of Greek writers and journalists have been made known. We shall let the people judge and condemn those who have made the wrong use of their journalistic pen to the detriment of our honor, progress, and interests.

And now we come to another vital matter which concerns the Greek clergy of America. We have discovered that all those priests that were recalled to

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Greece last year had been properly and regularly assigned by the supreme authority of the Greek Orthodox Church, the Patriarch of Constantinople. In reviewing and examining the activities of the Greek priests in America, we are pleased that in the persons of the Reverends Kourkoulis, Fiabolis, Hadzidimitriou, Bafiadakis, and a few others, we find the worthy shepherds who are guiding the affairs of the Greek church of America with wisdom and energy. On the other hand, however, we are sorry to admit that the Greek community of Chicago has not been so fortunate as to have a priest of the same caliber. As yet, we have not been able to solve the problem of our clergy nor have we had the privilege of having a truly able and educated priest.

We do not wish to cast any undue reflection upon our priests in this city, but, if we consider how the younger priests have sought to replace the older priests, and how all three of them took an active part in the last elections of the community in spite of the fact that the constitution prohibits the participation of priests in such matters, then we must declare that these priests are not fit

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III C to be the spiritual and religious heads of the Greek community  
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We accord the reverend fathers all due respect, but we must say that they have done very little to unite and guide the people in a spirit of brotherly love. This is one of the reasons why our community is in a state of stagnation and demoralization.

The question of our priests has become a Gordian knot the untying of which will necessitate either the reconciliation and reforming of our priests or the recalling of all three of them by the Holy Patriarch and the appointment of new priests.

In giving this account of the most vital affairs and problems of our community in 1907, we hope that they may improve greatly during this year in the interest of all the Greek people in Chicago as well as in the entire United States.

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We must all extend our hands in real brotherliness and work for the same cause, the prosperity and the happiness of our people.

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Peter S. Lambros,

Owner and Publisher of The Greek Star

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## ENVY AND JEALOUSY

(Editorial)

Prometheus, the legendary figure who was condemned by Jupiter to be chained on the rocky peak of Mount Caucasus, gave humanity many blessings including the divine art of making fire, but he also brought upon humanity many evils, chief among which was jealousy. Jealousy is a most destructive force of the soul; the jealous man cannot understand how much he injures humanity, when because of this terrible passion he tries to destroy the good that others accomplish. A noble heart, a patriotic heart, which is filled with love for friend and foe alike, strives and toils to contribute to his country and his neighbors the best that he is capable of. In this way all the members of a group or nationality are welded together--thus they partake of the good that must result from a great common effort. The envious and jealous have only one end in view and that is to destroy something

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good, some good cause or idea. But what will it profit him if some good undertaking is destroyed? Nothing, no doubt. Some mean individuals think that they should injure some particular cause because it was not thought of or supported by them.

All communities, all nationality groups, all nations have such human and irrational beings in their midst, both among the intellectuals and the great masses. This great vice, however, is and has been the cause of great destruction to the Greek nation. For example, there appear from time to time men of unimpeachable character and of the highest patriotism who have been most useful to society and the state. Very often these men are in a position to think and plan so that some sort of splendid work could be done, the result of which would be very beneficial to the community and even to humanity. In most cases these people have sacrificed their property, their physical and mental energies, even their very lives to the end that a great cause, a noble ideal will prevail and succeed.

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Nevertheless, in spite of these admirable and superb efforts, invariably the jealousy and enmity of certain men will seek to hinder and harm the good work that has been started or is about to begin.

The jealous man is a formidable rival, a most dangerous enemy, an underhanded opportunist, who, in one breath, and by various tricks and false teachings, will attempt to wreck and discredit a good and worthy idea from the very beginning. Some despicable and worthless loafers and professional haters will use all sorts of machinations and false accusations to disunite the members and leaders of society. By causing strife, confusion, and ill feeling between many easily influenced and credulous individuals, they expect to profit and, at the same time, they are happy to see that some great idea or undertaking has failed to materialize or give any results.

The history of the Greek nation has many examples of such men. First,

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all of us remember reading about the exile of Aristides the Just; second, about the tragic exile of Themistocles, the victor of Salamis; third, the famous historical episode of the condemnation and death of Socrates when he was forced to drink the hemlock poison is well known. How different would our country be, if so many great and worthy men had not been exiled, put to death, or dishonored and disowned by their very own people? How different would our homeland be today if ingratitude, political persecution, intolerance, and jealousy had not forced some of our ablest and most gifted men to leave our homeland for some foreign land? Anyone possessing any common sense can see how different and how great our native land would be if the Greek people had not made so many serious blunders. There is no doubt whatever that many historical events in Greece have had some direct influence on the evolution of the world's history.

So, even among the right thinking and progressive members of the Greek community of Chicago there are included many trouble-makers, many jealous

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and envious characters who are using their own peculiar "virtue" with deadly effect. At all times they have been working diligently to destroy and undermine the vital interests and important activities of our own community. How many times have we witnessed numerous gatherings of a few good, honest, sincere, and patriotic Greeks, who accepted the common decision to form and establish a nationalistic, patriotic, or philanthropic organization for the purpose of rendering some useful service to the community? These ambitious and active members of our nationality have toiled and suffered much in the majority of cases without selfishness or any direct material or personal gain.

At the very moment when some forward or constructive move is made, the jealous and envious cliques within our community will do all in their power to oppose and hamper some good cause which is proceeding satisfactorily. They appear on the scene not as supporters of a worthy cause but as deliberate conspirators who are bent on completing their destructive task. All

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of us can see the tragic results of many failures in projects which were undertaken by our community. Who do you suppose is responsible for these failures and unfulfilled wishes and schemes?

Lest some active and important members of our community become the victims of those nefarious schemers, who are steeped in their hateful jealousy, we advise the Greek people to mark well the useless and dangerous obstructionists of every progressive and worth-while activity within our community. We must remember that the people of this community can and must distinguish between the good and the bad Greeks. They must support and appreciate the efforts and intentions of the former, but should avoid and warn others against the latter.

There is no room in the Greek colony of Chicago for envy, hate, disunity, and jealousy. The affairs and work of our people will progress and contribute

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to the general welfare only if we get rid of those who would tear down what we are building.

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## OPTIMISTS AND FATALISTS

(Editorial)

Despite the drifting and backwardness which the Greek Community of Chicago has shown lately in regard to our nationalistic and communal affairs, there are a few amongst us who call themselves optimists and contented patriots and who are unable to see beyond their noses. These individuals are able to see that our community is making marvelous progress and winning glories and praises.

This is the opinion of those optimists who are content with vain hopes and who are fooling themselves in order to show the public that they have worked hard, that they have achieved great things, and that they are deserving of the official titles conferred upon them and of the responsibility which was given them as leaders of our common affairs. If some one would disagree with them and indicate their errors and deceptions, he would undoubtedly be

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characterized as a fatalistic, pessimistic, and unpatriotic individual. In addition he would be accused of opposing their patriotic actions, to which some of us think that we have monopolistic rights. Do not many of us know that many such actions and thoughts are hidden under the veil of pretense and hypocrisy?

We are not pessimistic about the future of the Greek Community of Chicago, for the evolution of things will surely lead us to a broader and better order; but, if this is to be achieved and if the social structure of our community is to be strong, it is absolutely necessary that our impractical dreamers, and empty-headed and inspired crack-pots keep away from the healthy elements of our society. We must clear our community of all those pseudo-patriots and hypocrites just as the farmer uproots the weeds in order that his crop may grow more easily and freely. In this way, we shall get rid of all those who have become an intolerable burden on our community and who are impeding the normal development and continued progress of our people. Those dark clouds which are weighing heavily over our heads and protecting a class

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of hypocrites who are shamelessly exploiting the sacred patriotic sentiments of our people must be dispersed. These exploiters haven't the slightest idea what duty and responsibility to country imply.

Discussing our affairs from a general point of view, we do not wish to underestimate even to the least the nationalistic and patriotic convictions and sentiments--if any exist--of those who shout boastfully and make all sorts of meaningless exhibitions; however, we are of the opinion that they must control themselves and instead of their deafening and disgusting noises should be content to do their duty without any foolish demonstrations in public, as did the publicans and Pharisees of the Bible. For, as things are today, our professional demagogues and rabble-rousers must remain silent while the good Greeks of our community, whose purpose it is to serve our national interests, are expecting deeds and facts which are the only indication of progress and a true spirit of patriotism.

We say that it is necessary for our press and journalists to dispense with

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hatred, insults, and violent attacks. Our clergy must always stand high in the esteem and respect of the people by doing credit to the sacred office for which they have been selected and ordained by God and by the Holy Greek Orthodox Church. They must preach and constantly teach by precept and example our greatest church commandment which urges all Christians "to love one another" and treat all human beings and especially our countrymen as brothers and sisters. Those of us who have been offered the exalted titles of president, vice-president, etc., of our community and organizations should be made conscious of the fact that they cannot honor themselves nor justify the titles which they have won, unless they can accomplish and create real things. Anyone that does not do so and is comforting himself merely with the notion that he is a president or some other kind of official in our public life, is nothing more than a gold and clay image, which when allowed to fall to the ground breaks and is thus of no further use to its owner. An idle and self-complacent official will be dishonored and discredited for abusing the trust and confidence imposed on him by the people.

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So, we deem it necessary to put a stop to innumerable fancies and plans which are full of false motives, hypocrisy, and selfish political and personal considerations. It must be realized that our present circumstances impose upon us the stern duty to develop and guide the people of this community to their best social interests. It is absolutely imperative that we do our duty to our fatherland and to our community which has been badly disorganized and neglected. Let us remember that we can atone for our wrongdoings and previous failures with deeds and genuine accomplishments and not with exhibitions, empty titles, and vaunting rhetoric.

In order to achieve the objectives which we have outlined above, all those who have not rendered any worthwhile services--all those who have been of no good use to the community--must be put aside, as those trees that do not produce any fruit are cut and thrown into the fire. Then, those who have the courage, willingness, initiative, and are willing to sacrifice self must undertake the promotion and proper administration of every phase of our community life. This must be done immediately because our people have been

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losing their enthusiasm and interest in every great Greek cause and community undertaking. We can well remember the important contributions which the Greeks of Chicago made two years ago to the national Greek Navy drive to build a new Greek war fleet. Where is that enthusiasm and willingness to support a great cause today?

The sober-minded members of our church and social institutions must admit that our key men in the Greek community are obstacles to the realization of the sacred objectives of our people. If our leaders have any feeling at all, they must do either one of two things: work hard and awake to the importance of their task or resign their office. This will prevent our community from going to pieces and becoming thoroughly disillusioned.

If our just appeal finds no response in the ears of these men, then the Greek Community of Chicago must strike hard and courageously at every useless official and at everyone that is in any way harming the unity, progress, welfare, and morale of our people. The salaried drones and loafers, who are living at

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the expense of the hard-working Greek laborer and businessman, must be kicked out. It would be better if these parasites would find something else to do instead of living off the community treasury. Furthermore, let every adventurer stop disgracing the Greek name by posing as a patriotic supporter of some idealistic but doubtful scheme. The garment of loyalty and pretended patriotism should not be used to protect and shield the rascals and vagabonds.

Thus, when the dead-weights of our community are done away with and everyone shall occupy the position which he properly deserves, then we shall be able to declare that the Greek Community of Chicago is truly deserving of its high national mission.

Let us start building, then, with the help of the newly established Macedonian Society which we can use as the foundation of a national Greek-American social, cultural, church, and intellectual structure and community organization in Chicago.

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May we begin putting into effect all that we have suggested right away.

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STRIFE AND DISSENSION

(Editorial)

In every small or large city in the United States, and especially in the city of Chicago, we dare say that there is no Greek heart that does not beat faster when an appeal is made in the nationwide drive for the Greek Navy. Thousands of dollars will be contributed from the modest pocketbooks of all the Greeks in America. There are many thousands of us who have already done our part.

Greece needs a strong fleet of warships right now. We all know that the security and welfare of Greece depends to a very large extent on the ability of the Greek Navy to protect it from every possible attack. Already five new warships have been added to the naval squadrons of our fatherland, making us stronger and more formidable on the sea.

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The Greeks of Chicago are justly proud of this accomplishment, because they feel that the ships were built with their money and with the money of the rest of the Greeks in the United States.

Admittedly, the Greek is a great lover of his native country; he is deeply moved by the gathering storms and misfortunes which Greece has weathered in recent years. He is greatly concerned with the many perils that surround our fatherland. Because of this devotion and loyalty, the Greek is ever ready to sacrifice his life, his blood, and his possessions; in this respect, he is merely following the precept and example of his ancestors, who proved themselves to be the bravest fighters, who sacrificed wealth and even their lives on their country's altar.

Together with the many excellent and wonderful virtues which we have inherited from our ancestors, there are quite a few faults and vices which have been bequeathed to us. Among these vices and serious shortcomings are internal strife and dissension. Running true to type and as genuine descendants of the

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Greeks of old, our own people in the community of Chicago have experienced and have been torn asunder by civil war, strife, dissension, and disunion, on a small scale. Many bitter battles have been fought among our own brothers, although our differences and arguments could be very easily settled and adjusted peacefully.

A few months ago, a discussion arose among several educated Americans on the question of whether the Greeks of Chicago, for instance, are the direct descendants of those heroes and demigods of ancient Greece. Some said that an inevitable mixture and considerable crossing of the Greek, Roman, and Turkish races had taken place. Others argued that the modern Greeks, and especially the Greeks who come from the provincial and mountain districts of Greece, are indeed the direct descendants of the famous ancient Greeks. At this very point, a famous British historian intervened and said that according to his opinion all contemporary Greeks are the genuine offspring of their ancient ancestors. Supporting this statement of his, he argued as follows: every child will inherit many bad qualities and vices

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together with the good characteristics and virtues of his ancestors. So, along with the many virtues and excellent qualities of the present-day Greeks, there are many vices and shortcomings which have been inherited from their ancestors, the worst of them, of course, being dissension and civil strife.

This observation is very true. The aforesaid historian is absolutely correct, for if one reads the long and splendid history of the Greek nation, he will see the dominant role played by civil wars. He will notice that they were the greatest evils in Greek history. He will learn that because of internecine strife the Greeks suffered many irreparable disasters. We can safely say that Greece went under the Roman yoke in 146 B. C., where she remained until 325 A. D., because of the continuous discord and the bitter internal strife that were going on at that time.

In 490 B. C., a powerful Persian army of 110,000 men was dispatched against Greece, and camped at Marathon. The alarmed and threatened Athenians sent envoys to all the other Greek cities to ask for urgent and immediate help in

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repelling the invader. Each of these cities, even great Sparta herself, turned a deaf ear, using the pretext that the city was celebrating an important feast to appease the gods. Why did not these cities go to the aid of Athens? The answer is simple enough: hatred, jealousy, and continuous strife always existed among the Greek city-states. Every city wanted to win complete dominion over the others. And had not the Athenians the courage and the supreme fighting qualities which they showed in routing the superior forces of the Persians at Marathon, Greece would have been overrun by an uncivilized and barbarous race. With the fall of Athens under the Persian spear, no other Greek city would have been able to stem the power of the barbarian.

. . . . .

And so, dear fellow countrymen and friends, let us get rid of this civil strife and factional dissension and quarreling. Let us eradicate this deadly disease from our souls. Let us not envy or hate a brother who succeeds in life; on the contrary, let us share his happiness and encourage him, for we know that nations grow and are happy only when the individual citizens are

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strong, prosperous, and happy. By abandoning the faults and vices which we have mentioned, we can surely perform greater services to our community and to our fatherland.

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Star, Apr. 5, 1907.

THE CITY ELECTIONS - THE GREEKS AND THE PRESS

P. 5 -- Whoever believes what he reads in some of the newspapers is bound to be wrong in his calculations, to absorb inaccurate information, and to become narrow-minded and fanatical or even stupid.

It is interesting and very amusing to note how some of the Chicago papers enlighten or hoodwink the public in regard to an approaching election.

Two days before the election of our new mayor, Hearst's Chicago American said,

"Ten thousand Greek voters are ready to cast their ballots for Mr. Dunne for mayor."

On the same day, that is two days before the election, the Journal published the picture of Dr. Athanasius J. Sanitsas, an active campaigner for Fred A. Busse, and stated:

"The great majority of the voters of the Chicago Greek community are solidly

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behind Fred A. Busse. Dr. Sanitsas, a Greek expert in political campaigns, has predicted that Mr. Busse will be elected by an avalanche of votes."

An impartial observer in comparing these two items of publicity finds a great discrepancy in the writers' predictions, and one who knows how large the Greek community is, and how many of its members are voters, will be amused by these fabrications of pseudo-journalists who, I presume, have been nurtured on the allegorical myths of ancient Greece. Anyhow, the Greeks, as a superior race, must be used as an example for the world, whether of good or of evil, for great minds are capable of both, and both are useful in man's evolution. And the press, when it is necessary to create news, makes lavish use of us Greeks.

When the Chicago American says that "ten thousand Greek voters are ready to cast their ballots for Mr. Dunne," this great journal includes infants and the child unborn among Greek-American voters; for up to date the entire population of the Greek community of Chicago is slightly less than ten thousand. And according to what we have learned, the great majority of the Greek voters are supporting Fred A. Busse and not Mr. Dunne.

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After all, the Chicago American as a philhellenic paper has the right to double or to triple the actual number of the members of the Greek community if such multiplication serves its purpose.

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Star, Aug. 10, 1906.

COUNTESS SOPHIA DE RILLY AND THE CHICAGO GREEKS.

p.2.--It is really amusing to what lengths of misconstruction some newspapers go in order to concoct news of the affairs of Greeks. Here is what a Chicago newspaper has said regarding the Greek lady, Countess Sophia De Rilly, when she was entertained by fellow-Greeks while in Chicago:

"Chicago Greeks hope that Countess De Rilly will not marry an American if she chooses a husband. A numerous committee appeared before the noble lady and emphatically expressed the disapproval of the Greeks of Chicago of her marrying an American. Since she is the Queen of Greece's lady-in-waiting and the daughter of a prime minister, it is her duty to marry a Greek if she decides to get married."

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What a fantastic and preposterous idea! What a gross misstatement! The Chicago publication which printed this midsummer night's dream must be in want of spicy news; so we advise the writer to leave the Countess's name and marriage-making committees out of its columns and go direct to the Greek Colony of Chicago, to report the real things that happen there which will satisfy its craving for something new.

The activities of Greeks provide an inexhaustible supply of strange events for newsmongers.

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III B 2Star, Aug. 3, 1906.AMERICANS ENJOY A GREEK PICNIC.

p.4.--Hundreds of Americans who with their families participated in the Greek picnic given by the patriotic and philanthropic Panhellenic Society of Chicago immensely enjoyed the hospitality of the Greeks.

Refreshments in abundance and in great variety, tantalizing music, startling Cretan dances, and folk-songs were the main features of the program. As to the worship of Bacchus, the Greeks of Chicago are not so far behind those who in ancient times celebrated the Dionysia or Bacchanalia. They certainly know how to honor the Greek god of wine; nevertheless order, harmony, and sobriety are their racial characteristics, and the affair was a special success and gave unlimited pleasure to the Americans.

Affairs of this kind to which Americans are invited are very beneficial to the Greek community in Chicago; they promote understanding of our customs and habits and promote friendships and closer relations between the two races.

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Star, June 29, 1906.

AMENITIES OF THE GREEK PEOPLE TOWARD AMERICANS

P.3--Greeks in Chicago and elsewhere were recently offended by an article published in Collier's Weekly regarding the victory of the American participants in the Olympic games held in Greece. A Chicago Greek, Mr. Karalopoulos, has used the columns of the Daily News to correct the inaccuracies printed in the periodical.

Now comes the Chicago Journal to amplify what Mr. Karalopoulos has said of the feeling of the Greek people toward Americans:

"The American consul, the Honorable George Horton, writes from Athens that the Olympic games were a splendid success. The Greeks have shown sincere interest and enthusiasm in their treatment of the American victors and of Americans in general. The esteem of the people for the American athletes, is unparalleled. They are deified wherever they go. Great activities are in progress. Two Greeks from Egypt have donated \$60,000 to build a gymnasium in Athens."

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If Mr. Karalopoulos's letter was not sufficiently illuminating, the writer of the article in Collier's should take notice of what the American diplomat in Athens writes of the Greek people.

If there are any people in the world who really love America, those people are the Greeks. Those who believe the contrary should equip themselves with facts before they let their tongues wag.

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THE ATHLETES OF GREECE

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Written by K. N. Karalopoulos and Published by The Daily News

in Answer To the Criticism in Collier's Weekly.

p. 1-....."Woe to the glory that was Greece! The Greek is not an athlete any more. He falls lamentably short of the robust, well-trained athlete of the New World".

The paragraph above and a few more sarcastic phrases were printed in Collier's Weekly in regard to the defeat of the Greek participants in the Olympic games held in Greece and the victory of the Americans. Mr. Karalopoulos took exception to the sarcasm and wrote the following article, which was published by the Chicago Daily News:

"That Greece and the Greeks of America were overjoyed and sincerely happy over the American victory in the Olympic games is revealed by the enthusiasm, friendliness, hospitality, and royal entertainment tendered by the Greek people not only to the victorious athletes but to all the Americans in Greece. The Greeks considered it an honor to be defeated by Americans. As for the Greeks of America, the press of the nation has published more than enough about the hearty reception and the honors which they have accorded to the victors. As for their falling short of the robust and well-trained American athlete, that is true, but the inference is wrong. Greek athletes in their present stage cannot be compared with Americans.

Star, June 29, 1906.

The American athletes were chosen among eighty million people, the best and the most prosperous people in the world, who for a long time have enjoyed freedom of mind and freedom of body, where as the Greek athletes were chosen among two or three million people of a nation which gained its independence only seventy-five years ago. Athletes are not born to a nation; they are made by the nation. American universities and other institutions of this incomparable country have put at the disposal of athletes facilities which cannot be found any where else in the world, whereas athletes clubs in Greece, a little poverty - stricken country, are very few as yet and are supported by the paltry dues paid by members.

The writer in Collier's displays gross ignorance in comparing little indigent Greece with America. Were he conscious of what America is, he would not expect the flower of America's athletes to be defeated by crippled Greece, whose wounds are still sore and bleeding. He further displays ignorance and lack of intellectual balance by his sarcastic inference that the Greeks are no longer athletes. Greece, in spite of her present condition, - and she still walks on crutches, - has the love of athletics deeply rooted in her heart; it was she who revived the Olympic games, which have now become international instead of national.

Star, June 29, 1906.

This writer in Collier's, lacking the faculty of discrimination and not fully conscious of America's incomparable advantage, indirectly underestimates the ability of the flower of America's athletes when he says that the Greek athlete falls lamentably short of the robust and well-trained athlete of the New World.

Did he expect the Greek athlete to come out victorious over the American?

Greece, who loves America, and the Greeks of America are more highly conscious and appreciative of what America is than some narrow-minded people and paranoiacs who in spite of their American nativity underestimate the dynamic and potential greatness of this incomparable country.

Star, June 22, 1906.

WPA (ILL) PROJ. 30275

UNBECOMING CONDUCT OF AN AMERICAN TO A GREEK RESTAURANT-KEEPER

p. 2-.....We find the following item in the Chronicle, a Chicago newspaper:

"Greeks should not continually be blamed for our short-comings. James Duggan, a native American, wounded with a knife, Tsef Moustos, a Greek restaurant-keeper at 350 State Street, after a quarrel over Duggan's refusal to pay for his meal. He was held by patrons of the restaurant until police came. Those who were close to the cash register at the time attested the unbecoming conduct of Duggan. The wounded man was taken to the hospital, where doctors said that he would recover.

"According to statements which the police have gathered, Duggan told Moustos that the food was rotten, and that he would not pay for such a meal. The Greek retorted, 'How could you finish the meal if it was rotten? The plate is empty?

That made Duggan angry, and he stabbed the Greek." Star's note: It would have been much better for Moustos to lose the price of the meal, avoiding any discussion, and if Duggan had repeated the trick, police should have been summoned. Now not only is the price of the meal lost, but Moustos is lying wounded in the hospital. Common sense and coolness might have prevented this unpleasant occurrence. Let us hope that other Greek restaurant-keepers will avoid similar incidents, which occur daily.

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GREEK

WPA (ILL) P. 10

Star, Apr. 13, 1906.

**STATEMENTS OF SOME AMERICAN GIRLS FOR AND AGAINST THE GREEK AS A PROSPECTIVE HUSBAND.**

p. 5 - Our social reporter after months of exhaustive maneuvering has succeeded in getting an idea of what some American girls think of Greeks as prospective husbands.

Janet, who is now Mrs. P. G. \_\_\_\_\_ poulos, said before her marriage, "I would not marry a Greek for anything in the world. They are terrible." When I met her last week at the dance given for the benefit of the Greek navy, she said, "I would not change my Petros for anything. I simply cannot spare him. He is the best man in the world."

Marion said, "Bess has told me all about her Greek fiancée. They intend to get married, but he is jealous as the deuce. I would not marry a Greek."

Star, Apr. 13, 1906.

Ruth: "I like Greeks very much, and I have an eye on one, but he needs lots of training. He has peculiar habits."

Florence: "I have a Greek beau, and I am crazy about him, but I don't like his father. He is too strict."

Leona: "Marry a Greek? I should say not! They are all rude and unpolished. Not for me!"

Lois: "I have set my cap to catch him. He is the nicest and handsomest Greek that I have ever seen. He thinks that he is too smart, but I shall get him!"

Sally: "I should like to marry a Greek, but gee! They get my goat with their pride. They think and act as if they were the whole cheese."

Star, Apr. 13, 1906.

**Sigrid:** "I come to dances and meet lots of Greeks. I don't like them; they are too fresh. One is just as bad as another, but I'll marry one if I find my type."

**Vivian:** "I do not know. I rather like Greeks, but mother says, 'Look out for the Greeks; they are tricky!' Of course they cannot all be bad."

**Margaret:** "I would not marry a Greek on a bet! Those that I have met are of no account. You cannot trust them."

**Barbara:** "Mother and I like Greeks and I like my Nick very much, but my, oh, my, I cannot stand his vanity! Nick is good-looking, with brown eyes, and curly hair, but his head is empty. He thinks that every girl is in love with him. I am afraid of that."

**Edith:** "I have one on the hook. He is the nicest Greek in Chicago, but his English is all Greek to me."

Star, Apr. 13, 1906.

Ann: "From what I have heard and observed, the Greeks are my ideal. Katherine, my bosom friend, who is married to a Greek with a funny name, tells me that they are good people, good providers, honest, but jealous to beat the band."

Elizabeth: "I would not marry a Greek. They are all dumb. I get so angry when I go to the corner candy-store for ice-cream. George, the boss, acts as if he was the mayor of Chicago. When Bill, who works there, comes to serve me, George always finds fault with him and bawls him out. George has an eye on me, but I like Bill. In short, I shall not marry George unless he changes."

Julia: "I have seen enough of Greeks. They are worse than Turks. They want to have a real harem. I would not endure anything like that. They are cheaters. Why, I have just broken my engagement with John M. Sophie told me that he loves her. I do not want to see a Greek for the rest of my life. They are of no account, and they are not Christians. I am through with them!"

Star, Apr. 13, 1906.

Irene: "I am proud to tell the world that I am in love with my Panagiofis. I call him Pan. Though not throughly Americanized, he is the best boy in Chicago. Mother and father watched him for months before they consented to let me go with Pan. Father deals with Greeks, and he likes them, but he says, 'You have to keep your eyes wide open in dealing with Greeks; otherwise they will skin you.' My Pan is all right; the whole neighborhood likes him and patronizes him. Why, he is only a boy of twenty-four and he has a good business! Everybody speaks well of him. Some of the girls whom I know tell me that Pan is all right, but that he is just like the rest of the Greeks; a Greek has a wife in every town! I do not believe it. I love my Greek!"

The statements above which express the opinions of American girls who in one way or another have come in contact with Greeks, were elicited with prodigious effort, and girls of many races were interviewed. Undoubtedly in years to come the Greek-American or American-Greek generation will comprise youth of many races.

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Star, Apr. 13, 1906.

Jealous, vain, and cheaters! These words express the charges made against the Greeks according to these statements.

These faults, however, are outweighed by the numerous virtues which the Greek possesses according to the girls who have observed them.

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Star, Jan. 19, 1906.

THE IMMIGRANT OF YESTERDAY

Important Factor Today

Greek-American Meeting and Its Object

(Editorial)

The object of the first formal public meeting between Americans and the Greek community was twofold. On the one hand it was to have the character and the status of the Greeks in Chicago advantageously set forth before the public and so to confute prejudice against them as "immigrants." On the other hand the object was to challenge the Greeks themselves to put forth their best efforts to win and deserve the esteem of Americans.

The Greeks have special problems to meet in adjusting themselves to a new western country, entirely and altogether different from their own. These problems were not specifically dealt with at the first meeting. Its purpose was to bring the two races together in a spirit of cordiality, fellow-



Star, Jan. 19, 1906.



ship, and understanding. Of course this is the beginning of a new era for the Greek colony of Chicago, and the success of the meeting should give the Greeks energy and confidence to meet these problems.

Perhaps the most important general consideration impressed on the meeting was the thought that the Greek community of Chicago represents traditions and capabilities which should properly become a valuable constituent element in the cultural life of the city. Greeks the world over have that they are a progressive race possessing many valuable qualities foreign to other races. And the Greeks of America, imbued with Americanism, will eventually shine like stars. This may sound illogical to the uninformed, but to real, honest-to-toodness Americans it is a hard fact. Their minds and their hearts, being truly American, are open and receptive to the knowledge and understanding required to appreciate the latent potentialities of the Greek race.

A dozen or so years ago there was but a handful of Greeks here in Chicago, and for the sake of distinction they were "immigrants," but today they number about ten thousand, and the unpleasant word, "immigrant" is becoming less properly applicable. The thought of the masses is beginning to change in favor of the Greeks.

Star, Jan. 19, 1906.

Those so-called immigrants of yesterday, illumined with just a spark of American greatness, began to rise, and the more the light of Americanism is thrown upon them, the quicker they reach the top. The uninitiated Greeks of yesterday are rapidly absorbing the fruit trade, the flower business, the restaurants, and the confectioneries not only here in Chicago but also in other big cities of the country. Their enterprise and their thrift are astonishing. The Greek community of Chicago, with its churches and its societies, has kept a vigilant eye on needy members of the colony and so efficiently have these agencies functioned that no Greek has become a public charge. The obedience of Greek to the law of the land is a great credit to them. And all these qualities are characteristic of what we call a good citizen.

The immigrant of yesterday has now mingled and rubbed elbows with those Americans who stand highest in Chicago society and business. One lady among those born to the purpose who attended the meeting said: "Oh my, the Greeks are a proud race, and I can see that the Greeks of Chicago are not lacking in pride." Indeed not. They are not lacking in pride, and sometimes they appear to be oversupplied with it. Of course pride is not entirely a detrimental quality, and the pride of Greeks is founded not along on the ancient glories of their race but also on its inherent greatness.



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Star, Jan. 19, 1906.

The Greek-American meeting, which was the first of its kind in the history of Chicago, may be accepted as a pledge of new efforts by the Greek community to become a distinctively valuable element in the life of the city.

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GREEK

Star, Jan. 12, 1906.

BRILLIANT SUCCESS OF THE GREEK-AMERICAN MEETING

Only a Greek poet would have been able to describe graphically the panorama of the first Greek-American meeting, which took place last week at Hull House, and which marks the beginning of closer co-operation between Greeks and Americans.

Not being a contemporary Homer, the Star will not attempt to apotheosize the spirit of the meeting, leaving the "impossible to describe," the eulogy, and the deification to Chicago sister dailies, which were all represented at the meeting, and which with unanimous voice and in colorful language informed the public of this first meeting of the two races, of its astounding success, and of the sincere enthusiasm of Greeks and Americans alike.

The Parthenon of Hull House, bedecked with two huge flags, American and Greek, and surrounded by the labarums of all the Greek societies in Chicago, was transformed into matchless beauty by expensive flowers, plants, and hanging baskets, which had been donated by the Greek florists of Chicago. The ceiling,



WPA (ILL.) PROJ. 30275



Star, Jan. 12, 1906.

the walls, and every available inch of space in the hall were embellished by a profusion of flowers and plants of various kinds. Myriads of Fantastic polychromatic lights reflected the scintillating panorama, which tantalized mind and senses. Rhythm, beauty, and harmony prevailed everywhere.

Eight o'clock was the time set for the opening of the program, but the hall at six o'clock was already packed, and the doors were closed. When the Mayor and his wife came at 9:00 P.M., it was necessary to telephone inside the hall to open the gates for the distinguished visitors.

In spite of the jam and the disappointment of people unable to enter, perfect order prevailed inside and outside the building.

At 8:10 P.M. everybody stood up as if by magic, for the orchestra began to play the American National anthem, which was followed by the Greek National hymn. Hand-clapping and loud cheers filled the hall for three minutes.

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Star, Jan. 12, 1906.

Dead silence ensued when Miss Jane Addams rose. In well-chosen words she opened the session and delivered the introductory address, explaining the object of the meeting, and then presented the Reverend L. Pegeas, chairman of the organization committee.

The Greek archimandrite, tall, handsome (they all are), exceptionally dignified and gifted with a mellifluous voice, delivered a significant address urging the Greeks to accept and adopt American idealism, which according to his conception is the highest in the world. Thunderous applause filled the hall again. A sister daily said next day: "The thunder of the heavens has less effect on the human ear than the thunder produced by the hand-clapping at the Greek-American meeting." A melody from "Aida" followed to soothe the ear-drums.

Miss Addams next introduced Judge Edward Brown, who for half an hour, with the polished rhetoric characteristic of the jurist, connected the brilliancy of ancient Greece with the enormous progress of the Greeks of Chicago, who, in a short period of time and in spite of many disadvantages, have risen and progressed with Chicago. This time "The Waves of Danube", played by the



Star, Jan. 12, 1906.

orchestra, relieved the deafening applause for Judge Brown.

But fate decreed that the many blue-blooded American ladies present, who in spite of the thunderous applause were very much pleased with the enthusiastic Greeks, should not long enjoy this respite, for the soothing melody of the orchestra was overwhelmed by a fresh outbreak of cheers when the news spread that the Mayor of Chicago was standing outside waiting to be admitted. As the Mayor and his wife took their seats on the platform, Mr. E. Karavelis, floor manager, in a resonant voice announced: "In honor of the Mayor of Chicago, who has honored this meeting with his presence, I request everybody to rise and cheer for the Honorable Edward Dunne." The audience responded to the request, and the enthusiastic applause, as reporters described it, "appeared to be the end of the world."

Dr. Paul Shorey, Professor of Greek Literature at the University of Chicago, was the next speaker, and for an hour and ten minutes he kept the audience agog with his quiet reasoning, enumerating the achievements of the Greeks in Chicago and their effect upon the city and the country. The erudite Professor,

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Star, Jan. 12, 1906.

who was interrupted by applause no less than thirty-two times, in calculated yet fascinating phrases told the assemblage the story of Greek progress, beginning with the immigrant Greek of yesterday.

Although the Mayor was not on the program as a speaker, he nevertheless made a polished and humorous ten-minute address, eulogizing the Greek element of the city's population. He terminated his speech with these words: "Whenever I hear the Greek language spoken on the streets of Chicago, though it is all Greek to me, it arouses in me a feeling of friendliness and admiration for the Greek race." Selections from "Rigoletto" were then played by the orchestra, and Miss Addams introduced Mr. N. Karalopoulos, who delivered in English a profound address, which the Inter-Ocean published in full.

Other speakers were Andrew J. Vlachos, Dr. Gregory Papaeliou, and Dr. N. Salopoulos, Greek consul general in Chicago.

Comments on the Greek-American meeting were published by the Tribune, the Chronicle, the Inter-Ocean, the Record-Herald, the Daily News, the Examiner,

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and the American; by the French papers, Courier de L' Ouest, Courier Canadien, and Voix de Chicago; and by the Italian papers, La Tribuna Italiana and Italia.

These newspapers carried long articles about the Greek-American meeting and its success and about the Greeks of Chicago in general.

The brilliant success of the meeting is attributed to the organized efforts of the committee, which left nothing unprepared. The meeting was attended by many society women, by representatives of the bench, by captains of industry, by bankers, by persons of wealth, by educators, and by the entire press. The Greeks, although they had no such dignitaries as the Americans in attendance, nevertheless presented the best that they had: doctors, lawyers, prominent persons of the Greek community, businessmen, publishers of Greek newspapers, representatives of the church, many well-to-do Greeks, and the Chicago Greek consul general.

A bevy of American and Greek beauties, followed by a score of boys laden with



Star, Jan. 12, 1906.

baskets of flowers, left no lapel without a rose or a carnation, and no American or Greek lady went home without an armful of choice flowers. The reception committee left nothing to chance in its efforts to accommodate and please the invited guests. Blue-blooded American ladies beamed with joy at the courteous treatment and the hospitality extended to them by the obliging Greeks. All in all, everybody was pleased and looked forward to a repetition of the event.

Credit and honor are due to Miss Jane Addams for being the initiator of the affair, which has had a far-reaching effect. The Star is grateful to her.

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GREEK

Star, Dec. 15, 1905.

PREPARATIONS FOR GREEK-AMERICAN MEETING.

p. 4. -Responding to the request of Miss Addams, a committee of prominent members of the Greek community, headed by the Reverend Father Pegreas, met last Friday at Hull House and laid plans for a "come-together and know-one-another" meeting of Greeks and Americans.

Beaming with joy in the presence of so many Greeks, who represented every station of life in the community, the honorable lady, who is widely known as the friend of foreigners and especially of Greeks, took the floor after calling the meeting to order and expressed her thoughts, in particular her desire to effect a closer association of the Greek and the native elements and to make known the progress of the Greeks in the city of Chicago and if possible of those in other parts of the country.

Star, Dec. 15, 1905.

The Greeks, who always stand ready for anything good, after listening to the constructive words of Miss Addams appointed a numerous organization committee, headed by the Reverend Leontios Pegreas, archimandrite of the Greek church, to complete all the details of the forthcoming Greek-American meeting, which will take place on January 3, 1906.

The organization comprises all the Greek societies and organizations, the professionals, the merchants and businessmen, and the church. The Hon. Dr. N. Salapoulos, Consul General of Greece in Chicago, will also serve on the committee.

This is one more step in our progress to real Americanization; the heterogeneous elements of America will mingle with the homogeneous old-American element to form the solid rock of Americanism. Sound thinking and good work! The initiator of the idea is well acquainted with the law of imitation, which has a tremendous influence upon us mortals.

Star, Dec. 15, 1905.

Congratulations to Miss Addams and to the committee for undertaking a task so constructive and so wide in its scope!

The Program.

Music

American Hymn.

Greek Hymn.

Address by Miss Jane Addams.

Music

Address (in English) by K. N. Karalopoulos

Music

Star, Dec. 15, 1905.

Address (in Greek) by Andrew J. Vlachos

Music

Addresses by Dr. N. Salopoulos and Dr. Gr. Papaeliou

Music

American Hymn

Greek Hymn



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Star, Aug. 10, 1938.

ITALIC-... ..

P.2--Last Thursday an Italian named Tony Brent and J. Lewman, a Greek, appeared before the bar of justice charged with disorderly conduct and disturbing the peace. The witness stated that the Italian provoked and started the fight, and the Greek victoriously finished it. Consequently the Greek was discharged, for the court said that "he had every right to defend himself."

These two foreigners, who thus far have failed to Americanize their manners and use their fists in manly combat, have fruit stands opposite each other at 75 and 74 South Malsted Street. Naturally they are competitors and antagonists. The Greek, since he was able to buy at lower prices than the Italian could find, was selling his fruit for half what his competitor charged and consequently froze out the Italian. When the Italian's fruit began to decay for lack of customers, he got rid of some of it by throwing it at the Greek across the street. The Greek resented this and informed the warden of the prison that if the assault was repeated, of course he would be compelled to act in accordance with law and retaliation. The warden



Star, Aug. 18, 1905.

tainer of Calabria, who was adept at throwing stones to kill birds for a meal, welcomed the Greek's challenge, responding with his dexterity at throwing and anticipating with pleasure the revenge which he would exact from the Greek, for the latter would be compelled to throw good fresh fruit.

The battle began. The fresh, solid fruit in the hands of the descendant of ancient dices-throwers brought victory and also the police of the riot squad, responding to frenzied calls that a Greek was murdering a poor innocent Italian whose head and face were unrecognizable with bruises and the juice which spurted from the Greek's solid fruit. Bad business indeed -- very bad. We are living in a great metropolis where a pitched battle of that kind gives credit neither to the Greek fruit merchant nor to the Greek community. Adjacent property and business, as well as the safety of pedestrians, are jeopardized by battles like this. The Greek, in spite of his right to defend himself (as the court decided), in spite of his victory over the challenger, and in spite of what others of his kind may say to justify his action, gets no credit from us, who are interested not in the outcome of the fruit-battle but in upholding the good name of Greeks.

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GREEK

Star, Apr. 21, 1905.

GREEK RESTAURANT-KEEPERS AND THEIR ELECTRIC SIGNS

P.1--A committee of ten representing the American and other non-Greek restaurant-keepers of Chicago came to the office of the Star last Wednesday and complained against the practice of the Greeks, who hang electric signs outside their restaurants.

They maintained that the Greeks incur this additional overhead expense in order to advertise their places and draw more customers, and they desire that the Greeks may discontinue this unnecessary expenditure because they do not wish to slave for the Electric Company as the Greeks do. They further suggested that the Greeks appoint a committee and have a discussion with them regarding the disadvantage of the electric sign.

Their request from the point of harmony, cooperation, and trade understanding is not without foundation; nevertheless, from a progressive business point of view, they are wrong. For progress, in business as well as in everything else, depends upon amelioration and expansion of conditions, habits, customs, and ideas. The Greek, because of his innate progressive-

Star, Apr. 21, 1905.

ness, noticed the advantage and practicability of the newly developed electric sign and accepted the innovation in spite of the additional expense for electricity. Indeed, it is a credit to him, and in years to come those who now object to the electric sign will realize its importance and acknowledge the foresight of the Greek mind.

To speak impartially and for the improvement of the restaurant trade and the beautification and illumination of restaurants, the electric sign is to a place of business what starch is to a white collar, or a neck-tie to a shirt.

On the other hand, in order to disabuse the minds of those biased persons who always find something of which to accuse Greeks, and to avoid race-hatred, it will be wise for the Greek restaurateurs to appoint a committee as requested and discuss the merits and demerits, the advantages and disadvantages of the aforesaid signs, and I am certain that after the discussion the non-Greek restaurateurs will see the benefit of the electric sign and fall in line to follow the progressive Greek. If they do not do it now, most assuredly they will do it later.

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Star, Nov. 18, 1904.

WPA (ILL.) FEB 1964

### A NEW GREEK-AMERICAN ARRIVAL

#### GREEK STRAIN PREDOMINATES

p. 3- The stork visited the residence of Dr. and Mrs. A. J. Sanichas, 280 Winthrop Avenue, at 8 o'clock Wednesday morning and left a nine-pound baby girl. The new addition to the Greek community, although Mrs. Sanichas is an American blonde, is a real brunette, taking after her Greek father. Both mother and baby are doing well.

Greek-American babies are coming fast, and soon the Greek community of Chicago will be enriched and embellished by the blending of two racial stocks.

Chicago Greek Daily, Sept. 8, 1934.



THE CRISIS IN BUSINESS

(Editorial)

In our previous article we characterized the present crisis as "Capital's Crisis", and as indicative we have remarked that Capital today is dormant and is unable to circulate.

We find ourselves, today, for the first time, in a position where Capital panic stricken is hiding away and the reason is simple, "it does not find any longer a safe place of investment"....Why? Did life in America cease to be? Or are there no longer any enterprises in America?

Capital remains indisposible because wherever it may be invested there is no profit, and, above all, it risks the danger of being lost. And then the reasonable question arises:

If the population of America remains the same, and has the same needs, and the new enterprises, improvements, and inventions are not fewer in number, why cannot Capital find a safe investment and make a profit?

CHICAGO GREEK DAILY, Sept. 8, 1934



Because, business, in America especially, has been laid on a new basis, and, as a result, we have in agriculture well as in industry, an overproduction.... Perfection of machinery during these last years, and new inventions which increase production every day, have changed completely the economic life of the United States, so that Capital cannot any longer perform its function and accomplish the distribution of production and find a new way to reach the consumers.

These are the reasons why Capital remains dormant and we fear very much that there will be no power to make it move.

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Greek Press, Nov. 16, 1933.

### PUBLIC SCHOOLS

According to G. F. Zook, United States Commissioner of Education, the number of school-age children in America who do not attend any school whatsoever is over two million. Over two thousand schools, in half the states, did not open this fall. On top of all that, sixteen institutions of higher learning have been forced to close their doors. As we pointed out sometime ago, the public-school system is on the verge of breaking down.

And all this because school boards are composed of men who think in terms of dollars and cents and are mentally equipped to work as bartenders rather than as directors and managers of the education of the youth of the land. Our entire superstructure of modern civilization is the result of public education. If we allow that to fail, then we shall automatically revert and become semi-barbarians.

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"The Next Ahepa Race," Ahepa Herald, (Official Organ of District No. 21, 1521 N. Clark Street, Chicago, Ill.), July, 1933.

During the last eleven years, the great army of the Ahepans have run a great and beautiful race and have reached its goal in record time; thanks to the devotion and determination of the membership and the leaders to cement the forces of Hellenism in the United States into one social body by the adhesive power of mutual respect and mutual confidence.

How well we have succeeded in this effort is so generally acknowledged among the Greeks here and abroad that it is unnecessary for us to adhere any proofs to demonstrate it.

The secret of that phenomenal success in the shortest period of time, after an inheritance of political, social and religious dissensions and hatreds, is due primarily to that class of Greeks in America that has realized early enough that if we were to continue to be divided by theories about Greek politics and Church politics, we would be so hopelessly disorganized that some day that disunion might cost us the fruits of labor of twenty years in our commercial and social activities.

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Ahepa Herald, July, 1953.

Unfortunately, the work of the Ahepa began rather too late to save the Greeks from the grip of the economic crisis that has visited this country. Had Ahepa been founded about twenty years ago, rather than eleven years ago, the condition of the Greeks in America, both socially and commercially, would have been a hundredfold better than it is today.

Now, the next great race of the Order is to make a serious effort to salvage the economic wreckage of the Greek business in the United States. There is no other power, no other organization whose opinion bears weight among all the Greeks, whether Ahepans or non-Ahepans, than our Great Organization.

The Ahepa programme from now on and until we achieve the same degree of economic unity among the Greeks as we have achieved in the social field should be centered on the question of economic unity and collaboration.

Ahepa Herald, July, 1933.

The time is gone by when the Greek as an individual made a success and amassed enviable fortunes in America. The after-the-war period, especially the period after 1928, marked the new era in American business, the era of large scale commercial enterprises that were destined to eliminate individual experience in business. Only concentrated, large capital, large scale business and efficient and scientific management can now succeed in the American markets.

Here and there a few Ahepans, have adjusted themselves to the new requirements for commercial success and these are today the leaders in their respective trades.

An example of this effort to adjust one's self to the new conditions in the American business world is Brother Emm. Hartofeles of New York.

His vast organization, the A. & H. Cafeterias, is a model organization in the restaurant trade. ....It is our hope that the Greeks all over the country will study the methods and the system of this Ahepan, a pioneer

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GREEK

Aheoa Herald, July, 1953.

in the field of the new restaurant business, which is destined to supplant completely the individual small restaurant, which the Greek has developed throughout the United States, but which now has become out of date.

E. C. Vaffeus,  
Past-District Governor  
State of New Jersey.

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GREEK

Saloniki, March 12, 1927.

### SYSTEM.

System is the only thing that keeps everything around us in harmony and order. The planets of the Solar System and the rest of the creations of the Governing Power of the Universe are kept in order by system. In business as well as in our private life, system is necessary for our welfare. Unfortunately the Greeks are not well up to system standards of various kinds.

The United States of America, through system, became the greatest country on earth. The Greeks of this country have the opportunity to open their eyes, and be benefitted enormously by the various prevalent systems, in all branches of life, which our adopted country induces us to follow.

Greek Press, Jan. 1, 1931

BUSINESS LOOMS FOR EARLY UPTURN

With reports from most centers indicating that the volume of Christmas business was of fair proportions and up to expectations, interest has now been focussed upon prospects for the new year, particularly on what the trend will be immediately after January 1st.

The usual Holiday quiet has been accentuated in some sections by a broader curtailment of industrial operations than is customary at this time, but there is a widespread impression that many enterprises are preparing to follow up the present pause with a sharp expansion of activity. It is rather plainly indicated that the steel industry, to cite only the most conspicuous of the industries which have restricted operations beyond the usual scope at the end of the year, will be obliged to step up its operations rather sharply, even on the basis of such increase in specification for January shipment as has already materialized. As a matter of fact, most steel producers are quite optimistic in their guarded comments on the current trend.

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GREEK

Chicago Daily News, Aug. 25, 1923, in the  
Scrapbook, P. 131, of Mr. P. S. Lambros,  
130 N. Wells Street, Chicago, Illinois.

#### LAMBROS PLANS APARTMENTS.

Editor of Greek Star Chooses Unique Name for \$250,000 Structure.

A new name, never before printed in an American directory, will appear in the telephone book when the Ariadne apartments are completed on North Robey street between Birchwood and Rogers avenues, Rogers Park.

Peter S. Lambros, editor of the Greek Star, has purchased five lots totalling 162½ by 150 feet from Mrs. Jacob Harles for an undisclosed consideration and will erect a fifty-apartment building to cost \$250,000. Ariadne, Mr. Lambros explains, is Mrs. Lambros's given name and according to Greek mythology that of the daughter of Minos, king of the island of Crete.

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GREEK



Chicago Greek Daily, Sept. 17, 1921.

### THE NEW COMMANDMENTS

p. 4- Moses presented the world with the Ten Commandments which we all know.

Christ came and supplemented them with two new commandments of different character from those of Moses. They are "Love your enemies" and "If any man smite you on one cheek, turn to him the other cheek also."

Now comes another prophet, W. L. Hayes, with four new commandments which are altogether different from those of Moses and Christ. The difference, though, is due to the different descent of the three prophets.

Moses was a Jewish revolutionist with nationalistic ideals, seeking the independence of Israel, preaching justice only for "the chosen people," and predicting the world-wide domination of Israel.

Christ was a Jew also, but he had international ideals, teaching justice, love, and the unification of all the ~~humble~~ of the earth. He was the hope of the slaves and the poor of the world. He was the Lenin of His day.



Chicago Greek Daily, Sept. 17, 1921.

Hayes, however, is an American and an industrialist besides, superintendent of the American Steel and Wire Company.

Here are the commandments that he offers to eternity:

1. "It is not becoming for any worker to own an automobile. If any one of them owns one, he should not lose any time at all in selling it.
2. "Having worked six days in the week, he must find something else to do on the seventh day rather than go to the theaters and movies, which are luxuries.

(The Greeks need not be afraid of committing such a sin, for they already comply with this commandment by going to the coffee-houses instead of to the movies.)

- 3- "Workers must be satisfied to reside in back streets for the sake of economy.



Chicago Greek Daily, Sept. 17, 1921.

4.-"Workers must be content to do without telephones in their houses."

The explanation and purpose of these commandments which Mr. Hayes has addressed to the workers of his factory are: Twenty per cent cut in wages. Further details are not needed.

G. K.

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Saloniki, Aug. 16, 1919.

THE MIDDLE CLASSES

by

Nick Lambropoulos

The middle class reminds me of an old proverb which says, "The stone rolled toward the egg--God help the egg. The egg rolled over toward the stone--again pity the poor egg."

The middle class is put in the position of the egg. If labor rises up in protest, the middle class suffers; if capitalism becomes angry, again the middle class suffers.....All the socialists, all the communists, social workers, all lovers of social progress--all of them fight and plead for the rights of the worker....But the middle class, which struggles to improve thought with which to aid progress and give rise to art and learning, is forgotten.

The laborer organizes and forces the moneyed interests to give him what he

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Saloniki, Aug. 16, 1919.

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asks, namely, higher wages and shorter hours. The moneyed interests, unhappy about giving up some of their profits, raise the prices of their commodities, and so get back some of the money they gave to their workers. The brunt of this added expense falls chiefly upon the shoulders of the middle class.

.....

Is it possible that the President will overlook the needs of this large group to which he himself belonged before becoming President? He will, we are sure, give consideration to this group which includes three-fourths of the population of this country. Can it be possible that the kindly and progressive Wilson will allow the middle class to be crushed by capitalists? Is it not curious that the group that gives ideas to the others should not have enough sense to organize and defend its just rights?

Star, Dec. 14, 1906.

ANNOUNCEMENT

Our house, which is the oldest Greek establishment in Chicago, with a large clientele spread over three-fourths of the United States, announces that the following imports have been received by us and can be shipped to any part of the continent upon request. Our prices cannot be beaten. Our accuracy, methodical efficiency, and prompt service are of the best. And our reputation is the symbol of our success.

The newly received imports are: pure butter from Chalcis; white (feta) cheese from Parnassus; olives from Salona and Kalamas; olive oil, pure and genuine, from Kardamyle; sardines, the finest obtainable from the firm of Papaleonardov, the largest and best house in Greece; Myzethra and other cheeses from Kosma.

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Star, Dec. 14, 1906.

Those who have not tried our goods are requested to give us a trial with the specific guarantee that if they are not satisfactory, no payment need be made. Our merchandise is shipped by railway express for quick and safe delivery.

John Gianna Kopoulos,  
15 Dearborn Street,  
Chicago, Illincis

I. ATTITUDES

D. Economic

Organization

1. Capitalistic Enterprise

b. Small Business

The Greek Press, Feb. 11, 1932

PROGRESSIVE GREEKS

p. 3.- A new Greek restaurant opened its doors last Saturday in the Greek neighborhood, at 621 S. Halsted St. J. Mangas, N. Zoumis, and K. Giannoulis are the proprietors. We wish the new Mangas Restaurant much success and prosperity.

The Greek Press, Feb. 4, 1932

PROGRESSIVE GREEKS

p. 3.- Our well-known and well-beloved countryman, P. Moundreas, who has for four years furnished and decorated our restaurants, has obtained an important position in Jac Lederer, Inc.

Every Greek in Chicago know or has heard of Jac Lederer because he also has furnished thousands of our Greek restaurants in the last twenty-five years.

Both Mr. Moundreas and the Jac Lederer, Inc., will profit by this partnership.

The Greek Press, Jan. 29, 1932

PROGRESSIVE GREEKS

p. 3.- Over two hundred people were present at the opening of the new restaurant at 537 S. Wabash Avenue by Messrs. Petmezas, Wilson, Michaelidos, and Potamainos.

Mr. Wilson, who has been chef of the Book Cadillac and the Stratford Hotels in Detroit, was heartily congratulated for the exquisite foods he prepared.

Greeks and Americans were delighted with the gracious hospitality of the proprietors and the Spanish music which played all evening. Many Americans spoke words of praise. Among the Greek speakers were lawyer Michalopoulos, A. Baxevanis, and others. We wish the best of success to the new proprietors.

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The Greek Press, Jan. 7, 1932, p. 4

#### PROGRESSIVE GREEKS

A new enterprise has been added to the great number of Greek stores on Halsted street. This new establishment is situated at 526 S. Halsted St., north of Harrison Street. It is located in an ideal place to attract the proper customers.

C. Eliopoulos, H. Mais, and A. Vakalos have opened a combination drug store and musical establishment known as the Trianon. Drugs, musical instruments, victrolas, records, radios, wedding and baptismal supplies etc., will be carried.

To our newly established friends on Halsted St., we wish the greatest and speediest success and we are sure that they will be strongly supported by all countrymen in the neighborhood.

Greek Press, Jan. 15, 1931

WEEKLY CHARTS

By Nick John Matsoukas

p. 1.- Some time ago, Gust Terzakis fed about one hundred unemployed. The Tribune gave him front page publicity.

Terzakis was certainly benefited. But what are our Greek Restaurant Associations doing? Three thousand Greek Restaurants in Chicago, if they undertake to feed ten people per day, can accomodate thirty thousand souls.

Is there a bigger boost for us Greeks? God only knows that we need it.

Greek Press, Jan. 1, 1931

A VERY IMPORTANT MESSAGE FOR THE RESTAURATEUR OF CHICAGO  
By George Palmer Patris, President-  
Illinois Federation of Restaurant Owners.

p. 6.- Every restaurant owner no doubt is aware that there has been passed by our City Council a Restaurant License. This license covers the following lines: Restaurant, Drug Stores, Confectioneries and any other places that serve food to the public. This license specifies that all who serve food must meet these requirements: sanitation, ventilation, hot water of 170 degrees or chlorine must be used. This does not only mean that the restaurant must meet these requirements, but, everybody serving food to the public must meet them in order to receive a license, otherwise, they will not be allowed to serve food.

The Illinois Federation of Restaurant Owners is taking steps to protect every restaurant owner, by giving special attention to drug stores, confectionery stores and others, that they get their license and meet all requirements before a license is issued to them.

Greek Press, Jan. 1, 1931

To do this we ask the co-operation of every member to report to us any food establishment in their immediate neighborhood, that has not met the proper requirements before it has secured its license. Any names thus secured will be reported to the Health Department with a request to have a special inspection made.

The office of the Illinois Federation of Restaurant Owners is open to any restaurant owner for complaints which will be held in confidence. There is no better way of reaching the man who serves food and who does not abide by the laws, than for every restaurant owner to co-operate with us and report the slacker.

Our aim is for better restaurants, better management and, by all means, better co-operation and better feeling and this means greater success.

Illinois Federation of Restaurant Owners.

Democrat, Jan., 1929.

AMERICAN RESTAURANT ASSOCIATION OF CHICAGO

The result of the elections of officers and members of the Board of Directors of the American Restaurant Association of Chicago, held at the Hotel La Salle, Friday evening, December 21, 1928, are as follows:

Mr. John Mathopoulos, President; Mr. Dan Chirigos, Vice-President; Mr. G. Terzakis, Treasurer and Mr. Theodore Papas, General Secretary.

Members of the Board of Directors:

Loop District: Mr. Christ Dinou and Mr. G. G. Gordon.

West Side District: Mr. Harry Torroll and Mr. George Choncholas.

North Side District: Mr. George Katsalis and Mr. Theodore Demos.

South Side District: Mr. Steve Xeros and Mr. Alex Geovanes.

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Democrat, Jan., 1929.

Mr. N. D. Petros will remain as Executive Secretary.

The newly elected President of our Ass'n, Mr. John Mathopoulos, is a progressive young restrateur who has conscientiously served our Ass'n. as a member of the Board of Directors in 1928, and the members, appreciating his wonderful work in the past, have honored him to the Presidency.

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"The Open Meeting of the American Restaurant Association",  
Restaurant Keepers Guide, 190 N. State Street, Chicago, Ill.  
January, 1927.

One of the most memorable occasions in the life of the American Restaurant Association of Chicago was the opening which was held on Monday, December 6, at the Hotel La Salle. The officers took pains to organize the affair and find the proper speakers for the occasion. In addition they were able to secure the services of the mandolin orchestra which, under the direction of Mr. P. Vournas, furnished music for the early part of the evening. Mr. Sotter, the president, said that Mr. Vournas was so well liked by all who knew him that if ever he chose to run for mayor he would be sure to be elected by a great majority.

Before introducing the speakers Mr. Sotter, voicing the sentiment of the American Restaurant Association, extended welcome to those present and assured them that one of the most important aims of the organization was to kindle friendship with the merchants supplying the Restaurant trade and with other business associations. "There is no doubt," said the president, "that cooperation and cultivation of friendly spirit always

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Restaurant Keepers Guide, January, 1927.

leads to the mutual benefit of those participating. "The American Restaurant Association," he continued, "being the biggest and the strongest of all Greek Restaurant organizations in the United States, can be of benefit not only to its members, but also to the community as a whole, because a large part of the community is deriving its income from the restaurant trade in which several million dollars are invested. Notwithstanding the progress we have made within the organization," said the president, "we are always open to criticism and will welcome any suggestion that might lead to greater success. We hope that the speakers of this evening will favor us with all the possible suggestions and criticisms they have."

The president then introduced the first speaker of the evening, Mr. G. Kyriakopoulos, well known lawyer, assistant city prosecuting attorney, and president of the Retail Fruits Merchants' Association. In an emphatic and explicit manner, Mr. Kyriakopoulos pointed out the necessity of cooperation among the business men and particularly within each organization, in order to avoid the disastrous results of isolation and of domination by wholesale trusts that appear whenever weaknesses in business are felt. He suggested that the restaurant men should not only

protect themselves but also band together for buying on a large scale and thereby make more profit.

The following speaker, whom Mr. Sotter introduced, was Mr. George Vatsineas, president of the Mercantile Laundry and Linen Supply Company, and a member of the community of long standing. Mr. Vatsineas, with the clear sight of his long business experience, commented upon the merits of the organization and said that his greatest wish was to see a business circle which could draw the business men together and it was fulfilled in a large measure by the American Restaurant Association. Considering the fact that more than twenty-five million dollars are invested in restaurants in the city, one can realize the tremendous buying power of the restaurant men of Chicago. But strength, like health, must be safeguarded through common understanding and expansion in the membership of the association.

The movement of the American Restaurant Association is so enthusiastically supported and praised by the community that its success is assured. One of the best methods to make the organization known, continued Mr. Vatsineas,

Restaurant Keepers Guide, January, 1927.

and to enable various non-members of the association as well as business and professional men to establish closer relationships is the holding of these open meetings. Open discussions and criticism inspire confidence, sincerity and trust. These elements are prerequisites to success in business. In addition, they disperse suspicion and hatred that often arise through blind competition. Furthermore, the necessity of cultivating friendship and trusting with those one deals with in business is quite important, especially in matters of service and credit. The existence of the restaurant man is so inextricably connected with that of the supply man, the professional man, and the community in general, that it pays for all to cultivate the best of relations among themselves.

Mr. Sotter assured Mr. Vatsineas that the restaurant men will fail neither the business men nor the community, and that the association will always appreciate a good word in its behalf, while striving to raise the standard of the trade. The president then introduced Mr. M. Chapralis, editor of Arcadia, a newspaper which made great strides since its recent beginning. Mr. Chapralis, true to his military vigor and directness which distinguished him as an officer in the army, said that his present editorial position

was undertaken because of enthusiasm and ambition to champion and serve the needs of our community. The fact that he was given the opportunity to appear before the American Restaurant Association, he said, pleased him immensely. Falling back on his military experience, Mr. Chapralis compared the position of the restaurant man with that of an army. The task that confronts both is not only how to gain ground but also how to keep what they have gained. The territory which an army can take and cannot keep is of no value, said Mr. Capralis; and similarly opening a restaurant and not being able to keep it in a productive state is of no value to the owner nor to the community. Cooperation in business is just as necessary as in the army, provided the participants do not lose sight of the true objective. Everybody should be willing to take a subordinate part when he finds a leader, for more captains than soldiers never won a battle.

The promise which Mr. Sotter made to provide quite a variety of speakers was kept and to prove it he introduced as the fourth speaker, a financier, Mr. C. Mammon of the Central Trust Co. Mr. Mammon is a well known figure in Chicago. "You are the best doctors that ever cured a patient," he

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Restaurant Keepers Guide, January, 1927.

said, speaking to the members of the association. "While physicians and surgeons can cure bodily ailments in a disagreeable way, the restaurant cures ailments of the stomach in the most desirable way. But as doctors have their organizations and code of ethics, so the restaurant men need cooperation, because in cooperation is the stream that unites all phases of business today. Making success nowadays," said Mr. Mammon, "is a well defined process. One must have the means, he must always try to improve his business and use his clientele as a means of advertising his place. Tracing the rise of marine and life insurance, and the outstanding principle of distributing the loss of a particular individual to all policy holders should be operating in the organization of the restaurant men for mutual protection. The strength of an organization," he said, "often is judged by the amount of assistance and protection it offers its members."

The next speaker whom Mr. Sotter introduced was Mr. A. A. Pantelis, the President of the Professional Men's Club, and a well known attorney in our community. True to the character of his profession, Mr. Pantelis pointed out very distinctly what he believed makes a successful restaurant

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Restaurant Keepers Guide, January, 1927.

man. "In order that a man may succeed," he said, "he must like his work; he must undertake it because he finds interest in it and not for the sake of money that is in it. The successful man," remarked Mr. Pantelis, "is not the man that made lots of money out of business and made his life miserable. Every human activity has an interesting element in it and can be made the source of financial success and well-being, provided the choice is one that fits the make-up of the particular person. In order to grow," said Mr. Pantelis, "you must keep green, for if you ripen you rot, and like old trees, once you develop a hard bark of 'I know it all' around you, you cease to grow. The restaurant man must be on the look-out for new ideas; preparation of food, decoration of place, and arrangement of the store fixtures, must be constantly changing to meet changing needs of the day. Where personal contact is essential in business like the restaurant, the restaurateur must be polite and obliging; he must satisfy his customers by all means; a satisfied customer will bring more business; whereas, a dissatisfied one can ruin a good clientele. Another way very important in the success of a restaurant man is the prompt payment of bills, an element which is very important in creating credit and which is the standard of measure in modern business."

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Restaurant Keepers Guide, January, 1927.

After thanking Mr. Pantelis for such direct and to the point suggestions, Mr. Sotter introduced Mr. A. Vlachos, well known local attorney, an author, and an orator. Mr. Vlachos, with a brief introduction, entered his subject. "Just as the audience is the critic of a musician," he said, "so the customer of the restaurant is the critic of the restaurateur." Assuming then the role of the critical customer, Mr. Vlachos began to point out the earmarks of success and failure in business and the causes of each.

"The first thing that the restaurant man must know as a business man is his place in the community, otherwise he cannot judge his importance within it. The importance of the restaurant trade collectively is quite great and the restaurateur should feel that he is an indispensable part in the business scheme of his community. Knowing that, he should try to meet the requirements of the community and serve his purpose well, else failure looms around the corner. In choosing a partner in business, like choosing a partner for life, the restaurateur must know the person he takes into his confidence very well. A bad choice cannot but drive the business to the rocks. Another element which depends on the conduct

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Restaurant Keepers Guide, January, 1927.

of the restaurant man, is the discharge of his duty towards the customers, towards himself and his business. The fulfillment of that duty can be shown in the interest he takes to keep his place clean, in providing good food and pleasing service to his customers. Last but most important, and perhaps the first step which one should take before he goes into business, is to consult his lawyer; better to spend ten dollars in consultation than one thousand in litigation. Summarizing the important points considered essential as necessary to success - chose wisely those whom you deal with, consult your attorney, improve your place constantly, please your customers, pay your bills promptly, and by all means keep books in order to see where you are going."

Before asking for a motion to adjourn, Mr. Sotter thanked the speakers in behalf of the organization and remarked that he hoped that this precedent of holding open meetings will be followed in the future in order to create a better understanding among the members of the organization and cultivate desirable relations with other organizations, business and professional men for the common good.

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"Greek Envoy to U. S. Speaks at Meeting of  
American Restaurant Association," Restaurant  
Keepers Guide, 190 N. State St., Chicago, Ill.,  
December, 1926.

In the last monthly meeting of the American Restaurant Association we were quite fortunate to hear for a few minutes the Honorable Haralampos Simopoulos, official representative of Greece to this country.

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"A Word From Our President",  
Restaurant Keepers Guide, 108 N. Dearborn Street,  
Chicago, Ill., August, 1925.

The American Association of Greek Restaurant Keepers was incorporated on the first day of December, 1919, to promote the interests of the members in a Social, Educational and Commercial manner.

Since it came into existence it has done much to raise the Standard of cooking, sanitation, working conditions and service in the restaurants of its members, with the result that it now has five hundred members.

It has held many meetings at which addresses were made by sanitation cooks, business men and public officials including the Health Commissioners of Chicago with the object in view of complying with all health and sanitary regulations.

It conducts a department of Naturalization whose object is to have all owners and employees become American citizens after thorough instruction in classes teaching American principles and about American institutions, thus bringing into greater cohesion its members and employees with the citizens of Chicago.

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Restaurant Keepers Guide, August, 1925.

It has always been its object to have its members conform to American ideals and American institutions.

It has done much to wipe out racial prejudice and has fought unjust, unreasonable, illegal and un-American attempts to prejudice the public against its members.

This is well illustrated by its action, last year in procuring the assistance of the courts by writ of injunction to resist an unjust attack made upon its members based on racial prejudice and untruthful statements as to working conditions by persons who did not represent organized labor.

The members and our employees do not belong to any organization opposed to our government but on the contrary are all law abiding citizens.

In other words we are business men whose slogan is "Americans all for America first."

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Restaurant Keepers Guide, August, 1925.

We extend an invitation to the public that we serve, to make suggestions for the betterment of our service, addressing same to our office, 108 N. Dearborn Street, Chicago, Illinois. - John T. Askounis, President.

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GREEK

Greek Star, July 6, 1906.

#### GREEK BUSINESS

p. 4...A shipment of 10,000 pounds of selected aromatic Greek and Turkish tobacco was received last week by the Chicago Greek firm of Karavelis and Boosoolas, brokers and manufactures of cigarettes, at their place of business located at 327-329 South Halsted Street.

The house of Karavelis and Boosoolas, which is also a general agency of all steamship and railroad companies, does business not only with Chicago Greeks but with others in many States of the Union. For service, honesty, accuracy, and quality Karavelis and Boosoolas cannot be beaten.

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Saloniki, May 2, 1931

### IMPOLITENESS REWARDED

p. 4.- Panagiotis K.--, a restaurateur, is one of the few Greek Restaurant Keepers, who does not know what politeness is. This unsuccessful "hash-slinger" is short in body and barrel-like but very swift of movement when it comes to collecting money from his patrons. When a customer asks for a second piece of butter, he is absolutely immovable.

Last Tuesday afternoon, the restaurateur was sulky and depressed, due to the fact that his till was not loaded up with the almighty quarters and dimes. A cake salesman walked in to collect the price of a cake he had left in the morning. One eighth of the cake was unsold and the barrel-like "Pork Roast," Panagiotis K., ordered the cake salesman to take it back. The trained cake salesman complied with the request of the restaurant keeper, took it back, and asked fifty cents for the portion that was sold. The proprietor with incivility threw twenty-five cents on the cigar case and commanded the poor salesman to leave.



Saloniki, May 2, 1931

The cakeman, in vain, endeavored to explain the injustice done to him but the Greek, with a cigar butt in his mouth, which he had picked up from under the counter, refused to acknowledge the pleading of the cake man. The latter, after exhausting every means of salesmanship, patience and politeness, threw the returned cake straight at the bovine head of the Greek. The aim was good and the lemon cream cake made an appropriate decoration on the face of the obstinate Panagiotis K.--

The fundamental principles of success in business are honesty, integrity, politeness, service and quality. The unfortunate Greek, has no such words in his vocabulary as yet.

(Summary)

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SALONKI, Co. 4 May 19, 1927

For the Americans Program.

The people in the old country, and unfortunately some of us here, criticize those that work in low trades and vocations, maintaining that it is not proper, and within the dignity and social standing of a person, to do manual labor. The so-called Purists forget the famous saying of Jesus too. "Laziness of any kind is not a shame, idleness is a shame."

The democratic and progressive spirit of our adopted country could be depicted by the following example. The son of the president of the Great Northern R. R. Company, began to work as a common laborer to acquire experience which would be useful to him later.



Saloniki, Aug. 27, 1926

THE ELEMENTS OF SUCCESS IN BUSINESS

1. - The first thing required for success in business, is accurate knowledge of business affairs in general, and of the business in which one is engaged in particular. Only recently have the schools and Universities in the United States undertaken to teach the essentials of business. Their neglect in this respect has led many corporations, industries, banks, and foreign trade concerns to establish their own schools.

Indeed, the second thing required for success in business is its backbone. Without honesty no bank can exist; and the retailer depends upon the honesty of his customers as much as they depend upon his. "Honesty pays in a business sense, because honesty is a fundamental need in human relations. It pays to observe it for the same reason that it pays to observe the law of gravitation. Such laws cannot be ignored without disastrous results." Honesty, more than ever, is a business asset, whether in dealing with competitors, customers, employers, or with oneself.

Service is the third element required for success in business. The introduction of the concept of service in business has given all transactions a



Colonial, A. J. C., 1949

different aspect. "The retailer no longer looks upon the customer as legitimate prey to be exploited to the limit; he now considers how he may best please his customer so that their relations may be permanent."

Character is the fourth element required in business. The introduction of the concept of service in business can no longer be measured, solely by the amount of goods accumulated, but also by the mark left upon the lives of those who come in contact in the business world. Business success, therefore, in the future, more so than in the past, will be built upon character. Honesty with one's self and with others, a demand for the truth as to business facts, a sympathetic and fair attitude toward associates, a sense of responsibility for one's actions, etc., these are necessary prerequisites of success in business.

Saloniki, Oct. 27, 1923.

HOW PEOPLE DO BUSINESS IN AMERICA  
The Retail Stores

Many have asked how the grocery store, butcher store, drug store and other retail stores originated.

Have you ever stopped to think that the increase of sales in the United States depends largely upon the retail stores?

In early times the transactions took place as follows: The producer of fruits, for example, would exchange his produce for different products of his neighbor. In the course of time silver coins came into use and the sales and purchases of different products took place through different salaried clerks, who were chosen by farmers to take care of a public market. Later these salaried clerks became the owners of the markets, buying and selling the products of the farmer.

Saloniki, Oct. 27, 1925.

Later the invention of machinery brought in the manufacture of other products such as shoes, furniture, etc., the sale of which necessitated the establishment of retail stores. In these stores, one may find different products from all parts of this world.

This is the summarized history of the retail store, the development of which keeps pace with the progress and prosperity of a country.

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Saloniki, July 3, 1921.

CHARACTER AND THE BUSINESS WORLD



The great accomplishments of the world seem to be made by persons of good character. Our advancement is due not to the plodding ordinary individual, but to the person of spiritual strength. For example, take a child whose character is well defined and good, and compare its life's progress with that of a child whose character is common and undependable. Nine times out of ten the undependable and ordinary child will end up by working for the unusual child.

History also gives examples. George Washington was an unusual character. Aaron Burr was a common individual, but he was considered a man with a great mind. Nevertheless, he was not trusted, while people swore by the name of Washington. People who show themselves to be dependable are trusted.

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Saloniki, July 3, 1921.

The same is true in the business world. Much swindling has been done by concerns that were of evil character. They fooled people by giving insincere advice concerning their investments.

Concerns of the greatest dependability are the ones that survived and were successful in the end. When you are doing business with an organization, make sure that it is of good, dependable character.

By doing so you insure your own safety.



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Saloniki, Nov. 10, 1917.

BUSINESS AND THE GREEK

[Editorial]

A world study of business enterprise cannot help but reveal a great many worthy businessmen of Greek birth. However, a closer scrutiny will show that the Greeks do not attain the heights reached by other races in the financial world such as the Jewish, American, etc.

It is peculiar that although the Greek, as a simple merchant, presents and possesses many good qualities, he fails to make a marked impression upon the commercial world. The exceptions to this statement have been the individuals who were brought up in this country and therefore are more accustomed to their ways of doing business and to their manner of living.

Examining the Greek as a commercial unit, we find him to be brave and daring in his business enterprises. The strange thing is that despite this characteristic of courage, with which he is so richly endowed, the Greek does not

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Saloniki, Nov. 10, 1917.

often ascend the ladder of success. He does not become a great merchant like others of different nationalities.

This state of affairs leads us to ask, "What can be the cause of this peculiar situation, where a group is composed of successful business individuals, and yet as a group remains a nonentity in the business world?"

We volunteer two reasons for this condition. One is the lack of business training and understanding; and the other is the egoistic, individualistic, non-co-operative characteristics of our race. These faults prevent any form of co-operative thought or action. Since co-operation and union are the foundations of success for any group engaged in any activity, the lack of power and success of Greek business men as a nationality, becomes easily understood. An American once said, "In unity there is strength"; our lack of unity explains our lack of strength.

If the Greek could only comprehend the potential power within himself, and make use of it in the commercial world, his future would be entirely

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Saloniki, Nov. 10, 1917.

different. If the Greek race wishes to progress and hold a high position in the business world, unification must take place. A union of interests must be formed following the usual ways of American business co-operation. Without such unity nothing can be accomplished. But unity alone is not enough. In this community of interests a friendly spirit must prevail; trust and truthfulness must be dominating factors, and co-operation must exist if the union is to be successful.

Here exactly is the weak spot in the armor of modern Greek Achilles; for if he understands the meaning of co-operation and trust, he certainly gives no evidence of it; he is therefore in the position we find him in today.

In order to prove our point, we shall use the confectionery business as an example. The Greeks in America hold the reins of the candy and confectionery business in their hands. Despite this, most of them have made little or no money. Seventy-five per cent of them not only work themselves to death, but are at the mercy of the least breath of financial upset. These men go to

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GREEK

Saloniki, Nov. 10, 1917.

strange towns and cities and open places of business; nevertheless the profits do not go to them, but into the pockets of the wholesale merchants.

If the Greeks in this line of business were united, they could buy their supplies in large quantities, or else form their own wholesale houses; this would enable them to save the middleman's profit, and to buy their commodities cheaper. Let the Greeks swallow their false pride and egoism, and the world will be amazed at their progress. There are other fields in which the Greeks could have a monopoly if they united, such as restaurants, hat and shoe establishments, and.....

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GREEK

Saloniki, Dec. 18, 1915.

SHOE-SHINE BOYS

(Editorial)



"Those boys are accustomed to a hard life, and pay no attention to it," we heard the proprietor of a shoe-shine parlor say; when we complained to him about his harsh treatment of his employees.

He forced seven Greek youths, in his employ, to sleep upon the bare floor in the damp basement of his establishment. "Those children are little peasants," said this conscienceless boss, whose teeth glittered with numerous gold fillings as he adjusted his diamond tie pin, which was worth four hundred dollars. Then he added: "If you allow peasants to sleep in beds they become lazy and worthless."

The skin of these boys is as yellow as faded autumn leaves. They are bent crooked and resemble the weak little trees that are bent under a furious mountain gale. Unwashed, and black from the polishes on their eyes, with sunken eyes resulting from sleeplessness and continual overwork, these boys are wrecked and ruined for life,

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Saloniki, Dec. 18, 1915.

at an age when they are really just budding and ready to bloom.

Behold! the pitiful picture of thousands of small Greek boys, enslaved in Greek-American cleaning and shoe-shine establishments.

Behold! the fate of these poor waifs, who are ignored and unprotected.

These boys are the innocent offspring of honest villagers and shepherds in Greece. They were entrusted to the boss,--with the mouth full of gold teeth--who promised to pay their passage fare and to give the parents the big sum of one hundred and fifty drachmas. The boys were to serve one year as apprentices, and receive a salary as soon as they knew the trade.

This is the indecent exploitation indulged in by various heartless bosses, who wear diamonds bought with the lives of little boys.

This condition must not be allowed to continue. The Saloniki, will exercise all its powers to punish those who exploit human beings in this most bestial manner.



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GREEK

Saloniki, Aug. 8, 1914.

THE GREEK COFFEE SHOPS

(Editorial)

We are not going to discuss those few Greek cafes that have brought unfavorable criticism upon the Greek community of Chicago. Certain cafes have become gambling centers instead of social centers. We are sworn foes of this type of coffee shop or cafe, and will do everything in our power to have them closed.

Just because a few cafes have become gambling houses is no indication that all the cafes are undesirable and should be closed. The cafes are important to the very existence of the average Greek man. They are places where he can debate and converse on each and every possible subject.

The Greek Kafenion or cafe is analogous to an American club. It would be very unjust if the government were to impose a tax upon the cafes, since the clubs are not restricted and are even given special privileges. If a five hundred dollar tax is imposed upon each Greek cafe, they will all be forced to close their doors.

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III A This tax has been suggested by one of the members of the Chicago City Council.

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GREEK

Saloniki, Aug. 8, 1914.

Such a course will lead to many evils. The coffee shops will be replaced by illegal gambling houses and by even worse places. Anyone who is going to take a stand on this matter, must take certain things into consideration. It is not only that eighty or a hundred men will be forced into bankruptcy and ruin; the matter is far more comprehensive than that. Thousands of Greek men find companionship and enlightenment in these cafes. Intelligent conversations are heard on all sides, which at least, cause individuals to think seriously. There, old acquaintances are renewed, and experiences exchanged. In many cases, it is the first place to which an unemployed man will go in his search for a job.

A Greek immigrant finds haven in the cafe. He goes there to seek information about his friends and relatives. Sometimes he learns his first English sentences from some kindly customer in the cafe. Such a man would be lost if he were to lose the help of the cafe. He would fall prey to racketeers and cheats, and would probably end in jail or die of loneliness and fear.

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III A If you ask any man where he went when he first arrived in Chicago, nine cases out of ten he will name a Greek cafe, and he will bestow a blessing upon the patriotic proprietor.

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GREEK

Saloniki, Aug. 8, 1914.

The undesirable cafes are very few. Must the whole group be penalized and abolished for the sake of a few?

Another aspect of the problem is this: if the Greek cafes are closed, the Greek communities will dissolve. If there are Greek communities on Halsted Street or on Grand Avenue, it is because of the existence of the cafes. In the evening, all the workmen stroll over to the cafe to talk, and they do not even have to spend a penny of their hard-earned money. If the cafes are closed, these communities will disperse and be lost within other groups.

The closed cafes will cause the taverns and the liquor stores to be crowded to overflowing, and the Greeks who are not yet known to be drunkards--because only coffee is sold in the cafes--will acquire the habit of drinking strong liquor. Let the gambling houses be closed--but not the Kafenia!

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Saloniki, Aug. 8, 1914.

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III A Our mayor Mr. Harrison, condemns the cafes as centers of ill repute which add to the demoralization of minors. However, they must recognize the great difference between the two types of Greek cafes. We agree that the places which contribute to juvenile delinquency should be closed. But there are very few of them.....

The Saloniki asks all respectable cafe owners to unite and sign a petition to be presented to the City Council. They must protest against this unfair discrimination.....The whole Greek community must protest against the proposed fine. We can and must restore dignity and respect to the Greek name.....

If we allow this matter to drift, the shame will be ours. The American people will receive the impression that every Greek who has ever spent an hour in a cafe is a gambler, or a no-good. We must explain the true purpose of the Kafenion to the American public. We are sure that a different attitude will be taken when the true facts are known.

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I. ATTITUDES

D. Economic

Organization

2. Labor Organization  
and Activities

a. Unions

(2) Craft

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GREEK

Chicago Evening Post, Mar. 8, 1933, in the  
Scrapbook, p. 126, of Mr. P. S. Lambros,  
130 N. Wells St., Chicago, Illinois.

#### BOOTBLACKS' ASSOCIATION TO HOLD BANQUET SUNDAY

The bootblacks of Chicago, recently organized, announced to-day plans for their first annual banquet, to be held in the Masonic Temple next Sunday night.

Speakers for the occasion will be Chairman P. S. Lambros, editor of the Greek Star, Judges Cook, Eberhardt, and O'Connell, and Alderman Funkhouser. The president of the association, organized four months ago, is George Prasinis. Other officers are A. H. Peponis, secretary, and George Kyriakopoulos, treasurer.

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SALONIKI, February 13, 1926

Victory for the Bootblacks.

The Bootblacks Protective Union, No. 17852 affiliated with the American Federation of Labor, through its president, Mr. A. Peponis, won an important case in the Criminal court.

The result was that one of the leaders of the terroristic mob was convicted and sent to a penal institution, his name was J. Sandler. The other two named Wm. Shaw and R. Burke, are fugitives of the law.

The three hoodlums, self-styled organizers, of shoe repair shops, extorted money from Greeks, by forcing them to become members of their organization. The refusal of the Greeks was rewarded with breaking of windows of shops, and other terrorisms. The conviction of Sandler ended the mob-rule.

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GREEK

Saloniki, Apr. 26, 1924.

SECOND ANNUAL DANCE AND BANQUET OF THE SHOE-SHINERS' UNION.

p. 6.-On Sunday, May 4, at 7:30 p. m. the Union of Shoe-Shiners will give its second annual dance and banquet in the Oriental Hall on the seventeenth floor of the Capitol building, North State and Randolph streets.

Many prominent Americans and Greeks will be present at this banquet and some will deliver speeches. A fine orchestra will furnish the music for dancing. A special hall is reserved for Greek dances. All lovers of dancing are welcome. Enjoyment is assured for all.

Saloniki, Mar. 10, 1923.

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THE DANCE OF THE SHOE-SHINERS' ASSOCIATION OF CHICAGO

p. 8- For the first time a dance is to be given under the auspices of the Shoe-Shiners' Association of Chicago. The time will be 8:30 p.m. of this coming Sunday, March 11, 1923, and the place will be the Oriental Hall on the seventeenth floor of the Capitol Building, 159 North State Street.

Many guests have been invited by the executive committee of the Association. Tickets are being sold for \$1.25 each, and the proceeds of the dance will be used for the development and the improvement of the Association.

Let us help the organization, for according to the democratic spirit of this country all honest work and all workers should be appreciated.

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GREEK

Saloniki, Nov. 10, 1917.

### GREEK TYPOGRAPHERS FORM UNION

With a great deal of joy we learn that the formation of a union of Greek typographers is added to the list of unionized professions, followed by a large number of our nationality.

The Greek typographers have felt the need for unionization for a long time. Finally they held a meeting in the Pan-Hellenic Union Building in New York City, and after much discussion it was decided to form an organization to be called "Union of the Greek-American Typographers", which would include all branches of the printing profession. At this meeting, the general foundation for the union was laid; a constitution was drawn up and accepted; and a temporary council was elected. The purpose of the union is to better the working conditions among its members and to fight for a substantial rate of remuneration for a short working day. It desires unemployment insurance and sick benefits.

Saloniki is in favor of this union and is proud to have its staff join the organization. Any Greek typographer who desires detailed information concerning

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GREEK

Saloniki, Nov. 10, 1917.

this union can apply at the offices of Saloniki.

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IV

GREEK



Saloniki, July 8, 1916.

GREEK RESTAURANT EMPLOYEES' UNION

A meeting of the Greek restaurant employees took place last Thursday. The purpose of the meeting was further to clarify the demands of these unionized waiters, cooks, and managers.

Mr. John Raklios, a Chicago Greek restaurateur who owns fourteen eating places, offered his help and co-operation in order that the union might become strong. Mr. Raklios spoke at this meeting and expressed his approval of the demands of the union. Although certain demands are made upon the employer, it is well to remember that the union employee has certain obligations to his employer. Mr. Raklios believes, therefore, that unionization will benefit the employee and the employer alike.

The union helps unemployed members obtain positions, and it also helps them learn the English language. Members are given instruction in business management, and are also provided for by a sick benefit fund.

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IV

- 2 -

GREEK

Saloniki, July 8, 1916.

In the future the union meetings will be held in the afternoon since so many of the men are employed in the evening. The officers and the membership committee are working very hard to win new members. We advise all restaurant employees to join this union for their own benefit and the benefit of the community.



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GREEK

Saloniki, June 17, 1916.



GREEKS BEGIN TO ORGANIZE

It is a great pleasure to see that the Greeks of Chicago have finally comprehended the importance of co-operation and unification. As a result of our continuous and persistent appeals they have finally made a start in the right direction--the formation of trade-unions.

The owners of shoe-shine and hat-cleaning shops were the first ones to form a union. Simultaneously, the boys employed in these establishments also formed a union. We believe that such a course will benefit both the employers and the employees.

The next trade to realize the blessings of organization was the restaurant trade. The employees in this trade expect to benefit greatly by forming their union.

There is a strong rumor that the employees of the confectionary stores are

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GREEK

Saloniki, June 17, 1916.

preparing to form a union. And why not? We have always urged the Greeks to organize themselves because we agree with the American proverbs, "In Unity there is strength" and "Two heads are better than one". The more highly we are organized the greater will be our strength.

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IV

GREEK

Saloniki, June 3, 1916.

UNION OF RESTAURANT EMPLOYEES

The Greek restaurant employees of Illinois have formed a union. At present, there are between eight and ten thousand members. This should encourage the employees in other fields to unite for their own benefit and protection.....

The officers of this union were elected for a period of three years, and they were especially selected for their education and organizing ability. George A. Kyriakopoulos, a lawyer, was elected president; Dan Varounis, vice-president; Mr. A. Vappas, director of the Plato School for English, secretary; and S. Action, a newspaperman, recording secretary.

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Information concerning this union can be obtained from the office of Mr. Kyriakopoulos, 521 Ashland Block Building, 155 North Clark Street.....

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GREEK

Loxias, Nov. 12, 1910.

GREY ASSOCIATION OF COOKS AND WAITERS

We are asking all Greek cooks and waiters, who are not already members, to hasten to join our organization. Alone, one cannot accomplish anything but, united, we are unconquerable. We cannot live on the petty wages we get, we are merely existing. This condition will not change unless we do something to make it change.

Our organization needs first of all a strong base - one that will not topple over with the first gust of wind. Cooks and waiters, you are this base. We need you! You will not only do us good by joining, you will help yourself. We look after members who are ill or unemployed. We are striving for shorter working hours and more pay. This is for your benefit.



GREEK

Loxias, Nov. 12, 1910.

Think it over, get a copy of our canonisms and read it. You will see that the best step for you to take is to join our organization and help us fight for you. We cannot do it alone.

The next meeting will take place on Nov. 13, Friday at 9 o'clock,  
Roosevelt Hall, 645 North Clark St.,

Chicago, Nov. 12, 1910

President

C. Ballis.

Secretary

J. Kostakos.

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GREEK

The Greek Star, Sept. 25, 1908.

THE GREEKS OF CHICAGO  
The Fruit and Vegetable Business

In a previous issue of The Greek Star we wrote extensively about the business situation in Chicago and its importance to the Greek people, a large number of whom are engaged in business. We said that free enterprise and individual initiative are greatly encouraged and protected by this country. It is only natural, then, that an enterprising and commercially-minded Greek people would take advantage of the great benefits and profits that can be obtained in such a land of opportunity. A great number of Greeks are engaged in the restaurant, grocery, and fruit and vegetable businesses. Many of our people have succeeded and are doing very well, but quite a number have suffered much and have lost money for several reasons. The Greek Star has been following the progress of Greek businessmen closely, and from time to time it has observed the handicaps under which they are working and conducting their individual business affairs. Lately, we have noticed that the Greek street peddlers of fruit and vegetables have been intimidated and forced to pay small fees to some conscienceless

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GREEK

The Greek Star, Sept. 25, 1908.

policemen. The poor, struggling fruit peddler in Chicago has been oppressed without any reason at all. The ignorance and passive attitude of these fruit sellers invite some shameless and dishonest law enforcement officers to obtain money by making the fraudulent accusation that they are guilty of weight shortages and the use of wrong weights. Many Greeks have become the victims of such actions.

In connection with this subject, we have received a very enlightening letter from a fruit and vegetable peddler who suffered this fate. He thanks The Greek Star for showing so much interest in the matter. He also mentions that The Greek Star has protected many Greek businessmen from being cheated and deprived of their legitimate profits and business returns. Time and again this newspaper has intervened and appealed to the police and to lawyers in order to prevent the persecution of honest and law-abiding businessmen. Our correspondent informs The Greek Star as well as the public and those who are engaged in the fruit and vegetable business that an association of Greek peddlers has been organized, under the name of The Peddlers' Protective Association, to protect

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GREEK

The Greek Star, Sept. 25, 1908.

their interests and thus save themselves from the intimidations of dishonest individuals. Monthly dues to the Association are twenty-five cents; membership buttons cost five cents.

It is needless for us to suggest that all our people who are engaged in the fruit and vegetable business should join this **Association** immediately. We have only to study the various and numerous American trade unions and labor organizations to be convinced of their importance and ability to protect the interests and improve the status of small businessmen and labor. This shows that the Americans have sensed the need for unity in industry, business, and labor.

There is no doubt whatsoever that the organization of trade unions in all trades where the Greeks of Chicago work will certainly contribute to their welfare. The fruit and vegetable business is an important source of income for thousands of Greek families not only in Chicago, but also throughout the United States. The newly organized Peddlers' Protective Association will do much to

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The Greek Star, Sept. 25, 1908.

improve conditions of the occupation and eliminate all abuses against it.

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I. ATTITUDES

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Organization

2. Labor Organization & Activities

a. Unions

(3) Industrial

I D 2 a (3)

I D 1 a

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Chicago Greek Daily, Sept. 26, 1931.



### REDUCTION OF WAGES

The Steel Corporation and others have announced that beginning October 1st wages will be reduced 10 per cent. Thus the reduction of wages is put into effect after the already effected reduction in values.

It is understood that this reduction of wages is only the beginning, since the workers of these corporations, although they number hundreds of thousands, do not belong to labor unions and consequently this wage-reduction will not bring united protest and resistance, nor can it be considered a violation of contract between unions and corporations.

But when the reduction is extended to workers belonging to unions, then, of course, the aspect of things will be changed, and resistance to reduction of wages will find all unions united, with strikes and protests as a result, the extent of which it is difficult to foresee.

To wit: the labor reaction will be added to the present crisis, and conditions surely will get worse because of measures that are taken allegedly for improvement.



Chicago Greek Daily, Sept. 26, 1931.

The reduction of wages is a measure included in the famous program of readjustment, namely, in the adjustment of values at their proper level from the height where they were, and at which they could not be kept any longer.

The principle of readjustment is that all values shall fall, and that the dollar, whose buying power has fallen about one half shall rise. Now then, when the value of various articles falls, the buying power of the dollar necessarily rises because with one dollar we can buy objects of higher value, since their value has fallen.

But with the fall in value of articles and the rise of that of the dollar, the question arises: where are the dollars? Because of what use are the fall in value of articles and general low prices at the moment when people have no money to buy things with? In other words, we have come to the place where the camel is being offered for a nickel, but nobody has the nickel to buy the camel with. . . . .



Chicago Greek Daily, Sept. 26, 1931.

But will people find work, at least, with the reduction of wages? In other words, is the problem of unemployment solved in that way? Certainly not, for the purpose of the readjustment was not that; it was only to raise the buying power of the dollar, which has fallen because the value of all things has risen, and those who have the dollars, namely, the financial capital, the cash, are pursuing the course by which the value of their capital will increase, so that they will be able to control all other capital and regulate its value.

Sp. Kotakis.

I D 2 a (3)

Saloniki, May 25, 1917.

GREEK

GREEK WAITERS' UNION

The Greek Waiters' Union has sent the following letter for publication in the Saloniki:

"On April 26, 1917, the Secretary of State of Illinois recognized the Greek Waiters' Union as an organization composed of the workers employed in restaurants, confectionary stores, and confectionary factories throughout Chicago and surrounding territory.

"The offices of the Union are located in the Cunard Building, 140 North Dearborn Street. The officers are John P. Sotiras, president; George Berry, secretary and treasurer; and George B. Pike, vice-president.

The aims of the Union are to establish a twelve-hour working day and a six-day week. The employers of union members must be made to comply with these demands.

The Union now has a membership of over two hundred."

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Saloniki, May 25, 1917.

We hope for the complete success of this union as it will aid most of the Greek workingmen. But we sincerely beseech the Union to see that all actions taken by its members shall be in a friendly spirit only. Conferences between employees and employers should be peaceful and pertaining to the point in question, for they must remember that these employers have worked hard to gain what they possess. The desire for social benefit and brotherly love should govern the future actions of both the Union and the capitalist groups.

Upon this basis the Saloniki will gladly offer its services as an organ of the Union. We hope for a peaceful and friendly understanding between all concerned.

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GREEK

The Greek Star, Sept. 11, 1908.

LABOR DAY

(Editorial)

Last Monday all labor unions and organizations throughout America celebrated Labor Day in pomp and magnificence. The most spectacular features of the day were the huge parades along the main streets of almost all the American cities. Every year on the first Monday of September the rank and file of labor celebrates this day which is dedicated to the rights of labor; for it is this class of our people which contributes so much to the progress and welfare of the country.

"To labor and the common ordinary workingman is due the advancement and the economic, commercial, and industrial progress of any country," says President Theodore Roosevelt," for all Americans, all of us, are workers. We must remember, however, that on becoming prosperous, after accumulating a few thousand dollars, we must not forget the laboring class, nor should we fail to pay our respects to it. It is well known by now that the laboring class constitutes the very

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The Greek Star, Sept. 11, 1908.

muscles and sinews of the economic body of this great and powerful nation."

In Chicago, also, labor's greatest and most significant holiday was celebrated with magnificence and in a spirit of jubilation. In the parade which wound its way through the center of the city, about twenty-five thousand workers, both men and women, participated. It is estimated that about three thousand Greek laborers represented the thinking and populous Greek Community of Chicago in this imposing demonstration of the city's laboring class.

The parade was most picturesque as thousands of well-organized and well-disciplined groups of laborers filed by with their own banners indicating the particular labor union to which they belonged.

We all realize that the laborer is a most important factor in American society. A great deal depends upon labor's energy and resourcefulness; without it economic life comes to a standstill. The lowly, common worker is the axle of the complicated machinery of the nation through which it is fed, sheltered,

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The Greek Star, Sept. 11, 1908.

nourished, and offered the benefits of a highly industrialized community. That is the reason our statesmen and great political leaders have such great respect for labor which has equal rights even when the highest positions in the nation are taken into consideration.

The law in this country makes no discrimination between the rich and poor, between the governors and the governed. Both have the same rights and the same duties before the laws of the country. This is the reason why the working classes became conscious of their power and finally began to organize into powerful labor unions for the protection of their interests. No wonder that labor plays such a vital role in the affairs and structure of the nation. In no other country is labor so excellently and so strongly welded together. This is the reason why it progresses and contributes to the general prosperity of America.

We, the Greeks, not only of Chicago but America in general, have much to learn from the unification and organization of American labor.

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The Greek Star, Sept. 11, 1908.

Unfortunately, we Greeks are laboring under the illusion that the American worker suspects and is hostile toward the foreign laborer. This is a false notion. The American worker likes and sympathizes with the foreigner and the hard-working immigrant; he does not hate or persecute him. The foreign laborer, however, must strive to become a part of the American labor unions. When this is done, then in the American laborer we will find a faithful comrade and a protector. We will discover, to our surprise, that American labor supports the floundering and confused immigrant in his efforts to obtain jobs and win security. Both foreign and Greek labor have much to benefit by joining the ranks of American labor or by emulating its methods and chief objectives. We will then observe that this country's watchword and password is "In Unity there is Strength."

P. S. Lambros.

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I. ATTITUDES

D. Economic

Organization

2. Labor Organization & Activities

a. Unions

(4) Strikes

I D 2 a (4)  
I D 2 a (3)  
I E

GREEK

Saloniki-Greek Press, Sept. 13, 1934.

### STRIKEBREAKERS

(Editorial)

Has a workman the moral right to work how, when, and where he pleases, even to the extent of becoming a strikebreaker? The right to individual freedom of action in the greatest possible number of ways is perhaps the most precious product of our civilization. To the extent that this freedom is assured and individual initiative encouraged, social progress is stimulated. In brief, the entire advance of the masses from serfdom and feudal bondage to the sovereign citizenship of our time has been due to the increase of the liberty of the individual in matters political, religious, and economic.

It must not be assumed that trade-unionists seek to curtail the absolute legal rights of men to work how, when, and where they please. Whatever unduly coercive measures irresponsible and rash men have sometimes resorted to in times of industrial trouble, trade-unions, nevertheless are prepared to grant and respect the legality of the acts of nonunionists in breaking that commandment in the labor decalogue which says: "Thou shalt not steal thy neighbor's job."

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Saloniki-Greek Press, Sept. 13, 1934.

The contention of the trade-unionist himself is that he has the legal right to sell his labor when and where he pleases; for this carries with it the legal right to refuse to sell his labor except under conditions approved by him. For, if it should be assumed that the individual workman has legally no choice in the disposition of his labor, an involuntary servitude would be established. This would effectively debar the union man from refusing to work with unfair men.

A man may do many harmful, unjust things and still be within the law. The "Shylock" who forecloses a mortgage or evicts a widow and orphans from their little home is within the law. The merchant who bankrupts a smaller competitor by underselling him is within the law. The trust which freezes out the smaller dealer is also within the law. Hundreds of like instances are familiar to us; all of which conclusively prove that equity and justice are by no means synonymous terms. Hence, it is apparent that an individual wage earner may be acting legally, and yet be pursuing a policy which is seriously harmful to the interests of other workmen.

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Saloniki-Greek Press, Sept. 13, 1934.

responsibility, and leave them free to put on the halo attributed to them by that eminent personage who has designated the "scab" as the best type of modern hero.

But it will hardly be asserted, even by the opposition, that men are seriously lacerated in conscience by refraining from taking the jobs of men on strike. The motive which leads them to do this may come from great need, from desire for promotion, from motives of revenge, but scarcely from the promptings of conscience. The very personnel of the organized group of strikebreakers is such as to render ludicrous, even grotesque, the assertion that they are at all influenced by conscientious scruples. If they have a conscience at all that article is so diminutive as to be indiscernible to the average eye. If the principle of democracy--that is, government by the majority--is sound, if a majority of a craft decide that it is for their best interests to refuse to work under certain conditions, why does not the presumption hold good that the majority are right in this instance as in others?

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GREEK

Saloniki-Greek Press, Sept. 13, 1934.

The time is rapidly approaching--and has already arrived in the older trade-unions--when the fact that a workman is a nonunionist is prima facie evidence that he is also an incompetent. Nonunion labor is usually overworked and underpaid labor. The very instinct of self-preservation, therefore, justifies the union workman in condemning the strikebreaker. The strikebreaker occupies in the industrial world a position precisely analogous to that of the renegade and traitor. He represents a type of man universally condemned in any other sphere of human activity. He sells himself for less than the thirty pieces of silver; and, too often, lacks the grace which prompted Iscariot to go out and hang himself. He commits the unpardonable crime of betraying his fellows. He purloins that to which he has no claim, and is the one stumblingblock in the path of the onward advance of wageearners. The attempt to make him respectable reflects discredit upon those engaged in it.

For all practical purposes in civilized lands, we may consider the Golden Rule a sufficiently accurate measurement when applied to the present day code of

WPA (ILL.) PROJ. 30275

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GREEK

Saloniki-Greek Press, Sept. 13, 1934.

ethics. If the code does not "measure up" it is not moral, no matter how legal it may be. How does the act of the strikebreaker square with the sublime injunction, "Do unto others as ye would have them do unto you"? By what torturous logic can it be asserted that the man who from selfish personal interest seeks to profit through the industrial difficulties of his fellow men, is acting in accordance with the Golden Rule?

WPA (ILL.) PROJ. 302/5

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IV

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GREEK

The Greek Press, Jan. 29, 1932

### CHECKER STRIKE

p. 6.- The strikers of the Checker Cab Company have won a victory over their employers. This gives much pleasure to everyone reading of it, because many Greeks are to be found in the ranks of the Checker cab-men.

When Anthony Thanos decided to side with the strikers, victory was certain for them because he is a hard worker and always achieves his purpose.

Mr. Thanos wants to thank the following whose names are below for their donations and aid during the strike:

John Raklios & Co.	- - -	\$25.00
Waffle Restaurant	- - -	15.00
Drexel Ice Cream	- - -	10.00
Whiteway Restaurant	- - -	10.00
Cottage Grove Garage	- - -	10.00

James Levy Motors	- - -	\$25.00
Presto Restaurant	- - -	13.00
Nikitas Nomikos	- - -	10.00
Pixley & Ehlers	- - -	10.00
Martha Washington Rest.	- - -	10.00

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GREEK

IV

I D 1 b

The Greek Press, Jan. 29, 1932

Atlas Grocery	- - -	\$ 5.00	A. Spyropoulos	- - -	\$ 5.00
Collias Grocery	- - -	5.00	Becharas Bros.	- - -	5.00
Kentrikon Book Store	-	5.00	Greek-American Grocery		5.00
Rich Laundry	- - -	3.00			

Total \$171.00

Star, Sep. 9, 1904.

SEP 11 1904

THE GREEK CONSUL CORRECTS THE INACCURACIES OF THE PRESS

P. 1 - Because of the activity of Dr. N. Salopoulos, Greek Consul General in Chicago and head of the committee of prominent Greeks who persuaded a third of the Greek strike-breakers to give up their jobs, the Chicago Inter Ocean and other dailies have published articles of some length criticizing the Greek diplomat as "meddling in the local affairs of the city."

Dr. Salopoulos in an official letter to the above-mentioned paper has corrected the inaccuracies of the articles published by it and by other journals, calling attention to the fact that he is neither for nor against the packing-house strike but is very much interested in upholding the dignity and prestige of the nation which he represents.

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GREEK

Star, Aug. 26, 1904.

WPA (U.S. PR. 1024)

GENERAL GATHERING OF GREEK BUSINESSMEN OF CHICAGO TO PROTECT THEIR  
BUSINESS AND THE GREEK NAME - CONSUL GENERAL INTERESTED

P. 1 - The meeting of Greek businessmen last Sunday packed the Greek Orthodox church. The object of the meeting was to find ways and means to protect their business and their racial prestige against attacks by the Chicago press arising from the conduct of 320 Greeks who accepted jobs as strike-breakers.

Chicago newspapers have raised a hue and cry against Greeks in general, not taking into consideration the facts that by so doing they injure the business of Greeks who are not engaged in strike-breaking, and that they are also throwing mud at a nation friendly to this Republic.

Immediately after the ceremony of the mass, in which over 2,000 took part, the Reverend C. Georgiadis spoke. In a fatherly but businesslike address he brought out what the duties of the Greek businessmen of Chicago are toward those unwise Greek laborers who because of extreme necessity consented to be stigmatized as strike-breakers, taking the bread and butter away from families of their fellow-workers who had struck for higher wages. He further suggested that

Star, Aug. 26, 1904.

APA (111) PROJ 10218

immediate steps should be taken to approach these misinformed Greek laborers and induce them for the sake of the Greek name and likewise for the sake of the strikers' families to abandon their temporary jobs.

The Hon. Dr. N. Salopoulos, Greek Consul General in Chicago, next took the floor and reminded the businessmen that besides the injury to their business the national prestige of Greece has suffered. He consented to head a committee to carry out Father Georgiadis' suggestions; during the day he visited the strike-breakers, and 120 of them gave up their jobs at once.

Other speakers at the meeting were Messrs. N. Stathakos, D. Kalogeropoulos, A. Papachristofilou, and N. Kontaxis, who very explicitly analyzed the situation and suggested means by which such unpleasant occurrences might be avoided hereafter.

Star's note:

This newspaper has time and time again trumpeted in the ears of all concerned the paramount necessity of establishing a society to initiate immigrants into

Star, Aug. 26, 1904.

American life and look after them until they know what is all about. I do not approve of the press's indiscriminate attack on Greeks; nevertheless, in view of the present disagreeable situation created by the sensation-mongering press, it will be to our advantage to correct our negligence and do the right thing by our greenhorn immigrants.

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Star, Apr. 15, 1904.

GREEK

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THE STRIKE IN CHICAGO ENDED.

THE GREEK STRIKE-BREAKERS OUSTED.

UNION PRESIDENT SYMPATHETIC

(Editorial)

The two-month strike at the Diesel shops ended to-day, and the Greeks who took the jobs of the union men were ousted. The president of the union paid us a visit at our offices and discussed the action of the Greek workers who created an unpleasant situation because of their ignorance, stupidity, and lack of organization. His argument revealed the extent of his reasonableness, his knowledge, his lenance, and his sympathy for the ousted Greek strike-breakers.

The gentlemen recognized and admitted the fact that the newly-arrived Greek immigrants, who took the jobs of the strikers, did not know what it was all about. Jobs, a chance to make a living, were offered to them by their exploiting leaders, who were the tools of the factory-owners, and the ignorant immigrants accepted. Very naturally the poor Greeks were misled and took the bread and butter away from the families of the union people who were striking for higher wages.



Star, Apr. 15, 1904.

GREEK



This serves to show that the Greeks in this country ought to be organized and educated in American methods of making a living in order that they may avoid causing harm to their fellow-workers. The factory-owners, through their agents gave jobs to the inexperienced Greeks, who because of their ignorance of conditions were handled like sheep being herded to pasture.

As the president of the union admitted, the higher-ups are to blame, and not the newly-arrived Greek immigrants who had come to the land of plenty to make a living; nevertheless Greeks in general were stigmatized. The Greek community in Chicago, the various societies and organizations, and the Church must take steps to guide properly such new arrivals and protect the Greek name from further attack. Our unskilled laborers ought to be educated by lectures and by other appropriate means.

Star, Apr. 15, 1904.

GREEK



What a hue and cry we should raise if our families were starved by others! Let us educate ourselves recognize the fact that the prosperity and welfare of our family depend upon the prosperity and well-being of our neighbors. Our neighbors, who are workingmen as we are, belong to unions, and they are fighting for higher wages to improve the standard of living of the working class. By taking their jobs when they strike, we commit an offense against them and against ourselves.

Let us not in the future repeat this blunder and create so unpleasant a situation for all concerned. Americanization is the star that will guide us to prosperity, success, and progress Let us all adopt this great country as our own. Let us be part of this land of plenty and not remain predatory aliens. America opens her arms to us. Let us embrace her with love and desire to understand her and her laws, political and social alike.

I. ATTITUDES

D. Economic

Organization

2. Labor Organization & Activities

b. Cooperatives

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I D 1 b  
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GREEK

Greek-American News, March 15, 1937

HISTORICAL DEVELOPMENT OF THE GREEK CHAMBER OF COMMERCE OF  
GREATER CHICAGO

The Greek Chamber of Commerce of Greater Chicago which was recently organized is the result of twenty or more years of work by the Greek Community. The necessity for such an organization was recognized and, heretofore, two or more attempts had been made to form such an organization. These attempts, however, did not materialize but remained undeveloped.

To prove that this idea is not new in the Greek Community of Chicago, that it was an idea fostered a decade or more ago, I shall quote from an article written by Peter G. Shepis in the American Hellenic World, on July 4, 1925. This article is captioned, "Let us not be reluctant in organizing commercially before we reach the Danger Line." Mr. Shepis commences his article written twelve years ago as follows:

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GREEK

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Greek-American News, March 15, 1937

"Articles have been repeatedly written by pioneers, and men of letters advocating the formation of business organizations without producing results.

What we need to do is to commence some real work which will result in the formation of indispensable organizations."

In explaining the benefits of such organizations, men must remove the handicaps, social economic and political, that limit the development of their fellowmen; and in proportion as men accomplish the task the individual will be assisted and solve his business problems. Business organization, then, is the modern interpretation of the new economic philosophy, which can be achieved only by such a movement which will do away with the individual egoism, selfishness, jealousy, and the lack of realization of the benefits to be derived by such organizations.

Thus wrote Peter G. Shepis twelve years ago.

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GREEK

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Greek-American News, March 15, 1937

He pleaded with the Greeks to organize commercially, to form a Chamber of Commerce. Now that the foundations of such an organization have been laid, it is the duty of every Greek business man to join forces with this organization, which will in turn greatly benefit him and his business.

Chris D. Toulon.

I. ATTITUDES

D. Economic

Organization

2. Labor Organization  
and Activities

c. Unemployment

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GREEK

Greek Press, Dec. 14, 1933.

### WORK FOR THE UNEMPLOYED

According to the latest statistics, four million people have been put to work on government-sponsored projects. Accustomed as we are to seeing one-third of our population unemployed for so many years, it is hard to believe that at least some of these unemployed will be placed on pay rolls. Naturally these jobs are not high-salaried ones, and they do not make the future secure; but at least they relieve the terrific situation that faces so many of our people. Only one who has been without work and without prospect of work can really appreciate what this Government plan is worth.

Of course the conservative economists have raised their voices in protest against this plan for Government expenditure. They claim that such a plan will greatly increase public expenditure and create national debts which sooner or later must be paid. These shouters belong to a bygone era of economic theories.

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GREEK

Greek Press, Dec. 14, 1933.

Modern problems are so different from those of the past that men and radical changes must be made in thought and government. There is no doubt on the part of anyone that we are passing through a very difficult period. That we are passing through it, and not remaining stationary in it, is due to the social awareness of the present administration. An indication of this social awakening is the fact that measures are being taken to put the unemployed to work.

As to the debts which the conservatives so greatly fear--they will be paid in full, just as our Government debts have always been paid. The urgency of the need is justification enough for the immediate spending of a large sum of money. No nation can survive, even if it has a well-stocked treasury, if one-third of its population is starving and the other third is nearly crushed by economic pressure.

The financial unevenness can be leveled out by time, which levels even

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GREEK

Greek Press, Dec. 14, 1933.

the highest mountains.

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Greek Press, Nov. 5, 1931

BEYOND TOMORROW

By Graeco-Americanus

p. 1.- At the first show, in Chicago's carnival of nations, given by the Greeks of Chicago and sponsored by the Daily News, the success attained proves, once more, that the Greek community of Chicago is a vital and healthy group, worthy of the highest consideration by the public at large.

The fact that, in these trying times, over 5,000 Greeks gathered at the Aragon to contribute their share in swelling the unemployment relief fund, is in itself a high tribute to their response for an imperative civic duty. We know that this work of succoring the needy will go on during the winter months. Our churches, big fraternal organizations and all other clubs and societies will stretch their efforts to assist those of our people who are in need. It is natural that out of the general fund very little will be distributed among our own people who are in dire need. It behooves, therefore, the entire community, to take the necessary measures and see that no Greek family will be deprived of the absolute necessities of life.

Greek Press, Nov. 5, 1931

Our duty to our kind is most imperative and no time should be lost in organizing a regular, standing charitable organization; because our people are too proud to beg is no justification that we should let them suffer.

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GREEK

Chicago Greek Daily, Dec. 4, 1930, p. 1.

### THE PRESIDENT'S MESSAGE AND THE ECONOMIC CRISIS

The President's message to Congress was read yesterday and by all the people today. People were anxiously awaiting this message from their President. They were eager to see what measures the government would apply to bring the country back to its normal course from the daily increasing unemployment and condition of economic depression.

The President's message, however, had a greater value as a research study on the situation today. To those who expected to be informed about the steps to be taken by the government regarding the conditions confronting it, the speech was a great disappointment.

From the message as a whole, the President's effort to encourage the people and inspire confidence was about all that could be gleaned. When the administration does not express the real facts, it is natural that no proper attention will be paid to the economic situation, even though it is unprecedented in the annals of the United States.

Of course, we did not expect the President to ring the alarm bell and discourage the people; but we did expect to hear along with his excessive opti-

Chicago Greek Daily, Dec. 4, 1930, p. 1.

mism, what steps it will be necessary to take regarding the economic situation through which we are passing today. Regardless of how optimistic an individual may be, cold reality remains; and encouraging words and optimism may indicate merely weakness and lack of resolution to face the situation and take measures to bring about at least some little relief.

The measures suggested by which some relative improvement could be effected were public works on a large scale. In this way the number of unemployed might be reduced and business might recover somewhat.

Unfortunately, this measure expected by all proved to be a mockery of men's hopes. The sum recommended by the President for public works, 100 or 150 millions at the most, is an amount so insignificant that it would not have the least effect on the present economic and industrial crisis.

This half measure is exactly of that sort which causes deep mistrust and creates the conviction that those in the confidence of the government have no clear conception of the present situation. They expect the crisis to pass without the adoption of serious measures, believing perhaps that it is one of the usual crises and they take no proper steps to alleviate it.



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Chicago Greek Daily, Sept. 20, 1928, p.1

GREEK

THE ECONOMIC CRISIS.

While the two major parties contest the field for the Presidential chair and for power, the economic crisis is becoming more tense and unemployment is increasing.

The two presidential candidates are broadcasting promises galore and claiming that if their party is elected to power they will bring in the "Golden Rule." In the meantime, the gold flies away abroad where its fortunate possessors find more profitable investments.

No one of the two candidates tell us anything however of how he is going to put a stop to this money outflow to Europe, while so many working hands remain idle in America, and so many large public works are also idle and ineffective. Many millions of workers are not only out of work, but are penniless also.



GREEK

Chicago Greek Daily, Sept. 20, 1928.



None of the candidates touched this question, however, which interests the people so much but is of little concern to the capitalists. Both parties are supported by capitalists, and to these capitalists primarily they give most attention, although they make promises to the voters.

In regard to improvement in the economic situation, therefore, we are expecting none, whichever party wins.

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GREEK



Chicago Greek Daily, Sept. 14, 1921.

### SLAVES FOR SALE!

Slaves for sale were offered to the highest bidder in Detroit some days ago, and in Chicago last Sunday.

We feel proud of our civilization for having emancipated the women from being considered soulless, the child from being exploited by greed, and the slave from being considered a part of the chattels of any clever individual. Nevertheless, in the year 1921, and in the wealthiest country of the world, which could maintain twice its present population in undreamed of comfort, the workers are sold at public auction! And yet nobody blushes with shame or indignation because of such an act. They are all smiling at the innovation!

The auction in Chicago was held last Sunday morning in two churches, by two Priests, who offered eight unemployed slaves for sale to the highest bidder, pleading with their rich parishioners to buy them in order to enable the poor creatures to have a "bite to eat."



Chicago Greek Daily, Sept. 14, 1921.

And then there are some ungracious and unreasonable individuals who say that man is free. And other irrationals, also, who believe that slavery of man has vanished.

And there are still others who say that people govern themselves by having Democratic forms of government.

The fact that Priests and Pastors, of the Christian faith, were the ones who undertook the transaction of a public auction of the slaves in the 20th Century, is of great significance and provokes sad thoughts. Why did not these Lord's servants succeed in twenty long centuries in improving humanity?

Did Christian religion as a philosophic system fail? Or is priesthood a big bluff? Priesthood is mainly the cause of all the present evils of humanity.

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GREEK

Saloniki, May 25, 1918.

DEPARTMENT OF LABOR  
United States Employment Service  
845 South Wabash Avenue  
Chicago, Illinois



Three hundred workers are wanted for the government coal mines in Kentucky.

Railroad fare is paid in advance by the government. Wages range from six to ten dollars a day; the working day is eight hours. There is steady work. Living conditions are very good and reasonable. Rent is a dollar and a half per month; a charge of twenty-eight cents is made for light. Board and room for workers without a family is only one dollar a day. There are schools, theaters, gymnasiums, and all facilities for recreation and amusement. American citizenship is not required.

The United States Employment Service is a branch of the Department of Labor.

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GREEK

Saloniki, May 25, 1918.

Call at the United States Employment Service, 845 South Wabash Avenue,  
for additional information.

Saloniki suggests that Greek laborers in Chicago who are unable to find  
jobs take advantage of this opportunity.



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GREEK

Saloniki, May 1, 1915.

### THE LABOR QUESTION

A few days ago, a railroad company took one hundred Greek laborers from Chicago after the latter had paid the usual fee to the labor agents. The next day, they were on their way to the location of the work, which was near Omaha, Nebraska.

After having worked only two days, the poor Greek laborers received an order to the effect that they must quit their work and depart from there. Anyone can imagine the agonizing moments that our unfortunate countrymen experienced, when they found themselves in the prairies of an uninhabited region without friends or money. For a whole day and night they had nothing to eat, and they were forced to sleep in the open fields.

On the next day, they became so desperate that they began destroying and tearing apart the railroad line. Men from the company summoned the police, who arrested the Greek workers and put them in prison without giving them a chance to explain why they were forced to begin damaging the property of the railroad

WPA (ILL) PROJ. 32275

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GREEK

Saloniki, May 1, 1915.

company.

The judge who handled the case a little later not only found the workers free of any guilt but also forced the company to provide them with free railroad fare back to Chicago. On their return here they told us the long story of their adventure and hardships.

The hiring agent, either a Bulgarian or a Macedonian, defrauded fifty Greco-Macedonians a few days ago by collecting ten dollars from each of them for his commission. He promised them that he would find suitable work for them at the new railroad station of the Consolidated Railroads of Chicago. No one knows, however, when construction work at the new station will begin.

Another hiring agent, an Italian, swindled a hundred Greek and Italian laborers. By making false promises, he was given five or ten dollars in advance by each worker. He did not provide any work, so he was arrested and freed on two-thousand-dollar bail.

WPA (III.) PROJ. 32275

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GREEK

Saloniki, May 1, 1915.

In Chicago today, we have 120,000 unemployed, among whom many hundreds--I should say, thousands--are Greeks. There are many industrious and ambitious young men who would be glad to do any kind of work in restaurants or candy stores for small wages.

In the advertising section of Saloniki many hundreds of advertisements are inserted free of charge for poor young men who are seeking work.....When a business man advertises for employees, he is swamped with hundreds of applicants.

A bright young worker was telling us, with pain in his heart and with great disappointment, that more than a thousand young Polish women are working in the numerous Greek restaurants. If the Greek restaurant owners would hire young Greek men as waiters, cashiers, dishwashers, extra help, etc., more than a thousand Greeks could secure excellent jobs for themselves. This would repay the managers and proprietors many times, and they would be doing a great service and favor to deserving men of our nationality. As we have written before, many Greek restaurant owners were sued and fined by the Bureau of Public Morals for employing young Polish girls as waitresses.

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GREEK

Saloniki, May 1, 1915.

We mention these facts in order to prove that the proper organization and consolidation of our Greek community and business interests could effectively do something to protect and support our Greek laboring class. Furthermore, a way could be found to provide useful, profitable, and morale-building work for many hundreds of our own countrymen. We cannot fail to notice that most members of our laboring class are suffering many indescribable hardships and are already feeling the pangs of hunger. There must be some way these people can be helped by our businessmen.

The consolidation of the Greek community of Chicago is not a fanciful idea nor is it an impractical platonic theory. The unification of all the Greeks of Chicago under the leadership of the Greek Orthodox church organization will give rise to the creation of a great national Greek family with our religion and country as the binding and conserving forces. Within this great powerful family, the weak, the poor, the sick, and those who deserve any kind of help, will find shelter, protection, relief, material and moral support, and loving kindness.

WPA (ILL) PROJ. 33-111

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GREEK

Saloniki, May 1, 1915.

This is what the Greek Orthodox community and organization should be. This is Christian brotherhood in action. This is patriotic support to our own people who live in a foreign land. And this is what Saloniki is fighting for. The program for the unification of the Greek people of Chicago is broad; it has many noble and indispensable objectives.

Today's editorial dealing with the vital problem of the needs of our laboring class, which is composed of thousands of Greek workers, deserves the serious and immediate consideration of all. Surely, never can a good man be more thrilled to his very soul and profoundly pleased than when he is able to help and support a fellow countryman or a fellow human being.

By the consolidation of our entire community, all our social needs will be satisfied; the labor question will be effectively solved, so that there will be no poverty-stricken, demoralized, and suffering Greeks. Our present condition of indigence, despair, and misery must be corrected at all cost.

Our churches must become the centers of relief and mutual aid. Our priests

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GREEK

Saloniki, May 1, 1915.

and the officials of our churches can do much toward helping our own unemployed and unfortunates. They can recommend our Greek laborers to our prosperous businessmen by advising them to prefer and hire Greek labor in their businesses.

Furthermore, in the future, a united Greek community will be able to protect our laborers from thieving labor racketeers as well as from the evils of exploitation.

In exposing the sad state of our laboring class, Saloniki is ready and willing to do its part to alleviate suffering by contributing to the improvement of the workers status. This newspaper welcomes any "work wanted" advertisements by Greek workers who are seeking a job but cannot afford to pay. May we appeal to our businessmen to co-operate by preferring, at all times, our poor countrymen whenever they have to hire any kind of labor?

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GREEK

The Star, Sept. 27, 1907.

### THE DEMAND FOR LABOR

The Star takes this opportunity to inform the Greeks of Chicago that it has been sent a letter and a pamphlet from the United States Bureau of Information, which is connected with the United States Immigration Bureau. The aforesaid bureaus inform us that there is a pressing demand for laborers in the United States, especially in industry. Recently, a group of specialists from Washington, D. C. made a study to determine whether there were sufficient labor resources in this country to satisfy the needs of industry. They were of the opinion that the lack of industrial manpower was felt very keenly in all types of industry. At the same time, a huge wave of immigration was flooding the United States labor markets.

Mr. Powderly, who conducted this extensive survey, announces that there is a serious shortage of laborers in all types of factories, in spite of the fact that daily wages range from three to three and one-half dollars. This information has been obtained from the manufacturers themselves. In other fields where labor is employed, including agriculture, Mr. Powderly based his

WPA (ILL) PROJ. 30275

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GREEK

The Star, Sept. 27, 1907.

figures on rough estimates and comparisons.

There prevails the opinion that this shortage of labor must be made known by circulars and pamphlets to all immigration and steamship agencies. Notices will soon be sent everywhere within as well as outside the United States, printed in the principal foreign languages spoken by our immigrants. In this way, the newly arrived immigrant will know where to apply for work.

However, we fear that this action will be of no avail, because the immigrant, upon arriving in the United States, goes directly to friends or relatives, who live in widely scattered parts of the country. This is only natural, since the immigrant is instructed in advance to proceed to his relatives, who will advise and help him secure some sort of employment. It is also expected that Greek immigrants, for instance, will tend to gather in large cities-- in Chicago, for example--where large Greek groups are concentrated and where added protection and mutual support can be easily found. There are many who read the circulars and announcements of the Department of Labor and the

APP. (ILL.) PROJ. 30275

The Star, Sept. 27, 1907.

Immigration Bureau, but not much attention is paid to them.

The work that has already been started, however, is proceeding in the right direction. The labor resources, the manpower of this country must be evenly distributed throughout the United States. However, the great industrial centers must attract the necessary number of workers for their efficient operation. There is sufficient assurance that a great number of immigrants can find good jobs in inland cities, that opportunities are not restricted to New York and other port cities.

The workers must be properly guided and advised in regard to opportunities for employment. In the final analysis, however, it must be remembered that the laborer has a free will and is independent to act or think any way he sees fit.

The Greek laborers of Chicago must know that there are many opportunities for work which are waiting to be profitably exploited. Our workers will use their

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED

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GREEK

The Star, Sept. 27, 1907.

best judgment in accepting work and in assisting the Greek immigrant to find suitable work.

I. ATTITUDES

E. Social

Organization

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Saloniki - Greek Press, Oct. 20, 1976

CONFIDENTIAL



A well known Greek, who belongs to the Republican Party, criticized me the other day when I accidentally met him, for publishing an article titled "Job Masters." However, what I wrote was not due to animosity, on my part, or to any other emotion. I simply said that the Republican Party was recruited for this election especially the Job Masters and I am going to do it, in order to win the election. Because of some accusations that were made, I decided to call him a few things publicly so that he may understand what the motives were in publishing his article.

The law of the African jungle, for the people that lived and still live there, is cruel. But the law of Wall St. within our civilization and skyscrapers, has made here life more miserable than that of the African jungle. I wonder if he has any doubts as to that? Well, my friend, this law cannot be eternal! It cannot be eternal because people change their minds and this change in thought must be shared by those who profess they are or desire to be, leaders. Do not forget that Rome fell just because its leaders did not want to change their opinions and face the new situation with fearless and steady eyes.

Saloniki-Greek Press, Oct. 22, 1936



Do not forget that no nation, no matter how rich it may be, can forever build up marble skyscrapers, loading everything on the backs of the toiling workers and farmers, nor can laws last which eternally favor only one class of people, regardless of whether these people are called DuPonts, Learys, Morgans, Rockefeller's, or Lords, and, it is inconsequential; how much power, material or mental, these people possess. No power can oppress, indefinitely, millions of people, so long as these people know it and are in position to think! Failure to recognize this thing was the civilizations fell in the past. The civilizations of the Chaldeans, Assyrians, Babylonians, Persians, Egyptians, Tyrians, Phoenicians, Carthage, etc., etc., etc.

On the other hand, you must not forget this, that in a crisis conditions do not improve immediately or by self-measures, nor can one medicine cure all maladies. And if it is so, the real cause of the world's cannot see that poverty, ignorance and brutality, in the main is something that is wrong and illogical, improvement is impossible.

Saloniki-press, No. 11, 1971

I had this in mind when I wrote that article, under the title "of letters." We have believed, and we still believe that every man who sets himself against Governmental progressive effort is a timid man, a man of prejudiced ideas, and a coward of tomorrow.

Inachus once said, "The social system is the best, under which the least injury inflicted upon one is to be considered as inflicted upon all." We want to see our suffering and as such they need neither our pity nor our philanthropy, they need only justice.

J. Galanos.

Chicago Herald and Examiner, Aug. 24, 1935

AHEPA GIRDS AGAINST REDS

Plans for combating Communism and subversive influences in every city in the United States were unanimously approved yesterday at the annual convention of the Order of Ahepa, largest Greek-American fraternal organization in America.

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GREEK

Saloniki-Greek Press, Jan. 25, 1935.

CUR THOUGHTS TURN TO THE DODECANESE

The first armed conflict to arise from the suppression of the people of the Dodecanese Islands came a few days ago at Kalymnos. The people of this Island universally disapproved the action of the Bishop, who obeyed the orders of the Italian rulers. His acceptance of Italian authority by the Bishop caused the churches of the Dodecanese to be cut off from the Greek Ecumenical Patriarchy. So great was the people's wrath that they threw the Bishop out of their church.

These events were considered revolutionary in spirit by the Italian tyrants. Consequently a body of marines was dispatched to restore order and to suppress further activities on the part of the protestants. This was accomplished by the simple expedient of firing upon unarmed groups of men and women. Many were killed and many more were wounded.

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Saloniki-Greek Press, Jan. 25, 1935.

Ugly words and phrases which can best describe some races and some people are usually omitted from the printed page; but there are certain instances when the most amiable persons can be turned into raging beasts. Such is the psychological effect of this brutal massacre of unarmed people on every Hellene who has heard about it. The many similar events in these Islands have filled every Greek heart with **righteous, furious, despair and anger.** It is possible that the Greek Government will not even register a public complaint. What would be the use?

As for us in America--since the day that the women and children were murdered by the command of that mad idiot, Benito Mussolini, our hearts have been filled with rage against him. We shall always consider him an enemy of Greece, despite the many visits exchanged between him and Venizelos, Tsaldaris, and Kondilis. As an enemy of Greece and as a potential threat to the peace and safety of the world we shall always describe him in the foulest terms. One thing we are certain of is that

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Saloniki-Greek Press, Jan. 17, 1935.

### PERIOD OF NATIONALISM

A strong spirit of nationalism has been steadily growing among all classes of people of all nations in which the people are still free. Before the World War this spirit expressed itself in the guise of patriotism. However, the postwar period--especially the last five years--has seen the replacement of patriotism with nationalism. At first thought this may not seem significant, but an analysis of the basis of nationalism proves its importance beyond doubt.

This movement is based upon the belief that one nation or race is far superior to any other--a conception which is never involved in feelings of patriotism. This new spirit which has gripped the hearts and minds of modern people is a natural outgrowth of the World War--the war which created two new problems for every one it solved--that is, if it solved any. At present the attitude of all peoples is intensely and acutely nationalistic. We hope that the new

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Saloniki-Greek Press, Jan. 17, 1935.

channels of thought and the new social systems which are making their appearance will lessen this dangerous kind of thinking, and that man will regain his sense of moral, political, and patriotic balance.

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GREEK

Saloniki-Greek Press, Nov. 8, 1934.

### RUSSIA

Most living men will remember that, Russia was once classified as a backward country among the nations of the world. In addition to the eight hundred thousand dukes, nobles, and aristocrats of the muscovite empire, there were uncounted and disregarded millions in Russia who were just about the same as serfs. As soon as the Czar was overthrown and the Bolsheviks began ruling in the Kremlin, world-wide fear gripped the minds of men.

The fear was that Communism would ruin Russia and endanger the whole fabric of civilization. What the exact facts are after these seventeen years of the Communist regime is not definitely known. But there are certain outstanding accomplishments of Soviet Russia which have not been refuted.

One of these, according to the latest information cabled throughout the world, is that the Union of Soviet Socialist Republics will be second only to the United States in the output of iron. Planned production, based on an entirely

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Saloniki-Greek Press, Nov. 8, 1934.

new economic system, seems to have succeeded in Russia. Theoretical Communism may be wrong, but in actual application it spells wonders.

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CHICAGO GREEK DAILY, Sept. 30, 1934

Will Roosevelt Succeed In His Efforts At Restoration?

The impartial observer will see that all the measures that the government has taken till now are measures for the preservation of capital from the crisis that it passes through, and it is only in America where capitalists were ruling the country dictatorially, that such measures are characterized as communistic. But, it is about time it be understood that the government has a right--by its own initiative--to take such measures as it thinks necessary according to circumstances, without the consent of the capitalists and, if need be against their will.

The interesting outcome for all this is: The government by the measures that are being taken will succeed in getting the country out of this crisis and save capital even if capital opposes the move.

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Saloniki-Greek Press, Sept. 27, 1934.

LIBERTY UNDER THE AMERICAN CONSTITUTION

(Editorial)

For nearly one hundred and fifty years American orators have talked in vague generalities about the virtues of the Constitution, with the comfortable assurance (equally shared by their American audiences) that the democratic system of government which it established, or something very like it, was the inevitable goal of all political development.

That assurance is no longer possible today, except to the intellectual ostrich who buries his head in the sand of his national traditions, and refuses to look at what is going on around him. Democracy not only has ceased to make progress; it is rapidly losing ground in parts of the world where, only yesterday, it was regarded as reasonably secure. If the speeches which were delivered throughout the country, on Constitution Day last week, left any one impression, it was of the growing anxiety felt by men of different political affiliations

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Saloniki-Greek Press, Sept. 27, 1934.

for the future of democratic government in the United States should certain policies inaugurated by the New Deal be continued and extended.

Whether such anxiety is justified remains as yet a question concerning which there is much ground for argument; but this, at least, is true;--the day of the uncritical approach to the Constitution has passed. Not since the completion of the deliberations of the Constitutional Convention and the ratification of the document it had drafted by the several states, have the basic principles of our political system demanded such careful examination as they do today. The champions of democracy do their cause poor service when they ignore either the failures of democracy or the idealism that is to be found in the modern forms of dictatorship, whether communistic or Fascist.

Our political system has been described by one of its greatest exponents as, "government of the people, by the people and for the people". But the modern dictators, without exception, claim to be exercising their power in the interest of the people, and can point to important achievements that support their claim.

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Saloniki-Greek Press, Sept. 27, 1934.

The dictators, indeed, go farther; they contend that they govern the people even more effectively than the people could govern themselves. It is with this contention that they justify all their repressive and arbitrary methods, including the destruction of political liberty. Democracy, from their point of view, is a clumsy and inefficient instrument, which is no longer adopted to the complexities of the modern industrial state. Mussolini has remarked that the democratic system may be all right for a wealthy country like the United States, but that it is far too wasteful for a poor country like Italy.

This line of argument is not new. It has long been recognized that a dictator, clothed as he is with absolute powers, is in a position to function more swiftly and more efficiently, particularly in circumstances requiring prompt action, than the administrators of a democratic government. The defects of democracy are always painfully apparent whenever an emergency arises. But in spite of these defects--and they are very real defects--the democratic system continues to be the safest form of government that has yet been devised, for it is based upon an assumption that the advocates of dictatorship persistently

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Saloniki-Greek Press, Sept. 27, 1934.

ignore. That assumption, as a brilliant Englishman, J. A. Spender, recently observed, is "the fallibility of human beings (including dictators), whose plans, schemes, and methods of government need to be worked out by argument, give and take, compromise, trial and error."

Suppose the Soviet plan of collectivizing the farms fails to produce enough food. What can the people do except starve, as millions starved last year? Suppose Mussolini's regimented state stifles initiative, and finally lowers the standard of living. What is the recourse except revolution? Suppose Hitler's policies destroy Germany's foreign trade and so bring economic disaster. How can these policies be changed without another blood purge?

The essence of democracy--distinguishing it from all other forms of government--is, that it alone makes provision for correcting mistakes without bloodshed. The system of regular and free elections, supported by the various types of personal liberty guaranteed by the American constitution, is the only one that takes into account

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Saloniki-Greek Press, Sept. 27, 1934.

the facts of human experience and the need for constantly adapting government to the changing will of the people.

The sacrifice of permanent security and of the great rights of personal liberty for some temporary advantage, no matter how valuable, are too high a price to pay. In considering all plans that are proposed for fashioning this country more closely to the heart's desire, one simple question should be asked: Can those plans be carried out safely under the democratic system? If not, then in the spirit of the remarks of Mr. Spender, made while he was pointing out problems with which his country was faced we should say: "The presumption is overwhelmingly against them, unless we are willing to sacrifice free institutions, to get them adopted."

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CHICAGO GREEK DAILY, Sept. 1, 1934

The Crisis of Capital. (Editorial)

Many believe that the present crisis is one of the many that have come and will go as did the ones in the past and that, gradually, things will resume their normal course. Few, however, know that the crisis we are experiencing for almost three years in America is a singular one, and that no companion can be drawn to those previous, as the causes of this crisis are wholly due to improved machinery, different methods of production, the reduction in the number of workers, and to overproduction.

But the reduction in the number of workers, and overproduction, have as a direct consequence caused the reduction of profits and frequent losses.

Capital, therefore, the value of which consists in creating profits, cannot possibly fulfill its mission, because no matter in what enterprise it be invested, cannot find a market due to prevailing unemployment. Even if unemployment is to be fought by a reduction in the hours of work, so that production will find a market capital again cannot create profits, because profits will be distributed by the workers among themselves, who, by working a few hours, would be paid in accordance to an integral rate.



Chicago Greek Daily, Sept. 1, 1934

Consequently, in the first case as well as in the second, there is no more profit for capital, and just for that reason, capital today remains dormant. The present crisis, consequently, is a crisis of capital, which, by reason of new conditions, cannot perform the function which up to now it has fulfilled and continue to be used as the motive of production, generally, and distribution of produce.

As a result, the great question arises: In so far as capital is unable to motivate industry and distribution, must we all stop doing anything about the matter and suffer death by starvation? The answer, of course, is not difficult, because all of us want to live, and if capital cannot serve us any longer, we must find other means and ways, wherewith, to distribute production and create new jobs.

In so far as we have all the means of production in land, innumerable factories, workers working and are able to produce all we need, it would be the greatest folly to suffer, and not hasten to substitute in place of capital some system that will carry on for the benefit of all concerned.

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Saloniki-Greek Press, Aug. 30, 1934.

ALL MUST BOG TO THE WILL OF THE MAJORITY

(Editorial)

Nearly all America has read of the triumphant victory of Upton Sinclair in the primary elections of the state of California. Although he is a self-admitted Socialist, he was fanatically supported by the Democratic voters. We can easily imagine what his opponents had to say about him and his Socialistic precepts. The Regular Democratic party presented him as a menace to society and as a bomb-hurling Bolshevist. Nevertheless, Sinclair emerged the victor, and many believe that he will be elected governor in November.

This support of Sinclair as a nominee for governor of a large state is a sign of the political change that is going on in this country. It reveals that new ideological trends are influencing the American people, trends that are

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Saloniki-Greek Press, Aug. 30, 1934.

even more radical than any that have been introduced by President Roosevelt. If there is any doubt that the American people are accepting the changes made by the President, it can be easily dispelled by an examination of the situation in California. Not only did the voters choose the candidate who offered them radical and basic changes--changes even more extreme than Roosevelt's; but they also overwhelmingly voted for an out-and-out Socialist.

In America, where it is very hard to inaugurate radical changes in ideas, the man who believed in the downfall of capitalism and in public ownership, was preferred by the majority of the voters in his state. Even now, when he knows that according to the rules of politics he should be very tactful and conservative in his speeches, Sinclair boldly asserts that capitalism is no longer of service to society, and should, therefore, be replaced. We cannot foretell the nature of the opposition which the Republican party will present to Sinclair. But we are sure that all the conservative factors in the Democratic party will help the Republicans fight him, tooth and nail. They will, no doubt, brand him a traitor, a communist, an ally of Hitler and Mussolini, and in short, an

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Saloniki-Greek Press, Aug. 30, 1934.

undesirable person.

It is very probable that the President will maintain a neutral stand as regards the coming California election, because he will not want to be identified with Upton Sinclair's platform. One of its most radical planks is the meeting of California's need by Federal loan grants to factories and manufacturers. Such an outright Socialistic plan cannot be supported by the President; however, he does not seem very anxious to see his political opponents emerge victorious. If he gives even the slightest encouragement to Sinclair, the conservative groups will label him a Socialist. In other words, the President finds himself between two evils, and close observers of the political campaign will watch his actions with great interest.

Upon first thought, the victory of Sinclair at the primary election may not be considered a very good indication of the political ideals of this country. However, persons who study social trends proclaim it to be the beginning of the death-

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Saloniki-Greek Press, Aug. 30, 1934.

struggle between capitalism and the liberal forces; and these observers are neither Socialists nor supporters of Roosevelt. America has begun to be aware of the deficiencies which mar her social order. No longer are they considered the problems of social workers. Man's responsibility for his brother is no longer something read about in the Bible. People are starting to look at their social structure with critical eyes. Perhaps the struggle will take many years, and assume various forms; but in the end the wishes of the majority will be carried out. The opposition of petty selfish interests will not be sufficient to stem the tide.

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Saloniki-Greek Press, July 26, 1934.

## TERROR AND DICTATORSHIP

(Editorial)

Serious, terrifying, and inhuman acts are taking place in Europe. Four months ago, a self-styled great man, the chancellor of Austria, Dolfuss, in the name of the law--as he understood and interpreted it--spread fear and terror throughout the nation. He ordered the massacre of thousands of his fellow citizens, simply because they did not approve of the way he was trying to govern Austria. The idea of "dictatorship" ripened with the success of Dolfuss.

Within a comparatively short space of time, Europe was the scene of the crimes of another dictator, Adolph Hitler. He, too, spread tyranny, and ordered wholesale imprisonments and barbarous murders among the innocent German people. Not only did he kill strangers; some of his victims were even close friends and associates. No sooner had Europe quieted down a little after the Dolfuss uproar than it was again shaken

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Saloniki-Greek Press, July 26, 1934.

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by the barbarity of the German tyrant. The murder of Dolfuss, by the Austrian Nazis, added to the European unrest. It is still very difficult for anyone to be assured of the future of Austria in the face of Hitler's known desire to conquer all of Europe.

This terrible unrest has caused another fear to grow in the hearts of all Europeans. The fear of--war. Despite the fact that the Nazi revolt in Austria has been an open move, it is still impossible to say what the next day will bring forth. The fight between the Austrian Nazis and the Austrian Fascists is being watched by the Socialist party, which comprises forty per cent of the population. Divided as they are into three armies, the Austrian people can only be united by sheer force. In this case, one force is struggling against the other for the supremacy which will enable the winner to control the nation. Each of the two opposing forces has the support of an exterior party which is anxious to swallow Austria. Germany on one side, and Italy on the other, watch the Austrian debacle with satisfaction.



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Saloniki-Greek Press, July 26, 1934.

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and fire of war, so that their maniacal desires may be satisfied.  
Fortunately, there are France and England to help balance the situation.

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The only safe weapon against war is democracy. So it seems unavoidable  
for these countries, ruled by dictators, to remain peaceful long.

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Saloniki-Greek Press, July 12, 1934.

DICTATORSHIP HAS NO PLACE IN GREECE



No matter how much the internal political affairs of Greece seem to be **tangled**, they are still far less so, by comparison, than those of European nations, which are ruled by totalitarian governments. At least, the situation is more **bearable** because the human characteristics of the leaders have not been replaced by brute force and persecution of the weak. Although the two factions are fighting each other so bitterly, it is difficult to believe that either of them honestly desires to crush their cherished civil and social liberties.

Greece, just as all other countries, has a certain percentage of citizens and leaders who are anxious to try every new experiment in the hope of curing the nation's ills. That ancient characteristic and prerogative of our race--the right of free speech and free expression--is known by all the Greek party leaders. They know they will be tolerated as long as the people

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Saloniki-Greek Press, July 12, 1934.

have these rights, but that the people will support no group, which seeks to curtail those rights.

No matter how much the Greek people are politically divided, they prefer to read the articles written by Venizelos against the government, to losing the privilege of reading and thinking as they choose. The Greeks know that should they relinquish their cherished mental and spiritual liberty, they will be but one step away from giving up their physical liberty and acquiring "slave" status. The natural instincts of our race are liberal, that is one of the causes of the early, stupendous social and mental development of our people.

The seed of dictatorship will not take root in the soil of Greece. Greece will not--we in America hope--ever fall prey to her few apostles of dictatorship.

Greek Press, Mar. 22, 1934.

A STATE OF THE RIDICULOUS

Now that he realizes that the people of Europe have neither listened to him nor feared him, Mr. Benito Mussolini, creator of thunder-and-lightning threats and promises, has made a new move which is typical of him.

In the meeting of the Fascist party last Sunday, Mussolini outlined his sixty-year plan for the exterior program of Italy. If we have criticized the sardonic policies of Mr. B. from these columns we have done so because we sincerely and firmly believe that the gentleman is not "all there". Now we feel that our contention is fully proved by none other than himself. He has just indicated the course of action Italy will follow in her relations with other countries for the next sixty years.

Only an idiot or a mentally unbalanced person would ever make such a speech at a time when events are changing with lightning-like rapidity. No one can predict what will happen in five years, certainly not in sixty. Or has our

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Greek Press, Mar. 22, 1934.

friend eaten so much macaroni he thinks he is God? Mussolini may be "Il Duce" to some; but to the majority of sane human beings he is merely a ridiculous creature and a fairly successful bluff.

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Greek Press, Feb. 1, 1934.

by people today, no matter how vivid their imaginary conception of this slavery may be.

As time passed, from the depths of ignorance and barbarism the spirit of liberty began to make itself felt. It became stronger than the desire for family and the love of country. Men began to open their eyes to the facts that the purpose of life is to attain happiness, and that they as a group could fight for the right to attain it. Many years and [even] centuries of incessant struggle and torture passed, the struggle between the poor and the slaveowners. Finally, in various places on the earth, this idea achieved form, and the first communities or societies of comparative equality and freedom made their appearance.

Those were the now well-known periods in which the minds of men, freed from spiritual and physical bonds, bequeathed to the future world the lofty ideas of equality and justice. But in society, just as in all nature, nothing

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Greek Press, Feb. 1, 1934.

remains stationary. Everything is governed by certain natural developments; so we see the sad retrogression and backsliding of the human race which took place again.

After these rays of light which appeared at various intervals in ancient history ensued a period of complete darkness, and the light was hidden for many centuries. If, however, the fire of learning was put out, and man again became enslaved, the spark of freedom for the individual never was completely extinguished. Slowly but surely the idea spread among men, and only the proper moment was necessary for the fight for man's freedom to begin. The right moment finally came, and the feudal system began to crumble in the onrush of the capitalistic system, which was started by the abandonment of farms and a rush to the factory in the city. The rest is familiar.....The twentieth century is noted for its remarkable achievements.

Again today man seeks to find a better and happier society in which to live.

Greek Press, Feb. 1, 1934.

But now, a new spirit pervades [men's thought], the spirit of nationalism. The nation--the new tyrant--makes its strength felt guised as a dictatorship of fascism or of proletarianism. It seeks to destroy individuality and to create masses. Evidently the world is entering a new period, the future of which cannot be predicted. The new social conceptions are the ideas of a few, and as long as the many take no steps to prevent their rulers from leading them into slavery, it is to be feared that the few are going to cause us to retrogress instead of moving toward our goal of the ideal society. At least we find this to have been true in the past; and history does repeat itself.

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Greek Press, Jan. 4, 1934.

THE PRESIDENT'S ADDRESS

[Editorial]

At this time the thoughts and attention of the American people are focused upon the President of the United States. Especial interest is evidenced in his latest speech to the Senate which was broadcast over the radio. Not so long ago the speeches made by presidents did not go much farther than Washington D. C. Sometimes the people read such speeches, but in the majority of cases they did not, because they were written in such technical language, and in such long-drawn-out paragraphs. Later, when the railroads began shortening the distance between cities and towns, and the telegraph made communication a simple procedure, larger and larger numbers of people began to follow the developments in Washington. During the last ten years the radio has brought the news of the world into every home. This, therefore, was the method chosen by the President for telling his people what the proposed program would mean to their welfare.....

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Greek Press, Jan. 4, 1934.

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The President's defenders praise the incomparable manner in which he presents his policies to the people. Even his worst opponents envy his power of public appeal; while the radical groups seem to see a realization of their dreams for a socialistic government in America. This is made much of by the Republican party, which is conservative to the "nth" degree. However, all of the various political factions agree that the President was correct in his predictions and precautions. His speech to the American people was touching in its honesty, courage, and philanthropy. The method used by Roosevelt in presenting his beliefs to the people has caused a psychological change in the minds of all classes of people--except the conservatives and capitalists. To each person has come the realization of the difference between the policies and ideologies of the present Administration and the one in power before F. D. R. took over last March.

We are actually at the threshold of a great social upheaval. No matter what

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Greek Press, Jan. 4, 1934.

name we attach to the suggested reforms of the President, it is the common opinion that future relationships between the government and the individual will be different than ever before. There is a marked resemblance to national socialism. There is, as yet, no mention made of public ownership and lack of individual right to property; but the President has foreseen the day when the state will provide each unemployed person with work. That is nothing less than social equality--which does not, however, lead to the government of Marx, but to an ideal, long-sought type dreamed of by Plato, Moore, and Campanella.

Nevertheless, we do not wish to go on record as believing that Roosevelt is a socialist. On the contrary, the general outline of his program reveals that he is striving to strengthen the status quo, which was on shaky foundations before he took office. The President himself has said that a rebirth is being hoped for; a radical change in social ideals is being aimed at. This change which the President seeks to bring about--and which the great majority of

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Greek Press, Jan. 4, 1934.

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American people are in favor of--will be accomplished by the passage of certain social laws and the establishment of certain guarantees which have been demanded by the people. The outline is based upon benefits for the up-until-now-forgotten common people of America. Food shelter, and clothing must be available to every human being because they are his natural and lawful heritage as a member of society.

The suggestions and ideals of the President mark a great turning point in the history of mankind. The hopes of men all over the world are fixed upon the success of these policies. The basis for the future government of all nations has been laid by Roosevelt. May his dreams become realities so that we may all--except, of course, the poor capitalists--benefit by them. It is unfortunate for humanity that more men such as Roosevelt are not in evidence in the governments of nations.

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Greek Press, Dec. 28, 1933.

A REVIEW OF 1933

Upon looking back over the last twelve months, a picture of human actions which leaves lasting impressions of a series of scenes and acts in the drama of life is unfolded to the observer. By whatever standards of comparison the passing year is measured, the things which have taken place in the last twelve months have brought about new orientations in the policies of nations.

The proximity of the nations of the world, which is supposed to have been brought about by modern means of communication, is a myth and a delusion. Isolation and autocracy are the primary motives which guide both nations and individuals. He who is not one of our kind is still thought of as an alien. When the Greeks of old classified all non-Greeks as barbarians, there was just reason for it. But for people who belong to the same level of civilization to harbor such archaic notions is nothing less than treason to human intelligence.

WPA (ILL.) PROJ. 30275

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Greek Press, Dec. 28, 1933.

The year one thousand nine hundred and thirty-three can claim no deeds nor acts that man can be proud of, either now or in the ages to come. May the year that is about to replace it witness a revival of the spirit of liberalism. Otherwise, man will revert to barbarism. The hero making of the present age is a sure harbinger of dire events.

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Greek Press, Dec. 7, 1933.

NOT JUST A SPEECH

Another remarkable speech was delivered to the nation by the President on Wednesday night, his immediate audience being the Federal Council of the Churches of Christ of America who were assembled in Washington for their twenty-fifth anniversary.

This last speech was the most clear-cut of all the President's addresses. In it, he came out openly with statements to the effect that his object was to uplift the masses of the people--even though this is done at a loss to the capitalistic class. He talked of socially-controlled prosperity, which is equivalent to saying that the Government will see to it that no man, woman, or child goes without the necessities of life.

Truly, this country is entering upon a new era which, from all indications, promises to be finer than its predecessor. By all standards of reasoning the

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Greek Press, Dec. 7, 1933.

course that the Administration is following has all the qualities of high statesmanship. Errors will surely be made. Strong opposition will have to be enlightened, and, in many cases, fought; but the ultimate result will be a victory for justice, righteousness, and a square deal for all.

For this state of affairs the government alone can pave the way. What the present Administration has accomplished until now may not be miraculous; but it is nevertheless worthy of the admiration of the average man and woman of America.

WPA (ILL) PROJ. 30.75

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Greek Press, Nov. 30, 1933.

## DEMOCRATIC IDEOLOGY

(Editorial)

As a result of the economic crisis which has engulfed all nations of the world, it is believed by many that the democratic form of government is obsolete, and will be replaced by an entirely different type of ideology. For some unknown reason, all the demagogues place the blame for the financial upheaval upon democratic ideals, and criticize America, as the greatest exponent of democracy.

However, all those who examine the situation with due fairness and without prejudice will find that the World War and its results are the real causes of the depression. History gives proof that a terrible economic scourge has been inflicted upon the masses after every period of war. The self-appointed critics of democracy, if they are sincere, will be forced to admit that most of the European nations were monarchies prior to 1914. It is acknowledged that a spirit of freedom had begun to pervade Europe, and that nearly all the

MPA (H.L.) PROJ. 30275

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Greek Press, Nov. 30, 1933.

inhabitants of European nations had the right to vote. But it is also true that individual liberties were curtailed and expressions of public opinion likely to be punished. The government officials and the lawmaking bodies continued to believe that their only responsibility was to their king; and they felt none for the people whom they were supposed to represent.

In the face of this fact it is difficult to conceive how any individual--especially an educated one--could continue to believe that the democratic ideology is the culprit. Even more inconceivable than that is the fact that individuals do exist who believe that a dictatorship is the ideal type of government. Dictatorship is nothing new to the world, nor is it a new concept of government. History is replete with dictators who were hated and feared by the people, and who, in the end, were either murdered or imprisoned. Every tyrant in the past sooner or later overstepped the bounds of the endurance of his people. If in the beginning he had some slight justification for his existence, it soon vanished, and then he attempted to survive by sheer force of

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strength. Examination of the periods ruled over by dictators reveals that there was a marked retardation of the progress of civilization. The restriction of civil liberties, and the destruction of books and even their authors, were chains which forbade thought and self-expression--without which no civilization can progress.

Those who are not familiar with the exact facts of history may think that dictators and tyrants have benefited the lot of the common people. The truth is that the masses have been, at all times, against the idea of dictatorships as monarchies. When such governments have existed, it has always been in spite of popular desire, and not because of it. For this reason the belief held by some persons, that the future system of government will be laid out by men such as Mussolini or Hitler, is paradoxical.

The fact that the world has been engulfed in such an economic doldrum is greatly due to the capitalistic form of government which prevails. In its

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efforts to increase its own profits, it has paralyzed smaller enterprise and individual endeavors. Therefore, it is self-evident that the evil lies, not at the door of democratic government, but in the roots of the capitalistic profit system. In other lands it is militarism, in ours capitalism, that has brought about economic destruction and instability. They both are systems based upon autocratic ideologies, and both are harmful to the common people.

The principles of democracy and the desire for it are deeply rooted in every man's heart. It is proved by the great fight people of all nations have made for centuries to achieve it.

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Greek Press, Nov. 23, 1933.

### RECOGNITION OF RUSSIA

Now that the President of the United States has formally invited Soviet Russia to send a representative to America, the complete recognition of Russia is practically accomplished. Only a few details of secondary importance are still unsettled. The countries seem to be in complete harmony.

The conservative factions in America can talk and argue all they wish against the President's action. America was obliged to recognize the U. S. S. R. because Russia's present form of government has endured now for sixteen years. It makes no difference if the Russian people are experimenting with communism. In so far as the status of their country is concerned, the Soviet Republic has the same right to recognition as any other government in the world. The social order and ideologies are not the same in any two nations of the world.

The administrations of Harding, Coolidge, and Hoover had no serious justification

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for their refusal to recognize Russia, and neither were they forbidden to do so by international law. They followed the policy that was prescribed by the most conservative and selfish groups in America--which, curiously enough, were, in the majority of cases, the monied groups.

Fortunately such policies and such groups are no longer acceptable to the political ideals of the American people, and will never be again.

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Greek Press, Oct. 19, 1933.

[SOVIET RUSSIA SHOULD BE RECOGNIZED]

This column has never subscribed to the arguments of those who oppose the recognition of Russia by the United States. All the forensic arguments of the nonrecognitionists could never convince us of the soundness of their position. For even if we admit all that can be said against the tyranny of the proletariat, we cannot see under what moral law we are justified in not recognizing a de facto government.

In this paradoxical world, no one with intelligence believes or hopes that there ever will be a unanimity of opinion on all matters. But though no such hope is entertained by anyone, reasonable human beings cannot differ upon certain basic facts. In short, we yet fail to see the light of reason in the recognition by the United States of Italy or Jugoslavia, for that matter, and the nonrecognition of Soviet Russia. The difference--if any exists--is in favor of communism.

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Greek Press, Sept. 21, 1933.

## HOW CIVILIZATION IS SACRIFICED

(Editorial)

At the beginning of the twentieth century, when the entire civilized world was at peace, the peoples of the earth began to discard the methods and habits of the past and to seek a better and more progressive way of thought and action. This desire for improvement and progress which began to grow in the hearts of men was based upon certain facts which were recognized by all.

During the entire nineteenth century--and especially in the latter portion--growing changes in the general mode of living were of such a nature that the evils of society were rapidly being uncovered and terminated. That was, of course, what happened to any social evil as soon as it became a matter of public knowledge. During this period, for the first time in the world's history, slavery was abolished. With few exceptions divine right was no longer accorded to royalty, and became intolerable even to the commonest man. Education

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Greek Press, Sept. 21, 1933.

was beginning to be available to all who desired it. There was even compulsory education for children. Truly a new world was being created and in it a new civilization was making its appearance.

The changes witnessed by those living in this period were countless. Inventions tumbled over each other, science and the professions made great strides in research and methods. Natural phenomena were explained, and unseen forces measured. Sociologists began to prepare the groundwork for the new society which they had long dreamed of.

The rich and poor continued to exist; but the restrictions of the past, which had forced each one to stay within the class into which he was born, were gone. Social barriers were removed, and opportunity awaited all individuals, regardless of their birth or the size of their pocketbooks. Freedom was extended to thought and religious beliefs..... This situation prevailed and was inherited by the twentieth century. It existed until the fateful day when war in Europe was declared. That is how long the spirit of progress, peace, achievement,

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and social equality endured.

The great catastrophe of war brought the world to a new detour. Of course, inventions did not cease to make their appearance, and neither did individuals lose their social rights. The manner of life itself did not change. It was the spirit of public thought that changed. The ego of the individual was drowned in the anachronistic spirit of nationalism, which resulted in the curtailment of certain individual rights. Good examples of what we mean can be found in Russia, Italy, Germany, Yugoslavia, and, in lesser degree, in the other nations of the world.

In Europe, again today, it is just fear and not lack of desire, that prevents the declaration of another war. In fact, it is publicly stated that war is impending. In the East, the Kingdom of the Rising Sun teaches its people that it is the will of God that the earth be ruled by the Japanese. The Germans and Italians are sure they are the ones best suited to rule a subjugated world.

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In Europe, each inch of earth is drenched with human blood. And yet, new pacts, new alliances, and new treaties are still being made, the only fruit of which will be war and more war..... Individual rights, which were not abolished even in the Middle Ages, are today suppressed to an unbelievable degree. An inhabitant of one nation is not welcomed in another. The spirit of patriotism and nationalism has been inflamed to an intolerable degree.

The tolerance and humaneness of the few will not be able to stop humanity from plunging itself into a horrible war the purpose of which will be to defend its various nationalisms.

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Greek Press, Sept. 14, 1933.

## THE CROSSROADS

(Editorial)

In every corner of the civilized world humanity is still trying to solve an age-old problem. The problems of society, it is true, are many, and they are forever annoying man with their existence. The worst of them is the perplexing problem of economic security. Now, more than ever before, it is a truly puzzling and disheartening maze, from which man finds it hard to free himself. This is perhaps due to the machine age, which brought the Middle Ages to a close.

One of the most drastic steps ever taken to fight economic inequality, so disastrous to humanity, was made by Russia. She is trying to establish economic balance and security by means of a communistic form of government. The Fascist movement in Italy seems to be purely political, for in the ten years of its

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existence in Italy the economic status of the Italian people has in no way been improved.

Two economic systems are now in the experimental stage; Communism in Russia, and the new plan which is being tried in this country--a plan which does not have the stamp of any other economic order. And because of this the new economic setup of President Roosevelt is the object of the world's close attention. Upon its success or failure the future economic status of the entire world depends. Humanity and government have reached the crossroads. They only wait to see which is the best road to follow.

All the academic theories of the past have been resurrected and presented as living policies in one form or another. We are no longer fooled by their hollow words--the smell of death has reached us. We seek new and living programs as an assurance of economic stability. Setting the Soviet program aside, since it is understood by all to be purely communistic, let us examine the policies of our President. They seem to bear a resemblance to socialism; yet they actually

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have not even one thing in common with the fundamental teachings of socialism. It is an accepted fact that socialism discourages competition and advocates public ownership of all mechanical and natural facilities. In other words, socialism is based upon public ownership and elimination of profit.

Therefore, the Roosevelt policy seems to be a method by which the capitalistic system can be retained, and at the same time the necessities of life guaranteed for the masses who today are in continual upheaval and are floundering economically. Roosevelt's plans do not include elimination of the capitalistic classes, as has been done in the Soviet. His plans are intended merely to provide jobs and security for all the citizens of this rich country. The economic system must undergo a few changes and a few purges if the American people have the right to live. For who can live for long without bread? It is evident that the enemies of the Administration are sorely ignorant of the facts, when they accuse the President of being a socialist and of seeking to introduce socialistic

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principles and methods in our democracy. It proves that they know nothing about the socialistic system, and are therefore in no position to judge or to compare the policies of Roosevelt with those of socialism. The measures being applied are directed entirely toward the solution of the national economic situation, and are in no way meant to change the method of government.

It is acknowledged that experiments are being made. After all, whenever a thing is done for the first time it must be an experiment, since there is no past performance to judge by. The failure of this trial will result in much more despondency and a greater slump than already exists, because the people now have hope, at least. Strict measures and government supervision are imposed, especially to prevent the failure of the new measures.

All indications lead us to believe that the plans will be successful. Their acceptance has been made a fact. Now it will be interesting to watch the actual application of these new social measures. Their success will insure future economic stability. Their failure will result in one catastrophe after another, and one of two extremes will probably result: the destruction of

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capitalism, or the subjugation--through dictatorship--of the masses.

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Greek Press, July 27, 1933.

PRESIDENT ROOSEVELT HERALDS NEW ERA

(Editorial)

If ever a nation has found itself in a difficult situation during the last three years that nation has been the United States of America. Despite its position as a highly prosperous and contented nation, over night it became desperately and hopelessly a victim of the world-wide depression. The people of America exhibited exemplary patience and suffered in silence in order to give the Government a chance to get the country out of the doldrums. Finally, hunger and bread lines harassed the patience of the people, and they decided to do something themselves. The customary procedure was followed. The Americans use their vote as a weapon to gain their ends. Therefore, when the presidential election was held, the party that had been in power for the twelve years was ousted, and the candidate of the Democratic party, Franklin Delano Roosevelt, was elected.

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The new President faced a terrifying situation. The economic system of the nation was practically ruined, and, on all sides, murmurings could be heard against the do-nothing attitude of the Government. The country, at its wit's end, began to discuss the merits of Communism, which at least does guarantee food, shelter, and work to those who are deserving. At the time of Roosevelt's election matters had reached a dangerous and crucial stage. The farmers from all sections of the country had practically revolted--in fact, the spirit of universal revolt was rampant. The nation was faced with the fact that if the present system of government was incapable of correcting the economic situation, a new system would be found.

Just at this opportune moment Roosevelt was given the reins of government. He was fully prepared to face the situation. He represented a new type of president--a type which had long been absent from the American scene. It was apparent from his speech and his actions that the President was in complete understanding of the nation's ills, and that he had in mind the remedies that would relieve the acute suffering and unrest which prevailed throughout the United States.

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What has occurred in Washington since his election is known to all of us. His ideas are vital and if actually put into practice they cannot help but put life into America. Of course, some of his ideas are Socialistic in nature, and this will be used against him by his greatest enemies, the capitalistic class.

In regards to the proposed plans of the President resembling socialism, the truth is that his program is entirely experimental. His program is not attempting to find a method of abolishing individual enterprise and wealth, but a means of enlarging the economic scope of the average citizen. The plans of the President may result in a social order called "national socialism"; but it will not be the kind of socialism advocated by the leaders of the socialist movement. That which the President feels is basically wrong with the country is the unequal distribution of its wealth. Only a more equal distribution can help the great mass of humanity, and the President hopes to introduce this fairer system.

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main effort of our modern society is directed toward ways and means of creating new machinery to lessen man's burden.

President Roosevelt intends to find new ways and means of providing the American people with a guarantee of security and economic stability. This effort is being watched by the entire world with unconcealed interest: for the majority of people feel that all the President's acts are motivated by his sincere humanitarian ideology.

Greek Press, May 11, 1933.

### HITLER AND SOCIAL DEMOCRACY

Hitler and his ardent fascist followers and sympathizers, when discussing the situation existing in Germany today, speak of a reborn Germany. They speak of a rekindled culture and of true Germans. The rest of the world--opposed to the methods of Hitlerism--does not see anything except tyranny presented under a new guise, if it is possible to hide tyranny under any guise.

Political developments in Germany have taken a curious course since the ratification of the Weimar constitution. The Weimar constitution was supposed to be one of the finest expressions of social democracy that had ever been adopted. During a few years that intervened between the adoption of this constitution and its abolition by Hitler political conditions in Germany proceeded along a quiet, conservative path--only to end in the absolutism of today. If the Social Democrats in power had been more progressive and liberal, they, and not Hitler, might be ruling the German nation today.

Greek Press, Apr. 7, 1932.

p. 1- The country is not satisfied with statements made to the effect that capitalism is the world's ideal system. The people still believe in freedom of trade; but that is far from believing that it is better that money should be in the hands of the few than that it should be scattered among thousands. When our Secretary of the Treasury declares that concentration of wealth in the hands of the few is more beneficial than even distribution among the many, then the lines are clearly drawn between capitalism and the rights of man.

In a long-drawn-out battle between capital and mankind the strife will be terrific. Unless sound reasoning prevails, the country is likely to be thrown into political turmoil immeasurably fiercer than any that has been recorded in its past history. In the forthcoming fray the weapons to be used are not going to be firearms - except here and there - but the ballot-box. The final outcome cannot be anything else but placing human flesh above the might of gold, which has been the cause of the **shedding** of rivers of **blood**.

Greek Press, Apr. 7, 1932.

In this enlightened age, in this twentieth century, when humanity is reaching up to the remotest boundaries of the universe to solve the mysteries of nature, it is unthinkable that we should be earning our bread by the sweat of our brow. If all the progress achieved by modern science does not suffice to solve our problems, then it is best that we fall back to prehistoric means of cultivating the soil and do away with our entire superstructure of civilization.

Greek Press, Mar. 3, 1932.

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THE MODERN STATE

p. 1- One of the most unpleasant things to contemplate is human misery. Countless fears beset the sons of men, but the fear of poverty overshadows all the rest. A human being who lacks the necessities of life is the most pitiable object on God's green earth. Yet the problem that confronted the savage remains unsolved to this day, notwithstanding our supposedly superior intelligence.

As societies grow in number, and governments by treachery usurp all power to themselves, the individual becomes a nonentity and is practically abandoned to the mercy of the gods of fate.

The modern state is being brought into line with the theory that the individual exists to serve the state, not that the state exists to serve the individual.

If the modern state truly represented the individual, no such theoretical conflict of ideas would exist, for the individual would be the state, and

Greek Press, Mar. 3, 1932.

the state would be the individual. Modern man is becoming convinced that the tendency of all governments is to make him a slave to the state, be it monarchical, democratic, or communistic. The state keeps on demanding everything from the individual and in return guarantees us imaginary liberty but no bread. Surely we are nothing more than puppets in the hands of destiny.

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Saloniki, July 4, 1931, p. 1

### THE GREEK MIND

The ancient Greek genius made itself manifest in all forms of human life, and flying beyond our planet, received sparks of heavenly light, and that illumined the whole earth.

The architects, guided by that celestial light explored other planets, acquired rhythms, and built the temples of ancient Greece. The sculptors, ascending the peak of Olympus and having a spiritual communion with their Olympian gods, created their statues, as prototypes of heavenly beauty. The chisel, in their hands turned the marble to a thing of art. The painters, studying nature, received scenes of earth's abundant beauty, painted pictures depicting, the beauty and the feelings of mankind, the ferociousness and rapaciousness of wild animals, the grace of the multi-colored birds, the shadowy forests, the sun-lit groves and the sweet smelling flowers.

The Greek people in creating the Greek language, have perpetuated for thousands of years this treasure of Greek wisdom and ever lasting Greek civilization.

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Saloniki, July 4, 1931.

Plato, Pythagoras and the ancient Greek philosophers have clothed the lofty and ethereal ideas in the beautiful toga of Greek language. Aeschylus, Sophocles, Euripides and Aristophanes, have dressed the pathos of humanity with the bejeweled robe of the Greek tongue. Homer received from Olympus, the heavenly scenes and the conversations of the Olympian gods, attired them in the Greek tongue and created the Homeric epics.

But in the twentieth century, we descended to the bowels of the earth. Mankind corrupted by gold and silver, wallowed in the mire of gross materialism. Blind in mind, blind in vision we do not at times raise our eyes to behold the greatness of the cosmos, flower wreathed nature and the beauty of creation. We turn our eyes and mind towards gold, to satisfy our lust for gross materialism, towards steel and iron, to kill one another, we become croaking like frogs in putrid water, day and night in the market place and stock exchange of the world.



Saloniki, July 4, 1931.

We, the Greeks of America, as younger sons of our adopted country through Greek culture, must rescue this great democratic country, which is cracking under the whip of materialism, (as did the Roman Empire.) It is our sacred and imperative duty, in conjunction with our sincere devotion to the laws of the land, to maintain and perpetuate the Greek tongue from generation to generation, and impart to our fellow-Americans the colossal treasures of Greek wisdom. We must "Americo-Hellenize" the whole country.

Thus the Greek-sons of the United states of America will become benefactors of this immense country because they will endow it with a much more valuable treasure, than the billions of dollars spent by the American Croesus for education and civilization.



Saloniki, July 4, 1931.

Although we are a drop of water in a bucket, nevertheless the Greek mind will do wonders. Bear in your Greek mind, fellow-Greeks, that the original thirteen states were a drop of water in an ocean, in comparison with the wealth and might of Great Britain, nevertheless, they liberated the country we live in today. The courage, determination, self-denial and self-sacrifice of those immortal liberators of the thirteen colonies, won the victory, which surprised the whole world, and made it possible for us and millions of others to enjoy liberty, happiness, equality and justice.

The American democracy was established upon the basis of Athenian democracy and, today, it is evolved into the best and the biggest democratic country in the world, inspiring a democratic spirit.

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The blood shed by your Greek ancestors, and the blood shed by your brave and immortal American liberators, for liberty and civilization, must inspire you, the new generation of Greek-Americans to march once more to Philadelphia and ring the bell of liberation that all maybe **bred** from the shackles of gross materialism. Mighty thrones have fallen and vanished, but the mind of Pericles and the mind of Washington, like luminous stars are leading the people of the world to liberty, happiness, progress and true civilization.

N. Salopoulos.