

ORDER OF AHEPA

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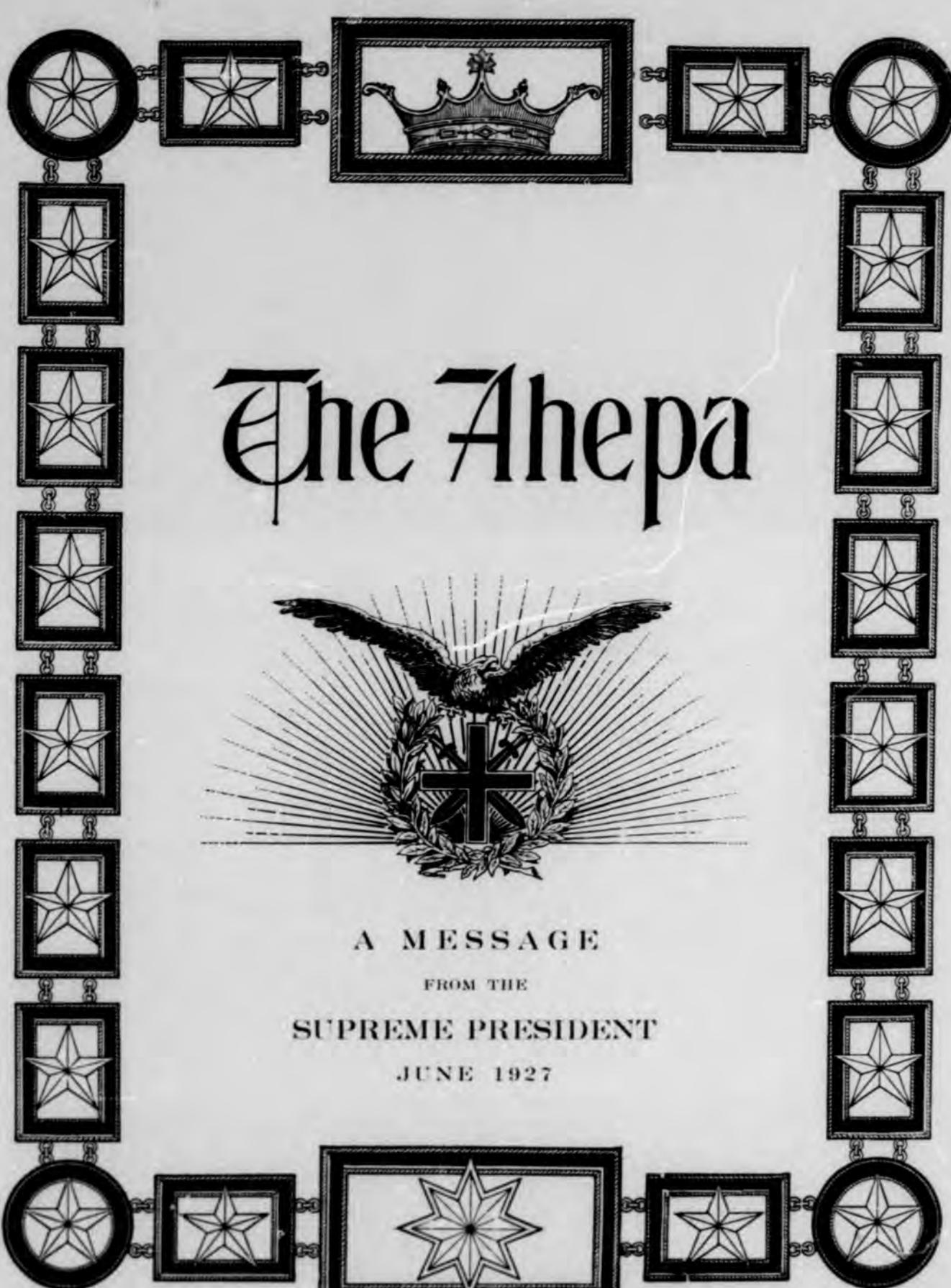
MISSING ISSUES

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THE ARCHONTIC ORDER OF AHEPA
June 1927 Issue



The Ahepa



A MESSAGE
FROM THE
SUPREME PRESIDENT
JUNE 1927

THE ARCHONTIC ORDER OF ΑΗΕΡΑ

A MESSAGE TO THE LOYAL ARCHONS OF THE ORDER
FROM
THE SUPREME PRESIDENT

TO ALL AHEPANS -- GREETINGS :

My dear Brothers:

Now that our Order is closing the fifth year of its illustrious career, I deem it appropriate to:

Firstly, congratulate you for your undiminished loyalty and enthusiasm for the interests of the Fraternity; for the sacrifices you have made for the extension of its work and influence; and for your steadfast devotion to its principles and ideals;

Secondly, to express to you my deepest appreciation for the share you have permitted me to have in directing the Fraternity. In my three years of service are bright memories of delightful associations and I have always been proud to perform the duties of my office.

Thirdly, to review briefly with you the history of our Order, discuss its objects and principles, examine its policies and methods of operation, measure the material and moral influence it has exercised and to reason out with you the best possible direction which it should follow in the future.

To this, the third object of my message, I invite your careful attention.

STATUS OF THE HELLENES IN AMERICA PRIOR TO THE ORGANIZATION OF AHEPA

Prior to the organization of our Fraternity, the real virtues of the American citizens of Hellenic stock were unknown to the rank and file of the American citizenry. The "Greeks", at best, were a misunderstood lot. There was an ever-increasing prejudice against them. No one could give a satisfactory reason why, but, that it existed, is undeniable. A brother told me that a real estate firm in his section of the country, to enhance the value of its property, advertised that it would not sell to "Negroes, Greeks or Assyrians"!

The prejudice against our race was so strong that people commercialized it. The newspaper files of that period show much unfavorable publicity about the Greeks. It was not popular for anyone to espouse the cause of our people or publish complimentary remarks about our race.

FIRST THOUGHT OF AHEPA

It was only natural in those days for our people to talk about this strange situation; to seek out the cause, and to think upon remedial means. They began treating the subject systematically. They first examined themselves and then compared their characteristics, mode of living, and habits with those who are warring against them. They found them quite similar and compatible. If anything, taking it measure for measure, the odds were in favor of the "Greeks". Then the question arose—"If we act, think, believe, live, and love as they do, why do they not like us?" And the only answer was—"Because they do not know us."

It was the English philosopher, Charles Lamb, who, being asked if he knew a certain person against whom he nursed a most vehement hatred, answered: "No, I do not know him; I could not hate anyone with whom I am well acquainted."

A goose-egg is probably as nourishing and palatable as a hen-egg—it certainly is larger. Yet you never ask for a goose-egg at the market or in the restaurant. Your failure to use goose-eggs arouses a suspicion among the descendants of the ancient family of geese that you have a personal grudge against them. It never occurs to them that the real reason might be traceable to the fact that a goose lays her eggs and keeps silent about it, while her competitor, the hen, begins "telling the world" before she gets off her nest.

It was noted, however, that our people, with all their desirable virtues and qualities of thrift, industriousness, patriotism,

ΤΟ ΑΡΧΟΝΤΙΚΟΝ ΤΑΓΜΑ ΤΗΣ ΑΗΕΡΑ

ΔΙΑΓΓΕΛΜΑ ΠΡΟΣ ΤΟΥΣ ΠΙΣΤΟΥΣ ΑΡΧΟΝΤΑΣ ΤΟΥ ΤΑΓΜΑΤΟΣ
ΑΠΟ ΤΟΝ
ΥΠΑΤΟΝ ΠΡΟΕΔΡΟΝ

ΠΡΟΣ ΑΠΑΝΤΑΣ ΤΟΥΣ ΑΧΕΠΑΝΟΥΣ -- ΧΑΙΡΕΤΕ :

Α γαπητοί Α δε λ φοι :—

Τώρα πού το Τάγμα μας κλείει τό πέμπτον έτος της λαμπτούσας στελέχωσής του, θεωρῶ επίκαιων:

— Πρώτον νά σές συγχρόνω διά την άμειοτον νομιμοπροσόντων και ένθουσιασμόν σας ύπερ τῶν σπιρτούντων τῆς Αδελφότητος, διά τὰς θυσίας πού έκαμπε διά την έξαλεων τοῦ ἔργου της και τῆς ἐπιφρονής της και διά την ἀδιάστοτον ἀφοσίωσίν σας εἰς τὰς ἀρχὰς της και τὰ ίδεοδη της.

— Δεύτερον, νά σᾶς ἔχροισσα την βαθυτάτην ἐκτίμησιν μετά τὸ μέρος τὸ πλούτον μού ἐπιτρέψετε νά ἀναλαβούσθε εἰς τὴν διοικησίαν τῆς Αδελφότητος. Εἰς τὴν τριτήν μον ἐπιφερείαν ὑπάρχουν λαμπτούσας ἀνωνύμοις εὐχαριστούσας συναντούσθορούν και ὑπεροφράνων παντούτε ἔξετέλεσα τὰ καθίσταντα τοῦ ἴστοργήματος μου.

— Νά ἀνασκοπήσω μετ' ὑμῶν τὴν ιστορίαν τοῦ Τάγματος μας, νά συζητήσωμεν τοὺς σπούδας του και τὰς ἀρχὰς του, νά ἔξετασομεν τὴν πορείαν και τὰς μεθόδους τῆς δράσεώς του, νά ἀναμετρήσωμεν τὴν ώλικήν και ἥπερην ἐπιφρονήν την ὄποιαν ἔχησκης και νά κρινομεν ἀπό κοινῷ την ἀμιστήν διενθύνην κατεύθυνσαν τὴν ὄποιαν θὰ ἐπεξετάσσω νά ἀπολογήσῃ εἰς τὸ μέλλον.

Εἰς τὸν τρίτον αὐτὸν σπούδαν τοῦ Διαγγέλματος μου, ἐφιστῶ σπουδαῖας τὴν προσοχήν σας.

Η ΘΕΣΙΣ ΤΩΝ ΕΛΛΗΝΩΝ ΤΗΣ ΑΜΕΡΙΚΗΣ ΠΡΟ ΤΗΣ ΙΔΡΥΣΕΩΣ ΤΗΣ ΑΗΕΡΑ

Πρὸ τῆς ιδρύσεως τῆς Αδελφότητός μας, αἱ πρωγματικοὶ ἀρεταὶ τῶν Αμερικανῶν πολιτῶν Ἑλληνικῆς καταγωγῆς ἦραν ἔγνωστα εἰς τὰς τάξεις και τὰς ἀρχεῖα τοῦ Αμερικανικοῦ κόσμου. Οἱ Ελλήνες τὸ πολὺ ὑπῆρχαν ἐνα παρεξηγηθὲν πλῆθες. Υφίστατο διαρκῶς αὐξάνοντα προκαταλήματα ἐναντίον του. Οὐδεμία δικαιολογία ἰδίδετο δι' αὐτήν, ή ἡπαρχίες της ὥστε ήτο ἀνεργοφύγητος. Αδελφός τις μὲν ἐπιλογοφόρονταν ὅτι εἰς τὴν περιφέρειαν τῆς διαμονῆς του μία ἔταφια ὀικανήτην διὰ να ἐπειτίησῃ τὴν ἀξίαν τῶν κτημάτων της, διεφῆμεν ὅτι δὲν ἔταπει τοιαύτα εἰς τοὺς «Μαύρους», «Ἐλλήνας καὶ Σηριόντα».

Ἡ προκαταλήματα ἐναντίον τῆς φύλης μας ἦτο τοσούν μεγάλη ποὺ μερικοὶ τὴν ἐμπορεύοντο. Τὰ ἀρχεῖα τῶν ἐπιφερείδων τῆς περιόδου ἔκεινης δεινύνοντας ἐπειστας ἐχθρικάς κατά τῶν Ελλήνων δημοσιεύσεις. Ήτο πράξις ἀντιδημοτική δι' οινοδίρωτος δοτῆς θὰ μενεᾶμεν να ἐπειρατήσῃ τους ὄμογενες μας ή νιγρήη κολακευτικῶς διὰ τὴν φύλην μας.

Η ΠΡΩΤΗ ΣΚΕΨΙΣ ΠΕΡΙ ΤΗΣ ΑΗΕΡΑ

Ἡτο φυσικὸν τὴν ἐποχὴν ἔκσινην οἱ ὄμογενες μας νὰ συζητῶν περὶ τῆς διασώστουν πατροπατείου, νὰ ἀναζητοῦν τὰ αἵτια και νό σκέπτονται περὶ τῆς δερπατείας τοῦ κακοῦ. Ήχοισαν νά γερέσσωνται τὴν ὑπόθεσιν πατροπατείου. Πρόστον ἥρχοισαν νά ἔστεσσον ἔκαπτον και κατέπιοντας τους να συγκρίνουν τὰς ιδιότητας του, τον τρόπον τοῦ ἔργου και τὰς μονήδειας του με ἔκεινος τῶν τολμῶν του. Τὰς πρώτης τελείως ὄμοιας και την παραμονήν της. «Ἐνας ἐλεγχός ἐν μέτωπῳ ἀντιπαθειῶς, θὰ ἐδίεν εύνοικην ἴστοργήν εἰς τοὺς Ελλήνας. Καὶ τότε παρουσιάσθη τὸ ἔρωτημα: «Συνεπιφερόμενοι, σκεπτόμενοι, ποτένοντες, ζῶντες και ἐκτιμούμενοι ὅπος αὐτοί, διετοί δὲν μᾶς δέχονται» Καὶ ή μονη ἀπαντησίς ήτο: «Διότι δὲν μᾶς γνωρίζουν».

Ο μέγας Αγγλός φιλός τοῦ Charles Lamb, ἐρωτήθης καποτὲ τὸν ἔγνωστο κανέναν ὄποιον ἔναντιον τοῦ ὄποιον ἔτιμηρο σφρόδω μίσους, ἀπήρτησεν: «Ο γι, δέν γνωρίζω τοιότον. Λέν δύναμαι να μισήσω σιονδήποτε τὸν ὄποιον γνωρίζω κατόπιν».

Τὸ αὐγὸν τῆς χρήσης είναι ἀναμεριδόλως τόσον θρεπτικὸν και νόστιμον δύον και τῆς κόπα τοῦ αἱ μάλιστα και μεγαλήτερον. Και δῶμας οὐδεὶς ζητεῖ αὐτὰ τὰ χρήσις εἰς τὴν ἀγοράν ή εἰς τὸ έστιατόριον. Η λειμφρόντη, μας πρὸς τὰ αἴγα τῆς χρήσης δύοργει τὰς ὄποιας τῆς, η μίας οικογενείας τῶν χρήσιμων διὰ τούς προσωπατῶν φύσθων ἐν τοῖς ποιοῖς. Οὐδέποτε δῶμας ἐπιφρονήσων διὰ η πρωγματική αἱ δύοσταται εἰς τὸ γεγονός ὅτι η χρήση γεννᾷ τὰ αἴγα τῆς ἐν τοῖς ποιοῖς ποιητῇ. Ενῷη η ἀνείσταλος

The good American must also stand for a separation of Church and State. The commandment of Jesus Christ enjoining us to "Render unto Caesar the things that are Caesar's and unto God the things that are God's", waited to complete its fulfilment until the American constitution was ordained and established. To keep the Church and State separated, each working out its own salvation without the interference of the other, is a fundamental American doctrine, and the AHEPANS, being good Americans, must adhere to it strictly.

The paragraphs above referred to are intended to (and clearly do) set forth the first aim of this Order. The ideal is very high, of course, and can not be realized within the span of a few years. It may take generations before the final goal is reached. We must, however, aim high, even if we never fully accomplish our aims. "Hitch your wagon to a star", said Emerson. The AHEPA has hitched to the star of sound Americanism and I am confident that it will press onward and that you will march with it in the front rank.

METHODS EMPLOYED TO ACCOMPLISH THE FIRST OBJECT

The members can not, of course, spare the time and money required to become proficient in the subject matter set forth in the first Object of the Fraternity, so the AHEPA has provided short-cut methods of instruction, which are convenient and within the reach of every member.

(1) The constitution, system of laws and government of AHEPA are, as far as practicable for its purposes, identical with those used by the United States. The Supreme Lodge may well represent the Federal Government; the Chapters, the several States; and the Convocation, the Congress. The supreme, as well as subordinate units of the Order, are governed by a Constitution and Code of Laws, and the business of every branch (even the work of the committees) is transacted with the strictest adherence to parliamentary rules of procedure.

This is very important because it affords every member the opportunity to discharge the duties of a citizen, to apply and practice the principles of constitutional, civil and criminal laws and to be drilled in the legal and orderly conduct of meetings. The members are required to perform executive, judicial and legislative duties. Their activities in the Order oft times require that they act as jurors; to perform police duties and to serve on investigating, auditing and budget committees; to act as prosecuting and defence attorneys; to represent large groups of members or groups of Chapters in general congresses where questions of national importance are discussed and decided. In short, there is hardly a duty which may be devolved upon a citizen of this country in which an active member may not gain an experience in the business routine of this Order. The duties of an Ahepan, as such, are so similar to those of a citizen that this Order may very aptly be called The Junior Republic. This gives the members a comprehensive understanding of the methods and operation of the American government and has proved to be of inestimable educational value to them.

(2) The traditions of the Order require that its official business shall be conducted in the English language. This practice has increased the vocabulary of the members and has broadened their knowledge of English. Men who were totally inexperienced in public speaking and who upon their admission into the Fraternity found it very difficult to express their thoughts in either the Greek or English languages, can now do so with ease and comfort, and that, on the spur of the moment. The practice and experience they have had in the Chapter meetings have taught them to think while on their feet, and have familiarized them with technical terms so that they can now read and discuss intelligently anything from the Congressional Record to judicial opinions. The educational value that they gain in this way can not be over-estimated.

(3) Every Chapter of the AHEPA has had and will continue to have lecturers who are masters of their respective subjects. These may or may not be members of the Order. The subject matter of these lectures has been of a large variety, including law, medicine, history, economics, banking, insurance, commercial geography, manufacturing, civil government and many others.

ούτοι καθοδηγεῖται δέ κόσμος. Ουδίποτε πρέκειται νά εισαχθῆ εἰς τὴν πολιτείαν πρέπει πρότον νά εἰσάγηται εἰς τὸ σχολεῖον. Εἳνα ιδινάμων νά κυβερνήσω τὸ Ἀμερικανὸν σχολεῖον ἐπὶ τρίκοντα ἔτη, θὰ ἐστρέψουν Ἀμερικανὸν χαρακτῆρα δι' ἓνα αἰώνα.

Ο διαρκῶς ἀναφερόμενος εμαγικὸς τίρανος λίθης (melting pot) δὲν εἶναι ἄλλος παρὰ τὸ Ἀμερικανὸν δημόσιον σχολεῖον. Εᾶξι μέσα συντελεῖται ὅλον τῶν ἡμίκιων, ὅλον τῶν φυλῶν καὶ ὅλον τῶν ἑθνικοτήτων η ζύμωσις εἰς ἓνα ἀρμονικὸν σύνολον.

Ο καλὸς Ἀμερικανὸς δρεῖται ἐπίσης νά ὑποστηθῇ τὸ γορισμὸν τῆς Ἐσκλησίας ἀπὸ τὴν Πολιτείαν. Η ἴντολή του Ἰησοῦ Χριστοῦ η καλέσουσα εἰς Λαόδικον τὰ τοῦ Καίσαρος τῷ Καίσαρι καὶ τῷ τοῦ Θεοῦ τῷ Θεῷ, ἀνέμενε τὴν πραγματοποίησιν τῆς μέχυς διονύση καὶ ἐθεσπίσθη τὸ Ἀμερικανὸν Σύνταγμα. Η διατήσης τοῦ γορισμοῦ τῆς Ἐσκλησίας ἀπὸ τὴν Πολιτείαν διὰ νά φροντιζῃ ἔκστη διὰ τὴν ίδική της ὑπότασον ὃντες ἐπεμβάσεως τῆς ἄλλης, εἶναι θεμέλιοδες Ἀμερικανὸν δόγμα καὶ οἱ Αhepans ὃντες καλοὶ Ἀμερικανοὶ δρεῖλουν νά τὸ ὑποστηθῶν πιστός.

Αἱ ἄνω φρεσίαι παράγραφοι, ἀποβλέποντας εἰς τὸ νά ἔργηνευσουν ποτῶς καὶ εὐηρίνως τὸν πούτον σχολον τοῦ Τάγματος. Τὸ ίδεοδες πολὺν ὑπέροχον καίτοι δὲν εἶναι εἴκολος η πραγματοποίησις του ἐντὸς ὅλιγων ἔτῶν. Πιθανὸν νά χρειασθοῦν γενεά διὰ νά φράσουμεν εἰς τὸ τέλον. Πάντος δρεῖλουν νά ἀποβλέπουμεν εἰς μεγάλους σχολούς, ἕστω καὶ ἂν εἶναι δύσκολος η πραγματοποίησις του. «Δέσε τὸ ἀμάξιον σου εἰς ἓνα ἄστρο» λέγει δι' Emerson. Η Αhepa προσεδέθη εἰς τὸ πόστον τοῦ ἀληθῆς Ἀμερικανισμοῦ καὶ εἶμαι πεπεισμένος ὅτι θὰ βαδίση πρὸς τὰ ἐμπόδια καὶ ὅτι καὶ σεῖς θὰ συμβάδισητε μαζῆ της εἰς τὴν πρώτην γραμμή.

ΑΙ ΧΡΗΣΙΜΟΠΟΙΗΘΕΙΣ ΜΕΘΟΔΟΙ ΠΡΟΣ ΠΡΑΓΜΑΤΟΠΟΙΗΣΗΝ ΤΟΥ ΠΡΩΤΟΥ ΣΚΟΠΟΥ

Τὰ μέλη βεβαίως δὲν δύνανται νά διαβέσουν τὸν καρόν καὶ τὸ χρῆμα ποῦ ἀτατούνται διὰ νά ἀποκτήσουν τὰ εἰδογετήρια τοῦ πούτον σχολον τῆς Ἀδελφότητος, οἵτος ὢστε η Αhepa ἔφασμαί εἰσιν ἀπλάς μεθόδους μαθήσεως αἱ δύοις εἶναι εὐχερεῖς καὶ εἴκολοι διὰ κάθη μέλος.

1) Τὸ Καταστατικὸν καὶ οἱ διέποντες νόμοι τῆς διοικήσεως τῆς Αhepa εἶναι δύον τὸ δυνατὸν πραστικοὶ διὰ τοὺς σκοτούς της καὶ παρόμοιοι μὲ τὰς ἐν διοίρεται ὑπὸ τῶν Ἕνωμένων Πολιτειῶν. Τὸ "Υπατὸν Συμβούλιον ἀντιπαριστὰ τὴν Ὀμοσπονδιακὴν Κυβέρνησιν, τὰ Τμήματα τὰς διαφόρως Πολιτείας καὶ η Γενικὴ Συνέλευσις τῶν ἀντιπροσώπων, τὴν Βουλήν. Τὰ ἀνάτερα καὶ κατάτερα Συνιδοῦλα τοῦ Τάγματος καθοδηγούντων ὑπὸ Καταστατικοῦ καὶ Κανονισμοῦ καὶ αἱ ἔργασια τῶν στελεχῶν (συμπεριλαμβανούμενον τῶν Επιτροπῶν) αὐστηροὶ συμφόροις μὲ τὰς κονούδεντικὰς διατάξεις. Τὰ γεγονός αὐτὸς εἶναι σπουδαῖον, διότι παρέχει τὴν εὐκαίριαν εἰς κάθε μέλος νά ἔσασκῃ καθήκοντα πολίτου, νά ἀπολαμβάνῃ καὶ νά ἔσασκηται εἰς Συνταγματικάς. Πολιτικὰς καὶ Νομικὰς μεθόδους καὶ νά ἔγγιμαίστεται εἰς τὴν διεξαγογὴν νομίμων καὶ ἀρμονικῶν συνεδριάσεων. Τὰ μέλη εἶναι επογρεούμενα νά ἔσασται ἐκτελεστικά δικαστικά καὶ νομοθετικά καθήκοντα ὑπενωματικά, ὑπαρχιτεκτικά, λογιστικά καὶ οἰκονομολογικά. Έκτελον καθήκοντα κατηγορών καὶ συντηρών. Αντιπροσωπεύοντας ἀριθμὸν μελῶν η ἀριθμὸν τημάτων εἰς γενικὰς συνεδριάσεις, ἔνθα ζητήματα ἐντικοῦ ἐνδιαφέροντος συζητοῦνται καὶ λύνονται. Έν δέργοις ἡλικίας τὰ μέλη διδάσκονται ἀπὸ τὴν τυπικὴν ταύτην ἔργασιαν τοῦ Τάγματος. Τὰ καθήκοντα ταύτα τοῦ Αhepan εἶναι τόσον δύοια μετὰ ἐκείνων τοῦ πολίτου, οἵτος ὢστε τὸ Τάγμα αὐτὸς δύναται δικαίος νά ἀποκαλέσῃ Μιχαήλ Δημοκρατία. Αὗτὲ δίδουν εἰς τὰ μέλη σαρῆ ἀντιληφτῶν τῶν μεθόδων τῆς λειτουργίας τοῦ Ἀμερικανικοῦ καθεδρηματικοῦ συστήματος καὶ ἀπεδείχθη ὅτι εἶναι ἀντιπολογιστοῦ ἐκπαιδευτικῆς ἀξίας διὰ τὸν Αhepan.

2) Αἱ παραδόσεις τοῦ Τάγματος ἀπετοῦνται ἵνα ἐπίσημος αὐτοῦ γλώσσα εἶναι η Ἀγγλική. Η ἔξασκησις αὕτη ηδήνος τὴν γλωσσοποιεύσαντας τῶν μελῶν καὶ ἐπέκτεινε πλοῦσιον αὐτοῖς τὰς γνώσεις του εἰς τὴν Ἀγγλικήν. Ανθρώποι οἱ όποιοι ἔστεροιντο ρητορικῆς πείρων καὶ διανοίας ἐνεγράψασιν εἰς τὴν Ἀδελφότητα ἐδυσκολεύονται νά ἔσωσταις τὰς σκέψεις του εἰτε εἰς τὴν Ἑλληνικήν εἰτε εἰς τὴν Ἀγγλικήν γλώσσαν, δύνανται νά ἐκφράζονται τῷρις εἰδώλοις, εἰδηρῶς καὶ ταχίως. Η ἔξασκησις καὶ η πείρα ποῦ ἀπέκτησαν εἰς τὰς συνεδριάσεις τῶν Τμημάτων, τοὺς ἰδία-

νά εισηγήθη τό σχολείον. ον ἐπὶ τριάντα αἰώνων.» (melting
in σχολείον. φυλῶν καὶ
νέονος).

Εῇ τὸν γο-
λὴ τοῦ Ἰη-
τοῦ Καίσαρο
σὺν τῆς μέ-
ταποίησι. "Η
μάτεια διὰ
καὶ ἀπειδέ-
μα καὶ οἱ
ματηρῖοι" οὐν

ἀ δριμνεύ-
ματος. Τό
συμματοῖ-
γενεῖ διὰ
τοβιέσσουν
συμματοῖ-
Emerson.
ριζανικοῦ
καὶ ὅτι καὶ
μήν.

ΟΣ
ΙΟΥ

καὶ
ρυτεῖστα
ἡ Αηέρα
γερεῖς καὶ
μήν.

μοιχήσεος
κατούς τῆς
Γολατεῖων.
ακένη Κυ-
ή Γενική
ὑπέρα καὶ
τὸ Κατα-
συλτερί-
τος κοι-
νῶν, διότι
κοντα πο-
κας. Πο-
τὴν δικαι-
εῖλη εἶναι
ομοθετικά
κονουμο-
ν. "Αντι-
γενεῖς
ζητοῦνται
τῆς γό-
τιν τυ-
πινή τοῦ
τος ὅστε
Δημοκρα-
τῶν τῆς
τος καὶ
διὰ τοὺς

της α-
ἴσηστη τὴν
γνώσεις
ομορφι-
έδυσον
Ἐλλη-
μένται
ἡ περί-
εδίδα-

(4) Another method of instruction employed by this Order, in its effort to accomplish the first objective, is by encouraging the members to become affiliated with and attend the meetings and functions of civic, commercial and patriotic organizations. Among these may be mentioned Chambers of Commerce and Boards of Trade; the Rotary, Kiwanis and Lions Clubs; and the American Legion and Veterans of Foreign Wars, and several other meritorious organizations.

Many were inspired to become members of the above-mentioned organizations by their experiences in the AHEPA. The moral courage, social prestige and real business acumen gained from connections with these organizations are of incalculable value.

There are many other means and methods employed for the carrying out of the first object of our Order, and many of these have undoubtedly suggested themselves to you. I have stated what may be called the principal ones—on account of their frequent and general application.

SOME DIFFICULTIES TO BE OVERCOME

In connection with the AHEPAN conception of Americanism and the methods employed to propagate it among, and inculcate it in the membership of the Order, difficulties are sometimes encountered from non-members and members of Hellenic ancestry. This opposition manifests itself with sufficient frequency to warrant the mentioning of it with a brief explanation.

Those of our Hellenic compatriots who object to the policy of the AHEPA may be divided into two groups:

1. *Sincerely patriotic individuals who have an erroneous conception of the meaning of patriotism;*
2. *Individuals or groups of individuals who long ago discovered that peddling "patriotism" to the Hellenes in America paid, and paid well.*

The first group deserves all the respect that this Order can bestow upon it. The Hellenic people are, by reason of their nature, history, traditions and early training, the most patriotic and home-loving on earth. Yet even these, the noblest of all human attributes, misunderstood and misapplied, have proved to be a handicap instead of a blessing to the people and the country we love.

In spite of the fact that it was one of our own great men who said, "Where Liberty dwells, there is my country", and in spite of the further fact that the Hellenes were the pioneer colonists of Europe, we, their latter day descendants, have been reluctant to imitate them in this respect.

America was discovered in the fifteenth century. The oppressed of every nation came early to possess it and rebuild upon it their ruined hopes, revive their nationalistic pride and realize their dreams. But the descendants of the Greeks, founders and builders of many important cities in Europe, did not begin to arrive in America, in any appreciable number, until the dawn of the twentieth century, notwithstanding that among them were to be found the wealthiest and most worthy seamen of the then known world.

When we did come here it was with the idea of remaining just long enough to accumulate a modest sum of money and then return home. We were willing to labor and serve. No matter how hard the labor, how tedious the task, how menial the job, or humble the occupation, we did it, but always with the single hope and thought that every dollar laid up would bring us that much nearer back home.

We failed to invest our savings here in permanent and profitable enterprises; we failed to take advantage of American citizenship; we failed to establish permanent homes and bring our families here at a time when it could have been done easily. Our time and savings were exploited by others. We were then, unwillingly, laboring for others and we spent our savings and pledged our credit for the improvement of other peoples' property.

What inspired us to follow this course? Nothing but an erroneous idea of patriotism and a wrong conception of loyalty to the Hellenic principles and ideals.

Ἐαν νά σκέπτωνται καὶ νά ἐποκρελοῦνται τὸν διαφόρον τεχνικὸν δρόν, οὕτως ὥστε νά δύνανται τόρα νά ἀναγγενώσκουν καὶ νά συζητοῦν ἐπιστομένως ἀπὸ τῶν περισταμένων τῆς Βούλης μέχοι τῶν δικαιοσιῶν γνωμοδοτήσεων. Αἱ διὰ τὸν τρόπον τούτου ἀπο-
κτηθεῖσαι ὄφελοι γνώσεις, δὲν δύνανται νά ὑποτιμηθοῦν.

3) Ἐκαστόν τιμῆμα τῆς Αηέρα, εἶχε καὶ θά ἔξεκόλουθη νί^{τι} ἐγγίρηστά, οἱ ὄποι εἶναι τελείως κατοχοὶ τῶν θεμάτων των. Οἱ ὄμιλοι οἵτοι δύνανται νά εἶναι ή νά μη εἶναι μέλη τοῦ Τάγ-
ματος. Τὰ θέματα τῶν διαλέξεων των εἶναι ποικίλα καὶ συμπερι-
μένων. Νομικά, Ιστορικά, Οικονομικά, Γεωγρα-
φικά, Τραπέζιτικά, Ασφαλιστικά, Βιομηχανικά, Πολιτικά καὶ
Κυβερνητικά ζητήματα.

4) Ἀλλ ἡ προφαστική μέθοδος ἐν χρήσει εἰς τὸ Τάγμα, πρὸς
ἐπιτέλεσην τῶν πρωτοτόκων, εἶναι ή ἐνθάρρυνσις τῶν πελλὼν
ὄποις παρακολουθοῦν τὰς συνεδριάσεις καὶ τὰς λειτουργίες, τῶν
ἀστικῶν, ἐμπορικῶν καὶ πατριωτικῶν Οργανώσεων. Μεταξὺ^{τι}
τούτων εἶναι τὰ Chambers of Commerce, Board of Trade,
Rotary, Kiwanis and Lions Clubs, ή Αμερικανική Λεγεόν, τῶν
Ἀπομάχων τῶν Εξοτερικῶν πολέμων καὶ ἔλλον αξιολόγων Ορ-
γανώσεων.

Πολλοὶ ἐνεπνεύσθησαν καὶ ἔγιναν μέλη τῶν ἀνωτέρω Οργα-
νώσεων παραδειγματισθέντες ἀπὸ τὴν Αηέρα. Ἡ ἡρική ἀνημο-
σις, ἡ κοινωνική ἐπίληψης καὶ τὰ πραγματικὰ ἐπιπομπά ὄφελη
ποὺ ἀπεκτήθησαν διὰ τῆς σπουδῆς ἐπαφῆς μὲ τὰς ὁργανώσεις αὐτὰς
εἶναι ἀντιπολογίστουν βαρύτητος.

Υπάρχουν καὶ ἄλλα μέσα καὶ μέθοδοι ἐν χρήσει προγνω-
τοτοκήσης τῶν πρώτων σκοπού καὶ πλέονται ἐκ τῶν μεθόδων αἵτινες
εἶναι γνωστοῖ εἰς ὅλους. ἀνέφερα δὲ ἀνωτέρω μόνον τὰς κυριω-
τέρας ἐξ αὐτῶν ὃς ἐκ τῆς συνεχοῦς καὶ γενικῆς αὐτῶν χρήσεως.

ΔΥΣΚΟΛΙΑΙ ΤΙΝΕΣ ΠΟΥ ΠΡΕΠΕΙ ΝΑ ΥΠΕΡΝΙΚΗΘΟΥΝ

Ἐν σχέσει μὲ τὴν ἀντίληψην τῆς Αηέρα περὶ τοῦ Αμερικα-
νισμοῦ καὶ τῶν ἐν χρήσει μεθόδων τῆς πρὸς διάδοσην αἵτινες
μεταξὺ τῶν μελῶν τοῦ Τάγματος, παρουσιάζονται κάποτε δυσκο-
λίαι ἐκ μέρους μὴ μελῶν. Ἐδλήση τὴν καταγωγήν. Ἡ ἀντίδρα-
σης παρουσιάζεται πολὺ συχνά, οὕτως ὥστε νά δικαιολογήσαι ἡ
μνεία αὐτῆς δὲ ὀλίγον ἐγγήσεων.

Οἱ Ἐλληνες συμπατριώται μας ποὺ ἀντίκεινται εἰς τὴν πο-
ρείαν τῆς Αηέρα, δύνανται νά καταταχθοῦν εἰς δύο ὄμιλους:

1. *Eἰς εἰλικρινεῖς πατριώτας οἱ όποιοι ἔχουν ἐσφαλμένη
ἀντίληψην περὶ τῆς σημασίας τοῦ πατριωτισμοῦ.*
2. *Eἰς ἄτομα πινάκη ἡ δύμας ποὺ ἔχουν ἀνακαλύψει ποὺ
πολλοῦ διὰ ἡμερογία τοῦ πατριωτισμοῦ εἰς τῆς "Εἰ-
ληνας τῆς Αμερικῆς, πληρώνει καὶ πληρώνει καίσει.*

Οἱ τῆς πρώτης κατηγορίας εἶναι ἀξιοί παντὸς σεβασμοῦ ἐκ
μέρους τοῦ Τάγματος μας. Ὁ Ελληνικὸς Λαός, εκ φύσεως, ιστο-
ρικῶς, καὶ παραδόσεων καὶ πατοπαταράστων ἐθίμων, εἶναι ὁ πλέον
φιλόπατρος Λαός τῆς γῆς. Ἐν τούτοις, τὰ εὐγενέστατα αὐτά
χαρίσματα ἐξηγούμενα καὶ κακῶς ἐξασκούμενα, ἀπεδίγθησαν
ἐκπόδιον ἀντί τε εὐεργετήματος διὰ τὸν λαόν καὶ τὴν χώραν ποὺ
ἀγαπῶμεν.

Παρὰ τὸ γεγονός διὰ τὸν ἀντίτιτον μας μεγάλων ἀνδρῶν
ἔλεν: «Τοῦ ποὺ κατοκεῖ ἡ ἀλευθερία ἐξεῖ εἶναι τὴν πατρίς μοι,
καὶ παρὰ τὸ γεγονός διὰ τοῦ Ελληνες ὑπῆρχαν οἱ σκαπτεῖς τῶν
ἴστοικων τῆς Εὐρώπης, ήμεις οἱ ἀπόγονοι των, εἰμεδα διστακτικοί
εἰς τὸ νά τοὺς μαρτύρωμεν.

Ἡ Αμερική ἀνεκαλεῖθη κατά τὸν δέσποτον πειλάτων αἵτινες
Οἱ πιεζόμενοι λαοὶ πλέον τῶν ἐθίμων ἀφίχθησαν ἡγαῖοις διὰ νά
ἀπολαύσουν καὶ νά ἀναδημουργήσουν ἐν αἵτη τὰς συντριβεῖσας;
ἴλιδας των, νά ἀναβιώσουν τὴν ἐθνικήν των ἐπερηφάνειαν καὶ
νά πραγματοποιήσουν τὰ ὄντειρά των. Αἱλλα οἱ ἀπόγονοι τῶν
Ἐλλήνων οἵτινες ἐπήρχονται καὶ δημιουργοὶ πλειστῶν δια-
στήμων πόλεων ἐν Εὐρώπῃ, δὲν ἥλθαν εἰς τὴν Αμερικήν εἰς ἀξιό-
λογουν ἀριθμόν, εἰμι κατά τὰς ἀρχὰς τοῦ εἰκοστοῦ αἰώνος, καίτοι
μεταξὺ αὐτῶν ὑπῆρχον οἱ εἰστρεπτορεῖς καὶ οἱ πλέον ἵενοι θι-
λαστοί τοῦ τόπου γνωστοῖ κάσμοι.

Ἐργάζονται ἐνταῦθα εἰχάμεν τὴν σκέψην νά διαμείνουν τό-
σον χρόνον, δοσος θὰ ἔχειαντο διὰ νά ἀποκτήσουν ἐν σεβαστών
ποιόντων χρημάτων καὶ κατόπιν νά ἐπιστρέψουν εἰς τὴν πατρίδα.
"Ημέτα πρόθυμοι νά ἔργασι, πόλον πατεινόν τὸ Ιστόνελλα.
Τὰς ἐκπλακώσαντες, ἀλλα πάντοι μὲ τὴν ἀποκλειστικήν ίλιδα καὶ

By some strange twist of the mind we were lead to believe that the title of "patriot" was co-extensive with the boundary lines of the country in which we happened to be born. We thought then, and some of us were encouraged and taught to think, that for an Hellene to definitely decide that he would live here the balance of his days, not even making provision for the burial of his bones in some spot in old Hellas, constituted an affront to the land of his birth; that for an Hellene to spend his time and money learning to read, write and speak the English language, when he could converse in the glorious Hellenic tongue, was guilty of disrespect to the memory of his mother from whose lips he first learned to speak the Hellenic language; and, from some quarters, he was charged with impiety because he knew the language in which the Apostles wrote the Holy Gospels, and, as if that were not good enough for him, he sought to learn and use a "strange tongue"; that to attend services at any other than the Eastern Apostolic Hellenic Orthodox Church was heresy of the most diabolical kind; and that to become an American citizen was the last act of disloyalty to Hellas and her flag.

In short, with a large number of us at that time, our Hellenic patriotism and our devotion to Hellenic "principles and ideals" found expression in our gathering together in coffee houses, reading Hellenic newspapers, fighting over the political fortunes of one or another political leader and his party in Hellas and as a further evidence of the fact that our Hellenism was pure, unalloyed and uncontaminable, we refused to adopt any of the habits, customs and ideas of the land in which we lived.

But we have realized now that this is a new age and a new country and that we can conform with the spirit of the one and the language, customs and usages of the other and that we can add to the richness of both by contributing the best we have in us.

We have also learned that patriotic sentiment is founded on something more than an attachment to the soil on which we were born, and that our patriotism may well be used in the propagation of the achievements, in the revival of the noble traditions, and in the application of those principles and ideals of those glorious sires of ours, in whom the fame and renown of our native land live. We know now that we reflect credit and honor upon our race and land of birth by working hand in hand and shoulder to shoulder with the other good citizens of this country, without reference to a difference of race or religion; by being willing to overcome every difficulty, endure every hardship, and behave like brave men in the defense of our common interests, in the pursuit of the common good and in the maintenance of our common institutions of liberty and justice.

In doing this, which is the aim and policy of the Order of AHEPA, we do not detract one iota of the respect, love or admiration we cherish for our native land and her institutions. For it can not be said that a man ceases to love and revere his mother because he is affectionately fond of his wife and is ever mindful of the latter's comfort and welfare.

THE OTHER KIND OF OPPOSING PATRIOTS

About the second group of Hellenic "patriots", that is, those who are such because it pays, very little need be said. There was a time when they and their ilk could flourish with impunity, but they are now easily detected and their customers are very few and found only among the small number in the first group mentioned above. Time was when one of those "peddlers of patriotism" could travel through the country, gather his customers together, and proceed to harangue to them about his particular "brand" of patriotism. He was warmly applauded when he proudly said: "Boys, I've been in this country seventeen years and can not speak seventeen English words—the language of Demosthenes is good enough for me!!!" The same speech made now in any gathering of self-respecting Hellens would be greeted with vegetables and groceries. Not long ago one of them tried it in a small but highly intelligent gathering. The orator started by thanking God that his Hellenism had not been adulterated by any American college. A young man immediately stood up in the audience and asked: "Do I understand the gentleman to thank God for his ignorance?" The "patriot peddler" indignantly

σκέψιν, ότι κάθε δολλάριον κερδίζειν τον, θά μᾶς έφερεν ένοργην όπιστο εἰς τὴν πατρίδα.

Παρελέιψαμεν νὰ τοποθετήσουμεν τὰς οἰκονομίας μας εἰς μονίμους καὶ κερδωφόρους ἐποχειρήσεις. Παρελέιψαμεν τὰς εὐκαιρίας τῆς Ἀμερικανικῆς πολιτογραφήσεος. Παρελέιψαμεν νὰ θιωτούμεν μονίμους κατοίκους καὶ νὰ φέρουμεν πλησίους μας τὰς οἰκογενείας μας τόπε ποῦ ήδηνάμεθα νὰ τὸ πράξιον εἰσάλλους. Τὸν χρόνον μας καὶ τὰς οἰκονομίας μας ἔγριζοτο δόλοι. Ήργάζομεθα χωρὶς νὰ τὸ θέλωμεν δι' ὄλλους καὶ ἀδειανούσαμεν τὰς οἰκονομίας καὶ παρεργορούσαμεν τὰς πιστώσεις μας διὰ τὴν αἴξησιν τῆς περιουσίας ὄλλων.

Τι μᾶς ὅμηρος νὰ ἀγαλοθίσουμεν τὴν πορείαν αὐτήν; Τίποτε ἄλλο πιού ἐσφαλμένη ιδέα τοῦ πατριωτισμοῦ καὶ στρεβλή ἀντίληψης τῆς πίστεώς μας πρὸς τὰς Ἑλληνικὰς ἀρχὰς καὶ ίδεωδη.

Κάποια παραδόξος παρανόησις μᾶς ὅμηι εἰς τὸ νὰ πιστεύουμεν δι' ὁ τίτλος τοῦ επατριώτου περιορίζεται ἐντὸς τῶν συνομιακῶν γραμμῶν τῆς γύρως ποῦ ἔτιχε νὰ γεννηθῶμεν. Ἐνοργάνων τόπε καὶ τινὲς ἐξ ἡμῶν σταθεῖσὸς ἐπιστεύουμεν δι' τὸ νὰ ἀποφασίσωμεν ἔνας Ἑλλην νὰ ζητήσῃ μονίμος τὰς ὑποδοίπους ἡμέρας τῆς Ζωῆς του ἐνταῦθα, χωρὶς νὰ φροντίσῃ τοιλάχιστον διὰ τὴν παρήγειαν τῶν δοτέοντων τοῦ εἰς κάποιο μέρος τῆς Ἑλλάδος, ἀπετέλει προσθολὴν κατὰ τῆς χώρας τῆς γεννήσεώς του.

Τὸ νὰ θυντᾶται ἔνας Ἑλλην τὸν καρόν του καὶ τὰ χοήματά του, μανθάνων νὰ ἀναγιγνώσκῃ, νὰ γράψῃ καὶ νὰ ὅμηῃ τὴν Ἀγγλικὴν γλώσσαν, ἐφ' ὅσον ἡτο κάτοχος τῆς ἐνδόξου Ἑλληνικῆς γλώσσης, ἡτο ἕνος ἀσθείας πρὸς τὴν μνήμην τῆς μητρός του, ἀπὸ τῆς ὅποιας τὰ χεῖλη ἐδιάλαχθη τὸ πρότον νὰ ὅμηῃ τὴν Ἑλληνικήν γλώσσαν. Ἀπὸ μερισμούς κατηγορούετο ἐπὶ ἀνευλαβείᾳ, διότι μὴ ἀρχούμενος εἰς τὰς γύρωσις τῆς γλώσσης εἰς τὴν ὅποιαν οἱ Ἀπόστολοι ἔγραψαν τὸ Τερόν Εὐαγγέλιον, ἐπεδίουσε τὴν ἔκκλησιν καὶ γοητεῖσαν «ἔσσενης γλώσσης». Η παρακολούθηση τῆς λειτουργίας εἰς οἰανότεροι ὄλλην ἐκκλησίαν, πλὴν τῆς Ανατολικῆς Ἀποστολικῆς Ορθοδόξου Ἐκκλησίας, ἐθεωρεῖτο αἰδεσις τῆς πλέον σιτανικῆς μορφῆς. Καὶ τὸ νὰ γενήῃ τις Ἀμερικανὸς πολίτης, ἐθεωρεῖτο τὸ ἐπισφράγισμα τῆς ἀποστίας πρὸς τὴν Ἑλλάδα καὶ τὴν σημαίαν τῆς.

Ἐν δύοις, κατὰ τὴν ἐποχὴν ἐκείνην, παρὰ πλείστων ἐξ ἡμῶν, ὁ Ἑλληνικὸς μας πατριωτισμὸς καὶ ἡ ἀρρούσισμας μας εἰς τὰς Ἑλληνικὰς ἀρχὰς καὶ ἰδεώδητρος ἐξωτερικένετο εἰς τὰς ἐν τοῖς καρφεντοῖς σιναναστροφοῖς μας, ἀναγιγνώσκοντες Ἑλληνικὰς ἐφημοιδίας, ἐριζοντες διὰ τὴν πολιτικὴν τύχην τοῦ ἐνὸς ἡ τοῦ ὄλλου πολιτικοῦ ἀρχιγοῦν ἡ κώματος ἐν Ἑλλάδι καὶ εἰς ἐνδεξεῖν δι' ὁ Ἑλληνισμὸς μας ἡτο ἀγνός, ὄμοιωντος καὶ ἀστελος, ἡγούμενα νὰ προσανταλούσθωμεν πρὸς τὰς συνηθείας, τὰ ἥρη καὶ τὰς ίδεας τῆς χώρας ἐν τῇ ὅποιᾳ ἐζόνσαμεν.

Τόρος ὅμοιος κατενοήσαμεν δι' αὐτὴν εἶναι νέα ἐποχὴ, νέα χώρα καὶ δι' δυνιμέθα νὰ συμπορθῶμεν μὲ τὸ πνέωμα τῆς ἐποχῆς καὶ μὲ τὴν γλώσσαν καὶ τὰ ἥρη τοῦ τόπου καὶ δι' δυνιμέθα νὰ πλούτισουμεν ταῦτα συνεισφέροντες δι' τι καλὸν ἐπάρχειται. Γνωρίζουμεν τόρος δι' ἀνταποδίδομεν ἐκτίμησην καὶ τιμὴν εἰς τὴν φύλην μας καὶ τὴν γενέτειραν μας, ἐργαζόμενοι ἐν διαμονούμενοι ἀπὸ κοινῷ μετὰ τῶν ὄλλων καὶ διὸν πολιτῶν τῆς χώρας ταύτης, ἀνεν διακρίσεως φύλης ἡ θρησκεύματος, διντικούτερον δι' ὅλα τὰ κινήδια καὶ συμπειρερόμενοι ὡς ὑπηρόφρονες ἄνδρες, ἐπεραστικόμενοι τὰ κοινὰ ἡμῶν συμφέροντα τῆς τὴν ἐπαδίωσιν τῶν κοινῶν ἀγάθων καὶ τὴν διατήρησιν τῶν κοινῶν θεσμῶν τῆς ἑλευθερίας καὶ τῆς δικαιοσύνης.

Πρότινος ταῦτα, τὰ ὅποια εἶναι ὁ σκοπός καὶ ἡ πορεία τοῦ Τάγματος τῆς ΑΗΕΠΑ, δὲν ἀφαιροῦμεν οὔτε ἔνα γιώτα ἀπὸ τὸν σεβασμὸν μας τὴν λατρείαν μας καὶ τὸν θαυμασμὸν ποῦ διατηροῦμεν διὰ τὴν γενέτειράν μας καὶ τοὺς θεοὺς τῆς. Διέ δύναται τις νὰ λογχισθῇ δι' ὁ ἀνθρώπος πάντες νὰ ἀγαπῇ καὶ νὰ ἔχησι τὴν μητέρα του, ἐπιδή μακτατα ψαλοστόργως τὴν σύνηράν του καὶ εἶναι πάντοις λυρρόντις διὰ τὴν εὑμάρτιαν καὶ εὐκάλιπτην της.

εργενέαν
ας μας είς
μεν τάς ευ-
στήραν νύ
ον μας τάς
ν επόλος.
και Ηγε-
νόντες τάς
και τήν αὐ-

τικήν ἀντί-
και λεσσόν.
και πιστεύο-
των συνο-
ν. Ενοι-
στι τὸ νό-
μος ἡμέρας
ον διὰ τὴν
τοπετέει

και χρήματά
δημιῆται τὴν
ν Ἑλλην-
ῆς μητρὸς
δημιῆται τὴν
νευλαβείᾳ.
τὴν δοκιάν
τὴν ἐκμά-
της τῆς λε-
ντανούσης
ρεσ τῆς
κανός πο-
ν Ἑλλάδα

στον εξ
μας εἰς
εἰς ἐν τοις
τοις ἑρτο-
τῶν ἄλλου
ξιν δι τὸ
δυνούμενα
τῆς ιδέας

νέα χώρα
και ἐποχῆς
λιθόν νύ
αρ' ἡμῖν.
Ινα συ-
νιθημεν.
τρός διά-
και τῶν
τρογύλων
διεπέραι
οδιδούμεν
ράν μας.
ἄλλον πο-
λησκέμα-
τηκολίας.
και δημη-
φέροντα
τ. ν κοι-

ορία τοῦ
ἄλλο τὸν
δι διατη-
ρ. Δέν
απλή και
τὴν σύ-
ναν και

retorted: You may put it that way, if you like!" The young inquirer returned: "All I have to say is that you ought to be mighty thankful because you have a greater share of it than anyone I've ever met." Needless to say, this broke up the meeting and the "patriot" left without selling his wares.

ARTICLE II -- PARAGRAPH F

Paragraph F of Article II sets forth another object of the Order of AHEPA. The accomplishment of this object will establish a new and highly commendable feature of the American international policy and will enable the people of the United States to exert a strong influence for peace and justice all over the world by defending the liberties and championing the rights of oppressed and down-trodden peoples.

Through the accomplishment of this article the Monroe doctrine will be extended to universal application. With modern methods of communication and travel, space has been annihilated, the oceans have shrunk into narrow river channels and the highest mountain barriers have been erased. America can no longer glory in her "splendid isolation", or live unto herself alone. Hardly anything of importance can take place anywhere without it being likely to involve American lives, property, prosperity, honor or integrity. Even ten years ago (and ten years is a long span in this age of progress) a shot fired in a small country, thousands of miles away from here, involved the American nation in the bloodiest war that ever stained the earth or shocked the throne of God.

It is important, therefore, that this country should shape and follow a wise and benevolent foreign policy, such as will be in keeping with the American tradition of fairness, liberty and justice.

The method employed by this Order in the carrying out of this object is to study international questions and urge the competent authorities in this country to take proper action respecting them.

Thus far the Order of AHEPA has upon two occasions exerted its influence in compliance with this avowed object.

The first was the case of the proposed Treaty of Commerce and Amity with Turkey. The Order of AHEPA felt that for America to clasp the hand of Turkey in friendship, while the latter still held stolen goods and kept in bondage people who by right should have been liberated, would have been contrary to the tenets of justice. Our Order insisted that before Turkey could be admitted into the circle of America's friends, she should acknowledge her guilt, become penitent, and prove her sincerity by making full and complete restitution for the wrongs she committed against Christianity and civilization.

In its efforts to defeat this Treaty, the Order of AHEPA solicited and received the aid and cooperation of the very best people in this country. The Treaty was defeated, and for this our Order deserves no small part of the credit, for it encouraged the United States Senate to stand firmly upon the American conception of honor and decency.

The second occasion that the Order of AHEPA took to influence the foreign policy of this Government was in the case of the "Greek Loan".

The Order felt (and in this it had the support of prominent Americans) that the loan contract between the United States and the Hellenic nation was binding upon both of the high contracting parties, and inasmuch as the Hellenic nation performed its part of the agreement, it was not in accordance with the strict application of American honor for the United States Government not to fulfil its part.

This matter was not taken up by our Order in sufficient time before the adjournment of Congress to bring it to a successful termination, but there are hopes that it will be accomplished at the next session.

In each of the above instances the members of the Order rendered valuable services, and they are to be congratulated on their prompt and cheerful cooperation with the Headquarters of the Fraternity.

Η ΑΛΛΗ ΤΑΞΙΣ ΤΩΝ ΑΝΤΙΘΕΤΩΝ ΠΑΤΡΙΩΤΩΝ

Διά τὴν δευτέραν ταξιν τῶν Ἑλλήνων «πατριωτῶν» ἔχεινον ποὺ είναι τοιούτοι διότι πληρούν, είναι περιττόν να ἐπεκταθῶμεν. Υπῆρξεν ἐποχὴ γατά τὴν ὅποιαν αὐτοὶ και οι συνεργάται τῶν ἡρματῶν ἐλευθερών, ἀλλα τῷρα εἰκόλως γίνονται ἀντιληπτοὶ και οι πελάται τῶν είναι ἐλάχιστοι και ενθυσιαστοὶ μόνον εἰς της τάξεις τῆς προσαναφεύσεως κατηγορίας. Κάποια, εἰς ἓν τῶν εὔποδον αὐτῶν τοῦ πατριωτισμοῦ περιηρχετο τὴν χώραν, συν-
τεντούντες τους πελάταις του και ἡρζούσε να δημηγορῇ τοὺς αὐτοὺς περὶ τῆς εἰδικῆς «μαράχας» τοῦ πατριωτισμοῦ του. Επεινημί-
ζετο δὲ ζωηρῶς ὅτιν με στόμφων ἐλεγε: «Παδιά, εὐθίσκομαι εἰς τὴν χώραν ταῦτην δεκαεπτά ἔτη και ὅμοις δὲν γνωστὸς δεσμευταὶ Αγγέλως θέξεις — τη γύναισα τοῦ Δημοσθένους είναι ἀφετηδί έμε!!!» Μία τοιαῦτη ωρίαια εἶναι ἐγίνετο σήμερον συγ-
κεντρώσεως φρονματισμένων Ἑλλήνων ότι ἐγκαρπεῖτο με ντο-
μάτες και σάγια. Πρό τινος ἀσώμη, εἰς ἓν αὐτῶν εἰς μίαν μικράν ἀλλα ἐμπετεκών ἐκελετὴν συγκεντρούσιν ἐδοκίμισε τοῦ ίδιον. Ο ρήτωρ ἡρζούσε να ὅμιλη εὐχαριστῶν τὸν Θεόν διότι ὁ Ἑλληνισμός του δὲν ἐπηρεασθῆ ὑπὸ τῶν Αμερικανικῶν κολλεγίων. Νεαρός τις ἡρέρηθρος αὐτούς εἴς της συγκεντρώσεως και ἡρώτησε: «Ο αὔγορητης ἔννοει δὲν εὐχαριστεῖ τὸν Θεόν διὰ τὴν αὐθητιδίαν του; Ο ἐρπόρος τοῦ «πατριωτισμοῦ» ἀπέγνησεν ἐν ἀγανακτίσει: «Δύ-
νασιν νά τὸ πάρος οὐτώ, με σοῦ ἀφέσεις» Ο δὲ ἵροτήσας νέος ἀνταπήντησεν: «Ἐκείνο ποὺ ἔχω νά είπω είναι, διό ποέλε νι
είσαι λιαν εὐχαριστημένος, διότι είσαι ὁ ἀμαθίστος όλων ποὺ
ἔχω συναντήσει» Είναι περιττόν να λεχθῇ ὅτι η συγκεντρώσεις διειλήθη και ὁ «πατριωτής» ἀπεχώρησε χωρὶς να πολιόρκη τὸ ἐμπο-
ρεύματα του.

ΑΡΦΡΩΝ II -- ΠΑΡΑΓΡΑΦΟΣ F

Η παράγραφος F τοῦ II «Ἄρθρου ἐρμηνεύει ὄλλον σκοπὸν τοῦ Τάγματος τῆς Αθέρα. Η παραγματοποίησις τοῦ σκοποῦ αὐτοῦ θὰ δημοσιηγηθῇ ἀξιεπαντον και ἐπιφανὴ ὄθησιν εἰς τὴν διεθνὴν πολιτικὴν τῆς Ἀμερικῆς και θὰ ὄθηση τὸν Λαὸν τῶν Ηνιούμενων Πολιτειῶν νά ἔχασκήσῃ τὴν ἐπιρροὴν του ὑπὲρ τῆς εἰρήνης και τῆς δικαιοστίης εἰς ὅλων τὸν κόσμον, ὑπερασπιζόμενος τὰς ἐλευθερίας και τὰ δικαιώματα τῶν κατοικοῦμενον Αἰγαν.

Διὰ τῆς παραγματοποίησεως τοῦ ἀσθροῦ αὐτοῦ, τὸ δόγμα τοῦ Monroe θὰ ἐπεκταθῇ και θὰ ἐφαρμοσθῇ παγκοσμίως. Με τὰς νεωτέρας μεθόδους τῆς συγκοινωνίας και ἐπεξανονίας, αἱ ἀπο-
στάσεις ἔχουν ἐκπρεπεισθῆ, ή διάτελεσις τῶν ὀπεανῶν κατεστη τόσον εἰκόλος ὅσον και τῶν ποταμῶν και οἱ φράγμαι τῶν ὀρῶν ἐπηρεασθῆσαν. Η Ἀμερική δὲν δύναται νά αναπτύξεται εἰς τὴν εις γαλοποεῇ ἀπομόνωσιν τῆς ή νά εἶ μόνον δι' ἑαυτὴν. Οποδήποτε συμβῇ γεγονός τι σημασίας, είναι ἀδύνατον νά μη ἡργῆ
Ἀμερικανική ὑπαρξία, περιονία, είπημερα, τιμη η αστραπτή. Πρό δέκα ετῶν (και δέκα ἔτη είναι μακρά περιόδος εἰς τὴν ἐπο-
χὴν ταῦτην τῆς πορεού) εἰς πυκνωμένα μηχανή, εἰς μιαν μα-
κράν χώραν, γιλιάδες μίλια μαράρων ἀτ' ἴδω, παρέσυρε τὸ Αμερικανικόν «Ἐθνος εἰς τὸν πλέον ἀματηρὸν πόλεμον ὅστις ποτὲ
ἐκπρίδωσε τὴν γῆν και ἐκλόνισε τὸν θρόνον τοῦ Θεοῦ. Συνεπός είναι ἀνάγκη ίνα η χώρα ταῦτη μορφώσῃ και ἀκολουθήσῃ λογι-
κήν και εὐμενή ἐξοτερικήν πολιτικήν, φέσειος τοιαύτης οὐτούς
ώστε να διατηρηθῇ η Ἀμερικανική παράδοσις τῆς καλοσυνῆς,
τῆς ἐλευθερίας και τῆς δικαιοσύνης.

Η ἐν χορήσει μέθοδος τοῦ Τάγματος πρὸς ἐπιτυχίαν τοῦ πα-
πού αὐτοῦ, είναι η μελέτη τῶν διεθνῶν ζητημάτων και η ὄθηση
τῶν ίκανῶν ἀρχόντων τῆς χώρας πρὸς ληψὴν τῶν ἔδω τῆς
Αμερικῆς, ὥρετε να ὑμελογήσῃ τὴν ἐνοχὴν τῆς και εἰς ἐπιδε-
ξίν τῆς εὐλαβείας τῆς, να ἐκτελέσῃ λεπτομέρεις ἐπινοούμενες
τῶν ἐγκλημάτων ποτέ περιπλέκεν ἰναντίον τοῦ Χριστιανισμοῦ και
τοῦ πολιτισμοῦ.

Ἐτοι τὰς προσπλακήσεις τοῦ πρὸς ἀπόφερμαν τῆς Συνθήρος ταῦ-
της, τὸ Τάγμα τῆς Αθέρα. Κάρημε και θάμε τὴν συνδρομήν και

ARTICLE II -- PARAGRAPH 6

HELLENIC CHARACTERISTICS OF THE ORDER
OF AHEPA

To promote in the United States a better and more comprehensive understanding of the Greek Nation and people, and to revive and marshal into active service for America the noblest attributes and highest ideals of true Hellenism."

The above object although placed under the caption, "Hellenic Characteristics of the Order of AHEPA", is really as truly and as genuinely American as any of the others. It is so captioned because through its accomplishment certain results are obtained with reference to the Hellenic and American people, that is, "A better and more comprehensive understanding", and the great mental, physical and spiritual forces of Hellenism will be revitalized, cultivated, augmented and set to work for the good of America, thereby adding to the pristine glory of the Hellenic race.

It can not be denied that it is highly desirable, if not absolutely imperative, that the people composing this great nation, coming as they do from so many different races and countries, believing in many more different kinds of creeds and dogmas, and accustomed to various modes of living, should seek to become better acquainted with each other. This is necessary for the proper functioning of our common institutions and can best be accomplished by organized efforts, wisely and systematically directed. Practically every element of the American citizenry has organized societies for just such purposes.

So, in seeking to unite the Hellenic element of our citizenship and present the same united and in its proper light to the other elements, in order that it may be seen and understood as it really is, the Order of AHEPA is performing a service which gold itself fails to purchase. It involves personal contact under conditions and environments which are most favorable.

To accomplish this Object, the Order of AHEPA follows the program and policies adopted by the most successful of those organizations which were founded for similar purpose. Among these may be mentioned The New England Society, The Dutch or Holland Society, The Scotch Society of St. Andrews, and scores of others with whose work you are undoubtedly familiar.

Following, then, the example of these time-honored and indisputably successful organizations, the AHEPA gives social functions such as banquets, balls and entertainments, under the auspices of its various subordinate Chapters. These functions are held in the very best hotels, halls or auditoriums that the Chapter's home city can afford. The very best people of the city, county and state are invited to these affairs, each member having the privilege of inviting his friends. Here they all meet upon social equality and become better acquainted by exchanging thoughts and ideas. Upon these occasions ample opportunity is given for the presentation of the Hellenic point of view on many subjects, problems and questions that confront the country either locally or nationally. The views of others are also expressed and intently listened to. The history, achievements and chief characteristics of the Hellenic people, from ancient to modern times, are reviewed. Representatives of the press are always present and they are so impressed with the entire proceeding that interesting accounts of these functions, together with the topics discussed and the things said, are published in the leading newspapers of the country. In my opinion there is not a more effective way of "promoting in the United States a better and more comprehensive understanding of the Greek Nation and people."

Aside from the articles published in hundreds of newspapers and periodicals featuring Hellenism through this Order, as a result of the functions above referred to, many splendid editorials concerning the work of AHEPA have been written in some of the leading publications of the country.

"The Shreveport Times" of Shreveport, Louisiana, commenting editorially upon a banquet given by the Chapter of AHEPA in that city, said in part:

"The valor of the Greeks, one of the brightest Chapters of history; their patriotism, their high morale and standard of morality, were among the attributes traced by the speakers of the occasion"

την συνεργασίαν των πλεόν δε... «φοιμένων ανδρῶν τῆς χώρας» Ή Συνήρη άπεραιρθή και δια τὴν ἐπιτυχίαν ταῦτην μέγα μέρος τῆς των ἀντρῶν εἰς τὸ Τάγμα μας, διότι ἐνθάρρουν τὴν Γερουσίαν τῶν Ἕνοιμένων Πολιτεῶν, νά σταθῇ ἀκόλοντος ὑπὲρ τῆς Ἀμερικανικῆς ἀντιλήψης περὶ τιμῆς εὐτοπείας.

Ἡ δευτέρᾳ περιστασίᾳ κατὰ τὴν ὥσταν τὸ Τάγμα τῆς Αἱρεψ αύτιλαβε νά ἐπιφράσῃ τὴν ἔξωπερικήν πολιτικήν τῆς Κυβερνήσεως, ἡτο εἰς τὸ ζήτημα τοῦ «Ἐλληνικῶν Δανείων».

Τὸ Τάγμα πιστεῖν (καὶ ἔχει πρός τοῦτο τὴν ὑποστήριξιν ἔξεχονταν Ἀμερικανῶν) ὅτι η συμφωνία τοῦ δανείου μεταξὺ τῶν Ἕνοιμένων Πολιτεῶν και τοῦ Ἐλληνικοῦ Κράτους, ἐπέβαλλεν ὑποχρεώσεις εἰς ἀμφότερα τὰ κράτη και ἀφοῦ τὸ Ἐλληνικὸν κράτος ἐξετέλεσε τὸ ίδικόν του μέρος τῆς ἀνατηρεσίους συμφωνίας, η Ἀμερικανική τιμὴ ἀπήτει ἵνα και αἱ Ἕνοιμένων Πολιτεῖαι ἐκτέλεσουν τὸ ίδικόν των μέρος τῆς συμφωνίας. Τὸ Τάγμα μας δὲν αύτιλαβε τὴν ὑπόθεσιν ταῦτην ἐγχαιρίως πρὶν κινησθήσει τὸ περιόδος τῶν συνεδριάσεων, δια νά τὴν φέρῃ εἰς ἐπιτυχίαν, ἀλλά ὑπάρχουν ἔλπεις ὅτι θὰ τὸ κατορθωσῃ εἰς τὴν νέαν περιόδον τῶν συνεδριάσεων τῆς Βουλῆς.

Ἐξ ἀμφοτέρους τας περιστασίες, τὰ μέλη τοῦ Τάγματος προσφέρειν ἀνεκτητήριους ὑπηρεσίας και εἶναι ἄξιοι συγχαρητήριων διὰ τὴν ταχείαν και πρόθυμον συνεργασίαν των με τὸ κέντρον τῆς Ἀδελφότητος.

ΑΡΘΡΟΝ II -- ΠΑΡΑΓΡΑΦΟΣ 6
—ΕΛΛΗΝΙΚΑ ΧΑΡΑΚΤΗΡΙΣΤΙΚΑ ΤΟΥ ΤΑΓΜΑΤΟΣ
ΤΗΣ ΑΗΕΡΑ

«Προσαγωγή ἐν ταῖς Ἕνοιμένων Πολιτίαις καλλιτέχνης και τέχνης γνωσταῖς τοῦ Ἐλληνικοῦ Ἐθνους και λαοῦ και ἀνδιών και καθοδηγητούς εἰς ἐπιγόνους ἐπηρεούς διὰ τὴν Ἀμερικήν, τῶν εὐγενεστερῶν ιδιοτήτων και τῶν ἐνηλοτέρων ιδιοτῶν τοῦ Ἐλληνικοῦ.

Ο ἀνωτέρῳ σκοπός, καίτοι ἐτέθη κάτισθι τῆς ἐπικεφαλῆς: «Ἐλληνικά Χαρακτηριστικά τοῦ Τάγματος τῆς Αἱρεψ» είναι ἀληθῆς καὶ κατ' οὐδίναν τόσον γνωστός: Ἀμερικανικός δοσον και οι ἄλλοι. Ἐπιτελοφορίηθη δὲ σύτοι δοτοῦ διὰ τῆς ἐφαρμογῆς του θὰ ἐπιτευχθῶν ὡρισμένα ἀποτελέσματα ἀφορώντα τοῦ Ἐλληνικοῦ και Ἀμερικανικοῦ Λαοῦ, ητοι, εκαλλιέρεα και εὐρυτέρα γνωριστικα και αἱ μεγάλαι διανοητικαι, σωματικαι και πνευματικαι δυνάμεις τοῦ Ἐλληνισμοῦ θὰ ἀναγνωρισθῶν και διαδοθῶν διὰ τὸ καλὸν τῆς Αἱρεψ: αὐξανούμενης τῆς δοξῆς και τῆς γοητείας τῆς Ἐλληνικῆς Φύλης. Είναι λίαν ἐπιδημητούς και ἀπολυτούς ἀναγκαῖον ἵνα οι λαοί, οι ἀποτελοῦντες το μέγα αὐτό ἔθνος, προεργάμενοι ὡς εἶναι γνωστον ἀπὸ διαφόρους φυλάς, πιστεύοντες εἰς περισσότερας δοξασίας και δόγματα και συνειδημένοι εἰς διαφόρους τρόπους τοῦ Σην-γνωρισθούν καλλιέρεα ἀναμεταξύ των. Εἰς ζημοσίους αὐτῆς εἶναι ἀναγκαῖα διὰ τὴν κανονικήν λειτουργίαν τῶν κονόν θεομον και δύναται νά ἐπιτευχθῇ δι ὁργανωμένων προσπλαθεύον σωματικων συνεπιφάνειων, πόηρων. Όλα σχεδὸν τὰ στοιχεῖα τοῦ Ἀμερικανικοῦ κοσμοῦ, ἵναν δραγμώσει σωματεῖα διὰ τὸν σκοπὸν αὐτῶν ἀποκαλεστικῶς.

Κατὰ σινέπειαν, ἐπιδιώκοντες νά ἐνώσωμεν τὸ Ἐλληνικὸν στοιχεῖον τῆς χώρας ταῦτης, και νά τὸ παρουσιάζωμεν ἴρωμένων και με τας ἀληθῆς αὐτῶν ιδιότητας εἰς τὰ ἄλλα στοιχεῖα, ἵνα ἐμφανίζεται ως ἀληθῆς εἶναι, τὸ Τάγμα τῆς Αἱρεψ προσφέρει ἡτοι τὸν προσταθμέτων μὲ χρονίον. Δημιουργει προσωπικής γνωριμίας, ἵνα ἐξαιρετικάς συνθήρας αἱ δοξαὶ εἶναι λίαν εὐγένιστοι.

Τὸ Τάγμα τῆς Αἱρεψ, διὰ νά ἐπιτύχῃ τὸν σκοπὸν αὐτὸν, ἀπολυτεῖ τὸ πρόγραμμα και τὴν πολιτικήν τοῦ ἀκολουθῶν διὰ πλέον εύοσμων ὁργανωσεων αἱ δοτοῦ ιδιότητων διὰ τὸν ίδιον σελόν. Μεταξὺ αὐτῶν δυναμένη νά ἀναφέρομεν, τὸ New England Society, The Dutch or Holland Society, The Scotch Society of St. Andrews και πλήθος ἄλλων, τῶν ὥσταν η δοξαὶ εἶναι ἀναμφισβίως γνωστή.

Ἀκολευθοῦντες οὖτος τὸ παράδειγμα τῶν διασημων και ἐγνωμόνης ἱστορικῶν ὁργανωσεων τούτων, η Αἱρεψ διοργάνων δεῖται, χρονος και ἐπεριόδους, ὑπὸ τὴν αἰγίδα τῶν διαιρόμον Την-μέτων. Αἱ ἐμφανίσις αὐτῶν λαμβάνεται πάντοις χρόνον εἰς το καλλιέρεα Σενοδογένεια και αύδισσεις: ποὺ δύνανται νά εἴρουν τὸ Τάγματος εἰς τὰς λίμνας, πων. Αἱ πλέον Εὔρυτοι προσωπικαὶ της πόλεως, τῆς κοινωνίας και τῆς πολιτείας προσκαλοῦνται εἰς τὰς συνεργετικῶν τούτων και καθη μέλος ήρι τὸ προσόντος της προσωπικῆς τοὺς φίλους του. Κατὰ τὰς ἐμφανίσιες ταῦτα;

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ν τῆς χώρας
ν μέγα μέρος
ν τὴν Γερουσίαν
τὸν ὑπέρ τῆς

α τῆς Αἱερᾶς
τῆς Κυβερνή-

ὑποστήριξιν
ν μεταξὺ τῶν
εἰς ἐπέβαλλεν
λητικὸν κρά-
σι σημαντικὰς
οὐλεῖαι ἐκτε-
γμα μας δὲν
η βουλευτική
ιτιζίαν, ἀλλα
ἴαν περιόδου

ματος προσ-
γραφητηρίων
το κέντρον

ΜΑΤΟΣ

ις καλλιτέχνης
καὶ λαοῦ καὶ
διὰ τὴν Ἀμ-
ερικήν ιδαν-

πικεφαλίδος
ά γ μ α τ ο
σον γνωστών
στὸν διότι
ποτελέσματο
ἷτοι, εκαλλι-
τικαὶ, σωμα-
τιγνηθῆσιν.

Αμερικής
ικῆς Φιλῆς
οἱ λαοί, οἱ
ναὶ γνωστὸν
ις δοξαία;
ν τοῦ ζην.
αὐτῆιν εἶναι
θερμῶν καὶ
σωματικῶν
τοῖς τοῦ οκο-

Ἐλληνικὸν
ν ἴρωμένον
οὐχία, ἵνα
προσφέρει
Δημοσιογεί-
τοι εἶναι

οὐτόν, ἀκο-

ν αὶ πλέον
ἴσιν οὐκ
ν England
icott Sos-
ν ἡ δρᾶσι:

καὶ ἔγνω-
μαγνῶν
ούσιν Τρι-
μηνοῖς το-
τοκεῖσθαι
πολεόντος
προσόντος
τούτοις

"Greatest stress was laid on the contributions which the Greeks, immigrating into this country, have made to the land of their adoption"

"Their love for law and order and their thrift and cooperation in civic movements for the good of the whole community were praised"

Upon a similar occasion the "Tampa Daily Times" carried a long editorial concerning the AHEPA, under the caption, "Indeed Worthy", and from which I cite the following excerpts:

"What is AHEPA? you ask. It is a fraternal Order, and its purpose is to unite the Greeks of this country into a compact body, working in every possible way for the genuine Americanization of its members. This is a no more commendable undertaking than it is an important one—important to the Greeks themselves and also to the United States."

"Most of the time since this has been a country and the Greeks have been coming here they have been a little understood and, possibly, a less appreciated people."

"We were given a new and better understanding of them when the crisis of this country's entering the World War came on, as we saw many of them lay down their usual avocations and, with a patriotism that carried more a conviction of earnest determination than a picture of heroism, enlist in our armies making ready to go overseas to battle. This gave us a better acquaintance with the Greeks and increased wonderfully our valuation of them."

"The AHEPA's interest is to promote the spirit of Americanism among the Greeks, to induce them to take out naturalization papers, to study American customs and practices, to acquire the American spirit and point of view in all things, and to make it easier for young Greeks to adapt themselves to the new American methods in commerce and industry. This is a commendable task, one whose accomplishment means as much for this country as it does for the individuals concerned, or more."

The "St. Louis Star", in a full-column editorial, entitled, "An Admirable Organization", published the day following an AHEPA banquet in that city, among other things said:

"Perhaps the most notable movement in this country among people of foreign birth is that of The AHEPA among the Greek-born residents."

"But in the causes as they may of the past in difference of resident Greeks to American affairs, a tremendous acceleration was given to their interest in their new home by the World War. It is a notable fact that most of the Greek nationals of proper age and physique after April, 1917. preferred to enter the army of the land of their adoption and to fight for the traditional Greek ideals of freedom and equality. Thus a large element of Greeks fought for America in the greatest of all wars, in which this Republic undertook "to make the world safe for democracy."

The editor then tells of his visit to the American cemeteries in France and that "he saw among the many thousands of crosses on the graves the names of many Greek boys." He also tells that when on a trip that he took by boat from Athens to Itea he "saw the remains of a Greek boy, in a coffin covered with an American flag and escorted by an American soldier in uniform, which was being conveyed to the remote Greek village where the boy's old parents lived." "Those graves and that coffin," says the editor, "were eloquent testimonials of the patriotic devotion of thousands of Greek-born men who fought for their adopted land."

He then recounts the struggles and hardships which the Greek Nation and people have endured throughout the ages of strife, and how "heroically and effectively Greece met her task of receiving and carrying the million and a half impoverished and suffering people to her kindly shores." "It has been and still

συναντῶνται πάντες ὑπὸ κοινωνικήν ισότητα, γνωρίζονται καλλι-
τερα καὶ ἀνταλλάσσονται γνώμαις καὶ σκέψεις. Ὑπὸ τὰς συνθήρας
ταῦτα δίδεται ἡμῖνος εὐπατρία νὰ παρουσιάζεται ἡ Ελ-
ληνικὴ ἀπογῆ ἐπὶ διαφόρων Σητημάτων, προβλημάτων καὶ ὑπο-
θεσεών ποὺ ἀπασχολοῦν τὴν χώραν τοπικῶς ἢ γενικῶς. Αἱ γνῶ-
μαι ὅλων ἀκούονται μετὰ προσοχῆς.

Ἡ ιστορία τὰ κατορθώματα καὶ τὰ χαρακτηριστικά τοῦ Ελ-
ληνικοῦ λαοῦ, τῶν ἀρχαίων καὶ νεωτέρων χρόνων ἔχεται συνταγμένη.
Δημοσιογράφοι παρίστανται πλεύτες, ἀποκομιζοντες ὅποιος ἐντυ-
πώσις καὶ δημοσιεύοντας ἐνδιαφέροντας κρίσεις περὶ τῶν τεχνη-
τῶν καὶ πολιτικῶν, εἰς τὰς πλέον ἐγκριτικές ἐφημερίδας τῆς
χώρας. Κατὰ τὴν γνώμην μου, δὲν ὑπάρχει ἀποτελεσματικό-
τερον μέσον ποὺς προσαγορίγην ἐν ταῖς Ἡνωμέναις Πόλιτείαις
εκαλλιέρας καὶ εὑρυτέρας γνωριμίας τοῦ Ελληνικοῦ "Εθνους" καὶ
Λαοῦ.

Ἐκτὸς τῶν δημοσιεύσθεντων εἰς τὰς ἐφημερίδας καὶ περιοδικά
ἐκπονούμενῶν ἀρθρῶν διὰ τὸν Ελληνισμὸν διὰ τῶν ἀνωτέρω
ἐνεργειῶν τῆς Αἱερᾶς, πλείστα ἔξοχα κύρια ἀρθροειδῆς ἐγχάραγμαν
εἰς τὰ πλέον ἐγκριτικά δημοσιογραφικά δργανα τῆς χώρας διὰ το
ἔργον τῆς Αἱερᾶς.

"The Shreveport Times" of Shreveport, Louisiana, συγ-
καζοντες ἐκ κυριοῦ ἀρθροφ τὸν δείπνου τοῦ ἐν τῇ πόλει ταύτῃ
Τιμῆμας τῆς Αἱερᾶς, γράφοντιν ἐν μέρει τὰ ἔξης:

*"Η ἀνδρεία τῶν Ἐλλήνων είναι ἐν ἐκ τῶν ἡμερο-
τέρων κεφαλαίων τῆς ιστορίας. Ο πατριωτισμὸς των,
αἱ ἐπερχομέναις ἀρεταὶ καὶ οἱ καινότες τῆς ἡθικῆς των,
ἐπηρεάζουσι μεταξὺ τῶν ιδιοτήτων ποὺ ἀνελύθησαν ἐπὶ το
δικιλητῶν ἐπὶ τῇ εὐκαιρίᾳ....."*

*"Μεγάλη οπονδαιότης ἀποδίδεται εἰς τὰς ιδιότητας
τὰς ὁποιας μεταφεύσθενται εἰς τὴν χώραν ταύτην οἱ "Ελ-
ληνες μετανάσται....."*

*"Η ἐκτιμησις των ποδὸς τοὺς νόμους καὶ τὴν εὐτα-
ξίαν, ἡ λατότης καὶ ἡ συνεργασία των ποδὸς δὲν τὰ
ἀστικά ἥρη διὰ τὸ καλὸν διολκήσουν τῆς κοινότητος,
έγκαιμασθησαν....."*

Ὑπὸ τὰς συνθήρας οἱ "Tampa Daily Times" κατε-
χώρησαν μακροσπελές ἀρθροφ περὶ τῆς Αἱερᾶς, ὑπὸ τὴν ἐπι-
φαλίδα «Πραγματικῶς Ἄξιος καὶ ἀπὸ τὸ ὄποιον ἀποσπόμεν τὰς
τέξης περιοπάς:

*"Τι είναι ἡ ΑΗΕΡΑ; Είναι φύλα-
δελφικὸν Τάγμα καὶ ὁ οπολός του είναι νὰ ἐνώσῃ τοὺς
"Ἐλλήνας τῆς χώρας ταύτης εἰς ἔρα πυκνὸν σόμα, ἐργα-
ζόμενος διὰ πατρὸς δυνατοῦ μέσου ποδὸς γνήσιον ἐξαπε-
ρικανοῦντας τὸν μελῶν του. Τὸ ἔργον αὐτὸν είναι ἀξι-
έλατον καὶ οποδαίον, οποδαίον δὲ αὔτους τοὺς "Ελ-
ληνας καὶ διὰ τὰς Ἡνωμένας Πόλιτείας....."*

*"Ἄπο τῆς ιδιότητος τῆς κύρους μετάξης καὶ ἀπὸ της
ἐποχῆς ποὺ ηρχονται νὰ ἐρχονται οἱ "Ἐλλήνες, οιον
έλλειτος γνωστοι καὶ ποὺς ὀπίγονος ἐκτιμωμένος λαὸς*

*"Μᾶς ἐδόθη εὐκαιρία νὰ τοὺς γνωριστούμενους καλλιτε-
ρού, διατείμασεν ἡ κοίτης τῆς συμμετοχῆς τῆς χώρας
ταύτης εἰς τὸν Παγκόμιον Πόλεμον καὶ τότε εἰδαμεν
πλιστοὺς ἐξ αὐτῶν, νὰ ἐγκατατίθενται τὰς δοκολίας των
καὶ μὲ πατριωτισμὸν δοτις ἐδείκνυεν είλικρονή ἀποφα-
σιωτικότητα, κατεπάσσοντο εἰς τοὺς στρατοὺς μας διὰ
τὰς πέρας τῶν δαλασσῶν μάχας. Τὸ γεγονός αὐτὸν μᾶς
ίδωσε τὴν εὐκαιρίαν νὰ γνωριστούμενους καλλιτερούς τοὺς
"Ἐλλήνας καὶ ηγεζήθη μαυματίας η ποδὸς αὐτοὺς ἐκτι-
μοῖς μας.*

*"Η ΑΗΕΡΑ ἐδιαίσθεται νὰ διαδώσῃ τὸ πνεῦμα
τοῦ "Αμερικανισμοῦ μεταξὺ τῶν Ἐλλήνων, νὰ τοὺς
παροῦντας μὲν διὰ τὴν ἀπόκτησιν τῶν ἐγγράφων τῆς πολι-
τογραφῆσος, νὰ μελετούν τὰ "Αμερικανικὰ ἡδη καὶ
ουνηθείας, νὰ ἀποκτήσουν τὰς "Αμερικανικὰς ἀπόγειες
εἰς ὅλα τὰ ζητήματα καὶ νὰ διεκπελέψη τοὺς νεοὺς "Ελ-
λήνας διὼς ματαδόνες τὰς "Αμερικανικὲς μεθόδους
τοὺς ἐισαρτούσος, η δὲ ἐπιτεχνία τοὺς ἔχει μεγάλην οημασίαν
διὰ τὴν χώραν ταύτην καὶ τὰ ἐπιδιατερόμενα ἀπομα, η
πλέον....."*

*"The St. Louis Star" εἰς ἀδεστήραν κύρους μερίδην, μετά-
φορῆσεν Μία Θαυματού "Οργανωτής" καὶ δημοσιεύσθεντην τὴν ἐπο-
μένην τὸ δείπνου τῆς Αἱερᾶς ἐν τῇ πόλει ταύτῃ, μεταξὺ ὅλων
Δεσμῶν:*

is," he writes, "an unsurpassed piece of hospitality to take over and to provide for that enormous number of suddenly-made paupers."

The editorial concludes by saying, "The majority of Greeks in this country are very energetic, frugal and prosperous. They are quiet and orderly residents. It is quite natural that they should follow the leadership of.....and of the AHEPA Chapters in deciding to become Americans in all respects."

"All honor to that organization and its active members everywhere. Its success is sure to follow the ability and enthusiasm of its leaders. And its example might well be followed by the nationals of other countries."

"The Springfield Union" of Springfield, Massachusetts, in an editorial published following the occasion of a banquet held by Altis Chapter, said in part:

".....Unlike some other racial groups, the sons and daughters of Greece are attending to their own Americanization. They are not looking to others to acquaint them with the principles of the American form of Government but are ascertaining those principles for themselves under the guidance of the Order of AHEPA. They are thrifty, patriotic, liberty-loving people, having behind them centuries of culture and learning. By heritance they fit quite naturally into the scheme of things here."

"It is distinctly to their credit that they should have an earnest desire to become naturalized American citizens and to assume the obligations and responsibilities that accompany citizenship."

".....Through the Order of AHEPA.they have found an agency that voices their aspirations and enables them to obtain, sooner than they otherwise would, the knowledge and understanding necessary to a full realization of their ends.

"This Order not only teaches the soundest of American doctrines but it inculcates respect for law, furthers education and religion, and broadens friendships. The AHEPA.merits the cooperation of every Hellenic-born resident of the city and the support and encouragement of the public generally, especially of those who can date their Americanism back to the beginning of civilization on this continent. It is movements such as this that make for the safety and the continued progress and prosperity of the Republic."

These quotations were picked as being exemplary of the impression that this Order, its objects and work, have made upon the leading editors in all parts of the country, and to further illustrate the favorable publicity for the Hellenic race and people inspired by the social functions held under the auspices of our AHEPA Chapters.

You must not, however, conclude that social functions are the only means employed by this Order to promote in the United States a better and more comprehensive understanding of the Hellenic peoples, and to inspire publicity of the character quoted above. It does more than that. The Chapters show their public spiritedness by taking active part in patriotic demonstrations. "The Land-of-the-Sky" Chapter No. 28 of Asheville, North Carolina, has twice in succession won the first prize for its float in the Armistice Day parades held in that city. "Altis" Chapter No. 85 of Springfield, Massachusetts, won the first prize in the Fourth of July parade last year. And, if you really desire to know what the Chapters of this Order are doing, and how their character of work impresses the American public, you are invited to secure copies of the AHEPA Magazine, in which detailed accounts of the activities of each Chapter are given and wherein the newspaper and periodical comments and editorials are reproduced.

Another policy for the promotion of good-will for Hellenism in America is that of frequent visits paid by the AHEPANS, in a body, to different churches. The minister to whose church they are going is notified a week or two in advance. He has seats in his church reserved especially for the AHEPANS on such occasions and he invariably preaches a sermon on Hellenism. This gives the church-going people of that community an opportunity to learn more about the Hellenic race and people.

Another form of service is the vigilance the AHEPANS keep over the press to prevent the word "Greek" from being published by any paper, if at any time it happens that someone who calls

"Η δράσις της ΑΗΕΠΑ μεταξύ των Ελλήνων της χώρας, είναι ίσως ή πλέον έχονα μεταξύ των έκ γεννήσεως ζένων καινούργων της χώρας ταύτης.....

"Οιαδήποτε και διά ή αδιαφορία των Ελλήνων διά τὰς ἐποχέσεις τῆς Αμερικῆς κατά τὸ παρελθόν, γιγαντιαὶ ὄψης ἐδόθη εἰς τὸ ἐνδιαφέρον πολὺ διά τὴν γένα των λαοῦδα μετά τὸν Παγκόσμιον Πόλεμον. Είνυ αἰσιόλογον τὸ γεγονός διι, οἱ πλεῖστοι ἐκ τῶν Ελλήνων καινοτικῆς ἡμέρας καὶ οικουμενικῆς ὑγείας..... μετά τὸν Απρίλιον τοῦ 1917 ἐρυθριμποιηθησαν τὰ καταταχόδυν εἰς τὸν σπαστὸν τῆς γένας λατρίδος των, ἀγωνιζόμενοι διά τὰς Ελληνικὰς λαραδόσεις καὶ ιδανικὰ τῆς ἔξειθεργίας καὶ ιδιότητος..... Ής ἐκ τούτου πλεῖστοι "Ελληνες ἐπολέμησαν ὑπὲρ τῆς Αμερικῆς εἰς τὸ μεγιστὸν ἐξ διωτῶν πολέμων, κατά τὸν ώρον ἡ Αμερικατία αὐτὴ ἀνέλαβε πάντα ἐξαρταῖον τὸν κόσμον διά τὴν δημοκρατίαν.

"Ο συντάκτης πατόπιν ὅμιλει περὶ τῆς ἐπισκέψεως του εἰς τὸν Γαλλίαν Αμερικανικὰ νεκροταφεῖα σύνδια μεταξύ τῶν μυριάδων σταυρῶν ἐπὶ τὸν τάφον, εἰδε τὸ ὄντων πλείστον Ελλήνων παλληραμών. Αναφέρει ἐπίσης διι κατά τὸ Ἑ Αθηνῶν μέχρι Τίτεως ταξιδίου του διὰ πλοίου, εἰδε τὴν πορὸν νεαροῦ "Ελλήνος κακαλημένην μὲν Αμερικανικὴν στηματινὴν καὶ συνοδευομένην ὑπὲρ Αμερικανικὸν στρατιωτὸν ἐν στολῇ, κατὰ τὴν μεταφορὰν τῆς εἰς τὸ ἀπομειαζομένον Ελληνικὸν χωρὶον ἐνδιαφέροντος οἱ γονεῖς τοῦ παλληραμών. «Οἱ τάφοι αὐτοὶ καὶ ἡ σοφός, λέγει ο συντάκτης, επιτήξαν εὐγέλιοτος πιστοποίησης τῆς πατριωτικῆς ἀρροστίσεως χιλιάδων Ελλήνων, οἱ όποιοι ἥγουντο μεταφέρειν διὰ τὴν γόραν τῆς επιλογῆς των.....»

Κατόπιν ὑπενθύμιζε τοὺς ἀγῶνας καὶ τὰς δοκιμασίας τὰς ὁποῖας ὑπέστη τὸ Ελληνικὸν "Εθνος καὶ ὁ Λαός κατὰ τοὺς γόρους, τῆς πάλης, καὶ πολὺ ἱμούσιος καὶ ἀποτελεσματικὸς ἡ Ελλὰς ἐδεχθῆ καὶ περιέσθατε ἐν ἔκπτωμάριον ἀπόμα, ἀπογεννώντα καὶ πασχόντα εἰς τὰ φυλάσσοντα ἐδάφη τῆς. «Ἔτοι καὶ ἔξαντονδεινοὶ να είναι, γούρει ὁ συντάκτης, ὑπέροχος πρᾶξις φιλοξενίας η φροντὶς καὶ ἡ πρόνοια δι' ἓνα τοσούν τεραστίου ἀριθμὸν ἀτόμων, ὑπενθύμητον αἰρυδίοις ἐν πεντὶ.....»

Τὸ καριόν ἀρδθον καταλίγει εἰς συμπλεξισμὸν μέγον: «Η πλειονότητα τῶν Ελλήνων τῆς χώρας ταύτης είναι ἀνθρωποί ἐνεργητικοί, λατούς καὶ εὔποροι. Είναι φιλάρχοι καὶ εἴκοσιοι κατοίκοι. Είναι φυτικοί να ἀκολουθοῦν τὴν ἀρχηγείαν τοῦ..... καὶ τῶν Τιμητῶν τῆς Αηέρα εἰς τὰς προσπαθείας των ὅπως γίνονται Αμερικανοί καθ' ὅλα.....»

«Τιμὴ εἰς τὴν ὄργανοσιν ταύτην καὶ τὰ ἀπανταχοῦ μέλη τῆς. Η ἐπιτυχία ασφαλῶς αἰσκαλοῦται τὴν ικανότητα καὶ τὸν ἐνδιαφέροντα τῶν ἀποχήρων των. Τὸ δὲ παράδειγμά των θὰ ήταν καλὸν νὰ ἴρωτονται καὶ αἱ ἄλλαι φυλαὶ ἐν τῶν ὕπλωτοιν γορόντων. Τὸ διατάξιον τῆς Αηέρα εἰς τὰς προσπαθείας των ὅπως γίνονται Αμερικανοί καθ' ὅλα.....»

«..... Ἀντιθέτως πρὸς τὰς ἄλλας φυλετικὰς ὁμάδας, οἱ νιοὶ καὶ αἱ θυγατέρες τῆς Ελλάδος φροντίζουν διὰ τὸν ἔξαντον τοῦ Αμερικανικοῦ κινεργητικοῦ συντημάτου, τὰς ἔξαντον τοῦ μόνον τοῦ δι' ἔαντον ὑπὲρ τὴν Τιμητῶν τῆς Αηέρα. Είναι λαός οἰκονόμος, πατριωτικὸς καὶ λάτρης τῆς ἔλευθερίας. ἔχοντας διοπίνεν τοὺς αἰώνες τοῦ Πολιτισμοῦ καὶ Μείθην. Έχει προγραμματίζητος εἶναι φίσαι κατάλληλου διὰ τὰ καθ' ἵματα. Είναι ἔξαιρετῶν ἀξία τιμῆς η προθημία των να γίνονται ἐκ πολιτογραφήσεως Αμερικανοί πολίται, ἀναλαμβάνονται ἀλλας τὰς ὑποχρεώσεις καὶ εἰδίνεται πολὺ ἀπολογήθουν τὴν πολιτογράφησην.....»

«Ἐν τῷ Τάγματι τῆς Αηέρα ἀνεῦρον τὸ ὄργανον πολὺ διαχρόνιττει τὰς φυλοδοξίας των καὶ τοὺς καθηστά ικανούς νὰ ἀποκτήσουν ἐνορθίτερον τὰς ἀναγκαῖες γνώσεις καὶ ἀντιλήψεις πρὸς πραγματοποίησην τῶν βλέψεων των. Τὸ Τάγμα αὐτὸν ὅχι μόνον διδάσκει τὰ ὑγιείστερα Αμερικανικὰ δόγματα, ἀλλὰ ἐγχαράττει σεβασμὸν πρὸς τὸν νόμον, προστατεύει τὴν παιδείαν καὶ τὴν θρησκείαν καὶ εύρεται τὴν φύλων.

«Τὸ Τάγμα αὐτὸν ὅχι μόνον διδάσκει τὰ ὑγιείστερα Αμερικανικὰ δόγματα, ἀλλὰ ἐγχαράττει σεβασμὸν πρὸς τὸν νόμον, προστατεύει τὴν παιδείαν καὶ τὴν θρησκείαν καὶ εύρεται τὴν φύλων ταύτην. Τοσαῦται προσπόθετα εἶναι πολὺ

Ελλήνων τῆς
αεὶ τοῦ ἐχ-
τηρίου.....
ν Ἐλλήνων
ἢ παρελθόν,
οὐ τοῦ διά
ν Πόλεων.
ἐκ τοῦ Ἐλ-
γείας.....
ιοτοιηθροα
πρίδος των,
ις καὶ ιδα-
ς ἐκ τούτων
μερικῶν εἰς
ἢ όποιος ἡ
τὸν κόσμον

; τον εἰς τὰ
τον μηδι-
ν Ἐλλήνων
την μέχρι
ν Ἐλλήνων
ομένην ὑπό^{της}
αν της εἰς
γονεῖς τον
συντάκτης,
μερισμοεως
χώραν της

ιασίας τας
τον κόσμος ἡ
Ἐλλάδον
«Ἔτο και
τος πράξις
ιστον ὅρ-

γον: «Η
ἀνθρώπος
είσοδοι
τον
τον όποιος

μέλη της
ενθουσια-
σμο καλόν
νο.
schussetto,
τον Τημ-

ας, οι νιοί
μερικανι-
δίδασκον
ν συστή-
ν οδηγίαν
τριτικός
Πολιτι-
καλλήριοι

τίνουν ἐκ
ῶλας τας
ρησιν.....
δργανον
ι ιανον
ντιλέμψεις

Αμερικα-
ν, προσ-
ιαν.
Ἐλλήνως
μέντοις
τοις των
ι πολιτι-
κινηις ποι

himself a "Greek" comes into the limelight of publicity through violation of the law. A complete check of such unfavorable publicity is quite noticeable in cities where Chapters of this Order are functioning.

This Order has also registered its objections with the motion picture producers who give Greek names to their villainous characters, or flash disparaging remarks about the Greeks on the screen. In this respect the Supreme Counsellor of the Order, Nicholas G. Psaki, in company with representatives from the New Jersey and New York Chapters, has held several conferences in the offices of Will H. Hayes and in those of the attorneys of the Metro-Goldwyn Producers. The result is that both have given it in writing that this objectionable and manifestly unjust practice will not be repeated by the producers.

The Supreme President is now bringing this matter to the attention of the various boards of censorship and insists that no picture be released for public showing if it in any way describes by his or her nationality any criminal, villainous, or undesirable character in its cast.

It is needless to mention the fact that in order to carry on activities, such as have been mentioned, requires the expenditure of time and money. To collect from our Chapters detailed accounts of these and other activities, together with the comments from the press and utterances and letters from prominent persons, and to print them all in book form for a convenient reference to the membership and for other interested parties, requires the outlay of additional sums and the devotion of more time. It should be born in mind, however, that this is not a commercial organization. It was not founded for the purpose of accumulating large sums of money. It has objects to accomplish and a mission to fulfil. Therefore, its resources, active and passive, must be utilized for the accomplishment of those Objects and for the fulfilment of that Mission.

We can not, if we are to succeed in this stupendous undertaking, stop to consider the cost. If we want the best things of life we must make up our minds that we will purchase them with price. The man who haggles over the price of existence is doomed to eke out a miserable one. The Archontic Order of AHEPA will not ask for a free pass over the road to success. Neither will it ask that the road be made easier or cheaper. It will neither falter nor hesitate. It will hit the trail and pay the full price.

This Order was founded for the purpose of stirring our minds to think beyond material needs. It appeals to our best and noblest aspirations. We want our proper place. There is plenty of room for us at the top, but there is no elevator. We must climb through our own efforts. If our ability fails us, we still have our reliability left. We are the heirs of a rich heritage but we must identify ourselves before we can have our claims honored.

Advertising is neither a luxury nor a debatable policy. Scores of letters, of which the few quoted below are fair examples, prove the case. Read them and become convinced that they are worth more to the Order than money in the bank. There are treasures more precious than gold. The realization of an ideal, the fulfilment of a mission, the achievement of success in any honorable undertaking, will send more thrills of joy and happiness racing up and down your spinal column than the possession of silver and gold.

DEPARTMENT OF LABOR OFFICE OF THE SECRETARY Washington

May 12, 1927.

Mr. V. I. Chebithes,
Supreme President,
The Ahepa,
Washington, D. C.

My dear Mr. Chebithes:

I can say without the slightest reservation that the aims of your Order have my heartiest and most enthusiastic endorsement. I say this not only as a Government officer, but as myself a lifelong worker in the field of fraternalism. My

δημοσιγγονά δισφάλειαν διὰ την ἔξακολούθησιν τῆς προόδου και τῆς εὐηγερίας τῆς Δημοκρατίας.

Τὰ ἀποσπάσματα αὐτὸν ἀναδημοσιεύονται εἰς ἔνθετην τῆς Ἰντελέκτου ποὺ ἔχει δημοσιγγήσει τὸ Τάγμα, ὁ σκοπός του και τὸ ἔργον του, εἰς τοὺς ἔξχοντας Ἀμερικανοὺς δημοσιογράφους, εἰς μόλισκον τὴν χώραν και ἐπὶ πλειν παριστανταν τὰς ωπέρ της Ἐλληνικῆς Φύλης γινοῖς τὰς δημοσιογραφικὰς κρίσεις του, συνεπαγόντας τοὺς κοινωνικοὺς ἡμεραίσεων ποὺ λαμβάνονται χώραν ἐπὶ τὴν πλεύρα τῶν Τημιάτων μας.

Πάντως μὴ νομίζετε ὅτι αἱ κοινωνικαὶ ἡμεραίσεις εἶναι τὰ μόνα μέσα ποὺ καταβάλλει τὸ Τάγμα πρὸς προπαγαγήν «εὐαλλέ-
φον και εὔρυτέρων σχέσεων» καὶ διὰ δημοσιογραφικὰς κρίσεις ὡς αἱ ἀνοτέρῳ ὑπὲρ τῶν Ἐλλήνων. Τὰ Τημίατα ἐπιδεινύσουν τὸ ὑπὲρ τῶν κοινῶν ἐνδιαιρέσον τον διὰ της ἐν ορού συμμετοχῆς του εἰς τὰς πατριωτικὰς ἐπιδείξεις. Το ἥπατοι 28 Τημία «Land-of-the-Sky» of Asheville, North Carolina, ἐκέρδισε διό κατά την συνέχειαν φοράς τα πρώτα βραβεῖα ἐξ εὐηγερίας τῶν παρελάσαν την ἡμέραν τοῦ πανηγυρισμοῦ τῆς Ανακοής.

Τὸ ὑπὲρ ἥπατοι 85 Τημία «Άλτις», Springfield, Massachusetts, ἐκέρδισε τὸ πρώτον βραβεῖον κατά την παρελάσαν τῆς 4ης Ιουνίου τοῦ παρελθόντος ἔτους. Εἴναι προγεννατι θέλετε να γνωρίζετε πῶς ἐγράψανται τὰ Τημίατα τοῦ Τάγματος και ποιῶν ἐντέτων ἀφήνουν τὰ σημα των εἰς τὸ Αμερικανικὸν κοινόν, οὓς συνιστούμενον νὰ προμηθεύσῃ τὸ Περιοδικόν τῆς Αηέπα, ἐν τῷ ὅποιῳ περιγράφεται λεπτομερῶς ἡ δράσης ἐκάστου Τημίατος και ἀναδημοσιεύονται ἄρθρα και κρίσεις ἐφημερίδων.

«Ἄλλη μέθοδος πρὸς προπαγαγήν τοῦ καὶ τὸν Ἐλληνικὸν ὄνοματος ἐν Αμερικῇ εἶναι αἱ ἀσθματι συγχαὶ ἐπισκέψεις τῶν Αηέπαντας εἰς τὰς διαφόρους ἐκτριπούς. Οἱ ἐφημερίοις τῆς ἐκπλοΐας ποὺ προστίθαι νὰ ἐπιστρέψουν προειδοποεῖται πρὸ μας ἡ δύο ἐδομάδων. Φροντίζεται νὰ ἔχῃ εἰδικὰς δέσεις διὰ τους Αηέπαντας και ἐπὶ τη εὐκαιρία ταυτῷ, οἱ ἐφημερίοις πέραν τὸ ἐγκαύμον τοῦ Ελληνισμοῦ. Τὸ γεγονός αὐτὸ δίδει την εὐηγερίαν εἰς τὰς ἐκκλησιασμένους τῆς Κονότητος νὰ μανιθάνουν περισσότερα περὶ Ελληνικῆς Φύλης και τοῦ Λαοῦ.

«Ἀλλη ἐπηρεοία εἶναι ἡ ἐπαγρύπνησις τῶν Αηέπαντα εἰς τοῦ Τόπου διὰ νὰ ἐμποδίσουν την χοήσιν τῆς λέξεως «Ἐλλήνης ἐν της ἀποκαλώντων την Ελλήνην ἐρχεται εἰς την δημοσιότητα εἰπει παραβάσει τῶν νόμων. Εἰς πολλαὶ πόλεις ἐνθάδειον την Τημίατα τῆς Αηέπα, ἐπινοεῖται ἐντελῆς ἡ δημοσίευσις διαμεμένην κοινοειν.

Τὸ Τάγμα μας ἐπίσης ὑπέβαλλε διαμαρτυρίας εἰς τους παραγωγεῖς κανιματογραφικῶν Ταινιῶν, οἱ ὅποιοι δίδουν Ἐλληνικὰ ὄνοματα εἰς τοὺς κακοήρθεις χαρακτήρεις των ταινιῶν ἡ παρουσιάζουν δυσφημιστικὰ φωτοτικά περὶ Ελλήνων. Εἰς την περιστάσιν ταῦτην ὁ πλευτὸς νομικοὶ σύμβουλοι τοῦ Τάγματος μας Νικόλαος Γ. Ψακῆς, συνοδευόμενος ἐπὶ ματεριαλιστῶν των Τημίατων Νέας Ιερσίας και Νέας Υόρκης, εἶγεν ἐπανελλιμένας συνδιαστείεις εἰς το γραφεῖο τοῦ Will H. Hayes και μετα την δικηγόρων της κανιματογραφικῆς Εταιρίας Metro-Goldwyn Producers. Τὸ ἀποτέλεσμα ἡτο ὅτι ἡ ἐδόθησαν ἔγγαροι διαβεβαίωσις ὅτι αἱ ἐνάντιοι και ἀδικοι αὐτῶν συνήρθεια δὲν ἔταιπανταν.

Ο ὑπατος πρόσδορος ἔπειρε τὸ ζήτημα αὐτὸ ἐνόταν τῶν διαφόρων της λογοκοινίας ἐπιτροπῶν και ἐπιμένει ὅπως οὐδεμία ἀρίστανται ἐλευθέρα πρὸς κοινήν θέαν, ἐφ' δοσον, τα πρόσωπα τα παίζοντα ἐγκληματικῶν, ἀρχειον και ἀνεπαθήμητον γόλον, ἀποδίδουν ἔθνικον χαρακτηρισμόν.

Είναι περιττόν να τονισθείν τὸ γεγονός ὅτι διὰ να να μανιθάνουν χώραν τοιαύται προσπάθειαν ὡς αἱ ἀναφερθείσαι χοειται δαπανή χρόνου και χρήματος. Αὐτὰ να συγχετρωθείν ὑπὸ ὅλα τα Τημίατα λεπτομερεῖς περιγραφαὶ τῶν δροσεων του μετά των εἰμενῶν χριστων τοῦ Τέτου και τῶν ἐγκωμιῶν και πτωτολῶν τῶν διαφόρων ἐξεχουσῶν προσωπικοτήτων, και διὰ να ἐκτυπωθεῖν εἰς βιβλίον πρὸς χρήσιν τῶν μελῶν και παντὸς ἐνδιαιρέσιν, ἀπαιτούνται ἐπιτρόποι θεοί χρημάτων και διάθεσις χρόνου. Οταποδίπτο τα πρέπει νὰ ἔχομεν εἰς δημοσίη ὅτι Ἀδελφοτῆς μας δὲν είναι ἐμπορική ἐπιγείροις. Λέντι ιδιαίτερη δεν να ἐπισυνέργεια μεγάλα ποιο χρηματίσιον. Εγει πολλοί να ἐπιδιώξῃ και ἀποστολήν να φέρῃ εἰς πέραν. Όλοι της οἱ πόλεις, ἐνεργητικοὶ και πιθηκοὶ, πορειαὶ να χομοιοποιοῦνται διὰ την πραγματοποίησιν τῶν σκοπῶν της και την επιτίλλεσιν τοῦ προσώπου της.

heart goes out to any body of men engaged in the spread of the brotherly way of life, and your Order aims at even more than this. I could readily sympathize with you if your purpose were only to organize among yourselves for mutual aid and comradeship, but your aim is also to make your brothers of Hellenic origin into good Americans. In that you will have the respect and support of every sound American citizen, and on behalf of our citizenship, and, speaking for the millions of fraternalists who, I know, feel as I do, I extend to you the heartiest possible welcome into the heart of the country. May your Order continue to prosper and grow, and ever enlarge its field of usefulness.

Cordially and fraternally yours,
(Signed) JAMES J. DAVIS

OFFICE OF THE POSTMASTER GENERAL
Washington, D. C.

May 5, 1927.

Mr. V. I. Chebithes,
Supreme President,
The Ahepa,
Washington, D. C.

Sir:

I am this morning in receipt of the copy of The Ahepa Magazine, which comes with your compliments, with accompanying letter setting forth the principles of the Order.

Certainly these principles, as enumerated in your letter, which include encouragement to the members to lead clean, law-abiding careers, to enter boldly and without reservation into the current of American life, and to work for the development of better government, noble citizenship, to support the American system of education and to keep the public schools free from prejudice and pernicious interference, are worthy of the approval of all good citizens and deserving of highest commendation.

Very truly yours,
(Signed) HARRY S. NEW,
Postmaster General.

OFFICE OF THE GOVERNOR
Frankfort

May 10, 1927.

Mr. V. I. Chebithes,
Supreme President,
The Ahepa,
Washington, D. C.

My dear Sir:

I have your letter of April twenty-fifth; also the copy of the Ahepa Magazine sent by you.

I have been able to give this magazine a cursory perusal and to somewhat absorb the principles of your order.

It is indeed gratifying to know that a great body of foreign born Americans have organized themselves into a fraternity to perpetuate American ideals. And, it is altogether proper that people of Hellenic ancestry be one of the first to form such an organization.

We are all indebted to the Greeks for so many things which make our type of civilization possible. But best architecture, science, mathematics and sport, had their origin in your motherland, thus making an everlasting bond between that country and this great Republic.

Assuring you of my hearty indorsement of this patriotic brotherhood, I am

Yours very truly,
(Signed) W. J. FIELDS
Governor State of Kentucky.

Διὰ τὴν ἐπιτέλεσιν τοῦ μεγάλου αὐτοῦ ἔργου δὲν πρέπει νὰ στηματήσουμεν ὑπαλογίζοντες τὰ ἔξοδα. Έάνθιμον νὰ ἀποκτήσουμεν τὰ καλλίτερα πρόγραμματα τῆς ζωῆς, ὀφείλομεν νὰ χρειάζουμεν καλά, ὅτι πρέπει νὰ τὰ πληρώνουμεν ὑπερηφράνως. Εξεινος ποὺ διστάζει νὰ ἔσοδεν σύντομα την ὑπαρξίαν του, τὴν φέρει εἰς ἄθλον τέλος. Τὸ Αρχοντικὸν Τάγμα τῆς Αhepa δὲν θὰ ζητήσῃ διορέαν διάβασιν ἀπὸ τὸν δρόμον τῆς ἐπιτυχίας. Οὔτε θὰ ζητήσῃ νὰ γείνη ὁ δρόμος εὐκαιρώτερος καὶ εὐηγγέλωτερος. Οὔτε θὰ προηγήσῃ οὔτε θὰ αποκαρδιωθῇ. Θὰ βαδίσῃ πρὸς τὰ ἡμέτρα καὶ θὰ πληρώσῃ τὰ διόδια.

Τὸ Τάγμα αὐτὸν ιδρύθη διὰ νὰ ἐγείρῃ τὰς διανοίας μας ὑπεράνω τῆς ὥλης. Ἀποτείνεται εἰς τὰ καλλίτερα καὶ εὐγενέστερα ουνασθήματα. Ζητούμεν τὴν θέσιν ποὺ μᾶς δινέρει. Υπάρχει ἀρχετός χῶρος εἰς τὴν ὄφοφήν, ἀλλὰ δὲν ὑπάρχει ἀνεκτιστήρ. Οφείλομεν νὰ ἀνέλθουμεν διὰ τῶν ίδιων μας προσποθειῶν. Έάν ή ικανότης μας μᾶς ἔγκαταδείψῃ, θὰ μᾶς μείνῃ ἡ πίστις. Εἴμεθα κληρονόμοι πλούσιοις κληρονομιαῖς, ἀλλὰ οφείλομεν νὰ τὸ ἀποδείξουμεν διὰ νὰ ἀναγνωρισθοῦν αἱ ὁξιώσεις μας. Η διαφρίμως δὲν εἶναι οὔτε πολυτέλεια οὔτε ἀμφίβολος τακτική. Πλήθησε ἐπιστολῶν ἐκ τῶν ὅποιων μερικαὶ δημοσιεύομεν κατόπιν, πιστοποιῶν χαρὶ τὸ πράγματος. Αναγνωρίστε τας διὰ νὰ πεισθῆτε ὅτι ἀξιόνων περισσότερον διὰ τὸ Τάγμα μας, παρὰ χρήματα εἰς τὴν Τοάτεζαν. Υπάρχουν θραυστοὶ περισσότερον πολυτίμοι τοῦ χρυσοῦ. Η πραγματοποίησις ἐνὸς ἰδεώδους, η ἐπιτέλεσις μᾶς ἀποστολῆς καὶ η ἐπίτευξης μᾶς ἐπιτυχίας εἰς οινοδήποτε ἔντιμον ἔργον, μεταδίδοντας περισσότερος συγκινήσεις, γαρέναι καὶ εύτυχιαν, συγχαίροντας τὰς εὐασθήτους χορδάς περισσότερον παρὰ η ἀπόκτηση, ἀργυρίου καὶ χρυσού.

ΥΠΟΥΡΓΕΙΟΝ ΤΗΣ ΕΡΓΑΣΙΑΣ
ΓΡΑΦΕΙΟΝ ΥΠΟΥΡΓΟΥ
Washington

Μaiοr 12, 1927.

Κύριον Β. Ι. Τόμπιον,
Υπουργὸν Ηρόδον τῆς Αhepa,
Washington, D. C.
Ἄγαπητε μοι κ. Τόμπιον;

Δέναμοι νὰ εἶπω ὅτε τὰς παραμικρᾶς ἐπιφύλαξες ὅτι, οἱ δικοῖοι τοῦ Τάγματος μας ταχυγάνων τὰς πλέον ἐγκαρδίους καὶ πλέον ἐνθουσιώδους ἐπισκοπικαὶς πον. Τὸ λεγόντο ὅτι μόνον ὡς κινεργητικὸς ἀλυρωτοῦχος, ἀλλὰ καὶ ὡς ἀπόμονος, οὐσιωδὸς δόλοκληπον τὸ ζεῦν ποὺ ἔργασθεις εἰς τὸ πεδίον τοῦ φιλανθρωπίου. Η καρδία ποὺ τέρπισται παντού με καθεὶς ὅμιλον ὑνδρώπον ποὺ ἔργασται διὰ τὴν δικαιοδότητα τοῦ ὄληστρου πεντάστας τῆς ζωῆς, τὸ δὲ Τάγμα μας ἀποδέξει καὶ πέραν τούτον. Η ἐκτίμησις ποὺ δὲν θὰ ἔτοι τόδον μηδὲ ἔνδον, ἐάν οἱ προσπάθειαι μας ἀπεβάλλουν μόνον τις τὰ νὰ ὀργανώσεται τοὺς ἴαντοις μᾶς διαλλαγούσιοις καὶ δυνατόλαβοδινοί, ἀλλὰ οἱ γάλεις οὓς τατογούνος είναι νὰ κάμετε τοὺς ἀδελφοὺς μας Τελλυνικὲς καταγωγῆς, κακότοις Αμερικανούς. Εἰς τούτο θὰ ἔργετε τὴν επιτίμησην καὶ τὴν ἐποδήποτε παντὸς καλοῦ Αμερικανοῦ πολίτη καὶ δὲ ὄνοματος τοῦ Αμερικανοῦ πολίτην καὶ ὄμοιον ἐξ ὄνοματος ἐκπομπήτην Φιλανθρωπίας, οἱ όποιοι γνωρίζων ὅτι αἰδούνονται οἱ καὶ ἔνω, δᾶς μεταδίδοντας πλέον ἐγκαρδίους ἐποδοχῆν ἔντος τῆς καρδίας τῆς πατρίδας. Εἰδε τὸ Τάγμα μας νὰ ἔπαιξεθεί νὰ τίμηρη, νὰ ἀναπτύξεται καὶ νὰ ἐπεκτείνῃ τὸ πεδίον τῆς χρησιμότητος τοῦ.

*Εγκαρδίος καὶ ἀδελφικῆς ίδιας μας,
(Υπογ.) JAMES J. DAVIS

ΓΡΑΦΕΙΟΝ ΤΟΥ ΥΠΟΥΡΓΟΥ ΤΩΝ ΤΑΧΥΔΡΟΜΕΙΩΝ
Washington, D. C.

Μaiοr 5, 1927.

Κύριον Β. Ι. Τόμπιον,
Υπουργὸν Ηρόδον τῆς Αhepa,
Washington, D. C.

Κέρετε :

Σημειώσω τὴν προϊόντα ἐλαῦτα τὸ Ηεροδόκιον μας τῆς Αhepa, τὸ οποῖον θέλει μὲ τὰς προδρόμεις μας καὶ τὰς ἐπιστολῆς μας ἀπογειώσεις τὰς ὄργας τοῦ Τάγματος.

*Ἀδελφᾶς οἱ ὄργανοι αἵτινοι ὡς ἐπαριθμοῦνται ἐν τῷ ἀπόστολῳ μας, οἱ ὄργανοι ἀντιπεριπλανήσαντας ἐνθάρρυντος τῶν μελῶν νὰ διηγηθοῦν δημόσιον ζεῦν, νομιμόθρον ἐπαγγείλατο, νὰ εἰσέργωνται σινολικῶς εἰς

να πρέπει να
μεν να άπο-
μεν να γο-
νίωσε. Έχει-
μεν φέρει τις
θά Σητήση
θα Σητήση
θε θά πτο-
γός και θά

ανοίας μας
και ενγενέ-
ας ανήρει.
μοχει άνελ-
τις προσπα-
τις μενη η
ηδόνη δρει-
ώσεις μας.
και τακτική.
μεν κατο-
έ τας διά
μας, παρά
ρισσότερον
ιεώδους, η
τυχίας εἰς
γραντήσεις,
δύος περιο-

12, 1927.

τοι εκ-
οι πλέον
ώς κεβε-
λλόκληρον
Η καρδία
ίστησε έπα-
τέ Τάγμα
πό τον
να άργ-
εθόδον.
λόγοις δας
θά έγειτε
νος πολι-
τικόν όντα-
μένοντας
ιντός της
να εύ-
πορηστη-

VIS

ION

12, 1927.

ερα, το
ηγείδης
λό δας,
να άργη-
κες και

STATE OF NEW JERSEY EXECUTIVE DEPARTMENT

May 4, 1927.

My dear Supreme President:

I am acknowledging receipt of both your gracious letter and excellent magazine. I have read both with great interest, and am impressed with the fine ideals of your organization. Loyalty to these ideals means much for better citizenship.

I am somewhat familiar with the work being done in my State, and you have my best wishes for success in your altruistic endeavors.

Very truly yours,

(Signed) A. HARRY MOORE,
Governor.

Mr. V. I. Chebithe,
Supreme President,
The Ahepa,
Washington, D. C.

STATE OF DELAWARE EXECUTIVE DEPARTMENT

Mr. V. I. Chebithe,
Supreme President,
The Ahepa,
Washington, D. C.

My dear Mr. Chebithe:

Please accept my sincere thanks for the copy of "Ahepa Magazine". Through Mr. John Govatos of Wilmington, Delaware, I have become somewhat familiar with the objects of your Order and I am convinced that your ideals are extremely high and in Wilmington, at least, your Chapter is doing particularly good work.

Very truly yours,

(Signed) ROBERT P. ROBINSON,
Governor.

It appears, therefore, my Brothers, that as long as the editors, newspaper reporters, ministers, and high officials of the States and Nation indorse our Order and approve our policies, program and methods, we need not entertain the least doubt as to whether we are traveling in the straight and broad path of Americanism.

HELLENIC CONTRIBUTIONS TO AMERICA THROUGH THE AHEPA

If this Order did nothing more than arouse Hellenic pride in its present members and induced them to apply their business sagacity, scholarly acumen, love for the artistic and beautiful, and their splendid conception of law and order for the improvement of this country, it will have done more than enough to justify its existence. But it does more than that. The immediate present of Hellenism in America is not the sole concern of the AHEPA; its future also is a constant theme of study.

The Order of AHEPA teaches, and every true AHEPAN believes, that the chivalrous daring, inflexible courage, resolute perseverance, scholarly acumen, artistic and literary genius and the lofty imagination of the Hellenic race lives to-day as of yore. These sterling qualities never failed the Hellenes. Sustained and inspired by these virtues they have been able to preserve and enrich their language, history, traditions and ideals, notwithstanding the ferocious attacks of barbarism. Throughout the centuries freighted with bitter contention and bloody strife, the unfailing courage of the sons and daughters of Hellas was the only bulwark of Christianity and civilization. They fought alone the battles of the Cross against the Crescent. We glory in the Cross of Christ to-day and the nations walk in the light of civilization because the Greeks always fought a good fight. Their march to fame has been no holiday parade. The silvery arrows of light which to-day guide the world were forged upon the anvils of misery. The Greek dreamed of mastery while the thongs of oppression fell heaviest upon his back. Fettered and persecuted though he was by the strongest and most barbarous nation

μεν έπιφελέσεων εἰς την δρόμον 'Αμερικανικήν ζωήν, να έργα-
ζωνται πρὸς δημιουργίαν καλλιτέρας κυβερνήσεως, είγενος πολι-
τείας, να ἐποδηρίσουν το δέστηρα τῆς 'Αμερικανικῆς ἐκπαίδευσεως
και τὴν διατάξην τῶν δημοσίων ἀγαθῶν ἔλευθερῶν ἀπὸ προκατα-
λήπτης και ὀλεθρίας ἐπαγγέλματος, είναι ὅτι τὰς ἐγκαίδεως ὅλων τῶν
χωρῶν πολιτῶν και ὅτι τῶν ἑγκλωπέρων ἐπινωτῶν.

Υπεραλλήλως ίσικός δας,

(Υπογρ.) HARRY S. NEW

Υπογραφής τῶν Γενικόμοιν.

[Η μετάφραση τῶν ἐπιστολῶν τοῦ Κυβερνήτου τῆς Πολι-
τείας Kentucky κ. W. J. Fields, τοῦ Κυβερνήτου A. Harry
Moore, τῆς New Jersey και τοῦ Κυβερνήτου Robert P. Ro-
bertson, τῆς Delaware, παραλείπονται ἐνεκεν ἐλλείψεως χώρων.
Αἱ ἐπιστολαὶ τοῦ δημοσιεύονται εἰς τὴν 'Αγγλικήν στήλην].

Παρουσιάζεται οὕτω ἀδελφοὶ μου ὅτι, ἐφ' ὅσον ἐκδόται και
συντάκται ἐπημερίδιον, λερεῖς και ὑψηλοὶ ἀξιωματούχοι τῶν Πο-
λιτειῶν και τοῦ Κράτους ἐπιδοκιμάζουν τοῦ Τάγμα μας και ἐγκρί-
νουν τὴν πορείαν του, τὸ πρόγραμμά του και τὰς μεθόδους του,
δὲν πρέπει να διατηρήσουμε οὐτα τὴν ἐλαχιστὴν ἀμφιβολίαν ἐάν
βαδίζομεν ή δχι τὸν εὐθὺν και εύρων δρόμον τοῦ 'Αμερικανισμοῦ.

ΕΛΛΗΝΙΚΑΙ ΠΡΟΣΦΟΡΑΙ ΠΡΟΣ ΤΗΝ ΑΜΕΡΙΚΗΝ ΔΙΑ ΤΗΣ ΑΗΕΡΑ

Ἐάν τὸ Τάγμα μας δὲν ἔσχαττε τίποτε ὥλο ἀπὸ τὸ να ἀφο-
τινῇ τὴν Ελληνικὴν ἀπειράνειν εἰς τὰ τωρινὰ μέλη του, χρη-
σιμοιούντα τὴν ἐμπορίκην τὸν δεξιόρχειαν, τὴν ἐκπαιδευτικὴν
τὸν ιδιοφυίαν, τὴν ἀγάτην των πρὸς ταῦτα τεχνητῶν και τὸ
φῶμα, τὴν ἀντιληφτὴν τῶν περὶ νόμου και εὐταξίας διά την πρό-
σον τῆς χώρας ταῦτης, ταῦτα και μόνον θὰ ήσαν ἀρκετά διὰ να
δικαιολογούν τὴν ἔπαρξην του. Πιθαντείς διότι διά την πρόστι-
μηνούντων και ἐμτενέμοντων ὑπὸ τῶν ἀριτῶν αὐτῶν, κατώθισσαν
να διατηρήσουν και νὰ πλουτίσουν τὴν γλώσσαν των, τὴν ιστο-
ρίαν των, τὰς παραδόσεις των και τὰ ιδιαίτατα των παρ' ὅλας τὰς
ἀγγίας ἐπιθέσεις τῶν βαρδώριων. Διὰ μέσου τῶν αὐτῶν, ἀπη-
σχολημένοι εἰς σκληρούς και αἵματηρούς ἀγώνας, τὸ ἀκατάβλη-
τον πόρος των μωρῶν και συγατερῶν τῆς Ελλαδος, ἐσήρει τό
μόνον προτυφλού τοῦ Χριστιανισμοῦ και τοῦ Πολιτισμοῦ. Δε-
ξιγάγοντας μόνοι των τὰς μάχας τοῦ Σταυροῦ κατά τῆς ιμισελή-
νουν. Δοξάζομεν τὸν Σταυρὸν τοῦ Χριστοῦ σήμαρον και τὰ ἔθη
βαδίζοντας ὑπὸ τὸ φῶς τοῦ πολιτισμοῦ, διότι οἱ Ελλήνες πάντοτε
ηγειρήσαντας τὸν καλὸν ἀγῶνα. Ή πρόελατος των πρὸς τὴν φῆ-
μην δὲν ήτο παρέλατος ἐνθῆτος. Τὰ ἀργυρᾶ βέλη τὰ ὅστια φωτί-
ζουν και καθοδηγοῦντας σήμερον τὸν κόσμον, κατειργάσθησαν ἐπὶ
τοῦ ἀκμονὸς τῆς πάλης. Οἱ Ελλήνες ωντιφεύετο τὴν ὑπεροχὴν ἐνῷ
η μάστιξ τῆς τρωγνίας ἐπάτε βαρυτέρα ἐπὶ τῶν ὅμων του.

Κατίστηκε τὸ δένδρον, ἀπύκτησε τὴν ἀριθμοτέρωντίσιαν ἐλέ-
φερίαν του και ὁ ἥρος τῆς νίκης ἵστησε ἐπὶ ἴσωσιτο τὸ μεταποτόν
του. Οὕτω η Ελληνική ιδιοτήτης, η γλώσσα, η φιλολογία, η
τέχνη, η θρησκεία και η μόρφωσις και ὅλη αἱ συνιστεῖς παραδό-

that ever cursed God's footstool, he rose to the height of his fiery valer, burst his shackles and resolved to be free. Relying on nothing but the righteousness of his cause and his ability to live like a man and die like a hero, he placed the bugle of liberty to his lips and sounded the battle cry of freedom. He laid the ax at the foot of the tree. That tree of Mohammedanism, whose blossoms have been as delusive as the mirages of Sahara; whose apples have been as bitter as the apples of Sodom, and whose blighting shadows blasted with eternal decay the fairest products of civilization.

He felled that tree, he won his freedom, costly though it was, and the sun of victory once more brightened his crest. Thus it is that the Hellenic nationality, language, literature, art, religion and learning, every phase and concept thereof, survive, towering proudly eminent over the wrecks of time.

No matter in what land, or under what clime beats the Hellenic heart and throbs the Hellenic brain, there is always to be found enough of iron in the one and genius in the other to build an empire of nobility. But both of these treasures need to be mined and brought to the surface.

It was this idea—the developing of the native talents of the Hellenes in America—that inspired the framers of the constitution and code of laws for the Order of AHEPA to make it one of its objects "to marshal into active service for America the noblest attributes and highest ideals of true Hellenism."

These, however, we know can not be marshalled into active service unless brought to the surface. They can not be developed and brought to the surface for use except through the agency of education—education in the Hellenic language, literature and religion. It was with this same thought in mind that the following provision was inserted in the Code of Laws of the Order:

"Delegates to Convocations shall have power to vote appropriations for the erection and maintenance of old men's homes, orphanages and schools."

Section XXVI.

As a prelude to the fulfilment of this object, the Supreme Lodge this year awarded to the deserving students of Hellenic ancestry in the colleges and universities, gift scholarships in the amount of twelve hundred dollars. At the same time, the Chapters of this Order gave from their treasuries for the support and maintenance of the Greek Schools and students in this country the sum of \$15,543.30.

To the Hellenic Orthodox churches in the several communities of this country this Order has given from its treasuries the sum of \$12,456.90.

Of course these sums are modest, but we should bear in mind two important facts: First, that the Order is yet young and that it has had a hard struggle to organize and establish itself; and second, that these same AHEPANS who support and maintain the treasuries from which these sums have been drawn, are the ones who give for the support of these institutions from their private accounts.

You will also see that besides these sums, larger ones have been donated by the Order for the fulfilment of other objects which are given and explained below.

Before leaving the subject of education or schooling, allow me to remind that since my elevation to the Supreme Presidency of the Order, I have been doing all within my power to develop among the AHEPANS and among all philhellenes in America as well, a sentiment for the erection in this country of a national institution of learning, where along with the necessary English education, the students will also be taught the Hellenic language—ancient and modern—literature, history, poetry and philosophy.

I am convinced that the time is ripe for such an undertaking. It was ripe last year, and in my recommendations to the delegates at the Fourth Annual Convocation in Philadelphia, I included the following:

οεις έσωθησαν, πληρούμεναι καὶ ἔξεχουσαι ὑπερηφάνως διὰ μέσου τῶν ἐφετίων τοῦ χρόνου.

'Αδιάφορον εἰς ποιαν χώραν καὶ ἐπό ποιον κλῆμα πάλλει ἡ Ελληνικὴ καρδιὰ καὶ ἐργάζεται ὁ Ἑλληνικὸς νοῦς, ὑπάρχει πάντοτε ἀρχετός οὐδηρος διὰ τὴν καρδιὰν καὶ ἀρχετὸν δαμόνιον διὰ τὸν νοῦν διὰ νὰ δημιουργούν αὐτοκρατορίαν τῆς Εὐγενείας. Άλλα δημότεροι οἵτοι οἱ θησαυροὶ πρέπει νὰ ἀνασκαφοῦν καὶ ἔλθουν εἰς τὴν ἐπιφάνειαν.

Ἡ ιδέα αὐτῆ—δημότερη ἡ καλλιέργεια τῶν πατροπαραδότων παλάντων τῶν Ἑλλήνων τῆς Αμερικῆς—ένέπνευσε τοὺς ἐργάτας τοῦ Καταστατικοῦ καὶ τοῦ Κανονισμοῦ τοῦ Τάγματος τῆς Αhepa νὰ ὀρίσουν ὡς ἐν τῶν σκοπῶν τους τὴν καθοδήγησην εἰς ἐν γῇ υπηρεσίαν διὰ τὴν Ἀμερικήν τῶν εὐγενεστέρων ἰδοτήτων καὶ ὑψηλότερων Ἰδανικῶν τοῦ ἀληθοῦς Ἑλληνισμοῦ.

Γνωστούμενον δῆμος ὅτι ἡ καθοδήγησης αὐτῶν εἰς ἐνεργὸν ὑπορεσίαν δὲν δύναται νὰ γενιῇ χωρὶς νὰ ἔλθουν εἰς τὴν ἐπιφάνειαν. Δέν δύναται δῆμος νὰ καλλιέργηταιν καὶ νὰ ἔλθουν εἰς τὴν ἐπιφάνειαν, εἰμὶ μόνον διὰ τῶν μέσων τῆς παιδείας—παιδείας εἰς τὴν Ἑλληνικὴν γλώσσαν, τὴν φιλολογίαν καὶ τὴν θρησκείαν. Ὑπὸ τὴν σειρὴν ταύτην προσετέθη τὸ κάτισθι ἔδαφον εἰς τὸν Κανονισμὸν τὸν Τάγματος μας:

"Οἱ ἀπειπόσσωποι ἐν τῇ Γενικῇ Συνέλευσι, θὰ ἔχουν τὴν λογήν τὰ γῆγι τοῦ οὐρανοῦ ποσὶ ποδὸς ἴδρουν καὶ διατήρησιν γηροκοπεῖσον, δορυφοριστεῖσον καὶ σχολείωσον.—

Κεφάλαιον XXV. I.

Ὦς πρωνίζορουσια τῆς ἐφαρμογῆς τοῦ σκοποῦ τούτου, κατὰ τὸ τρέχον ἔτος, τὸ "Υπάτιον Συμβούλιον, προσέφερεν εἰς διακεκριμένους φροτητάς Ἑλληνικῆς καταγωγῆς κολλεγίων καὶ πανεπιστημίων, ὡς δώρον ἐπιτροφίας χίλια διαπόσια δολλάρια. Ταῦτοχρόνιο, τὰ Τμήματα τοῦ Τάγματος μας, ἔδωσαν ἦπο τὰ ταμεῖα των πρὸς ἐπωτηριζεῖν καὶ συντήρησιν τῶν Ἑλληνικῶν σχολείων καὶ μαθητῶν εἰς τὴν χώραν ταύτην τὸ ποσόν τῶν \$15,543.30.

Ἐξ τὰς Ἑλληνικὰς Ὁρθοδόξους Ἑκκλησίας τῶν διαφόρων κοινοτήτων τῆς χώρας, τὸ Τάγμα μας ἔδωσεν ἐκ τῶν ταμείων του τὸ ποσόν τῶν \$12,456.90.

Βεβαίος τὰ ποσά αὐτὰ εἶναι μικρά, ἀλλὰ πρέπει νὰ ἔχωμεν ὅτι ὅπα δύο σπουδαῖα πρόγματα: Πρῶτον, ὅτι τὸ Τάγμα μας εἶναι ἀκόμα νέον καὶ ὅτι διεξήγαγε σύλησθεν ἄγωνα διὰ νὰ ὀργανωθῇ καὶ νὰ στερεωθῇ, καὶ δεύτερον ὅτι, οἱ ἴδιοι ἀμριῶν Αhepans οἱ ὄποιοι βοηθοῦν καὶ διατηροῦν τὰ ταμεῖα ἀπό τὰ ὄποια ἐπληρούσθησαν τὰ ποσά αὐτά, εἶναι ἐκεῖνοι οἱ ὄποιοι δίδουν καὶ συντηροῦν τὰ ἰδρύματα ταύτα ἀπό τὰς προσωπικὰς προσφορούς τους.

Ἐκτὸς τῶν ποσῶν αὐτῶν καὶ ἀλλα μεγαλείτερα ἔχουν δαπανήθη ὑπὸ τοῦ Τάγματος διὰ τὴν ἐφαρμογὴν καὶ ὄπλων σκοπῶν τὰ ὄποια ἐπηγόρυνται κατωτέρῳ.

Πρὸς τελείωσιν τοῦ ζητήματος τῆς παιδείας ἡ τῶν σχολείων, ὃν μοῦ ἐπιτρέψετε νὰ σὺς ὑπενθύμισον ὅτι, ἀπό τῆς ἀνόδου μου εἰς τὴν "Υπάτιην Προεδρίαν τοῦ Τάγματος μας, εἰργάσθη δι' ὅλων τῶν δυνάμεων μου νὰ καλλιέργησα μεταξὺ τῶν Ahepans καὶ τοῦ ἐν Αμερικῇ φιλέλληνον συναποθημα διὰ τὴν ἴδρυσιν ἐν τῇ χώρᾳ ταύτη ἐθνικοῦ ἴδιομάτου μαρφασιος, ἐνθα μαζὶ μὲ τὴν ἀναγκαῖαν Ἀγγλικὴν μόρφωσιν, οἱ μαθηταὶ θὰ διδάσκωνται τὴν Ἑλληνικὴν γλώσσαν—ἀρχαῖαν καὶ νεωτέραν—τὴν φιλολογίαν, τὴν ιστορίαν, τὴν ποίησιν καὶ τὴν φιλοσοφίαν.

Εἶμαι πεπισμένος ὅτι ἡ περίστασις εἶναι ὀῷμος διὰ τὴν ἀνάληψην ἐνὸς τούτου τοῦ ἔργου. Ἡτο μῶμος καὶ πέμψι καὶ εἰς τὰς πρὸς τοὺς ἀντιπροσώπους αντιστάσεις μου κατὰ τὴν Τετάρτην Γενικὴν Συνέλευσιν τῆς Φιλαδέλφειας προσέδεσα τὰ ἔξη:

ΕΚΠΑΙΔΕΥΤΙΚΟΝ ΠΡΟΓΡΑΜΜΑ

"Ἐργονοι τώρα τὰς τὰς ἀποστολές τῶν ἀπόστολών μου καὶ διὰ τὸ ὄποιον ἐπικεκλογέων τὰν μελετημένην προσοχήν τῆς Συντάξεως καὶ σενάτου ἵνα νὰ ἐπωτηριζέται κατετίθει πρότασις τέτην τὰς ἐγκρίσεως δαι.

"Κίνητο τὸ Τάγμα μας ἐπείδει μέταρρευστικῶν αἴσιων καὶ εὔπεργρων καὶ ἐνθαδέσμως τῶν πελῶν εἶναι τὰς σύγχρονας, ἡ ἀξίας διὰ μεγαλεργείν καὶ στερεός προγράμμα διὰ τὸ ὄποιον οἱ μεγάλοι δεκτοὶ τοῦ Τάγματος διὰ προγνωστικούσθεν, ὁργίζει νὰ είναι περισσότερον ἀποτέλεσμα.

"EDUCATIONAL PROGRAM

"I now come to what I consider most important of all my recommendations and to which I invite the careful attention of this Convocation and urge that the proposal hereinafter submitted be favorably acted upon.

"Although the Order has experienced growth and prosperity, and the enthusiasm of the membership is very satisfactory, yet the demand for a definite and concrete program by which the high aims of the Order will be realized is becoming more and more imperative. We say much about education, yet our members complain that they see nothing of it. While I believe that we are being educated in many things without actually realizing it, still some definite plan for education should be adopted by this Order.

"After a thorough study of the question and a careful survey of the sentiment and attitude of the membership throughout the country, I have come to the conclusion that the most desirable and practical idea is that of founding an educational institution in this country, which shall be open to all boys and girls of Hellenic extraction and which shall provide for them educational advantages in practically every phase of academic studies.

"My recommendation, therefore, is that this Convocation authorize the Supreme Lodge to launch a campaign for the collection of two million dollars which should be applied for the founding of such an institution as above indicated.

"It is further recommended that the question of where this institution shall be located and the details of its operation should not be discussed until the two million dollars shall have been secured.

"We may say, however, that this sum will be used for the purchase of a sufficient area of land, in a desirable location, to be selected by the Convocation of the Order of the AHEPA, and that to begin with, three buildings will be erected, —one dormitory for girls, one dormitory for boys, and an administration building where classes will be held. The balance of the money will be invested for the endowment of the institution.

"Of course it is understood that as the necessities demand, departments will be added which will in time include a gymnasium, library, church, sanitarium, infirmary, etc.

"I know that to some the amount suggested to be raised in the beginning may appear large and beyond our reach. I am assured, however, that this sum can be raised within one year's time, if the campaign is conducted in the proper manner. Personally, I am willing to undertake the task and guarantee that the full sum will be raised.

My reasons for advancing the idea of beginning with a national school of such a capacity, rather than advocating that the Order should start by supporting and maintaining local schools, are briefly these:

1. The local schools fall short of their real purpose because they are small and can not carry the children long enough and high enough in Hellenic education to enable them to enter into the beauty of Hellenism, so that they may be inspired by their knowledge of it throughout life.

These schools are usually open to the children after the hours of the public school, carry them only through the elementary studies and after they enter high school and then college, not being able to keep up their Hellenic studies, soon forget the little they learned while very young.

"Κατόπιν έπειτανένες μέλτην τούτην ιστήματος και προδικής παραπομπήσεως τούτου αισθητήτων και τίς σπουδαίων τῶν πελλών εἰς όλην τὴν χώραν, κατάληπτος τοῦ σημαντικοῦ ἡτού οὐ πάλιον έπιθεματικοῦ και προκτικοῦ θέσης, ενοίη ἡ ίδιας διεπιβολήτικος ισορρόπησης ἐν τῇ χώρᾳ περὶ τὸ ζητούμενον ή τὸν οὐσιώτατον εἰς ὅλην τὴν πολιτείαν και εποικίαν Ἡλληνικοῦ γένους και τὸ οὗτον θέμα τὴν ίστοριαν προγράψεων πετόντα εἰς όλην τὴν κλίμακαν τῶν πελλομητικῶν σπουδῶν.

"Συνεπός, οὐ διότιδες ποτὲ τίνοι ἴνα οὐ Γενικά αὐτὰ Συνέλευσις έπειθεμοτήτων τῷ Υπατού Σενάτοριον ἵνα ἀγαθὴν εἰσπράττεται πρὸς διελλογήν διοικητικοῖς διελλογίοις ταῦτα οὐ διοτελεῖσθαι.

"Ἐπειδόμενος διενιστός ἴνα τὸ ζητητικόν τοῦ πόρου ποτὲ θά πορθῆται τὸ θέματα αὐτό οὐ καὶ οἱ λεπτομέρειαι τῆς λειτουργίας τούτων, νῦν μὴ μετατιθούσης μήτοις ἀποτελεῖσθαι.

"Δινόμεθα οὐσιώδηστος νῦν εἰπομένης ὅτι, τὸ πόδιον αὐτὸν θα καρδιοποιηθῇ οὐδὲ τὴν ἀγοράν αὔκετης ἐκπέντες γῆς τοῖς κατάλληλοις πρὸς τὸ οὗτον θέματα εἰπεῖν ἔτοις τῆς Συνέλευσεως τοῦ Τάγματος τοῦ ΑΗΕΠΑ και τε παρούση, θα επιλογῆς τοῖς οἰκοδομαῖς, — οὐ μία ποτὲ κατοικίαν τῶν παιδίων, η πᾶλιν πρὸς κατοικίαν τῶν κοριδίων και η φυλακὴ οἰκοδομή οὐδὲ τὰς ψαθιτικὰς τάξιδας. Τὸ ιππόλιτον ποδὸν τῶν κοπιάτων θα διοτελεῖ οὐ τὴν λειτουργίαν τοῦ ιδεύματος.

"Ἐννοεῖται ὅτι, ὅταν οὐ ὄντυκαν τὸ καλούν θα γίνονται προδικής διαμεριδώντων, δημοπρίλαμποντων γενναστηρίους, βιβλιοθήκες, έκκλησίες, ίστενονομείος, θεοφόρετης κτλ.

"Γνωρίζοις ὅτι τὸ δινοτιθόμενον πρὸς διελλογήν ποδίου θά οὖν καὶ ὁργής ἐπίσπουκον και ὄντως τῶν δινομένων ποτὲ. "Ἔτοι οὐκούς πετόθηται τὸ πόδιον αὐτό οὐντοτοι νῦν μεντοῦ τὸ δινότητα ένος ἔτοις έναν οὐδετερετείν γίνεται μὲν μετανοϊκόν δέσμην. Προδικής, τίποι πρόθυμος νῦν αναλάβει τὸ έργον και ἐγγράψει τὴν εἰσπράττειν ὀλοκληρωτήν τοῦ ποτού.

Οι λόγοι τῆς ὑποβολῆς τῆς ἰδέας πρὸς ἔναρξιν ἑθνικοῦ ἐκπαιδευτηρίου τοιούτου εἶδους, αὐτὶ τῆς συντηρησίας ἕτοι τὸ Τάγμα ἀρχικοῦ τὴν ὑποστηρίξειν πρὸς διατήρησιν τῶν ποταξῶν σχολείων, εἶναι ἐν ὀλίγοις οἱ ἔξης:

1. Εἶναι ἀνεπαρκῆ διὰ τὸν πραγματικὸν σχετόν τον, διότι εἶναι μικρά και δὲν δύνανται νῦν φροντίσουν διὰ τὰ παιδιά ἐπ' ἀρχετον χρόνον και εἰς ἀρχετον ὑψος τῆς Τελετικῆς παιδείας διὰ να τὰ κατατητέσσονται ίσανα νῦν εἰσέλθουν ἐντὸς τῆς ὡραιότητος τοῦ Ελληνισμοῦ, οὕτως διότε νῦν ἐμπνέωνται διὰ τὸν γνώσεων τοὺς εἰς ὅλην τὴν χώρην.

Τὰ αρνεῖσθαι, εἶναι συνήμος προκειται οὐτι τα παιδιά μετά τὴν λήξη τῶν δημοσίων σχολείων και φροντίζουν μόνον διὰ τὰ στοιχειώδη μαθήματα και δεν κατέπινεν εἰς τὸ σχολαρχεῖον και κατόπιν εἰς τὸ Γυμνάσιον, μή δυνάμενον νῦν διατηρήσουν τὰς Ελληνικὰς τῶν σπουδῶν, ταχέως λημανοῦν τὰ ὅλια τὰ οὗτα εἰσαθένταν οὐταν ήσαν μικρά.

Ἐκπαιδευτήριον διοκεῖ νῦν προσκαμβάνη παιδιά πάσις ἡλικίας, νῦν τὰ ταξινομῆς εἰς τὰς τάξεις ποτὲ ἀνίρων ἀναλόγων τῶν γνώσεων τον εἰς τὴν Ελληνικήν και τὴν Ἀγγλικήν και κατόπιν νῦν λαμβάνεται φροντίς διὰ τὴν πανεπιστημιακήν τῶν μόρφωσεων εἰς ἀμφοτέρων τὰς γλώσσας. Διὰ τὸν μέσον αὐτῶν θά ἐχγνωμάνωνται τέλος φρόντισμα εἰς τὴν ἀρχετον και τὴν νεοτέραν Ελληνική γλώσσαν, συγκαταρχούντες τὰς σπουδὰς τον εἰς τὴν Ελληνικήν ιστορίαν, τὴν ποίησιν, τὴν φιλοσοφίαν και τὸ δρᾶτα, μέχρις διότου ποτεισθεῖν μὲ τὸ πνεύμα τοῦ Ελληνισμοῦ.

Ταῦτον γράμματος ἡ Ἀγγλική τον μέρος δένθη παραμέληται. "Οταν ἀπορρίπτουν οὐ έχουν καλλιτεχνικά μόρφωσεων και θὰ εἶναι καλλιτεχνικούς μόρφωσεων τὸ ιππόλιτον ποδόν τοῦ Ηερόγοντος ἀπειλήστητον ὅλην σχολήν τὴν ποταξῶν σχολείων ἐντὸς τῆς πανδίπτητος ψλήνης χρόνων.

Τὸ σωτήριον αὐτὸν εἶναι ποτὲ έργον μέτρου τοῦ Oxford, Harvard, Yale, Princeton and Centre, μη τὴν διαφοράν διότι δὲν δέχονται μη ἀπορρίπτους.

While a school, such as I propose, will be able to take children of any age, start them in such classes of Hellenic and English as are suited to their knowledge of the respective languages, and then have them carry both through college. In that way they become so thoroughly drilled in the ancient and modern Hellenic languages, supplemented with a study of Hellenic history, poetry, philosophy and drama, until they are imbued with the spirit of Hellenism.

At the same time their English education is not neglected. When they come out they have a better education, and are better prepared to take up any chosen vocation than if they had gone to any other school that I know of in this or any other country.

This is the system employed by Oxford, Harvard, Yale, Princeton and Centre, except that they do not admit undergraduates.

Gradually, as the attendance to the national school increases and the Order grows, subsidiary, branch schools may be established in the different districts which will serve as preparatory schools for the national.

As many of you know, the Catholic schools started and are running to-day on a similar plan. Mooseheart, also, the National Institution of the Loyal Order of Moose, is run on this plan. Many other churches and fraternities in this country operate their schools on some such a plan. So, this idea is not new,—it has been tried and found to be very efficient.

There was some doubt expressed as to our ability to raise the proposed amount of money, but to my mind this will be easy, if the campaign is properly conducted. Our people have the money and they are willing to give it because they want the school. Personally, I am positive that this amount, and more, can be raised within less than a year's time.

I feel that this is a golden opportunity for our Order to perform a real service. The founding of such an institution will be a monument to Hellenism in America. Through such an institution only can we hope to unlock the treasures of classic antiquity, rekindle the hopes, revive the energies, and renovate and enrich the glory of our race. Only from such an institution can come scholars, scientists, artists, poets, athletes, orators, law-makers and judges, that will equal and even surpass those of ancient times.

Let us do that and we shall have built a monument more lasting than brass and more enduring than the crumbling magnificence of the Pyramids. Let us do that and we shall have written for our race an encomium more eloquent than the orations of Demosthenes, and sweeter than the songs of the Angels.

There were still others at the Convocation who dismissed this proposal with the remark that "It is only the dream of a dreamer."

The land on which we live was found by a dreamer. The harnessed steam, the belted wheel, the trail of steel, the churning screw, all were dreams at one time. The flash in the night which leaps over the snarling seas and cries to shore for help would not be if a dreamer had not dreamt. A voice swells from a disc of glue and wells out of a brass-throat and lasts beyond the life of the speaker, because a dreamer dreamt.

So, my Brother, if we dream hard enough we can succeed where others failed. Chamberlin dreamt as hard but dreamt longer than Lindbergh. Let us dream hard but not too long, lest we "make dreams our master."

OBJECTS -- PARAGRAPH II

"To work for the moral uplift of its members in every possible manner; promote good fellowship among them; endow them with a spirit of altruism, mutual benevolence and helpfulness; point out to them the advantages of education, the beauty of sacrifice, and the deformity of selfishness."

As to how far the AHEPA has succeeded in carrying out the objects set forth in the foregoing paragraph, the following figures speak more eloquently and more impressively than anything that I can say or write. The Order of AHEPA has given:

- Σύν τῷ χρόνῳ, ὅταν οἱ μαθηταὶ τοῦ Ἑθνικοῦ Ἐκπαιδευτηρίου αὐξήθουν καὶ τὸ Τάγμα μας ἰσχυροποιεῖται, ἐπιχωρικά τηματα τοῦ ἐκπαιδευτηρίου δίνανται νὰ ἴδομεν εἰς διαφόρους περιφερεῖς πρὸς προπαρασκευὴν τῶν παιδιῶν διὰ τὸ κεντρικὸν ἐκπαιδευτήριον.

Ως πλεῖστοι ἔχομεν γνωστές, αἱ Καθολικαὶ σχολαὶ ἡργάσαν καὶ λειτουργοῦν σήμερον κατὰ παρόμοιον τρόπον. *The Mooseheart*, τὸ Ἑθνικὸν Ἰδρυμα τοῦ *Loyal Order of Moose*, λειτουργεῖ ὁμοίως κατὰ τὸν ἴδιον τρόπον. Πλεῖσται ἄλλαι ἐκπαιδεύσαι καὶ ἀδελφότητες τῆς χώρας λειτουργοῦν τὰς σχολάς των κατὰ παρόμοιον τρόπον. "Ωστε ἡ Ἰδέα αὕτη δὲν εἶναι νεα, — ἔχει δοκιμασθῆ καὶ εὑρεθῆ πολὺ κατάλληλος.

Ἐξεδηλώθη κάποια ἀμφιβολία δύον ἀφορεῖ τὴν διανόητην μας νὰ συλλέξουμεν τὸ προταθέν ποσὸν τῶν χρημάτων. ἄλλα κατὰ τὴν ὑπότιμην μον τὸ πρόγμα εἶναι εὔκολον ἕναν ἡ ἐστρατεία διενεργῆσθαι καταλλήλως. Οἱ ὄμοιοις μας ἔχουν τὸ χρήμα καὶ εἶναι πρόδημοι νὰ δώσουν διοτι ὑπέλογη σχολή. Προσποτικός, εἶμα ἀπολέτος πεπιστρέψας διὰ τὸ ποσὸν αὐτὸν καὶ μεγαλύτερον ἀχρόμα, δίναται νὰ συλλέχῃ ἐν διαστήματι ὀλιγώτερον τῶν ἔτους.

Αἰσθάνομαι διὰ τὴν εὐκαιρία αὕτη εἶναι λαμπρὰ ἵνα τὸ Τάγμα μας προσφέρει πολιγματικὴν ὑπηρεσίαν. Ἡ Ἰδρυσις τοιούτου παθηδύματος θὰ εἶναι μητριόν διὰ τὸν Ἑλληνισμὸν τῆς Ἀμερικῆς. Μόνον διὰ τοιούτου ἰδρυμάτος ἔλπιζομεν νὰ ἀνοίξουμεν τοὺς φθινοπώρους τῆς κλασσικῆς ἀρχαιότητος, νὰ ἀναγνωρίσουμεν τὰς ἐλπίδας, νὰ ἀνανεώσουμεν καὶ πλούτισουμεν τὴν δόξαν τῆς φύλης μας. Μόνον ἀπὸ ἓνα τοιούτον Ἰδρυμα θὰ δυνηθοῦν νὰ ἔξελθον λόγιοι, ἐπιστήμονες, καλλιτέχναι, ποιηταί, ἀδηληταί, φήτορες, νομοθέται καὶ δικασταί, ισοι καὶ ισως ἀνότεροι ἔχειν τῶν ἀρχαίων χρόνων.

"Ἄς ἐκτελέσουμεν τὸ ἔργον αὐτὸν καὶ σύνωθεν μητριόν διαρκεύστερον τὸν δρειχάλκον καὶ περισσοτέρας ἀντοχῆς ἀπὸ τὴν φθινοπώρους λαμπτότητας τῶν Πυρωμάδων. "Ἄς τὸ ἐκτελέσουμεν καὶ θὰ γράψουμεν διὰ τὴν φύλήν μας εὐγλυττότερον ἔγκλιμαν ἀπὸ τὴν οργοσκηὴν τοῦ Δημοσιεύματος καὶ γλυκύτερον ἀπὸ τὰ σηματα τῶν Ἀγγέλων.

"Υπῆρχαν τινὲς εἰς τὴν Γενικὴν Συνέλευσιν οἱ ὀποῖοι ἀπέριμψαν τὴν πρότασιν ταύτην μὲ τὴν σημείωσιν: «Ἄντο εἶναι τὸ δινειρόν ενὶς δινειροπόλεως.

"Ἡ χώρα ἐν τῇ ὁποίᾳ ζῶμεν, ἀνεκαλύψθη ὑπὸ ἐνὸς δινειροπόλεως. Ἡ χαλιναγώγησις τοῦ ἀτμοῦ, ὁ πειδιστρεφόμενος τοσοχός, ὁ σιδηρόδρομος καὶ ὁ συνταράσσον ἔλιξ ὑπῆρχαν κάποτε δινειρα. Ἡ λαρύγης ήτις ἐκτέμεται κατὰ τὴν νίκτην υπεράνω τῆς ἀνησύχου ψυχιστῆς καὶ τοῖς βοήθειαν ἀπὸ τὴν Ήρωάν, δὲν θὰ ὑπῆρχεν ἔτι κάποιος δινειροπόλεως δὲν ὀντιστείνετο. Καποταὶ φονὴ ἔξεργεται ἀπὸ ἓν δισκον ἐκ μίγματος καὶ ἐκτελεπομένη ἀπὸ ἓν μεταλλίνον λάρυγγα. Ἐξακολουθεῖ νὰ ζῇ καὶ μετὰ τὸν διανατον τοῦ ἀνθρητοῦ, διοτι κάποιος δινειροπόλεως δινειρεύθη.

Λοιπόν, ἀδελφέ μου, έχων δινειρεύμεθα ἀρκετά σκληρά, δινάμεθα νὰ ἐκπιτίχωμεν εἰς ἔκτινα πον ἄλλοι ἀπέτιχαν. Ὁ Chamberlain δινειρεύει τὸ ἀρκετά σκληρὸν ἄλλα ἐπὶ περισσότερον καιρὸν ἀπὸ τὸν Lindbergh. "Ἄς δινειρεύμεθα καὶ ἡμεῖς σκληρὰ ὅπις μαρτίας διαρκείας δινειρα, διὰ νὰ πραγματοποιούνται.

ΣΧΟΛΙΟ -- ΠΑΡΑΓΡΑΦΟΣ Η

"Νὰ ἐργάζεται διὰ τὴν ἴρθικήν ἀνύψωσιν τῶν μελῶν του διὰ παντὸς δινειρού μέσον. Λῆξης τοῦ συναδελφικοῦ πνεύματος μεταξὺ τῶν μελῶν ἵνα ἀποτοῦν τὸ πνεῦμα τοῦ ἀλτρουδισμοῦ, τῆς ἀλληλεστημέσεως καὶ τῆς ἀλληλοδομητείας. "Υπόδειξις πρὸς τὰ μέλη τῶν ἀγαθῶν τῆς ἐκπαιδεύσεως, τοῦ μεγαλείου τῆς αὐτοδύσεως καὶ τῆς πειρασμήσεως πρὸς τὴν ἴδιοτέλειαν.

"Οσον ἀφορεῖ κατὰ πόσον ἡ ΑΗΕΠΑ ἐπέτειχεν εἰς τὴν ἐφαρμογὴν τῶν σκοτῶν τῆς ἀνοτέρῳ παραγγόρων, οἱ κάτοικοι ἀριθμοὶ ομιλοῦν εὐγλυττότερον καὶ ἐντονότερον ἀπὸ διδίρτος θὰ θέγανται. Τὸ Τάγμα τῆς ΑΗΕΠΑ προσέφερε:

Λ' ἐκπαιδευτικὸς σωπός πρὸς βοήθειαν τῶν Ελληνικῶν σχολείων τῶν διαφόρους περιφερειῶν καὶ διὰ ὑποτροφίας φοιτητῶν Ελληνικῆς καταγωγῆς \$15,543.30

Ἐκ διαφόρους Ορθοδόξους Ἐκκλησίας τῆς χώρας 12,456.90

Πρὸς ἀνακοίνωσιν τῶν παθόντων τῆς Φιλορίδος διὰ τοῦ Τιμητικοῦ διὰ τῆς Επιφορτῆς 6,372.40

For educational purposes, aiding the Greek schools in the various localities and granting scholarships to students of Hellenic origin.

To the various Orthodox Churches in this country.

To the relief of the Florida sufferers directly through our Chapter and Committee.

To the aid of members and their families.

To the aid of non-members and their families.

To Near East Relief.

To the Fatherless children of Greece, through the Society and through the Near East Relief.

To the Red Cross, direct.

To civic and patriotic organizations, including Salvation Army, Y. M. C. A., Independence Day celebrations, United Charities, etc.

To Miscellaneous, such as sanitariums, boy scouts, reform schools, law enforcement leagues, etc.

Making a grand total of

The above amounts were computed from the financial reports submitted by the Secretaries of our various Chapters throughout the country. Some reports were not available and I have no doubt but that if all the reports were in hand the sum total would have exceeded \$100,000.00.

Besides the above, a conservative calculation based upon the reports of forty-nine Chapters stating their respective balances in the banks, indicates that something like ninety-five or one hundred thousand dollars, in cash deposits, are now in the various banks to the credit of the Chapters.

So, my Brothers, if you desire to know what becomes of your money, the foregoing figures should give you a fair idea.

The reports of the various certified public accountants who, from time to time, audited the books and accounts of the Headquarters of the Order show that:

From the organization of the Order up to October 20, 1923, the Headquarters, while in Atlanta, Georgia, received from all sources

And that it expended

Leaving a deficit of

From November 1, 1923 to August 31, 1924, the Headquarters, at Philadelphia, received

And it expended

Leaving a deficit of

In September, 1924, when I was first elected Supreme President, and the Headquarters was moved from Philadelphia to Washington, D. C., there were outstanding bills against it from all of its creditors to the amount of

And had cash in the bank to the amount of

There were 30 active Chapters, 18 inactive, and one excommunicated. The entire membership of the Order consisted of 2,790 members of whom 2,122 belonged to Active Chapters, and 668 to the Inactive ones.

On September 23, 1925, six of the old Chapters had been revived into action, twenty-nine new Chapters had been organized, and 2,494 members had been added to the Fraternity.

From October 1, 1924 to October 1, 1925, the total amount received at the Headquarters was

The total operating expenses for this period amounted to

This includes magazines, salaries, traveling expenses, office supplies and equipment, rents, telephone, telegraph, printing reports, applications, cards, expense of Supreme Lodge meeting in March, 1925, and everything that was expended by the Headquarters during this period.

Leaving a cash surplus

From this surplus were paid old debts in the amount of

| | | |
|--------------|---|--------------|
| \$ 15,543.30 | Πρός βοήθειαν μελών και τῶν οἰκογενειῶν των Πρός βοήθειαν μη μελών και τῶν οἰκογενειῶν | 7,610.90 |
| 12,456.90 | Εἰς τὸ Near East Relief | 9,388.44 |
| 6,372.40 | Διὰ τὰ δραμάτα παιδά τῆς Ελλάδος, μέσον τοῦ Σοματίου και μέσον τοῦ Near East Relief | 2,780.00 |
| 7,610.90 | Εἰς τὸ Εουθρόν Σταυρόν, ἀπευθείας | 12,769.00 |
| 9,388.44 | Εἰς μάστικά και πατριωτικά δρυγανόσεις, συμ- ποιαμένου τοῦ Salvation Army, τοῦ Y. M. C. A., τῶν τελετῶν τῆς Ανεξαρτησίας, τῶν United Charities, κ. τ. λ. | 3,320.75 |
| 2,780.00 | Εἰς διάφορα, ἥτοι φθισιατρικά, προσκόπους, Σωφρονιστήρια, φιλονομικούς συνδέσμους, κ. τ. λ. | 6,229.20 |
| 12,769.00 | | 1,782.14 |
| 3,320.75 | | |
| 6,229.20 | 'Ολικὸν ποσὸν ἐκ | \$ 78,253.03 |
| 1,782.14 | Τὰ ἀνωτέρῳ ποσῷ παρελήφθησαν ἀπό τοὺς οἰκονομικὲς λογο- δοῖς, ὑποβλήθεισας ἵστο τὸν γραμματίον τῶν Τιμητῶν τῆς χώρας. Μερικῶν Τιμητῶν αἱ λογοδοῖς δὲν ἔληφθησαν καὶ δὲν ἀμφιβάλλον ὅτι ἔναν ὄλας αἱ λογοδοῖς ήσαν ποιήσειρι, τὸ ὄλον ποσὸν ἂν υπερέβαινε τὰς \$100,000.00. | |
| \$ 78,253.03 | 'Εκτὸς τῶν ἀνωτέρων, ἔνας συντηρητικὸς ὑπολογισμὸς βασιζό- μενος εἰς τὰς λογοδοῖς τεσσαράκοντα ἑνέα Τιμητῶν τὰ ὅποια ζεῦσσοις τὰς ἐν ταῖς Τοπεῖς καταθέσεις των, παρουσιάζουν ὑγενείσταντα πέντε ἢ ἑπτάντα χιλιάδας δολαρίων καταθέσεις εἰς τὰς Τοπεῖς εἰς πιστωσιν τῶν διατάραντων Τιμητῶν. | |
| | Αὐτόν, ἀδελφοί μου, ἔναν ἐπινυχίτη νὰ γνωστεῖς τὶς ἀποτί- νυν τὰ χρήματα σας, οἱ κάτοικοι ἀριθμοὶ σᾶς δίδουν μίαν εἰκόνην ἴδεαν. | |
| | Τὰ πορίσματα τῶν διαφόρων διμοσίων λογιστῶν, οἱ ὅποιοι κατά περιόδους, ἔχουσεν τὰ βιβλία τῶν Κέντρων τοῦ Τάγματος δειχνύοντα τὰ ἔξης: | |
| | · Αλό τῆς Ἰδρυματος τοῦ Τάγματος μέχρι τὴν 20 · Οκτωβρίου 1923, τὸ ἐν Ατλάντα τῆς Γεωργίας Κέντρον, ὥστεν ἀπό ὄλας τὰς πηγας | \$ 7,383.31 |
| | · Εδεστάνησος | 11,490.90 |
| | · Αργησεν Ελλειψα | 4,107.59 |
| | · Αλό της Νοεμβρίου 1924, μέχρι 31 της Αὔγου- στου 1924, τὸ Κέντρον τῆς Φιλαδελφείας, Ελασ. | 13,831.09 |
| | · Εδεστάνησος | 13,842.37 |
| | · Αργησεν Ελλειψα | 11.28 |
| | Τὸν Σεπτεμβρίου τοῦ 1924, διαν τὸ πρώτον ἔξε- ληγον "Υπότος Πρόσδοτος και τὸ Κέντρον ἐκ Φιλα- δελφείας μετεφεόθη εἰς Washington, D. C. ὑπῆρ- χεν χρέος τοῦ Κέντρου ποὺς ὄλους τοὺς πιστωτάς τοῦ συμποσίουμενα εἰς τὸ ποσὸν τῶν | \$ 13,059.76 |
| | Καὶ εἶχε μετρητὰ εἰς τὴν Τράπεζαν τὸ ποσὸν | 837.19 |
| | Υπῆρχον 30 δρῶντα Τιμητα, 18 ἀδρανῆ και ἕνα διπλανήν. Οἱ ἀριθμοὶ τῶν μελῶν τοῦ Τάγματος ἀπετελεῖτο ἐκ 2,790 μελῶν ἐκ τῶν ὅποιων 2,122 ὄντων εἰς τὰ δρῶντα Τιμητα και 668 εἰς τὰ ἀδρανῆ τοιαῦτα. | |
| | Τὴν 28ην Σεπτεμβρίου 1925, ἔξ ἐκ τῶν ἀδρανῶν Τιμητῶν ἀνεξουσιογνόθησαν πρὸς δρᾶν, 29 νέα Τιμητα ἀδρανῆσαν και 2,494 μέλη προσετέθησαν εἰς τὴν Αδελφότητα. | |
| | · Αλό την 1ην Οκτωβρίου 1924 μέχρι τὴν 1ην · Οκτωβρίου 1925, τὸ ὄποιο τοῦ Κέντρου ἔληφθεν ὄλ- ων ποσὸν ἥτα | \$ 33,289.63 |
| | Τὸ ὄλικὸν ποσὸν τῶν ἔξδον διὰ τὴν περίοδον ταύτην ἀνήρχετο εἰς τὸ ποσὸν τῶν | 21,238.68 |
| | Εἰς αὐτὰ συμποσίουμενοτο τὰ περιόδου, οἱ μισθοί, ταξιδιωτική ἔσοδα, γοναρκή ὥη και ἐπί- τικοις, ἐνοίκια, τηλέφωνον, τηλέγραφηματα, τικο- γραφημένα ἔγχαρτα, αίτησης, κατόπιν ἔσοδα τῆς πινεδριάστων τοῦ Υπάτου Συμβουλίου τῶν Μάρτιου τοῦ 1925 και ὄλα τὰ ἔσοδα τοῦ Κέντρου κατά τὴν περίοδον ταύτην. | |
| | και ἔμειν περίσσευμα εἰς μετρητὰ | \$ 12,050.95 |
| | Ἐκ τοῦ περιόδου τούτου ἐπίηρσθησαν πι- λαιά χρέος συμποσίουμενα εἰς | 6,966.02 |
| | και ἔμειν ὄπλοισι μετρητὰ εἰς τὴν Τράπεζαν εἰς πιστωσιν τοῦ Υπάτου Συμβουλίου | 5,922.11 |
| | Εἰς τὸ ποσὸν αὐτὸς βεβαιός συμπεριλαμβάνεται και τὸ εἰς \$837.18 ὄπλοισι τὸ ὄλικὸν ἥτα εἰς τὴν Τράπεζαν τὴν 1ην Οκτωβρίου τοῦ 1924. | |

leaving a cash balance in bank to the credit of the Supreme Lodge of This, of course, includes the cash balance of \$237.18, which was in bank on October 1, 1924.

From October 1, 1925 to August 30, 1926 (eleven months), the total received from all sources amounted to

And during the same period there was expended for the current expenses of the Order, including the Convocation expenses and the expenses of the Supreme Lodge meetings, salaries, rents, equipment, magazines (September, 1925 issue), certificates and charters, and everything, the sum of

Leaving a surplus for the ten months' period.

Adding to this the previous balance of \$5,922.11, leaves a cash balance in bank on August 30, 1926 of

From September 1, 1926 to June 1, 1927 we have received at the Headquarters the sumtotal of

And have expended the sum of

Leaving balance in the banks to the credit of the Supreme Lodge in the sum of

The expenditure of the \$49,803.01 includes:

| | |
|--|-------------|
| Scholarship awards | \$ 1,200.00 |
| Office equipment, about | 1,200.00 |
| Contributions to Miami Relief Fund | 1,000.00 |
| Payment of debts incurred before the Headquarters moved to Washington, about | 5,750.00 |

Besides the deficit on the Floats and Magazines, correct figures of which will be compiled and presented to the Fifth Annual Convocation this year.

The Order to-day is clear of debt and has a handsome balance in bank.

Now, my brothers, I submit these to your judgment to decide whether they are achievements that should make you feel proud of the fact that you are AHEPANS. In rendering your decision you should consider not only the financial results but also the moral influence which the Order has exercised and the good that it has done for educational, religious and charitable purposes.

We know that there are alarmists who will tell you that the Order is going wrong, that the captain has gone crazy, that the crew has mutinied, and that the good ship AHEPA is bound to run upon the rocks of destruction. But we put no stock in gloomy prophesies respecting the future destiny of our Fraternity. It has done well following this course, and this should encourage us to continue in it.

We have heard the voice of the pessimist too long and too constantly to be affected by it. The most masterly forecasters of evildoers can not dampen our ardor or chill our enthusiasm for the Fraternity.

Ever since our Order was founded we have heard much of decay, but we have seen nothing but progress. The criticisms which burst upon our Order serve only to prove its stability.

Our aims are noble, our work is clean, and our cause is righteous—therefore, our existence will be eternal.

The temple of AHEPA, built of the love, devotion and sacrifice of its loyal archons, will stand august and immovable, helping the church and the school, feeding the hungry, clothing the naked, ministering to the sick and spreading the light of intelligence when the last arrow of calumny shall have been broken at its firm base.

THE AHEPA NOT A PUBLIC INSTITUTION

From the fact that this Order extends its benevolence to schools and churches with which it has no official connection, and from the further fact that it is public-spirited and renders

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| 5,922.11 | 'Από της Ιανουαρίου 1925 μέχι 30ής Αύγουστου 1926 (11 μήνες) το ληφθέν έξι ώρων των πηγών όλων ποσών ήτο | \$ 56,258.92 |
| \$ 56,258.92 | Διαρκούσης της περιόδου ταύτης έδαπανίθησαν διά τα τρέχοντα έξοδα του Τάγματος, συμπεριλαμβανομένων των έξόδων της Γεν. Συνεδρίασεως, των έξοδων της συνεδρίασεως του Υπάτου Συμβούλιου, μισθοί, ενοικια, επίλευσης, περιοδικών (Έκδοσις Σεπτεμβρίου 1925), πιστοποιητικά, charters και διάλα τα άλλα έξοδα, το ποσόν | \$ 36,004.21 |
| 38,004.21 | και έμεινε περισσεύμα είς περίοδον 10 μηνών | 18,254.72 |
| 18,254.72 | Προστιθέμενον και τού προηγουμένου ύπολοιπού έκ \$5,922.11 έμεινεν ύπολοιπον είς την Τριάζαν, την 30ή Αύγουστου, 1926 | \$ 24,176.81 |
| 24,176.81 | 'Από την 1ην Σεπτεμβρίου 1926 μέχι 1ης Ιουνίου 1927, θέμαρη είς το Κέντρον όλων ποσών ήτο | \$ 17,493.71 |
| \$ 47,493.71 | και έδαπανίθησαν | \$ 49,803.01 |
| 49,803.01 | Μένει εἰς τας Τραπέζας ύπολοιπον είς πίστωσιν του Υπάτου Συμβούλιου το ποσόν | \$ 22,867.51 |
| 22,867.51 | Τα έξοδα των \$49,803.01 συμπεριλαμβάνουν: | |
| | Υποτροφικά βοαεία | \$ 1,200.00 |
| | Καταρτισμός του Γραφείου, περίπου 1,200.00 | |
| | Προσφράση εἰς Miami Relief Fund 1,000.00 | |
| | Πληρωμαί χρεών συναρθέντων πρό της μεταφοράς του Κέντρου εἰς Washington, περίπου | 5,750.00 |
| | Έκτός των έλλειματος τῶν floats και τού περιοδικού διά τα όποια θὰ γείνη άσριθις λογαριασμός και θὰ δοθῇ εἰς την 5ην Ετησίαν Γενικήν Συνέλευσιν του έτους τούτου. | |

Το Τάγμα μας σήμερον είναι έλευθερον από κάθε χρέος και έχει και σεβαστὸν ύπολοιπον.

Λοιπόν, άδειροι μον, σὺς ύποβαλλο ταύτα ὑπὸ τὴν κοίσιν σας διά να κρίνετε εἴναι εἶναι έργα τα όποια πρέπει να σὺς κάμουν να είσθε ιστεότρανοι διάτι είσθε Ahepans. Έχδιδοντες τὴν κοίσιν σας δὲν πρέπει να λάβετε ὑπὸ δημητρίου τὰ οίκονομα ἀποτελέσματα ἀλλὰ και τὴν ημικήν ἐπαρροήν τὴν όποιαν τὸ Τάγμα τῆς Ahepa έχησκοτε ως και τὰ καλά έργα ποῦ ἐνήργητο διά ἐκπαιδευτικούς, φημοσεντικούς και φιλανθρωπικούς σκοπούς.

Γνωρίζουμεν διτι ιπάρχουν οι κρίνοντες τὰν κώδωνα τοῦ κανδύνου, οἱ όποιοι θὰ σὺς είστουν διτι τὸ Τάγμα βαδίσει κακῶς, διτι ὁ κατετάνιος παρεργάτης, διτι τὸ πλήρωμα ἐστασίασε και διτι τὸ καλὸν πλοῖον ή Ahepa κατενθύνεται ἐπὶ τῶν βράχων τῆς καταστροφῆς. Εἶναι πολλοὶ τοῦ ποσοφέρουνται να έλθουν ἐπὶ τὸν σκιάφους διά να τὰ σάσσουν! Άδειροι, ἀποφεύγετε τοὺς «σωτήρας» τοῦ Τάγματος τῆς Ahepa. Ας μὴ δίδομεν σημασίαν εἰς τὰς μαύρας προφητείας διά τὸ μέλλον και τὸν προσομημόν τῆς Άδειρότητος. Εβάδισε καλά τραβήξασ τὸν δρόμον τῆς, και αὐτὸ πρέπει να μᾶς ένθαρρύνῃ διά να τὸν έχακολούθησῃ.

Ηκούσαμεν ἐπὶ πολὺν καιῶν και ἀκαταταντος τὰς κραυγὰς τῶν ἀπαποδόξων διά να μὴ ἐπιμεράψεια πλέον ἀπὸ αἰτίας. Οἱ πλέον ἀμιστοτεχνα μάντεις τῶν κακῶν, δὲν θὰ δινηθοῦν να σύνουν τὴν ζέσιν ή να κριώσουν τὸν ἐνθουσιασμόν μας διά τὴν Άδειρότητα μας.

Απὸ τῆς ιδρύσεως τοῦ Τάγματος ἴρούσαμεν πολλὰ περὶ παρακαλῆς, ἀλλὰ ἡμεῖς δὲν εἰδαμεν τίποτε ὄπλο παρὰ ποδόδον. Αἱ ἐκπρόσωπες ποῦ ἐκπέμπονται κατὰ τοῦ Τάγματος μας συντελοῦν μόνον εἰς τὸ να ἐπιδεικνύται ή στεφεότης τοῦ.

Οι σκοποί μας είναι εὐγενεῖς, τὸ έργον μας καθαρὸν και αἱ βλέψεις μας δίκαιαι, συνεπῶς ή πατροξίς μας θὰ είναι αἰσιον.

Ο ναός τῆς Ahepa, κτισθεὶς διά τῆς ἀγάπης, τῆς ἀφοσίωσεως και τῶν θυσιῶν τῶν πιστῶν αἵτης ἀρχόντων, θὰ ισταται πεπτός και ἀδιαστίστος, βιωθῶν τὴν ἐκδηλούμενην και τὸ σχολεῖον, τροφροδοτῶν τὸν πεινῶντα ένδικον τὸν γνωμητεύοντα, παυρογοῦν τὸν πλέοντα και σκορπίζον τὸ φῶς τῆς γνώσεως, δινεν θὰ σπάσῃ και τὸ τελευταῖον βέλος τῆς συκοφαντίας ἐπὶ τῶν ισχυρῶν βασιῶν του.

Η ΑΗΕΠΑ ΔΕΝ ΕΙΝΑΙ ΔΗΜΟΣΙΟΝ ΙΔΡΥΜΑ

Το γεγονός διτι τὸ Τάγμα μας ἐπεκτείνει τὰς βιωθείας τοῦ εἰς τὰ σχολεῖα και τὰς ἐκδηλωσίας μετὰ τῶν όποιων δὲν γρή τίσιμων συνοχῆς και ἐπειδή ἐπιπλέον καθοδηγεῖται ὑπὸ τῶν κοινωνῶν

\$56,258.92

\$36,004.21
18,254.72

\$24,176.81

\$17,493.71
\$49,803.01

\$22,867.51

aid to non-members, as well as to members, one might conceive the idea that this Fraternity is a public or even a semi-public institution. Nothing could be further from the truth. **THE ORDER OF AHEPA IS A PRIVATE ORGANIZATION, A CLOSE CORPORATION BELONGING TO ITS MEMBERS ONLY.**

No one except bona fide AHEPANS in good standing has any right or reason to interfere with or inquire into the activities, policies, financial affairs, or conduct of business of this Order, as long as its activities are within the letter and spirit of the laws of the country. And even then, only the legally constituted authorities of the government may properly enter into the case. This is a secret fraternity. Members only have the right to know what takes place within its ranks. For that reason you are warned to pay absolutely no attention to any rumors or discussions concerning the Order, when such come from outside unauthorized sources. You should also abstain from discussing the business of this Order with anyone except those whom you know to be AHEPANS in good standing.

Should you at any time desire any information respecting the Order or its Business, you can always obtain the same, either from the officers of your Chapter or from the Supreme Headquarters. These are the only sources through which authentic information concerning this Order may be obtained.

Therefore, information coming from any other source is spurious, mere idle gossip, and should be treated as such by all loyal AHEPANS.

ELIGIBILITY FOR MEMBERSHIP -- ARTICLE III

"Any white male person, over eighteen years of age, residing within the United States of America, or its territorial or colonial possessions, and who is of good moral character, a believer in the Supreme Being, and in the Divinity of Jesus Christ; an advocate of the maintenance of the American system of Public Schools free from pernicious interference on the part of any religious sect or denomination; an opponent to the union of Church and State within the territory of the United States of America; able to give all secret signs and pass words in the English language, an American citizen, or willing to become one; willing to abide by all Laws, Rules, Regulations, and Traditions of the Order of AHEPA, its Supreme Lodge, and subordinate Officers and Organizations, shall be eligible for membership in this Order."

From the foregoing discussion it is clear that this Order has certain objects to accomplish, a mission to fulfil, and certain policies and programs to carry out. To these ends it follows definite methods of procedure. But not one of these things can be done without the prompt and cheerful cooperation of its members. Hence, the necessity that those who may be admitted to membership be required to measure up to certain standards, be in sympathy with the objects of the Fraternity and its methods of operation, and must not be likely to retard its progress, because of any characteristics peculiar to their age, ideals of morality, religion, race, creed or misconception of law and order.

It is, therefore, for the protection of the Order that the article relating to the eligibility for membership should be as specific as it is, in setting forth the restrictions and requirements for AHEPANS. But even then, not every one who thinks that he meets all of the requirements set forth in Article III can become a member. The matter is left entirely to the discretion of the members of the particular Chapter through which he seeks admission into the Fraternity.

I mention this article on eligibility, for another purpose, and that is to make it clear to you that the reasons why persons of certain age, color, religious beliefs, or domicile, are automatically barred from becoming AHEPANS, are not because the Order seeks or desires to encourage the establishment of distinctions between people, but because its objects and work being defined, it desires to avoid the possibility of conflict ever arising within its ranks upon any of its fundamental principles.

The Order of AHEPA teaches respect for all races, creeds and religions, as long as they as such are not contra or repugnant to the accepted teachings and established standards of morality and Americanism.

πνεύματος, παρέχον βοήθειαν εἰς μέλη καὶ μὴ μέλη, πιθανόν τινα σχηματιση την ἀντίληψαν δι τοιν δημόσιον ή ἡμιδημόσιον ὕδρευ. Τίστε ἀνάληψεσσον τούτου. **ΤΟ ΤΑΪΜΑ ΤΗΣ ΑΗΕΠΑ ΕΙΝΑΙ ΙΑΙΩΤΙΚΗ ΟΡΓΑΝΩΣΙΣ, ΣΤΕΝΩΣ ΜΕΤΟΧΙΚΗ ΑΝΗΚΟΥΣΑ ΜΟΝΟΝ ΕΙΣ ΤΑ ΜΕΑΝ ΤΗΣ.**

Οὐδεὶς ἐκτὸς τῶν ἐν τάξει Αhepans ἔχει τὸ δικαίωμα νὰ ζητῇ ἐπεμβάσεις ἢ νὰ ζητῇ πληροφορίας διὰ την δρᾶσιν, την πομπαν, τὰ οἰκονομικά, ἢ την διαζηγωγὴν τῶν ἔργασιών του Τάγματος, ἢ' δοσον ἡ δρᾶσις συμφωνεῖ με τὸ πνεῦμα καὶ μὲ τὸ γοράμα τῶν νομον τῆς χώρας. Ἀλλὰ καὶ ἐν τοιαύτῃ πολιτικῷ, μόνον αἱ νομίμως κατηστιμέναι καθεοντικαὶ ἀρχαὶ δύνανται νομίμως νὰ ἐπεμβουν. Τὸ Τάγμα μας εἶναι μία μιστικὴ Ἀδελφότης. Μόνον τὰ μέλη ἔχουν τὸ δικαίωμα νὰ γνωρίζουν τὰ συμβαινοντα εἰς τὰς τάξεις του. Ἐνεκεν τούτου συνιστώνται νὰ μὴ δίδεται σιδεμένων ἀπολύτως προσοχὴν εἰς διαδόσεις καὶ συζητήσεις ἀφοριώσας τὸ Τάγμα μας, προερχομένας ἀπὸ ξένας καὶ ἀνειδήσαντες πηγάς. Ορείζετε ἐπίσης νὰ ἀποφέγγετε συζητήσεις περὶ τῶν ἔργασιών του Τάγματος μας ἐκτὸς μόνον μὲ ἐκείνους ποὺ γνωρίζετε δι τοιν εἶναι ἐν τάξει Αhepans.

Ἐάν ποτὲ θέλετε πληροφορίας περὶ τῶν ἔργασιών του Τάγματος, δύνασθε νὰ τὰς λάβετε ἀπὸ τοὺς αξιοματούχους του Ταήματος σας ἢ ἀπὸ τὸ Κεντρικὸν Γραφεῖον. Αἱ πηγαὶ αὗται εἶναι αἱ μόναι ἀπὸ τὰς ὅπιας δύνασθε νὰ λαμβάνετε αἴθεντικας πληροφορίας σχετικάς μὲ τὸ Τάγμα μας.

Συνεπῶς, πληροφορίαν προερχομένην ἀπὸ οὐσιοδήμητες ὄδης πηγάς εἶναι ἀδιάσιμη καὶ ἀπλαὶ σπερματολογία καὶ πορταὶ νὰ θεωροῦνται ὡς τοιαύταις ὅπ' ὅλων τῶν πιστῶν Αhepans.

ΠΡΟΣΩΝΤΑ ΤΩΝ ΜΕΑΝΩΝ -- ΑΡΘΡΟΝ III

«Πᾶς λειχός, ἀνος τῶν δεκαποτό ἐτῶν την ἥλικιαν, κατοικῶν ἐντὸς τῶν Ἡγαμένων Πόλειτων ἢ ἐντὸς τῶν ἰδιαρχῶν ἢ ἀποικιακῶν κτήσεων τους, καὶ ὁ οὐαὶς εἶναι καλοῦ ἡθικοῦ χαρακτῆρος, ποτέσσον εἰς την ὑπαρξίαν τοῦ 'Υπερτάτου' 'Οντος καὶ εἰς την Θεότητα τοῦ Ἰησοῦ Χριστοῦ, συγγόρος τῆς διατηρούσας τοῦ 'Αμερικανικοῦ συντημάτου τῶν Δημοσίων Σχ.λείων, ἐπιτελέος ἢ ἀλεθείας ἐπεμβάσεις ἢ μέρους μασθόποτος δοσησίας αἱρέσεως ἢ δόγματος, ἀντίθετος τῆς ἐνώσεως της 'Εκκλησίας μετά τῆς Πολιτείας ἐντὸς τῶν Ἡγαμένων Πόλειτων τῆς 'Αμερικῆς, δινάμενος νὰ δίδῃ δῆλα τα μιστικὰ σημεῖα καὶ συνθήματα εἰς τὴν 'Ἄγγλην γλώσσαν. 'Αμφικανός πολίτης ἢ πρόδημος νὰ γενινῇ ποιεῖτο πρόδημος νὰ δεχθῇ ὅλους τοὺς Νόμους, Κανόνους καὶ Παραδόσεις τοῦ Τάγματος τῆς ΑΗΕΠΑ, τὸ 'Υπατον Συμβούλιον καὶ τοὺς κατιστήσουν αξιοματούχους τῆς 'Οργανώσεως, θὰ ἔγει τὰ προσόντα διὰ νὰ γένη μέλος τοῦ Τάγματος τούτου.»

Ἄπο τὰ δινοτέρω συντημένης ἐμμαίνεται καθαροί, δι τὸ Τάγμα μας ἔχει ὄρισμένους σκοπούς νὰ ἐφαρμόσῃ, ἀποτελέσῃ νὰ ἐπιτελέσῃ καὶ πρόγραμμα νὰ ἐπιτελέσῃ. Διὰ την ἐπιτελεσιν αὐτῶν ἀπολογεῖται ὡρισμένας μεθόδους ἔργασιας. Οὐδὲν ὅμως έξ οὔλων αὐτῶν δύναται νὰ γεινῃ ἵνετης τῆς ἥλικαιρος καὶ ἐνθυσιάσθος συεργασίας τῶν ὕστων. Ἐντεῖδεν προερχεται ἢ ἀνάγκη δι τοις οἱ ἐπιτημένες νὰ γεινούν μέλη, ἔχουν ομιστένα; Ιδιότητας καὶ προσόντα, νὰ συμβαθοῦν μὲ τοὺς σκοποὺς καὶ τὰς μεθόδους τῶν ἐνεργειῶν της 'Αδελφότητος, ἵνα μὴ φέρουν ἴμιτόδια εἰς την πρόσοδον της ἥλικης ὑδροφόρουν χαρακτηριστικῶν τῆς ἥλικιας των ἀντιλήψεων περὶ νόμου καὶ τίτεως.

Κατὰ συνέπειαν, διά την προστασίαν τοῦ Τάγματος τὸ περι προσόντων τῶν μελῶν ἄρθρον δι' ἀλλην αἵτιαν καὶ μήτη εἶναι, ἵνα ἀντιληφθῆτε μέσοι καθαροὶ δι τοιούτου γνωστού τῶν ὕστων ἀπόμαντης ἥλικας, θρησκευτικῶν δοξασμῶν, χρήματος καὶ πεπονιθρότων ἀποκλειστῶν πεπονιθρότων, δέν εἶναι διότι τὸ Τάγμα μας ἐπιδιώκει νὰ ἐνθαρρύνῃ την ἐπαγγέλην διεπικίσεων μεταξὺ τῶν ἀνθρώπων, αὐλαὶ διότι οἱ σκοποὶ του καὶ ἡ λογοτατη τῶν ἔχουν καθαρισθῆ καὶ θέλει νὰ ἀποφέγγῃ τὰς πιθανότητας διαμαρτυρίας οὐληῶν των τοιων μελών του Ταήματος δια τοιν εἰς τὴν 'Αδελφότητην.

'Ανέφερε τὸ περὶ προσόντων ἄρθρον δι' ἀλλην αἵτιαν καὶ μήτη εἶναι, ἵνα ἀντιληφθῆτε μέσοι καθαροὶ δι τοιούτου γνωστού τῶν ὕστων ἀπόμαντης ἥλικας, θρησκευτικῶν δοξασμῶν, χρήματος καὶ πεπονιθρότων ἀποκλειστῶν πεπονιθρότων, δέν εἶναι διότι τὸ Τάγμα μας ἐπιδιώκει νὰ ἐνθαρρύνῃ την ἐπαγγέλην διεπικίσεων μεταξὺ τῶν ἀνθρώπων, αὐλαὶ διότι οἱ σκοποὶ του καὶ ἡ λογοτατη τῶν ἔχουν καθαρισθῆ καὶ θέλει νὰ ἀποφέγγῃ τὰς πιθανότητας διαμαρτυρίας οὐληῶν των τοιων μελών του Ταήματος δια τοιν εἰς τὴν 'Αδελφότητην.

Τὸ Τάγμα τῆς ΑΗΕΠΑ διδάσκει σεβασμὸν πρὸς ὅλος τοὺς τοις φίλας, πιστοὺς καὶ θρησκευτικά, ἢ' δοσον δέν ἀντικείνεται εἰς τὰ

In conclusion, permit me to say to you, my Brother AHEPANS, that the views and explanations herein given represent not only my own conception of the objects, aims, principles, traditions and policies of the Order of AHEPA, but also, insofar as I have been able to understand, the views and conception of the Order entertained by the founders and by every Supreme President before me.

The activities of the Fraternity are now being carried on upon a larger scale, but have not been changed in any way from the original plan, scope or direction. Some changes in the methods of operation have been found necessary, but the goal is the same.

The records show that as early as November, 1922, the first Chapter of the Order, Atlanta No. 1, during the administration of the First Supreme President, Nick D. Chotas, lectures on American citizenship were being given in the Chapter by lecturers invited especially for that purpose.

In that month the question of language came up for discussion and the argument was in favor of the English as being the most appropriate and most helpful for the purposes of the Order.

We also find that Supreme President Chotas, in his address to the First Annual Convocation, expressed the same views concerning the objects and policies of the Order and complained that:

"After months of diligent efforts, we were rewarded with only suspicion and criticism from those to whom we looked for help and cooperation.... We found our path strewn with the almost insurmountable obstacles of political prejudice, mercenary suspicions and lack of interest brought about by the slanderous statements of those who refused to understand our purpose."

In his first message to the members, Supreme President H. N. Wells stressed the "Americanization Movement" of the Order and showed conclusively that his conception of the Order of AHEPA was as it is outlined in this publication.

Supreme President Demeter expressly stated that: "This Fraternity is an American institution.... founded upon the American principle of government and is operated in harmony with American ideals." Standing upon this principle, he directed a Chapter secretary to refuse to even consider the application of a person who asserted that he could not read and write the English language.

Examples evidencing the fact that this Order has always held itself out to stand for the objects, principles and aims which have characterized its activities in the past three years, may be multiplied indefinitely, but it is thought that the foregoing are sufficient.

May I also state here that all financial transactions of the Fraternity have always been open to the inspection of the membership. Since my election to the Supreme Presidency, a financial report has been printed and distributed, for each year of my administration, to the Chapters and delegates for their records. These are open to any member who cares to inquire into any phase of the Fraternity's business.

Confident that the contents of this volume will be of service to you in your efforts to understand your Order, and that it will encourage you to inquire deeper into its work and that it will increase your enthusiasm for its progress. I am

Cordially and fraternally yours,

V. I. CHEBITHEES
Supreme President

θεοπισμένα διδάγματα και τός ἐν ισχύει ἀρχὰς τῆς ἡθοκῆς και τοῦ Ἀμερικανισμοῦ.

Ἐν συμπεράσματι, θὰ μοῦ ἐπιτρέψετε νὰ σᾶς εἴτω, ἀδελφοί μου Αhepans, ὅτι αἱ παροῦσαι σκέψεις και ἔξηγήσεις δὲν ἀντιπροσωπεύουν μόνον τάς ἴδιας μου ἀντιλήψεις διά τους σκοπούς, τάς βλέψεις, τάς ἀρχὰς, τάς παραδόσεις και τήν πορείαν τοῦ Τάγματος τῆς Αhepa, ἀλλά ἐξ δοσού ἡδυνήθημιν νὰ ἀντιληφθῶ εἶναι αἱ σκέψεις και αἱ ἀντιλήψεις τῶν ἰδιωτῶν τοῦ Τάγματος και ὅλων τῶν πρὸ ἐμοῦ Υπέτων Προέδρων.

Ἡ δρᾶς τῆς Ἀδελφότητος μας διεξάγεται τώρα ἐπὶ μεγαλύτερα κλίμακος, ἀλλά δὲν ἥλαξε ποτὲ ἀπὸ τὸ ἀρχικὸν σχέδιον, σκοπού και κατεύθυνσιν. Μερικαὶ τροποποιήσεις εἰς τὴν μέθοδον τῆς λειτουργίας ἔχοιμησαν ἀντικαταστατικούς σκοπούς ὅμως μένει ὁ ἴδιος.

Τά ἀρχεῖα δεικνύουν ὅτι ἀπὸ τάς ἀρχὰς Νοεμβρίου 1922, εἰς τὸ πρώτον Τμῆμα τοῦ Τάγματος ὑπὸ ἀριθ. 1 τῆς Ατλάντας και διαφορούσῃς τῆς διοικήσεως τοῦ πρώτου Υπάτου Προέδρου Νικού. Δ. Τσάτα, τό Τμῆμα αὐτὸν ἔδιδε διαλέξεις περὶ πολιτογραφήσεως ἐπὶ ὅμιλην ἐπὶ τούτων προσκαλούμενων.

Κατά τὸν μῆνα αὐτὸν τὸ ζητήμα τῆς γλώσσης ἥλθε πρὸς συζήτησιν και κατέληξαν εἰς τὴν προτίμησιν τῆς χρήσεως τῆς Ἀγγλικῆς ὡς οὐσίσης περισσότερον καταλλήλου και περισσότερον βοηθητικῆς διὰ τους σκοπούς τοῦ Τάγματος.

Ἐπισής εὑρίσκουμεν ὅτι ὁ "Υπάτος Πρόεδρος Τσάτας, εἰς τὸν λόγον του πρὸς τὴν πρότινη Επησίαν Γενικήν Συνέλευσιν, ἔξεδήκωσε τὰς ἴδιας ἀντιλήψεις ἐν σχέσει μὲ τοὺς σκοπούς και τὴν πορείαν τοῦ Τάγματος και κατήγγειλεν ὅτι:

*"Κατόλιν μηρῶν ἐπιμελῶν προσπλαθειῶν, ἀντημει-
γόμηνεις μάρτιον μὲ ὑποφέας και ἐπικρίσεις ἀπὸ ἔκεινους
ποὺ ἐπειγένεμαν βοηθεῖαν και συνεργασίαν.... Ἐνδρῆ-
καμεν τὸν δομομ πας στρατηγόν μὲ ἀνυπέσβλητα ἐμπό-
δια πολιτικῶν προκαταλήψεων μὲ ἀπλήσιον ὑποφέας
και ἐλλειφεν ἐνδιαφέροντος ἐγένεν τῶν ουκοφαντικῶν
ἀνακατούσασεν ἔκεινον ποὺ ἥροντο νὰ ἐγρούσουν τοὺς
σκοπούς μας."*

Εἰς τὸ πρώτον του διάγγελμα πρὸς τὰ μέλη, ὁ "Υπάτος Πρόεδρος H. N. Wells ἀνέφερεν ἐμφαντικῶς τὸ τείνημα τοῦ Ἀμερικανισμοῦ τοῦ Τάγματος και ὑπέδειξεν ἐν συμπεράσματι ὅτι αἱ ἀπόψεις του περὶ τοῦ Τάγματος τῆς Αhepa ἦσαν ὡς καθορι-
ζονται ἐνταῦθα.

Ο "Υπάτος Πρόεδρος Demeter ἐμφαντικῶς ἔδήκωσεν ὅτι: «Η Ἀδελφότητος αὐτῆς εἶναι Ἀμερικανικὸν ἰδρυμα... Ιδρυθὲν ἐπὶ τῶν Ἀμερικανικῶν ἀρχῶν τῆς διακανεούσεως και λει-
τουργεῖ ἐν ἀμονίᾳ μὲ τὰ Ἀμερικανικὰ ἰδεώδη. Στηρίζομενος ἐπὶ τῆς ἀρχῆς ταύτης, ἔδωσεν ἐντολὴν εἰς τὸν Γραμματέα Τμήματος τυνος νὰ ἀρνηθῇ νὰ λάβῃ ὑπὸ ὅψην τὴν αἵτησιν προσώπου τυνός τοῦ ὅποιον ἐθεβαώθῃ ὅτι δὲν ἥρινατο νὰ γράψῃ και νὰ ὄμιλῃ Ἀγγλιστή.

Παραδείγματα ἀποδεικνύοντα τὸ γεγονός ὅτι τὸ Τάγμα μας ἰστato πάντοτε σταθερῶς διὰ τοὺς σκοπούς, τάς ἀρχὰς και τάς βλέψεις αἱ ὄποιαι γαρεκτηρίζουν τὴν δρᾶν του κατά τὰ τελευ-
ταῖα τρία ἐτη διναμεύθα νὰ παρουσιάσουμεν ἐν ἀρθονικ, ἀλλά νο-
μίζουμεν ὅτι τα ἀνωτέρω είναι ἀρκετά.

Θὰ ἥθελα ἐπίσης νὰ ἀναφέρω ὅτι ὁ μὲν αἱ οἰκονομικαὶ συναλ-
λαγαὶ τῆς Ἀδελφότητος ὑπῆρχαν πάντοτε ἐλεύθεραι πρὸς ἔξετα-
σιν ὑπὸ τῶν μελών. Ἀπὸ τῆς ἀνόδου μου εἰς τὴν Υπάτην Προ-
εδρίαν ἔχεται πόνον τὸν ἔτος οἰκονομικαὶ λογοδοσίαι τῆς διο-
κήσεως και λατέλλοντο εἰς τὰ Τμήματα και τοὺς ἀντιπροσώπους
διὰ τὰ ἀρχεῖα τουν. Είναι δὲ πάντοτε ἐλεύθεραι πρὸς ἔξετασιν
ὑπὸ οἰκοδηπότων μέλους ἐπιθυμουμένος πληρωφορίας ἐπὶ οἰασδή-
ποτε φάσεως τῶν ἔργων της Ἀδελφότητος.

Πεπλεύμενος ὅτι τὰ περιεχόμενα τοῦ τεύχους τούτου θὰ σᾶς
βοηθήσουν εἰς τὰς προσπαθείας σας διὰ νὰ κατανοήσητε τὸ Τάγμα
μας και ὅτι θὰ σᾶς ἐνθαρρύνουν διὰ νὰ εἰσχωμήσητε βασινύεσσον
εἰς τὸ ἔργον τουν και ὅτι θὰ αιδήσουν τὸν ἐνθουσιασμόν σας διὰ
τὴν πρόσθον τουν, διατελῶ.

Ἐγκαρδίως και ἀδελφικῶς ὑμέτερος,

ΒΑΣΙΛΕΙΟΣ Ι. ΤΣΙΜΠΙΑΗΣ
Υπάτος Πρόεδρος

THE AHEPA'S CREED

By

V. I. CHEBITHES, Supreme President

I believe in the Archontic Order of AHEPA as an American Fraternal Organization, conceived in the minds and hearts of American citizens of Hellenic ancestry, established upon faith in God and belief in the Divinity of Jesus Christ, dedicated to the task of inculcating respect for the inalienable rights of man, loyalty to the United States of America, and reverence for the history, culture and traditions of the Hellenic race, and entrusting the fulfilment of its mission to the efficacy of mutual understanding, united effort and cooperative action.

I, therefore, as a loyal Archon Politis of the Order of AHEPA, consistent with the abiding truths upon which it is established; in conformity with the sacredness of the task to which it is dedicated; and faithful to the binding obligations I took upon myself at its holy altar, do solemnly affirm that it is my duty:

1. To adore God and keep his commandments; to never transgress His immutable laws or take His holy name in vain.

2. To follow in my every day life the examples and teachings of the Christ who went about doing good, and even as He, so shall I find lasting happiness in the dedication of my life to the service of others.

3. To lead a clean, law-abiding career; to enter boldly and without reservation into the current of American life, and to work for the development of better government, sounder industry and nobler citizenship; to support the American system of education; and to keep our public schools free from prejudicial and pernicious interference.

4. To work for the union of the mental, moral and material powers of the Hellenic people in this country with a view of making felt the benign influence of that heroic spirit of patriotism, courage and perseverance which inspired the Hellenic patriots of ancient and modern times to rise to the loftiest heights of thought, and sustained them through the ages of oppression, strife and struggle for the preservation of the culture and ideals of Hellenism.

5. To be prompt in the discharge of my legal, moral and financial obligations to the Order; to be obedient to its laws and traditions; to heed all calls and mandates of its officers; to always respect, and, if need be, defend and protect the good name and reputation of every man, especially in the case of a fellow member and his family.

6. To discourage calumnies; to restrain my tongue from evil and my lips from speaking guile; to encourage those who perform their duty well; and to exemplify and promulgate by my words, acts and general behavior that the Order of AHEPA truly teaches and that I, as one of its loyal archons, do believe that to live is to serve; to rule is to obey; to rise is to lift up the fallen; to be loved is to love; and that to gain the greatest good in life is to give the best that we have for a great and good cause.

ΤΟ ΠΙΣΤΕΥΩ ΤΗΣ ΑΗΕΡΑ

ΤΟΥ ΤΟΥ ΥΠΑΤΟΥ ΠΡΟΕΔΡΟΥ ΤΗΣ ΑΛΕΞΑΝΔΡΙΤΟΣ Κ. ΒΑΣΙΛΕΙΟΥ ΤΣΙΜΠΙΔΟΥ

Πιστεύω εἰς τὸ Ἀρχοντικὸν Τάγμα τῆς ΑΗΕΡΑ ὅτι εἶναι Ἀμερικανὶ Ἀδελφότης, βλαστήσασι εἰς τὰς παιδίας καὶ τὰς διανοίας τῶν Ἀμερικανῶν αὐτοῖς Ἑλληνικὴς καταγωγῆς καὶ σπηλοχώματος ἐπὶ τῆς πιστοῦς πόρου τοῦ Θεοῦ καὶ ἐπὶ τῆς Θεοτήτος τοῦ Ἰησοῦ Χριστοῦ, ἀμερικανικῆς εἰς τὸν ἄγνωτον τοῦ σεβασμοῦ πόρος τὰ ἀναράθετα δικαιώματα τοῦ ἀνθρώπου, τῆς νομιμοφυσίου τοῦ τοῦ Ηνιομένου Πολιτείας τῆς Ἀμερικῆς, τοῦ σεβασμοῦ πόρου την ἱστορίαν, πολιτισμὸν καὶ πολιμορφίαν τῆς Ἑλληνικῆς φυλῆς καὶ ἐμπιστευμένης την ἐπιτέλεσιν τῆς ἀποστολῆς της εἰς τὴν δημιστικότητα τῆς κοντῆς συνενόησεως τῶν Ἡνιομένων προσπαθειῶν καὶ τῆς ἀδιαποτίστου δράσεως.

Δια ταῦτα, ὡς νομιμοφυσίου Ἄρχοντα Πολιτείας τῆς Ἀδελφότητος ΑΗΕΡΑ, σύμφωνος ἐπὶ τῆς Ἀληθίας καὶ τῆς ὁποιας ἕμεινοτάται, εἰς βεβαίων τῆς ἰερότητος τοῦ σπονδοῦ πόρου τοῦ ὄποιον εἶναι διερεούμενη, πιστοῦς εἰς τοὺς δεσμοὺς τῶν ὑποχρεώσων ποὺ ἀνέλθεια πρὸ τοῦ ἵεροῦ βροῦν τῆς, εὐλαβῶς βεβαῖον ὅτι τὸ καθῆκόν μου εἶναι.

1. Νὰ λατρεύω τὸν Θεόν καὶ νὰ τρέψω τὰς ἐντολὰς Του. Οὐδέποτε νὰ παραβιάσω τὰς ἀνάλογωτος νόμους Του ἢ νὰ προκρέψω τὸ ὄνομα Του ἢ τὴν ματαίο.

2. Νὰ ἀσκοῦντο εἰς τὴν καθημερινήν μου ζωὴν τὰς παραβολὰς καὶ τὰ ὄντα γνωστά τοῦ Χριστοῦ, διστις ἐξηδί τὸ καλὸν καὶ ὅποιος Ἐκτίνος θά ξελύπτει τὴν διαρκὴν εἰτικήν, ἀμφερόν εἴσατον εἰς τὴν εἰπιτυχίαν τῶν συνανθρώπων μου.

3. Νὰ διαγω ἀμόλυντον καὶ νομιμαγῆ βίον. Νὰ συμπετάχω ὁμοθέμας καὶ ἀνεν ἐπιφύλαξεων εἰς τὴν δημόσιαν Ἀμερικανικὴν ζωὴν. Νὰ ἔργασθω διὰ τὴν δημοτικήν πολιτείαν κατατίθεταις καθεοντος, ἴσχυροτεροις, βεκτικανίας καὶ εὐγενεστέρων πολιτείας. Νὰ ἐποιηθεῖτο τὸ Ἀμερικανικὸν σύστημα τῆς ἐκπαίδευσης καὶ νὰ συντάχθῃ ὅποιος τὸ δημόσια ἐκπαίδευσης παραπομένουν αἰματηρά ἀπό επιβιταζῆς ἐπειδιάστεις.

4. Νὰ ἔργασθω διὰ τὴν ἔνοσιν τῶν πυρωτικῶν, ἥθετῶν καὶ νικῶν δυνάμεων τῶν Ἑλλήνων τῆς χώρας τωντὶς μὲ τὴν ποσθετὴν νὰ γενηθῇ ἀντανακλαστική καὶ αἰσθητή ἡ ἐπίδρασης τοῦ ἀθανάτου πενικιτος, τοῦ ἐνθουσιώδους πατριωτισμοῦ καὶ τοῦ ἐπαταξίητον θιάρος ποὺ ἐνέπνευσαν τοὺς Ἑλλήνας πατημάτας τῶν ἀρχαίων καὶ νικωτέρων χρόνων διὰ νὰ ἀνέλθουν εἰς τὸ μεγαλοπορεϊκήν τῆς στάχυες καὶ τὰ διεπιπρόσωπα διὰ μέσον τῶν πιστῶν, σκληρῶν ἀγωνισθεῖτες οι νὰ πεμφρονοῦσσον τῶν πολιτισμῶν καὶ τὰ ἰδεώδη τοῦ Ἑλληνισμοῦ.

5. Νὰ εἴμαι πορθμευτὸς εἰς τὴν ἐκτέλεσην τῶν νομίμων ἥθετῶν καὶ σύστασιών πατριωτισμού που πρὸ τοῦ Ἀδελφότητα. Νὰ ἐποιησθῶ εἰς τοὺς νόμους καὶ εἰς τὸ πολιμορφίας τῆς. Νὰ σέβω μητρα καὶ ἐν ἀνάγκῃ νὰ ἐπιστρέψωμεν καὶ νὰ προστατεύσω τὸ καλὸν ὄνομα καὶ τὴν ὑπόληπτην παντὸς ἀνθρώπου καὶ εἰδίκως τῶν παιδιών καὶ τὸν μελῶν τῆς ὀλοκληρότηταν.

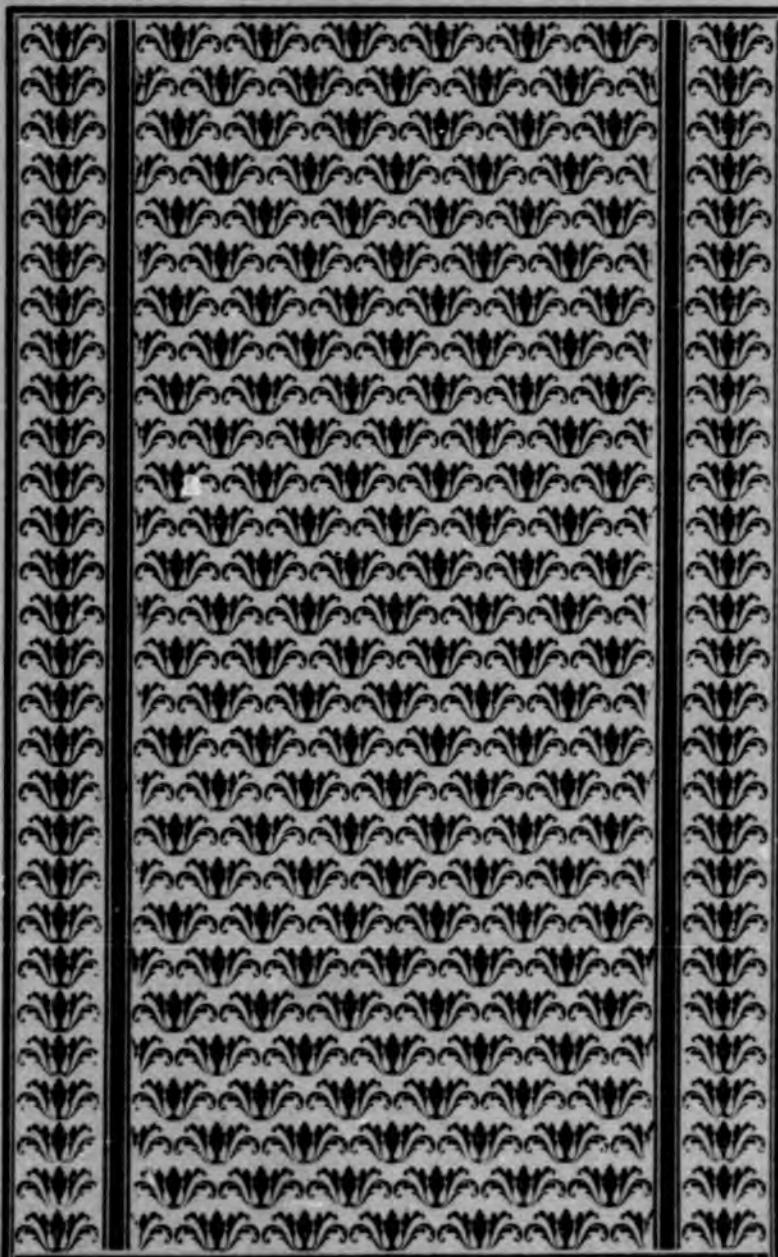
6. Νὰ πεμφρονοῦ τὰς συκοφαντίας, νὰ διαμάζω τῶν γύρωσαν μητρα ἀπό τὸ κατόπιν καὶ νὰ πεμφρονεύω τὰς χειλῆ μου διὰ νὰ ἀποφέρω τὴν καρφιτσών πονημάτων. Νὰ ἐνθαρρύνω τοὺς ἐκτελοῦντας τὸ καθηκόν των κατόπιν καὶ διὰ τὸν λόγον μου, τῶν ἔργων μου καὶ τῆς συντεφερόμενης μου, νὰ εἴμαι δημόσιον ἐπόδειγμα τῶν γενικῶν ἀγώνων ποὺ διδάσκει τὴν ΑΗΕΡΑ. Καὶ ὡς εἰς τὸν πιστὸν ἀρχόντα τῆς Ἀδελφότητος μου, ποτεῖσθαι διὰ νὰ γέη της πορταὶ νὰ ἐπιφρέστη διὰ νὰ καθεοντος πρεπεῖται καὶ καθεοντάται, διὰ νὰ ἴστοται πρεπεῖται νὰ ἐγένεται πιστότητα, διὰ νὰ ἀγαπᾶται ποτεῖσθαι νὰ ἀγαπᾷ, καὶ διὰ νὰ ἀποκτήσῃ τὶς τὰ μεγιστὰ ἀγαθὰ, πρεπεῖται νὰ προσφέρῃ καὶ νὰ θυμιάσῃ τὰ πάντα διὰ κατέ μέρην καὶ καλὸν σπεστόν.

ORDER OF AHEPA

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July 1927
Volume I Number 1

The ARCHON Magazine

JULY, 1927



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GEORGE A. POLOS, SUPREME FOUNDER
Managing Director

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THE ARCHON MAGAZINE

Volume I

JULY, 1927

No. 1

EDITORIAL

What Constitutes a Gentleman-Archon?

The human heart becomes softened by hearing instances of gentleness and consideration.—Plutarch.

We have to go back to Socrates in order to find the first real definition of a gentleman. In one of his usual discourses Socrates turned to Protogoras, his friend and disciple, and addressed him with these words: "For who is there but you? who not only claim to be a good man and a gentleman, for many are this, and yet have not the power of making others good. Whereas you are not only good yourself, but also the cause of goodness in others."

Therefore, we can readily understand that a real gentleman is not only good himself, but one who can make others good and happy as well.

To be good is to be gentle: a man is known by his gentle deeds. Gentle deeds never offend, never hurt anyone's feelings. This is one essential quality in a gentleman.

Education might help the beginning of a gentleman; but it is not absolutely necessary. Good thoughts, good company, and a real good interest in humanity are of greater importance in the making or finishing him.

Nor gentleman is he who boasts of an aristocratic family. Gentlemanliness lies not in birth, but in one's mind, feelings, acts. To boast of high birth is to liken oneself to a potato: the only good in oneself is buried underground, as someone has said.

A Gentleman-Archon should be brave, generous all through, like a solid block of walnut—not a veneer of walnut. He must be friendly to everyone, at ease with himself, respectful to the poor and to the rich alike—without affectation. He should enjoy the friendship of the great as well as of the lowly, without being disgustingly familiar with either. For to be a Gentleman-Archon is to be a man of the world, in full understanding with the world.

A Gentleman-Archon will never allow himself to become servile to the rich and overbear-

ing to the poor. He will never go into extremes. He will not use strong pressure, for he knows that the greatest force in the world to win one is gentleness. Our nature is so built that we are more likely to yield to softness than to force.

Yet softness does not always mean weakness. A gentleman can be firm without being oppressive at the same time. Shakespeare says: "Your gentleness shall force more than your force move us to gentleness."

And this plain understanding will surely set right whatever offensive thing there may be in our nature.

Let us go over it once again: A real Gentleman-Archon is honest, generous, brave, wise, good, a man of the world, amiable, sincere, respectful, meek—not depending so much on good clothes as much as on good habits, yet always clean in body and in clothes, but never loud in anything. He is a loving son, a true husband, an understanding father, a loyal friend and brother. He lives decently, pays his debts promptly, and busies his mind with high and noble aims.

Hare says: "The real gentleman should be gentle in everything, at least in everything that depends upon himself—in carriage, temper, constructions, aims, desires. He ought to be mild, calm, quiet, even, temperate—not rapacious, not oppressive, for these things are contrary to gentleness."

And that, after all, is an all-embracing definition. An Ahepan incorporating such qualities can look the world honestly in the face and will always have a manly sympathy for all, equally. This is the greatest aim of the Archontic Order of the Ahepa: To encourage in developing such qualities in us to perfection.

D. A.

Why the Need of This Magazine—

The question of needing a magazine for The Ahepa, so far, had been a problem that had defied a speedy solution. And this need had been felt acutely by the Fraternity.

The National Headquarters, after several attempts, found it almost impossible, with what facilities they had in command, to report regularly to the membership at large the activities of the entire Order. Consequently the majority of the members were unable to learn what progress the Fraternity was making as a whole. And, another thing, very few Archons know what is being done in the nearby Chapters that surround them, much less throughout the entire country. For instance, when a new Chapter is established somewhere, they have no means of knowing or finding it out, unless by accident.

On top of this discrepancy, there crops another vital reason why we should have a publication for the Order. There are lots of Archons, for example, who have ideas or knowledge of value to the good of the Order. We would like to have them come out and tell us what they know, for our general interest.

Recently some unpleasant things were said against us. If we had a publication such things might not have been said with impunity.

I am quite aware that the Supreme President and the Supreme Secretary do send out information regarding the various important activities of Chapters, but how many members of other Chapters do know about them? You will agree with me that only 30% of the actual membership of any given lodge attend meetings. I do not say that they are (that is, those who do not attend) button-members; they may be very busy elsewhere and they can't come regularly. But the matter of fact is that from these few who hear the President or the Secretary read the circular letters containing such information, how many can understand the substance? Very few, indeed.

Coming to the point, the only effective way to spread out news of activities of the entire Association in a proper manner is through the channels of a regular publication, which should

come out at least once every month and should be printed both in Greek and English. It must publish reports on the activities of Chapters, their progress, with other items of equal interest. There hardly passes a month in which some Chapter is not giving a banquet, dinner, picnic, or has not an open gathering or installation work to do, where, perhaps, some of our Supreme Lodge members or distinguished men, present, deliver wonderful lectures of speeches. When these are duly reported in the front columns of papers for the millions to see, what chance a brother living in another section of the country has to know of them or learn of such wonderful events? They, too, want to be proud and tell to their non-Ahepa friends what amazing things the Order is accomplishing—for the elevation of the Hellenic prestige and name in this great country, socially, politically, commercially.

And these were the most salient reasons that I, with my friends, was induced to start this magazine and devote its columns to the interest and welfare of our dear Fraternity, which is the child of my bosom and my dearest concern in this world. I love it deeper than a father loves his child. The Tree that I with seven others planted five years ago, which grew into a tapering, majestic cypress.

"Know ye the land where the cypress and myrtle

Are emblems of deeds that are done in the past?"

So says Lord Byron. The deeds that were done in the past are now being continued by their descendants; we, the Hellenes of America and elsewhere.

We have therefore decided that this Archon Magazine must come out and stand on its own merits. And so long as it is ably edited, so long as it is successfully managed, it will forge ahead; it will win the affection of its subscribers; it will keep on making friends, valued friends—despite the pessimistic views from the part of some of my well-wishers. I have no other motives than to see this magazine fill that long-felt want.

We have the honor to invite the officers of various Chapters, the Supreme Officers, to send us reports and also suitable articles of general interest and benefit. The ARCHON will maintain an impartial stand in party frictions and in politics. They are for the Convocations, the

Supreme Lodge, or for the Chapters to settle. The ARCHON greets you all respectfully and requests the honor of your support.

Fraternally yours,
GEORGE A. POLOS,
(Supreme Founder of the Ahepa.)

Grecian Contribution to Americanism

By V. I. CHEBITHES, Supreme President

(Reprint in part from the Ahepa Magazine)

The fact is, whether or not we admit it, that every nation, of every clime or color, has contributed to the making of America, and to the establishment of her glorious institutions of Government, language, literature, art, and learning. And in the building of America and the crystallization of the truly American ideals, no other country was levied upon more heavily than Greece.

Hellas was the cradle of Liberty and Religion. The Hellenes originated the plan of self-government, and were the first to adopt a system of laws and government whereby justice was dealt out equally to all citizens. They were the pioneer builders of democratic institutions and promulgators of the inalienable rights of man. Within the Hellenic citizenry, patriotism, courage and sacrifice found their most glorious examples. The world's richest heritage of the fine arts, language, literature, oratory, philosophy, sculpture and architecture, came from that immortal race of Hellenic men and women whose heroic valor and brilliant victories in war were only excelled by their zealous devotion and illustrious achievements in the pursuits of peace.

To those who are prone to believe that the chivalrous daring, resolute perseverance and scholarly acumen of the Hellenic race perished and lies buried with the "Golden Age of Pericles," we have but to point to the indubitable truth that the Hellenic nationality, Hellenic language, traditions and ideals remain preserved, and enriched, against the ferocious attacks of Savagery and Barbarism. Through-

out the centuries of years laden with bitter contention and bloody strife, the unfailing valor and dauntless courage of the brave sons and daughters of ancient Hellas were the only bulwarks of Christianity and Civilization. They fought alone to preserve and protect the precious heritage of a glorious ancestry from the invading hordes of atrocious barbarians.

Before, as well as since, the introduction of Hellenism into the world, countless kingdoms and empires have risen, waged a brief, sometimes furious, struggle for supremacy, but have been swept into oblivion. Their names, literature, language and traditions dwell only in history's pages, but Hellenic nationality, language, literature, art and learning are as active today as of yore. Hellenism, every phase and concept thereof, survives, towering proudly eminent over the wrecks of time.

At every opportunity and in all major endeavors, from the Pass of Thermopylae to the fields of Flanders, and from the bema on Mars hill to the peace council at Versailles, the peerless intrepidity and matchless statemanship of the Hellenes stood forth pre-eminently. The progress of civilization and the advancement of the human race demand that these inherent qualities, the "iron in the blood," the nobility of heroism that has sustained and inspired that truly great race to endure the years of strife, to undergo the blackness of sorrow, and to lay down their lives for a righteous cause should not only be preserved unmarred for posterity, but should be cultivated, augmented and lived now.

We should, therefore, keep awake, marshaled and active in the service for America and American institutions the finer impulses and capabilities of the Hellenes in this country.

The Massacre

By DIOGENES ADALLIS

(A Short Story)

AT LAUSANNE, for nearly three months, the representatives of Great Britain, France, Italy, and Japan, were in locked horns with Turkey. For the first time in her five hundred years of reign, Turkey was being treated so friendly. England, gulping down many a bitter pill for the sake of peace, showed willingness to help the recalcitrant Turk on his feet. France cautioned him with an eye on concessions. Italy turned upon him a Mussolinian stare and advised: "You had better take what is given you before we take what is left of you!" And Japan beamed at him his proverbial blank smile.

But Ismet Pasha, the head of the Turkish delegation, proved rather an elusive p. position. He was hard of hearing and took good advantage of it, juggling with important questions much to the confusion of the keenest minds of Europe. When he was deaf he was very careful not to be dumb. Often it took a megaphone to make him hear what he did not want to hear. At other times Ismet developed a remarkable acuteness for even the faintest whisper, so to speak.

Having been invested with plenipotentiary powers by the Nationalists, Ismet refused to digest the one hundred typewritten pages containing one hundred and sixty treaty articles, when they were handed him by the conferees. And then, pulling the cotton out of his ear, he broke the conference and repaired to Angora.

Turkey bucked against the regime of capitulations and juridical guarantees for her foreign residents. For five hundred years she had been meeting justice out of her "Sheriat Laws," from the Koran; she refused to admit that these religious laws were not adequate in protecting her civilized alien residents, or her many-colored Christian minorities. And Ismet Pasha rejected the regime because, he said, it infringed on Turkey's sovereignty and came in conflict with the impartial administration of her existing laws.

Yet he took the articles to his government at Angora.

Kemal Pasha, the President of the Nationalist Assembly, put them squarely before the provincial delegates; they were being discussed for an amicable settlement. But the obdurate delegate from the vilayet of Shan, Ahmet Kerim, started filibustering against any ratification of the articles whatsoever. He had become so obsessed with what he called rank injustice from the part of the Powers that he, while the subject was still in debate, left the council chamber and returned to Shan, to report the proceedings to his vali.

On his way to the Konak of the governor or vali, Ahmet Kerim formulated fiendish plans for retaliation. He rode up post haste and took the vali by surprise.

"Hasret Bey," announced he as he entered the divan, "the infidels are again trying to gouge our eyes and apply the hamstring to our throats! They want Constantinople, the seat of the Shadow of God on Earth! They want the control of the Straits and demilitarize half of our land—*olourmu ya!* They are now fighting among themselves to grab Mosul and Irak—AND SET THE ARMENIANS FREE!"

The Governor of Shan, at the last clause of the sentence, gave a start, like one possessed. He flared.

"Koorshoon—Bichak—Topooz!" screamed he in falsetto, purple with anger.

"Hasret Bey, bullets cost money: a Giaour's life is not worth the price of one. To knife! to club!" Kerim cried, savagely boring the air with his arm.

"Inshallah! I'll appoint you *Bash-Khaymakam* with your Konak at Anoush. On your way there notify the *khaymakams, moudirs, inams, hodjahs*, to prepare the people to instant action. In two months there must not be found a vermin of an Armenian in my vilayet. *Bismillahi!*"

II

NESTLING among the ravines and slopes of Mount Ararat, the small Armenian town of Anoush looked down upon steep gorges and up on the snow-capped peak of the historical giant. The town was almost unapproachable. Its serrated mountain crags and steep declivities made it almost impregnable. It was studded like a gem among the colorful ranges and groves of cedar and cypress. But its valleys were blessed with rich sandy loam, and the tobacco grown in this section commanded the highest price in America.

George Chaconan, of Pennsylvania, the young Cornell graduate of Greek-American descent, represented the American Tobacco Importing Company, as agent and buyer in this district. He was a tall athlete, having made a name for himself as a pitcher and as a quarter-back at his university. A fearless, fair-playing American as he was, he soon ingratiated himself with the Armenian tobacco growers. He chose to make his quarters at the American Mission compound, which occupied an eminence on the western skirts of Anoush. The compound was strongly walled-in, as all the missions in "heathen lands" are walled-in. In the Mission a small orphanage for

the girls was kept by the missionaries. The Mission bell, each time it rang, echoed over the valleys like the comforting assurance of a guardian angel, though it invariably enraged the Mohammedan population.

Doctor Simms, an old physician-missionary from Vermont, was at the head of the Mission, Miss Edna Lowry, of Georgia, acting as the principal of the orphanage. There was also a large native staff.

George Chaconan usually spent his leisure riding on horseback with Miss Lowry out in the deep valleys and by the brink of gorges. With all its ruggedness Anoush was one of the richest and the fairest in this historical land.

"It is really too bad to think that such a peaceful people, industrious as they are, are so much oppressed—are so cruelly butchered by the Turks," he said to Miss Lowry during one of their daily rides.

"It is very pathetic," she agreed, "They are intensely religious and it seems that the more they suffer the more spiritualized they grow."

"That savors of obscurantism at this age, Miss Lowry. Of course I don't say that one should try to refine his soul and reach, or try to reach, an ideal height; but at this age such a trial, without personal freedom and independence of thought, is a little absurd. I believe God doesn't want a fellow to put up with all this cruel tyranny—watch his mother, sister, wife, or child getting butchered in front of him, while he bows down to pray. It seems to me a rather submerged state of existence."

"God's way are mysterious,"

George did not believe in that kind of mystery. He called her attention on the bare lines of mountain ranges, gray and purple, white-crested, far away against the skyline. The tobacco fields that stretched upon the hillside and in old river beds like emerald patches. Storks stood on one leg by the watercourses and on top of minarets, or by their nest upon the ruins of ancient aqueducts and towers. The hawks winged overhead, the vultures screamed among the tapering cypress trees. The balmy air rose from the plateaus and rustled in their faces; the whole vista was enchanting. Yet its spirit filled Chaconan with dread. In its mysterious atmosphere he heard the sustained wail of a persecuted race....

That was the keynote of his reflections whenever he beheld the Armenians plodding up and down their mountain huts. And this mood would turn the song of the lark into a dirge. "Pity! Pity!" he would sigh.

Miss Lowry enjoyed her rides with him; his presence in the Mission breathed security. His frank ways, his cheerfulness and broad sympathies won hearts. Sometimes they visited the poor Armenians together and Miss Lowry found his hand generously open.

"Money may be of some help, but in such cases it is often a hindrance, Miss Lowry," he would say.

"These peoples must be awakened to the blessings of freedom; they must stand up and fight down their tyrants!"

At other times they would talk about home, and Miss Lowry would describe the beauties of her Georgia State—dwell lovingly on the uniqueness of its Stone Mountain. "It looms up like a sleeping giant of a tortoise. All around it lovely Georgia peach orchards and cotton plantations.—You ought to see them in the spring, when they bloom riotously—and the magnolia in the winter—!"

"In Pennsylvania we have the Delaware Water Gap, the Pocono Mountains, the greatest railroad system, the greatest weekly, the Quakers, the Pennsylvania Dutch—*Ya! ya! fy himmel!* Don't you forget that Lincoln's ancestry had originally settled in my State."

"So Robert Lee's ancestry settled in Virginia," she mildly retorted.

And then they would laugh, trot their horses, and sing duets of well-remembered songs.

"Now, don't shed tears, Miss Lowry: wherever a land there also the grave!"

"But the songs bring me fond recollections. Oh, I wish I were back in Georgia!"

"Perhaps to see some one besides—"

"Oh, no; I am fancy free—"

Thus George was made to feel at home. He did not realize his homesickness very much. Only the unreasonable delays in mail transit annoyed him at times.

He learned, in his two years of service, all the processes of tobacco growing—from top leaf to bottom scraps. He watched the seed grow by degrees into well-sized plants; then the pickers select the leaves and string them up in long rows for the sun to dry. Little by little the weed assumed the colors of gold and amber. It was sorted according to size and baled. George would sample them all. He inhaled the aromatic smoke like the expert he was and set his own fair-dealing prices. The growers trusted him; he had won their loyalty and esteem, and became a living emblem of American prestige. There was nothing that the Armenians would not do for him.

"You fellows, why don't you stand up and fight the cowardly Turks?" he often reminded them.

"Hush, Oh master George, sir," they would warn him, trembling in fear lest they were overheard by a spy. "We fight. Our people have now a republic for themselves in Russia. We don't like the Bolshevik Moscovs, but, you see, oh good American protector to us," as the native interpreter translated, "the Moscovs are not oil concessionaires or stockholders. . . ."

Chaconan considered himself very fortunate to have found a good, intelligent Armenian dragoman, a young man of cleanly habits with a degree of A.B. from an American missionary college. His

name was Aram Karian, brave and devoted. Among them Chaconan reigned like a prince. He became the staunchest prop of the far, lone American Mission.

III

SHORTLY after the preceding events the khaymakam of Anoush called on the old missionary, Dr. Simms. His visit was very sudden. Doctor Simms sensed danger. Before admitting him to an interview he sent for Chaconan. The khaymakam rode in a cabriolet and was escorted by four armed bodyguards.

"I called on you to advise you," he said with a blank face, "to send all the girls in your school and all the Armenians working for you back to their homes. We will take just as good care of them as you are taking. They are our subjects. We are opening schools to educate and civilize them, make better subjects of them. I am advising you in a friendly way."

Chaconan burst into laughter, but he was not surprised. During his two years' residence he had learned enough of Turkish tactics to know what this visit meant and what answer to give.

"What are you people planning now, another murder dance?" asked he in a bluff, open-faced American way.

When his dragoman interpreted the question, the mayor at once assumed an aggrieved tone.

"Yallah!" he ejaculated, "we never murder! It's against our religion!"

"But that is what you are going to do! What do you want with these helpless orphans, who have no homes or friends? We shall not turn them out!"

"But you may regret it."

"Never on your life!"

"Be it so," said the khaymakam with a leer. "Then you must hold yourselves accountable for the consequences."

"We will inform our government. You shall be held responsible for any eventuality!"

"Your government," mocked the Turk, "is afraid of its own shadow, lest it move faster than itself. Your government is "*begoshing*" too much with its western farmers to know which is which."

"You seem to know enough about my country?" said Chaconan, not a little surprised.

"I've had three years in German universities and took a trip across the Atlantic with a shipload of tobacco," replied the Turk.

But his mocking remark had irritated Chaconan. As he was ushering him to his cabriolet he pointed to the floating Stars and Stripes on the bell tower.

"You see that flag? It is the emblem of a people who could crush you to atoms if—"

"If they wake up," interrupted the mayor, jumping gayly in his cabriolet. "My compliments to Lodge and Johnson *effendis*."

The carriage rolled out of sight. The gates were bolted and locked. George looked at the old doctor.

"He is an educated Turk," said the old missionary, "but completely dominated by his governor, the *mollahs* and the *imams*."

"They must be planning another massacre pretty soon."

"I am afraid to think so."

That night Chaconan wrote two long letters. In the morning he picked out the most trusted man among his assistants.

"Krikor," said he solemnly, "swear, either these letters on board a Christian ship at Trapizond or your life!"

"I swear, master George," the young man spoke with a flushed, fearless face, as he knelt at his feet. "I swear with my life!"

He was a short, muscular, agile, wide-awake scout.

Two weeks after this event, while Chaconan rode down the valley to see his growers, he caught sight of an Armenian's corpse laying under a clump of bushes, riddled with bullets. A little farther two more dead bodies with their heads broken as if by a club. In the outskirts of a little village his eyes fell upon a disembowelled corpse in female dress, then on a little boy with his neck slashed from ear to ear.

That night he could not sleep. The terrible sights haunted him. As he lay awake he heard distant drum-beats and the wild screech of *sournah*-pipe. Thoughts harried him. Sleep would not come. He had a spell of nervousness. He got up and dressed. "I must see the old doctor," he said to himself, "he knows what these ghastly sounds mean."

When he knocked at the venerable missionary's door, his ears caught soft mutterings. Dr. Simms was praying fervently.

"I fear that the ditty of the coming massacre has started, Doctor!"

"Yes, George; behind those drum-beats perhaps innocent Armenians are bastinadoed, their eyebrows and hair picked out, hot irons applied on their naked breasts—"

"My God!"

"Perhaps," continued the shivering divine, pale with fear and pain, "they are pouring hot oil into their fresh wounds, or nailing horseshoes on their bare soles!"

"I'll saddle my horse—"

"Good Lord, George! Are you mad? Who do you think commit these atrocious crimes? Not the real Turks, but the fanatical *mollahs* and *Kurds* of the lowest dregs. Not a spark of intelligence have they to think that there is any land beyond these mountain fastnesses. To them every white man of any race is a *giaour*. As they are inflamed

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now they will certainly make short shrift of you!"

"What must we do then?"

"I am hardly able to say in the state of mind I am at present."

"By the time we hear from our Ambassador we may all get butchered!"

"We'll trust in the Lord—"

"Now, Doctor, you know better than that! The Lord does not want us to trust in him right now. He wants us to show him what we can do."

"Then, the only way I see is to arm those Armenian refugees that will presently come to seek refuge in our Mission, and defend ourselves until help arrived. But we must not cease praying for deliverance, my son. . . ."

IV

BEFORE the week was up the blood-licking torch of fanaticism and murder lighted up the province of Shan. There rose a pitiful cry to heaven. Refugees began entering into the Mission beseeching shelter and protection. The Americans received them. Pretty soon every foot of the compound was occupied.

They brought news that thousands of their brethren were put to knife and the roads were strewn with their bodies. The mission seethed of frightened human lives. Miss Lowry, the old physician, Chaconan broke down under the strain of caring for them. The provisions were scanty. The refugees had brought very little by way of food. Before the supply diminished altogether Chaconan had the forethought to send men into the adjoining villages for anything they could buy.

Would the Turks dare attack the Mission? "The letters, if nothing happened to my man, must be half-way on the Black Sea," Chaconan hoped. "But . . . otherwise only a miracle can save us!"

He forthwith commenced strengthening his defenses. Every male who could raise a hand he put to work. He raised the walls a little higher, planted several American flags at the corners; built barricades and scaffolds by the walls. He selected all the able-bodied men, armed them with all sorts of implements for want of rifles. Anything that had a cutting edge, that was heavy to wield, strong to hit, or flinty to be thrown at the Turks, in case they attacked, was commandeered and stacked.

He called them into a council. He was indeed surprised to find quite a few of them able to speak fluent English—having been educated in American missionary schools.

"Now you fellows have got to make the best of this dirty mess. Is there any one among you who can suggest an idea?"

One of them stood up. "I suggest," said he in excellent English, "that we should petition for help our brethren in the Russian-Armenian Soviet of Edjmidzin. A good rider can cover the distance

in five-six days, if nothing happens."

"Who is to volunteer for it?"

"Your humble servant," answered the same young man.

"Forward, then! Do it now, we say in the States!"

"I shall need a pretty good horse, sir."

"Take my own. You'll find him frisky enough!"

"God bless your generous heart, sir!"

"Are you a good scout?" smiled George.

"Not like Paul Revere, sir."

George was moved with their sincere loyalty. He redoubled his efforts, and they responded with amazing alacrity.

V

HASRET BEY, the Governor of Shan, had revolted. He had proclaimed his vilayet an independent state; and had turned a deaf ear to the entreaties of the National Assembly, which was as yet too weak to act with despatch.

Ahmet Kerim, the khaymakam, called again. This time he was escorted by a larger guard. Twelve troopers armed to the teeth surrounded his cabriolet. He started making his demands outside the gates.

"I came to demand all the Armenian men in your mission," spoke he. "They are our own subjects. You have no jurisdiction over them. You had better surrender them before we compel you to."

Chaconan and Doctor Simms were standing inside by the heavy doors. They were hard pressed for an effective answer. The young Cornell man was thinking what to say. "It's a desperate case, anyhow," he thought: "and desperate measures require desperate remedies."

Then all of a sudden his face brightened up. "We've got to do it or—" He turned towards the old doctor. He had a scheme. The missionary read his thoughts and turned very pale.

"George, for goodness' sake!" he whispered imploringly: "I would advise you not to—if I have read your thoughts aright!"

Chaconan carried away with his sudden idea, paid no heed. There was a round opening in the door. He raised its shutter and cautiously surveyed the Turks. "It is a case of two to one," said he to himself. Then he closed the panel.

"You must engage him in conversation while I go and muster up my men," said he to the missionary, in a feverish haste.

"I can't; I mustn't; God is good and his mercy—"

"Now, Doctor, please, for God's sake, do what I am asking you! It's our only chance. God helps those who help themselves!"

"But my conscience, my son—"

"Leave your conscience aside this time. You

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just talk to him. I know what I am doing! Or I'll hold you responsible for our massacre."

"We cannot surrender them, O Khakmakam!" Chaconan, at last, heard the missionary saying in Turkish that he knew. And George ran up to his men.

He hurriedly picked twenty-four of the most desperate—all those who had come in with guns and rifles. These he stationed behind the walls. Another batch of twenty-four men with staves and rocks he lined along the path, far enough not to be seen at once. The old missionary watched the strategic preparations with abated breath. Then George drew the bolts and flung the gates open.

"Come, O Khaymakam, and get them!" he roared in English. It was the same roar that had led his teams back at Cornell on to victory.

The Turk seemed half intoxicated. He had never imagined resistance, but rather expected the old missionary to yield soon and save his own neck. About the Armenians he had the poorest opinion. Twelve men he had by his elbow with double belts of cartridges. And the drink blinded his reason altogether when he saw the flaunting challenge in Choconan's eyes.

"Forward, O Muslims, rifles to action! Shoot at the slightest move," he ordered.

The guards dashed in, the cabriolet following. Doctor Simms in his great agitation knelt where he stood to pray. The sergeant of the guard, thinking that he was setting a bomb, aimed his rifle at the old man. But George, anticipating him, un-horsed him with one bullet. His automatic was still smoking when his men fell on the Turks like lions. They were soon captured and bound hand and foot.

"I am going to hold you cowards as hostages," Chaconan roared, pulling the khaymakam out of his carriage by the beard. "Safety first! That's American!"

VI

It must be admitted that all Turks are not alike. Some of them are hospitable, alms-giving, merciful people. But the lowest riff-raffs, the untrained, the illiterate, before the challenge of their fanatical *mollahs*, before the *inam's* cry and the *hodjah's* harangue, lose whatever vestige of humanity they might possess. The sword then sings its ghastly ditty, disembowelling pregnant women, reeking with the blood of innocent children. They become unbridled, plundering and massacring. The scimitar sounds like music in their ears. They assume the qualities which are attributed to their prophet.

"Kill ye wherever ye shall find those who join other gods but the true God. Make war to slay and to fight in the path of God," says the Koran. What a contrast between the meek love of the Nazarene and the fierce sword of Mohammed!

The following day the khaymakam's seizure was known to the Islam population of Anoush. Turks, Kurds and Persian fanatics banded together, ran up

and besieged the mission. The walls had been built with granite rocks from the surrounding quarries. Chaconan had never let up training his men to resist attacks in orderly formation. They were now fairly drilled. But the provisions were being reduced rapidly. He was compelled to cut the rations to once a day.

In disordered hordes the Turks tried to scale the walls. At several points they succeeded scaling, but they were successfully repulsed and shot. The first day's battle was won.

"George, my son, if I may call you, my boy," bubbled Doctor Simms. "You deserve the greatest credit—God bless you—you have saved the day."

The next day, however, the bands were reinforced. Chaconan, by now, had a force of two hundred and fifty men, mostly poorly armed, fighting with rocks, staves and iron pipes. The whole pipe line which had been imported from the United States for the steam heating system had been torn down and used as weapons. They swung these whenever they could on the heads of the daring fanatics.

"Now, fellows," Chaconan reminded them, "it's a fight for the dear lives of your women and children! You've got to fight expecting brave death! We might have help in time or we might not. I sent two dispatches, one to our ambassador, one to our admiral at Constantinople. Then we have your own petition to your soviet friends. We did all we could. Now stick to your posts and fight!"

"We die for you, master George, O protector friend, big American," they responded.

Day by day, however, the situation was growing worse. The defense was weakening.

Four hundred miles of hard roads must be covered before help arrived.

"Please, don't be too anxious about us, Miss Lowry," Chaconan enjoined the tireless missionary. "Take care of your health; you're almost worn to death. I feel that we are not going to perish in this dreary spot. Help should be coming soon."

"The children are down with dysentery," she answered.

"Then God is fighting against us, too!"

"Oh, please, George!"

"What about our provisions?"

"We have only five sacks of flour left."

"That is encouraging. We have still the horses of the Turks to last us quite a while yet. I'll run and see the terrible khaymakam once more."

The khaymakam and his guards were thrown in a shed, bound as they were. It was a precaution against their savage instincts. Cast in that position they were being fed by one of their men who showed to be the most tractable.

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friends in the walls?" he asked entering with his bodyguards.

"That you shall soon find out yourself," the Turk replied savagely. "The governor's troops are on the way. You better release us if you value your life, and surrender the cowardly Armenians!"

"They are better fighters than your own dastardly curs! As long as I have a whiff of a breath in my lungs you shall not see me surrender them!"

"We shall soon see!"

"And so shall we!"

As if to substantiate Ahmet Kerim's statement, a few days after, a small detachment of provincial troops arrived from the seat of the vilayet. Thus reinforced the bigots renewed their attack with fresh vigor. But the detachment had come without orders to kill Americans. The Stars and Stripes that flew from the walls daunted the commander, and he despatched his despatch-rider to the capital for further orders.

Now the provisions were almost gone. Chaconan decided to make a desperate sally. He figured that if help would come it should be close at hand. The siege had lasted three weeks. Dysentery spread among the women, too.

As he was rallying his men for the last effort, he heard the boom of a mountain piece. Then he saw the gates crash down.

"They have seized the gun from the troops," informed one of the sentries who had been posted in the bell-tower.

"Now, fellows," Chaconan roared, "this is our last stand! You've got to fight like brave Christians as you are. Don't waste your bullets! Don't spare exposing your breasts. They are three to one of us, and victory on our side!"

"We are resigned to our God and fate," they cried rallying.

The gates were completely shattered with another boom. The hordes were now rushing in with shouts, "Yallah! Yallah!"

"Cowards! Murderers!" Aram Karian, the young dragoman, taking the lead, shouted at the Turks. "If you dare touch the Americans America will send one million soldiers to wipe you out of earth! Take us alive if you can!"

"Yallah! Yallah! Ya Resout! We will drink your blood!" shouted they back, falling on the front ranks.

They were soon engaged in hand-to-hand grapple. The women folk, despite Miss Lowry's advice, followed their men, encouraging them or giving first aid to the wounded. Indeed it was a desperate effort. The mission men were being outnumbered.

Chaconan, holding in one hand the Stars and Stripes, in the other his automatic, stood in the middle of the mission grounds. Miss Lowry, Doctor Simms and the orphans were clinging at his

feet. The men were being decimated. Out of the two hundred and fifty able-bodied men one hundred fell wounded or dying. Inch by inch the Turks carved their way towards where the helpless stood. Chaconan's men rallied around him, putting out their breasts to the Turkish scimitars, fighting like heroes.

"Oh, George," Miss Lowry begged, "kill us before they capture us! We had rather die than fall into their hands!"

"No, you won't!"

The leader of the fanatics, a fierce-looking *mollah*, rushed at Chaconan, with his blood-reeking scimitar.

"O ye Muslim," he urged his men, "a prize is awaiting you in *Allah's djennet!* On!"

"Yallah! Ya Mohammed!" responded they, rushing and following him. Before he could advance Chaconan, with a quick eye, sent a bullet through his heart. At the death of their leader, the Turks for an instant got dismayed. Another *mollah* took his place, however.

"Ya Muslim, let me be the first to suck the *Meli-can giaoour's* blood!" he screamed. I will avenge my brother! You go after the white woman!"

And the new leader made a desperate effort to reach Chaconan.

"Ha! You *giaoour!*" he exulted, as soon as he reached within lunging distance.

For one moment Chaconan thought that sure death now faced him with a terrible vengeance. That moment his little Pennsylvania home flashed before his eyes. He saw his mother sitting in the porch among the flowers and creepers, while his little sister was winding the phonograph to play the song that he loved so well. They were smiling, talking about him. Then he saw his college chums, *rah-rah-ing* and cheering and parading him on their shoulders in the campus. . . . He smiled. . . . Between him and the *mollah* stood his young dragoman. . . . He raised his gun. . . . The trigger clicked, but no fire flashed. He had spent his last bullet. . . .

The *mollah* raised his scimitar savagely.

When it descended with a terrific blow his Armenian dragoman fell writhing in his blood. He gave his life for his American master.

"Oh, master George," Chaconan vaguely heard him utter, "I gladly die for you all. Please tell America that we are grateful. . . . It's God's country. . . . Big-hearted. . . . But we are, too, Christians . . . !"

VI

George Chaconan had posted two men on the bell-tower to scan the valleys for the long-expected help. Had the heroic interpreter lived five minutes more he would have heard the mission bell ring and ring and ring.

"God be praised! God be praised! Help is

coming! The Russian Armenians are coming! They are riding like winds!" the sentries on the bell tower shouted.

The heroic remnant fell on the Turks with superhuman strength. They grabbed their scimitars and fought like Spartans.

"Ding-dong! Ding-dong!" the bells tolled the good tidings.

"Flee for your lives, O Muslims! The Moscov soldiers are coming like hurricane!" warned the inactive provincial detachment.

But Miss Lowry's beauty had attracted some of them and they were trying to reach her. Chaconan, shaking himself from the clinging mass of orphans, grabbed a rifle and swung right and left with both hands. In his gigantic sally he exposed his body to the *mollah's* broken scimitar, half of which was buried in the young dragoman's breast. The feral saw Chaconan exposed and made another dash at him.

"Don't shoot, Edna! reserve your bullet for yourself! Remember me to my folk at home, and God bless you!" Chaconan cried as he fell exhausted on the ground.

But Miss Lowry had fired before his last word was out of his lips.

The *mollah* toppled on the heap. . . .

"Oh, George," wept Edna, lifting his head upon her knee, for the first time kissing him on the brow. "Can you hear the bugles? They have come! They are sabring the Turks like weeds! Oh, George, I see a cavalcade of Nationalist mountain rangers wheeling up toward our gates!"

"Thank God!" murmured Chaconan faintly; "now you are safe—Edna!"

"You saved us all—dear."

"Then your turn has come to save me, when the Stone Mountain and the peaches and the cotton . . . oh, Lord . . . I'm so tired . . . I must go to sleep. . . .

* * * *

From the summit of the steep mountain road on which they were traveling the whole Trabzon bay spread like a piece of fallen sky before them. Edna lifted the curtains of the *arabah*-wagon that was bringing them to the end of their first lap for home.

"Look, George, dear, look!" she cried with joy. "a sure-enough American torpedo boat riding at anchor on the bay!"

"God bless the Admiral," said he. "Home, Sweet Home!"

"And the Stone Mountain and peach orchards and cotton—" The rest of the sentence was drowned, on her lover's lips. . . .



The Greeks of Pontus

By SENATOR WM. H. KING

It may be interesting to present some historical facts concerning Pontus and its inhabitants. We must go into the dim past to get the first historical glimpse of Pontus. The district of Pontus covers an area of, perhaps, 450 miles easterly and westerly and from 75 to 200 miles northerly and southerly, bordering upon the southern coast of the Black Sea. The easterly limits of Pontus begin but a short distance from Batum, an important sea coast city upon the Black Sea. Hundreds of important sea coast towns are found within its vast territory, and there are likewise hundreds of important villages and towns scattered over the entire territory of Pontus. Even in ancient times the natural resources and riches of Pontus were known, and its importance as a State was recognized. Its maritime business was extensive, and its trade and commerce enriched its inhabitants and gave it influence and power among the people of Asia Minor and southeastern Europe.

Pontus was colonized by the Greeks nearly a thousand years before Christ, and we are told by some historians that the Argonautic expedition of Jason founded the State of Pontus. The Greeks even in those early days, were a brave and adventuresome people. They loved the sea and established important cities and towns, not only in the region of the Aegean Sea and along Mediterranean coasts, but they planted colonies along the southern borders of the Black Sea.

As early as 756 B. C. the city of Trapezus was founded by a colony of Sinopians, and we are furnished much information regarding it by Xenophon in his *Anabasis*. You will recall the memorable march of Xenophon and his 10,000 soldiers. They were hospitably received by the Greeks of Trapezus. And from Xenophon we learn that even at that early date considerable progress had been made in the establishment of Greek colonies upon the shores of the Black Sea. For hundreds of miles along the coast of the Black Sea and extending some distance into the interior many colonies of Greeks were established, beginning nearly a thousand years before the Christian era and extending perhaps to a period later than the birth of Christ.

The inhabitants of this vast region were industrious and enterprising, and developed a high state of civilization. There is something remarkable about the Greeks of the early periods. Their numbers were not great, and they were scattered along the Mediterranean Sea and the coasts of the Aegean Sea, and occupied the southern shores of the Black Sea. But wherever they were, although separated by land and seas, with no organization which bound them into a political

union, they still preserved the ideals and the culture that were developed in Athens and in the city states of Greece.

What we call Greece, together with a portion of the Aegean Isles and a portion of Asia Minor, comprising what are known as the vilayets of Smyrna and Brusa, that is to say, Greece proper and her great colonies—was an inexhaustible treasure house which gave its riches for the enlightenment and civilization of the world. Poetry and art and literature and science, these were the products of ancient Greece, and the influence of the Hellenic race has been felt in all lands, and it has made powerful contribution to the development and progress of the world.

The Pontian Greeks responded to the best that was produced in the region of the Aegean Sea, and Pontus became a center of Greek culture. Nearly 3,000 years have passed since the first colony was established there, and many of the ancient settlements exist to this day under the same names and upon the same sites where they were first established. It is remarkable that during all the centuries that have intervened, notwithstanding the long period of Turkish rule, the Pontian Greeks have preserved their individuality, their language, and indeed, the ideals and aspirations of the people of the Greek Nation. Neither persecution nor tides of invasion of other races have absorbed or destroyed them. They are still Greeks possessing a national spirit and imbued with the ideals of those within the Greek State.

A people with an historic record of such interest and with achievements and victories, moral and otherwise, so memorable, are entitled to the admiration and, indeed, the gratitude of the world.

When the Roman Empire, seeking world conquest, directed its legions against Greece and all Hellenic provinces, Pontus in this Roman invasion fell under Roman control. However, the Roman emperors accepted as autonomous many of the cities of the Pontus region. When the Hellenization of the eastern Roman Empire occurred Pontus constituted a part of the Byzantine Empire, and for a considerable period it formed a separate State under illustrious rulers. Even after the fall of Constantinople, as a result of the assaults of the Turks, the capital of Pontus withstood their military operations until 1461. With the fall of Trapezus, the Pontian capital, the Turks invaded the land. The inhabitants were subjected to persecution and at times to an oppressive servitude, but notwithstanding the situation, they maintained their courage, and by their devotion to Hellenic ideals and by reason of their intellectual superiority they were often



EURIPIDES KEHAYIAS

"A people with a historic record of such interest and with achievements and victories, moral and otherwise, so memorable, are entitled to the admiration and gratitude of the world," says our dear Senator from Utah. Indeed they are since they produce dynamos like our Prince Merchant, Mr. Euripides Kehayias. He was born at the most historic city of Pontus, Kotyora (ordou). From his historic town Xenophon and his 10,000 saw for the first time in so many years the wide dark expanse of the Black Sea and let the jubilant cry: "Thalatta! Thalatta!"

Mr. Kehayias is a millionaire a few times over, a great philanthropist, having donated \$100,000 for completion of an American-Greek College at Athens; another \$100,000 to New York's Greek parochial schools, and also other substantial amounts for philanthropic and charitable causes. He is President and organizer of the Standard Commercial Tobacco Company and a few more large-scale corporations. He is comparatively a young man yet, public-spirited and tireless. In addressing him, his devoted "old home friends" usually start with the ancient Greek words: "Lelevo se."

able to blunt the keen edge of persecution and to secure immunity from destructive Ottoman policies.

Their noble example and integrity and ability impresses and at times influenced their Turkish oppressors and resulted in periods during which, free from persecution, they were able to repair in part the disasters resulting from Turkish oppression and misrule.

Now and then a Turkish Sultan, more liberal than his predecessors, would permit freedom of thought and religion and opportunity for com-

mercial and material development and progress. But regardless of conditions resulting from Turkish authority, the robust and gallant people maintained their religious faith, their ideals and their national spirit, and those qualities which have preserved them as a people in all the dark days through which they have passed. They have maintained to this day their language, their culture and their traditions and it is significant that the Greek language spoken in Pontus today abounds in archaic expressions—a fact which is characteristic of the perseverance by which they have clung to their national language and faith.

DOUBTING CASTLE

By DIOGENES ADALLIS

*Thou who bled me with hope to offset my fears,
Thou that gave me faith to sweeten my tears,
In time of sorrow and distress, like balm,
Sustain with promise my heart's pleading psalm!*

*For weak as my mortal nature is,
Doubt wracks my being with hopeless disease,
In vain I look around me for support;
In vain I seek in doubtful seas a port.*

*I call on Thee, not knowing who Thou art,
In shaping me Thou didst play what part?
Whether wert Thou at our Life's earthly birth,
Or first Thou or not created this Earth?*

*Was hope unborn, was faith unconceived yet,
When Thou wert or wert not unrevealed yet?
Did man create Thee or Thou created
Man, through hundred faults had him permeated?*

*Is man a born coward to be ruled by fears,
When sickness assails and darkness appears?
When all alone, oh, why can't he sustain
His courage, and from Within his strength obtain?*

*Why should he look Outside himself for aid,
Or abjectly the Unknotted's maze invade?
Why should he grope through thick and thin,
When that comforting Force remains Within?*

*Soul, thought, courage, faith, hope, joy and goodness
Are attributes of that unseen Witness—
The all-pervading Force, all-knowing Power,
The Spirit that sustains us every hour.*

*Formless, yet it shapes and forms with beauty
Each virtue; inspires men to their duty;
Obeys each call; defeats each fear with hope—
With Him no evil thing on earth can cope.*

*Mind is His throne, Thought His faithful servant—
When prayers to Him are real and fervent.
When body is sound, and my mind is calm,
His giant forces then to me will come.*



American Democracy

By SENATOR WM. E. BORAH

Pure democracy such as obtained at Athens—where day after day and year after year the people assembled, discussed and passed upon every question of foreign and domestic concern, of peace or war; gave instructions to their Ambassadors and determined who should be received as such at Athens; listened to the appeals of orators; passed upon the proposed policy of statesmen; received the reports of Generals fresh from the field; determined who should command the armies—such a democracy, of course, is impracticable.

H. G. Wells says that our democracy is a "Government by legislators and administrators appointed by popular vote." What kind of legislators and administrators do the average citizens appoint? Let us take the highest honor within the gift of the people. John Bright, among the brightest of his race, a true believer in democracy, has left us a beautiful description of our Presidential election.

"Every four years, there springs from the vote created by the whole people a President over the great nation. I think the world offers no finer spectacle than this: it offers no higher dignity, and there is no greater object of ambition in the public stage on which men are permitted to move. You may appoint, if you will, the hereditary rulers, the crowns coming down through successive generations of the same family, to thrones based on prescription, on conquests, to sceptres wielded over veteran legions and subject realms—but to my mind there is nothing so worthy of reverence and obedience and nothing more sacred than the authority of a great and free people. And if there can be on earth among men any right divine to govern, surely it rests with the ruler so chosen and so appointed."

The most inspiring scene in all politics is that of a free people choosing their "ruler." How has this democracy met the task? How have the people performed this obligation? Washington and Jefferson and Madison and Jackson and Lincoln and Cleveland and Roosevelt and Wilson, these and kindred men have been selected by the average citizen of intelligence and capacity for self-government, with discriminating and drastic judgment and remarkable persistency. They have chosen those best fitted for the great task.

In every field of public and quasi-public service, as well as in purely private affairs, the men whom democracy has reared and the men whom democracy honors are equally significant and assuring. In public finance we began with Ham-

ilton and Gallatin, and we have Mellon, who in this field will certainly rank among the highest. In practical or applied science we began with Franklin, and now we have Edison, who is one of the great group of gifted men that have yoked the elements to every human need and pleasure.

In private finance we began with Morris, who by the sheer force of his genius financed a revolution, and we still have Morgan and Baker and Lamont and Mitchel and Wiggins and Kahn and Reynolds, and a multitude of equally able men who seem to be capable of coping with the financiers of Europe.

In the industrial world we offer Carnegie and Schwab and Ford and Young, only a few from the vast army of industrial leaders who have startled the world with their daring achievements. In the mastery of commerce—from the standpoint of public interests, the science of business—we, in our day, have Herbert Hoover.

In the field of journalism, in the gathering of news, in the daily discussion of all matters of concern to the public, we modestly invite comparison with the intellectual forces of other countries.

And what our Government does for the average man? What kind of people does it produce? How the common people live? What of their comforts, what of their opportunities?

According to the census we have about 27,500,000 families in the United States. Forty-six per cent. of these own homes—15,923,000 electrically lighted; 17,790,000 with telephones. After all, the highest function of government and the most sublime achievement of statecraft is the administering of public affairs to the upbuilding of contented and prosperous homes.

Our people own 19,237,171 automobiles. There are something over 26,016,000 individuals registered in elementary and secondary public and private schools; 999,200 in normal schools, teachers colleges, universities, and professional colleges. In 1920 illiteracy of all classes of ten years of age and over was only 6 per cent.

I suppose the man of wealth consumes but little more food, such as sugar and meat, than does the man of limited means, the working man. Our annual consumption of sugar is 113 pounds per head; meat 150 pounds per head. There is a long list of articles that are luxuries in some of the countries which have become everyday enjoyments in ours. I do not pause to cite wages or to speak of the dignified and no longer com-

tested place that labor holds in our social, political and economic life.

Tested by every rule and every standard that makes for physical and moral well-being, this democracy points to her people—their initiative, their self-reliance, their capacity and character which make for honest and responsible citizenship. It points to the American home—our proudest achievement and the Republic's surest guarantee of the future—that home whose front door faces the gateway to every place of honor and trust and influence within the gift of the people.

In the midst of gathering of wealth and the hoarding of great fortunes the pathway from poverty to power has been kept open and is still well trodden. Daniel Willard starts as a trackman and is now the president of a great railroad system; Calvin Coolidge starts as a work-hand on a "sterile promontory," euphemistically called a farm, and is now President of the United States. These are illustrations that might be extended almost without limit.

There never was a time when those of humble origin were more successful in winning place and position in the business and political world than at the present time.

After all, there is one thing sacred in all mundane affairs, and that is the individual with his capabilities and his aspirations, and no government that does not find its right to exist upon this principle or this consideration is worth defending.

The most brilliant civilization in recorded history was the civilization born under a pure democracy, and that was the civilization at Athens. But no one could be a citizen of Athens and participate in any way in the deliberations of government who lived at such a distance as to be unable to attend regularly within the walls of the city. They understood well the lesson of pure democracy and gathered richly from its use. But the central controlling principle of civilization—that is, concentrated and harmonious action among separate cities or communities without destroying or forfeiting local self-govern-

ment, or the principle of pure democracy—was yet to be worked out.

The representative principle—that system by which independent cities or states retain full and complete control of domestic affairs, with a central and supreme authority for all matters of common interest—when combined with the principle of democracy, was to furnish the world the true theory of government.

Sam Adams, the father of our Revolution, hesitated to support the adoption of the Constitution in 1789. But the working men called their meeting at the Green Dragon Tavern and urged his support, and he gave it his support. It was most vital that he should do so.

When Lincoln was approaching the time for his second candidacy, the leaders were against him. Great newspapers advised him to retire; said that he could not be re-elected. But word began to come from the country. The people became aroused and the leaders fell into line. The people perhaps saved the Union by the interest they took in demanding Lincoln's renomination.

When the World War came and civilization hung in the balance, it was this Republic that summoned its man power and its wealth and rescued all from disaster. After the war the same Republic canceled some seven billions of debt and its nationals loaned billions more to enable those countries to get back on their feet.

Democracy is the most stupendous and assuring fact in the world today. It is moving millions and millions who never felt its impelling force before. The sanest, most effective and reliable force in the world of progress today, whether in the field of politics or industry, is that force—the average citizen, reclaiming deserts, clearing forests, building homes and commonwealths, rearing families, maintaining schools and churches, trained to every task, equal to every emergency, devoted to peace but equal to the burdens of war, serenely meeting the day's requirements and satisfying the demands of every exigent hour.

(Condensed from his article in N. Y. Times Magazine.)



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A LETTER FROM AMBASSADOR MYRON T. HERRICK

(This letter was sent by his Excellency in answer to an invitation to attend the mass meeting of the Greeks of Cleveland some years ago, when the Editor of this magazine acted as chairman, and when our beloved Ambassador to France acted as the President of the Chamber of Commerce of Cleveland. It is published for the first time. Our Greek readers, no doubt, will be very glad to know his real sentiments about Greece. They should be proud to have such a distinguished Diplomat as a friend and as an admirer of our mother country.)

My Dear Mr. ——:

I thank you very much for your kind invitation. It would give me great pleasure to be present

at your meeting, but on account of other engagements I am unable to accept the invitation.

I hope that your meeting may be a most successful one and that you may have a very large gathering.

I regard my inability to attend this meeting as a deprivation. Anything relating to Greece appeals to the imagination, for we are brought up on Greek literature, and I have had the pleasure of visiting Greece several times. In company with most Americans I have drawn inspiration from the history of that wonderful country. I had the pleasure of knowing the Greek Prime Minister very well and also the Greek Ambassador, when I was in Paris. I would welcome an opportunity to meet with our Greek citizens at some future time.

Very truly yours,

(Signed) MYRON T. HERRICK.



How Nicholas Costianes Won the Distinguished Service Cross

Nicholas Costianes was admitted to land in New York in 1907. He emigrated direct from his native village of Tzintzina. Like the rocks in the plains of his birthplace, he was a rugged youth, inured to hard work. A year or two later he went with his brother to Greenville, Pa., and opened up a confectionery store. Then came the Great War, and Nicholas was drafted to serve under the Stars and Stripes. On August the 6th, 1917, Nicholas was dispatched to Camp Lee, where he underwent training for five months. Thence he was transferred to Camp Upton in New Jersey, and on February, 1918, after a ten days' voyage he landed at Brest, France, a first class private in Company M, 168th Infantry, 42nd Rainbow Division, A. E. F.

Soon after they held the lines in a sector for about ten weeks. Whereupon, June the 24th, they were ordered to Suppes sector, and formed the second lines of reserves. The Fourth of July they celebrated with a cup of coffee and a piece of bread as their only ration all that day.

But his first baptism of fire was on the 28th day of July, after leaving Suppes for the north of Chateau Thierry, when in three days' fight, Sergy was taken from the Germans.

It was on this day that Nicholas distinguished himself for extraordinary heroism in action.

The enemy machine gun nests were directing a constant hail of fire on the post from several hidden directions. Nicholas Costianes and four other were detailed to raid the enemy's shelters near the outposts. This was an action that called for presence of mind and great courage.

They filed out bravely from the company's post of command, and presently they detected an enemy nest camouflaged ahead with branches and brush. But they were soon discovered by them and their machine guns started sending volleys of fire to check their advance.

"Come on, boys, let's get them!" shouted Costianes dauntlessly, exposing himself to the fire.

There were a number of Germans hidden in that nest. One of them raised his head above the protecting trench, but Costianes was too quick for him. The enemy fell backwards down, with outstretched hands.

The five brave comrades simultaneously made a dash on the nest with the result that they captured eleven of the retreating Germans with four guns and piles of ammunition.

(Continued on Page 19)

Sayings of Prominent Archons

I was convinced that if the Greeks were organized into a national brotherhood they would accomplish great things for themselves and for this country. I, moreover, found that Greeks immigrating into America from different districts of the old country often looked upon each other with distrust. I was convinced that such a fraternity would also eliminate this unfortunate distrust.—George A. Polos, Supreme Founder of the Ahepa.

To follow in my everyday life the examples and teachings of the Christ who went about doing good, and even as He, so shall I find lasting happiness in the dedication of my life to the service of others.—V. L. Chebites, Supreme President of the Ahepa.

Because He, Who, having a place for us and wondering just how well we will fill it, sent us for a while to this world with a chance to display our wares, and, as the peacock with his gorgeous plumage and haughty grandeur struts about the barnyard, quite in contrast to the tiny bird which silently flits destroying bugs and insects, so our ware must be contrastingly judged.—Andrew Nickas, Supreme Secretary.

In silence the universe conceived, in silence does the heart of man seek out that other heart to rest on. Nature's soul yearns ceaselessly to give its speechless calm unto her children as they roam far from that central place which is their home. Wouldst thou know thy mother nature? Wouldst thou hear her silent heartbeats? Close thine ears, and still thy senses would feel her arms embrace thy form. You must give yourself in uttermost abandon to her will, that she may teach you the one truth!

Be still! Be still! and from the silence shall rise a memory of forgotten mysteries; a healing peace, descending on thy soul, shall bear it up to a region beyond, where thou shall learn the secrets of earth, of wind, of flame, and how the stars were made. Then shalt thou know your heritage of joy; born on the pinions of life; tuned to the rhythm of revolving spheres; feeling with all that breathes; with all that strives for union with the silent comforter, above, whose name is "Love."—V. H. Petas, Milwaukee Chapter, No. 43.

We feel it our duty, as American citizens, to enter into the American elements and with them be fused into unity. We believe that great good can be accomplished by putting forth the tendrils of affection and support, by draping the mantle of charity over the fallen form of a weaker brother, rather than stand aloof laughing to scorn.—Dr. Wm. A. Ganfield, Supreme Governor.

How beautifully and grandly nature exemplifies brotherhood—the brotherhood of man as it should be on earth! Humanity moving along to its destiny; each unit doing its part in the universal work, and giving out light from the source of light or Supreme Love.—Wm. A. Revis, Washington Chapter, No. 31.

Everywhere there is an incessant call for men of integrity, initiative, and ability to solve vital problems.—Charles J. Demas, M.D., Washington Chapter, No. 31.

Out of the ruins of our national existence, out of the recent trials of our race, out of the community disputes and political factions, arose the Ahepa like a high priestess.—John G. Michalatos, Themis Chapter, No. 70.

Brother Jametis is a modern Pericles in our Chapter, a true soldier. His motto is, "Never leave anything for tomorrow if you can do it today." Forty per cent., if not more, of our membership work was done by him.—Stelios E. Boucouvalas, Themis Chapter, No. 70.

Lehigh Chapter opened the gate to nine good Chapters in five weeks.—C. N. Stavrou, Lehigh Chapter, No. 60.

We are very proud of our "Black Diamond," and as far as the spirit of the Order is concerned, it compares very favorably with its sister Chapters.—Jean M. Kossarides, Black Diamond Chapter, No. 55.

Greeks of America have made more friends in the past few years through the Ahepa than they made in all the days of the past, and certainly they are deserving of every friend they have made.—Frank L. Whitman, Land and Sky Chapter, No. 28.

History teaches us many things concerning Hellenic philosophy and Hellenic discoveries in the fields of literature, arts, and sciences. The Greeks had a wonderful way of thinking and doing things. The Greeks of today know their noble aims in life, and are as capable as their ancestors were in the days of Pericles. Only that they have been following wrong leads. For a long time they had been groping for the right road. Now, at last, they have found it at the altar of the Ahepa.—Constantine Bokaris, Lehigh Chapter, No. 60.

The spirit that made the ancient Greeks excel is not dead, but it persists through the ages even now. Their valor is found in every modern Greek; and it is a privilege to have been born a Greek.—John DeMos, Socrates Chapter, No. 6.

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Greek history has indeed been forever grateful, and feels indebted to the Americans who sacrificed their lives, and to those who sent generous financial aid and moral encouragement, so that the freedom loving people of Hellas, liberate themselves from the Turks.—George Boines, Spartan Chapter, No. 26.

In some communities the Greeks may have some misunderstanding between themselves, owing to political or religious differences. But not in Charleston. The Greeks of Charleston buried their hatchet long ago, and work together with remarkable harmony.—Tony Hadgi, Plato Chapter, No. 4.

The Greek in America is progressive, ambitious, thrifty, and patriotic. He is proud of his race and his new citizenship. The number of Greek youths graduating at colleges and universities is increasing rapidly.—S. J. Paul, Themis Chapter, No. 70.

For God's sake . . . do not sleep! Wake up! Ring the bell of Danger and not the bell of Death. Show our brothers the sheer necessity of their ardent support. Show them in black and white. . . . Be enthusiastic and shed your enthusiasm to those that work . . . make them believe that you, too, believe in the principles.—Panos D. Peppas. Land and Sky.

The members of Upper Manhattan Chapter are zealously, conscientiously, energetically and tirelessly working for the welfare and progress of our organization, and are living in high anticipation of serving the Ahepa not only firmly cemented in our beloved adopted country, but also that it may be firmly established throughout the globe and wherever a community of Greeks exists.—Respectfully submitted, George A. Stathes, Upper Manhattan Chapter, No. 42.

Every little gathering, entertainment, official Chapter visitations or similar activities among the Chapters, unquestionably arouse the interest of the indifferent brothers, and inject new blood in their veins, awaking them to the realization of the necessity of combined efforts toward the achievement of anything that is great. And there is no greater and nobler cause than the cause of the Ahepa! So let every brother contribute his share to the enormous task undertaken.—Thomas S. Themelis, Brooklyn Chapter, No. 41.

It is gratifying to note that the exchange of ideas by the visiting brothers of one chapter to the other tends to promote good fellowship and helps to spread the high ideals for which the Order is noted.—Andrew C. Angelson, Alexander Hamilton Chapter, No. 54.



How Nicholas Costianes Won the Distinguished Service Cross

(Continued from Page 17)

While three were holding the eleven at the point of rifle, Costianes and his nearest comrade jumped in the nest and set the guns upon the routed foe. . . .

They soon returned to the post and turned over the prisoners to the commanding officer, and were dismissed for awhile to rest.

In the meantime, the main-all-American drive was being prepared near St. Mihiel. His company was sent to Flurg, and for two days Costianes was in the heat of the famous battle—September 12 and 13. This battle is known to all

and ably recorded by historians. The American arms triumphed with an everlasting glory.

After the Armistice Costianes was ordered to the occupation zone. He served three months at Nieder, north of Coblenz, at the end of which time he returned to Brest, and back to the States on board the Leviathan.

The Distinguished Service Cross was awarded him on September 7, 1918, when the Commander-in-Chief of the Expeditionary Forces, in the name of the President of the United States, pinned the cross on his breast and shook him by the hand.

D. A.

Once more I call upon you to convocation left summit for progress, once but that from this fifth with the conviction re-affirmed — talion may be more useful than

OUR LADIES' PAGE

Motherhood

By DIOGENES ADALLIS

(From a Lecture Delivered Before a Ladies' Club)

For unnumbered ages up to the age of Greek culture, women occupied a menial position among men. Although work was more congenial to the physique and character of men, it was the women that did the hard work. Men, in the long war between the two sexes, defeated the women and kept them life-long hostages by their side.

But all that happened in the socially undeveloped dark ages. Her great values could not have been adequately appreciated then: she had not as yet created her prestige as a mother.

Out of the dark ages, as the world began developing socially, the mother, little by little, created a prestige and a position of great influence and strength for herself in man's spiritual and social life. For God worked along with her in creating life, revealing Himself through her to mankind and coming nearest to the soil when He laid a baby in a mother's arms. God was her partner, and she was the greatest saving force in the redemption of humanity; both possessing divine attributes—the heavenly love of God and the mother's enduring human love.

The Greeks, however, were about the first to perceive the mother's social and spiritual worth. They perceived that she possessed wonderful intuitive powers, which proved more sound, truer, than men's reasoning. Her intuition ignored reasoned knowledge and acted on its own accord in time of love or danger. Her heart was her philosophy, her guide. And since love was the paramount essence of the universe, she was a true seer. She had a sympathetic knowing soul and she was unselfish. For when she loved she sacrificed all and forgot all.

In Greece the Cult of the Mother was the greatest of all the religious cults. At Athens the Mother was worshiped as the giver of life—as an example of human suffering. Her spiritual life was represented by the seed, and the seed symbolized eternal life. Isocrates says that the Greeks in their worship of the Mother conceived better hopes of death and of continuous life. And the celebrations of the Greater Eleusinia Mysteries, when all Greece took part in this great religious Act of the year, typified but the Mother's human and divine powers and sacramental institutes.

The great Greek tragedies deal always with some phase of the spiritual psychology of great mothers and great women. In these tragedies it is the noble-hearted woman—not being understood by men—that lays down her life in upholding an ideal which she herself had conceived and reasoned out. And she sacrifices her happiness, suffers martyrdom, and goes to her doom in the glory of her moral isolation, which is the most tragic of all martyrdoms.

Pallas Athena, in the Acropolis typified the hypostasis of womanhood or motherhood. She was the spirit that unified the country, that fructified the land, and renewed human vitality. No doubt that the woman's position in Greece was one of great influence and respect.

We can study all the female statues in and on the Greek temples from every angle—maids, matrons, or Amazons. What else do we see in them but a physical beauty that depicts youth, vigor, purity, nobly conceived and nobly executed? Nothing sex-y, nothing suggestive, like their present counterparts. Inert as their posture may seem, the subtlety of strong motion is vividly there for the knowing eye.

Greeks loved their wives with a strong and sincere affection. It was this bond of affection that held them together for life. It was as deep and enduring as their passionate love for their children. In marriage sex wasn't the prime attraction. They had the institution of the hetairas for that. The wife was, in strength of mind and will, her husband's equal.

In the Roman Era, however, womanhood lost much of her spiritual and aesthetic shades. She developed herself into a litigious Roman domina, shorn of all that was delicate and refined in her nature. She grew, in other words, into a masculine character. And nowhere in Roman literature do we read of a heroine that comes up to the level of Greek heroines. She is surely "small," sensual, and is treated with levity rather than respect. She sickens us, tires us.

The Romans liked their wives or matrons to be cold and charmless. She should not be charming. Why did an honest woman wish to be

charming? It was a weakness to be charming. It showed an unholy ambition, said the behaviorists of that memorable time. Or were they jealous of their women? A Roman domina must fix her toilet just enough as not to look dirty. Out for a walk she must keep her eyes down on the ground, and under no pretense must she wheedle her chaperon away from her side. She must have virtues of a masculine type, useful and adaptable.

Of course, as I can make out of it, and the way the great Seneca murmurs about it, we might as well understand that the cultured classes were not so much in favor of such restrictions. Hear the sage: "It is hard to keep a wife whom every one admires; and if no one admires her, it is equally hard to live with her yourself." Isn't it true, though? It is just as true today as it was twenty centuries ago; for that matter, since the days of Father Abraham. Only, we regret that we can't go as far back as to Adam and Eve . . . because Eve had no one around to admire her, besides, that is to say, the wily Serpent. Adam must have had enough of her charms, for he betrays her: "The woman whom thou gavest to be with me. . ." Now, isn't that exasperating?

Yet in the golden age before the Great War, especially during the Victorian Age, most of the Roman traditions described here were in vogue in Europe and in America. But we have sifted them now, retaining the best and the most adaptable to our present-day life. For instance, we would like to see our mothers, wives, sisters, courageous, wholly devoted to the family, race, and nation. We would like them to have self-respect in its strictest sense, and respect for the men who are cheerfully supporting them. We don't seem to want Helens of Troy, Clytemnestras, Josastras, Medeas, but Volumnias, Luetretias, Lavinias and so forth. *Ergo*. . . .

Anyhow, whatever we would like them to be, of one thing I am pretty sure: that is, I know no one so precious in the world than a good mother. She is indeed the chosen vessel of that visible beauty which men should deem divine, as some one had said. For that and for that only she became the most precious object in art during Renaissance, and she was deified by the greatest painters of that period in their Madonnas.

If in our next Convocation some brother should sponsor the adoption of a Ladies' Auxiliary to each Chapter—won't that be fine!



OUR JUNIOR PAGE

(We have opened this page exclusively for the doings of our junior friends—be they sons, daughters, sisters, or brothers. Our young friends must be taken notice of, and that most willingly, too. They are going to be the ones to succeed us presently and carry on the good work. Let us be sure about that. We were boys once ourselves, and we all can recall some pleasant incident of our boyhood days. I do, and so do you. I remember how pleased I was when grown people noticed and complimented me for something they saw in me. I remember how happy I would grow when my lamented father—May God rest his soul in peace—acknowledged a well done work with a smile and when he praised a wish dutifully carried out. I remember the kind treatments I received and the lasting impressions my kind teachers and friends left on

my memory and heart. For instance, one is my dearly beloved Professor Xenides, now with the Near East Relief of New York, whose inherent goodness and kindness loom gratefully on the background of my happy recollections. How I responded to kind treatments and how forcefully resented patronizing toys. Boyhood days are the most impressionable days, and when we look back at them our heart grows young and warm. Don't let us neglect our youth. We have seen the consequences of such negligence. Let us encourage them with our friendly interest and help. They'll appreciate them, I am sure. Fathers and mothers are requested to send us the pictures of their good sons—of those who capture prizes and do promising things. I know there are many such in the great Ahepa Family. Let us make friends of them.—EDITOR.)



The above is Master Christ C. Stavrou, the thirteen-year-old son of Brother C. N. Stavrou, the Past President of the Lehigh Chapter. He is the third of the seven children of this worthy Archon, bright as a new pin at school and dutiful at home. He is attending High School and scoring high points. His father generally signs his card with a gold pen and with a broad smile. Why, certainly. Christ is a chip from the old block, a son highly recommended by his teachers for his diligence. He is a first class Boy Scout and Patrol Leader of high discipline. Bravo for Christ.



Christopher Scaltsas, the son of Peter Scaltsas of Buffalo, still scores 100 in mathematics and comes out at the head of his class with an average of 95. His father is proud of him, and Christopher, on the other hand, as an only begotten son, tries his best to make him a happy father. What high place his intelligence may lead Christopher to. We wish that it will lead him to where he wishes, and that takes in the highest office within the gift of the nation to which he belongs.

Secretary John the Forty-fifth's Page

HELLO! HELLO!

Well, well, brothers and gentlemen; here I am. Let me introduce myself to each one and all of you. I intend to occupy this page from month to month, as I aim to give you some very valuable advices pertaining to every subject in the world, and especially what you must do and what you must avoid doing without consulting me.

First of all my name is John. I am not ashamed that I belong to the immortal group of "45-Johns." If I happen to be the last one, that doesn't mean anything. Let me tell you right here and now that I think I am the best one in the lot. *Ultimo Numero*; the number that always wins at *pokah*. And I am proud of myself for that.

Homer, Socrates, Sophocles, Diogenes are dead and gone. I myself am living yet; that's all. Before I was born they wanted to call me Alexander. But when I came into the world with a clarion voice, they changed their minds and called me John instead. I still retain that voice.

My *nous* never tires telling people the way I agitated the water in the baptismal fount with my feet. *Ploom!—ploom!* like the paddle wheels of a small river boat. I retain that zest even today. That baptismal fount exercise convinced my *nous* that I would grow to become a great walker. As I did, to be sure.

I wear size ten shoes. I plant my feet pat on the ground at each step, indicating sureness, confidence and self-reliance in myself. My chief traits. Some people, however, think that my steps are misleading, but they are wrong on that score. I generally walk with my feet pointing outward in order to give more resilience to my steps. And they laugh at me, saying that I am a web-footed animal—an amphibian, taking steps easterly-westerly—southerly-northerly, depending in what direction I pursue my course.

Even the drill sergeant noticed my way of pedipulating myself when I was recruited into the army. He struck a special word of command for me purposely at drills. As he watched my feet move forward, he would shout in a sing-song manner, "East-west! East-west—North-south! North-south, halt!" But to my comrade, who had been just shipped from Kokomo, he would say, "hay-foot—straw-foot! hay-foot—straw-foot, halt!" He thought a lot of us, and he was always in his best humor when drilling us two.

So you see I always did something worth remembering at each conspicuous time of my life.

At school I was at the head of my class—in laziness. Yet when they dropped me with a big diploma, I had stolen a real good march over

my classmates. Though supposed to be lazy, I had learned four languages to their half. Later I mastered four more and made a name around as an accomplished linguist—Professor they used to call me. But I want to be candid, as I always am. In order NOT to embarrass needlessly any one pretending to know languages, I always made a principle to ask him first, "Oh, do you speak so-and-so? Really? French, for instance?" Then I feigned that I had forgotten mine, although I can repeat without a break a whole sentence in French I learned at school many years ago. I don't like to show off myself to people.

I may be a waiter now, but you don't know what I was before. I have no time to tell you all, nor can I remember where I didn't travel, and in what cities I didn't live. I had plenty of money, boy, once! Piles of it. In France I made 50,000 francs as a commission for putting a big deal over. Sir Basil Zaharoff be gashed. Though he was my bosom friend once; he admired me greatly, and the way I walked. But he is no better than I was at that time.

Once I was worth ten million of paper money. Never mind what kind. I lost all of it through no fault of mine, let me tell you, my friend. But that's nothing. Nowadays even the kings are liable to become paupers. And here I am making four bucks a day on tips alone! Why do you think my hair is turned gray, at my age? By the way, how old do you think I am—now, really? *Haaaah!* you're mistaken, fellow! Wait till I dye my hair. But I won't do it. The girls are liable to go crazy over my looks. I have no time for *he-he-he-chase-me-girls-I-am-full-of-milk!* I have enough troubles of my own to attend.

I am Secretary of Hamburger Chapter No. 0. And I must leave you now; for I am kept busy, on the run night and day, to hunt up and ferret out delinquent members who dodge paying their dues. I have to hunt them out at short intervals from work. Of course, most of them whisk me when I heard them in their dens. But, sometimes, all of a sudden, they spring up before me unawares from nowhere and take me by surprise. But I know my lesson now. They can't bamboozle me any more. For on staring after them I put on my belligerent mood and my coat halfway out, to show them that I mean business and not monkey business. They must pay their dues, if they want to stand good in my Chapter, I am telling you.

I can easily pick up any language in the world in no time. I learned Chinese at Wuh Ling's laundry in ten minutes or maybe less. Wuh had lost one of my collars and had the audacity

(Continued on Page 29)

July,

OUR OPEN FORUM

(Note: This page is open to our subscribers, Ahepans and non-Ahepans. They can express their views upon questions of interest, so long as these be brief and without implications. The Editor, however, reserves the right upon their timeliness or suitability, and will not enter into correspondence regarding his decision on rejecting any such matter.)

Dear Editor:

What Is Meant by Americanization? An Open Letter

To my mind, Americanization, as it is conceived by the majority of its exponents,—a class of worthy, patriotic, and public-spirited old stock Americans who had no time nor opportunity to study the question deeply—and Americanization as I have come to learn are two different things, opposed to each other at different angles.

Americanization, as it is superficially expounded by the descendants of the colonizers means strains, standards, immediate assimilation of races into those traits, strains and standards and long inherited traditions—into sudden transformation of their physical anatomy to the present-day composite of the Puritan English, the Cavalier, the Huguenot, the old sturdy Scotch and Scotch-Irish colonizers.

Unless a new school of more adept Rosicrucians discovers a miraculous process of transmutation of blood, bone, and flesh, and centuries old anthropological or ethnological evolutions—excuse my long words—the Americanization or assimilation of thirty millions of foreign stock, as is meant or understood by them, is absolutely impossible. It is only possible when we leave the whole matter into the hands of Father Time: he is the only omniscient and almighty one to affect such transformations.

What is the true meaning of Americanization then?

First of all, the term "Americanization" as it is applied today to the alien and the so-called (by discriminators) Mediterranean races, is a misnomer. This term succeeded the far more definable phrase, "Good American Citizenship," during the exigencies of the World War, when, according to the words of Katherine Fullerton Gerould, it meant "expounding the causes of the war to the drafted man from the point of view of the United States Government; and imbuing him with an eleventh-hour enthusiasm for the Stars and Stripes."

Before the war the word "Americanization" was seldom referred to in its present meaning: the term "good citizenship" generally filled the bill. It meant what it meant, in plain words and with a sincere, unalloyed sympathy tolerance or goodwill for all races. The new coinage, however, has a rather sour tang—a Klu Klux Klannish threat

in it. It means, whether you want it or not—whether your hide can stand it or not—that the Americanization wire-brush must be applied on your skin to scrub down all your inherited racial traits. . . . !

But what is the matter with my racial traits? Why should I try to eradicate traits which I have inherited from a continuous line of ancestors. Greeks, for three thousand years, and civilized to the highest degree three thousand years before the Nordics? I can be an American, as I am, without changing my stock or calling myself Wilson or Farnsworth or Green. Leonidas is my name and Leonidas it shall remain forever—not Louis, not Lou, nor Lewis. Behind that name there looms the greatest and the most significant event in all the world and of all the ages—since the Neanderthal Age. Leonidas with his three hundred Greeks saved the world from barbarism: otherwise we should have been speaking Persian now; and I wonder whether America would have ever been discovered in the year 1927—or would have been as the North Pole is today, an unknown realm like hell. Pardon me. I thank you. Fardia, platia, Sos.

LEONIDAS

VOLSTEAD ACT DEPRECATED— PROHIBITION UPHELD

My Dear Editor:

I like the rest of the country, am in favor of Prohibition. I say this because America was ever in favor of Prohibition; otherwise the Eighteenth Amendment would not have found a place in our Constitution. But had the country had time enough to know beforehand that the integrity and purpose of the Prohibition would have been assailed by the Volstead Act, there would have been no such an Amendment.

I believe the Eighteenth Amendment is right, moral, public-spirited, amenable; but the Volstead Act is arbitrary. One aims to protect public morals, the other, on the other hand, aims to detract therefrom. One is by popular consent, the other a patriarchal thumb on the neck. I regard the Eighteenth Amendment as a beautiful cast upon a moral-welfare pedestal, while the Volstead Act seems to me a Roman soldier, taunting and piercing its sides.

July, 1927

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The majority of the American people, at least 90 per cent., were temperate, light drinkers of alcoholic beverages, whether in the form of whiskey, beer, or fruit concoctions. But now it is the opposite. The very first chapter of the Bible speaks of temptation resulting from prohibition—thus striking at the diapason of our human nature. Is the Volstead Act the serpent crawling behind the Amendment? I tell you, Mr. Editor, this Act arouses our Mesozoic inclinations, which, as the scientists claim, thirty millions of years have not as yet been able to eradicate, and never will. With this Act the Amendment can never be enforced. We might as well rest assured of that. Factional movements seldom become national, if they are fought with rancor and spitefulness. And this Act increased "private" drunkenness, promoted ex-

travagance, bred criminals; took the J out of joy; added over a million drug addicts on the list; corrupted youth; compelled law-abiding citizens to become law-breakers, and compromised their faith and respect for laws; it destroyed Americanization; put at daggers two great churches, breeding contempt for religion. It took out from prisons to fill the insane asylums and the graves. And, worst of all, it is remolding our national character with animosity, hypocrisy, intolerance, spying, . . . alas!

I am obeying the Constitution. I could obey it much better could I crush the head of the serpent that at every step tries to—water my mouth.

Very truly yours,

W.M. CH. VLASS.



THE THRESHING FLOOR

In the course of what conversation some people show two common bad habits: One is the interrupting, the other the questioning. And of the two, to my mind, the habit of interrupting another abruptly, impatiently, when talking—thereby confusing unfairly his train of ideas—is the greater. This is very unmannerly, quite bad, ungentlemanly.

Samuel Johnson, the English lexicographer, is quoted by his biographer, Boswell, to have said that, "Questioning is not the mode of conversation among gentlemen"; and by the same token, interrupting should be still worse.

When one abruptly interrupts another speaking—perhaps to sell back whatever new idea the other's view on the particular question happened to give him at the moment—he encroaches arbitrarily upon the other's personal rights. He trespasses on his property by jumping over his fence, so to say. When one is saying something his privilege must be accepted and respected. When he starts quibbling or becomes uncomfortably annoying, or gets long-winded, what then? you might ask.

Then, to avoid any further conversation with such a man, I, acting within my own right, but without seeming too harsh, would end the chat with some polite or plausible excuse. Civilized society is very careful on this point. Society might listen to a presumptuous fellow without offending him—but for once and all.

Every man is entitled to his opinion. And when he is an opinionated man no amount of interruptions or back-firings will do him good. They will most likely aggravate him the more. If I can't agree with his way of thinking, I must not insult or offend him by interrupting him to say that he doesn't know what he is talking about. You may call this candor, frankness, but it is not: it is a bad habit; it is an unfair practice; it is a contemptuous way of asserting oneself upon another, and shows spitefulness, more or less.

I should be tolerant, considerate, and let him finish whatever he has to say. Then, if I see fit, I may speak my own view of the matter. We cannot know everything. Only the self-centered smarty can tell us how many pounds the sun weighs—and doesn't weigh. . . .

D. A.

ACTIVITIES

Of the Chapters in the Ahepa Domain

(Secretaries and members are requested to send us the various activities of their Chapters or any other news of interest to the Brotherhood at large. The reports can be written in either language. The Editor will be glad to help in shaping them suitably for publication under your own name. Dip your pen in your smile or write as you would to your best chum. Brother Geo. A. Polos says that in reporting the doings of brothers the sentences should be snappy, to the point, and jollied along;—that solemn reports are only suitable for solemn occasions. Let us hear from you often.)

RED ROSE CHAPTER ON THE WAR PATH

President William Stathopoulos isn't letting any grass grow under his feet. Since his election to the chair, he is in war paint, gallivanting all around the neighboring towns looking for scalps. He is a born scalp-hunter. He has been doing up his section of Pennsylvania, and doing it good and brown. A couple of months ago, he rushed out with a shout and brought a class of sixteen candidates. But he couldn't scalp so many at one time all by himself; he had to call over the Supreme President from Washington to help him in the work at the altar. Brother Stathopoulos, despite his height, is a live wire, all right enough. Less than a month ago, he put on his armor and swung his battle axe, invading Coatesville, Pa. Six more candidates fell under its swing, who were duly initiated. He is now pussyfooting around York and Gettysburg. Don't be surprised when you hear his triumphal cry one of these days, leaving another large class of novices. Much luck to him; he deserves all our admiration.

NOW WHAT ABOUT THIS? WAYS TO KILL AN ASSOCIATION

Don't come to any meetings.

If you do come, come late.

If the weather don't suit you, don't think of coming.

Hold back your dues as long as possible, or don't pay at all. Claim forgetfulness or didn't receive a statement.

Never accept an office—it is easier to criticize than do things—claim you are too busy to give any time.

Make the Secretary call half a dozen times to collect back dues.

Get all the Association can give you, but don't give anything.

When you receive letters or circulars of information from the Secretary, don't read them. If you do read them, forget about it.

When they don't give banquets, tell every one of the Brothers that the Officers are dead and need a can tied to them.

When a banquet is given, tell everybody the Officers are wasting money on blowouts and make a big noise and accomplish nothing.

Don't ask for a banquet ticket until you are asked.

If you do get a ticket at the last minute, don't pay it.

If you are asked to sit at the speaker's, modestly refuse.

Agree to everything said at the meeting, and disagree with all of it, outside the meeting.

Talk about co-operation of the other fellow with you, but don't co-operate with him.

Chicago Chapter, No. 46.

WILLIAM PENN CHAPTER'S BIG GUNS

Our Chapter has a turret of two big guns—one no larger than the other, only in the boring, which gives them, to a slight degree two separate scales of tones. But when the big guns (or either one of the two) boom all Pennsylvania, from Pittsburgh to Allentown, pricks ears and listens. They are real big guns, do big things, and think big. One hits out straight from the shoulder, the other pats and pats—bing! "I've got you, Steve!" Both ways work all

right—the *iste dōue-way* and the *vrē adelphé-way*. It is the end that justifies the means, says Apostle Paul. We say in America: Results count; and for big results, give me, O Zeus, every time, Brothers C. M. Mantis and C. H. Contos—May Allah rain blessings upon their heads!

When, on March 16, 1925, Ahepa was gestating at Reading, its birthplace became the Penn Hotel of C. H. Contos. But Mantis was there as the accoucheur à mameé, not *indimí*, although he's a great adept in both.

And when the Ahepa took on flesh there, Brother Mantis turned around and forthwith donated a brand new Essex car to Supreme Founder G. A. Polos, the hatchet, with these words: "Take this car; I have baptized it, 'Ahepa Scout-Go-and-Getter.' Fire it away, blaze a trail from here to California and preach the Gospel of the Ahepa."

Now Brother C. H. Contos is President. Past President Notarys of Harrisburg, might add a few capitals and say: "Brother Contos is President with capital letters and five P-s, meaning that C. H. is a great man, and does great things, and gives great banquets, and is an enthusiastic worker in the field. Bravo-o-o-o-o-o!"

LEHIGH CHAPTER MIX SALT WITH PEPPER

In Secretary Brother John Stathius, salt and pepper are mixed in the same cellar. He likes to avoid too much *choot-choop-choop!* and *track-track-track!* He delivers mixed spices in the same cellar, much to the chagrin of Past Secretary Brother John Stamm, who resents such generous saltings. But that is another story. Brother Stathius is always in good humor, only when he occasionally remembers the stipend which he missed through his own hastiness. When the question of voting a five-dollar salary came on the floor (he wasn't yet Secretary at the time), Brother John Vrontborlón raised cane among the brothers for their daring to introduce such a petty item on the floor. "Salary?" he exclaimed, "the Secretary who is elected to such an honorable post should be proud, for the honor! No, brothers, I'm against the motion!" Brother John is still blowing himself and never getting cold! Five dollars isn't much, but every little bit helps.

Past Presidents C. N. Stavrou and George Kalfas received their jewels. Brother Stavrou had an opportunity of wearing his at the New Jersey Combined Chapter meeting. But they put him out of the hall—with the rest of active and past officers, including the Supreme President—for a while. When he came in with the rest, his jewel and his fez were snugly tucked away somewhere.

Brother Emmanuel Chiaparas is one of the Governors of our Chapter. He is big in heart and contours, weighing more than two hundred pounds. His heart weighs more, to be sure; it is ponderous, and you can hear its machinery pounding like twin screws of a big liner, when he is in a jolly good humor. Perhaps he heard some good news about the doings of the Ahepa, perhaps he bought several carloads of produce—you have to guess which, yourself. Recently he was elected Treasurer of the Archon Publishing Company, a corporation that is publishing this magazine as a worthy enterprise. We'll have many opportunities to meet Brother Chiaparas; for he's a good Archon, zealous, patriotic, and generous.

(To be continued in next issue)

The Archontic Domain of the Fraternal Order of the Ahepa

MONTHLY ROSTER

(Subject to Monthly Revision)

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Once but that from this fifth with the conviction re-affirmed — talion may be more useful than progress. — *W. E. B. DuBois*

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- Note—This list will be revised from month to month. We would like to have the co-operation of the Archon Secretaries as well as of the Presidents of every Chapter.*
- G. A. POLOS, Supreme Founder

Secretary John the Forty-fifth's Page

(Continued from Page 23)

to charge me double the price for losing it. Well, sir; I grabbed him by the throat—or he did. I have a large throat. Quite an assortment of Chinese words did Wuh jam into it during our interview.

Italian I was taught by Giacomo, the banana peddler. One day I joshed him a little too much, and at close quarters. "Me laka da banan! Me laka da bana!!??!" until I got him in a joyful humor: whereupon Giacomo flourished an 8-inch stiletto after me. He sure chased me a

block or two, but couldn't follow me close enough, as the directions my feet indicated on running away were too much for him to guess. But I can still remember his Italian words just the same.

Tyfla nahee o Charlie Chaplin before me, . . . But I have to run out of the way of film producers. I don't like to become a screen *palliatsos*. I walk the way it is natural to me to walk. Charlie Chaplin imitates my walk for a living. See you again; so long!

(To be continued)

BUSINESS DEPARTMENT

Post-Dated Checks and Protested Checks

By DIOGENES ADALLIS

The post-dated check is an injurious way of drawing against one's optimistic or imaginary bank deposit—supposed to be there on date inscribed, but it isn't there at the time one accepts it as a negotiable instrument. It has no value even as a promissory note. It is a Jonah of a hoodwinking note, because it deceiveth him that giveth and him that taketh.

Post dating checks is a condemnable practice. Your respect for the established business principles must be full and unequivocal, otherwise their integrity cannot be maintained as it should. In accepting post-dated checks you assume an additional risk. It is like helping an inebrate to another drink. His last drink is the one he will have after this one is safely dispatched to its inspiriting business; and you hang all your risks on the peg or his super-abundant hopes.

The easiest addict of post-dating habit is the foreign-born, because he is unable to realize what obligations he is assuming by giving out such unbusinesslike slips. It is a pusillanimous way of extricating himself out of a bad fix. It is so temptingly siren, that we beg to advise the application of wax and lashing oneself to the mast, before accepting a post-dated check from a party not well known, or well tried by your past experience.

If he is sure of having the amount on that date for you, what is the real meaning, therefore, of handing you a post-dated check? Ask him to make a clean breast of it. Should he simulate or dissimulate, the hypnotizing surrender of a piece of written paper will not protect you from an eventual loss.

Post-dated checks are easily forgotten and stintedly taken care of by ignorant, common foreign-born and native-born retailers. They think by tendering their check half of their obligations had been taken care of—the other half being equal in value to the post-dated check's present efficiency. Hit the one to nail down the other.

Generally he accompanies the surrender of his post-dated check with a directory of colorful, exculpatory reasons, so that you may be induced to accept same as an evidence of his good intention and ship him the needed item, for the possession of which he compromises himself in this way.

Protested Checks

A retailer who sends out checks with insufficient funds in his bank commits business suicide.

Either he is not acquainted with the prevalent system of keeping tab on him by different local credit associations, mercantile agencies and group organizations, or he doesn't care a rap for them. Either he cannot keep a good record of his bank balance or he emulates the post-dated check sender, and awaits for consequences. Both of these practices are fatal. For sooner or later, his name shall be published as a warning by the firms that suffer unjustly through his indiscriminate action.

He is made to pay a protest fee; he makes himself liable for legal action. He confuses the credit manager and the bookkeeper and the salesman. A protested check is worse than a post-dated check, inasmuch as when the latter returns from the bank, the credit manager may treat it leniently, thinking that it would be covered next time. But the protested check shows a premeditated intention to hoodwink the credit manager's vigilance, and this consequently is resented. He is naturally chagrined with his audacity and is reluctant to give it another "send off." The protested check is commonly called a "bad check," which, of course, adds a blacker signification.

The person giving out such checks prejudices his standing with his bank, because his account is permanently overdrawn. It exhausts the bank's patience. A post-dated check may be held a few days to accommodate a known depositor, but a bad check habitue receives scant consideration, and is finally asked to carry his account elsewhere. He may succeed doing this, if the clearing house had not already warned its members. Otherwise he has got to pay his bills in currency or with certified drafts.

A checking account in the hands of an unassimilated, illiterate is like a toy given to a baby—neither knowing how to handle it properly without puzzling experiments. He cannot spell out the numerals, he cannot write down the name of the payee. He attempts to scratch on the figures and sign his name, delegating the rest to his clerk, or to some one he knows will not deceive him. Such being his limitations, it follows, more or less, that he cannot add or subtract his current bank balance. Therefore, the bad check givers are divided in two: the illiterate, erring class and deliberate, unprincipled class. And the only means whereby a credit manager can adequately discriminate is his previous experience with them—if any.



once but that from this fifth with the conviction re-affirmed — talion may be more useful than

Features of Interest in Our August, 1927, Number



Kephalas

A story full of human interest, in which the young lieutenant of the horseless Greek cavalry, in a general rout, at the loss of his life, saves a baby child, and wins a different kind of victory. By Henry W. Nevinson. Author: *Thirty Days' War Between Greece and Turkey, The Plea of Poor, etc.*

The Postman

A short story adapted by Diogenes Adallis from Costas Ouranes' essay of the same name. Upon the main features of the essay the author has built an American atmosphere of remarkable convincingness and pathos.

A Greek Baptism

By Bayard Taylor; interestingly and truthfully told visual experience of the great author in his visit to Greece; it's a rollicking description of one of our usually hurried-up ceremonies. *"In order to save time,* the priest commenced washing his hands in the baptismal font with a huge piece of brown soap, chanting lustily all the while; . . . and cried out, "Oh, you fool!" in the middle of the prayer; . . . the author, in part, continues his narrative.

On the Athenian Oratory

A brilliant essay by a famous writer and speaker who is anonymous. In elegance of style and wealth of illustration the essay is a production of excellence. Our attorneys-at-law and law students will find this inspiring and illuminating.

Our Junior Page

Contains the story of the nineteen-year-old French volunteer of the American War of Independence, Lafayette, who was given by Congress the rank and commission of a Major-General with a division when he was only twenty years of age. It's a story of great deeds for our young to emulate.

Other Features

Sayings of Prominent Archons (2nd series). Chapter Activities. Secretary John the Forty-fifth continues his rollicking humor and wit. Our Ladies' Page has another feature, etc., etc.

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The Archon Magazine
August 1927
Volume I Number 2

The ARCHON MAGAZINE

*A Magazine Devoted to the Interests of the
Fraternal Order of the Ahepa*



AUGUST
1927

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MAGAZINE

Diogenes Adallis, Editor

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THE ARCHON MAGAZINE

VOLUME I

AUGUST, 1927

No. II

A Timely Advice

ANDREW NICKAS, ESQ.

Supreme Secretary,

The Archontic Order of the AHEPA.

My Dear Supreme Secretary:—

Down in Delaware, at the picnic given by the Wilmington Chapter, August the 7th, I, for the first time, came into personal contact with you. Our meeting was casual, unexpected. And because it was casual and unexpected, we stood for awhile upon an honest, open level, and, in the presence of a few by-standing brothers, we broached several vital questions pertaining to the good of our Order.

You appeared at first to expound your views in an honest, sincere manner. You expressed your prejudices and predilections with such a show of sincerity that we all were impressed. It seemed to us that you knew what you were talking about. You must have developed a convincing faith in those things that you were telling us to be so.

Your tall figure and commanding gestures were also in some degree impressive—although tinged with a pinch of arrogance. The deep tone of your voice, its flexible modulation (studied or not), all told, persuaded us to think, even for a moment, that you must have been chosen to the Supreme Secretarial Office upon their strength; and that you well deserved the office for possessing such splendid qualifications. People like leaders of commanding figures with deep ringing voices. It's natural, Dear Brother Supreme Secretary.

Yet, will all that, I detected from time to time that your voice betrayed an undertone of insincerity which you tried to hide by evading some frank questions put to you by a confiding brother. Why did you do that?

While, on the other hand, you grew eloquent and more than necessarily anxious when you began to enlighten us on things which, on the whole, seemed to be of greater interest to you personally than to us in general. And in explaining them to us you became more candid, more emphatic, more authoritative—and a great deal more one-sided, than a brother would have expected from his supreme officer, whose greatest duty was to discourage by all means every one, and any brother, from speaking evil against any one, even if that one happened to be his superior officer.

And what a contrast there was between your candor and your pusillanimity!

An honest man with a clear conscience, a man of duty, always pounds his way through life *p a t t l i k a r i s i a*. He is a fearless friend of Truth, without regard to rank or self-interest. He will never stoop low to curry favor at the sacrifice of his firm convictions or of truth. Even for a time he may be hated by his enemies, but surely, in the end, he is bound to win the love and admiration and the respect of those who hated him. For virtue always triumphs sooner or later; while vice festers and breaks out in stench.

The caution and diffidence with which you handled some of our straight-from-the-shoulder questionings betrayed you. They spoke your hidden thoughts to us louder than you could hear them yourself. In your anxiety to convince us with what you had forced yourself to believe as true, your actions and gestures obeyed your true subconscious belief rather than your forced belief; that is why they refused to qualify and emphasize your statements in a natural way. They whispered to us: "He is prevaricating! He is trying to stultify truth! Because he's got something in his sleeve to spring at you! Look out!"

My Dear Supreme Secretary: The Greek-Americans are not what they were when you lived in St. Louis or at Canton years ago. They came out of that transitional period and became wiser, more experienced, shrewder, and more observant. It is a mistake, therefore, to try to insinuate an underhand propaganda amongst them by juggling with truth and coloring facts to suit those who are using you as a tool. The present Greek-Americans can see through things. They can easily see what you've got on your string, the Jack-in-the-box, for instance, in the shape of Panhellenists, Philistines, Chauvinists, Jingoists, *... p a x i m n d a d e s . . .* Therefore, they are leary, very skeptical, sensing the trap laid for them (and for yourself soon after) by those who want to exploit our dear AHEPA for their own selfish motives. Kindly bear this in mind.

The Greek-Americans are not fools. They can't be deceived now with high-sounding eulogies: "with the glorious sons of Pericles and Leonidas! Zet o o o o o o!" Pericles was not known to have left any children by Aspasia, nor Leonidas was a married man with a large family. But one thing they know about themselves or of the great majority, and that is, that they are good, honest, hard-working, intelligent, Greeks, with a practical turn of mind. They know that

the AHEPA is not for *patriots* *and* *opportunist*s and *exploiters* and *lascivious* *and* *opportunists* and *exploiters* and *lascivious* *and* *opportunists*. But, rather, it is a bulwark against such parasites.

The AHEPA is not an old fashion Greek (*Grecian*) organization. The AHEPA is a Greek-American Association, upheld by this generation of emigrant Greeks, reared by them, cherished by them, nursed by them, so that they should leave something lasting, an impregnable fort for the preservation of the Hellenic Race in this country pure and alive. They don't want to see the Hellenic Race to become mixed and to run in many veins for a final complete annihilation. The AHEPA aims to preserve all our traditional sentiments and pride in our Race as they should be preserved, in a perfect traditional form, and leave them as a covenant, as a heritage, to the coming American-Greeks. The AHEPA, as it was conceived and laid-out by this present brotherhood, is not so much for us as it is for the coming generation, and the generation after that. In other words, we have built the AHEPA first to up-build ourselves—to root out some of our well-known faults and weaknesses, to establish complete harmony among ourselves through sacrifice and brotherly understanding, and then transmit all this through the AHEPA to our children and grandchildren. This is the aspiration of the Greek-Americans, and with these aspirations it was conceived and organized. (With these aspirations the Editor began to cast the seeds since 1910.)

To try to sell the AHEPA into the hands of narrow-visioned selfish die-hards will be a great crime, a great murder. To listen to their siren voices is to let ourselves fall into the pit that they have dug to bury the greatest and the most laudable ideal we have conceived to carry on in this country. The AHEPA is too sacred an institution to be betrayed into the hands of exploiters and unscrupulous patriots. Beware, especially you, Brother Supreme Secretary, you who came into this country while very young, who was mostly brought up here, educated in American schools and colleges, who have imbibed the American spirit, the love of fair-play, of justice, generosity, and public-spiritedness, beware of their lures! Just for a temporary ascendancy over a brother whom you don't like, do not spoil a good work. When you are well aware that our Order stands for those ideals which you have imbibed here, do not try to sell it for a pot of mess: it is not worth the price.

The use of the Greek language in our Chapters officially, I fear, will turn our meetings into coffee-house pandemoniums: it will undermine its sanctity, its orderly conduct, the prevailing brotherly spirit, and the much-worn legend of "When Greek meets Greek there's the tug of war," will be featured in local newspapers again, instead of those beautiful write-ups

they are giving us now everywhere.

I must admit, Brother Supreme Secretary, that you have never said a word to me about your intentions and expectations, past, present or coming—that when you would be elected to be our Supreme President you were going to manoeuvre tactfully and slit open the red veins of the AHEPA and run its pure sacred blood into the veins of the old defunct Panhellenic Union, and declare the Greek as the official language of the Brotherhood, to please these old foggies. No; you said not a word to me about it, I say to me . . . because I have been in many Koutrouli panegyria, and, perhaps, I can yell as loud as others can in such events, and can cut up and caper like the rest, sorry to say.

But even though you said not a word about it, you have betrayed all this by a slight motion of your head for an approval, and by a soft grunt you have emitted as an assent of approval when Brother JAMES PHILLIPS of the Lehigh Chapter showed surprise and chagrin about my being a Presbyterian by faith . . . and not an Orthodox Greek.

I distinctly remember the whole incident. You were telling us that Brother Reverend SPATHIS, of Richmond, Va., was a capable man for the presidency (although I beg to differ), but he was an Episcopalian minister—!

"And what that has got to do with his eligibility? I am a Presbyterian by profession, but a genuine, full-blooded Greek at the same time!" I exclaimed.

"And you dared sign your application as an Orthodox Christian?" Brother PHILLIPS retorted. (Bro. PHILLIPS is by accident the temporary vice-president, acting-president, chairman, etc., of the Lehigh Chapter, to which I belong—, to which the Father of the Idea belongs).

"You had better read my application once more," I resented.

Then Brother PHILLIPS, addressing you directly, exclaimed "elepeis loipon!"

And you nodded and grunted meaningfully . . .

And that nod and that grunt betrayed everything, everything—that a sinister propaganda had been started a year and a half ago for the purpose of injecting the old rules and policies of the Panhellenic Union into the virgin, pure, sacred body of our AHEPA . . . that these flint-heads have selected you to make the incisions they had selected for their victim another deluded Ahepan, who is now suffering for his indiscretions, and hiding himself for shame . . .

The fanatical cry of the old Panhellenists, "Pas Hellen prepei na einai Orthodoxos" is outdated. We are Greeks, but we did not inherit our present religion from our ancestors, the ancient Greeks, as we did inherit our blood and traits. Is Brother SPATHIS no more a Greek because he is a convert of the Episcopalian denomination? Am I what? for being a Presbyterian?

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There are thousands of true-blooded Greeks who are members of other churches. Must we deny their race owing to that? Finally, the AHEPA is not a doctrinarian cult; but is founded upon the broad religion of Jesus Christ, who only asked love as a qualification.

Religion is an abstract philosophy of the mind, blood is a tangible substance of the body. We can change our philosophies, views, thoughts, conceptions, but we can only change our blood by mixing it, and lose our inherited racial traits.

Besides, we didn't come to this country to strengthen INTOLERANCE, but to become more tolerant. Tolerance is the fundamental principle of this great country—tolerance in religion, equality in politics, and the free pursuit of our individual liberty and happiness. The difference between an Orthodox Christian and a Protestant Christian is very slight, if you eliminate a few of the time-worn rites, types, and doctrines. Both believe in the same God and Jesus Christ as the Saviour.

Every age has its own views of religious life, broad or narrow. The present tendency is to reduce old formalities and come to the point upon which the main tenets of true Christian religion rest; mainly, LOVE. And if we try to inject, instead of that God-substance, arbitrary discriminations, fanaticism, casuistries, platitudes, equivocal reasonings, we will be

simply choking the high purpose of our Association, stifling a good cause, destroying a blessing for which we ought to thank God for giving it to us.

Now that the time of the Fifth Annual Convocation has come, please reconsider your steps, retrace them to their original starting-point. Stand fast and true to that which you swore allegiance and fealty. Leave personal animosities aside, open your heart a little more to love and sympathy, cast aside false pride, and buckle up to the job on hand. We need your services, your experience, your knowledge, but they must be pure and impartial this time. Ex-wrestlers may be all right, but AHEPA's cause can't be promoted by a past record in wrestling, nor can it be gaged by geographical latitudes and distances.

We need practical men—no matter if they "are connectors," if they are not overambitious, if they are level-headed, and not vainglorious. Because in assuming such an office a man must be self-forgetful; he must love his job with all his heart and soul, and love his brother with a full brotherly love.

And the brother who is going to be elected to the highest office in the Archontic Domain of the AHEPA must possess and be possessed by such self-forgetting Love.

Respectfully submitted,
THE EDITOR

THIS IS THE LETTER THE SUPREME SECRETARY, ANDREW NICKAS, SENT TO THE FOUNDER OF THE AHEPA G. A. POULOS, IN WHICH HE ENCLOSED HIS FAMOUS CIRCULAR, NO. 11. COMPARE!

Mr. GEORGE A. POULOS,
Clinton Apartments, Philadelphia, Pa.

Dear Brother Poulos:—

July 26th, 1927

The hour of the Fifth Annual Convocation of the Order of AHEPA is fast approaching and all indications point toward a gathering which is destined to be the best ever held by our Fraternity.

The Constitution provides that the members of the Mother Lodge shall have the right to attend the Annual Convocations of the Order, with the right to cast their votes, and that their necessary expenses to and from any Convocation shall be paid by the Supreme Lodge.

I need not emphasize the beneficial effect that the enthusiasm, encouragement and prestige of the Mother Lodge members will have on this gathering, and I am writing you at this time to inquire whether we may expect to see you there, and to urge that you do your utmost to be present.

The Fifth Annual Convocation will be held in Miami, Florida on August 29th to September 2, 1927, inclusive. Should you choose to come earlier you may take advantage of the reduced railroad rates granted to us for the Convocation, by asking for a "certificate" at the time you purchase your ticket to Miami. This will entitle you to buy your return ticket at one-half the usual rate.

Under separate cover I am sending you a copy of the minutes of the Fourth Annual Convocation, which I trust you will find time to study and thus be better prepared to face the problems of the coming Convocation.

You will also find a copy of Circular No. 11 enclosed, which may be of interest to you. Looking forward to the pleasure of seeing you in Miami, I am,

Sincerely and fraternally yours,
(Signed) ANDREW NICKAS Supreme Secretary

ΕΝ ΤΗ ΕΝΟΣΕΙ Η ΙΣΧΥΣ ΚΑΙ ΕΝ ΤΗ ΟΡΓΑΝΩΣΕΙ Η ΠΡΟΟΔΟΣ

Δέν είναι ἀκόμη πεντατεύια ἄφ' ὅτου ἰδούθη
ἡ μεγάλη Ἀδελφότης ΑΧΕΠΑ, ἥπα ὄστιὸν ὁ-
μογενῶν, ἐν Ἀττάντῃ τῆς Γεωργίας, καὶ ἡδη
δὲν ὑπάρχει πόλις ἐν τῇ μεγάλῃ τιμῇ χώρᾳ,
πρὸς ἀνατολὰς τοῦ Μισσισσίπτου, ἣντις δὲν ἔχει
Τρῆμα τῆς Ἀγράς. Τοῦτο είναι τρανή
ἀπόδειξις ὅτι ὁ Ἐλληνισμός τῆς Ἀρεοπάγης, εν-
θεν ἐν τῇ ΑΧΕΠΑ, ἐζείνο ὅπερ ἐπὶ τόσα ἔτη
ἐπεδίωκε, καὶ δὲν ἥδινατο νὰ τὸ κατοικήσωμε,
καθόσου ἔλετεν ἡ συστηματικὴ πρὸς τοῦτο ἐ-
νέργεια.

Εδέησε νὰ ίδουθῇ ἡ ΑΧΕΠΑ κατ' ἀπομίμησιν τῶν μεγάλων Ἀμερικανικῶν Ὀργανώσεων, διήλαδή ἐπὶ συστηματικῶν βάσεων καὶ προχόν τοιούτων, μότε νὰ φθάσῃ ἐντὸς μᾶς τοιετίας, εἰς τὸν σεβαστὸν ἀριθμὸν τῶν δέκα λέγεται γιλιάδων μελῶν τῆς σημεούν.

Τίνα τὰ αἴτια τῆς καταπληκτικῆς προσόδου τῆς ΛΧΕΠΑ; Απλώστατα, αἱ ὑγιεῖς βάσεις καὶ ἀρχαὶ ἐφ' ὃν ιδρυθή καὶ η ἐμπιστοσύνη καὶ εὐλογίνιες συνεργασία των Κέντρων μετὰ τῶν Γυμάτων.

Μία ή τῶν θεμέλιωδῶν ἀρχῶν τῆς ΑΧΕ-
ΠΠΑ είναι η κοινοτική προσέγγιση των Έλλή-
νων ἐνταθμα, περὶ τὸν Ἀμερικανιζὸν λαόν, ως
ὅμαδος, ως συνόλου καὶ ως δρώσης δυνάμεως
περὶ τὴν ἐγχώριον τοιωτήν καὶ ἡτού μόνον ἐκ-
τιαῖ καὶ σέβεται ἐνόργανον ὅμαδα δοσιστα.

Η θεμελιώδης αὕτη ἀρχή καὶ μόνη είναι ικανή νὰ κάμῃ την ΛΧΕΠΔΑ νὰ θριαμβεύσῃ, γεύσοντας ή αὐτομόνωσις καθίστατο όσημέραι αισθήτοτέρα καὶ ίδιος μετά τὸν πόλεμον, όπότε η χώρα αὕτη ἔγινε τὸ πλέον σοβίνιστική καὶ έδεσε τὰ σύνθημα ἡ Ἀ μ ε ρ ι κ ἡ δ ι ἄ τ ο η ν ε ἡ Ἀ μ ε ρ ι κ α ν ο η ν ε καὶ ἀρχοῦ ἐπλεισε τὰς θήσας εἰς τοὺς ἔξοι, πορχισε την ἐκκινθάσιν τῶν ἔσω, σωστήλως ἀλλ' ὅμως λίγαν εἰσπαταλάπτως.

Πρός ἀποσόβηταν τοῦ ἐπαπειλουμένου σιδήνων ἔρχεται ἡ ΑΧΕΙΑ, ὡς ὄγκωνα σωτηρίας, καὶ διὰ τοῦ ἐγενητορίου συλλίσματος «έν τῷ Εὐθύσει ἡ Τισχὺς καὶ ἐν τῷ Ορεγανώσει ἡ Πρόσοδος» ἐξεγείρει τὸν Ἑλληνισμὸν τῆς Ἀμερικῆς, τὸν δογανισμόν καὶ τὸν πιοπατάσσει ὡς δύναμιν ὅμαδικον καὶ λέγει εἰς τὸν Αυεριζαραζίον Λαΐν εἰδον-

έγώ παρὰ τὸ πλευρόν σου ὡργανωμένος καὶ εἰ-
τοιμός ποὺς δρᾶσιν», καὶ ὅτιος εἰσακούεται ἡ
φωνή του διὰ τῆς ΑΧΕΙΑ έν τῇ Συνθήκῃ τῆς
Λοξάνης, ἣν Συνθήκην, καίτοι ὑπεστήσαν-
αι μεγαλείτεραι κορυφαῖ τῆς χώρας ταῦτης,
ἀπεροιθῆ ὑπὸ τῆς Γερουσίας, τῇ ἐνεργείᾳ τῆς
ΑΧΕΙΑ διὰ τῶν φίλων της, σὺν ἀδημιουργη-
σεν ὡς 'Οργάνωσις. Επίσης δὲ καὶ ἄλλα ζωτι-
κὰ ζητήματα ἐλπίζεται νὰ λυθῶσιν εὐνοϊκῶς
γάρις εἰς τὴν ΑΧΕΙΑ.

Η ΑΧΕΙΑ δὲν ποιπάξει δι' ὅτι μέχρι τοῦτο
δε κατόφθισε, διότι ός μητική Ὁργάνωσις
ἀνήκει εἰς τὰ μέλη της, ἀδιαφορούσα τι ὁ ΦΞω
κόσμος νομίζει ἡ προσπαθεῖ νὰ νομίζῃ. Λέγει δι-
μας «έργουν καὶ ἵδε, ἄλλως ἀδιαφόροι εἰς λέγε
ὅτι μέλεις καθόσον θὰ ἀδιαφορῶ εἰς τὰς ἐπι-
κρίσεις σου, εἰ δέ τις ἐξ τῶν ἔμων παρατηνώ-
μενος, παρασύρεται ὑπὸ τῶν κακολεῖτῶν μου,
δέον νὰ γνωστεῖς ὅτι μόνον ἐαυτὸν ἐποτιμᾷ καὶ
δῆτα τὴν ΑΧΕΙΑ.»

Καίτοι ή ΑΧΕΠΑ ἀδιαιροφεῖ διὰ τὰς ἐπικρίσεις τοῦ ἔξω κόσμου, ἔχει ἀνάγκην μεγάλην διὰ τὴν διαιφάνειαν τῶν μελῶν αὐτῆς. Τοῦτο δεῖναί τοι καίτοι γίνεται διὰ τῶν συνήθεων τοπίων καὶ μέσων τῆς ὁργανώσεως, η ἐλεύθερης ὅμιος τεττακοῦ Περιοδικοῦ (Μάργαριν) ἐγένετο αἰσθητή καὶ μάλιστα ἐσχάτως, ὥπερ δημοσιογνωματίζεις ἄγονη ἡγέρθη ἐκ μέρους καλοθελητῶν τινον, παρέσυρε καὶ μέλη τηγάνως μὴ ὄφειλε. Τὴν δικταῖμασανή ἱστοπον ταῦτην ἐλέγουν δημοσιογραφικῶν ὀργάνων τῆς ΑΧΕΠΑ, ἐδεχεται τὸ παρὸν Περιοδικὸν νὰ ἀναπληρώσῃ καὶ εἶναι ἀξιοι συγχρονητικοὶ οἱ σύγχρονες τὴν ποιοτοβούλιαν τῆς ἐζόδους του ἀδελφοὶ Ἀχεπανοί, μὲ τὸν σκοπὸν τοῦ διαιφάνειαν καὶ ἐπικαινονιάς τῶν μελῶν τῆς ΑΧΕΠΑ, τῶν διαιφάνων Τυμπάτων μεταξέ των ὡς καὶ τοῦ Κέντρου μετὰ τῶν Τυμπάτων ἐπὶ τῶν περιμένων, καθὼς καὶ τῆς διαιφανύσεως παντὸς κατοῦ κάγαλου καὶ διαιτηρίσεως τοῦ ἀσθέστου ποσοῦ τῆς ἐνόστεως καὶ ποσόδος.

П. ПАПАΣΤΑΥΡΟΥ

Past President, Lehigh Chapter, No. 69

Allentown, Pa.

On the Athenian Orators

(By A Brilliant Speaker)

It may be doubted whether any composition which have ever been produced in the world are equally perfect in their kind with the great Athenian orations. Genius is subject to the same laws which regulate the production of corn and molasses. The supply adjusts itself to the demand. The quantity may be diminished by restrictions and multiplied by bounties. The singular excellence to which eloquence attained at Athens is to be mainly attributed to the influence which it exerted there.

In turbulent times, under a constitution purely democratic, among a people educated exactly to that point at which men are most susceptible of strong and sudden impressions, acute, but not sound reasoners, warm in their feelings, unfixed in their principles, and passionate admirers of fine composition, oratory received such encouragement as it has never obtained.

The taste and knowledge of the Athenian people was a favorite object of the contemptuous derision of Samuel Johnson: a man who knew nothing of Greek literature beyond the common schoolbooks, and who seems to have brought to what he had read scarcely more than the discernment of a common school-boy. He used to assert with that arrogant absurdity which, in spite of his great abilities and virtues, renders him perhaps the most ridiculous character in literary history, that Demosthenes spoke to a people of brutes;—to a barbarous people;—that there could have been no civilization before the invention of printing.

Johnson was a keen but a very narrow-minded observer of mankind. He perpetually confounded their general nature with their particular circumstances. He knew his country intimately. He saw that those who did not read were profoundly ignorant; and he inferred that a Greek who had few or no books, must have been as uninformed as one of the modern draymen.

There seems to be, on the contrary, every reason to believe that, in general intelligence, the Athenian populace far surpassed the lower orders of any community that has ever existed. It may be considered that to be a citizen was to be a legislator. An Archon, a soldier, a judge—one upon whose voice might depend the fate of the wealthiest tributary state—of the most eminent man.

The lowest offices both of agriculture and of trade were commonly performed by slaves. The commonwealth supplied its meanest members with the support of life, the opportunity

of leisure, and the means of amusement. Books were indeed few, but they were excellent, and they were accurately known. It is not by turning over libraries, but repeatedly reading and intently contemplating a few great models, that the mind is best disciplined. A man of letters must now read much that he soon forgets, and much from which he learns nothing worthy to be remembered. The best works employ in general but a small portion of his time. Demosthenes is said to have transcribed six times the History of Thucydides. If he had been a young politician of the present age, he might in the same space of time, have skimmed innumerable newspapers and pamphlets.

I do not condemn that desultory mode of study which the state of things in our day renders a matter of necessity; but I may be allowed to doubt whether the changes on which admirers of modern institutions delight to dwell, have improved our condition so much in reality as in appearance.

Rumford, it is said, proposed to the Elector of Bavaria a scheme for feeding his soldiers at a much cheaper rate than formerly. His plan was simply to compel them to masticate their food thoroughly. A small quantity thus eaten would, according to the famous projector, afford more sustenance than a large meal hastily devoured. I do not know how Rumford's proposition was received, but, to my mind, I believe it will be found more nutritious to digest a page than to devour a volume.

Books, however, were the least part of the education of an Athenian citizen. Let us for a moment transport ourselves in thought to that glorious city. Let us imagine that we are entering its gates in the time of its power and glory. A crowd is assembled round a portico. All are gazing with delight at the entablature, for Phidias is putting up the frieze. We turn into another street: a rhapsodist is reciting there; men, women, and children, are thronging around him; tears are running down their cheeks! their eyes are fixed; their very breath is still; for the rhapsodist is telling how Priam fell at the feet of Achilles and kissed those hands—the terrible, the murderous—which had slain so many of his sons. We enter the public place: there is a ring of youths all leaning forward with sparkling eyes and gestures of expectation. Socrates is pitted against the famous Atheist from Ionia, and has just brought him to a contradiction in terms. But we are interrupted. The herald is crying: "Room for the Prytanes!" The general assembly is to

meet. The people are swarming in on every side. Proclamation is made: "Who wishes to speak?" There is a shout and clapping of the hands. Pericles is mounting the stand. Then for a play of Sophocles, and away to sup with Aspasia. I know of no modern university that has so excellent a system of education.

Knowledge thus acquired and opinions thus formed were, indeed, likely to be in some respects defective. Propositions which are advanced in discourse generally result from a partial view of the question, and cannot be kept under examination long enough to be corrected.

Men of great conversational powers almost universally practise a sort of lively sophistry and exaggeration, which for the moment deceives both themselves and the auditors. Thus, we see doctrines that cannot bear a close inspection triumph perpetually in drawing rooms, in debating societies, and even in legislative or judicial assemblies. To the conversational education of the Athenians I am inclined to attribute the great looseness of reasoning which is remarkable in most of their scientific writings.

Even the most illogical modern writers would stand perfectly aghast at the puerile fallacies that seem to have deluded some of the greatest men of antiquity. But the very circumstances that retarded the growth of science were peculiarly favorable to the cultivation of eloquence. From the early habit of taking a share in animated discussion, the intelligent student would derive that readiness of resource, the copiousness of language, and that knowledge of the temper and understanding of an audience—which are far more valuable to an orator than the greatest logical powers.

Horace has prettily compared poems to those paintings of which the effect varies as the spectators changes his stand. The same remark applies with at least equal justice to speeches. They must be read with the temper of those to whom they were addressed, or they must necessarily appear to offend against the laws of taste and reason—as the finest picture seen in a light different from that for which it was designed will appear fit only for a sign. This is perpetually forgotten by those who criticize oratory; because they are reading at leisure, pausing at every line, reconsidering every argument, forgetting that the hearers were hurried from point to point too rapidly to detect the fallacies through which they were conducted, and they had no time to disentangle sophistry or to notice slight inaccuracies of ex-

pression;—that elaborate excellence either of reasoning or of language would have been absolutely thrown away.

Oratory is to be estimated on principles different from those which are applied to other productions. Truth is the object of philosophy and history. Truth is the object even of those works which are peculiarly called works of fiction, but which, in fact, bear the same relation to history which algebra bears to arithmetic. In its wildest forms the merit of poetry still consists in its truth—truth conveyed to the understanding not directly by words, but circuitously by means of imaginative associations that serve as conductors.

The object of oratory is not truth but persuasion. A speaker who exhausts the whole philosophy of a question, who displays every grace of style, yet produces no effect on his audience, may be a great essayist, a great statesman, a great master of composition, but he is not an orator. If he miss the mark, it makes no difference whether he have taken aim too high or too low.

Our great legislators, our candidates, our advocates, on great occasions address themselves less to the audience than to the reporters. They think less of the few hearers than of the large readers. At Athens the case was different. There the only object of the speaker was immediate conviction and persuasion. Therefore he who would justly appreciate the merit of the Grecian orators, should place himself as nearly as possible, in the place of their auditors. He should divest himself of his modern feelings and acquirements, and make the interests and prejudices of the Athenians his own. He who studies their works in this spirit will find that many of those things which to him appear to be blemishes (the frequent violation of those excellent rules of evidence by which our courts of law are regulated)—the introduction of extraneous matter, the assertions without proofs, the reference to considerations of political expediency in judicial investigations, the passionate entreaties, the furious invectives, are really proofs of the prudence and address of the speakers. He must not dwell maliciously on arguments and phrases, but acquiesce in his first impressions.

It requires repeated reading and reflection to decide rightly on any other portion of literature. But with respect to works of which the merit depends on their instantaneous effect, the most hasty judgment is likely to be best.



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SAYINGS OF PROMINENT ARCHONS

No other race that came to America lately can show as much progress and advancement in so short a period as the Hellenic race. They have managed to overcome the mountains of handicap and hardships of the average immigrant and are steadily climbing the ladder of success and social recognition and now they are beginning to place their combined strength and accumulated knowledge behind an ideal. They have organized the AHEPA.—*Andrew Nikas*, Supreme Secretary.

The AHEPA, this magnificent Hellenic structure, offers the greatest opportunity to the Greek people in America for self-advancement in all activities, whether civic, national, or commercial. It is the only adequate medium to unify Hellenism in the United States. It deserves our time and attention, so that we study it carefully, analyze and strengthen it permanently.—*Dr. S. D. Zaph*, Supreme Governor.

The Lecture and Education Committee should be regarded as the most important of all the committees in a Chapter. It should prepare lectures to be given each month on different subjects, such as law, medicine, accounting, etc. Leaders in these professions should be requested to deliver such lectures. I am almost certain that they would be glad to do so without any charge. Then the President should explain from time to time the significance of state and national holidays observed in this country. In so doing, we shall set full sail for our destined goal.—*Nicholas A. Loumos*, Supreme Vice-President.

A true follower of the AHEPA does not only adhere to its principles and apply its precepts to the fullest extent, but also cheerfully and spontaneously aids its officers in the discharge of their duties, encouraging thus the more furtherance of our beloved Order's name.—*A. G. Stephos*, Supreme Warden.

Americanism is the result not forgetfulness, but of vivid memories. We have become the fortunate heirs of the good things of all ages. No man or woman leaving their native land and early associations behind took along the evils which had become unendurable there; but he brought along with him the best that he had preserved and cherished. And out of these best things Americanism was born. And what good things we enjoy today are the results thereof.—*Peter N. Kitsos*, Past President, Eureka Chapter No. 52.

Success does not depend only upon belief, determination, or systematic work. To build an institution of service something more is needed. To build permanent social temples moral foundations are indispensable. All thoughts for uplifting mankind must be based upon morality . . . God amply rewards the individual, the society, the state, or the nation that conceives a right moral idea as a foundation . . . Great undertakings or movements, with moral principles as a backbone, draw admiration upon their leaders. The deeds of men like Adams, Jefferson, Franklin, John Hancock, and George Washington, uplift the soul and make us strive to do our part with understanding and sympathy for our fellowmen . . . The same spirit of morality inspired the founders of the Order of the AHEPA to consecrate it to Service, Fellowship, and fraternal Goodwill. We may wonder whether they realized at the time the magnitude of the task ahead of them. There is not the slightest doubt, however, that they fully believed in the moral purpose and righteousness of their cause or brotherly love and moral duty we owe to our fellowmen.—*Constantine J. Critzas*, Supreme Governor.

The splendor of ancient Greece was the result of the culture, the devotion, the patriotism of her ancient peoples and the worth of her social institutions. America has stepped rapidly into the foremost place among the nations of the earth, because of the quality of her citizenship, their devotion to the land of their birth or adoption, and the contribution to our social institutions.—*Dr. W. A. Ganfield*, Supreme Governor.

The Greek of today is ignored—deemed without value. I am of the opinion that we should begin to make mention of the modern Greek more often and declare his usefulness, his industry, his progressiveness. The deeds of the ancient Hellenes are too familiar to need repeated eulogies. Our modern Greek is not of a totally different mould from his ancient kin, only the age is different. His influence is now appreciably felt. Both at home and abroad he is acknowledged to be a contributing factor in the world's progress, more so in the United States, where his business sagacity has been recognized. I should recommend that the leaders in this country exert themselves and bring the people to realize that for an American Greek pursuit of trade, professional occupation, or business, is not the only criterion of his racial character.—*George Demeter*, Past Supreme President.

The pages of our Chapter's history are full of brilliant examples of loyalty, courage, and perseverance and meritorious achievement. Our Plato brothers fought unflinchingly and with great optimism through the midnight darkness of AHEPA's early life. Now they behold the dawn of a new day, bright and full of hopes.—*Harry Demos*, President, Plato Chapter, Charleston.

The longer we ponder over the characteristics of human nature, the more we are impressed that we need fraternalism. Fraternalism is the mother of social advancement. Man, of himself, can do very little, but when united in efforts nothing can impede his progress.—*John Demos*, President, Socrates Chapter of Jacksonville.

The more impressive the initiation can be made the easier our Chapters would draw membership. During the initiation it is that the candidate is receiving his first and the more lasting impression of the working of our national organization. The impression that he carries away with him from the Chapter room on the night of his inception will thereafter shape the degree of his relationship to that work.—*Victor J. George*, Secretary, Socrates Chapter, of Jacksonville.

The principles and the ideals of AHEPA are well understood and they are deeply rooted in our hearts. We are very proud to declare that our Order is an educational institution now well established, destined to be the leading influence in the life of the Greeks in these United States.—*Spero G. Pappas*, Secretary, Miami Chapter No. 14.

The vote is the greatest privilege that a man has in this country; the vote is his only protection. Without this privilege a handful of men can rule the world and you cannot say anything. Pay your dues and vote.—*D. Pantazis*, Dallas Chapter.

There is an impression among short-sighted people that the AHEPA does nothing beyond giving splendid dances and social entertainments. I do not wish to be misunderstood, but even if we admit that it is so, I say that that alone is a remarkable accomplishment. For through such events do we cultivate friendships, spread a glorious atmosphere of fraternal love, and certainly elevate the name and the prestige of the Hellenic name in the eyes of our native born citizens.—*Harris J. Booras*, Athens Chapter, No. 24, Boston.

They lifted themselves to a higher level of thinking. The horizon was hitherto scattered with bright but tricky stars. These stars were of our flesh and blood, all sick and tired from

political discussions, and from being greenishly jealous with each other. Like us they, too, were seeking light in the pursuit of happiness among their brothers. They were the first pioneers believing in the spirit of fraternalism, the only power to magnetize these scattered stars and bring them together into an everlasting solid union.—*A. Manganis*, Delphi Chapter, New York.

The individual member who takes pride in the way his Chapter does business, and who is looking forward for the day when he will be able to assume the highest position in the AHEPA, is surely getting his money's worth out of the Association; because he is doing the service expected of him as a brother and, in the meantime, gaining an education, a most valuable acquisition. And when he applies all what he has gained to his own work, then he can render valuable service as well as to himself.—*Dr. Chas. J. Demas*, President, Washington Chapter.

Give not dollars alone; first of all give yourself wholeheartedly. Never fear of that which is good, for the good is always attained with truth.—*George Devakos*, Washington Chapter.

Make a large place in your heart for Music, and it will bring you rewards. All your desires will come closer to your heart, and your life shall be attuned to rhythm and harmony. You will feel the strength and freshness music has given you in your working hours. Music uplifts your spirit and refreshes all your faculties. Music will quicken the aspirations of your soul and perfume the moments of your life with the breath of heaven in your prayers; it will blend your spirit in unity and understanding with others in your fellowship with other men; it will enrich your heart with high feelings and will give a true conception as to the meaning of your existence. Music will give power to your vision so you can visualize the unseen realities that surround you. Music will charm away the terrors of death with joy and song. It will summon the potentialities of your soul, urging them on to greater achievements—in the hour of high purpose. Such is the power of Music. Open your soul to Music, and there will enter into your life a fulness that will speak of joy and progress.—*Sophocles T. Papas*, Washington Chapter.

I can say with confidence that the great contribution AHEPA made to the brothers is willingness to comply and ability to cooperate, serving one another, helping one another in the spirit of reciprocity.—*John Dimstios*, Nashua Chapter.

AHEPA must win its goal; it must triumph; for therein lies our salvation and our progress

as individuals and as a race. I cannot impress this too much. Therefore, have this in mind always and do your best in realizing our noble cause.—*Philip D. Kaskas*, Cleveland Chapter.

The ministers from the pulpit, the educators from the class room—the officials by their contacts and executive prerogative—who mould the minds of the general public, whether for good or bad, point the way for the others to follow. They are like locomotive engines pulling a long train of cars behind them. It is for us to make a good impression on them, if we would have them think and speak well of us. It is up to us to lay the tracks, for even though the engine leads the way, it always follows the tracks.—*Achilles Catsonis*, President, Syracuse Chapter.

Let us all together, like true brothers, work for the common cause, glorifying our race in this great Democracy, and be of some service in the community in which we live.—*A. D. Varkas*, President, Samuel Gridley Howe Chapter.

Samuel Gridley Howe was one of those Phil-Hellenes who was not blind to our faults, but loved us despite them, because he saw our virtues also. He gladly endured the prevailing bedbugs and the malaria which he contracted and from which he suffered all his life. "Greece is my idol," he wrote, "and the sufferings and privations I have endured in her cause have rendered her fate and her future to me more interesting."—*Pro. Raphael Demos*, Ph. D., Brookline Chapter.

We have understood that AHEPANISM is nothing else than a combination of Christianity and patriotism. And by being guided by them, in their fullest meaning, we become perfect men. We firmly believe that our Ahepa is aimed to be the new Parthenon of the Greeks in America, to be left by them to their descendants as an everlasting monument incorporating their best ideals and deeds, and their noblest aspirations.—*D. N. Frangoulis*, Secretary, Brooklyn Chapter.

Dr. Alexander Cambadhis is the man who is responsible for the spread of our precious Gospel throughout the Union. It would have been impossible for the Sons of Pericles to have traveled to every city where there is a AHEPA Chapter, without him. Our Order is very grateful to Brother Cambadhis for all he has done for us.—*Peter T. Kourides*, Secretary, Queen City Chapter, No. 1. Sons of Pericles.

*"As we forgive others, others will forgive us.
None of us is perfect; none of us ideal,
and none of us an angel.
Sweetness, mildness, gentleness, and
loveliness should prevail everywhere.
You should have a heart that can forgive,*

*A mind that can forget, and a soul that
can love others truly.*

Bless but curse not.

*As we spread happiness, happiness will
surely come into our lives."*

—*Milt. n. Gounaris*, President, Lawrence Chapter.

The world is what we make of it. We alone create our positions, good or bad, in the community. The community does not create our position; it only affords us opportunities for fitting ourselves to the positions which we fill.—*P. G. Vynios*, Editor.

Archon Barba Stamos, of the Mother Lodge, has rendered incalculable service to the Order in the New England States, and the Headquarters is indebted to him for much constructive work.—*V. I. Chebithe*, Editor of the AHEPA.

The recognition accorded to the Order here and elsewhere of the country wherein Chapters are established, and the enthusiasm with which it was received by our race, are guarantees of assurance, that our beloved Organization has come to stay and become a powerful influence in our social life, as well as in the uplift and future progress of Hellenism in this country.—*C. B. Johannides*, Secretary, St. Louis Chapter.

In adopting five orphans of Greece, we are obeying the instructions of our great Master: "Suffer little children to come unto me, for of such is the Kingdom of Heaven. As you do it unto the least of these, my brethren, you do it unto Me."—*George Demopoulos*, Black Diamond Chapter.

We enjoy perfect harmony, fraternal love, and close cooperation with sister Chapters at Wilkes-Barre, Scranton, Bethlehem, Allentown, Philadelphia. Through the agency of our Fraternity we are becoming better acquainted with each other and grow more interested in each other.—*James Confides*, Estonia Chapter.

It is the earnest desire of the AHEPA to effect a better understanding of the Greek people in this country, to revive and bring into use the noblest attributes and ideals of Hellenism for America. To promote amongst its members the spirit of brotherhood, endow them with the sense of altruism, mutual love and usefulness. To inspire its members with the beauty of education, self-sacrifice, and warn them against the deformity of selfishness.—*Angel Alex.* Secretary, Longfellow Chapter.

Always be gentle and affable. Never criticize any one unjustly. Always choose your words and remarks, avoiding harsh, coarse, or insulting language. Do not try to be witty at the expense of others. Make innocent jokes. Avoid useless arguments; think before you

make open remarks. Seek advice, especially from those who love you. Be true to your word and carry out your promises honorably. Gain the respect of your fellowmen; do your duty right and you shall feel always happy. Keep cool, lest you might do something which you will be sorry for later. Endure misfortunes patiently and with abiding faith for better things to come. Above all be never vindictive or revengeful. Follow the Lord's Prayer; increase your knowledge by study and reading. Be active and diligent and success will come to you. Be stronghearted, not weak and hesitant. And all things will come unto you in due time. Be patriotic, for it is one of the great virtues in men.—N. E. Economou, Good-friendship Chapter.

The Greeks in America should try to the best of their ability to please the eyes of the Chief Gardener when he looks upon the flower that stands for the Hellenic race in this country. Let us, therefore, weed out jealousy, hate, and all evil weeds, and plant in their place the sweet, the beautiful flowers of harmony and brotherly love. Let us no longer indulge in petty jealousies, fault-finding, but get well along on the road of education, progress and prosperity, by training ourselves to love and respect our fellow-citizens. By becoming members of the great Order of the AHEPA, we help ourselves and become useful to our fellow countrymen.—Peter E. Kamuchey, President, Demosthenes Chapter.

The spirit of the AHEPA is silently and constantly winning hearts, influencing those who are outside to come within its folds. It is a privilege to belong to the greatest Order ever conceived by Hellenic mind, which has been dedicated to the propagation and preservation

of the highest culture known to civilized world.—Reverend George Capetanios, Chairman Publication Committee.

We feel certain that our cause will be supported by the best element of our citizenry, and that opportunities shall be given us in shouldering a part of the duties and responsibilities entailed in performing our civic, social, and national obligations.—Theodore Christie, Chester Chapter.

The spirit of brotherhood that prevails here is the accepted standard of conduct of a good Ahepan. Tolerance, brotherly love, and mutual cooperation are now well rooted in the heart of every member. We have no room here for petty jealousies, hatreds, and misunderstandings. Love thy neighbor as thyself, is our motto.—Chas. Moschos, Worcester Chapter.

For the AHEPA has become a well-known and favorably felt organization; so well-known and respected that banking and other security houses ask their prospective clients: "Are you a member of the Ahepa?" This is enough to show the extent of our prestige in our city. Our city officials respect and honor our Order, regarding it on equal bases with other fraternal orders, such as Masonic, the Knights of Columbus, the Knights of Pythias, Odd Fellows, etc.—Stellios E. Boucouvalas, Altis Chapter.

Following the tradition of the AHEPA we are endeavoring to inculcate into our members (especially the younger generation) that to be a good Greek is to be a good American. And a good Greek should not be ashamed of his race and traditions.—Evangelos J. Stamoules, President, Long Island Chapter.

(To be continued in next issue)

BABY IN MY ARMS

(Music without Notes)

*Baby-doll, baby mine
Round my neck your arms entwine!
And the patter of your lip
To my bosom drip.
Let the bright beams of the sun
With your blinking eyes play fun;
Kiss your cheeks, feel your charms,
Baby in my arms!*

*Kiss me, dove: kiss me, love,
On my cheek your mouth may rove!
With your fingers pull my hair
And your love declare!
When your daddy comes to you
With your pouting voice pursue—
Your sweet talk let him hear,
Little baby, dear!*

*To the park, to the park,
Let us go the birds to hark!
And the squirrels let us see
Climbing up the tree.
While the breeze shall softly blow,
Scatter curls from off your brow;
Birds shall sing: "Twitter-tweet!"
To my baby sweet.*

*In the night, in the night,
Stars shall light the heavens bright!
And the crickets in the bush
Screech and never hush.
While my baby is asleep,
In the dream-sens diving deep,
See nymphs there, one by one,
You, my baby-hun!*

DIogenes Adallis

THAT REMINDS ME OF-

(Here are delicious stories and anecdotes with which you can spice your talks and speeches. They are collected for your pleasure.)

He may call again.—Nick Peter was a peculiar character in our town. He went and slept in graveyards, saying that it was better than sleeping outdoors, anyway—that Diogenes slept in a tub, and he was no better than that philosopher. Judge Berry built once a tomb for himself, and Nick took the first night sleeping in it. The next day, meeting its owner, he called out: "Hullo, Judge, I laid in your tomb before you did!"—Did you, really Nick? Well, did you see anything?" "Nothing much. The Devil only came in the morning and locked in, but he saw it wasn't Judge Berry, so he went away again."

His turn again.—Pappas relates a funny story. He had just returned from a visit to the old country. He sailed on a ship whose captain was one of the regular old bull dogs of the sea, full of profanity and brutality. The first day Pappas was deathly seasick, but somehow managed to stay on deck. He saw the captain coming and he hailed him: "Good morning, Captain; isn't it pretty rough?" To which the captain answered, "Rough? Why in hell shouldn't it be rough the first day out, you blankety-blank?" Pappas went below. The next day he was again on deck. He saw the captain watching him. Pappas had learned his lesson. The captain broke the silence this time. "Well, sir, you are looking better to day." Pappas roared out: "Why in hell shouldn't I look better the second day out, you blankety-blank?" The captain immediately put out his hand: "Come into my cabin and have a drink; and won't you sit at my table?" he said.

Nothing like it.—Lawyer Lambos had a case and was examining a witness. The question was about the size of certain hoof-prints left by a horse in sandy soil. "How large were the prints?" asked Lambos the witness, "were they as large as my hand?" holding out his hand for him to see. "Oh, oh", said the witness honestly; "It was just an ordinary hoof!" Attorney Lambos had to wait until laughter was stopped by the judge.

Must pay for luxuries.—Doctor Cambadopoulos was examining a certain very stingy compatriot in his community, and a wealthy one, to boot. This rich man was in a state of acute discomfort and fear, because he had swallowed a fishbone that was sticking in his

throat. Doctor Cambadopoulos, however, quickly removed the dangerous bone, and the *kalos apokatastemenos* breathed. "Thank you, thank you, doctor!" he exclaimed much relieved. "I swear I will never eat lacerda again, never! And with what ease did you remove the bone—just in a second, was it not? How much, er, what is your fee, please?" "Three dollars for you," replied the good doctor. "Three dollars?" explained the gentleman, "for a second's work? Impossible!" "But consider," said the physician, "a lacerda bone!" "What that has got to do with it?" "Oh, a great deal," replied Doctor Cambadopoulos. Had it been *bacalao, tsiroς*, or fresh mackerel, I should have charged less; perhaps two dollars and one-half; for *renjes*, or eels, two dollars would have been plenty enough, but for lacerda, at this time too? well, really, *kyrie Hadjipapademetracopoulē*, one has got to pay for such luxuries."

I once visited an asylum for light cases of lunacy. For a while I was talking with an inmate who was in his right moments. Suddenly remembering another engagement I happened to glance at the clock hanging on a nearby wall. "Jiminy Christmas! Is that the right time—is that clock right?" I asked turning to my interlocutor. "No," said he dryly; "if it had been right, it would not have been here," he replied.

A girl whose father was the village postmaster, and had frequently heard him speak of dead letters, picked up a mourning envelope, explaining, "Papa, this is a dead letter, isn't it?"

Bobby:—I wonder why the tiger doesn't lie down and go to sleep once in a while?

Nurse:—I am sure, I don't know, Bobbie.

Bobby:—Do you suppose he is afraid he will turn into a rug if he does?

Two widows were condoling with each other over the death of their husbands. The one said:—"My husband, poor fellow, suffered and suffered and suffered, and then just died for the want of breath!" The other replied:—"well, mine didn't; he drawed his breath to the very last."

A college student was heard saying: "It is easier to read Homer than Xenophon, because

when I come to a line in Iliad that I don't understand, I just turn to cursing Achilles, and I generally hit it."

An unthoughtful Ahepan was seen at a banquet jumping up from his seat next to a nice lady of his acquaintance, without excusing himself to her. He went to the opposite side of the table and sat by another lady, as it happened. After the banquet his friend asked why he had done it so suddenly. He answered:—"I should have been blind if I sat facing that strong light before my eyes." "I hope," said his friend, "you gave your reason to the lady?" "No," he said, "I didn't; but I told the other lady!"

The wrong cards.—A young married lady had just bought a big limousine car and a new chauffeur to drive it. "John," said she one day, "we will drive out to make a few calls. But I sha'n't get out of the car; you will take the cards that you'll find on my dressing table and leave one at each house we stop at." "Very good, ma'am," answered John, and he ran upstairs to fetch the cards. After they had driven about a considerable time and cards had been left at a large number of houses, the lady remarked: "Now we must call on the Smiths, the Roes and Clarkes." "We can't do it," broke in the chauffeur in alarm. "I've only the ace of spades and the nine of clubs left!"

Brother Sater, the druggist of our community is wont to tell a story at his expense. A customer stepped in one day for a box of his celebrated ointment, which he usually sold for one dollar and five cents. The customer taking out one dollar bill and a nickel asked Brother Sater if he couldn't knock off the odd money, he being a poor man. "Well," said the druggist-brother, "you look a deserving man, so I will." With that the customer threw down the nickel. "The dollar is odd," he said and bolted. Brother Sater rushed out after him just in time to see him turning the corner. "Ha!" he shouted, "you poor fool, I have made three cents out of you yet!"

This is how the habits of white men is described by a Chinese observer in a Chinese magazine. "They live months without eating a mouthful of rice; they eat bullocks and sheep in enormous quantities, with knives and prongs. They never enjoy themselves by sitting down quietly on their ancestors' graves, but jump around and kick balls as if paid for it, and they have no dignity, for they may be found walking with women."

Two very dirty boys were engaged in disfiguring as much as possible every face on a big billroad. They bearded the actresses, put cigars in the mouths of respectable aged gentlemen,

and gave General Pershing a black eye. Then the one of them started with his pencil for a face in the middle of the board. But the other called out: "Hey, don't do anything to that!" "Why not?" asked the first. "Why, don't yer know? That's Tuney, the champion!" They left the face unmutilated, looked respectfully at it a moment, and trudged along. He was their hero.

He wanted to take a bath.—A Pepas & Alex traveling man had arrived at a small town in the interior of Arkansas, and at once went to the Eagle Hotel for accommodations. The hotel, the only one in the burg, was situated on the outskirts and on the bank of a stream. After dinner of cornbeef and cornbread he lighted his cigarette and the proprietor asked:—"Stranger, is thar anythin' we-uns do foh you-all?" Thinking to confound his host the stranger answered: "Well, yes, come to think about it, I'd like to have a bath." The proprietor let his feet drop from the railing upon which he had hoisted them, went into the house, and returned in a moment with a huge tin cup full of soft soap, a rough towel, and a pick and shovel, which he offered to his guest. "What is the pick and shovel for?" asked the traveling man. "Wal, stranger," answered the landlord, "the water is low, and yo-all'll have to dam up the creek!"

William Penn the great Pennsylvanian Quaker was advising a drunkard to leave off drinking. "Can you tell me how to do it?" said the drink slave. "Yes," answered Penn, "it is just as easy as to open thy hand, friend." "Show me of 'that, and I will promise to do as you tell me," replied the drunkard. "Well, my friend, when thou findest any vessel of intoxicating liquor in thy hand open it before it reaches thy mouth, and thou wilt never be drunk again."

The toast.—The teacher of a Senior Fourth Class gave this sentence to his pupils for correction: "The toast was drunk in silence" and seeing an expression of supreme confidence on one face, called upon the youngster for his correction. The boy was evidently not familiar with the manners and customs of diners-out, and his correction, "The toast was eaten in silence," surprised the teacher.

While visiting Athens a friend invited me to call at his house. "Be sure not to forget the address, he said on leaving me. "Odos Colokotrones, No. 1." "Friend," said I, "I am too much of a patriot not to remember Colokotrones, and, I fear, too selfish ever to forget Number One."

Noticing that my lack of fluency in French was embarrassing me, my French interlocutor

politely wished to relieve it. "Pardon, Monsieur," he said, "somewhat the French is difficult for you, I am able to understand your mean-ness if you will speak English." He meant well, though.

Enough for two.—Mike had been too healthy a man to know much of pain, and during his first severe illness he thought he was doomed to a speedy death. He had been a Protestant many years, but his wife was a devout Catholic. Mike's own minister had been summoned and Mike waited impatiently for his coming. At last, his fears overpowering him, he exclaimed: "Maggie, darlint, ye'd better sind for yer priest. I must be havin' somebody quick!" "But Moike, dear," returned his astonished

wife, who stood in great awe of priests, "what if they should come together?" "Niver ye moind, Maggie, shurrre, the two av them together will have all they can do to git me over!"

A Witty Judge. While Judge Nary of Detroit was trying a case recently he was disturbed by a young man who kept moving about in the rear of the room, lifting chairs and looking under things. "Young man!" Judge Nary called out, "you are making a great deal of unnecessary noise. What are you about?" "Your Honor," replied the young man, "I have lost my overcoat and I am trying to find it." "Well," said the venerable jurist, "people often lose whole suits in here without making all that disturbance."

THE POSTMAN

(An Adaptation)

By DIOGENES ADALLIS

IT was because of her unfortunate love affair that Lucy, my only child, ran away from home. She had taken hardly any clothes with her, excepting what she had on and a few undergarments in a suit case. Her toilet set and articles lay in neat order on her dresser. Lucy was an orderly girl. She kept all her things nicely packed in the drawers. I found them all the following morning as she would leave them always. Her clothes-closet was untouched. My hands trembled as I distractedly rummaged her room hoping that she had not left her mother so suddenly.

Lucy used to get up first in the morning, prepare our breakfast, munch a bite or two, gulp down her coffee, then, "Tata, mother dear!" and scamper out to punch the time-clock on the dot at Pemberton's Department Store. She was head girl at the perfume counter.

She was going on eighteen when she made her midnight escape—a pretty and bright girl. We lost our mainstay when she was only ten: I thirty or thereabouts. Daddy's life insurance just covered his funeral expenses, leaving me very little to look around for work. In time I was employed in the ladies' suits department at Markoson's. I stuck to my job for many years; saw my daughter through high school and piano lessons. Then the unexpected happened. I was run over by a truck and my leg had to be amputated from the knee. Though the firm to which the truck belonged settled my indemnity out of court, my daughter had to go to work.

We managed things pretty well. Lucy proved a devoted girl. She was quite, sensible, fond

of home and reading. She hardly went out with boys. And I was glad when she fell in love with "handsome Frank," one of our neighborhood boys who clerked in our largest bank in town. He sang tenor in our church choir. The girls envied her: I was a happy mother . . .

"Lucy, darling, what ails you? Are you not feeling well? Frank will be coming pretty soon. This is Wednesday—his night," I remarked the day before her leaving me, when she came from work with a long, sad face.

"He's not coming anymore, mother!" she mumbled suddenly bursting into tears. "He cut me out for Nancy!"

"Nancy? Well, gracious, I always thought she was your best friend, dear!"

"Well, mother: friendship like hers can't last very long."

I tried to calm her the best way I could. I felt as much grieved over. She helped wash the dishes and went to bed early that evening. I followed her an hour later. But the shock of her misery hastened the periodic pain on my amputated part, forcing me to take a dose or two of my sleeping-medicine. The next morning I found her gone.

"Oh, she'll write to me soon. I might have a letter from my child tomorrow," I kept on all that day bolstering up my hopes.

But tomorrows began to drag into weeks. I really can't tell how I passed those days. Sitting most of the time by the window, I suppose. I was still living in the same cottage from where I buried my husband. It was located in the middle of the street, two blocks

from the street-car line. A neat little cottage of brick it was, with a large bay-window.

II

Our neighborhood enjoyed two mail deliveries a day; one in the morning, one in the afternoon. The postman, a well-worn sight, had been many years on his route; but not until my child's disappearance had I paid any conscious attention to his comings and goings. Never until then.

Now, however, as I hugged my window corner day after day, waiting my Lucy's letter, he gradually became an object of interest to me. Indeed, I seldom missed his passing up the street, now this side, now the other, beaten by rain or struggling against a nasty wind, bent under his heavy sack, delivering mail. The first week or so he did not seem to notice me watching him from my corner. In his stoic uncuriosity, yet always alert dodging cars or striding over ruts, he seldom looked beyond the numbers on the doors.

Thus passed a month. A day came when I felt desperate. I had already lost ten pounds of weight, waiting in vain to hear from Lucy. I knew too well that he had no letter for me. Yet I made up my mind to ask him—just to strengthen my weakening hopes.

The postman heaved his way up silently, with a heavy plodding beat this seldom noticed man—wiping his perspiration on a blue bandanna handkerchief.

"Have you by any chance a letter for me, Mr. Postman?" I mustered enough courage to blurt out. I stood at the door, leaning on my crutch. My heart thumped like an engine hoping beyond human faith.

"I have no letter for you, Mrs. Bellamy," he answered in a sad but courteous voice; and he had the kind forethought to keep my hopes a second or two longer by shuffling the batch of letters in his hand. Then he bent on.

"The postman seems to know my name! He remembered it even if his deliveries for us had been few and far between!" I was surprised. And I had never thought before of learning his name. Who did? And this failure on my part impressed me, I should say, not a little. It censured me; for his being an important adjunct in our daily routine of life was just dawning upon me with a telling effect. Wasn't he a dramatic actor in it? I wondered if he ever knew the role he was thus playing—if he did ever stop to realize the unseen impressions he left behind him, plodding from house to house day after day!

With these new impressions I drew my armchair closer to the bay-window. The day was windy. It blew gusts of dust; whirled them up in crazy curves. The sun shone drearily. But he soon appeared on his route as prompt as he has always been. His sack was more than

usual loaded. He hastened from door to door to redeem himself from his heavy burden. He squinted at the dust, kept puffing it off his face; and my heart went out to him in compassion. For one moment I forgot my own misery, Lucy and all.

III

Our Postman was a man, I should judge, around forty-five. If he had any grey hair, that I could not see from my distance. He was heavy-set, strong, of medium height, with a tanned, weathered face and dark moustaches.

Old Mother McGarthy lived five doors below me. Her son was a bricklayer in New York, earning good wages. Every week she had a money-order from him. It was the talk of the neighborhood, but the postman's.

"Your goody-goody son never forgets you, Mother McGarthy!" we used to jolly her along once in a while. She would certainly go into raptures.

"Ef yez maythers," she would retort good-humoredly, "bea as happy as mesel' Sint Petther wud quit his job and lave the gates open frum shuttin' and lockin' wid his kay! Me boy loves his mayther."

The postman was her dumb angel, bringing and delivering her weekly happiness as regularly as the day was long; and her wrinkled face would wipe off fifty years upon his jaunty approach.

"Good mornin' Mrs. McGarthy! Here's your letter," he greeted her with a bland yet kindly smile.

"The top o' the morrr-nin' to yez, me son; thanks awefully. Sint Petther bless ye!" she would liven up gratefully.

I can hardly think that the postman was aware at all of the importance of his mission. For instance, of Mother McGarthy's son's perilous job, high up on scaffolds, stacking brick after brick to send his "ould mayther" a part of his honest sweat distilled into dew and kisses. One could never guess it; his face was set as the Sphinx's.

One door above the old happy mother, John Morton, foreman at Carter Brass Works, lived. He was a real good husband. He did all he could to keep his sick wife near him as long as possible. She cost him all he earned and some more. He stinted nothing, until it came to a point when the family physician had to plant his foot and almost drive him to send her up to the Adirondacks for tuberculosis treatment.

To day, as before, he inserted Morton's letter in the little mail-box of his door and crossed over the other sidewalk, to Mrs. Stapleton's door. "Parc-e-e-l!" he called out sonorously, shifting his sack forward and extricating a neatly doneup package with a letter. The door flung open. Mrs. Stapleton's daughter sprung on the threshold dancing for joy.

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"A letter! A parcel! aw-how nice! They're from Jimmy mothe-e-e-r!"

One could hear her a mile off. Jimmy was her salesman-sweetheart.

The postman kept up his pace with a machine-like beat. On, on and on, now playing the good angel of Providence, now the merciless imp of Destiny. He was not delivering lifeless missives only. With each step he scattered, in turns, gladness and sorrow, smiles and tears, without suspecting it. Did he know, I wondered, that he roused or crushed hopes, expectations, dreams, secret longings at each hand-out? What a job he had!

Two doors from me the Morrisons owned their brick cottage. They had four children. Mr. Morrison owned a small coal-yard and handled ice in the summer. Somehow his wife and I could never get along well. We were not on speaking terms. I could never put up with her airs of superiority. One of the girls held

position as stenographer somewhere, but her son was a gentle lad. Now the whole family had the craze of picking all sort ad advertisements and writing for free samples. The poor postman had a job trundling their heavy mail twice a day.

When he came up to their door his being so close to my window sent my heart pumping new hopes. I could hardly breathe. The sun was flushing my parlor, yet I blindly groped for my crutch. Something in my heart told me that in his mysterious sack the postman had either a tragedy or joy for me. One of those envelopes enclosed either a lightning or sunshine for me. I rose and piled myself on my crutch. I pounded my tottering way to the door. "Would he play the angel for me once? —This visible hand of Fates? Would he hang on my door a garland of roses or a wreath of funeral?"

(To be continued in next issue).

QUESTIONS THAT EVERY AMERICAN CITIZEN MUST ANSWER PROMPTLY ON OR AFTER BECOMING A FULL-FLEDGED VOTING POWER. IT IS PREPARED BY THE GREEK-AMERICAN DEMOCRATIC CLUB, INC., OF JERSEY CITY, N. J.

JOHN CALLAS, President

Q.—Who is the President of the United States?

A.—Calvin Coolidge.

Q.—How long is the President elected for?

A.—For the term of four years.

Q.—Who makes the laws of the United States?

A.—Congress.

Q.—Who is the Supreme Justice?

A.—William Taft.

Q.—How many senators are there in the United States?

A.—96 senators; two of each states.

Q.—Who made the Constitution?

A.—13 Original States or Constitutional Convention.

Q.—Who is the Governor of the State of New Jersey?

A.—Harry Moore.

Q.—How long is the governor elected for?

A.—For the term of three years.

Q.—Who is the mayor of Jersey City?

A.—Frank Hague.

Q.—How many commissioners are there in Jersey City?

A.—Five.

Q.—Who makes the laws for the state of New Jersey?

A.—Legislature.

Q.—Who was the first president of the United States?

A.—George Washington.

Q.—When did this country become independent?

A.—July 4, 1776.

Q.—How many men are there in a jury?

A.—12 men.

Q.—What is the duty of a jury?

A.—They decide different cases.

Q.—What is the purpose of voting?

A.—To elect the proper people.

Q.—Who is the vice-president of the United States?

A.—Charles Dawes.

Q.—Which is the capital city of the United States?

A.—Washington, D. C.

Q.—Which state has the largest population?

A.—New York.

Q.—What form of government have we in the United States?

A.—Republic.

Q.—Has the state of New Jersey a Constitution?

A.—Yes, all states have a constitution, whereas every state makes its own laws.

Q.—How has the Constitution divided the United States?

A.—Into three Branches: Executive, Judicial and Legislative.

Q.—How many Houses are there in the United States?

A.—Two: House of Representatives and the Senate.

Q.—Which is the highest law of the United States?

A.—The Constitution.

Our Open Forum

(NOTE: This page is open to our subscribers, Ahepans and non-Ahepans. They can express their views upon questions of interest, so long as these be brief and without implications. The Editor, however, reserves the right upon their timeliness or suitability, and will not enter into correspondence regarding his decision on rejecting any such matter.)

My Dear Editor:

I have read with great interest the letter of LEONIDAS—in your *Open Forum* of last July. I agree with him on all points. I cannot see what race has got to do with good American citizenship. For instance, why one should be a Nordic in order to be an American, or called an American, and why that distinction should be withdrawn from a Greek, a Jew, or an Italian.

I am quoting a part of the speech of Congressman B. L. ROSENBLUM of West Virginia, delivered in the House of Representatives, April 8, 1924. I think it is very illuminating, and very pointed. Here it goes:

"I cannot agree with those who undertake to say that there is a difference among those of us who constitute the citizenship of this country. It is true that there are some among us, unfortunately, who go about among their fellow men and who for personal profit or selfish advantage endeavor to array man against man and brother against brother. They point out a seeming religious or racial difference and to stir up strife and hatred in the hearts of men. Should you be approached, gentlemen, and asked to lend your cooperation for the spread of bigotry or religious intolerance, in all sincerity I ask you to consider before you agree. Whether you are invited beneath the hooded cloak of a secret organization, in the darkness of the night, whether in the columns of a political paper or in the columns of a privately owned paper of some multimillionaire to become an accomplice in stirring up strife and hatred, ask your questioner to take you by the hand to any of the battle fields of the world where men have given up their lives for liberty and freedom, and to open the graves of those who lie there, to remove from those graves the ashes of the heroes who paid with their all for a common liberty; bid them lay

the ashes side by side and then point out to you the Methodist, the Protestant, the Catholic, the Jew, the negro, or the white man—the Italian, the Englishman, the Frenchman or the Russian. When this is done successfully, then I will agree that there is a difference, and that all men are not brothers."

Tou Phronimon Otiga. Fardia Platia, Sos,

MILTIADES—

* * *

Wilmington, Del., July 8th, 1927

Mr. DIOGENES ADALLIS,
Philadelphia, Pa.

Dear Sir and Brother:

This is to acknowledge receipt of fifty (50) copies of the July number of THE ARCHON MAGAZINE.

The appearance of a national publication of this type for the members of our fraternity has filled one of the most urgent needs of our Order.

We wish you and your staff all the success in the world.

Sincerely and fraternally yours,
GEORGE BOINES, Secretary

* * *

Philadelphia, July 20th, 1927

Dear Brother ADALLIS:

I have just completed reading your wonderful editorial and your very touching articles in your July issue, and I am here to tell you that they are worth congratulations. Therefore I am taking this opportunity to deliver to you my sincere and fraternal congratulations.

Yours fraternally,
GEORGE CAMPBELL



ACTIVITIES

OF THE CHAPTERS IN THE AHEPA DOMAIN

Resolution Passed by Lehigh Chapter, No. 60

You will kindly note the following resolutions adopted by our Chapter and which you are earnestly requested to read in your Chapter at its next meeting.

Be it known that—

Lehigh Chapter No. 60, of the Order of the Ahepa, of the City of Allentown, Pa., at its 41st regular meeting, July 31st, 1927, unanimously passed the following resolutions:

Whereas, the Supreme Secretary, Brother ANDREW NICKAS, prompted by unfair motives, in contravention to his oath as a Supreme Officer entrusted with the just and impartial conduct of the affairs of the Order, did, on July 9th, write a circular letter under No. 11, and caused it to be sent to every Chapter in the Domain of the Ahepa, and to each Delegate to the Fifth Annual Convocation, in which he is accusing Bro. GEO. A. POLOS of alleged charges, and

Whereas, these alleged charges have not been proven by a legal court of justice, nor at any regular trial in his Chapter, and

Whereas, these alleged charges are only based upon one-sided or imaginary evidence, and

Whereas, the contents and purpose of this Circular Letter, No. 11, (twice mailed out at an expense to the Supreme Treasury) appear to the members of the Lehigh Chapter to be a sinister attack from the part of the Supreme Secretary, to prejudice the Brotherhood against Br. GEO. A. POLOS and thereby cast reflections and injure the high ideals that prompted 38 loyal Ahepans to finance the publication of the *Archon Magazine*, published for the progress and promotion of our great cause.

Be it resolved, that our Secretary be instructed to send a copy of these resolutions to all the Chapters and Delegates, protesting against this uncalled-for step, and denouncing it before the Brothers at large as an unbecoming act to the dignity and integrity of a Supreme Officer of the Archontic Order of the Ahepa:

That a personal letter be addressed to the Supreme Secretary at Washington, D. C., deplored his arbitrary attitude, contrary to the high office of a Supreme Officer of our Great Fraternity.

JOHN STATHIUS, Secretary

RESOLUTION

PASSED BY SPARTAN CHAPTER, No. 26, OF PHILADELPHIA, PA.

Whereas, it came to our notice that a circular has been sent out to all the Secretaries of the Subordinate Chapters of our Fraternity by Supreme Secretary NICKAS and marked Circular No. 11, and

Whereas said circular deals with questions that were duly settled and considered closed transactions by the Fourth Annual Convocation of our Order, and

Whereas, said circular attempts to serve an official notice of certain actions taken at the last Meeting of the Supreme Lodge dealing with certain alleged accusations against a Member of this Order, namely Bro. GEORGE A. POLOS, and brought by Bro. CHARLES H. KIRBY, and

Whereas, the action of the Supreme Lodge, in our opinion, appears to be unwarranted and uncalled-for, and

Whereas, the Supreme Secretary has failed up to this time to carry out the directions of the Supreme Lodge, namely to file proper charges against the said Brother, GEORGE A. POLOS, and

Whereas, the action of the Supreme Secretary in circularizing matters of this character is condemnable, for the reason it serves no good purpose whatsoever and is an extravagant waste of the Fraternity's funds, and

Whereas, circulars of this character tend to promote discord and disharmony, retarding the progress of our Order, and

Whereas, a circular of this character further tends to serve no other purpose but provide ways and means to hurt the reputation, character and financial standing of a respectable and esteemed member of our Fraternity, one of its founders and organizers, and

Whereas, the accused Brother, namely GEORGE A. POLOS, is and was one of the Founders of our Order, who has served the fraternity and our local Chapter faithfully, and to whom this Chapter has only lately bestowed a true token of appreciation for services rendered and work well done, by presenting him with a gold Watch Charm and a written Testimonial,

Be it therefore unanimously resolved that this Chapter, Spartan No. 26, in regular ses-

sion convened, most vehemently condemns and disapproves of circulars of this character sent out by the Supreme Secretary of our Order, and

Be it further resolved that this Chapter strongly protests against the action of the Supreme Lodge at its last meeting, and considers it as unjust and unfair, for the reason that the accused was given no chance to defend himself and protect his rights, reputation and character, and

Be it further resolved, that this Chapter, in the absence of proof to the contrary, expresses its confidence in the innocence of said Brother GEORGE A. POLOS, who is always a member of this Chapter, and demands: either an immediate retraction of all the charges and accusations or concrete proof to the contrary.

And be it further resolved that the Delegate of our Chapter be and is hereby directed and instructed to properly present this Resolution of this Chapter, as herein recited, at the coming Convocation of our Order in Miami, Florida, and to request that retribution be made for harm done, and that the proper Supreme Lodge Officers explain the action taken at their last Supreme Lodge Meeting, and

Be it resolved, that a copy of the above Resolutions be forwarded to all Supreme Lodge Officers, and to all Secretaries of our Chapters, and that all the Subordinate Chapters of our Fraternity be invited, in the name of righteousness, to extend this Chapter their support and cooperation in this very important and serious action.

C. COMNENUS, Secretary

RESOLUTIONS PASSED BY THE ALTIS CHAPTER, No. 85, OF SPRINGFIELD, MASS.

Dear Brother Secretary:

We, the undersigned officers of the Altis Chapter No. 85 of the Ahepa, Springfield, Massachusetts, in our regular Council meeting, held on August 11th, 1927, after reading the circular letter No. 11, sent to the Chapter of our Order by the Supreme Secretary, and after a long deliberation, unanimously adopted the following resolution:

Whereas, the spirit and the letter of the above mentioned Circular Letter is diametrically opposed to the teachings and principles of our Order, and particularly to Article II, Paragraph H of our Constitution:

Whereas the contents of the said Circular Letter are matters concerning exclusively the Convocation and the Supreme Lodge, and not the members;

Whereas the reading of the said Circular Letter to the members would cause discouragement and injury to the spirit and faith of

the Ahepas, who expect from their Supreme Officers to be examples of brotherly love and mutual benevolence:

Resolved therefore, to debar the reading of the said Circular Letter to the members of our Chapter, and to send a copy of this Resolution to the Secretaries of all the Chapters, urging them to avoid the reading of such a destructive document to the members of their respective Chapters, for the GOOD OF THE ORDER.

Fraternally yours,

ELIAS L. JANETIS, President
JAMES MAKRIANES, Vice-President
THOS. J. KOKKINOS, Treasurer
R. C. RUSHLOW, Secretary
D. S. ZADES, Chaplain
K. PAPPADOPoulos, Warden

The Board of Governors:

Dr. S. J. PAUL, Chairman
HARRY BATODAKIS
JAMES PAPPAIOANNOU
C. D. COKKINIAS
Dr. T. ZERVAS, (out of town).

ALEXANDER HAMILTON CHAPTER No. 54

An informal meeting of Presidents and Past Presidents of the Second District of the Domain of the Archontic Order of the AHEPA was held at our Chapter, early part of this month. More than 30 Chapters were represented by their Presidents and Past Presidents. Supreme Governor of the District was conspicuous by his absence. Vital questions for the good of the Order were discussed, and a committee was appointed to work out the details for the formation of a Past Presidents' Association.

Bro. Geo. Polos of the Mother Lodge was specially invited to participate in the discussions and offer the benefit of his experience in such matters.

President Andrew Angelos presided, and after the meeting a wonderful lunch was set up for the guests.

WILMINGTON CHAPTER No. 95

Wilmington Chapter gave a gorgeous picnic at the farm of Bro. John Govatos, their President, Sunday, August the 7th. More than 500 circulars were sent out to different Chapters within two hundred miles of its radius, inviting them all to come without bringing lunches, "because they had ARNIA TIS SOUVLAS, drinks, near and far, fresh milk for babies from Brother Govato's famous blue-ribbon Gernsey cows; fruits, etc., etc."

Early Sunday morning the visiting guests and local members gathered at Bro. Gregory Kremidas' market house, and from there, in trucks and automobiles, they were taken to the picnic grounds. The sight of a row of lambs on the spit over a slow fire was indeed very tempting. In one corner, under tall tapering trees there were piled up sky-high cases of near-beer, soft drinks, karpouzia, cantelopes, tomatoes, etc., etc. Plenty ice had been provided for them. Incoming guests attacked the bottles for a start, and soon the piles began to diminish; for many of the guests had traveled miles and miles to come and help it make the biggest first picnic ever given at Wilmington and, for that matter, anywhere near it.

Athletic contests were started soon after the barbecued lambs were devoured with zest. Greek musicians struck Kalamatianos and other folk dances, and the elder brothers as well as the young distinguished themselves in them, much to the delight of all. Bro. Exar of the Savoy Theatre took moving picture reel during the hearty celebrations. In fine, it was the best picnic ever.

The cities that were represented in this picnic were as follows: Harrisburg, Pa., Bethlehem, Reading, Philadelphia, Chester, Allentown, Easton, Pottstown, Lancaster, Coatesville, Pa., Trenton, N. J., Baltimore, Washington, D. C., Camden, N. J., etc., etc.

* * *

The first annual picnic of the Wilmington Chapter, No. 95, of AHEPA, held at Mr. John Govatos' farm, near Wilmington, turned out to be a very illustrious affair. Over six hundred Hellenes representing twenty different cities and at least 12 Chapters of the AHEPA, were present. The numerous red fezzes of the nobl Ahepans present added immensely to the beauty and attractiveness of the gathering. The Committee in charge did its best to see that everyone had an enjoyable day. Preparations were being made to accomodate at least two hundred persons but over six hundred arrived in trucks, busses, and automobiles. Many long lost friends met each other and many new acquaintances were made among the hundreds who represented nearly every section of the Mother Land.

Wilmington will continue giving a yearly outing of this type. Next year the setbacks and disappointments of this year will be eliminated and more extensive preparations will be made to take care of twice six hundred. Four hundred feet of moving picture reel were taken during the day of the picnic. As soon as the reel is prepared it will be sent to the nearby chapters to be shown in their lodge rooms.

The Wilmington Chapter of the AHEPA wishes to express its sincere thanks and appreciation to all the Ahepans and their friends who attended the picnic and promises that next year they will enjoy our outing more thoroughly.

Every one present admitted that this was the finest gathering of Ahepans ever witnessed. Those present who were not Ahepans were deeply impressed by the gentlemanly conduct and brotherly spirit and good fellowship that prevailed among the many "Brothers."

GEORGE BOINES, Secretary

* * *

Those who signed the guest-slips are:—Supreme Secretary, Andrew Nickas. From Lancaster, Pa.—Wm. Stathopoulos, M. Frangos, James Hampilos, A. Frangos, S. Gregory, Peter Compre of Ardmore, Gox Manis, James Nickolson. From Chester:—A. Cassous, Anthony Sacks, D. Gouvellos, A. Varkkes, John Skidas, Mrs. N. Vlahavas, Miss H. Tagmatarche, Miss M. Tarmarache, Thomas Chrisopoulos, John Imgranirt, Nicholas E. Elias, Steve Lionis, A. Belderos, N. Vlahavas, John G. Papas, N. Diacumakos, George Varlan, G. Diacumakos. From Reading.—C. H. Contos, Mrs. C. H. Contos and her proteges, P. Eleftheriou, C. Th. Mantas, Mrs. Pearl C. Th. Mantas, Vasilios Karithracas, James Athanasiades. From Harrisburg.—Nicholas Notarys, Mrs. N. Notarys, Wm. Belehas, James and George Belehas, John Boutselis. From Allentown.—John Stamatopoulos, Mr. and Mrs. Evans Scouris, James Phillips, D. Adallis, Theo. Stratos, John Stamm. From Bethlehem.—Peter States, Mrs. Mary States, M. Chios. From New York City.—J. Levandis. From Easton.—Helen Bassas, George Lallas. From Philadelphia.—Lazaros Shaikol, Peter George, Anna Shaikol, Lillian Constan, Wm. Constan, Eva Harris, Dora Apostolos, Wm. Gazetos, Mrs. V. Gazetos, Harry Neltzer, Catherine Hantz, Leon Paradissis, Katharine Para, Mary Paradissis, Eli-

zabeth Gates, Laura Snyder, Louis Candropoulos, Dora Apostolos, Lillian Constan, Mike Beretes, Peter George, Engel Fessides, Helen Fessides, Eva Harris, Philomena Fessides, G. J. Compass, George Cambanes, Harry Coronos, George and Mrs. Polos. From Pottstown.—George Govatos. From Coatesville.—Nicholas Lager. From Baltimore.—Victor G. Pappas, Mrs. Victor G. Pappas, Anthony Varnavas. From Camden.—Peter Maxialis, Nicholas Houlis, President, Mrs. Nicholas Houlis, Frank So'sos, J. Lager.—From Wilmington.—Chas Tarabicos, Lillian Tarabicos, John Cooley, Catharine Hantz, John Mastrohos, Thomas Markissinis, John Lazarides, George Korolengos, John Govatos, President, James Seletos, Agnes Zechman, Constantinos Govatos.

Also those who had no opportunity to sign cards are (as given us by Secretary George Boines): Theodore Christy of Chester, Secretary; George Stasinios, Chester. Thomas Thomas of Wilmington, James Laskaris, Wilmington, Secretary E. G. Psaki of New York; Gregory Kremidas and family, Wilmington; Alex Laskaris and family; President John N. Dotti, of Chester, Speros Caravasdis and family of Wilmington; James Sarros, Peter Liarakos, Thomas Caravasdis, Constantine Couvas, Wm. Soutsos—all of Wilmington. Past President Manolakis, of Lancaster, etc., etc.

The presence of Brother Edward Mack, the progressive son of our popular American friend, Mack the Coffee Man, with his charming wife, and his staunch assistant Mr. Kuriz, was immensely appreciated.

HUDSON CHAPTER, No. 108

Άδελφοι Αχείρους:

"Εχετε διά χειρας έγκυρων των Υπέτου ίμων Προέδρου, Εγγυούτατου κ. Βασιλείου Ι. Τσιμτίδη, έν τη όποια έστενης πρωτοφανή γίνεται των ιμρών ιδανικών της Αχέλα και της μελλοντικής αύτης δομής.

"Αναγνώσοντας τις μετό προσωριγής το ιστορικόν του διαγγέλμα του Υπέτου μας Προέδρου, δικιοθάνατος έξαιρεταιάν διά την Αρχοντικήν μας Άδελφητην η οποία ομονοούθη διά νά συνδέηται δημιουργήση, ηδη μόνον δεσμούς αγάπης και άλληλης γένεσης, αλλά και όποια προκίση του Ελληνικούν της. Ανεργίζεται με ανωτερον μερισμούν τέμενος, έν τῷ όποιῳ ή διάλατος γλώσσα τῶν πατέρων μας, η άμφιπλος εἰς ίδιαν καταδιδόμενα ιστορία της Φιλής μας, αι Ελληνικαὶ τέχναι, η φιλοσοφία και τα γνωμικά θέλοντα διδαχῆς εἰς τας ἐπεργούμενας γενεας.

"Η Εξωτική Προστέρωση της χώρας ήνθα Σόδεν, διά των ένεργοντων τοῦ καθ' έσοδην διαργανούμενου Ελληνικούν ιπλό της πλέοντας της Αρχοντικής μας Αρχέμονος, θά προκισθῇ συντόμως με άνοικτην σχόλην, ήν πούτες μερισμούν με ένθυμοιασμον εἰς τας μάρτις και τα πρόσφατα της Αχέλα.

Λατ. της προμ. οδηγίας έγκυρου καλούμενα εἰς μηνή σύγενην, ένθυμοιαδή και καποδιαρόφον σύνησην ήντα ταχύτερον πραγματοποιήθη τὸ Εδυτικόν πρόγραμμα της Αχέλα.

Καθές Δρογον πολίτης της μεγάλης μας Ομογενεστος ος πεινασθε τας φαλαγγάς της με νίνος πορχητας βοήθειαν και σύγενον ίδειαδόν.

Το ζετεί ος πρωστικήν χρόνον ὁ "Υπέτος μας Πρόεδρος και το επόμενε το καθήκον μας πρός την Αχέλα.

Ζέμεν ήν μέσω έχαστοντάνων φιλοτίμων και μαγισθών ανδρών ποῦ θά μισθανθούν ίδνισιν έπειρραντινών λαμβάνοντες τό βάτισμα της Αχέλα, ήμετς δὲ κα-

λοι μου ἀδελφοί προσφέρομεν ὑψηστὴν χώραν πρὸς αὐτοὺς καὶ διατρανόνομεν διὰ τοῦ τρόπου τούτου τῆς θεοῖς μαζὶ ἀγαλτην πρὸς τὴν Ἀρέτην.

Ἐἰς τὴν σπεντορίαν ἔσκεψον τοῦ ἀδελφοῦ μας Τομίποη, συνενάνομεν καὶ ἡμεῖς τὴν ταπεινήν μας παράσχονταν, ἵνα τὸ Τιμῆμα μας φανῇ ἀντάξιον τῆς πατριωτικῆς ἐξελήσθεος αὐτοῦ.

Εἶναι διπλῆ ἡ τιμὴ καὶ προσδοκῶμεν μὲ τὴν μᾶλλον ἀδελφικὴν βεβαιότητα ὅτι καὶ ἀδελφὸς οὗ γίνεται ἀνιδόγος ἐνος ἡ καὶ περισσωτέρουν νέουν ἀδελφῶν.

Ἡ Ἀρέτη ζητεῖ ἄνδρας μὲ ιδανικά, ἐνθουσιασμὸν καὶ χαρακτήραν. Ζητεῖ νέους μοχλῆς.

'Αδελφικῶς ὑμέτερος,

ΝΙΚΟΣ ΜΟΥΣΜΟΥΛΗΣ, Πρόεδρος;

UPPER MANHATTAN CHAPTER, No. 42

SECOND HALF OF 1927

The first half of the year of 1927 belongs to the history of Upper Manhattan Chapter No. 42, and it should be forgotten for ever. Delegates to the Fifth Annual Convocation have been elected and the event, which so extensively preoccupied the minds of some of the members and to others none at all, shall also remain a record of the past, exciting activities of this old Chapter, which has an almost unsignificant score to mark down to its credit, for the by gone first half of 1927, with the exception of a created atmosphere of suspicion, doubt, plenty of gossip, allusions and accusations, all of

which aiming at the forthcoming Supreme Lodge Officers election, to take place at the Fifth Annual Convocation.

I firmly believe, and I am certain you will all agree with me, that it is about time that, during the second half of 1927, all the members of Upper Manhattan should get together and make up their minds, with a united effort and front to radically improve the existing conditions and work from now on for the welfare and progress of our Chapter. Let us stop wasting our valuable time with uncalled for augments and unnecessary discussions. Let every Chapter settle its own troubles and its troubles only; let every Chapter mind its own business and its business only; let the Upper Manhattan take care look after *its own affairs*, without interfering with matters that do not concern this Chapter, and, finally, let the Annual Convocation of the Order settle its own affairs, and the affairs of the entire organization.

The Convocation and the Convocation alone, and not any individual Subordinate Chapter, is the Supreme Legislative Body, and the National Ahepa Tribunal to receive, hear and discuss the complaints, whenever there are any, and, after due deliberation on same and other questions as well, by *majority vote* everything is supposed to be and *it is legally settled*. If we only educate ourselves to respect and abide by the "*Majority Rule*", whether we like it or not, we shall be a happy Fraternal Order.

E. G. PSAKI, Secretary

From the Travels of our Editor

JERSEY CITY

We have a few dynamic Hellenes like Brother John Callas in this country, and he is the King of them all. John Callas has a remarkable record, a record that even the best in the land envy him for it. John Callas is a citizen maker with all the meaning of the word. He is the founder of the most noteworthy political organization for the Hellenes in America—though at present it operates among American citizens of Greek nativity of Hudson County and its radius. But to delve into this achievement it will take more space than we can find here. John Callas was born at Granitz—a sturdy name, strong and lasting as the work accomplished by its son only—of Lidorikion of Phthiotidos and Phocidas, 39 years ago. He came to this country twenty-one years ago, directly to Jersey City, and he has never budged from his beloved city, except that to make four trips to his native home in the interim.

The Greek-American Democratic Club is his handiwork. It boasts of more than 650 members, and was founded in 1924. Through this laudable political organization John Callas has rendered invaluable services to this city, county and state. He won the friendship of the great, such as Joseph Tumulty, Senator Edward L. Edwards, Governor Moore and so on and so forth. He has helped more than six thousand deserving Hellenes to become full-fledged American citizen. If another like

him can be shown in this country—what a blessing it would be!

State Restaurant is on Journal Square of Jersey City, and its two young proprietors are on the square of two Brotherhoods, as they are in the esteem and friendship of all those who know them, for they are regarded as modern Damon and Pythias by those who watched them at close quarters and had seen their mutual love for each other. One is Gust N. Morris, the other, Othis Scouris. Brother Morris was born at Magnesia of Asia Minor, 35 years ago. He came to this country in 1911. He established himself in business and presently married a prepossessing Greek lady, by whom he has one girl, two years of age. His public-spiritedness and his progressiveness raised him to the 32 degree of Masonry and to the Shrine. He is Vice-President of the Hudson Chapter; treasurer of the Greek-American Democratic Club of Hudson County, and a lovable man.

Othis Scouris was born at Aslanari of Thessaly, 34 years ago, and came to this country 16 years ago. He is the father of two bright children, one 11 the other 9 years of age, both girls, both born at Allentown, Pa. He is a Mason, Vice-President of the Greek-American Democratic Club, Governor of the Hudson Chapter, and treasurer of the Greek Community, and a good man all through. The partners own another restaurant at New Haven in partnership with two other progressive young Hellenes. We wish them more success.

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Panayiotis D. Panoulias, the wonderful man, is the owner of The American Chocolate Almond Company of Jersey City, and was born at Pakia of Molaous, 47 years ago. He is one of the good Grecian pioneers in this country, having come here 35 years ago. He is now a manufacturer in a large scale, the father of four children, one boy of 14, and three girls of 10, 12, and 2½. He is Past President of the Community, a Governor of the Greek-American Democratic Club of Hudson County, a real, good Ahepan, and a man possessing metaphysical powers of healing. He owns extensive real estate property. A very exceptional Hellene he is, to be sure.

HOBOKEN, N. J.

Brother George S. Caldes owns a roaring big Cafeteria in the heart of Hoboken. He is a Shriner, a Scottish Rite Mason, a large property owner, a member of the exclusive Decimo Club, whose entrance fee is now One Thousand Dollars. He is a member of the Greek-American Democratic Club, member of the Chamber of Commerce, and has two sons, one 10 the other 5 years old, the elder attending Junior High School. Brother George has been over twenty years in this country. When brother Caldes gets tired he usually scurries about on the river in his swift motor-boat. He is a prince of a brother.

ALLENTEWON, PA.

The Candyland is a beautiful paradise of candies, and those who are making and selling them are as good. First of all Brother Athanasius Bambas, the Spartan, by virtue of his long experience and fine taste, leads the partnership. He was born at Tripe of Sparta, 39 years ago, and came to this country in 1907. He is a single man but very good at that. George Fullas the other good candied man was born at Agia Paraskeve of Lesbos 36 years ago. Twenty years in America, but is married and owns, until they know better about ownership, three children—two boys and one girl, all born at Allentown. He is a Red Man, a K. P. and Chairman of the board of Governors of his Lehigh Chapter. Athanasius Cotanis is the third. He too is born at Agia Paraskeve the same year as his beloved partner Fullas, and is the same measure of time in this great God's Country. He is married and possesses one little boy. He might be preparing him to be the future Supreme President of the Ahepa.

Brother James Phillips is a Tripote, a Spartan Hellene, only 34 years old, and seven years in this country. He has a little boy born in New York City. Brother Phillips is a public-spirited man, a member of the Fraternal Order of Police of Allentown, Eagle, American Crusaders, Chamber of Commerce, New York Floral Co., and is now the acting-president of the Lehigh Chapter.

James Nicas of the Atlantic Sea Food Restaurant was born at Aliverion of Euboea, aged 44, and has been twenty-four years in this country, most in the State of Pennsylvania. He is still a single man, but a member of the Scottish Rite Masonry and the Shrine, the Tall Cedars, the Odd Fellows, the Knights of Malta, and the Archontic Ahepa.

Past President George Kalfas was born at Ganohora of Eastern Thrace 28 years ago. Nine years in America and just recently married to a prepossessing Hellenic girl nee Brusali. He is a K. P. Knights of Kharassan, and part owner of the Superior Restaurant.

Brother Bill E. Pappas who is the owner of the Downtown Restaurant was born Drovjan, Eparchia Devlinion, of Epirus, 38 years ago, and has been in this country eleven years, mostly in Allentown. He is an ever smiling young man. His partner Brother Anthony G. Englemon, who is only 26, was born at Karabourounou of Asia Minor. He is now visiting his old native place.

Brother Emmanuel Pittas is a tonsorial artist, and was born at Marathocambo of Samos 36 years ago. He is 10 years in the States, a married Hellene, and a good Ahepan.

Brother Charles (Stelios) Argeson was born at Medeaga of Tegea of Tripolis, 30 years ago, and is 15 years in this country, mostly in Allentown. He is a Mason, married, has one angelic little girl and a small boy. He owns extensive real estate property in town, and a large scale hat cleaning establishment, with his two brothers, Athanasius, 26, and Nichoas, 28.

Brother George Dentsas was born at Trikala of Thessaly, 31 years ago, and is 13 years in this country. He is a Chef at the Philadelphia Restaurant of Allentown and is soon to visit the old country. Beside a good Ahepan he is also an Owl.

Brother James Krites, the owner of the Nineteenth Street Fruit Market, was born at Dafnon of Chios, 27 years ago. He came to this country ten years. He is good energetic young man with a good prospect to double his conjugal life.

Brother John Caligas, owner of the Nineteenth Street Lunchroom, was born at Dafnon of Chios 27 years ago. He is 11 years in America; a single man, but knows his trade from A to Z. He is a good Ahepan, and a very gentle young Grecian.

Brother Harry Laskaris, owner of the Terminal Restaurant, was born at Madytos of the Straits of Dardanelles, 37 years ago. He came to this country 13 years ago, spending most of his years in Allentown. He is single; treasurer of the Lehigh Chapter, member of the Athletic Club, property owner, and a progressive Hellene.

BETHLEHEM, PA.

Brother Vice-President of the Lehigh Chapter, Brother Milton Scouris, half owner of the famous D & S Restaurant, was born at Aslanar (that it to say, the Lair of lions) of Thessaly, and bears the age when Christ began His ministry. In 1914 Anno Domini he made his Argonautic expedition—not in search of another Medea, but the Golden Fleece in the shape of Almighty Dollars—to this country. He underwent the same hardships and adventures that Jason went through more than three thousand years before him. Where he failed scraping up gold he found ample inspiration to meditate or philosophize, and to broaden his mind as well as his sympathies, and concentrate or embody all his experience into the trite phrase: "Medena pro tou telous makarize." He often remembers the huge pyre of treasures, of cedar chests full of jewels, upon which Croesus, burning, realized the pregnant dictum of Solon. But Brother Milton, of course, would never dream of ever possessing such immense wealth, with such a tragic end. He is an oligarkes anthropos, not pleonektes. The pleonektemata of him mostly are treasured in his brains, which are as bright as the most lustrous gold that tinkles on a bank counter, and is not alloyed. So much for our dear Brother Milton, the genial Ahepan, the sharp and shrewd observer—the psychologist. That he is a Moose, this shouldn't surprise any one. Being born in the Lair of lions (Aslanar) he naturally wanted to consort with the Moose—bull or doe—and with the Eagles, and then, through the K. P., make a Castor and Pollux, Damon and Phthias out of the two kings of their kingdom. He is a married man, with two children, a girl of 8 and a boy of 2. We wish we had a few more level headed Grecians like Miltiades Scouris.

Athen Caltsas, Chef des Cuisines dans la D. & S. Restaurant de la belle ville Bethlehem, Pennsylvanie, Etats Unis de l'Amérique, est un bon cuisinier—de Soupe Princière jusqu'à Pâté de foie gras en casserole—was born at Krekellon of Eurytania, 42 years ago. He is eighteen years in this country, having been in Boston, New York, Bethlehem and Allentown mostly. He has

a wonderful memory; he can remember 2000 orders given at one time by 2000 waiters. And he is a well read Grecian.

James Holmes, the young brother of Brother Stelios Holmes, was born at Chios, three years in Bethlehem, single, educated, speaks many languages, and is very energetic.

Brother John Koutsodemas (the modern Aristides) was born at Kara Bourou, of Asia Minor, 38 years ago. He is a member of the Lehigh Chapter, a grocer by trade, single by choice, and a good man by nature.

Brother John Janos, owner of the Quality Restaurant, was born at Tilos, islet of Dodecanesus, 38 years ago. He came to America at 1910, went to Harrisburg, became a partner of the famous Manhattan Restaurant with Notary Brothers. He came to Bethlehem, opened up his now nice place, went to the old country and was married, and returned again to resume the management of the establishment. He is the treasurer of the Homer Chapter.

Brother Gust Fardis, one of the Colonial Restaurant boys, belongs to Lehigh Chapter. He was born in the island of Chios, 27 years ago, and is twelve years in this country. He is single, but a good Ahepan.

Brother Jordan Vassiliades, of the Lehigh Lunch, is a good member of the Lehigh Chapter, and is only 25. He was born at Katsamoni of Asia Minor, near where Diogenes was born and plied the trade of a banker before he went to Athens to live in a tub. He is very energetic, and a single young man.

Brother Peter States, President of the Bethlehem Tobacco Company, was born at Stomion of Corinth, some 44 years ago. He is 26 years in this country, and one-time cigarette manufacturer of New York, a man of wide experience and shrewd analytical mind, a tireless worker, a man who often mixes his nights and daytimes, is pantahou paron when there is an order to be harvested, or a back bill to be collected, or a charitable duty to be performed. He is as deep as the sea, and sees through the bottoms of many seas, but is as silent and mysterious as an ocean in summer.

Dr. George Anast Petroulias, medical practitioner of high skill and repute in Bethlehem, can cure a patient both with administering medicine and spreading one of his most hearty entrancing, healing laughter over the patient. We have mental, medical, spiritual, mechanical, electrical, psychical, therapist, but if there should ever be introduced among us a science which could heal people by a cheerful laughing, Doctor Petroulias will be its Founder. He is the most genial Grecian we ever met and enjoyed. He was born at Corinth in 1888 and is 17 years in this country. He is a graduate of the University of Maryland, a married man, with a bright girl

of 6. He is member of Northampton Medical Society, State of Pennsylvania Medical Association, Bethlehem Medical Club, and a new member of the College of Surgeons.

CHESTER, PA.

Brother Andrew Varikis was born at Smyrna 25 years ago, and came to this country in 1915. He is a full-fledged citizen, member of the K. P., American Association, a Warden of his Chapter, and a single young man. He owns the Tinicum Restaurant by the river, at Essington.

Brother Anthony Catsonis was born at Zagora of Volos, 40 years ago. He is a tonsorial artist, having come to the United States in 1914. He is the Chaplain of the Chapter, a K. P., a good, enthusiastic worker and single.

Brother George Varlan was born at Geraki 42 years ago, and came to this country in 1902. He owns a beautiful confectionery and six promising children—three boys and three girls, and extensive property.

Brother D. S. Gouvelis was born at Epachia Paraythia of Epirus, and came to this country sixteen years ago. He is 38, and has three boys and one girl, all born in Chester. He is a property owner and a progressive Hellene.

Brother E. Elias was born at Lafkos of Volos 37 years ago, and has spent 20 years in the United States, of which 5 years he served in U. S. Navy as second class lieutenant; then was employed as a mechanical engineer at Bethlehem Steel Works and at Newport News Shipbuilding Co. of Va. He is married to a very good American girl and leads a happy life.

Brother Kleanthes (Charles) Alex was born at Platanos of Naupaktos 28 years ago. He is 13 years in this country. With his partner, George Stasinios, he owns the most historic hotel and restaurant in town—the Washington Hotel. Brother George Stasinios was born at Gortynia, aged 32, and is one of the charter members of their Chapter. He is married, has one girl of 2 and a boy of 4. The two partners are getting along better than real blood brothers.

Brother John G. Pappas was born at Sparta, aged 50, single, and has been in this country almost thirty years. He has wonderful ventriloquistic powers, a very enthusiastic Ahepan, and the President of the Chapter.

Brother Sam Savopoulos and Anthony Danos are two young partners who own a roaring eating place in town. Bro. Sam was born at Aleka of Valtetziou, Tripolis, aged 28, a remarkably intelligent young man.

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ADDRESS

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ORDER OF AHEPA

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The Archon Magazine
October 1927
Volume I Number 4

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INSTALLATION ADDRESS OF DEAN ALFANGE

I SHALL, at this time, make only a few brief remarks as to what I conceive to be the mission of the Order and the policy of the new administration.

Before making these remarks I digress for the moment to pay tribute to my worthy and able predecessor, who three years ago took over the Fraternity with forty-two chapters and some twenty-eight hundred members and now turns it over to the new administration with one hundred fifty-two chapters and nearly fifteen thousand members. Ability, courage, foresight, and industry were the elements responsible for this phenomenal accomplishment. It is an achievement worthy of the highest recognition—a record most difficult to surpass or even to equal and one that can be appreciated only by the advent of time. It is only in perspective that things can be truly seen. Before the fifth annual convocation began its task grave doubt existed in the minds of many as to the future welfare of the Order. Personally, I entertained no fear about its future welfare. I never doubted once but that from this fifth

convocation there would emerge a bigger, stronger, more useful, and more unified Ahepa, and we are happy to observe that this was the unquestioned result. We had faith because we could see no controversy over fundamentals. No one questioned the soundness of those principles which constitute the foundations of the Order; no one doubted the need or usefulness of the Fraternity; no one denied that the Ahepa had done more for the Greeks of America than all the other organizations combined, and not a soul dared to challenge the great mission which the Order was destined to perform. What, then, was there to fear? Could we dare to imagine that this magnificent edifice was to crumble and all its energy be dissipated because of any matter personal in nature? That the Ahepa has been able triumphantly to survive any explosion from within or attack from without—and there have been many—is eloquent testimony to the fact that this organization is founded on principles as firm and sound as the rock of Gibraltar. The delegates of the fifth convocation left Miami with the conviction re-affirmed—

that the Ahepa is built of the stuff that can weather any storm, and that no force, no matter how powerful or how sinister can stand in the way of its growth and progress.

With these convictions firmly entrenched within us we begin the work of the sixth year. I am a convert to the belief that no great and lasting thing can be completed in a short space of time, especially an institution such as ours. Those institutions which to-day exercise the greatest amount of influence and which do the greatest amount of good are those which have had a slow, sound, and steady growth. People somehow lack confidence in both men and things which achieve quick prominence and sudden finality. A fraternity such as ours, should grow no faster than its ability to train and assimilate its new material. We have had a very rapid growth in the past five years and I believe that it is proper time to take inventory of our stock in trade. It is important to create new chapters and to add new members, but it is equally if not more important, to define and make more clear the principles and policies of the Order; to teach to the members the meaning of fraternalism and to instill in them that degree of discipline and training required for progress. A well trained battalion may be more useful than

Installation Address *of* Dean Alfange

a large and undisciplined army. Leonidas with a handful of trained Spartans was able to hold at Thermopylae tens of thousands of untrained Persians. It is a small group of disciplined Englishmen who to-day govern and control the three hundred million natives of India. I am not against the further growth or expansion of the Fraternity. I believe that this Order should constantly and steadily expand, but this expansion must be no faster than our ability to assimilate, train, and discipline and make good Ahepans of those whom we take into our domain and confidence. We will not succeed in making good Ahepans of others unless we, first, become trained and disciplined soldiers and unless we ourselves, understand and appreciate the principles and policies of the Fraternity.

And now for a word or two on policy. Let me say once and for all that this is an American organization. It is not a foreign organization. It is not a hyphenated organization. It is an American Institution organized and run for the benefit of the members of the Hellenic race in this country. The Ahepans are proud of their Hellenic ancestry, proud of their race. It was to increase the prestige of the Hellenic name in the esteem of the American public that this Order was founded, and thus far its existence and its efforts have been more than justified. There has never been any other organization composed of members of the Hellenic race that has been able to live so long, grow so large, accomplish so much, and exercise such powerful influence as the Ahepa. No other organization of our people has been able to win the confidence of the American public and the endorsement of the American government to such an extent as the Ahepa. Why? Because its far-seeing founders had the courage to declare the Order an American organization pledged to the support of American laws and institutions; because, from its inception, it has devoted itself honestly and unselfishly to the real interests of the Greek

people in this country, and because it has had the common sense and good judgment to discard completely from its considerations the petty political, communal, and religious quarrels which have been kindled and rekindled, without cause, by the forces of demagoguery whose only source of influence and of profit is the ignorance and disunion of the Greek people. The forces have attempted to misrepresent the Order by every conceivable device of trickery and deceit. Give no heed to them. Their fabrications must not be dignified by answer, not even by consideration. The true Ahepan cherishes the warmest love for the land of his birth and its time-honored language. He is sensible enough to know that these spiritual bonds are not incompatible with absolute loyalty to the laws and institutions of the land of his adoption. He has profited from past experience and appreciates that the success of his brethren and the recognition of his race can be achieved only by an organization which is American in its essence. If you want the Ahepa to meet the fate of every other Greek organization, the formula is simple; call it a foreign organization; discard the use of the English language, and let it become the bed-fellow of those fanatic so-called patriots who make wares and merchandise of every lofty ideal and every noble sentiment. You cannot rear a foreign organization on American soil for the same reason that you cannot rear a palm tree in Alaska, nor cotton on the icy fields of Labrador. If we are to have power, influence, and prestige, we are to have it through the confidence of the American public and the American government. This organization was not founded to impress the Greeks with the grandeur of their history and the glory of their language. They know this and appreciate it. This organization was founded to impress the Americans with the worth of the Greeks, and if you want to elevate the prestige of the Greek name in this country, if you want to help the Greek socially and commercial-

ly,—and these are of the objects of the order—you must do it through an organization that breathes of the atmosphere and speaks the language of the land.

The Ahepa, among other things, emphasizes the necessity of education. The word "education" in its relation to the Ahepa has been very much misunderstood. It does not only mean that the AHEPA is to grant scholarships to promote the higher education of deserving boys, although it has given, is giving, and will always give toward such an end. It does not necessarily mean that the Fraternity is to build, endow and maintain schools and colleges for the education of our fellow-countrymen although it has given, is giving, and will always give its fullest possible support to such worthy causes. Nor does it mean that the Order is to engage in the general promotion of letters, philosophy, or science, although, here too, we have played our proper part. Education, in its primary meaning, is the cultivation and development of those very best qualities which we all inherently possess. To eliminate prejudice is education; to cure radical fanaticism is education; to teach one to be fair and open minded is education; to teach a man to love and respect his fellow-man is education; to teach a man to say, "I shall not cheat, swindle, or wrong", is education, and to teach one to be clean and honest in his every act is education. It is a sad commentary that the Greek merchant does not enjoy the best reputation for business integrity. This is especially unfortunate since the general impression created is not justified. The impression, however, has been created because a few of our people did not understand and appreciate those great educational principles which this Fraternity tries to impart—"I shall not cheat, swindle, or wrong"—, and because of these few, the many have to suffer. To teach a man to be honest is education, and it is better to teach him to be honest than to teach him law, medicine, or philosophy. The Ahepa will spare no effort to

teach its members to be clean, honest, and moral in their every undertaking, and, after all, this is the best education. And if any man thinks he can join the Ahepa or use the Ahepa, after he has joined it, as a shield to cover his misconduct, he will be sadly disappointed. The Ahepa will never lend its assistance to cover or protect the man who has committed a wrongful act. It will not stand back of any man who does not stand four square upon his oath and obligation.

This organization is destined to be a still greater medium for good. I have no doubt, but that in a brief space of time, it will become the mightiest influence in the Hellenic world. The Order is still in its state of infancy, yet this infant embraces one hundred and fifty-two chapters and nearly fifteen thousand men—fifteen thousand soldiers mobilized under one banner and ready to respond on moment's notice to any good and noble cause. Is this not, in itself, a glorious accomplishment? The Ahepa has elevated Hellenic prestige in towns, villages, cities and states to heights undreamed of. It has been a staunch pillar to education, bettering the condition of its members, giving scholarships to our boys, and contributing to the support of our schools. It has been a friend of the poor, and, though poor itself, has given nearly One Hundred Thousand Dollars to charity. It is eliminating that provincialism which has been dividing our people. It is eradicating from the source those petty partisan quarrels which have been tearing them asunder and it is now uniting them in bonds of friendship, brotherly love, and common understanding. It has answered the greatest need of the Hellenic race, but it is not going to stop with these accomplishments. I can foresee the greater influence which it is destined to wield. I can visualize the still greater things which it will be able to accomplish, not only for the benefit of its own members but for the entire Hellenic race. I anticipate a gigantic institution, creating public opinion, expounding Hellenic virtues. I can see an Empire of strength to whose sources all shall come for counsel and guidance. I can see it as a lofty and magnificent cathedral,

I can see it as a colossal monument proudly bearing testimony, not to the glory that was Greece, but to the glory that is Greece.

The Ahepa is no longer a dream. It is a reality. Believe in its principles. Have faith in its mission. Drop the petty things. Cultivate fraternalism,

Develop a disciplined devotion to duty. Live by the principles of the Fraternity and keep its objects forever in the foreground of your minds. The Ahepa is not a temporary institution. It is here to stay. It is the Rock of Ages. It is the child of destiny.

ΕΝΑΡΚΤΗΡΙΟΣ ΛΟΓΟΣ ΚΩΝΣΤΑΝΤΙΝΟΥ ΑΛΦΑΝΤΖΗ

Ἐπί τῇ εἰσιτορίᾳ ταύτῃ ὃν ποσόν τις μερικές δηλώσεις ὅσον ἀφορᾷ τὰς ἀντιλήψεις μου περὶ τῆς ἀποστολῆς τοῦ Τάγματος καὶ τῆς πολιτικῆς τῆς νέας διοικήσεως.

Πρὸς τοσόν εἰς τὰς δηλώσεις ταῖς, θά λογοδούμησθαι ἐπ' ὅλην διὰ νὰ ἴξω τὸν ἄξιον καὶ τιμὸν προκατόγον μου. Ωστὶ παραλειψὼν προτεταῖς τὴν Ἀδελφότητα με τεσσαράκοντα δυο τριμήνα καὶ δύο χιλιάδες ὁπισσοίσια περίπου μᾶλλον, τὴν παραδίδει σήμερον εἰς τὴν νέαν διοίκησιν μὲν ἔστατον πεντηκόντα δέοντα καὶ δεκαπέντε περίπου χιλιάδας μᾶλλον. Ιτανότες, θάρρος, προσφατικότης καὶ δραστηριότης, ἐπήδειν τὰ στοιχεῖα τοῦ δημιουργικοῦ τούτου φαινομένου. Εἶναι κατόφθονα ἄξιον ἔξαιρτικῆς ἀναγνωρίσεως καὶ πολὺ δυσκόλων δὲν διενῆδη περὶ τοῦ ἔργου τοῦ.

Ἔτοι δέ τοι τὸν πρόσδοκον οὐδέποτε ἀμφιβολίην διὰ τὴν περιστοκότην τοῦ πρόσδοκον.

Πρὸς τοσόν εἰς τὰς δηλώσεις ταῖς, θά λογοδούμησθαι ἐποβήθητον διὰ τὴν περιστοκότην τοῦ πρόσδοκον. Οὐδέποτε ἀμφιβολίην δέ τοι τὴν Πέμπτην Γενοκήν Συνιένειν τὰ ἵξεπόδηα πεγκαίτερά, λογχοτέρα, χορσωτέρα καὶ περισσότερον ἡδεινήν «ΑΗΕΡΑ» καὶ εἰμέθα εντυχεῖς διὰ αὐτὰ εἶναι τὰ ἀναμφισθῆτα ἀποτελέσματα. Διετηροῦσαι τὴν συνασθέσιν μας διότι οὐδούποτε ἀντιλήφθημεν διαφορούς γνωμῶν ἐπὶ θεμέλιωδῶν ἀρχῶν. Οὐδεὶς ἔθεσεν ἐν ἀμφιβολίῳ τὴν δόδοτητα τῶν ἀρχῶν ἔχεινον ποῦ ἀντέλουν τὰ θεμέλια τοῦ Τάγματος. Οὐδεῖς ἔθεσεν ἐν ἀμφιβολίῳ τὴν ἀνέγκην καὶ τὴν χρησιμότητα τῆς Ἀδελφότητος. Οὐδεῖς ἡδεινήτη νὰ ἀμφισθῇ τὸ γεγονός διὰ τοῦ Τάγματος. Επομένην ἐπέρι τῶν Ελλήνων τῆς Απερίκης περισσότερα ἀπὸ όλες τὰς ὅλας διογκώσισις ὅμοι καὶ οὐδεῖς

ποτὲ ἐτόλμησε νὰ ἀμφισθῇ τὴν μεγαληρίαν περιποτοίην τὴν ὅποιαν τὸ Γαγμα προσώπωσται νὰ ἐπιτελέσῃ. Τί ἔχουμεν λοιπόν νὰ φοβηθῶμεν; Ἡτο ποτὲ δινατόν νὰ φαντασθῶμεν ὅτι τὸ ὑπέροχον αὐτὸν οἰκοδόμημα διὰ ἐκοημούντετο καὶ τὰ πάντα μὰ κατεθρηματίζοντο ἐνέκεν διαφορῶν προσωπικῆς φύσεως; Τὸ γεγονός διὰ τὸ «ΑΗΕΡΑ» κατόφθονος νὰ διασυνδημιουργεῖται ἀπὸ σιανδήσατε ἐργάζοντας ἐπὶ τὸν ἰσωθεν ἥξοντα (καὶ ἔγραπτον λογοτούτιν τοιαῦτα) εἶναι ἔχουσα πιστοποιησης διὰ τὸ δργάνωσις εἶναι θεμελιωμένη ἐπὶ ἀρχῶν ὑγιῶν καὶ λογισμῶν ὅσον ὁ δραχός τοῦ Γιθαράτα. Οἱ ἀντιπρόσωποι τῆς Πέμπτης Συνελεύσεως ἀνεχώρησαν ἐκ Μαΐου μὲ τὴν περιθήμαν στεγεώνην διὰ τὸ «ΑΗΕΡΑ» εἶναι κυριόν ἀπὸ ώλιξον ποὺ ἀνθίσταται εἰς σιανδήσατε καταγύιδα καὶ διὰ σιδεριανάς σιασδήσατε ἀλεθίας ἐντάσεως δύναται νὰ ἐπιδοῖη τὴν αὔξησιν καὶ τὴν πρόσδοκον τῆς.

Μὲ τὰς πεποιθήσεις αὐτὰς στεγεών κεχιραγμένας εἰς τὸ συνειδήσεως πατὸς ἀρχέσσομεν τὴν ἐγγασίαν τοῦ ζεύτου ἑτού. Πιστεύομεν τὴν ἀρχήν διὰ τίποτο τὸ μέγα καὶ μαρτίον δέν εἶναι δυνατόν νὰ ἐπιτελέσθῃ εντὸς βορράς χρονικοῦ διαστήματος καὶ μαλισταὶ ἴδιμα τὸ τὸ ίδικόν μας. Τὸ ἴδιοματα ἔχειν τὰ ὅποια ἔχουν σημερον μεγιστηνή ἐμφόρη καὶ ἀποτελοῦν μεγάλα ἔργα, εἶναι ἔκεινα ποὺ ἀνεπιτύχθησαν βραδέως καὶ ὀστραλῶς. Τὸ κοινόν δέν δεικνύεται μεγάλην ἐμπιστοσύνην πρὸς αποματικά ποτὲ διατύπωσαντα ποτὲ ἀναπτύσσονται παχέοις καὶ ἔξαρανται ποτὲ ἀδελφότητος ὃς ἡ ίδική μας δέν τοπει νὰ ἀναπτύσσηται παχύτερον τοῦ δέοντος διὰ νὰ ποδηγετῇ καὶ νὰ ἀφρομονήῃ τὸ νέον τῆς ιωκόν. Εἴχαμεν ἐπεραιώσησιν κατὰ τὴν πελεκτικήν πενταετίαν καὶ πιστεύομεν διὰ τὸν κατάλληλος ἡ περίστασις διὰ νὰ προβούμεν εἰς πιστεύσησιν τοῦ ἵπταγοντος ίωκού.

Εἶναι καλὸν μὲ διδύονται νέα τιμήματα καὶ νὰ προστίθενται νέα μάλισταί εἶναι ἔξιον λιον ἐνδιαφέροντα να

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πό ἔνα λάβαρον καὶ ἑτοίμους εἰς τὸ πρώτον σύλλιμα νὰ σπεύσουν εἰς ἄποστηριξίν οἰουδήποτε καλοῦ καὶ εὐγενοῦς σπονδοῦ. Δὲν είναι αὐτὸν θαυμάσιον κατόρθωμα; Ή «ΑΗΕΡΑ» ἀνεβίβασε τὴν ἐκτίμησιν τοῦ Ἑλληνικοῦ ὄντας εἰς χωρία, καμποτόλεις καὶ πόλεις εἰς ὄντεροδη ὑπῆρχε. Εἶναι πανίσχυρον μηνημεῖον μορφωσεώς καὶ καλλιτερεύσεως τῆς θέσεως τῶν μελῶν, μὲ παροχῆς ὑπορροφῶν εἰς τοὺς νέους μας καὶ δοκεῖσιν εἰς τὸ σχολεῖα μας. Η «ΑΗΕΡΑ» είναι η φίλη τοῦ πτωχοῦ, καίτοι πτωχὴ ή ίδια, προσέφερεν ἔκατον περίου χαλάδας δολλαρίων δι' ἀγαθοεργίας. Έχει ἔξαφανίσει τὸν τόπικισμὸν δι' ὅποιος ἔχωριζε τοὺς διμογενεῖς μας. Έσδιάνει ἡ πόλη τὰ μέσην τῆς κοινωνίας διενέξεις αἱ ὅποιαι ἔκρατον τοὺς διμο-

γενεῖς μας χωροστά καὶ τοὺς ἐνώνει τῶρα διὰ δεσμῶν φιλίας, ἀδελφικῆς ἀγάπης καὶ κοινῆς συνεννοήσεως. Τὴν μεγίστην ταύτην ἀνάγκην τῶν Ἑλλήνων σπεύδει νὰ τὴν θεραπεύῃ, ἀλλὰ δὲν θὰ ἐταναταῦῃ μόνον ἐπὶ τῶν μέχρι τοῦδε κατορθωμάτων τῆς. Προβλέπω τὴν μεγίστην ἐπιφρονή ποὺ είναι προκωφισμένη νὰ ἀποτητῆσῃ. Προβλέπω καὶ μεγαλύτερο ἀκόμη ἔργα τὰ ὅποιαν θὰ ἐπιτέλεσῃ ὅχι μόνον διὰ τὸ καλὸν τῶν μελῶν τῆς, ἀλλὰ διὰ τὸ καλὸν ὅλοκλήρου τῆς Ἑλληνικῆς φιλίης. Προβλέπω ἔνα γιγαντιαῖον ἰδρυμα δημιουργῶν λαϊκήν σινεΐδησαν καὶ διαδίδων τὰς Ἑλληνικὰς ἀρετὰς. Ορματίζομαι ἵνα πανίσχυρον κράτος εἰς τὸν ὅποιον ταῖς πηγάς θὰ καταφεύγων πάντες διὰ συμβουλᾶς καὶ δημηγίας. Τὴν διέ-

πο ὡς ἔνα ὑπέροχον ναόν. Τὴν διέποντα ὡς ἔνα κοίσσοιαίν μνημεῖον ὑπεροφάνως ἀμερικανῶν ὅπη μόνον εἰς τὴν δόξαν τῆς ἀρχαίας Ἑλλάδος, ἀλλά εἰς τὴν δόξαν τῆς σημερινῆς Ἑλλάδος. Η «ΑΗΕΡΑ» δὲν είναι πλέον ὄντερον, εἶναι πραγματικότης. Πιστεύετε εἰς τὰς ἀρχὰς τῆς. Έχετε πεποιηθησαν εἰς τὴν ἀποστολήν της. Ασθῆτε τὰ μικρὰ πρόγυματα. Αναπτύξατε τὸ φιλαδέλφειόν αὐτήμα. Αναπτύξατε πειθαρχίαν καὶ ἀροσίωσιν πρὸς τὸ καθήρων. Διατηρήσατε τὰς ἀρχὰς τῆς Ἀδελφότητος καὶ κρατήσατε πάντα τὰς ψοφίους τοὺς σπούδας τῆς εἰς τὰς στέγεις σας. Η «ΑΗΕΡΑ» δὲν είναι προσωπικὸν ἰδρυμα. Ήλθε διὰ νὰ διατηρηθῇ. Είναι διὰ δούλος τῆς αἰωνιότητος. Είναι διὰ ὑστερὸν τῶν μελλοντῶν.

Charge of V. I. Chebithe Retiring Supreme President TO His Successor in Office Dean Alfange

Our retiring Chief, V. I. Chebithe, upon the occasion of introducing our new Supreme President, Archon Dean Alfange, into the highest office of the Order said in part:

"My Brother, there are those to whom the continual repetition of the history and achievements of our Archontic Order is wearisome, but to me it is ever new, ever refreshing, ever charming, ever inspiring and never fails to fill my heart and soul with pride and admiration.

Five years ago six of our compatriots in this country conceived and organized the Order of AHEPA. These men, though coming from the humble walks of human endeavors, and comparatively poor in material and spiritual endowments, were rich in experiences which taught them to understand and realize the sublimest principles of life. And so, in accordance with their proper conception of the elements necessary to the success of their undertaking, this Order was established upon faith in God and belief in the Divinity of Jesus Christ. It was dedicated to the task of inculcating upon its members respect for the inalienable

rights of man, loyalty to the United States of America, and reverence for the history and traditions of the Hellenic race. The fulfilment of the mission to which this Order was dedicated was entrusted to the efficacy of mutual understanding, united effort, and co-operative action on the part of those who were to come after them.

You and I met, for the first time, at the Second Annual Convocation of this Order. Both of us, as members of that Convocation, entered wholeheartedly into the work and, shoulder to shoulder, we labored for the solution of the problems which were then hard pressing upon this young organization.

The scanty rank of men who up to that time had enlisted in the Order were torn apart by internal dissensions; its treasury was depleted and in debt, and its future seemed dark and uncertain.

After continuous effort upon our part for days and nights we were able to bring order out of chaos, and our hopes for the perpetuity of the Order were bolstered by the results attained in that Convocation.

It was then your ardent desire that I should assume the responsibility of leading the destinies of the Fraternity. I yielded to your solicitations and accepted the honor, though fully conscious of the magnitude of the task and of my limited ability to cope with the situation.

Since then three years have passed over our heads, and during every moment of those three years I have stood guard over the closely drawn battlements protecting the principles of the Order. The eternal vigilance necessary for its policies had to be stated and followed, and the alertness of action required for its growth and expansion, have levied heavy tolls upon my stock of patience, as well as upon my mental and physical strength.

But in spite of all the hardships, strife and vicissitudes, the good God of Hosts has blessed our efforts and crowned our labors with success. The obscure infant-weakling organization we found three years ago in Washington, struggling for existence under a heavy load of thirteen thousand dollars indebtedness, with less than three thousand

(Continued on page 3)

Charge of V. I. Chevithes Retiring Supreme President to His Successor in Office Dean Alfange

(Continued from page 1)

distracted members to support it, has grown to man's estate, and is making manly strides toward progress. It has honorably liquidated the burden of its obligations; it has in a dignified and enviable manner given account of its activities; it has fed the hungry, clothed the naked, befriended the friendless, administered to the sick, and the light of its good works has cast shining rays of hope across the Atlantic. Its membership has grown to nearly fifteen thousand, covering the length and breadth of this country, and it has over thirty thousand dollars in its treasury.

With these achievements to the credit of our Order and its future full of hope of greater accomplishments, we began to look for a man, strong and true, to lead its destinies. I believe that man has been found in your person. I believe it so strongly that I asked the delegates at the Fifth Annual Convocation of this Order to make you our Chief and to entrust you with supreme authority and I am happy.

I am happy because I am convinced beyond the peradventure of any reasonable doubt whatsoever that you are the man of the hour for the Order of Ahepa. I am happy because I know you to be a man with the courage of your convictions and of such fibre as Supreme Presidents are made. I am happy because I know that you will be vigilant, prudent, faithful and true, and I know that should any dangers arise at any time, either through faithlessness or mutiny from within or through malignant attacks from without, you will not swerve from your true course, you will not be cajoled, you will not be intimidated, but you will punish the wicked, curb the vicious and rebuke the pusillanimous offenders.

Upon such occasions you will rise to the full stature of the stalwart manhood and heroic character I know you to possess, and with all the emphasis at your command, you will say to those grovelings who seek to rise upon the ruins of holy institutions, upon the prostrate forms of fair reputations and upon the high

seats built by the love, labor, sacrifice and devotion of others—"Back to your dens ye vipers, ye hirelings, ye workers of iniquity! Ye reap but ye never sow; ye destroy but ye never construct, ye assassinate but ye never defend a fair character! Ye and your ilk have destroyed the Amphictyonie League; ye and your ilk have oftentimes blasted our country's fair chances to greatness ye and your ilk have dismembered and destroyed the Panhellenic Union, but ye shall not destroy the AHEPA."

Believing you to be such a man I take pride and pleasure to invest you with this jewel, emblematic of supreme responsibility, and to hand you this gavel, emblematic of supreme authority. May you bear the one sturdily and wield the other wisely. May your administration be as prosperous and as full of lasting accomplishments as the Golden Age of Pericles, and may it be as serene and peaceful as the evening heaven. And may I, before taking my departure, grasp your hand in fraternal congratulations and say to you what you said to me one year ago at Philadelphia "Brother Alfange, you are the Supreme President of the Archontic Order of Ahepa, may God be with you, we all are."

A WORD FROM ACHILLES

If I were allowed to use only one word to describe the new administration I would select the word co-operation, and use it without any mental reservation. It is a source of joy to both, the Supreme President and to the Supreme Secretary to feel the mutual desire for each other's success in the administration of the affairs of the Fraternity. It is agreeably pleasant to have the support of the other members of the Supreme Lodge. So far in our course the sky is clear, the sea is calm, the captain and his staff are full of hope, the crew is ambitious and in perfect accord; the Leviathan of the Ahepa is safely on its journey. Altogether now, let us cry in exultation: "May the good ship Ahepa sail on and on forever!"

MANA SANATORIUM

For the purpose of conducting this campaign most effectively and without any misunderstanding, the Chapters are required to cooperate with the Headquarters. If any of the Chapters have already collected money from functions given for the benefit of the sanatorium, they are required to send such moneys to the Supreme Treasurer, Brother George J. Willias, 76 Public Square, Wilkes-Barre, Pennsylvania, in whose custody the funds will remain until such time as he is instructed by the proper authorities as to what to do with them. Caution is better than haste; cooperative effort more impressive, more significant and much more appreciated than individual effort. We want this to be a contribution of and by the Order of AHEPA, and not of the Chapters as isolated entities. We want it to be a contribution for, and only for, the beneficiaries for whom it is intended. We want the AHEPA as a whole, and not any other organization, individual or a group of individuals, to receive the credit for this enterprise. Therefore, let us all pull on the same side of the rope. In order that there may be no misunderstanding on the point, we are incorporating in this article a notice from Supreme President Alfange.

NOTICE Of Supreme President Alfange to the Chapters concerning MANA SANATORIUM

The Convocation recommended that the Ahepa Chapters institute a drive to collect funds for the benefit of Mana Sanatorium. It has also endorsed the Athens college movement and the Hellenic Y. M. C. A. All moneys raised under the auspices of the Ahepa Chapters for Mana Sanatorium, Athens College, or the Hellenic Y. M. C. A., are to be sent for deposit to the Supreme Treasurer, Brother George J. Willias, 76 Public Square, Wilkes-Barre, Pa. This is the direction of the Convocation and strict compliance will be required.

Ahepa Chapters giving functions for the benefit of either of these three movements, or for all of them combined, must, under the circumstances, be careful to have full control and direction of the affair and to avoid association with other organizations in this work, so as to eliminate all disputes over the credit to, and the control of the funds raised and the sources through which such funds are to be remitted.

THE AHEPA BULLETIN

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THE ORDER OF AHEPA

Editor: ACHILLES CATSONIS

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Washington, D. C.

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FOREWORD

The Fifth Annual Convocation of the Order of AHEPA decided to publish a monthly magazine, owned, published and directed by the AHEPA, to serve as a medium of communication between the Headquarters and the Chapters, among the Chapters themselves, and the AHEPA and the general public. Since an enterprise of such magnitude requires considerable thought and planning before it can be launched, the Convocation authorized the Headquarters to prepare and publish a bulletin to bridge the gap until such time as plans for the magazine are completed. This is the first issue of the bulletin.

This issue has purposely included in it considerable directive information about the AHEPA and is meant to be of permanent value and use to the entire membership. Among other things, it contains a complete list of all the members of the new Supreme Lodge and their addresses; a complete list of the secretaries of the one hundred and fifty-five Chapters of the Order and their

addresses, and a list of the Supreme Governors giving their Districts. Please preserve this issue as a matter of convenience, economy and time-saving, both to yourself and the Headquarters.

Status of the Magazine

The Convocation appointed a committee of three consisting of Brother John Manos, the Supreme Secretary, the Governor of the Second District, and the Supreme President, ex officio, to present plans for the consideration of the Supreme Lodge when it meets next February. At present this committee is obtaining prices from various firms and investigating several propositions for the sale of advertising space in the magazine. We therefore can not publish the magazine until the Supreme Lodge passes upon the recommendations of the publication committee. In the meantime the members of the AHEPA are urgently requested to send to the Headquarters any material that might be used in the magazine or bulletin.

INSTALLATION

On the third day of October, 1927, in the magnificent auditorium of the William McKinley Temple of the Knights of Pythias, under the auspices of the various metropolitan and surrounding Chapters, was held the installation of the Supreme Lodge officers. Past-Supreme President, V. J. Chebithe was the master of ceremonies. He was assisted by the indefatigable Supreme Governor of the Second District, Brother C. J. Critzas.

The members of the Supreme Lodge who were installed were Dean Alfange, Supreme President; George E. Phillips, Supreme Vice-President; Achilles Catsonis, Supreme Secretary; George J. Willias, Supreme Treasurer;

and James Veras, Supreme Governor of the Second District. The other members of the Supreme Lodge were unable to attend but most of them assured us by telegram that they were with us heart and soul and wished us a successful affair.

At the termination of the ceremonies, the newly installed officers were called upon to speak. Brother Alfange's speech on the policy of the new administration appears in this issue of the bulletin. Brother Phillips, the profound exponent of Greek character and idiosyncrasies, delved into the past of the Greek race and, like a second Patrick Henry, he urged upon us the incontrovertible statement that the lamp of past experience is the best guide to future action. The substance of Achilles' talk was to the

effect that, although he is invulnerable in every part of his body excepting his right heel, he does not care to rush into battle against the other members of the Supreme Lodge or against any one of them. Brother Willias spoke of how to make an Ahepa penny look like a silver dollar. "Half-vote Jim" was particularly concerned about his own domain, the Second District. A part of Brother Chebithe's address appears in this issue. Brother Critzas' speech was "unsubmitted."

The whole affair was a splendid gathering of enthusiastic Ahepas joined heart and hand, and dedicated to the task of completing a magnificent temple which is to be an imposing and enduring monument of Hellenic genius and achievement in a beautiful land—the home of the free and the brave. The sponsors of this affair are to be highly congratulated.

NEW CHAPTERS

Four new chapters have been organized so far during the new administration. They are in Sacramento, Calif., Portland, Oregon, Hopewell, Virginia, and another in Iowa.

Washington Chapter Stages Championship Bout

The Washington Chapter of the Ahepa had a very enjoyable and diversified program at its first meeting of October.

The meeting was in charge of brother Plakokefalos, whose name is not descriptive of his head.

Dr. Constanas, George Vournas, and Achilles Catsonis were the speakers.

The most interesting number on the program was the championship bout between "Kid Chebithe" and "Battling Nickas." Who won?

The AHEPA BULLETIN
SECRETARIES
of
AHEPA CHAPTERS

November, 1927

| Chapt. | City | Secretary: | Address |
|--------|----------------------|----------------------|------------------------|
| 1 | Atlanta, Ga. | Harry Angelopoulos | 135 Fair St. S. W. |
| 2 | Charlotte, N. C. | Tony Hadgi | 496 S. Tryon St. |
| 3 | Birmingham, Ala. | — | — |
| 4 | Charleston, S. C. | Harry Demos | 2 Broad St. |
| 5 | Savannah, Ga. | Christ P. Thomas | City Market |
| 6 | Jacksonville, Fla. | A. P. Anthony | 123 Main St. |
| 7 | Memphis, Tenn. | — | — |
| 8 | Shreveport, La. | Lee Hannas | 1707 Perrie Ave. |
| 9 | Fayetteville, N. C. | — | — |
| 10 | Raleigh, N. C. | — | — |
| 11 | Wilson, N. C. | — | — |
| 12 | Tampa, Fla. | E. Cutts | 602 E. St. Clair Ave. |
| 13 | Tulsa, Okla. | Tom Parsons | 102 E. Third St. |
| 14 | Miami, Fla. | Const. A. Lazarou | 1718 N. W. 36th St. |
| 15 | St. Petersburg, Fla. | Theodore L. Dennis | 601 First N. B'nk Bld. |
| 16 | Tarp. Springs, Fla. | Alex Chrysostomidis | — |
| 17 | St. Augustine, Fla. | Spiro Zepatos | 45 George St. |
| 18 | W. Palm B'ch, Fla. | Peter A. Sterglas | 304 Banyan St. |
| 19 | Ft. Worth, Texas | P. D. Nickolson | 515 S. Jennings Ave. |
| 20 | Dallas, Texas | Charles Dixie | Capital Food Prod. Co. |
| 21 | Ft. Smith, Ark. | — | — |
| 22 | Eldorado, Ark. | — | — |
| 23 | Montgomery, Ala. | — | — |
| 24 | Boston, Mass. | M. G. Michos | P. O. Box 2731 |
| 25 | New York City | A. Manganis | 49 Madison St. |
| 26 | Philadelphia, Pa. | Const. Comnenos | P. O. Box 308 |
| 27 | Muskogee, Okla. | (Consol. with Tuls.) | — |
| 28 | Asheville, N. C. | Pete Tchouros | 60 Biltmore Ave. |
| 29 | Houston, Texas | Chas. D. Exarky | 1007 Prairie Ave. |
| 30 | Baltimore, Md. | Angelo Schiadaresse | 512 Park Ave. |
| 31 | Washington, D. C. | Wm. Revis | 310 McLachlen Bldg. |
| 32 | Winst. Salem, N. C. | C. V. Stevens | O'Hanlan Bldg. |
| 33 | Johnstown, Pa. | John Lamonttin | 346 Lincoln St. |
| 34 | Pittsburgh, Pa. | A. A. Karkalas | 205 Smithfield St. |
| 35 | Nashua, N. H. | John Dimtsios | 1 Eaton St. |
| 36 | Cleveland, Ohio | N. K. Stephanides | 423 Eagle Ave. |
| 37 | Syracuse, N. Y. | N. D. Spinios | 107 Marshal St. |
| 38 | Brookline, Mass. | C. M. Bucuvalas | 6 Beacon St., Boston |
| 39 | Haverhill, Mass. | Harry Sovas | P.O.B. 233 |
| 40 | Detroit, Mich. | A. Petrellis Perry | 807 Guarantee Trust |
| 41 | Brooklyn, N. Y. | D. N. Frangoulis | 72-74 Willoughby St. |
| 42 | New York City | E. G. Psaki | 147 W. 42nd St. |
| 43 | Milwaukee, Wisc. | Charles Shane | 832-27th St. |
| 44 | Manchester, N. H. | Christopher Tassie | P. O. Box 796 |
| 45 | Springfield, Mass. | (Consolidated w. 70) | (Given No. 85) |
| 46 | Chicago, Ill. | Adam Porikos | 30 N. LaSalle St. |
| 47 | Lawrence, Mass. | John Sardenis | 51 Broadway |
| 48 | Waterbury, Conn. | James Anton | 19 Rose St. |
| 49 | Fond du Lac, Wisc. | — | — |
| 50 | Lynn, Mass. | Andrew G. Milton | 204 Market St. |
| 51 | Yonkers, N. Y. | John Nicholson | P. O. Box 349 |
| 52 | Newark, N. J. | Constantine Bistis | 57 New St. |
| 53 | St. Louis, Mo. | C. B. Johannides | 223 N. Channing St. |
| 54 | Paterson, N. J. | Chrystom Pandaz | 276 Atlantic Ave. |
| 55 | Wilkes-Barre, Pa. | Aristides Leacacos | 44 Public Square |
| 56 | Easton, Pa. | Anthony Mechalakos | 251 Northampton St. |
| 57 | Brockton, Mass. | Nicholas Mihos | 28 Turner St. |
| 58 | Hartford, Conn. | James Tzimoulis | 45 Farmington Ave. |
| 59 | Canton, Ohio | James P. Manos | 2104-6th St. S. W. |
| 60 | Allentown, Pa. | John Stathius | 614 Hamilton St. |
| 61 | Reading, Pa. | Peter Scoufis | 119 S. 6th St. |
| 62 | Bridgeport, Conn. | John Stergios | 312 Fairfield Ave. |
| 63 | Akron, Ohio | James Karkoullis | 1335 S. Main St. |
| 64 | Harrisburg, Pa. | George Kathales | 401 Walnut St. |
| 65 | Bethlehem, Pa. | Costas Pippis | 334 Franklin St. |
| 66 | Minneapolis, Minn. | S. A. Zacher | 226 North 5th St. |
| 67 | Elizabeth, N. Y. | Nicholas Katsampes | 10 E. Main St. |

THE AHEPAN

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|-----------------------------------|------------------------|---|
| 68—Wheeling, W. Va. | George Kademenos | 1429 Market St. |
| 69—Camden, N. J. | C. S. Theodore | P. O. Box 269 |
| 70—Springfield, Mass. | (Consolidated w. 45) | — |
| 71—Lancaster, Pa. | John Mayopoulos | 157 N. Queen St. |
| 72—Trenton, N. J. | Adamantios Vafas | 158 W. Hanover St. |
| 73—Kansas City, Mo. | Michael Konomos | Gloyd Building |
| 74—Massillon, Ohio | Giust Marinakes | P. O. Box 394 |
| 75—N. Brunswick, N. J. | E. Boutzaras | 141 Welton St. |
| 76—Sunbury, Pa. | Jerry Nickas | 120 W. Front St. Berwick, Pa. |
| 77—Binghampton, N. Y. | Peter A. Romas | 5 Washington Ave. Endicott, N. Y. |
| 78—Gary, Ind. | Parasco A. Volo | c/o Citizens Trust and Savings Bank, East Chicago, Ind. |
| 79—Chester, Pa. | Theodore Christy | 307 Market St. |
| 80—Worcester, Mass. | Christos L. Orphanides | Worcester Polytechnic Institute |
| Ft. Wayne, Ind. | John Hellotes | 1840 Florida Dr. |
| 82—Portland, Maine | Zafiris Vamvakias | 102 Preble St. |
| 83—Richmond, Va. | George Subley | 1108 W. Grace St. |
| 84—Scranton, Pa. | William Hagester | 321 Harrison Ave. |
| 85—Springfield, Mass. | Robert Rushlow | R.F.D. 1, Highland St. |
| 86—Jamaica, N. Y. | George A. Proios | 203 W. 34th St. N.Y.C. |
| 87—New Castle, Pa. | John Borovilos | Penn Theatre |
| 88—Warren, Ohio | George Efstration | 201 E. Market St. |
| 89—Youngstown, Pa. | Eustace Hondrouidakis | P. O. Box 624 |
| 90—Danbury, Conn. | Theodore Scompol | P. O. Box 128 |
| 91—Buffalo, N. Y. | George Phillips | 2025 Liberty B'lk Bld. |
| 92—Steubenville, Ohio | Cost Pappas | 106 S. 4th St. |
| 93—Chicago, Ill. (Woodlawn) | A. H. Peponis | 6319 S. Halsted St. |
| 94—Chicago, Ill. (North Shore) | Peter J. Matsoukas | 10 N. Clark St. |
| 95—Wilmington, Del. | G. J. Boines | P. O. Box 527 |
| 96—Clarksburg, W. Va. | Victor Orestis | P. O. Box 822 |
| 97—Astoria, L. I. | Alex Antonopoulos | 445 Grand Ave. Astoria, L. I. |
| 98—New Haven, Conn. | Anthony Rallis | 44 Garden St. |
| 99—Stamford, Conn. | George Ladas | 739 Elm St. |
| 100—South Bend, Ind. | James Jacovides | 116 W. Washington Av. |
| 101—New Bedford, Mass. | Vassilis Vassiliades | P. O. Box 33 |
| 102—Lowell, Mass. | Nicholas A. Rivanis | P. O. Box 2001 |
| 103—Weirton, W. Va. | J. H. De Metro | P. O. Box 1473 |
| 104—Oak Park, Ill. | Guy W. Saunders | 5156 Fulton St. Chicago, Ill. |
| 105—Marlboro, Mass. | Andres Psilios | P. O. Box 163 |
| 106—Providence, R. I. | Spiros Poulos | 165 Carpenter St. |
| 107—Erie, Pa. | C. Papandrew | 9 W. 8th Street |
| 108—Jersey City, N. J. | William Young | 75 Gardner St. |
| 109—Pottsville, Pa. | Theodore Srioplos | 4 N. Centre St. |
| 110—Norwich, Conn. | Alexander Shoris | 33 Spaulding St. |
| 111—Elmira, N. Y. | John Romas | 151 Lake St. |
| 112—Pittsfield, Mass. | John Gregory | P. O. Box 871 |
| 113—Dayton, Ohio | John Zonars | 32 Maple Street |
| 114—Plainfield, N. J. | Nicholas Zelmas | 119 E. 5th Street |
| 115—Newburgh, N. Y. | George Charkalis | 107 Main St., Beacon, N. Y. |
| 116—Uniontown, Pa. | George Karras | c/o Alpha Florist |
| 117—New Britain, Conn. | Samuel Pyros | 331 Main Street |
| 118—Toledo, Ohio | Michael E. Parsons | 806 Home Bank Bldg. |
| 119—Peabody, Mass. | John P. Souvaldzis | 78 Wallis Street |
| 120—Moline, Ill. | James N. Kotsovulos | 912—15th Ave., E. Moline, Ill. |
| 121—Pawtucket, R. I. | Nicholas Politis | 21 Cedar St. |
| 122—Norfolk, Va. | George Pahno | 216 Market St. |
| 123—Hammond, Ind. | Chas. G. Tsatsos | 120 Sibley St. |
| 124—Morgantown, W. Va. | George Papandreous | P. O. Box 100, Van Voorhis, W. Va. |
| 125—Schenectady, N. Y. | Demetrios Djimas | 140 Jay Street |
| 126—Meriden, Conn. | Tolla Ianuly | 87½ W. Main St. |
| 127—Cincinnati, Ohio | Dr. A. G. Pascal | 975 E. McMillan St. |
| 128—Lewiston, Maine | Nicholas Harithas | Lewiston Trust Co. Mechanic Falls, Maine |

| | | |
|--------------------------|----------------------|---|
| 129—Louisville, Ky. | Louis Maniatis | 317 S. Third St. |
| 130—Ansonia, Conn. | Augustus Chekares | 276 Main St. |
| 131—Joliet, Ill. | Michael Mallouchos | 301 N. Chicago St. |
| 132—Bluefield, W. Va. | Gus Allas | 336 Rogers St. |
| 133—New Orleans, La. | A. E. Couloheras | 2627 Peniston St. |
| 134—Lynchburg, Va. | P. G. Maniatis | 1204 Main St. |
| 135—Pontiac, Mich. | Sam Pappas | 3 N. Saginaw St. |
| 136—Watertown, N. Y. | Peter Vournakis | 136 Franklin St. |
| 137—Roanoke, Va. | J. N. Castros | 402 Nelson St. |
| 138—Fall River, Mass. | George Clondes | 72 Whipple St. |
| 139—Columbus, Ohio | Angelos Trifon | 243 W. Third Ave. |
| 140—Albany, N. Y. | John Chiamardas | 225 Central Ave. |
| 141—Flint, Mich. | James Stamos | 117 E. Kearsley St. |
| 142—Lansing, Mich. | Nicholas Loukes | 115 W. Michigan Ave. |
| 143—Utica, N. Y. | Basil Brown | Utica Floral Co. |
| 144—Elyria, Ohio | Leo Blatsos | P. O. Box 575 |
| 145—Denver, Colorado | Dr. John W. Theodore | 527 Mack Bldg. |
| 146—Salt Lake City, Utah | Sam Kounalis | 100-2 W. 2nd So. Stt. |
| 147—Omaha, Nebraska | Chris C. Harvalis | 220½ Park Ave. |
| 148—Yorkville, Ohio | George Johnides | P. O. Box 231 |
| —Des Moines, Iowa | George Zaffiras | 100-2 W. 2nd St. |
| 150—San Francisco, Cal. | Arthur L. Democas | 2161 Shattuck Ave., Berkeley, Calif. |
| 151—Fresno, Calif. | P. Murphines | 1159 Broadway |
| 152—Los Angeles, Calif. | S. D. Christie | 735 S. Hartford St. |
| 153—Sacramento, Calif. | Ted. J. Triphon | P. O. Box 99 |
| 154—Portland, Oregon | Gus D. Vulgas | 754 E. Davis St. |

Chapters Listed by States

Chapters in the State of Maine

Portland, Maine.
Lewiston, Maine.

Chapters in the State of New Hampshire

Nashua, N. H.
Manchester, N. H.

Chapters in the State of Massachusetts

Boston, Mass.
Brookline, Mass.
Haverhill, Mass.
Lawrence, Mass.
Lynn, Mass.
Brockton, Mass.
Worcester, Mass.
Springfield, Mass.
New Bedford, Mass.
Lowell, Mass.
Marlboro, Mass.
Pittsfield, Mass.
Peabody, Mass.
Fall River, Mass.

Chapters in the State of New York

Delhi (N. Y. City),
Syracuse, N. Y.
Brooklyn, N. Y.
Upper Manhattan (N.Y. City)
Yonkers, N. Y.
Rochester, N. Y.
Binghamton, N. Y.
Jamaica, N. Y.
Buffalo, N. Y.
Astoria, L. I., N. Y.
Elmira, N. Y.

Newburgh, N. Y.

Schenectady, N. Y.
Watertown, N. Y.
Albany, N. Y.
Utica, N. Y.

Chapters in the State of Pennsylvania

Philadelphia, Pa.
Johnstown, Pa.
Pittsburgh, Pa.
Wilkes-Barre, Pa.
Easton, Pa.
Allentown, Pa.
Reading, Pa.
Harrisburg, Pa.
Bethlehem, Pa.
Lancaster, Pa.
Sunbury, Pa.
Chester, Pa.
Scranton, Pa.
New Castle, Pa.
Erie, Pa.
Pottsville, Pa.
Uniontown, Pa.

Chapters in the State of Delaware

Wilmington, Del.

Chapters in the State of New Jersey

Newark, N. J.
Paterson, N. J.
Camden, N. J.
Trenton, N. J.
New Brunswick, N. J.
Jersey City, N. J.
Plainfield, N. J.

Chapters in the State of Connecticut

Waterbury, Conn.
Hartford, Conn.
Bridgeport, Conn.
Danbury, Conn.
New Haven, Conn.
Stamford, Conn.
Norwich, Conn.
New Britain, Conn.
Meriden, Conn.
Ansonia, Conn.

Chapters in the State of Rhode Island

Providence, R. I.
Pawtucket, R. I.

Chapters in the State of Ohio

Cleveland, Ohio
Canton, Ohio
Akron, Ohio
Massillon, Ohio
Warren, Ohio
Youngstown, Ohio
Steubenville, Ohio
Dayton, Ohio
Toledo, Ohio
Cincinnati, Ohio
Columbus, Ohio
Elyria, Ohio
Yorkville, Ohio

Chapters in the State of West Virginia

Wheeling, W. Va.
Clarksburg, W. Va.
Weirton, W. Va.

Morgantown, W. Va.
Bluefield, W. Va.

Chapters in the State of Maryland

Baltimore, Md.

Chapters in the State of Virginia

Richmond, Va.
Norfolk, Va.
Lynchburg, Va.
Roanoke, Va.
Hopewell, Va.

Chapters in the State of North Carolina

Winston-Salem, N. C.
Charlotte, N. C.
Fayetteville, N. C.
Raleigh, N. C.
Wilson, N. C.
Asheville, N. C.

Chapters in the State of South Carolina

Charleston, S. C.

Chapters in the State of Florida

Jacksonville, Fla.
Tampa, Fla.
Miami, Fla.
St. Petersburg, Fla.
Tarpon Springs, Fla.
W. Palm Beach, Fla.
St. Augustine, Fla.

Chapters in the State of Georgia
Savannah, Ga.
Atlanta, Ga.

Chapters in the State of Alabama
Birmingham, Ala.
Montgomery, Ala.

Chapters in the State of Texas
Ft. Worth, Texas
Dallas, Texas
Houston, Texas

Chapters in the State of Louisiana
Shreveport, La.
New Orleans, La.

Chapters in the State of Arkansas
Eldorado, Ark.
Ft. Smith, Ark.

Chapters in the State of Mississippi
None

Chapters in the State of Tennessee
Memphis, Tenn.

Chapters in the State of Kentucky
Louisville, Ky.

Oklahoma
Tulsa, Okla.

Chapters in the State of Missouri
St. Louis, Mo.
Kansas City, Mo.

Chapters in the State of Indiana
Gary, Ind.
Ft. Wayne, Ind.
South Bend, Ind.
Hammond, Ind.

Chapters in the State of Illinois
Chicago, Ill. (No. 46)
Chicago, Ill. (Woodlawn)
Chicago, Ill. (North Shore)
Oak Park, Ill.
Moline, Ill.
Joliet, Ill.

Chapters in the State of Iowa
Des Moines, Iowa

Chapters in the State of Michigan
Detroit, Mich.
Pontiac, Mich.
Flint, Mich.
Lansing, Mich.

Chapters in the State of Wisconsin
Milwaukee, Wisc.
Fond du Lac, Wisc.

Chapters in the State of Minnesota
Minneapolis, Minn.

Chapters in the State of Colorado
Denver, Colorado

Chapters in the State of Utah
Salt Lake City, Utah

Chapters in the State of Nebraska
Omaha, Nebraska

Chapters in the State of California
San Francisco, California
Fresno, California
Los Angeles, California
Sacramento, California

Chapters in the State of Oregon
Portland, Oregon

Chapters in the District of Columbia
Washington, D. C.

Letters From Chapters

Very encouraging, indeed, is the cooperation shown thus far on the part of the various members of the supreme Lodge, by Chapters of the Order and individual members. When expressions of cooperation similar to those which follow are received at the Headquarters, we, here, feel like working day and night.

"...I want to tell you Brother Catsonis that I still am just as much interested in our Order as I ever was, and will continue to be so, and my services will be at your disposal for the asking. If I can be of any help to your office, please call on "Uncle" Stamos and he will be there."

"Uncle S. J. Stamos"
Mother Lodge.

"Be assured that the Atlanta Chapter 1, will be on your side and ready to cooperate with the Supreme Lodge at all times. We therefore await your commands."

Harry Angelopoulos,
Mother Lodge Sec'y., Atlanta Chapter 1.

"I want to offer headquarters my most sincere good wishes for your happiness and prosperity during this coming year, and especially do my wishes follow you, Mr. Secretary. I am confident of your fitness to carry us on to even greater things than we have already accomplished, and I am personally ready to uphold your undertakings in every way possible."

G. S. Smizes,
Supreme Governor District 5.

"I wish you all possible success and I assure you that you will find all the brethren of my district, as well as myself, always ready to cooperate with you."

Parasco E. Volo,
Sup. Governor, Dist. No. 7.

"I also assure you that I am always at your service and if there is anything at any time that

you may need or any way in which I can be of any assistance to you, I certainly will be only too glad to do whatever I can in your behalf."

George N. Spannon,
Former Sup. Governor, 8th Dist.
Chicago, Ill.

"I want to tell you that I am heart and soul with the AHEPA and you can call upon me at any time to do anything for the good of the Order."

Dr. T. A. Stamas,
Past Sup. Governor Dist. No. 1.

"Allow me to assure you of our devotion to the ideals of our fraternity and cooperation in your endeavors for the success of our beloved AHEPA."

John J. Gregory,
Sec'y. Pythagoras Chapter 112,
Pittsfield, Mass.

"I have all the faith in the world in the officers for this year and feel that we can do some real constructive work which will be for the benefit of everyone. I assure you again that I have the utmost confidence in your ability and integrity; I offer my services and hope that I may be a useful member during the coming year, and you know if I can be of any service at any time I await your command."

We are all joining hands to do our best work."

C. R. Nixon,
Supreme Governor Dist. No. 6.

"You have our Chapter's support and cooperation for a successful term and we wish you the best of luck."

George Pahno,
Sec'y. Chapter 122, Norfolk, Va.

"Yia-oo Levendia, go on with the work and we are PARON to help you and to knock you!!!"

Nick D. Mousmoules,
Pres. Hudson Chapter 108,
Jersey City, N. J.

"My office will always be ready to cooperate with you in the line of secretarial duties, as heretofore."

A. Manganis,
Sec'y. Delphi Chapter No. 25.

"It seems that Delphi is getting a new life since the convocation and the housing of new quarters. We have eight candidates to be initiated next Friday and ten more to be balloted upon."

A. Manganis
Letter of October 7, 1927.

"If at any time I am in position to be of any service to you and our beloved AHEPA, please do not hesitate to call upon me."

Nicholas Notarys
Harrisburg, Pa. Chapter

"I herewith pledge to you and the Supreme Officers of the Order my sincerest and unqualified cooperation in its noble work for the future success of our beloved AHEPA."

AHEPA to us means life, faith, resurrection."

John Stathius,
Sec'y. Lehigh Chapter No. 60.
Allentown, Pa.

"Your tenure of office opens with bright hopes."

"I am sure that in Brother Alfange, our esteemed Supreme President, you will find a man who has the interests of the Fraternity at heart and who will cooperate with you to the fullest extent."

William J. Russis,
Chicago Chapter No. 46.

"We assure you that Jefferson Chapter No. 148 although small, is full of spirit and will at any time assist you for the better."

ment of our loving AHEPA."

George Johnides,

Sec'y. Yorkville, Ohio Chapter

"At our last regular meeting held on October 14, out of 18 members present \$200.00 was collected and given to a sick Brother who has been advised by a doctor to make a change of climate. Besides, we have started a relief fund for the local Chapter and every Brother of Harrisburg Chapter No. 64 is happy and proud. Do you wonder why I boast Harrisburg?"

Nicholas Notarys

Past President, Harrisburg, Pa.

"We should all work earnestly together to bring the completion of this work to a speedy and happy conclusion."

Jim Vlass,

Member Mother Lodge, Atlanta.

LAST MINUTE NEWS FROM HEADQUARTERS

The Minutes of the Convocation

The official transcript of the minutes of the fifth annual Convocation of the Ahepa reached Washington, and is now in the office of the American Railway Express Co. I am now in New York City looking after the publication of the Ahepa Bulletin. Upon my return to Washington, November 1, I shall get the stenographic report, edit, and publish the minutes.

My intention is to have the completed work ready by the latter part of November. Copies will be distributed free to delegates of the fifth annual Convocation, to Chapters, to members of the New Supreme Lodge, to members of the retiring Supreme Lodge, and to members of the Mother

Lodge. There is no appropriation by the Convocation to enable us to distribute copies free to the members. However, if members desire to procure copies of the proceedings they can send their orders to Headquarters not later than November 20. The price of each copy will be \$1.00, which will go toward the defraying of the expenses for the publication of the report.

A VOICE FROM NEPTUNE'S REALM

A cablegram was received at Headquarters from about twenty-five Ahepans aboard the S.S. Lord Byron on their way to the shores of Hellas. Bon voyage!

BALTIMORE CHAPTER OPEN MEETING

The Worthington Chapter of the Ahepa located at Baltimore, Md., had an exceptionally interesting and instructive gathering at the temple of the Royal Arcanum on the twentieth of October. The occasion was made more impressive on account of the official representation of other organizations.

Among the speakers were President Nicholson of the Baltimore Chapter, Dr. Consta of Washington, D. C., Mr. Hines, Supervisor of Education, Miss Trigle, also from the Board of Education.

Kentucky and Ohio Welcome Prominent Sons

V. J. Chebithes, Past Supreme President of the Ahepa, is touring the State of Kentucky, where he spent many days of his life and where he received his education, from the Common School up to the University.

Word has reached Headquarters from him that there is a possibility of establishing a new chapter at Lexington, Ky.

Brother Chebithes intends to go to New York City to establish himself there in the practice of law. He has our heartiest wishes for a successful career.

Andrew Nickas, Past Supreme Secretary, has returned to Canton, Ohio, where he had successfully practised law before he was inducted into active service for Ind. The Ahepa. He is now spending a few days in Washington. Our best wishes go with him also, for continued success and further achievements.

Supreme President
Supreme Vice-President
Supreme Secretary
Supreme Treasurer
Supreme Counsellor

District No. 1
District No. 2
District No. 3
District No. 4
District No. 5
District No. 6
District No. 7
District No. 8
District No. 9
District No. 10
District No. 11

SUPREME LODGE OFF

Dean Altange
George E. Phillips
Achilles Catonis
George J. Willias
Philip Stylianos

7 Dey Street
2025 Liberty
1124 Inves
76 Public S
168 Main S

SUPREME GOVERNORS

A. D. Varkas
James Veras
Philip D. Peppas
Rev. S. Spathey
George S. Smitzes
C. R. Nixon
Parasco E. Volo
Constantine Theodorow
A. Petrellis Perry
N. C. Calogeras
George P. Peterson

6 Beacon S
206 Drinker
328 W. Sun
8 W. Frank
12 Southern
311 Palace
Citizens Tra
606 Elm St
807 Guarant
525 Foster
Crocker Fir

ORDER OF AHEPA

The Ahepa Bulletin
December 1927
Volume I Number 2

The AHEPA

OFFICIAL ORGAN OF THE ORDER OF AHEPA
SUBSCRIPTIONS IN THE UNITED STATES \$1.00 PER YEAR



PUBLISHED MONTHLY

VOL. I. NO. 2.

DECEMBER, 1927

A Trip to Greece

The committee which was appointed by the Fifth Annual Convocation to make arrangements for a trip to Greece reports that the trip is planned for the 19th of March, 1928. Literature giving details of the trip will be sent to the Chapters and members of the Order. Interested members may secure additional information from Brother George J. Gibas, 203 West 34th St., New York City.

TO THE CHAPTER-SECRETARIES

Please send a revised list of the members of your Chapter with correct addresses to the Headquarters. We are making every effort to complete a correct list of the names and addresses of all members, and if one local Secretary overlooks his duty we will not be able to succeed in this work. The Bulletin will be sent to the Chapters for distribution until the list is completed, after which time it will be sent direct to the members. Local Secretaries are requested to mail the bulletins to the members so that each one will receive his copy.

Achilles Catsonis,
Supreme Secretary.

Thank You, Sir.

"I should very much like to become a member of the Order of Ahepa as I believe you are worthy of much success."

George A. Glenn, M. D.
Denver, Colorado.

BULLETIN

NATIONAL HEADQUARTERS:
1140 INVESTMENT BUILDING, - - WASHINGTON, D. C.

PRICE 10c A COPY

WHY WE PROGRESS

By DEAN ANFANGE

Five years ago there was hardly a Greek who would have believed that his kin in this country could accomplish in so short a time all that is represented by the word Ahepa. It would challenge our fondest hopes to believe that there could be organized within five years nearly one hundred sixty chapters scattered throughout the length and breadth of this land which would stand as beacon lights for truth and progress.

The ascendancy of the Ahepa marks a new and glorious era in the history of the Greeks of America. At the time this order was founded our people were so immersed and entangled in petty political, religious and communal quarrels that they lost vision of their welfare, their mission and the limitless opportunities which exist here in the land of their adoption. Then, as the ten commandments divinely inspired came to the Prophet Moses for the salvation of the Hebrew race so the Ahepa, seeming divinely ordained, came to lift the barriers of misunderstanding and clear the path for the progress of our people. It delivered them

from a self-imposed conviction, for the Greek people, it seems, had concluded that they could never unite their efforts and co-operate with one another for the promotion of a common cause. It has eliminated provincialism, prejudice and fanaticism. It has brought to the vision of our people the opportunities which result from fraternity and co-operation.

The Ahepa has profited from the sad experiences of the past. It has eliminated from its organic make-up all those factors which in the past contributed to the inability of the Greek people to unite. It is non-political. It is non-sectarian. It is fraternal and benevolent. It speaks the English language. It follows American methods. It vibrates with the spirit of progress. It has none of the earmarks of the Greek organizations of the past. This is the secret of its success. That is why the Ahepa is accomplishing for the Greeks of America things which a few years ago we believed impossible.

An organization built of such healthy stuff is sure to absorb making America what it is to

day. Institutions like men, are moulded by the environment in which they find themselves. The men who first settled in America were dauntless pioneers of civil liberty and religious freedom. They braved the dangers of an unknown Atlantic and came to a western wilderness that they might live as free men. They created an environment of freedom and of progress. That dauntless spirit which they possessed was inculcated upon their children, their grandchildren and those who followed them to these virgin shores. It has passed down from generation to generation until it has become of the very atmosphere of the land: In this country a man is taken for what he is worth as a man regardless of whence he came and irrespective of the religion he professes. In Europe a man is generally taken for what his family is worth. He is taken not for what he is, but for what he appears to be. There people are divided into classes and castes and a man is supposed to remain in the class in which he is born. If he attempts to emerge he is looked upon with suspicion by those above him. He is looked upon as a foreigner and an intruder and every effort is made to hold him down. But in this country things are different. Here the counterfeit does not pass. Here the real and the genuine coin is demanded. Here there is no limit for the man of character and ability, no matter how humble his origin or adverse his circumstances. This is the difference between America and Europe. This is why America is progressive. And this is why we have made the Ahepa an American organization. We want it to be progressive. We want it to serve the Greek people honestly and unselfishly.

If this order were founded by demagogues for the purpose of exploiting the Greek people as they have done in the past, they would not call it an American organization. They would not call it non-sectarian, they would not make the English language its official medium of expression. If they did these things then the order would become progressive and their plans would be frustrated. They would try to sing us to sleep with lullabies of Greek patriotism, Greek language, Greek orthodoxy. It would

be the same old refrain. They could find no better pretext to justify their machinations. But the Greek people are no longer asleep. They are wide awake. The phenomenal success of the Ahepa reflects the revival and the Renaissance of the Greek people in America. The true Ahepan cherishes the deepest reverence for the land of his origin, its language, its history and its traditions. He is proud of his noble heritage. He is proud of those mighty contributions which Greece has made to civilization. He has no use whatever for the Greek who will attempt to hide his nationality or belittle his native land. But he will not permit these sacred sentiments to be used as tools of exploitation.

And the far-sighted group of men who scarcely six years ago founded this fraternity fully realized these things. They foresaw that the real need of the Greeks of this country was an organization American in essence. They realized that only such an organization could eliminate the prejudices, antipathies and misunderstandings of the past. They realized that only through such an organization could the Greek people catch the progressive spirit of this country. They realized that only

such an organization could win for them the confidence and esteem of the American public. So fully appreciating these principles they founded an American non-sectarian order for men of Hellenic extraction and called it Ahepa.

Their convictions have been amply justified. The Ahepa has advertised the Greek people as no other agency has ever been able to do. A few years ago we were hardly known to the American public. We had our merchants, our bankers, our men of letters, our scientists, but they were lost in the masses. The Ahepa has introduced the Greek people and has demonstrated their worth as constructive builders. It has convinced the American public that the Greeks are of their finest, most progressive and most patriotic citizens. And it has given them the opportunities which come with knowledge of the language and institutions of this land.

The Ahepa is built for the centuries. Fraternalism is its cornerstone. Unselfish service is its aim. Its principles are eternal. It is beyond the reach of the demagogue and the exploiter. It has fulfilled the greatest need of the Greek people in this country.

AMERICA'S SERVICE TOWARD GREEK INDEPENDENCE

By ACHILLES CATSONIS

On the twentieth of last April celebrations were held in Athens, London and Paris, commemorative of the one hundredth anniversary of the Battle of Navarino, the Gettysburg of Greek Independence. It was fitting that the Greek nation and two of the Allied powers, whose combined fleets completely annihilated Turkish sea power, should take note of that decisive naval combat. Next March the entire Hellenic world and all the friends of Hellas will bow in reverent obelisca to the memory of the heroes of '21 and in praise of the indomitable spirit which carried them thru a most difficult the noble struggle and gave to

the world once again an independent Greek nation. It is proper that this, too, should be done; but it is even more fitting and highly proper that due respect and praise be given to the friends of Hellas who helped her in that critical hour of her history.

Enough has been written concerning the assistance of England and Lord Byron during this period. The purpose of this brief article is to call attention to the services of America and Americans to the cause of liberty during those memorable years.

Let us go back in our thoughts one hundred years to the days when the Greeks, unwilling long-

... under the hand of the oppressor, started their heroic struggle for freedom. Fighting against powerful odds, any encouragement that came to them from external sources was a welcome omen. It was in those crucial days, while European potentates looked aghast at the boldness of the Greeks and characterized their uprising as "throwing a firebrand in the midst of the Ottoman Empire," that the chief executive of the United States, then a comparatively young nation and facing problems of its own, took the time to think of and speak about the Greek struggle in terms that would put to shame the crowned heads of Europe, their Chancellors and Ministers, who sought to discourage and suppress any desire on the part of oppressed racial minorities to secure their freedom.

In his annual message to Congress, President Monroe spoke eloquently and from the heart concerning Greece and the Greek cause:

"The name of Greece fills the mind with the highest ideals, and arouses in us the most exalted emotions which exist in the human nature. Genius and delicacy in the arts, daring and heroism in action, unselfish patriotism, enthusiastic zeal and devotion to public and private liberty, all those are connected with the name of Ancient Greece.

"It is natural therefore that their contest should arouse the sympathy of the entire United States. We have already formed the opinion, founded on the heroic struggle of the Greeks, that they would succeed in their contest and receive their equal station among the nations of the Earth. There is good cause to believe that their enemy has lost forever all dominion over them, that Greece will become again an independent nation, and we shall recognize with especial pleasure the establishment of a democratic government in Greece."

That such a message should have a tremendous influence was to be expected. Coming from the lips of the author of the Monroe Doctrine, proclaiming a policy of *laissez-faire* in regard to European affairs, it showed the degree of sympathy felt by the

President to cause him to deviate from his policy and advocate assistance to the struggling Greeks.

It influenced the American public from one end of the country to the other. In the words of Clay:

"From the Atlantic to the Pacific and from Maine to the Gulf of Mexico, the sentiment of approbation blazed with the rapidity of electricity."

This sentiment was expressed in popular assemblies which drew up resolutions of sympathy for Greece and urged Congress to do likewise. Philadelphia was among the leading cities to champion the Greek cause.

On December 11, 1823, in the City of Philadelphia, a committee was appointed to give aid to the Greeks, then engaged in a life or death struggle with their oppressor, to decide that Greece should either live as an independent nation, or else die rather than live under oppression. The same committee sent a resolution to the Congress of the United States urging it to recognize Greek independence in the following words:

"Having read the appeal of the Messinian Congress to the United States, can we any longer shut our hearts to such an appeal? No! No!"

On January 18, 1824, again in the City of Philadelphia, the Reverend Gregory T. Bedell of Saint Andrew's Church, appealing to his congregation for aid to Greece, said:

"The struggle of the Greeks finds a defender in our hearts, since it is connected with reminiscences of our own history."

Philadelphia then, to the Greeks, is not only the city of brotherly love; it is a city of filial affection and enduring friendship between America and Greece, tracing its inception one hundred years back.

The resolution from Washington City, typical of the rest, is:

"Praying Congress to assure the people of Greece of the deep interest felt by the people of this country in their contest for emancipation and freedom, and of the sincere good wishes of the Congress of the United States for the ultimate success and triumph of their cause."

This influence was felt by the pulpit which gave the cause its warm support. I have already quoted you a sentence from the sermon of the Reverend Gregory T. Bedell of Philadelphia. On the same day, the Reverend Ezekiel G. Gear, of Ithaca, New York, said to his congregation:

"The prayers of more than five million people have reached our ears and I am convinced have found a spot in our hearts. Their only hope centers now in their fellow-men of a free and democratic America. And it is natural that they look to us and hope that a great and prosperous nation which laid its foundations on the precepts of their ancestors to whom the world owes everything that is beautiful and good in civilized life, would hasten to their assistance. It is unnatural for us to listen to their voice with indifference.

From the historic old South Church of Boston, the Reverend Sereno Edwards Dwight raised his voice in behalf of the Greeks on the 14th of April, 1824. In the city of Newark, on January 18, 1824, the Reverend William W. Miller exhorted his congregation in touching words:

"Let us send to the countrymen of Themistocles and Phocion a joyous message of congratulations! Let us encourage them to go forward until triumphant Hosannahs shall resound in the Saint Sophia."

It was not only the moral support. Generous contributions always followed such hortatory addresses. They helped to feed and clothe the needy of Greece. For four years (1823 to 1827) this spirit of Philhellenism rang throughout the land, and material aid backed up moral support. Schools, churches, business houses, popular assemblies, individuals, all took up the cause of Greece. It was natural that such overwhelming public sentiment in favor of the Greek cause should resound in Congress. Resolutions were introduced by Clay of Kentucky, Poinsett of South Carolina, Speaker Taylor, and Webster of Massachusetts, all urging official expression of American sympathy for Greece. Webster's resolution further provided that an agent be sent to Greece, which

AMERICA'S SERVICE TOWARD GREEK INDEPENDENCE

(Continued from page 1)

meant virtually the recognition of Greece as an independent nation. The debate on this resolution occupies 120 pages of the annals of Congress. To its defense came some of the greatest intellects of Congress. Webster and Clay were its protagonists.

"We must fly beyond the limits of the civilized world," said Webster, in defending the resolution,

"We must go beyond the limits of social order before we can turn away from memorials of ancient Greece."

Referring to the modern Greeks, he said,

"These people are a people of intelligence, ingenuity, refinement, spirit and enterprise. They have done much. Two hundred thousand have heroically laid down their lives—and what say the rest? Some of our nation are yet alive, and we will all perish before we will yield up again our country to the oppressor."

In his concluding appeal for the adoption of the resolution he said:

"The Greeks, contending with ruthless oppressors, turn their eyes to us and invoke us by their ancestors, by their slaughtered wives and children, by their own blood poured out like water, by the hecatombs of dead, they have heaped up as it were to heaven, they invoke us, they implore of us, some cheering sound, some look of sympathy, some token of compassionate regard."

Webster was not alone in the fight.

"Go home, if you dare, to your constituents!" thundered Clay, "and tell them that you voted down this resolution, that the spectre of scimitars and crowns and crescents gleamed before you and alarmed you."

Poinsett of South Carolina said:

"The descendants of that illustrious people to whom

we owe everything which gives charm to life, are not only heirs of the immortal fame of their ancestors, but also rivals of their virtues. In their heroic struggle for freedom they have exhibited a persevering courage, a spirit of enterprise, and a contempt of danger and of suffering worthy of the best days of ancient Greece. They have determined to stand up manfully and perish before they submit."

And Ranking of Mississippi urged:

"Let us then hail them as our brethren and cheer them in their struggle."

To the same effect were the words of Cook of Illinois:

"On the principles of the American Declaration of Independence Greece has dared to act; she has broken her chains and set up for herself a free government; in recognizing that government we break no international law."

Besides this moral and material support there is another evidence of this friendship, which is very significant. Americans in the prime of life left their homes, friends, careers and prosperity, crossed the Atlantic to sacrifice their lives, if need be, for the cause of Greece. We are familiar with the names of European Philhellenes, but ought to know more than we do about the Americans: Dr. Samuel Gridley Howe, Col. Jonathan P. Miller, Dr. Russ, Jarvis, Stuyversant, Lieb, Post, James Williams, William Washington and George Wilson. The services of these men stand as a lasting memorial to a mutual friendship binding the mother of democracies with its most prosperous and charming daughter, America, the greatest of democracies. They distributed the supplies which a generous American public had sent over to feed the starving mothers, wives and children of those who had poured out their blood in the name of freedom; they clothed the

naked bodies of thousands; they furnished medical aid; established hospitals to care for the suffering victims; they brought hope and inspiration where extreme want and discouragement prevailed. More than that, they took part in the active fighting. All of them risked, some of them gave their lives, fighting bravely for freedom's sake on the soil where freedom was born.

And now, somewhere beneath the azure-tinted skies of Hellas, among the graves of Botsaris, Karaïskakis, Kolokotronis, Dia-kos, and their comrades, content in the part they had taken for the land they loved, sleep the liberty-loving Americans who gave their lives for Hellas. God bless them. All of them went through the same privations and sufferings. They asked for no favors, wanted no privileges.

"With heavy gun on my shoulder" writes the youthful Doctor Howe to his friends in America, "I traversed mountains all day, ate sorrel or snails, and at night, wrapped in my capote, I lay on the ground and slept soundly."

What unselfish devotion to the cause of liberty on the part of a brilliant youth, who at the age of twenty-three, was ready to begin the practice of medicine. Before him lay broad vistas of great opportunity, yet to him the title of "Philhellene" meant more than financial success. And well did he deserve that title, for even as late as 1867 we find the aged Dr. Howe, then over 70 years old, going to Crete with his wife to distribute \$37,000, collected in Boston and New York.

Besides offering their lives for the cause of Greece, some of these men brought with them or were instrumental in bringing to the United States, orphans of the War, saved under the most sensational conditions. Some were snatched from slave markets where they were being sold by the Turks who had taken them away from their parents; some were picked up by American ships from rafts upon which desperate mothers had tossed them, praying that Providence would save at least their loved ones. These children were adopted, maintained and educated by these kind Americans, and all of them later became useful and distinguished citizens, serving their adopted country in the Army, Navy, Education, Govern-

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ment, Philanthropy, and other fields of activity. Some names will serve as a reminder—

Dr. Zachos, friend of Peter Cooper and Curator of Cooper Union; Prof. Sophocles, for forty-one years Harvard's distinguished man of letters.

"Such a phenomenon as Professor Sophocles was rare in our academic circles," reads the memoir of the trustees of Harvard.

Congressman Lucas Miller, found on the plains of Levadia by another great Philhellene, Col. Jonathan P. Miller, and adopted by him; Admiral Colvocoressis, who served with distinction his adopted country in the Navy; Michael Anagnos, the beloved son-in-law of Dr. Samuel Gridley Howe. The services of this child of Evandros Epirus

can best be summarized in the words of the annual report of the trustees of the Perkins Institute for the Blind where the famous Helen Keller was educated, and of which Michael Anagnos was the head for a long period of years;

"America lost a loyal son by adoption; Greece a glorious son by birth; the sightless everywhere a father; and humanity, a friend."

And in the words of ex-Governor Guild of Massachusetts,

The name of Michael Anagnos belongs to Greece, the fame of him belongs to the United States, but his service belongs to humanity."

In those stirring days, then, when Greece was casting her vote for life or death, America

rendered her moral and material support. From one end of the land to the other the name of Greece was on the lips of every liberty-loving American. In popular assemblies a common sympathy for Greece was expressed. In Congress, official America gave her moral support. From the lips of Webster, Clay, Dwight, Cook and a host of other names came encouraging words. In the churches the inspired servants of God gave their support. Let us then as descendants of the heroes of '21 remember this debt of gratitude, that America has always been a good friend to Greece and that we want to be good friends to America.

MANNA SANATORIUM

There have been several inquiries as to whether the drive for the Manna Sanatorium has the official sanction and supervision of the Greek Government. The Supreme President has taken up this question with his excellency Charalambos Simopoulos, Greek minister at Washington, and we herewith reprint a letter from his excellency on this subject.

Αριθ. Πρωτ. 1438

Τῇ 10 Νοεμβρίου 1927
Φίλε Κύριε Άλφραντζή

Κατόπιν τῆς πράξεων συνομίας δη λόγου, ἐπιθυμῶ νὰ γνωρίσω ὅτι ἡ Κυρία "Αννα Παπαδοπούλου" πέθεν ἐν Αμερικῇ προς διενέργειαν ἔργων ὑπὲρ τοῦ Στρατιωτικοῦ Φθιωτικοῦ, συνεστήθη μονάδα θεραπείας τῷ ἔργῳ αἵτης ἐπὶ τοῦ καταστροφῆς τοῦ Εξαπατεύματος τοῦ κατοίκου Οἰσιονομίαν Υπαρχούσην.

Ἐτι περιτέρω κατόπιν δραστηριατος τελέσθη μονάδα ὑμετέρου σωματείου, ξέρτησαν γενετέρους πληροφορίας περὶ τῶν ἔργων οὓς διενεργεῖ ἐνταῦθα ἡ Κυρία Παπαδοπούλου, ἀλλού δὲ ἐπίσημον βεβαιώμενον, ὅτι τὰ επαντόπιαν υπὸ αὐτῆς διενεργεῖ ἔργων ἐνταῦθα ἡ Κυρία Παπαδοπούλου, πελέτη τοῦ οἴκου τῆς θεραπείας τοῦ Καθολικοῦ, καὶ διενθεύκει ἐπὶ ἀδελφῶν ἐγχρισμένος ἐπὶ τοῦ έλα τῶν Εποπτεύματος Υπαρχούσιον.

Προσθέτω πραγμάτων ὃν τὸ Υπουργεῖον τῶν Στρατιωτικῶν συνέστησε τὴν προμητευτούσαν τὴν δομὴν ἐπὶ τοῦ Σανατορίου.

PROJECTS ENDORSED BY CONVOCATION

The Miami Convocation has endorsed the Hellenic Y. M. C. A. and The Athens College projects, as well as that of the Mana Sanatorium. The Convocation made a financial recommendation in favor of the latter but not for the other two movements. We are informed that the general drive for funds for the Mana Sanatorium has already passed its quota, regardless of what amount the Ahepa may contribute. In view of the fact that our endorsement of Athens College and the Hellenic Y. M. C. A. will lead the way for the solicitation of funds from Chapters and members by representatives of these two institutions, it is suggested that Chapters intending to give benefit functions or otherwise raise funds for the above, do so for the benefit of the three projects combined and divide the proceeds equally between them. This will avoid the necessity and embarrassment of three separate contributions. In remitting the proceeds to Headquarters, please specify the amounts allotted for each project.

This statement is issued only as a suggestion to the Chapters. Headquarters, however, is frank in its conviction that charity should always begin at home.

THE SUPREME PRESIDENT.

Αἱ ἐπόμενη παραχωρήσαντα στοιχεία τῶν περιγράμματος τῆς Κυρίας Παπαδοπούλου, ἔτυχον τοιμήτης γενικῆς ἀνηγγωνιστος, μῶσε νὰ καθιστήσῃ προττή λίστα μᾶλιστα σύστασης ἀπὸ μέρους ἐμοῦ.

Μετ' ἔξαρτου ἐπολίτησος

Ο Προεδρεύς
Χ. Ι. ΣΙΜΟΠΟΥΛΟΣ

CONVOCATION MINUTES

The minutes of the Fifth Annual Convocation are ready for distribution. Copies have been sent free of charge to the dele-

gates of the Fifth Annual Convocation, to the Chapter Secretaries for the use of their respective Chapters, to the members of the present and last year's Supreme Lodge, and to the members of the Mother Lodge. The Convocation did not make an appropriation for free distribution of copies to all the members. However, there is a limited number of copies available to the general membership at the nominal price of one dollar. If you desire a copy please forward this amount to the

Headquarters and copy will be sent you, provided there are some left; otherwise, your money will be returned to you.

NOTICES Chapter News

All news of special activities of the Chapters should be sent to the Headquarters in order that proper mention may be made in the Bulletin and credit given where it is due. Such activities should include among other things inter-Chapter initiations, special initiations attended by the visiting Chapters or members of the Supreme Lodge, open meetings, important lectures, participation of the Chapter in civic affairs, charitable and social events, etc. Such news items set a good example for other Chapters and keep the spirit alive, giving credit where credit belongs. If you are not mentioned in the Bulletin, it will be your own fault.

WHEN SORROW COMES

"Our Chapter has within a month's time lost two of its worthy and active members, namely, Spiro Coffinan and Demetrios (James) Stevens. The first named Brother passed this life on Oct. 7, 1927, and the latter one departed November 8, 1927. Services for these two Brothers were held at Camden by the Reverend of St. George's Church of Philadelphia. Ninety per cent. of the members of our Chapter were present and paid their last tribute to our departed Brothers."

NEW CHAPTERS New Chapter at Washington, Pa.

Brother Gust Pappas Takes Initiative
The following excerpt from a letter to Headquarters speaks for itself:

"I am taking the pleasure to let you know of the establishment of a new Chapter in Washington, Pa. The initiation ceremonies took place on the evening of November 11, 1927, at the Moose Hall in that city. Brother Carcalas from Pittsburgh represented our District Governor, Philip D. Peppas. Brothers from Pittsburgh, Wheeling, W. Va., Yorkville, Ohio, Uniontown, Pa. and my Chapter were present to make the new Brothers feel that the Ahepans are ready to go anywhere to meet the Brothers."

Gust Pappas, Secretary,
Stanton Chapter No. 92,
Stebenville, Ohio.

Poughkeepsie, N. Y.

Brother James Versas, Supreme Governor of the Second District, writes that he will install a new Chapter at Poughkeepsie, New York, on December 11. By a fortunate coincidence both the Supreme President and the Supreme Secretary will be present on that occasion.

THE AHEPA BULLETIN

PUBLISHED MONTHLY BY

THE ORDER OF AHEPA

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GREETINGS

To all the members of the Supreme Lodge, to all the officers of the Chapters, to every member of the Ahepa, and to all of its friends, the Headquarters sends its best wishes for a Merry Christmas and a New Year filled with happiness, opportunity and prosperity.

UNITED WE STAND, DIVIDED WE HANG!

Wise old Benjamin Franklin once said, "United we stand, divided we fall." If Benjamin had thought of the word "hang" instead of "fall" he no doubt would have used it as a more expressive term.

Wonderful is the power of unity, of cohesion, of cooperation. A single thread can be torn asunder by even a playful kitten. Many threads together will make a rope which even Hercules with all his mythical strength could not pull apart. An ant by itself cannot do much, even with all its industry. It is reported that in a certain place in Africa there are ant hills over seven feet high, formed by the combined efforts of multitudes of ants, each one doing his part. Let us apply these two illustrations to human beings: As individuals we are like the single thread. We yield under slight pressure. Be we as industrious as the ant, our individual effort is insignificant, especially as present society is constituted. Let us combine our efforts and we at once feel that the strength of the single thread is equal to the strength of all the threads combined.

The efforts of the individual shine resplendently and impressively in the cumulative efforts of the entire group. You can either stand resolutely together or hang miserably apart. Take your choice and let us know.

THE SONS OF PERICLES

One of the most important accomplishments of the Fifth Annual Convocation was the official adoption of the Sons of Pericles as a Junior Order, thus completing the union of the Sons of Pericles with the Order of Ahepa. This adoption will be of benefit both to the Sons of Pericles and to the Ahepa. It will furnish the Ahepa with its future leaders. It will build character in the members of the Junior Order. It is up to every Chapter and every Ahepan to put forth efforts for the establishment of new Chapters of the Sons of Pericles in every city where there is an Ahepan Chapter. The boys expect to receive counsel and help from the Ahepa and the Ahepans, and they richly deserve it. We should look upon them as our own boys, as junior Ahepans who, within a few years, will be filling the positions which we now occupy. But whether they will be adequately equipped or not depends largely on the training which they now receive, for, during this period of their development character can be more readily moulded in the proper direction and impressions made are more lasting than those formed in later years.

WESTWARD THE MARCH OF EMPIRE GOES

The phrase in the caption was made immortal in American history when the western section of the United States first became colonized. It may be appropriately used to depict the movement of the Ahepa. We have already established and are establishing more Chapters in the Far West. As far as San Francisco, the Golden Gate of the West, the banner of the Ahepa now floats triumphantly in the breeze. Indefatigable ser-

**LETIN
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Washington, D. C.

OF PERICLES

most important of the Fifth nation was the of the Sons of unior Order, thus union of the Sons th the Order of adoption will be to the Sons of the Ahepa. It e Ahepa with its It will build e members of the It is up to every very Ahepan to ts for the estab Chapters of the es in every city an Ahepan Chaps expect to rend help from the e Ahepans, and rve it. We should as our own boys, ans who, within be filling the po we now occupy. ey will be ade or not depends training which iive, for, during eir development be more readily proper direction made are more hose formed in

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vants of the order like Supreme Governors N. C. Calogeras and George Peterson of the Tenth and Eleventh Districts, respectively, are giving freely of their time and energy with no other reward than the moral satisfaction obtained by serving a worthy cause. Westward the march of the Ahepa goes!

**A TEMPLE OF THE AHEPA
IN SPRINGFIELD**

News comes from Springfield, Mass., that Altis Chapter No. 85 dedicated its Club Rooms on the 23rd day of October, 1927. The Chapter deserves the thanks of the Order for this accomplishment. It has set an example—that is the significant thing. Other Chapters will do likewise. The time is nigh when every traveling Ahepan in the United States will make his first stop at a Temple of the Ahepa. More than that, such concrete monuments are evidences of accomplishment to those who do not wish to think in the abstract. They are imposing witnesses of a living, growing and powerful organization.

AS A MAN THINKETH

Man as a social being is the product of two factors—heredity and environment. From his parents the child inherits the qualities that later appear in the man. His environment conditions the unfolding of the latent potentialities. Given good heredity and good environment there is bound to be developed a good man. The problem of regulating the hereditary traits of the individual is the present concern of the science of Eugenics. Mental environment is as potent as physical. Fortunately man is master of his thoughts and can fashion his own environment. A man's thinking reflects upon himself. Happy thoughts radiate on a cheerful countenance. Gloomy thoughts are the attributes of melancholy. As a man thinketh so is he.

ΓΝΩΘΙ ΣΑΥΤΟΝ

The title of this Editorial is submitted for some thought on your part. The editor knows little enough about himself to write about others.

THE AHEPA BULLETIN

PEACE IN THE RANKS

No organization can long survive with constant dissatisfaction in the ranks of its members. The value of organization lies in the exertion of concerted effort in the same direction for the accomplishment of the same objects. It is highly gratifying to know that in the vast army

of the Ahepans there is unison of purpose, determination to succeed and above all an unparalleled degree of cooperation, both among the members of the Supreme Lodge and the 16000 soldiers of the Ahepa. With such spirit success is inevitable. Let us go to Detroit next year without a single misunderstanding.

ΔΙΑΤΙ ΠΡΟΟΔΕΥΟΜΕΝ

ΥΠΟ Κ. ΑΛΦΑΝΤΖΗ

(Μετάφραση του "Αρθρού της 1ης Σελίδας)

Προ πενταετίας, ότι ήτο δύσκολον νὰ γένεθῇ Έλλην ποτέπον δια ομογενεῖς του ἐν τῷ χώρᾳ τούτῳ θά καταφθωναν νὰ ἐπιτελέσουν εντὸς δυοριῶν χρονοῦ διαστήματος, ὅλα εξείναι ποὺ ἀντιπροσωπεύει η ΑΗΕΡΑ. Θά ἤρεμιζετο νὰ ἔχῃ τις ἀγαλινιών φαντασίαιν διά νὰ φραταθῇ 16,000 Έλληνας, ἥρωμενοι ἐν τῷ λαβαρον καὶ ἐργαζομένοι διά σανον σκοπον. Θά ἤτο προσήλησε τῶν πλέον προσφύλων μαζ ἔκπληκτον νὰ φαντασθῇ τις δια ομογενεῖς την πορείαν της διαστήματος, ἔντος πέντε ἔτων νὰ δημιουργηθοῦν έχαστοι ξερίτοι τημάτα καθ' ὅλην την Ἑπτανήσι τῆς χώρας, τό όποια θὰ ισταντο ὡς φαροί τῆς ἀηδίας καὶ τῆς προόδου.

Η ἐμφάνιση τῆς ΑΗΕΡΑ ἐσημειώνει καὶ ἐνδόξον ἐποχὴν εἰς τὴν ιστορίαν τῶν Έλλήνων τῆς Αμερικῆς. "Οτινά ιδρύθη το Τέγμα αὐτοῦ, οἱ ομογενεῖς μαζ ἥσαν τόσον βιθυνούνται καὶ ἀπησχολούνται μὲ τας πικροποτίτσας, φοινικετίκες καὶ κοινωνίκες ἀντεγκάρησεις, οὕτως μᾶτις πομπέησαν τὴν πορείαν καὶ βελτίωσαν τῶν καὶ τὰς ἀπέιρους εύσεμαίς αἱ ὄποιαι ἐπάρχουν εἰς τὴν χώραν ταῦτη τῆς Ἑπτανήσης των. Καὶ όπως αἱ δικαὶα ἐντολαὶ, θεια κατανεύονται ἥρθαν δια τοῦ προφήτου Μωϋσέως πρὸς ποτηριάς τῆς Εβραϊκῆς φυλῆς, οὕτω καὶ η ΑΗΕΡΑ, θεια ἐκπνεόνται ὑψὲ κα κορηνίσιον τοὺς φραγμοὺς τῶν διαιρέσεων καὶ νὰ καθαρισθῇ τὴν ὁδὸν δια τὴν πορείαν τῶν ομογενῶν μαζ. Μᾶς ἀπέρριψεν ἀπὸ τὴν κοινὴν πολιτείαν οἱ οἱ Έλληνες οὐδέποτε θὰ ἴρθονται νὰ ἔνισσον τὰς προσπαθείας των καὶ νὰ στινεργασθοῦν διά τὴν ἀνάπτυξιν κοινοφέλων σκοποῦν. Εξεδίωξε τὸν τοπικούμ, τὰς προσαταλήψεις, τὸν φανατισμόν καὶ ἐφέρε πρὸ τῶν ομομάτων τῶν ομογενῶν μαζ, τις εἴκαιροις αἱ όποιαι προέρχονται εἰς ἀδελφεῖς συνεργασίες.

Η ΑΗΕΡΑ ἐπορεύεται ἀπὸ τὴν πλειάν τῶν παρελθόντων. Αλεπίσουν μὲν ἀλλο τὸ ὄργανον τῆς συντομίας, διὰ ἔσεινα τὰ πάτητα τὰ όποια ανυπέλεσσαν κατά τὸ παρελθόν εἰς τὸ νὰ ἐκποδίσουν τὴν ἔνοσην τῶν Έλλήνων. Δὲν εἶναι πολιτική οὕτω αἰσχρικῆς οὐγάνων. Είναι φιλαδέλφικη καὶ ἀγαθοφερής Χορηγοποιεῖ τὴν Αγγλικήν γλώσσαν. Αραβανθή Ανθρακωνούμθοδος. Κινέται μὲ το πνέοντα τῆς προόδου. Δὲν ἔχει τὰ γνωρίσματα τῶν πλατανῶν Έλληνισμὸν διγαντανούσιν καὶ αὐτοῦ ἐγκεκτεί τὸ μυστικὸν τῆς ἐπιτυχίας. Εντεκεν τούτος η ΑΗΕΡΑ έχει καταδύσθαι δια τοὺς Έλληνας τῆς Αμερικῆς ἔργα τό όποια πρὸ ὅλην εἰσήγαγεν οὐθεωρούντο ἀπατόδηματα.

Ο ογκώνων οἰκοδομημένοις μὲ τοιούτων ισχυρούς ύλακούς, είναι πρεσβυτερηγένη νὰ καθιδηγήσαται ἀπὸ τοὺς προφετεῖτοὺς πνεύματος τὸ όποιον καίμαται τὴν Αμερικήν μᾶς είναι αἰματούσιον. Τὰ καθιδημάτα διος καὶ οἱ ανθρώποι, διαπορφύνονται παραπονούσιοι μὲ τὸ πειρίδιον εἰς τὸ όποιον ενέργουνται. Οἱ ποτοῖσιν ἀποικούσιοι τῆς Αμερικῆς ήσαν ἀπόρημοι οικαπανεῖς τῆς πολιτικῆς καὶ φοιτησιτικῆς έλευθερίας. Ήηρήσισαν τοὺς κινδύνους τοῦ Ατλαντικοῦ καὶ ἐθίσασεν μέχρι τῶν ὄγκων δυτικῶν περιον διὰ νὰ ζησουν οὓς ἐλεύθεροι ανθρώποι, καὶ δημιουργήσαν πειρίδιον ἐλευθερούσιο καὶ ποσόδομον. Τὸ ἀπόρηματον λεγει μα τὸν ἐνετείλητο τὸ τέκνα των, εἰς τοὺς ἐγγόνους των καὶ εἰς ἐνεργούς ποὺ τοὺς ἡροκούνθησαν εἰς τὴν παρθένην ταύτην γῆν. Τὸ πειρί μα πότε μετεβιβάζεται ἀπὸ γενεάς τῆς γενεάν μέχρις διοικητού μητροπολίτην τῆς ἀπόλετην τὴν χώραν. Εἰς τὴν ζώναν ταῦτην η ἀξία τοῦ ανθρώπου καίνεται μὲ τὴν προσωπικότητα του μετεινοτήτως τῆς προεπιλέγουσάς του η τοῦ θρησκευτικῶν των πειρίδων συνήθειας καὶ

νεται από την μέσην της οίκουγενειάς του. Λέν κοινωνειώς ως ποιος είναι, αλλά ως πώς έπεσε να είναι. Οι ανθρώποι έχει άντρικουν εις τάξεις και έχαστος είναι ίπαρχερομένος να μένη εις την τάξην έκεινην από την διοικητή γεννιήδη. Εάν αποτελεσθῇ νά άνυρωδῇ ίπαρχερομένος ήποτες από Ιερίνος πού ιστινται ίπερφανο απότο. Τον βλέπουν ώς ξένον και παρείσικτον και κάθε προσπάθεια καταβάλλεται νά τὸν κατασύσιουν. Εάν την χώραν ταύτην θως τα πραγματα γίνεται διαφορετικά. Έδω τα κιβδηλά δέν περνούν και μόνον το άληθες και γνήσιον νόμοιμα ξεχει περισσον. Ένταθη δὲν έπαρχον περιοδοι δι' οίσονδήτοτε μέχριστήρα κατανοτητα, άδιάρροφον αν προσφέτεται από την περινήν οίκουγενειν η διεσκόλους περιστάσεις. Αντη είναι η διαφορά μεταξύ Εδώδητης και Αμερικής. Δια τούς λόγους αύτους προσδενει η Αμερική και δια τούς λόγους αύτους έχασαν την ΑΗΕΡΑ Αμερικανήν όργανωσιν. Την θέλουμε να προσέλθη και την θέλουμε να ξεπλεστή τούς Έλληνες τημας και άνδιστηλοις.

Έαν το Τάγμα εντό ιδούσηται ύπο δημιαναγονών χριστιανών έχειται λέπειστος τῶν Έλληνων δηλος ένένετο κατό το παρελθόν, δὲν θὰ το ἀπεκάλουν Αμερικανικήν Οργάνωσιν. Λέν θὰ το ἀπεκάλουν μη αἰρετικον και δὲν θὰ μεταχειρίσονται την Αγγλική γέλοσην οι επιστρέψαντες γέλοσουν. Έτοι το ἐπράσσεται αὐτὸ τό τέρπηται θὰ προσδέσεται και τὸ σχέδιον του θὰ ήσαι αναφερεῖ. Δια νὰ μᾶς ίπει κοινόσουν θὰ μᾶς τραγουδήσουν το νομοσχόλιο του Έλληνικού πατριωτισμού, τῆς Έλληνικής γέλοσης και τῆς Έλληνικῆς Ορθοδοξίας. Θυ ίτο τὸ σινηθὲς μέσον και δὲν θὰ ηδέναντο νὰ εύρουν καλλίτερον προσδήμην διὰ νὰ δικαιολογοῦν τὰς δοκοτικάς τουν. Άλλα οι Έλληνες έπανταν πλέον νὰ κοινωνῶνται, αφεντισθαν. Η πρωτορανής έπιτεχνη τῆς ΑΗΕΡΑ είναι αντανακλασις τῆς αναζητούσιοσ και αναγεννήσεως τῶν Έλληνων τῆς Αμερικής. Ο ἀληθὴς ΑΗΕΡΑΝ διατησοι βαθύτατον σεβασμὸν πρὸς τὴν χώραν τῆς καταστογῆς του, τὴν γεωπονίαν της, τὴν ιστορίαν της και τὰ παραδόσεις της. Είναι έπιφράνος διὰ τὴν εὐγενὴ κληρονομίαν του. Είναι έπειρημαν διὰ τὴν μεγάλην σιμβολίην την οποίαν η Έλλας προσέφερε εἰς τὸν πολιτισμὸν. Περιφρονεῖ τον Έλληναν ποὺ προσπάθει νὰ κοινητὴ τὴν ιδινιότητα του καὶ νὰ ταπεινωῃ τὴν πατοΐδα του. Άλλη δὲν θὰ έπιστρέψῃ ίνα τὰ ιερὰ αὐτά αισθήματα τει γιανναταί αντιστήναται έμπειταλλίσθεν.

Οι μεριδινοὶ βλέπονται; ανθρώποι έχειν, ποὺ μόλις ποὺ εἶ τοὺν ίδρυ-

σαν τὴν ἀδελφότητα τοτην, ήγνωσται καλῶς τὰ προγματα αιτά. Προσέδον δη τὸ έπιστατο πραγματικὴ ἀνάγκη διὰ τοὺς Έλληνας τῆς χώρας ταύτης μῆς δογματώσος ουσιωδῶς Αμερικανική. Εγγνώριζαν δη μόνον τὰ ποιατή δργάνωσιν θὰ ηδένατο νὰ ἀποξενώσῃ τὰς προσαταληγες, τὰς αντιπαθειας και τὰς παρεξηγησεις τοῦ παρελθόντος και έγνωσται δη μόνον διὰ τοιαύτης δογματώσεως θὰ ηδένατο οι Έλληνες νὰ προσανατολισθοῦν προς τὸ Αμερικανικὸν ποιόν δη οι Έλληνες είναι από τοὺς πλέον ἔκλεκτούς προδευτικούς και πατριωτικούς πολίτες, και μαζῆ μὲ σιντά τοῦ ιπέδειξη τὰς εύκαιριες ποὺ συμβαδίζουν μὲ τὴν γέλοσαν και τρις θεομούς τῆς χώρας ταύτης.

Αἱ πειθήσεις τῶν έδεικνυθησαν πλήρως. Η ΑΗΕΡΑ διεφήμισε τοὺς Έλληνες όσον οὐδεποτε πλὴν πηγή.

Πρού οἶγον έπινη θρεπτα σχεδὸν ἀγνωστοι εἰς τὸ Αμερικανικὸν ποιόν. Είγουμεν τοὺς έπιστορούς μας, τοὺς τραπεζίτας μας, τοὺς ἀνθρώπους τῶν γεωγράφων και τοὺς ἀποτήμηνος μας, ἀλλά ίσαν μέσα εἰς τὴν ἀφανινήν. Η ΑΗΕΡΑ παρουσίασε τοὺς Έλληνας και τοὺς παρονταίσιοι μὲς αξιούς και δημιουργούχοις ἀνθρώπους. Κατώθιστος νὰ πεισῃ τὸ Αμερικανικὸν ποιόν δη οι Έλληνες είναι από τοὺς πλέον ἔκλεκτούς προδευτικούς και πατριωτικούς πολίτες, και μαζῆ μὲ σιντά τοῦ ιπέδειξη τὰς εύκαιριες ποὺ συμβαδίζουν μὲ τὴν γέλοσαν και τρις θεομούς τῆς χώρας ταύτης.

Η ΑΗΕΡΑ είναι οίζοδημα αἰώνιον. Ο φιλαδελφισμὸς είναι ὁ ἀκρογονιαῖος αὐτῆς λίθος. Ο δημιαγογός και ἔκμεταλλευτής δὲν δίναται νὰ τὴν πλησιάσῃ. Έχειηρος οὐερτάτην ἀνάγκη διὰ τοὺς Έλληνας τῆς χώρας ταύτης.

PERSONALS

Govatos Delegate to National Rivers and Harbors Convention Distinct Honor to Ahepa

The Ahepa world will be glad to know that our esteemed friend and Brother, John Govatos, of Wilmington, Delaware, is a delegate to the National Rivers and Harbors Convention to be held in Washington, D. C. on the 7th day of December, 1927. This is a very important convention and we feel honored in having Brother Govatos represent the State of Delaware at such a gathering.

Brother Govatos is the only man in Delaware who is the president of two banks. His achievements are all the more noticeable when it is taken into consideration that he is a self-made man. More prosperity to him!

Stylianos in Politics

Brother Stylianos, Supreme Counsellor of the Ahepa, is branching out in politics. He is a candidate for a member of the Board of Education in Nashua, New Hampshire. We wish him success.

Ahepan Mayor of Charleston, N. C.

The members of the Ahepa

will rejoice at the re-election of Brother Thomas P. Stoney as Mayor of the city of Charleston, S. C. Timely words of congratulation were sent to him from Headquarters. To these the Mayor responded, in part, as follows:

"I wish to thank you and through you the Order for your kind telegram of congratulations and letter of November 16th, and I wish to assure you that I appreciate highly your remembrance at this time."

The Chapters would do well to supplement the congratulations of the Headquarters by appropriate resolutions.

Supreme President Presents Ivory-Handled Cane to the Supreme Secretary

On the occasion of the first visit of the Supreme Secretary at the home of the Supreme President in New York City, the former was the recipient of a beautiful ivory-handled cane, given to him by the Supreme President as a token of friendship. What do you think of that?

Gibas Visits Tulsa Chapter

Brother George J. Gibas of Long Island Chapter No. 86, Jamaica, New York, was recent-

ly a guest of the Tulsa, Oklahoma Chapter. Judging from the communications which have reached the Headquarters, Brother Gibas must have given a very inspiring talk to the Tulsa members.

Nickas — Aetopoulos

The members of the Ahepa will be delighted to know that the past-Supreme Secretary, Brother Andrew Nickas, joined his hand in marriage with charming Miss Mary Aetopoulos of Washington, D. C.

The ceremony took place at the home of the bride on Wednesday, November 30, which happily was also St. Andrews Day, in the presence of about one hundred guests. The Reverend Vasilios Papanicolas, an Ahepan, officiated. Over one hundred congratulatory telegrams were received. The list was headed by a telegram from Supreme President, Dean Alfange. His Excellency, Charalambos Simopoulos, Minister of Greece at Washington, was the "Koumbaros." Messrs. Aninos, Diamantopoulos and Kondouriotis of the Greek Legation were present.

After December 10th Brother Nickas may be addressed at 204 Clark Bldg., Canton, Ohio.

Our felicitations are cordially extended to the newlyweds.

Leading Greek Philanthropist Joins the Ahepa

Mr. Ery Kehaya of New York City, well known Greek merchant and philanthropist was among the seventeen candidates initiated at a past presidents' meeting of the Delphi Chapter this month.

Brother Ery Kehaya has this year alone donated over a quarter of a million dollars for charitable, philanthropic and educational purposes identified with Greece, among which was a gift of \$100,000 to Athens College.

KEYSTONE CHAPTER No. 81

Scranton, Pa.

Impressive initiation ceremonies were held by the Keystone Chapter. Supreme Governor James Veras presided. Delegations, headed by their presidents, were in attendance and represented the following Chapters: Allentown and Easton, Pa.; Binghamton, New York,

and Wilkes-Barre, Pa., Ashville, N. C., Yonkers, N. Y.

Preceding the initiation ceremonies the members of the Key Stone Chapter and the visiting delegations attended church services at which Archbishop Alexander officiated. The Supreme President was present on both occasions.

TWO WORDS FROM ACHILLES

In the last issue of the Ahepa Bulletin the Supreme Secretary was allowed one word with which to describe the present administration of the Fraternity. He selected the word "co-operation." This month he is very generously allowed two words for the same purpose. After considerable thought the only words that came to his mind were "MORE COOPERATION."

Chapter Activities

Atlanta Chapter No. 1

Atlanta, Ga.

Every member of the Ahepa will be thrilled over the news that comes from Atlanta Chapter No. 1. Here the infant weakling, Ahepa, was born and nurtured. It was in Atlanta that the members of the Mother Lodge first met and laid the foundation of the Order of Ahepa. It was a matter of great regret to every Ahepan that the Mother Chapter was for some time inactive. An excerpt from a letter received from a member of the Mother Lodge, who worked untiringly for the welfare of the Chapter (and whose name I am omitting at his request), shows the spirit which prevails in the Atlanta Chapter:

"Now the Atlanta Chapter is again functioning and the Old Guard is preparing to come to the front ranks. Its inactivity was caused by many obstacles, but the light of the Ahepa was not dimmed in the hearts of the members. They knew the Ahepa from its inception—they knew it from its birth. This Chapter is the cradle that rocked the Ahepa. It is the Mother who embraced and nursed the great infant in its young days. Always knew and now well knows its duty and responsibility to the Fraternity, and is again taking up the load and will do its bit."

The revival of the Atlanta Chapter came as a direct result of the Fifth Annual Convocation. The same writer continues:

"On my return from the Convocation at Miami, found that there was a chance to reorganize the Chapter because such a spirit had been created by the results of our Convocation."

Three cheers for Atlanta!!

Elpis Chapter No. 117

Nathan Hale Chapter No. 58

Hartford, Conn.

On Sunday, November 6, the Hartford Chapter initiated a group of its candidates in the presence of delegations from eight nearby Chapters. Initiation ceremonies were conducted by Supreme President was also present for the occasion. In the evening the Chapter gave a banquet at the Bond Hotel. Brother Peter Sakorafos, President of the Chapter, acted as toastmaster and Brother Starr was in charge of the entertainment. There were several speakers at the banquet and the affair was a big boost for Hartford.

New Haven Chapter No. 98

New Haven, Conn.

On November 16 the New annual affair at The Embassy Hall. It was a very successful one, attended by all Connecticut Chapters, as well as by a few in Massachusetts. The Supreme President was present.

This Chapter under the leadership of its President, Brother Pappas and its Secretary Brother Rallis, is becoming one of the most progressive Chapters in Connecticut.

Delphi Chapter No. 25
New York, N. Y.

On November 25 Brother Elias Janetis, President of Altis Chapter No. 85, delivered a most inspiring and instructive lecture before the members of Delphi Chapter on the subject of "Philiki Eteria." His audience was so enthusiastic that immediately after the lecture plans were made to have Brother Janetis deliver his lecture before a combined meeting of the Metropolitan Chapters. Plans are being made for this meeting by Brother Vouchellas and Brother Manganis, President and Secretary, respectively, of the Delphi Chapter. The subject of "Philiki Eteria" in its analogy to the Ahepa is one which would inspire and should be known by every Ahepan. Brother Janetis is a master of the subject and is now preparing a book on it.

Schenectady Chapter No. 125
Schenectady, N. Y.

Students of Union College, together with many prominent officials of the city of Schenectady, attended an open meeting of the Schenectady Chapter held on Nov. 25th to listen to a lecture on Athens College, delivered on that occasion. Supreme Vice-President Phillips was present and spoke on behalf of the Fraternity.

Wilmington Chapter No. 95
Wilmington, Del.

On November 21st the Wilmington Chapter initiated eight candidates. Brother John Govatos, President of the Chapter, presided over the ceremonies. The Supreme Secretary, Achilles Catsonis, was present and spoke on behalf of the Order. Chapters represented on this occasion were: Spartan Chapter No. 26, Philadelphia, Pa.; Chester Chapter No. 79, Chester, Pa.; Camden Chapter No. 69, Camden, N. J., and Stanton Chapter No. 92, Steubenville, Ohio.

Washington Chapter No. 31
Washington, D. C.

On November 22nd the Washington Chapter held an open meeting which was very well attended. Supreme Secretary, Achilles Catsonis, the Supreme Governor of the Fourth District, Rev. S. Spathey, and Brother

Alex. Sioris, were the speakers. The Sons of Pericles staged several short acts. Dr. Constanas, a member of the Chapter, was the toast-master.

This Chapter has organized a bowling league composed of six teams and this is the second bowling season for the Chapter. Many of the members find friendly recreation in participating in these tournaments.

Fresno Chapter No. 151
Fresno, Cal.

The Fresno Chapter of the Ahepa, although one of the latest, is nevertheless worthy of commendation. On November 11 the Chapter participated in an Armistice Day parade, headed by A. A. Ladas. The Fresno parade made a very good impression and received favorable comments from the local papers.

Eureka Chapter No. 52
Newark, N. J.

The Eureka Chapter held its annual entertainment and dance recently. The Supreme President was there for the occasion and spoke. He was presented by the President of the Chapter, Brother A. Patsouris. The Supreme Governor of the Second District, Brother Veras, was also present.

Joliet Chapter No. 131
Joliet, Ill.

This Chapter held an open meeting on the 6th of November in the Moose Hall on which occasion Supreme Governor, Const. Theodorow was installed in office. Delegations were present from Iowa, Missouri, Illinois and Indiana. The ceremonies were in charge of George Spannon, Past-Supreme Governor of the same District. Mayor George F. Sehring extended the city's welcome to the visiting delegates. After the open meeting there was luncheon, entertainment and dancing. Motion pictures of the Fifth Annual Convocation were also shown.

Land of the Sky Chapter No. 28
Asheville, N. C.

For the fourth successive time the Land of the Sky Chapter of Asheville, North Carolina, was awarded the first prize for making the best impression in the Armistice Day parade held

in that city. The float prepared this year by the Land of the Sky Chapter was one symbolizing the fourteen points of President Wilson.

The Land of the Sky Chapter was very favorably commented upon by the local newspapers for its excellent cooperation with the local authorities every year in their efforts to commemorate Armistice Day. It is hoped that other Chapters will follow the example of this Chapter which although small (numbering only 35) is nevertheless under the leadership of its President, Brother James K. Karambelas, one of the most progressive Chapters.

Jefferson Chapter No. 148
Yorkville, Ohio

Dr. Sta. Zafferou, a member of Jefferson Chapter No. 148, donated a gold ring with the Ahepa emblem to the Chapter. This ring will be presented to the member of the Chapter who secures the largest number of applications before the new year. A very good example to follow among the members, in order to stimulate friendly competition.

Chicago Chapter No. 46
Chicago, Ill.

This Chapter has arranged for an educational program for the season. The aim of the Chicago Chapter is to get prominent speakers and have their meetings open to the public. One of the lectures in the course was on the subject of "The Psychology and Ideals of Modern Greece" by Prof. Edward Sapir of the University of Chicago. We have no doubt but that this was a very successful event.

Alpha Chapter No. 40
Detroit, Mich.

The third annual ball of Alpha Chapter No. 40, Detroit, Michigan, was held on November 12, 1927, in the magnificent fountain ballroom of the Masonic Temple. From reports reaching the Headquarters the affair was an exceptionally successful and elaborate one.

Supreme Governor A. Petrelis Perry, together with all of the members and officers of the Alpha Chapter, deserve high praise for their efforts in this affair.

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**Robert E. Lee Chapter No. 122
Norfolk, Virginia**

The Robert E. Lee Chapter No. 122 of Norfolk, Virginia, has established Americanization classes for the purpose of helping its members secure their citizenship papers. This move on the part of the Robert E. Lee Chapter is highly commendable and is worthy of emulation.

New Britain, Conn.

An impressive ball and entertainment was held at New Britain, Connecticut, on November 30th which was attended by many prominent city and state officials. As usual there were delegations present from all the Connecticut Chapters. Their cooperation is remarkable. A large delegation from Altis Chapter was also present. President Emanuel Kounaris was largely responsible for this entertainment. The New Britain Chapter has been growing by leaps and bounds under his administration.

**Altis Chapter No. 85
Springfield, Mass.**

"Altis Chapter has set the real example. Not being able as yet to build its Ahepa home, it has opened an Ahepa Club for the convenience and recreation of the members. The Club has a rest room, reception hall, library and restaurant. It is in charge of a steward who is appointed by the Chapter. The dedication of the Club was made by the Supreme President, Dean Alfange, and the Supreme Governor of the First District, A. D. Varkas. The members in their relation to the Club are regulated by strict rules laid down by the Chapter.

The Supreme President and the Supreme Governor commended the Chapter for the excellent example and expressed the hope that other Chapters would follow it.

After the dedication a banquet was held at the Hotel Kimball where many prominent guests participated.

**Danbury Chapter No. 90
Danbury, Conn.**

On November 27 the Ahepa Chapters of Connecticut held an inter-chapter initiation ceremony at Danbury, Conn. Broth-

er Michael Nicholson, President of the Chapter at Danbury presided and Supreme Governor A. D. Varkas conducted the initiation ceremonies. Candidates from the following chapters were initiated: Hartford, Waterbury and Danbury, and over 200 representatives of nine combined Chapters witnessed the ceremonies. The Supreme President was present and spoke. It is worthy to note that the Danbury Chapter contains 75 per cent. of the Greek male residents of Danbury. Congratulations to Danbury!!

**Dayton Chapter No. 113
Dayton, Ohio**

On November 22nd Dayton Chapter initiated 30 members.

Supreme Vice-President, George E. Phillips, was in charge of the ceremonies. Members from the following Chapters were present: Columbus, Toledo, Gary, Upper Manhattan and Cincinnati. The Supreme Vice-President reports as follows:

"The splendid spirit prevailing in the Dayton Chapter is most inspiring. The Chapter under the active leadership of its president, James Leakas, is always on the job. It was among the first Chapters to publish in full in a leading newspaper of its city the article on the Macedonian problem which was sent out from the Headquarters to the various publicity committees for publication in the American press."

Letters From Chapters

"I deem it appropriate to congratulate you for the wonderful work, particularly for your first circular in which the harmony and cooperation among the Supreme Officers is specifically stated."

Constantine G. Economou,
President, Lincoln Chapter No. 89,
Youngstown, Ohio.

"The Brothers here are very confident of the Supreme Officers' endeavor to give the best for the welfare of our beloved Order."

James Tzimoulis, Secretary,
Nathan Hale Chapter No. 58,
Hartford, Conn.

"I was mighty glad to see the Bulletin of the Ahepa, for which we have waited so anxiously."

A. C. Kirios, President,
Aristides Chapter No. 50,
Lynn, Mass.

"Dear Brother Supreme Secretary: I feel very happy once more because fate has favored me again with another chance, in order to administer to you the recognition and appreciation of your great efforts and sacrifices by the members of Lehigh Chapter, at the last meeting of which was unanimously adopted the following resolution:

"Be it hereby resolved that a congratulatory letter be sent to the Supreme Secretary of the Order at Washington, D. C. in admiration to his marvelous circular and recognition of his untiring efforts in perfect harmony with the Supreme President;

"Furthermore, the members of Lehigh Chapter submit their unqualified support and pledge their cooperation to him in order to enable him to carry out his precious task without any obstacles for the further success of the Order."

John Stathius, Secretary,
Lehigh Chapter No. 59,
Allentown, Pa.

"A few days ago we received the issue of the Ahepa Bulletin. It was distributed to the Brothers at our last meeting. They were all enthusiastic about it. It is something we needed long ago.

William J. Rossis,
President Chicago Chapter No.
46.

"I read one of the Ahepa Bulletins at our Chapter and to me it looks splendid and I wish to congratulate you on your work."

Constantine Theodorow,
Supreme Governor, District No.
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"Copies of the first issue of the Ahepa Bulletin were received by our Chapter some time ago. They caused the biggest surprise among the members of our Chapter, as well as of many other Chapters that I have visited because they thought that the printing of a bulletin was only promises.

"Every Brother speaks well of the bulletins and you are to be congratulated for your efforts. The size, printing and material are very fine, and all the Brothers are very much enthused."

James Veras,
Supreme Governor, District No.
2.

"I can not find words strong enough to express the joy and sentiment that the new publication placed in my heart about the Ahepa *** I thought I would never live to see the day when all our efforts about the Ahepa would materialize, but the time has come *** Eureka Chapter and its whole membership is back of you."

A. T. Patsuris,
President, Eureka Chapter No. 52,
Newark, N. J.

"The Ahepa Bulletin has been received. Words are too small to tell

**Robert E. Lee Chapter No. 122
Norfolk, Virginia**

The Robert E. Lee Chapter No. 122 of Norfolk, Virginia, has established Americanization classes for the purpose of helping its members secure their citizenship papers. This move on the part of the Robert E. Lee Chapter is highly commendable and is worthy of emulation.

New Britain, Conn.

An impressive ball and entertainment was held at New Britain, Connecticut, on November 30th which was attended by many prominent city and state officials. As usual there were delegations present from all the Connecticut Chapters. Their cooperation is remarkable. A large delegation from Altis Chapter was also present. President Emanuel Kounaris was largely responsible for this entertainment. The New Britain Chapter has been growing by leaps and bounds under his administration.

**Altis Chapter No. 85
Springfield, Mass.**

"Altis Chapter has set the real example. Not being able as yet to build its Ahepa home, it has opened an Ahepa Club for the convenience and recreation of the members. The Club has a rest room, reception hall, library and restaurant. It is in charge of a steward who is appointed by the Chapter. The dedication of the Club was made by the Supreme President, Dean Alfonse, and the Supreme Governor of the First District, A. D. Varkas. The members in their relation to the Club are regulated by strict rules laid down by the Chapter.

The Supreme President and the Supreme Governor commended the Chapter for the excellent example and expressed the hope that other Chapters would follow it.

After the dedication a banquet was held at the Hotel Kimball where many prominent guests participated.

**Danbury Chapter No. 90
Danbury, Conn.**

On November 27 the Ahepa Chapters of Connecticut held an inter-chapter initiation ceremony at Danbury, Conn. Broth-

er Michael Nicholson, President of the Chapter at Danbury presided and Supreme Governor A. D. Varkas conducted the initiation ceremonies. Candidates from the following chapters were initiated: Hartford Waterbury and Danbury, and over 200 representatives of nine combined Chapters witnessed the ceremonies. The Supreme President was present and spoke. It is worthy to note that the Danbury Chapter contains 75 per cent. of the Greek male residents of Danbury. Congratulations to Danbury!!

**Dayton Chapter No. 113
Dayton, Ohio**

On November 22nd Dayton Chapter initiated 30 members.

Supreme Vice-President, George E. Phillips, was in charge of the ceremonies. Members from the following Chapters were present: Columbus, Toledo, Gary, Upper Manhattan and Cincinnati. The Supreme Vice-President reports as follows:

"The splendid spirit prevailing in the Dayton Chapter is most inspiring. The Chapter under the active leadership of its president, James Leekas, is always on the job. It was among the first Chapters to publish in full in a leading newspaper of its city the article on the Macedonian problem which was sent out from the Headquarters to the various publicity committees for publication in the American press."

Letters From Chapters

"I deem it appropriate to congratulate you for the wonderful work, particularly for your first circular in which the harmony and cooperation among the Supreme Officers is specifically stated."

Constantine G. Economou,
President, Lincoln Chapter No. 89,
Youngstown, Ohio.

"The Brothers here are very confident of the Supreme Officers' endeavor to give the best for the welfare of our beloved Order."

James Tzimoulis, Secretary,
Nathan Hale Chapter No. 58,
Hartford, Conn.

"I was mighty glad to see the Bulletin of the Ahepa, for which we have waited so anxiously."

A. C. Kirios, President,
Aristides Chapter No. 50,
Lynn, Mass.

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A. T. Patsuris,
President, Eureka Chapter No. 52,
Newark, N. J.

"The Ahepa Bulletin has been received. Words are too small to tell

you my feelings. There is only one thing I can say and that is that I am at your service whenever you call, and that our Good Master will bless all the officers of our beloved Order and lead them higher and higher. This is my earnest prayer."

A. Schiadaressi,
Secretary Worthington Chapter
No. 39.
Baltimore, Md.

"I take pleasure to say that the Flint Chapter stands high in spirit and is ready at any time to do its best to cooperate with the Supreme Lodge."

George Polite,
President Flint Chapter No. 141,
Flint, Mich.

"I want to commend you on the appearance of the Bulletin which I have received. You surely remembered the needs of the various lodges when you incorporated into this first Bulletin so much useful information about the Order and the individual Chapters."

G. S. Smitzes
Supreme Governor, Dist. No. 5,
Tampa, Florida.

"I am very much pleased to see the work in the Headquarters going on so nice and smoothly under your direction. Brother Alfange told me that he is more than pleased with your efforts to serve the Order and cooperate with him. We all noticed and appreciate your work. Really this is what we wanted long ago.

"My attention was drawn to your promptness in issuing the membership cards, and I think you deserve to be called "The Pterohir" Ahilefs, as your great-grandfather, the hero of Troy, was known also as "Pteropous" Ahilefs.

E. L. Janetis,
Member, Zeus Chapter No. 88,
Springfield, Mass.

"The Ahepa Bulletins have come to our Chapter as a great tonic * * * Now I shall tell you that my heart and soul are with you. We stand for the Ahepa to do anything in the world for the good of our great Fraternity."

John Aronis,
Meber, Zeus Chapter No. 88,
Warren, Ohio.

"I received a copy of the Ahepa Bulletin from our Supreme Governor, N. C. Calogeras. I want to offer to you and the Fraternity my congratulations for the good work in publishing the bulletin. I am sure it will meet with the general approval, and it will help to cement our Order and bring a better cooperation. Please keep up with the good work."

George Jaharis,
Member of Denver Chapter No.
145,
Denver, Colo.