

ORDER OF AHEPA

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ORDER OF AHEPA

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A-HEP-A NEW YEAR TO YOU



AHEPA MAGAZINE

Official Organ of the Order of Ahepa

VOL. 6



NO. 1

JANUARY, 1932

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ACHILLES CATSONIS, Editor

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THE AHEPA

ILLUSTRATED NATIONAL MONTHLY MAGAZINE

"BLENDING TRUE HELLENISM WITH GOOD AMERICANISM"

THE FIRST TEN YEARS OF THE AHEPA

FOUNDED IN
ATLANTA, GA.,
JULY 26, 1922

JANUS was a two-faced Roman god, one face looking backward, scrutinizing the past; the other, forward, delving into the future. The symbolism is fraught with significance for it is only by studying and understanding the past that we can take our bearings and cast our moorings for the future. Although the tenth anniversary of the Ahepa is not until July 26th next, the beginning of the New Year is an opportune time for a brief survey of the first decade, in order that we may best plan for the second.

For the information of our non-members, "Ahepa" is not an ancient or a modern Greek word, as many of our learned professors of Greek finally learned, after a thorough search in "Lidell and Scott's" and other Greek lexicons failed to disclose such a word. It is an acrostic, made up of the initial letters of five good American words, namely, "American Hellenic Educational Progressive Association." The title itself gives some hint of the nature, scope and purposes of the Ahepa, but a more concise and explicit statement of the founding, aims and achievements of this fraternal order would serve to better acquaint the readers of the AHEPA MAGAZINE with the Order of Ahepa whose official organ it is.

The Ahepa was founded in Atlanta, Georgia, on July 26, 1922, by a small group of American citizens of Greek descent who felt that the Greek who was residing in the United States was capable, by reason of his inherent qualities, of taking a more active part in the social, political, economic and educational life of the nation, thus becoming a useful and constructive citizen of his adopted country on the one hand and, on the other, maintaining the ideals and traditions associated with his ancestors. Moreover, it was felt that the part played by this group in American life and the qualities which made them highly desirable citizens, were not generally known to the American public, and some medium was needed to bring them into closer contact with their neighbors and fellow citizens of native birth. Obviously, some form of organization was essential in order to accomplish this purpose. The Order of Ahepa was the result. The nucleus of six members has grown to 35,000 and 300 chapters located in every state of the Union. The objects of the Ahepa may be grouped into four parts and summarized as follows:

SUMMARY OF AHEPA'S OBJECTS

1. To promote and encourage loyalty to the United States of America, allegiance to its flag, support to its constitution, obedience to its laws and reverence for its history and traditions; to instruct its members by precept and example in the tenets and fundamental principles of government; to instill in every member a due appreciation of the

privilege of citizenship and the sacred duties connected with it, and to encourage its members to be interested and actively participating in the political, civic, social and commercial fields of human endeavor and always to strive for the betterment of society.

2. To promote in the United States a better and more comprehensive understanding of the Hellenic people and nation, and to revive, cultivate, enrich and marshal into active service for America the noblest attributes and highest ideals of true Hellenism.

3. To strive for the perfection of the moral sense in its members, to promote good fellowship among them and endow them with a spirit of altruism, common understanding, and mutual benevolence and to point out to them the advantages of education, the beauties of sacrifice and the deformities of selfishness.

4. To champion the cause of education, to support the American system of public schools and to keep them free from religious prejudice; to promote and augment the educational advantages of this country and to establish and maintain new channels for disseminating culture and learning.

THE AHEPA MAKES GOOD CITIZENS

The question which forces itself upon us now is, what has the Ahepa done toward the accomplishment of its objects? It has adopted English as the official language of the organization. It requires by constitutional provision that applicants for membership should be American citizens or at least that they should have filed their declaration of intention, the naturalization committee of each chapter being required to prepare and assist the declarants to complete their naturalization. It has sponsored lectures on American history and institutions. It has invited to membership prominent Americans whose personal contact with members of the organization has been instrumental in transmitting the spirit of Americanism, which cannot be engraved, photographed or otherwise portrayed on a certificate of naturalization. It has inspired the members with a genuine desire to understand their environment, to appreciate the opportunities open to them, and to assume as cheerfully the duties as they do the rights and privileges incident to American citizenship. Such distinguished Americans as Hon. Carrington T. Marshall (Chief Justice, Supreme Court of Ohio), Governor George White of Ohio, Governor Harry H. Woodring of Kansas, Governor Louis Emmerson of Illinois, Governor Franklin D. Roosevelt of New York, Former Governor Fred W. Green of Michigan, United States Senators: William H. King of Utah, Warren R. Austin of Vermont,

PROMINENT AMERICANS MEMBERS OF AHEPA

Governor Harry H. Woodring of Kansas, Governor Louis Emmerson of Illinois, Governor Franklin D. Roosevelt of New York, Former Governor Fred W. Green of Michigan, United States Senators: William H. King of Utah, Warren R. Austin of Vermont,

Samuel M. Shortridge of California, David Walsh of Mass., James J. Davis of Pennsylvania (formerly Secretary of Labor), former Senator Henry J. Allen of Kansas, United States Representatives in Congress: Pehr G. Holmes of Massachusetts, Ernest W. Gibson of Vermont, A. Piatt Andrew of Massachusetts, Rear Admiral Richard E. Byrd, Federal Judge P. W. Meldrim, Mayor Russell Wilson of Cincinnati, United States Commissioner of Immigration, Luther Weedon, and many others, who have come in contact with members of the Ahepa and are fully acquainted with the objects and principles of the society, have expressed their approbation most decisively by becoming members. This in itself is proof of the usefulness of the Ahepa as a constructive force and a stabilizing influence in the American social structure. We make no mention of the qualities which commend the Hellene to his American friends, for his loyalty to America is attested by the sixty-five thousand who fought in the World War under the Stars and Stripes, one of whom was the immortal George Dilboy who, though not yet a citizen, wrote his own naturalization certificate no less emphatically than with his own blood, and who was posthumously awarded the Congressional Medal of Honor for bravery. Nor do we say aught of the Greek as a law-abiding citizen, for these qualities are ingrained in him. Many centuries ago, in old Hellas, his ancestors taught obedience to the State, expounded the majesty of and reverence for the law. If anyone should be a law-abiding citizen in the United States, or elsewhere for that matter, it is a Greek. To be otherwise would be inconsistent with his heritage. He is industrious, self-supporting and progressive. Like his ancestors, he is essentially an optimist and faces the future with courage and anticipation. But it is not for us to sing his praises. On the Ahepa and its members the following brief comments, taken at random from our files, speak more eloquently because unbiased:

WHAT OTHERS THINK OF AHEPA

President Hoover, responding to the invitation of the Ahepa to participate in the San Francisco convention: "...

From their rich background of history, culture and idealism, the Greek race bring elements of devotion to American institutions which are a valuable contribution to our common life."

Mayor Rossi of San Francisco, speaking at the Ninth Annual Convention of the Ahepa held in that city, said: "You Greeks, with your splendid conduct and behavior, are inspiring us to build glory on the shores of the Pacific, and I am particularly happy that we are honored by your convention. You represent the best aspect of citizenship and we rejoice with you in your achievements."

Editorial in the *Elmira Star Gazette*, July 1, 1931: "... Everyone who has felt this kinship with the nobler aspects of the ancient Greeks will sympathize with the ideals of the National Order of Ahepa. . . . It is ceaselessly working to Americanize all Greek residents of this country, to implant within them both the ideals of the ancient Greeks and a devotion to the modern spirit of America."

Editorial in the *Harrisburg Sunday Courier*, Harrisburg, Pa., July 7, 1931: "Members of the American Legion and the Order of Ahepa joined forces to make the presentation of a Greek flag to the State of Pennsylvania a memorable occasion. The natives of Greece who have become American citizens and are residents of Harrisburg have become a self-respecting and highly respected element of the community. They are right-thinking, substantial folks and good citizens."

Governor Harry H. Woodring of Kansas: "I am quite liberally happy to be a member of and to lend help and support to the Ahepa. I am justly proud of my friends of Greek origin and

I am proud to inform you that many of my best friends in the commonwealth of Kansas belong to this race. Their actions and accomplishments have never given us cause to regret our social and business associations."

Mayor Sullivan of Newport, R. I.: "As a Mayor I am proud of this organization whose loyalty to the country of their adoption is unbiased. Ahepa is making good American citizens of the Greeks who have come to America to make their homes."

Editorial in the *Daily Record*, Boston, Mass., March 26, 1931: "Ahepa means a great deal. It is active Americanization among the Greeks in this country."

Editorial in the *Lexington Leader*, April 16, 1931: "Lexingtonians will not have to go far from home to gain realization that the Greek is a citizen in all that the word implies. He is industrious, thrifty, law-abiding, and has no ax to grind. All he asks is to become an American. In exchange he is quite willing to give more than he receives. During the World War 65,000 Americans of Greek origin marched with the army of the United States. A number of them won high honors for bravery on the field of battle. Those who returned to American soil did so with a greater appreciation of this country's principles and ideals. . . . Loyalty to the United States of America, respect for its laws and attachment to the principles and traditions — thus is Ahepa's creed summarized. Hail, Ahepa! Your aims are builded on a firm foundation."

Editorial in the *Morning Call*, Paterson, N. J., April 6, 1931: "The Greek residents of this country are law-abiding. Very seldom are citizens of Greek origin or aliens from that country arrested. A great majority are earnest, ambitious individuals, seeking to get along in their adopted country and working hard to establish themselves in a business of their own. They are anxious to become Americanized, learn our language rapidly, indulge in athletics and other worthwhile recreation and in every way possible conduct themselves in a manner that is admirable. They are among the best types of Europeans coming to this country to become citizens."

Editorial in the *Port Angeles (Washington) Evening News*, Feb. 20, 1931: "In looking over the membership of the Ahepa one finds that a goodly number of them shouldered arms during the World War, serving in the armies of the United States. As a group, the men of Greek birth in Port Angeles have made good citizens. Law-abiding, patriotic, progressive, they have taken part in commercial and fraternity life. Their charities are many. They support the Chamber of Commerce. They pay their bills. The *News* welcomes the Ahepans to Port Angeles. The Ahepa wins our hearts."

Former Governor Fred W. Green of Michigan: "At a time when there is some tendency to take the responsibility of citizenship lightly, it is well that there should be among us an organization like the Ahepa, dedicated to preserving those fundamental virtues of good government."

"There are things in the heritage of every people that should be preserved and emphasized here in America. In the heritage of no people is there a greater wealth of wisdom for America than in the traditions and history of Greece. I can think of no higher purpose for any American organization than the preservation and dissemination of that heritage among our people."

From the *St. Louis Star*: "Perhaps the most notable movement in this country among people of foreign birth is that of the Ahepa among the Greek-born residents."

May we not safely conclude from the above utterances that the Order of Ahepa is truly an unofficial arm of the United States Government, and that it is doing work which is all the more commendable because not resulting from external pressure or coercion but voluntarily initiated by a group of people

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who have adopted America as their new home or, to put it more aptly, whom America has adopted.

AHEPA A CONSTRUCTIVE FORCE

Perhaps as important an accomplishment of the Ahepa, as any of the numerous ones that may be mentioned, is the fact that it has brought about a better understanding among and closer contact of the American citizens of Greek descent, thus creating an *esprit de corps* which is unique in the history of Greek immigration to the United States. Prior to the establishment of the Ahepa, the Greek in the United States functioned within a limited horizon, not extending beyond that of his city and in some instances that of the state. The Ahepa, through its annual conventions and other activities, has made possible a wider acquaintance and revealed the fact that in every nook and corner of the United States Greeks may be found. It has to a marked degree instilled into its members the need of coöperation, both among themselves and with other members of their community. Traditionally, the Greek is an individualist. Historians ascribe as one reason for the downfall of ancient Greece the extreme individualism of the Greeks and their inability to band together for the common good. While the Ahepa does not intend in any way to destroy individual initiative, it seeks to interpret the efforts of the individual in their relation to the common good. It has inculcated upon its members a spirit of brotherhood, brought them into closer contact with their environment and elevated them in the estimation of their fellow citizens of American birth. Moreover, it has furnished a constructive theme for discussion, and much energy which was formerly wasted upon a discussion of "old country" politics, is now converted to a consideration of immediate problems.

THE AHEPA HAS CONTRIBUTED TO CHARITY

While the Ahepa is not essentially a benevolent order, it has, nevertheless, made substantial contributions to various charitable causes, some of which may be noted here: Toward the Miami, West Palm Beach and Mississippi relief funds it gave approximately \$5,000; to the earthquake-stricken victims of Corinth, Greece, etc., \$61,000; for the erection of the monument of General Demetrios Ypsilanti at Ypsilanti, Mich., \$5,000; Dilboy Monument at Somerville, Mass., \$6,000; Athens Post, American Legion, Athens College Fund and Y. M. C. A., \$1,000; Mana Sanatorium, \$1,701.25, in addition to several thousand dollars given through the Boston and other New England chapters; for the war orphans, about \$15,000; National Museum, \$3,000; National Academy, \$1,000; Delphic Festivals, \$1,000; miscellaneous other charitable contributions, \$7,000; scholarships to worthy students attending American colleges, \$15,000, and is now raising a scholarship loan fund for the purpose of more effectually carrying out its educational program. These figures represent contributions made only by or through the Supreme Lodge and do not take into consideration the much greater amounts which have been contributed during the last ten years by the various chapters of the Ahepa to schools, churches, associated charities, and other worth-while institutions.

AHEPANS HARBINGERS OF GOODWILL

The Ahepa has conducted three excursions to Greece, the effects of which have been far-reaching. Persons who had been separated from their parents for twenty-five or thirty years and had, perhaps, never hoped to see them again, were prompted to go in company with other excursionists.

The pilgrims were officially received by the Greek authori-

ties and welcomed by Prime Minister Venizelos as American citizens. They brought with them glad tidings from America; talked of the vast opportunities they found in this country; praised its democratic institutions; extolled its hospitality and lauded its progressiveness.

The home folks after thirty-five years looked again upon the face of the prosperous business or professional man — their devoted boy who thirty years ago bade them good-bye to return, as he thought, in a few years.

As the result of these pilgrimages a pronounced sentiment for America and American institutions has been implanted in the minds and hearts of the Greek people, and commercial relations between America and Greece have been considerably stimulated and augmented.

The educational work of the Ahepa has been directed largely toward the improvement of the members and on topics which are of immediate and useful concern to them, such for instance as tend to explain the mechanism of government in the city in which they live and the State and Nation, the work of the Health Department, Chamber of Commerce, Americanization League, banking methods and facilities, business management, and various other topics of interest. Particularly noteworthy have been lectures on Americanism, sponsored by various chapters and given by prominent Americans.

The Sons of Pericles is the "junior order" of the Ahepa and corresponds to the "DeMolay." In this junior order the younger generation of Greek descent is brought up in a congenial environment and is taught among other things to bear in mind the injunction of the man after whom the order is named — to leave their city not only as good but better than they found it.

AHEPA'S FUTURE SECURE

And so the face of Janus looking into the past reads an interesting and useful history of the Ahepa. The Greek immigrant who is but a recent comer to America has oriented himself to his new environment and is becoming a useful and constructive citizen in his adopted country. He has been taught the lesson of coöperation, of brotherly love, of obedience to the laws of the land, loyalty to its institutions and allegiance to its flag.

The Ahepa has done its share in assisting worthy causes. It has paved the way for a better understanding between Americans of Hellenic descent and those who trace their origin to other sources, to the end that a more harmonious and congenial atmosphere may prevail among the numerous and divergent creeds and nationalities. They should remember that they have one great thing in common and that is their American citizenship. This implies above everything else that they all are or should be interested in the welfare of America and should so demean themselves by word and deed as to generate and foster a spirit of fraternal accord among themselves, rather than to incite conflict and misunderstanding predicated upon racial or religious differences which, however deeply rooted they may be, should be suppressed and over-shadowed by the greater interest which we all have in common as American citizens. The Order of Ahepa has genuinely and earnestly sought to expound, disseminate and instill this philosophy into its members and to create a mental attitude in every one of them which would be frank and unbiased toward all their fellow citizens, irrespective of creed or nationality.

And thus finding the Ahepa of the past, Janus, now looking forward, prophesies a future even more replete with accomplishments. The old Romans placed much faith in this god. We have no reason to discredit him, so let the Ahepa enter upon its second decade full of hope and determination to surpass the first.

A NEW YEAR

By HARRIS J. BOORAS

Supreme President

IN BEHALF of the Supreme Lodge I convey greetings and felicitations to the members of our fraternity and all our fellow citizens, with the sincerest wish for a Happy and Prosperous New Year.

Triumphantly, a new era opens before you; an era of new life, new spirit and new enthusiasm. The past serves as an inspiration and lesson for the future, to which you must look with brighter thoughts and refreshed vigor.

Your biggest opportunity this year is not outside of you, not in idleness, in influence, or helps, but right in yourself. You will have three hundred and sixty-five opportunities to make nineteen thirty-two a record breaker in your career. Each day is a marvelous opportunity to make good, a glorious chance to make a big dent in what you are trying to accomplish.

The new year will be what you make it. Give the whole of yourself to whatever you undertake. Be all there and bring your life into it.

Remember you attract what you expect. It is not enough to ask for what you want; you must expect to get it. Learn to expect great things in life; great things of yourself. Hold the conquering thought, the victorious attitude, the victorious consciousness. Beware of hindering peculiarities, weakening idiosyncrasies, offensive habits which neutralize your effort and lessen your chances of success. Think health, think happiness, think success. Never admit the thought of defeat, and always carry yourself as a conqueror. Dare to think your own thoughts, to make your own creed, to live your own life. Dare to be yourself.

Be a professional at living this year, not a mere amateur. Back up your opportunities with all the energy, determination and enthusiasm you can muster. Make your life worth while; make it glad, effective, joyous. Put beauty into every day — beautiful thoughts, beautiful deeds, beautiful work. Learn to enjoy things without owning them. Don't postpone life by postponing joys and pleasures to next year. Enjoy as you go along or you never will. Get your fun out of your job.

Close the door to that unhappy past which has already tortured you enough. Draw nothing over the threshold of the new year which will cause you pain and regret. Don't worry; don't fret and anticipate failure; don't fear anything. Let fear and hatred go out of your life with the old year. There is no tragedy like that of trying to "get square" with someone. Forget everything that has pained or angered or worried you in the past. Smile over it all and start life anew.

Be sure that your vocation has your unqualified approval, that it calls out your best. Your opportunity for advancement lies right in your work. Your job, if you are made for it, is your best friend. Don't work for a cheap success. Don't be satisfied with less than your best. Expect and accept nothing from yourself but your best. Always put the stamp of a man upon everything you do. There is no joy quite like that which comes from the consciousness of a well-done job.

Don't swap your manhood, your character, for wealth or position. Remember there is success that fails as well as success that succeeds. Be careful what you part with on your way to fortune. Don't succeed in business and fail as a man. Don't go after the success that costs too much. Beware of success with a flaw; of a fortune without a man behind it.

Guard your weak points. Unguarded, the weak point has ruined multitudes of careers. Beware of the "good time" that

kills self-respect, that has a bad reaction, that makes you think less of yourself the morning after. Remember that you must pay the price of everything you take out of life. Put the best of yourself into everything you do. Keep in time with the best thing in you and the best of life will come to you.

Don't capitalize your friends. Beware of the paralysis of selfishness and greed. Don't commercialize your integrity. Let everybody know there is something in you that is not for sale. In your efforts to save, don't jeopardize your health and self-respect by pinching yourself on the necessities of life and dressing like a beggar.

Take a pleasant thought to bed with you, because you build character while you sleep. When you fall asleep, your good thought works in your brain during the night, and you will awaken in the morning cheerful, strong and resolute to win out that day.

Cultivate good habits. Form the habit of radiating sunshine and good cheer. Smile when you feel like it, smile when you don't feel like it, but smile always. Put sunshine into your business, into your home, into your life. Scatter your flowers as you go along for you will not go over the same road again. Go on with a smile on your lips, in your voice, a smile in your conversation, a smile in your work. Keep sweet this year, no matter what comes to you.

Don't let other people think and decide things for you. Do your own thinking, make your own decisions. Don't be a weakling. Take time to study your problem, but when you have made your decision, let it be final. Burn your bridges behind you and act on your own decisions.

Don't criticize and condemn. Remember that others will do the same toward you. Speak well of people, have a kind word for everyone. If you can't say anything good about a man, say nothing at all.

Remember that the way you face your life, your work, is the test of your character. It is not what you have done, but what you are capable of doing that is important to you. Your job is to unfold the bigger man the Creator has enfolded in you. Say to yourself, "That is my task." It is a man's job and will take all of your energies, all of your courage, all of your determination. If you do it like a man, you'll succeed. If you don't — well, then don't curse fate, or luck, or destiny, or anything outside of yourself. The year of nineteen hundred thirty-two will be what you make it.

EXCURSION to GREECE

AHEPA will hold an excursion to Greece within a few months. The pilgrimage will arrive on the soil of Hellas before Easter of 1932. Details are being worked out, and full announcement of steamer, rates, date of sailing, etc., will be given very shortly.

Ahepans and friends who have intentions to leave for Greece, withhold yourselves to sail with the Ahepa. Get ready from now, as this will prove the greatest of excursions ever held.

ON TO HELLAS WITH AHEPA.

HARRIS J. BOORAS,
Supreme President.

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The Sons of Greece in Illinois

By GOVERNOR LOUIS L. EMMERSON

"The flag of Greece will be housed in the State Museum as a continual reminder that the men and women of Greece share with us in a mutual bond of understanding, good will and lasting affection."

SOME months ago it was my privilege to extend to the Republic of Greece the best wishes of the State of Illinois, upon the occasion of the presentation of our state flag to the premier of Greece, to be placed in the Athens memorial to the soldiers of the World War. The gift of that flag, and the heart-felt messages which accompanied it, was a symbol of the warm fellowship that we of Illinois feel for the men and women, not alone of your native land, but of the other nations of the old world. Today, we are gathered here to receive for the State of Illinois the Greek flag, which will be housed in the state museum as a continual reminder that the men and women of Greece share with us in a mutual bond of understanding, good will and lasting affection.

This exchange of flags signifies to me a growing appreciation of the fact that no nation can live for itself alone; nor progress at the expense of others. We may be proud that the United States has never cared to turn its great natural resources into destructive agencies to gain greatness through the downfall of those less favorably situated. On the contrary, we have shared our discoveries with our sister nations; extended a helping hand in protection of the weak; and answered the call of human suffering—whether it came from the orphaned children of war-stricken Europe; the quake-torn zones of Japan; or the starving hordes of China's famine districts.

Through our President, Herbert Hoover, we were privileged again this past week to extend to the nations of Europe, trembling on the brink of complete disaster, a helping hand, which may point the way to their recovery from the economic problems which confront them. That action expresses more strongly than words, the great good will of the United States, for its sister countries, and opens the way to a new vision of international relations.

Within our communities, and between our states, we have in the past decade witnessed a new bond of friendliness. Barriers of class and section have been swept away, and we have come to the realization that those problems which affect one class must ultimately affect all classes; and that no section

of the nation can long remain sick, without extending the disease to all other sections.

President Hoover, in recognizing that the ills of one great nation must before long make themselves felt in every other nation, and his action in meeting the present European crisis, is an indication of new leadership and new thought in the family of nations. Out of it must come better conditions for all, and a higher appreciation of the well wishes of our nation toward those less fortunately situated.

That the history, the customs and the political activities of one nation affect the life of every other nation, even hundreds of years later, is nowhere more clearly shown than in the influence which your native Greece exerts on the civilized world. We owe it a deep debt of gratitude for its contribution to the cause of happy living, even though a large share of that gift dates back almost to the beginning of the world's written history.

Greece, in its architecture, its masterpieces of sculpturing, its philosophy, its literature and its sciences, has given to the world a creative gift that will continue to cast its influence on the countless years to come.

And standing high in this contribution to the cause of human welfare is the steadfast loyalty and keen appreciation of individual service that is exemplified by the history of Greece.

More than 2,000 years ago, the young man of Athens, standing ready to assume the privileges and obligations of citizenship, raised his right hand, and swore to leave "his city not less, but greater and more beautiful than he found it."

Today, we are gathered in the shadow of the tomb of Abraham Lincoln, who, like the young man of Athens, swore to leave his nation not less but greater than when it was entrusted to him. He met that obligation and a martyr's grave, but each day he stands forth even greater—a symbol of sacrifice, of service, of love and of understanding. And each year in increasing thousands, proud men from the far corners of the nation and the world, kneel at his bier, place a wreath, shed a tear, and take a new resolve over his last resting place, to perpetuate those great principles of human love, which so marked his life.

Bonded together as a nation, because of mutual love of liberty, and the sacrifices which were necessary to attain it, the original thirteen United States naturally attracted the hardy and courageous spirits of the old world to the shores of the new nation. They came from Greece, from Italy, Austria, Germany, France, England, Scotland, Ireland, Norway, Sweden and Denmark—from all the lands of the world. They were fused in a new mold and from that mold in endless procession came the citizenship which we know today.

More than 2,000 years ago, Greece became the first democracy; and, in the attainment of the highest honors of citizenship, birth counted for little more than nothing. Men were elevated to high positions, and achieved fame and fortune—not because of the conditions of their birth, but because of their degree of service in the nation's cause.

Years rolled by and the democracy of Greece was trampled on by the Romans. Kings and emperors arose and fell, nations carried on intrigue, and alliances were made and broken; but through a long course of years, classes remained classes, and rulership vested in those born of ruling families.

Such conditions have vanished from the earth; and here in America is a new mold, birth again counts almost less than nothing in the attainment of the highest awards of citizenship. Preferment depends on service, and service depends on our preparedness to meet the needs of the day. We get out of our

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Greek Influence in Modern Life

By A. H. M. STONECIPHER, Ph.D.

Professor of Ancient Languages, Indiana Central College

ANCIENT Greek culture is one of the principal elements in modern western civilization. This is a fact of which the average individual is not aware. This forgetfulness is caused largely by the fact that a century of unusual development in the field of physical science and its practical applications has focused the attention of the public and the efforts of the student upon such matters to the exclusion of much that is fundamental in civilization. It is the purpose here to sketch very briefly some of the main characteristics of the ancient Greeks and their consequent influence upon modern life. It should be understood that this is not intended as an adequate treatment of the subject, much too broad for the present occasion, but merely as a tribute of appreciation.

The ancient Greeks were the most versatile of all the races known to history. They accomplished the unusual in more lines of endeavor than any other people. Though their accomplishments are manifold, they may be grouped under three heads according to their three chief pursuits, the pursuit of the Beautiful, the pursuit of the Good, and the pursuit of the True, which are indeed the highest occupations of man.

The accomplishments of the Greeks in the field of the Beautiful are among the most obvious. Their works in the fine arts that have survived the centuries are unexcelled and have served as models to the present time. The same can be said of their architecture, and it is an undying tribute to their consummate genius that their works are continually copied at the present in the greatest modern architectural monuments. Greek literature likewise stands unexcelled. In all these artistic endeavors it was their exquisite sense of proportion, expressed by the adage, *μηδὲν ἄγαν*, that gave their work that element of universality which has caused it to live and flourish throughout the ages. The Greek love of the beautiful expressed itself also in their personal appearance, which they cultivated with great care. Their athletic activities were directed toward health and gracefulness rather than prowess, from which Americans might learn a lesson. So highly did they prize comeliness of appearance that a part of their expression for gentleman was *καλός*. This exquisite esthetic sense, therefore, expressed itself in their daily life as well as in immortal works that have made life richer for all time to come.

Their pursuit of the Good led their leading thinkers to develop the subject of ethics to a remarkable degree. If it is argued that their conduct did not always measure up to these lofty standards, it is merely saying that they, as the rest of mankind, allowed practice to lag behind knowledge. This point cannot be developed at length, but the following, put

into the mouth of Socrates by Plato in his "Gorgias," will serve to illustrate the sublimity of their ethical thinking: *εἰ δ' ἀναγκαῖον εἴη ἀδικεῖν ἢ ἀδικεῖσθαι, εὐλομεν ἂν μᾶλλον ἀδικεῖσθαι ἢ ἀδικεῖν*, "If it should be necessary either to do wrong or to suffer wrong, I should choose to suffer rather than to do it." And it is to the credit of Socrates that he practiced this principle. It should be remarked also in passing that the other part of the Greek expression for "gentleman" was *ἀγαθός*, thus catching up the conception of both ethics and esthetics in the expression *καλὸς κἀγαθός*. The ethical thought of the world is much the richer because of the Greek genius.

In their pursuit of the True the Greeks displayed marvelous activity. They had intellectual curiosity, mental acumen, and freedom of thought in a degree seldom, if ever, equaled. As a result we have the broad field of Greek philosophy, without which the modern western world could scarcely be said to have philosophy. In this field we find the names of Pythagoras, Socrates, Plato, Aristotle, Zeno, and Epicurus, representing thought ranging from the immortality of the soul to scientific investigations only now being completed. Eratosthenes measured the circumference of the earth with remarkable accuracy. He also said that India could be reached by going west, if the ocean could be crossed, and indicated the distance. His knowledge was thus superior to that of Columbus so many centuries later, who had no adequate conception of the size of the earth and of the distance between him and India, his goal.

The Greek recognition of Truth is well illustrated by their estimate of the individual. Greek society was not organized to the point of crushing the individual. Greek institutions are expressions of individualism. It was this that made Greece the cradle of democracy. And even after democratic Greece became the victim of Roman imperialism, the individual Greek, even though he might be a slave, expressed himself and transformed the Roman world. As the Roman poet Horace said, "Captured Greece took her rough captor captive."

But for centuries Greek individualism was crushed under the weight of intellectual, spiritual, and political despotism, the individual counting only for what he could contribute to the institution. With the renaissance, however, and the revival of learning came the rediscovery of ancient Greek literature, which revealed to the western world the majesty and power of the individual. Along with other Greek literature came also the Gospels in the original Greek, revealing afresh the message of Jesus to the individual. Since then the individual has been more and more to be reckoned with, and it is receiving its highest expression perhaps in America today. It is for this reason that so many points of similarity exist between Greek life and thought in the fifth century B.C. and that of America in the twentieth century A.D.

Plato in his "Timaeus" tells of a visit of the great Athenian lawgiver Solon to Egypt, in which he represents an Egyptian priest as saying to Solon: *Ὁ Σόλων, Σόλων, Ἕλληνες αἰεὶ παιδεύει* (Continued on page 24)



Nomlos Photos
Senator Wheeler standing in front of the
Columns of Zeus

The Glory of the Self-Supporting Student

By CHRIST LOUKAS

Department of Sociology, Syracuse University

PROSPECTIVE students of the State colleges and universities throughout the country who hope to work their way through school are being warned against enrolling unless they have sufficient funds to tide them over emergencies of unemployment. Difficulty in finding work during the past year has forced many students to withdraw from school.

The story is not alone that of State supported institutions, it applies, without doubt, to privately supported colleges and universities as well. Increased enrollment has flooded the colleges with more employment-seeking students than there are jobs available. The inevitable result is that

many would-be students, some worthy, some not, are denied the educational opportunities they seek.

The working student has been made the subject of a lot of piffle. It has become a part of the great American tradition to pay homage to the self-made man — the boy who rises to the top despite numerous handicaps. He is pursued for interviews, he is praised, he is revered, and he is cheered. And that is all that is ever done for him. His admirers will tell you that he will get more out of college than the boy who lives on the family pay-check, and if you suggest to them that they lighten his burden of work, they will tell you that such a course would rob the boy of a great educational advantage. So, the working student works perhaps all night, sleeps half the day, goes to classes the other half, and studies in between. *Think of the glory that is his!*

All honor, indeed, to the student who is ambitious enough to work his way through the university! He probably is more serious in purpose than many of his fellow-students, but that does not mean that he is getting all that he should — or all that he deserves — out of his university career.

It should not be implied that every working student is serious minded or even deserving of a college education. Many, like numerous non-workers, would do better by never going to college. If relieved from the task of bread-winning they would probably spend the time elsewhere than in the pursuit of learning. But the boy who has a purpose (and there are many in this category) and who wants to learn, knows there is nothing but hokum in the glorification of the working student.

The only way to learn is by the single-hearted pursuit of learning. The working student may be better able to appreciate what opportunity he has, he may make the most of the time at his disposal, but he cannot serve two masters at once and do a good job for both. It is impossible for the working student to have a singleness of purpose. His extra endeavor, in spite of its logical sobering influence, robs him of the full benefits of a university course. Attendance at classes and preparation of assignments is not education. What about time to read more than the assignment, to digest what has been read, to ponder, to think, and to play?

The admiring citizens could do more for the student (provided, of course, that he is worthy) by making it unnecessary for him to divide his attention between seeking physical sustenance and mental, than by honoring his determination.

(Continued on page 13)

Impressions of Greece

By BURTON K. WHEELER

United States Senator from Montana

TO VISIT Greece, to most of us, is to make the dreams of our youth come true. As long as I can remember, I always wanted to visit Athens, the so-called City of the Violet Crown but it seemed so far away that I had almost given up hope when, perchance, I was appointed as a delegate to the Inter-parliamentary Union which met at Bucharest. I determined then that I would visit Greece.

My visit to that Country was a real treat. To see the Acropolis; to stand upon the spot where St. Paul spoke to the Athenians and where Pericles made his famous speech defending the charge of extravagance in the building of the Parthenon, was a thrill, the like of which most of us never expect to experience.

I spent about a week in Athens and hated to depart. One should spend months or years studying the early civilization, culture and architecture of the early Greeks.

I visited Sunium in the late afternoon. It was one of the most magnificent sights I have ever beheld. I longed to be an artist so that I might, as near

as possible, bring home to my friends in America, a picture of the setting sun with its rays forming a rim of gold around the clouds on the horizon, or paint the sea — the sailboats passing to and fro — the mountains, and last but not least, the crystal white columns of the Poseidon Temple.

Here in a position commanding a wonderful view of the sea a temple was fittingly built to serve as a habitation for the lord of the watery domain. A Greek temple was a house built for their God whose statue occupied an important space in the interior.

Time and space will not permit me to describe the beauties of Greece or the ancient buildings of Athens. That has been done in prose and poetry much better than the writer can do. I am content to say that I was never more impressed with the great debt our present civilization owes to Ancient Greece than when I visited there this summer.

Greece today is making great strides. It has fine hotels — it is constructing good roads and I hope I may be privileged to visit there again and again.



Andrew and the Ahepa

A PROGRAM of unusual interest took place in Haverhill Sunday when, in the afternoon Congressman Andrew was initiated as a member of Acropolis Chapter of the Ahepa, and, in the evening was tendered a banquet by the chapter.

It was interesting because it directed attention in general to the importance in American life of citizens of alien birth or descent and in particular to the earnest efforts the scions of an ancient people of highest distinction are making to achieve a place in American affairs in keeping with the splendor of their traditions. And it was interesting as an event each party to which honored the other.

The real Americans are a conglomeration of many races, of varying backgrounds, of differing cultures. From all parts of the world men and women have come to this land, merging and moulding their lives and their energies into the making of a new people.

Relatively few in number among these groups are the Greeks. None, however, today surpasses the Greeks in the determination with which they tackle the job of making themselves a part of the great new people by which they are being formed and which they are helping to develop. And no people from an alien shore comes to this land with a national and cultural heritage approaching in magnificence that of the Greeks.

They are truly a splendid people of whom older Americans should be and are proud. When Haverhill members of the Ahepa admitted Andrew to their organization, they paid him a distinct honor; and Andrew, by entering the Ahepa, honored the membership.

An enlightened and progressive organization of rich traditions and high purposes received in its membership a man of high repute, of demonstrated ability and of true Americanism. Each, as we said, honored the other. — Editorial of the *Haverhill (Mass.) Evening Gazette*, Thursday, November 13, 1931.

Bank President Pleased With Work of Ahepa

M. R. C. H. REEDER, President of the Bank of Miami and Trust Company of Miami, writes to Headquarters as follows:

"I have spent many enjoyable evenings with the Miami Branch of your Society and anticipate equal pleasure from the reading of your publication. The excerpts from the constitution, embraced in the leaflet you enclose with your letter, certainly indicate the highest type of citizenship, and the result of your work is reflected in the many activities for the people's welfare carried on by your local representatives."

WHAT OTHERS THINK OF US

Judge Lauds Principles of Ahepa

IN a communication recently received at Headquarters, Judge Harry O. Chamberlin of the Marion Circuit Court of Indianapolis, Indiana, writes:

"Please let me take this occasion to compliment you and all your general as well as the local offices of your organization upon the fine showing made upon the occasion of the donation of the Greek flag to the Governor of Indiana some weeks ago.

"The tenets and principles of the Order of Ahepa should appeal most strongly to anyone interested in good citizenship and right government in America."

High Concepts of Ahepa Lauded by Judge

HON. ULY S. THOMPSON, Circuit Judge of the Eleventh Judicial Circuit of Florida at Miami, writes to Headquarters as follows:

"... I shall be very much pleased to receive copies of your publication. And if the educational policy of this magazine follows the high concepts of your Order as disclosed by excerpts from the constitution of this society, which you also enclosed, the 'Magazine' will serve a very large purpose in lending that degree of loyalty and support which any government ought to expect and exact of its citizens."

Every Community Needs People Like the Greeks

GOVERNOR HARTLEY of Washington, in accepting the flag of Greece, said:

"This is, indeed, a rare honor to be the recipient of this wonderful emblem which the people of Greece sent to the people of this great Commonwealth as a token of a lasting friendship and common understanding.

"Greece has given us our present form of government, the art we today look at in this hall, and her literature has been the foundation of every successful undertaking.

"I always have admired the Greek people of today, as much as I always admired their ancestors. They are the type of people that a community is always proud of; they are industrious, conscientious, loyal and good citizens as their record in the World War proved.

"I assure you, ladies and gentlemen, that I am proud to receive this beautiful flag, and on behalf of the people of this great Commonwealth I thank you for the honor of presenting it to me."

From Greece to Arizona

ECHOES of shots fired a hundred years ago will be heard in Phoenix tomorrow when the flag of the Greek Republic is officially presented to the State of Arizona. Tucson will be represented at the ceremony by Frank Peyton, commander of the Arizona department of the American Legion, and by prominent Greek-Americans from our city.

The flag is one of forty-eight coming from the Greek Government as gifts to the various states of the Union. They were brought here by Legionnaires returning from the unveiling at Athens last year of the Greek school children's monument to Americans who aided their country's struggle in 1830 for independence from Turkish rule.

The presentation of these flags was a friendly and most gracious act on the part of the Greek nation. No doubt the spirit of the gift will be fittingly recognized by Commander Peyton and others at tomorrow's ceremony in Phoenix. — *Tucson Daily Citizen*, November 10, 1931.

Congressman Andrew Appreciates Membership

THE following letter from United States Congressman, A. Piatt Andrew, was received by Brother Ross, President of the Acropolis Chapter No. 39, Haverhill, Massachusetts:

"I should be grateful if you would transmit to the brothers of the Acropolis Chapter my appreciation of, and gratitude for, their friendliness in making me an honorary member of the chapter.

"I shall always be happy to remember the impressive ceremony by which I was inducted into the Ahepa, and the splendidly arranged banquet which followed. The testimony of so many notable citizens evidenced the respect and admiration felt for the efforts of the Ahepa to promote devoted American citizenship, while preserving appreciation for the race from which its members sprang.

"I thank you all for your kindness."

The Ahepa Is Doing a Wonderful Job

ONE of the most enjoyable dinners I have ever attended was that of the Haverhill Council of Ahepa last Sunday evening at Busfield's, when our Congressman was the guest of honor, following his initiation into the order in the afternoon.

A. H. E. P. A. stands for American Hellenic Educational Progressive Association. I learned, and has a membership in this country of over 30,000 Greek American citizens. It is doing a wonderful job in making patriotic American citizens, and should have every cooperation and assistance from those of us whose forbears came over here from Europe a few generations earlier than theirs.

The many speakers Sunday night very properly eulogized Congressman Andrew, whose adoption as their "brother" was an honor to both him and them.

May the good influence of the Ahepa spread into every village and hamlet in this great country of ours is my sincere and earnest wish! — Mr. Lewis R. Hovey, owner and editor of the *Haverhill Sunday Record*.



ALEXANDER PANTAGES, a name to conjure with in the theatrical world, is again laying plans for a new chain of thirty theatres. This announcement was made immediately after his acquittal and exoneration from charges brought against him by one, Eunice Pringle. Thus, the name of Pantages is completely vindicated and resumes its former strength and prestige.

Alexander Pantages was born in the Island of Andros. Like many others who sought a fortune in distant lands, he left his native island when but a boy and sailed for South America. About a year later he is found in San Francisco, California, in the "show business," starting from the very bottom as a general utility boy. During the "gold rush" of 1897 he, too, joined the innumerable caravan of fortune seekers and went to Dawson City, Alaska, popularly known as the "Klondike." It is not certain how much gold he found there but one thing is certain and that is that he packed over the ice at Dawson City for nine months. Evidently the gold digging business was not very lucrative, for he soon left the Klondike and went to the Nome country, there starting his first theatre. His love of the Klondike, however, was not diminished and shortly afterward he sold this theatre and went back to pack over the ice again. In 1901 he returned to the United States and toured the country with a view to surveying the theatrical field and eventually establishing a chain of theatres. The first theatre bearing his name was established in Seattle, Washington. It was the Pantages policy to show good motion pictures, vaudeville and reviews at popular prices. This policy was afterward adopted by other theatres all over the world. During a period of thirty years theatres bearing the name of "Pantages" and operating under his original policy, covered the United States and Canada. He has spent millions of dollars for the improvement of the theatrical industry. The Pantages theatres are models of beauty and grace. His shows are unexcelled. In his "hey-day" he had four thousand people on his payroll and it was his policy to pay them substantial salaries so that they and their families would live in comfort. He receives many letters daily from people who used to work for him, asking when he will enter the theatrical world again. The announcement of the new chain is welcomed by all his friends who rejoice with him in his acquittal and wish him the fullest measure of success.

The Glory of the Self-Supporting Student

(Continued from page 11)

How much better is the educational system of some of the European states, particularly that of Czecho-Slovakia, which subsidizes worthy students who need financial support! The universal income tax system makes available to the educational authorities information concerning the economic status of each family. On the basis of the family's financial standing fees and scholarships are regulated. Without any ado, the student in the gymnasium (junior college), or in the university, finds his fees already determined. If his family is poor, he is supported by the State and is left free to devote himself to the task of getting an education—a task that consumes more time and energy than one can ever give to it.

This is part of an ideal of secondary education for all. It applies to all students in the secondary schools and universities. This does not have any relation to mass education. The strenuous educational program in the secondary schools means that only the worthy can survive the gymnasias, and only the worthy are subsidized therefore, where support is necessary.

Education for all is no less an ideal in

America than it is in Czecho-Slovakia. America is proportionately far wealthier than this progressive European State. Yet, where Czecho-Slovakia proceeds to make its ideal more than a topic for brag-garts, America chooses to throw all her youth into the educational melting-pot and let them get along as best they can. Under such circumstances subsidization would take on gigantic aspects. Yet educational subsidies might be of more ultimate good to the nation than ship subsidies and similar forms of paternalism.

The present American attitude of penuriousness toward the colleges and universities precludes any likelihood of the adoption of student subsidy programs. The "Everybody Welcome" and "Bigger and Bigger" manias are largely responsible for this. Surely there is no reason why the goats should be sent along with the sheep. But has there ever been a time when the citizenry showed itself not only willing but desirous of assuming such a burden? Oh no! the glory would fall away, and the sawdust "self-made man" tradition would die if the working student wearied of his job, and besides, it is so much more pleasant to talk of the sterling qualities of the man than to give him the assistance these qualities merit.

Senator Steiwer Reads AHEPA MAGAZINE

CHRIST LOUKAS and Michael Choukas, professors of Sociology at Syracuse University and Dartmouth College respectively, both attending the convention of Teachers of the Social Sciences held in Washington, D. C., and Achilles Catsonis, formerly of the faculty of Public Speaking of Syracuse University, called upon United States Senator Frederick Steiwer of Oregon. Senator Steiwer is a staunch Philhellene, and when asked about the Greeks of the United States he replied, "I heartily approve the evidences which I perceive of a quickened sense of American purpose by the Greeks of this Country. The work of the Order of Ahepa in promoting naturalization and combating lawlessness is indeed commendable. Its efforts to diffuse among its members a knowledge of American government and institutions, and to create citizens who are responsive to their duties and zealous of their rights is of great importance."

"I am also one who believes in the effort



Sitting, left to right, Senator Steiwer, Christ Loukas; Standing, Achilles Catsonis, Michael Choukas

by the American Greeks to teach their children, in addition to the English, a knowledge of the language which is spoken by the gods.

"I have the honor of enjoying the friendship of many Greek Americans in the State of Oregon. They are teaching their children lessons in Americanization and an appreciation of Greek culture. May I express the hope that the Greeks of other States will follow their example and also take this opportunity to wish the Greeks in America a Happy and Prosperous New Year."



FRATERNITY NEWS

STATE OF WASHINGTON HONORS GREEK FLAG

American Legion Representative Presents Standard — Governor Hartley Responds

State Capitol Scene of Solemn Ceremony Under Auspices of Ahepa — 200 Greeks from Nearby Cities Attend

WITH nearly 200 Ahepans and other Greeks from the neighboring cities of Seattle, Tacoma, Everett, Chehalis, Pt. Angeles and Aberdeen present, the flag of the Republic of Greece was formally delivered to Governor Roland Hartley in the sumptuous reception room of the state capitol at Olympia on Friday afternoon, November 20th.

The presentation was made by Dr. Hinton D. Jonez of Tacoma, Past State Commander of the American Legion, appointed to represent the Washington State Department of the Legion; he told the Governor that President Zaimis of Greece, was forwarding this flag to the State of Washington as a token of the friendship and good will existing between the two countries and in return for the flag of the State of Washington presented last year to Greece on the Centennial of her Independence, through American Legionnaires of Greek origin visiting their mother country for the occasion, of whom 65,000 have served with honor and distinction during the last war under the Stars and Stripes.

Ahepans Speak

Dr. Nicholas S. Checkos of Seattle, Past Supreme Governor of Ahepa, who was next introduced to the Governor, presented an outline of the Americanization work of the Order of Ahepa, and Mr. S. E. Katopothis, Seattle attorney and present District Governor of the Order, cited the contributions of America to Hellenic Independence, expressing the devotion and the loyalty of the Greeks within this country, as well as the undying gratitude and affection of those remaining in their ancient home.

Recalls Greek Glories

The Governor, visibly moved by the solemnity of the occasion and the evident sincerity of the sentiments conveyed, expressed his deep appreciation both to the American Legion and the Greek Government, pointing out the cordial relations which always existed between America and Greece. With the Greek flag reverently held in his arms, he extolled in eloquent terms the glory of ancient Greece, and deplored the loss suffered by mankind through the abrupt ending of her most wonderful civilization, owing, undoubtedly, to internecine strife and to short-sightedness of petty politicians. He concluded by making an appeal to every citizen in the country to uphold the unity of this nation and the stability of its Government to the end that our present

culture be made secure forever against recurrence of such calamity.

The ceremony was witnessed by representatives of several organizations of the State, including Mr. Gus Zarkades, President of the Greek Community of Seattle; Rev. Tsoumanis, Pastor of the Tacoma Community, and Mrs. Antigone Pappadakis, President of the Women's Hellenic Club, of Seattle.

Peoria Chapter News

Benefit Banquet

THE Peoria Chapter No. 234, Order of Ahepa, last night opened its second annual drive to raise funds to help the needy families of Peoria, Illinois, by holding a big banquet in the Ahepa Hall located in the downstairs of the All Saints Greek Orthodox Church. The attendance was well over 400 people and the entire proceeds will be used to purchase baskets of food and other necessities which will be distributed to the needy families of the city. It is expected that close to 100 baskets will be given.

Clever Idea

The membership of the chapter employed a novel idea which made the cost of the banquet very little. Three days before the banquet groups were organized among the membership which went out on a rabbit hunt and all the game brought in was cooked for the banquet.

Erects Church

The Peoria Chapter besides taking the part of the Xmas good fellow has been doing splendid work within its own realm. It has during the short time since its organization reached a total membership of 95 members, a very good number in proportion to the small Greek community in which it is located. The Peoria Chapter also was instrumental in the erection of the Greek Church which has just recently been completed and is admired by all who have seen it as being one of the most beautiful churches in the State.

Middletown Chapter Stages Frolic

MEMBERS of Ahepa Lodge and their families were guests at the annual frolic, held at the Knights of Malta hall on Central Avenue.

At this time of the year the order celebrates its year of effort on behalf of Hellenic residents of this country and the work of the Middletown Chapter. Dancing, entertainment and refreshments provided amusement last night.

Acropolis Chapter No. 39

Reported by HARRY SOVAS, Secretary

Haverhill Relief Fund

IN THIS worthy and important committee our chapter has been called to assist and represent the Greek Americans of our city. In the general committee we are represented by our good Brothers N. Coucouvites, A. Colocousis, H. Sovas and C. Ross. Another committee is working among our members only, for the purpose of raising funds for the needy and destitute, and these funds will be turned over to the general committee. This committee is composed of Brothers C. Ross, George Papoutsis and Peter Lampros.

Employment Committee

This committee composed of Brothers George Glastis, George Theofilos, E. Castanias and James Tickelis, is collecting data of the unemployed members, their previous occupations, their needs, etc. Upon completing their investigation they come in contact with the superintendents and foremen of the various factories and with the various leading business men of our city and find work for our unemployed members.

Christmas Party

The annual Christmas party for the families of our members will be held Wednesday evening, December 23rd in our rooms. Many gifts will be distributed by Santa Claus to all the children present and refreshments will be served to all. Everything gratis. This committee in charge: A. Giakas, G. Theofilos, J. Georgiou, A. Vasilakakis, D. Gotses and J. Valavanis.

Magazine Non-members Subscription Committee

While we are working in every way possible for the welfare of our chapter and its members, we cannot forget our official mouthpiece the MAGAZINE of our order.

A committee has been appointed composed of Brothers Peter Lampros, James Anastos and E. Zorbas to solicit subscriptions for the MAGAZINE. From what I can judge, their efforts will be crowned with success.

Icaros Chapter Gives Play

ICAROS Chapter No. 163 of Detroit staged a play, the proceeds of which went towards the assistance of needy families. The title of the play was "Ee Prothyme Sheera." The dramatic personae consisted of George Nasses, S. Tsoupeas, Anna Lampires, E. Karantziaferis, Chrysanthi Nasses, Antigone Prapas, George Kakavas, D. Argyropoulos, S. Mantales, D. Norris, A. Francis.



Left to right: Honorable David I. Walsh (U. S. Senator), Harris J. Booras (Supreme President), George C. Eliades (District Governor). Second row, left to right: James Kakredas (Chairman of Banquet Committee), Stephen Girdis, Andrew Jarvis (Supreme Treasurer), Nicholas A. Loumos

THE above picture was taken at a testimonial banquet tendered by the Athens Chapter No. 24 of Boston, Massachusetts, on November 19, 1931, in honor of the Supreme President, Harris J. Booras, and shows Brother Booras conferring the honorary degree of membership upon the ardent Philhellene, Honorable David I. Walsh, U. S. Senator.

Brother Walsh in his speech praised the Ahepa for its noble purpose of Americanizing its members. He said that he was proud to be made an honorary member of such a worthy organization. He also complimented the organization on having elected as its Supreme President a man with the ability, character and reputation of Brother Booras.

U. S. Senator Wheeler of Montana, who has just returned from a tour in Greece, gave a very interesting speech on the progress of Motherland Greece.

The banquet was tendered to show the love and esteem in which Brother Booras is held by the Athens Chapter No. 24, in which he was reared as an Ahepan, and from the ranks of which he steadily and rapidly arose to the highest office of trust in our beloved fraternity.

Under the able chairmanship of Brother James Kakredas, and with the humor and wit of the chairman of the San Francisco Conven-

tion, Brother James Veras, acting as toastmaster, the banquet was a magnificent success and was enjoyed by all the members of New England who came to do homage to Supreme President Brother Booras.

Among those who participated at this brilliant affair were:

Hon. William S. Youngman, Lieutenant Governor of Massachusetts.

Hon. Frederick W. Dallinger, Congressman of Massachusetts.

Hon. Frederick W. Cook, Secretary of the Chamber of Commerce of Massachusetts.

Hon. John J. Murphy, Mayor of Somerville.

Hon. Thomas Damry, Chief of Police of Somerville.

Hon. Joseph E. Dendron, President of Somerville National Bank.

Hon. Michael Murphy, Assistant District Attorney of Suffolk County.

Hon. Judge Frederick A. Crafts, Assistant District Attorney of Middlesex County.

Mr. Arthur Grandson, Naturalization Office of Boston.

Hon. Pericles Polyvios, Greek Consul of Boston.

Rev. Bro. C. Nanopoulos of Boston.

Bro. Andrew Jarvis, Supreme Treasurer.

Bro. George C. Eliades, District Governor.

Bro. George Cassimatis, District Governor.

Washington Chapter No. 31 Honors Pioneers

VICTOR K. KISSAL, Paul Kokalis and Dr. Charles J. Demas, three of the first six constituting the nucleus of Washington Chapter No. 31, were the guests of honor at an open meeting specially arranged for them by the chapter at the suggestion of President George T. Thomaides. Approximately 200 people attended the meeting. Brother Thomaides, in a clear-cut and forceful speech, explained the object of the meeting and praised the founders of the chapter. Supreme Secretary Catsonis followed him and Supreme Counsellor Soterios Nicholson concluded the list of official speakers. After that, President Thomaides called upon the three guests of honor. Brother Kissal very humorously described the first difficulties and misapprehensions which had to be overcome before it was decided to organize a chapter of the Ahepa in Washington. Among others he described his first conference with Brother George Polos who first approached Brother Kissal and talked to him about organizing the Greeks. Being well acquainted with the experience of past attempts at organization among our countrymen in the United States, Brother Kissal, without much ado, asked the question, "What's the catch?" After several conferences, however, with Brother Polos he was convinced that there was no "catch" and that the time was ripe for the Greeks to organize on a national scale. He espoused the cause of the Ahepa and became the first president of Washington Chapter No. 31. Brother Kokalis took the house by surprise when he got up and made a brief but very pointed speech saying that when they started out he had his misapprehensions, too, but being wiser than the other five, he took the job of treasurer, to be on the safe side. He continued in that office for the next three years. Brother George Devakos, also one of the first six, was prevented from attending the meeting due to illness. After the speeches, refreshments were served, all of which had been donated by various brothers. The music, likewise, was contributed by the generosity of several brothers, and the dance which followed was in keeping with other affairs given by the Washington chapter.

Philadelphia Chapters Hold Brilliant Affair

ONE of the most successful affairs ever sponsored by the Spartan Chapter No. 26 and the Hercules Chapter No. 226 of Philadelphia was a ball given November 16th at the Elks Hotel for the benefit of the Greek schools in Philadelphia. The orchestra, under the leadership of Brother Catsaros, performed admirably.

Among those present were Brother John Govatos of Wilmington, Del.; Brother and Mrs. Mentis of Reading; Brothers Manos and Houles of Camden; Dr. Michael Dorizas of the University of Pennsylvania and delegates of the surrounding chapters.

The committee of the ball, composed of the following, is to be congratulated for its fine work: Brothers E. Giores, C. Gounis (Chairmen), M. Chios, M. Caromoffly, Sober, Tsopelas, Constantin, Vergis, Simbles, Milionis, Joannidis, Theoharis, Colyvas, Flamos, Kerkidis, Lazaridis and Lacas.

The charity ball met with tremendous success, quite a large sum of money being realized.

Commissioner Weedon Lectures in Ahepa Chapter

MR. LUTHER WEEDON, United States Commissioner of Immigration at Seattle, and Dr. N. S. Checkos, Past Supreme Governor, were the main speakers at a meeting of the Juan de Fuca Chapter No. 177 of Seattle, held in the Moose Hall. Commissioner Weedon spoke on "The Earliest and Latest of Our Immigrants" and Dr. Checkos, on "The Intricate Machinery of the Human Body and How to Keep It in Good Condition." Mr. Weedon is a broad-minded and sympathetic friend of the immigrant, particularly the Greek, to whom he often lends an understanding ear and extends a helping hand. He is earnestly interested in the social activities of our people and the Americanization work of the Ahepa, whose ranks he joined a year ago during the visit of Past Supreme President Phillips.

"Heart of America" Undaunted by Adversity

"HEART of America" Chapter No. 73, at Kansas City, Missouri, deserves high praise for its indomitable Ahepa spirit. It will be recalled that the chapter was placed under a heavy obligation as a result of the Seventh Annual Convention which was held under its auspices in Kansas City. Yet, notwithstanding that, the true Ahepana of that chapter did not lose courage, but with unflinching determination decided to fight against adversity. To thrive under these circumstances is more praiseworthy than when all odds are in one's favor. And triumph the chapter did. Secretary Simeon Agnos reports that the officers and members are working together in harmony and coöperation for the improvement of their chapter.



Flag of Greece Presented to Indiana in Impressive Ceremony by Ahepa

IN AN impressive ceremony of banners, the Republic of Greece last night gave the State of Indiana a Greek flag in return for a Hoosier flag presented to Greece a year ago.

Presentation was the high point of the annual dinner of the Order of the Ahepa in the Claypool Hotel.

The James Whitcomb Riley Chapter of Indianapolis was host and held the dinner in the room of the poet from whom their chapter name was taken.

A squad from Ft. Harrison carried the flag of the United States to the speakers' table as the orchestra played "America." To the strains of "On the Banks of the Wabash," the flag of Indiana was carried to the table by another squad, and a third squad brought in the flag of Greece as the Greek national hymn was played.

White Reads Presentation

Since the American Legion had been instrumental in obtaining the state flag for the Greek Republic a year ago, the legion had been asked to participate in last night's ceremony, and Frank A. White, editor of the *Hoosier Legionnaire*, read the presentation. Wallace O. Lee received the banner on behalf of Governor Harry G. Leslie, who was unable to be present, owing to injury to his son shortly before the banquet.

Influence of the ancient Greeks was emphasized by Achilles Catsonis of Washington, Supreme Secretary of the Order.

"We must not be too proud of ourselves because of the heritage of the Greeks, because it is by no means confined to our race," he said. "The peoples of all civilized worlds are its beneficiaries."

He described the monument in Athens that was erected in honor of Americans who aided in the fight for Greek independence, the centennial celebration of which was the occasion for presentation of state flags to the republic a year ago.

"The Greeks who came to America are law abiding, for they have the heritage of centuries of respect for the law," he said. "We pride ourselves upon becoming good American citizens, yet we would not be good Americans if we easily forgot the ties that bind us to our native land."

Chapter Leaders Introduced

Several judges of Marion County courts, Indianapolis attorneys, visitors from other cities and officers of the nine state chapters of Ahepa were introduced and spoke briefly.

P. E. Volo of Gary was state chairman for the dinner and William Zilson of Indianapolis was vice chairman. L. K. Tsaros of East Chicago was secretary. Other members of the committee were Dr. G. D. Anthoulis and L. H. George of Gary, J. Zazias, A. Costas, G. Morris and Peter Brown of Indianapolis; P. Polydore of South Bend, H. Primis of East Chicago, John Pappas of Hammond, Thomas Valasopoulos of Fort Wayne, G. Mikalas of Kokomo, George Rorris of Muncie and Elie Alatzas of Anderson.

Members of the Indianapolis chapter who composed the reception committee were Tom Marinos, Theodore Manoleos, George Anderson, Tom Vallas, Peter Alexander and George Stelas.

A. A. Pantelis of Chicago was toastmaster.

District No. 9 News

UNDER the auspices of the William Penn Chapter No. 61 of Reading, Pa., a most inspiring public installation ceremony was conducted at the Odd Fellows Temple, Sunday afternoon, December 6th.

The ceremonies were conducted by Supreme President Harris J. Booras, assisted by the District Governor. The following chapters participated and their officers were installed.

William Penn No. 61 of Reading, Pa.; Red Rose No. 71 of Lancaster, Pa.; Harrisburg Chapter No. 64 of Harrisburg, Pa.; Wilkes-Barre, Pa., Chapter No. 55; Homer Chapter No. 65 of Bethlehem, Pa.; Sunbury Chapter 76, and Chester Chapter No. 79 of Chester, Pa.

The following other chapters of the district were represented but their officers were not installed at this function: Chapter No. 109 of Pottsville, Pa.; Chapter No. 84 of Scranton, Lehigh No. 60 of Allentown and the Eastonian Chapter No. 56 of Easton.

The hall was beautifully decorated and the large attendance, which filled the hall to an overflowing, gave all the more dignity to the occasion. At the conclusion of the ceremonies dinner was served to 100 visiting members.

Official Visit

Sunday evening, December 6, 1931, at 8:30 the Supreme President, accompanied by a Reading and Wilmington delegation, paid an official visit to the two Philadelphia chapters. The meeting was held at the Elks Hotel. The local school children serenaded the Supreme President with a beautiful play, poetry and Greek dancing.

Dinner was served to all present.

Homer Chapter No. 65

At the last meeting of this chapter held at Bethlehem, Pa., on Wednesday evening, December 2nd, election of officers took place, the District Governor presiding. At this meeting Homer Chapter took new vigor and vitality and great things are expected of the boys of this chapter. Good luck, boys of Homer.

A Word of Praise

Deputy Governor D. Coumountzis of the Danbury, Pottsville and Harrisburg chapters has accomplished marvelous things and was publicly thanked by Supreme President Booras. Keep up the good work, brother. The fraternity thanks you sincerely.

Γιὰ σου ἀδελφά 'Αχιλλέα,
Στὸ τελευταῖο Magazine μὲ χαρὰ ἀλλὰ
καὶ μὲ μεγάλη ἀπορία καὶ ἐκκλησίᾳ βλέπω τὰ
Committees ποὺ συναστὰ ὁ ἀδελφός Κυβερ-
νήτης τῆς τρακοστῆς τρίτης περιφέρειας.
"Ὅλα καλὰ καὶ ἀγαθὰ!! Μὰ τί γυρίζει τὸ
Committee μὲ τὰ ΑΜΕΛΕΤΗΤΑ μέσα στ'
ἀλλὰ δὲν μπορῶ νὰ τὸ καταλάβω.
Μὲ ἀδελφικὴν ἀγάπην,
G. D. CORDES



Battle Creek Ahepas passing in review in Battle Creek, Michigan, Centennial Celebration

Battle Creek Chapter Resplendent in Centennial Celebration

THE Battle Creek, Michigan, centennial celebration, held during the week of October 4th-11th, was participated in by a number of Ahepa chapters, led by the Battle Creek Lodge No. 214, which was joined in the mammoth centennial parade held on the final day of the celebration by members of the Ahepa Order from Grand Rapids, Lansing and Kalamazoo.

The parade, the largest and most colorful ever seen in southern Michigan, lasted for more than two hours and was witnessed by a crowd numbering more than 100,000 people, including Governor Wilbur Brucker and his staff. Henry Ford, who contributed his highly prized "Ford No. 1" to the many ancient and loved relics on display, was scheduled to make a personal appearance in the celebration, but a last minute change in plans, necessitated his sending his private secretary in his place.

The Battle Creek Ahepas, numbering about 200, marched in the parade in their new uniforms, which they wore in public for the first time, and the impression of the neat white uniforms and silver fezzes brought much applause and favorable comment by the many spectators.

In reviewing the parade, one of the Battle Creek papers wrote as follows:

"The striking appearance of the Greek Ahepa Order, who were marching for the first time in their new uniforms, was one of the high lights of the parade and a continuous round of applause followed their appearance along the entire line of march."

News from District No. 29

SANTA BARBARA, Calif., Chapter No. 243, which started two and one-half years ago with a membership of twenty-five, now numbers eighty, sixty-five percent of whom are American citizens. The others have taken out their first papers and are attending night schools preparatory to becoming naturalized.

George Ellis, District Governor, reports plans are under way for the formation of two other chapters in the district, one of which is to be established in Los Angeles, where there is already one chapter.

Denver, Colorado, Completes Successful Year

THE year of 1931 has been a successful one and shows progress in every direction, except perhaps in the failing of furnishing properly our new home. New members have been brought into our fold; a carefully conducted campaign for reinstatement of our delinquent members was 100% successful; the celebration of our national independence day and banquet still is the talk of the town. The open meeting held on April 23rd is another event long to be remembered, and everything that was accomplished during the current year points that the way is paved for a still better year in 1932."

Billings Chapter Initiates New Candidates

ON November 16th the Billings, Montana, Chapter No. 237 initiated three new members into the mysteries of the Ahepa. Theodore Daldakis, District Governor of District No. 31, was present. Large delegations from the chapters at Butte, Montana, and Sheridan, Wyoming, headed by their respective presidents, Brothers Peter Sargen and J. G. Tousses, were present. The Sheridan Chapter is one of the newest in the district. Its membership is small but it is very active. A banquet followed the initiation and over 100 participated. The main speaker of the evening was Brother Daldakis, the District Governor, who expounded the principles of the Ahepa. Other speakers included Presidents Sargen and Tousses.

Zeus Chapter Stages "Golfo"

ZEUS Chapter No. 83 of Warren, Ohio, presented "Golfo" before a large gathering which assembled at the Knights of Pythias Hall on the evening of November 15th. The play was directed by Mr. and Mrs. John Kalatzis, who also took the leading rôles. Other players were the Misses Angela Fotinos, Maria Gongaris and Anna J. Lardas; Messrs. Nick Kalogeras, C. A. Damsis, Emm. Beat-sarakis, George Makrinos, and George Genthithes, Archon Megistan of the Sons of Pericles, President Basile C. Aronis and Secretary Michael Gongaris.

Archimedes Chapter Initiates Eight

ON November 18th the Archimedes Chapter No. 126 of Meriden, Conn., held an initiation of eight candidates. The following were initiated: George Carmelis, Costas Constantine, Costas Xenelis, Angelos Georgiou, Basil Barbaras, Louis Kapetan, Andrew Gregory and Mike Nickolas. Many brothers were present from Nathan Hale Chapter No. 58, Hartford, Conn.; from Elpis Chapter No. 117, New Britain, Conn.; brother Simiatakis from Hellas Chapter, Lowell, Mass., and our District governor Brother A. D. Vanech, with Brother Nestor of Stamford, Conn. Several speeches were made by the guests and officers on the good work of the Ahepa. Refreshments were served after the ceremonies.

Hancock Chapter Gives Pageant

DR. C. G. MITCHELL, Secretary of the Hancock Chapter No. 103, Weirton, W. Va., reports:

"On Monday, December 14th, our chapter gave its sixth annual banquet, which proved a complete success from every point of view. The local Community Center in which it was held was filled to capacity with Ahepas and guests from Pittsburgh, Steubenville, Wheeling and Follansbee. Prominent people from Weirton and the surrounding towns were our guests. The program was enriched with a pageant, depicting Columbus pleading his cause before the court of Ferdinand and his Queen, presented by local members of the Philoptohos Society.

"The Supreme President H. J. Booras was the chief speaker of the evening, who gave a masterly oration that will long be remembered.

"Other speakers were Mr. A. A. Karkalas, Dr. Papadopoulos, who spoke in the Greek language, and two of our local ministers. Mrs. Angelo Constant sang several numbers, Mrs. C. G. Mitchell played the piano, and the talented young Miss Kate Manaras danced the bauble dance. Dr. C. G. Mitchell was the toastmaster.

"It is needless to say that these yearly gatherings in banquet form of our chapter have established quite a reputation for the Ahepa. They are usually in a class by themselves, and help to present us to our fellow citizens in the best light."

Jarvis Enters Politics

Supreme Treasurer of Ahepa Elected Councilman

ANDREW JARVIS, Supreme Treasurer of the Order of Ahepa, has definitely decided to become the mayor of Hartford, Connecticut. He is on the way to that office, having taken his first step when he was recently elected Councilman-at-Large of his city, Portsmouth, New Hampshire. It is to be noted that Brother Jarvis was elected with a substantial majority and is one of the three new councilmen to be elected. The Ahepa appreciates the honor conferred upon Brother Jarvis and wishes him a successful career.

Dean Alfange, the Past Supreme President, was asked, "How are you getting along since your wife went away?"

"Fine, I have reached the peak of efficiency. I can put on my socks now from either end."

Seattle Chapter Continues Educational Lectures

Dorothea Demetracopoulou, Professor at the University of Washington, Speaks Before an Audience of 400

UNUSUALLY well attended and exceptionally rich in variety was the second educational meeting of the Juan de Fuca Chapter of Ahepa.

Miss Dorothea Demetracopoulou, of the University of Washington, spoke on the subject, "Are We Civilized?" stirring a current of profound thinking amid the listeners with her vivid contrasts of primitive and modern ethics. The graceful figure and girlish charm of the young professor contrasted just as vividly with her calm composure and persuasiveness. It is not known which qualities prompted the bachelors of the chapter to present her with a lovely corsage of flowers at the conclusion of the meeting.

Talk On Business

Mr. A. R. Munger, Assistant Vice-President of the Metropolitan National Bank, spoke on the "Present Economic Crisis, Its Causes and Future Outlook," explaining in clear terms the intricate circumstances leading to the present business conditions and setting forth the principles upon which a recovery is to be effected in due course. His talk was earnestly heard and eagerly digested by an audience absorbed in the subject.

Flags Presented

An American and a Greek flag were presented to the "Maid of Athens" by Mesdames J. M. Wamba and J. Redeiford, President and Americanization Chairman of the Women's Relief Corps, D. A. R., and by Mrs. Antigone Pappadakis, President of the Women's Hellenic Club, respectively; the latter accompanied the presentation with an eloquent address to the "Maid" in the Greek language. In their behalf, Miss Marie Lucas, Worthy Maid, and Miss Sophie Koutsoyannis, Loyal Maid, formally accepted the two flags, both expressing their appreciation in touching terms, the former speaking in English, and the latter in Greek.

Upon invitation from the chair, young Christ Tom Dariotis expressed the feelings of the "boys" towards the two flags and what they represent, moving the audience to a high pitch of enthusiasm with his spontaneous remarks.

Musical entertainment was offered by the Misses Mary and Nitsa Pantages, Sophie Koutsoyannis, Goldie Bates and little Pauline and Mary Holevas.

The meeting was conducted by Mr. E. T. Morisse, chairman of the chapter's educational committee.

Elizabeth, N. J., Chapter Initiates Four

FOUR candidates were initiated into the Order as members of the Thomas Jefferson Chapter No. 280, The Ahepa. They are Demetrios Bessas, Vasilios Messas, Harry Mefsaot and George Patros. The ceremony of initiation was conducted by the degree team of the local chapter aided by the degree team of Eureka Chapter No. 52, Newark, N. J., and under the supervision of District Governor John A. Givas. Delegations from the Washington Rock Chapter, Monroes Chapter and

Eureka Chapter were present. Refreshments were served after the meeting.

Subcommittees were appointed by Dr. George Ladas, chairman of the ball committee, to aid him in carrying out the plans for the ball and entertainment to be held in February at the Elizabeth Carteret Hotel, East Jersey St., Elizabeth, N. J.



Miss Amelia Katsura

Omaha Chapter Elects Miss Ahepa

MISS AMELIA KATSURA was crowned Queen of the Ahepa of Omaha Chapter in the magnificent ball room of the Paxton Hotel. The occasion was a charity ball held under the auspices of Omaha Chapter. Miss Katsura was selected from among a field of twenty-five contestants and was crowned by Chris Harvalis, President of the Chapter. The Queen was escorted to her throne by Paul Kazakes, Captain of the Guard. The retinue consisted of Peter Katsura, brother of the Queen, John Fillis and George McMann. Miss Christine Bighos, 17, a Shenandoah instructor, gave sketches from the Russian ballet and Miss Mary Poulos, 19, featured in a series of short oriental dances.

Mayor Wilson of Cincinnati Likes His Certificate

"UPON my return from my vacation I received your very kind letter with a beautiful certificate of my membership — or rather should I say my diploma of having received the degree of Archon Polites? I am very proud of being a member of the Order of Ahepa. It is an honor that I hope I shall always deserve.

"Very sincerely yours,

"RUSSELL WILSON."

Garfield Initiates Sixteen

GARFIELD Chapter No. 203 of Chicago conferred the initiatory degree upon sixteen candidates recently. The ceremonies were performed by a degree team under the captainship of Arthur Peponis. Among the supreme luminaries present were Brothers Peter Sikokis, Supreme Governor; G. A. Kyriakopoulos, District Governor of District No. 21; A. George N. Spannon, past Supreme Governor and D. G. Michalopoulos.

Our correspondent says that Garfield Chapter is without a doubt the most successful chapter in Chicago — that they have initiated over forty candidates this year. It remains for the other Chicago chapters to disprove this statement, if they can.

"Academy" Chapter Completed

"ACADEMY" Chapter No. 286 at Annapolis, Maryland, which was tentatively established only a short while ago, has now been permanently instituted. Representative of Washington Chapter No. 31 and Capital Chapter No. 236 of Washington, D. C., Worthington Chapter No. 30, Baltimore, Maryland, including District Governor C. J. Coventaros of District No. 8, Supreme Counsellor Soterios Nicholson and Supreme Secretary Catsonis, drove to Annapolis, which is only forty miles from Washington, and helped establish the chapter. The boys, very appropriately, selected the name "Academy" for their chapter, the United States Naval Academy being located in Annapolis.

Milwaukee Chapter Crowns May Queen

ONE of the most successful social affairs of the season was the annual May ball of the Milwaukee Chapter No. 43, of Milwaukee, Wisconsin, held at the Milwaukee Auditorium on May 31st.

The Ahepa annual dance being looked upon as one of the biggest affairs in this City was attended by the entire Hellenic community. Miss Nicka Eliopoulos, a very charming girl in our community, was crowned as May Queen.

Much credit for the success of this dance goes to the entertainment committee of which Brother Vice-President George Demeter was chairman.

Governor Carlton of Florida Reads "Ahepa Magazine"

"I HAVE your letter of December 5th and will look forward with much interest to reading 'The Ahepa Magazine.' Please accept my thanks for same."

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The Nashua, N. H., Chapter's Patrol, Winners of many prizes. Commander, George Willis. Front row, left: L. Psilopoulos, Mil. Goudas, D. Hondrocostas, N. Biscaduros. Second row, left: D. Polio- glou, H. Theodoropoulos, G. Gerassis, T. Piatou. Third row, left: E. Courounis, C. Pappas, J. Lagios, A. Giotas. Fourth row, left: P. Caros, A. Dimakis, Z. Mouliazimis and N. Tsamis

To a Young Girl

YOU are as beautiful and fair
As only flowers can be
When Springtime spreads a snowy bloom
About the almond tree.

And May goes walking through the fields
And o'er the lofty hills
To fling rich gifts of daisies white
And clouds of daffodils.

Your lips are like two petals red,
All moist with morning dew,
Your eyes as tender and as sweet
As when the day is new.

Your hair is like the dancing rays
Of gold that's shining bright,
Your body like a magic thing
Seen in the dim moonlight.

Your loveliness is like a dream
That comes before the dawn,
When to his quiet resting-place
The nightingale has flown.

And water-lilies lie afloat,
On some enchanted pool
Where happy wood-nymphs laugh and play
In waters clear and cool.

EMMANUEL PANORAS

A New Year's Resolution

Does It Apply to Your Chapter?

THE new year will make its appearance soon and I am wondering in just what sort of condition it will find us. It is usual at the beginning of each year to make a number of resolutions, most of which are broken. However, no matter how many resolutions you make and break this year, remember to make and keep this one: *That you will do your level best to revive the Ahepa chapter in your city.*

It seems strange that such a splendid chap-

ter as you boys had in Easton should be allowed to disintegrate. It seems stranger still, when we know that other cities with a smaller number of Greeks are maintaining good chapters of the Ahepa. When I think of the important rôle played by the Easton Chapter in the history of the Ahepa, I am at a loss to understand the main reason behind the present inactivity. Notwithstanding the general depression throughout the country, the members of the Ahepa are working harder to prove beyond a doubt that even during the most critical period, the spirit of the Ahepa is with them and that they are determined that this organization shall live.

The Ahepans of Easton cannot take a second place to the Ahepans of any other city. Your past record proves it conclusively. Let us, therefore, altogether make this one resolution, that the Easton Chapter beginning with 1932 will assume its rightful place in the Order of Ahepa, and though we break a thousand other resolutions let us "stand pat" on this one.

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CONNECTICUT

HAPPY NEW YEAR

to all

*Brother
Ahepans*

from the

*Boosters of the
New Haven Chapter
No. 98*

James Carson, Pres.

Steve Ambagis, Sec'y.

John Morris, Treas.

John Varoutsos

Aristides Photakis

Paul Psathas

William Chaltas

Perry Couloufacos

William Hainas

Stelios Theodor

Harry Ligelis

John Marathas

Peter Kardaras

Aleco Pratis

William E. Basil

George Bovlas

Sam Tersakis

Nick Sauter

P. OROLOGAS CANDY SHOP

Brother AHEPAN προτιμησάτε μας



Γεύση ἀγνά Ἑλληνικά ὀρεά.

Γλυκύσματα διὰ Γάμους, Βαπτίσεις.

Καλλιτεχνικὰ Μνημόσυνα

Παραγγελίαι ἀποστέλλονται εἰς ὅλα τὰ μέρη τῆς Ἀμερικῆς καὶ Καναδά.

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The Month in Greece



Διὰ τοὺς διοριζομένους τὸ πρῶτον εἰς δημοσίας θέσεις ὑπαλλήλους τῶν Ἐφορειῶν Γραμ/ων, Τελωνειακῶν Γραμ/ματέων, Ταμειακῶν Γραμ/ων, Ὑπολογιστῶν καὶ λοιπῶν Γραμ/ων τῶν Πολιτικῶν Ὑπουργείων, προβλέπεται σύστασις προπαρασκευαστικῆς Σχολῆς, σκοπὸν ἔχουσης τὴν εὐρύτεραν ἐπιστημονικὴν καὶ πρακτικὴν μετεκπαίδευσιν τῶν ὑπαλλήλων.

Οἱ Πρόεδροι τῶν κυριωτέρων ἐμπορικῶν, ἐπαγγελματικῶν καὶ βιοτεχνικῶν ὁργανώσεων Ἀθηνῶν καὶ Πειραιῶς, ἀπεύθυναν ὑπόμνημα πρὸς τὸν Πρόεδρον τῆς Κυβερνήσεως καὶ τοὺς Προέδρους τῶν δύο Νομοθετικῶν Σωμάτων ζητοῦντες τὴν κατάργησιν τῆς προσωπικῆς κληρονομίας, ὡς καὶ τῶν πιέσεων αἰτίνας ἀσκήνται ἐναντίον τῶν πτωχευομένων ἐμπορίων κτλ.

Ὁ Ἑλλήν μοναχὸς Ἀνδρέας Σουμμελέτης, τῇ πρωτοβουλίᾳ τοῦ Πρωθυπουργοῦ κ. Βενιζέλου καὶ τῇ συναινέσει τοῦ ἱεροῦ Πατρὸς, μετέβη εἰς Τραπεζοῦντα καὶ ἐνεργήσας ἀνασκαστὰς εἰς τὴν περιοχὴν τῆς καταστραφείσης Μονῆς Σουμελά, ἀνέβρε τὴν εἰκόνα τῆς Θεομήτορος, ἣτις παραληφθεῖσα ὑπὸ τοῦ Ἀθηναίου μοναχοῦ Βαρνάβα κατὰ τὸν ἴον αἰῶνα ἐξ Ἀθηνῶν καὶ ἐκ τοῦ τότε καθεδρικοῦ ναοῦ τῆς Παναγίας τῆς Ἀθηνιώτισσας, μεταφέρθη εἰς τὸ ὅρος Μελά παρὰ τὴν Τραπεζοῦντα, ὅπου ἱδρύθη τὸ πρῶτον Ἀσκητήριον τῷ 386 μ.Χ. Ἡ εἰκὼν αὕτη θὰ κατατεθῇ εἰς τὴν Μητρόπολιν τῶν Ἀθηνῶν.

Ἡ ἐπελθούσα συνεννόησις μεταξὺ Ἑλλάδος καὶ Βουλγαρίας σχετικῶς πρὸς τὴν ἐφαρμογὴν τῆς προτάσεως τοῦ Προέδρου κ. Κούδερ περὶ ἀναστολῆς τῶν χρεῶν ἐπὶ ἐν ἔτος, ἀποδεικνύει ἐμφανῶς τὴν φιλικὴν πολιτικὴν ἢ ἡ μεταπολεμικὴ Ἑλλάς ἀκολουθεῖ. Τὴν πολιτικὴν τάσιν τῆς ἐκκαθαρίσεως διὰ φιλικῶν συμβιβασμῶν μετὰ τῶν γειτόνων τῆς τῶν ἀναρρομένων ἐκάστοτε διαφορῶν, ἐγκρίνει σύστημα ὃ Ἑλληνικὸς λαὸς καὶ τὰ κόμματα.

Κατὰ τοὺς τελεσθέντας τελευταίως ἐν τῷ Παναθηναϊκῷ Σταδίῳ ἀγῶνας ποδοσφαίρου μεταξὺ τῶν Ἑθνικῶν ομάδων Ἑλλάδος, Βουλγαρίας καὶ Ρουμανίας, ἡ Ἑλληνικὴ ομάδα ἐνίκησε τὴν Βουλγαρικὴν μὲ τέσσερα δύο ἐναντι οὐδενός, ἐνίκηθη ὁμοῦ παρὰ τῆς Ρουμανικῆς μὲ τέσσερα τέσσερα ἐναντι δύο.

Ἡ Ἱερὰ Σύνοδος τῆς Ἑλλάδος ἐπιθυμοῦσα νὰ ἐπαναστήσῃ τὴν πειθαρχίαν με-

ταξὺ τῶν κληρικῶν ἀπεφάσισε νὰ ἱδρύσῃ ἰδιαίτερα ἐκκλησιαστικὰ δικαστήρια εἰς ὃ θὰ δικάζεται πᾶς κληρικὸς ὅστις ἤθελε παραπέμψῃ εἰς οἰονδήποτε παράπτωμα μὴ προσαρμοζόν εἰς τὸ ἱερατικὸν σχῆμα.

Ἀπὸ τῆς 1ης προτεχοῦς Ἀπριλίου τίθεται εἰς ἐφαρμογὴν τὸ νομοσχέδιον περὶ μονοπωλίσεως τῶν ἐκ παραρτήσεως καὶ ἄλλων κηρυδῶν οὐσιῶν παραγομένου κηροῦ ὑπὲρ τοῦ ταμείου ἀσφαλίσεως τῶν κληρικῶν καὶ τοῦ ὁργανισμοῦ διοικήσεως τῆς ἐκκλησιαστικῆς περιουσίας. Ὁ κηρὸς ὅστις θακατασκευάζεται, θὰ εἶναι ὠρισμένης καθαριότητος καὶ θὰ ἔχῃ ὠρισμένον βαθμὸν τήξεως. Ἡ τιμὴ αὐτοῦ θὰ κανονίζεται ὑπὸ ἐπιτροπῆς, θὰ προστίθεται δὲ ἐπ' αὐτῆς ποσοστὸν 8 δραχμῶν, ὅπερ θὰ διατίθεται κατὰ τὸ ἥμισυ ὑπὲρ τοῦ Ταμείου ἀσφαλίσεως κληρικῶν καὶ τοῦ ὁργανισμοῦ διοικήσεως ἐκκλησιαστικῆς περιουσίας.



A scene from the recent riots in Cyprus

Ἡ ὑπὸ τὴν προεδρίαν τοῦ Ἀντιπροέδρου τῆς Κυβερνήσεως κ. Α. Μιχαλακοπούλου συνελθούσα ἐπιτροπὴ εἰς τὴν μετέσχον οἱ Ὑπουργοὶ τῶν τριῶν Πολεμικῶν Ὑπουργείων, ἀπεφάσισε ὅπως ἡ Ἑλλὰς δηλώσῃ εἰς τὸ συνέδριον περὶ ἀρσενισμοῦ ὅπερ θὰ συνέλθῃ τὴν 1ην Φεβρουαρίου 1932, ὅτι εὐχαρίστως δέχεται τὴν προτεινομένην ἀναστολὴν πολεμικῶν δαπανῶν καὶ ὅτι ἐπιπροσθέτως προέβη ἤδη εἰς περικύπτων τῶν δαπανῶν τούτων, καὶ ὅτι θὰ γίνῃ μόνον ἐξαίρεσις διὰ τὴν ἀεροπορίαν, ἣτις εὐρισκομένη ἐν τῇ ἀρχῇ τῆς ὁργανώσεως τῆς, ἀπαιτεῖ δαπάναν διὰ τὴν ἀνάπτυξιν τῆς.

Ὁ πληθυσμὸς τῆς Ἑλλάδος συμφώνως πρὸς τὴν τελευταίαν στατιστικὴν τοῦ Ὑπουργείου Ἐθνικῆς Οἰκονομίας, κατὰ περιφερείας καὶ γένος ἔχει ὡς ἑξῆς:

	Ἄρσενες	Θήλειες	Σύνολον
Αὐτ. Θράκης	154,070	149,310	303,380
Μακεδονίας	711,970	701,550	1,413,520
Ἠπειρῶν	149,630	162,710	312,340
Θεσσαλίας	248,920	243,840	492,720
Ἰονίων Νήσων	102,550	110,660	213,210
Κρήτης	187,500	199,310	386,810
Κυκλάδων	63,220	66,610	129,830
Νήσων Αἰγαίου	144,780	162,900	307,680
Πελοποννήσου	517,600	535,310	1,052,910
Στερεῶς καὶ			
Εἰβοίας	796,100	796,250	1,592,350

3,076,840 3,128,450 6,205,290

ἤτοι 52,110 ἄτομα ἐκ τοῦ ὠραίου φύλλου θὰ μείνουν ἀπροστάτευτα ἐν Ἑλλάδι ἐκτός ἐὰν ὁ Ἑλληνισμὸς τῆς Ἀμερικῆς, ὅστις καλεῖται νὰ συνεισφέρῃ διὰ τότε ἄλλα πράγματα, κληθῇ ὅπως ἔλθῃ ἀρωγὸς καὶ εἰς τὴν περίστασιν ταύτην.

Εἰς τὸν χεῖμαρρον τῶν οἰκονομικῶν μέτρων ὅτινα ἔλαβεν ἡ Κυβέρνησις ὅπως ἀντιμετωπίσῃ τὸ οἰκονομικὸν πρόβλημα ἐν Ἑλλάδι, θὰ συμπεριληφθῶν καὶ αἱ ἐφομερίδες τῶν ὁπείων αἱ σελίδες θὰ ἀπαγορευθῇ νὰ υπερβαίνουν τὰς τέσσαρας κατὰ τὰς εἰς ἡμέρας καὶ τὰς ἐκτὸς σελίδας τῆς Κυριακῆς. Ἐπίσης ἀπαγορευθῇ ἡ δωρεὰν χορήγησις βιβλίων ὑπὸ τῶν ἐφομερίδων εἰς τοὺς ἀναγνώστὰς τῶν. Ἐπίσης ἐλήφθη πρόνοια καὶ διὰ τὴν ὑγείαν τῶν ἐν Ἑλλάδι διαμενόντων, ἀπαγορευθεῖσας τῆς κρεοφαγίας δύο ἡμέρας τὴν ἐβδομάδα, ἤτοι κατὰ Τετάρτην καὶ Παρασκευὴν, διὰ διατάγματος. Τοιοῦτοτρόπως τοῦλάχιστον ἐξηγούμεν τὴν οἰκονομικὴν ταύτην.

Τὸ ζήτημα τῆς ἀνεργείας ἐνεφανίσθη καὶ ἐν Ἑλλάδι καὶ διὰ τὸν σφοδρὸν μωρφόν. Ὁ Πρωθυπουργὸς κ. Βενιζέλος φρονῶν ὅτι διὰ τῆς παροχῆς ἀνακουρίσεως εἰς τοὺς ἀέργους οὐ μόνον δίδεται εἰς αὐτοὺς βοήθεια, ἀλλὰ ἀποσβεῖται καὶ κομμουνιστικὴ προπαγάνδα, συνέστησε τὴν ἐνέργειαν ἐράνου. Ὁ ἔρανος μέχρι σήμερον ὑπερέβη τὰ 4 ἑκατομμύρια δραχμῶν, ἐκ τούτων ἐν ἑκατομμύριον συνεισέφερε ἡ Ἐθνικὴ Τράπεζα τῆς Ἑλλάδος. Ἐπίσης πρὸς βοήθειαν τῶν οἰκονομικῶν συσσιτίων τοῦ δήμου, ἐλήφθησαν διάφορα μέτρα, μετὰ τῶν ὁποίων τὸ κυριώτερον εἶναι τὸ τῆς παρακρατήσεως ἐξ ἐκάστου κατὶ σιγαρέττων ἐνὸς σιγαρέττου. Ἐκ τῆς παρακρατήσεως ταύτης ὑπολογίζεται ὅτι θὰ εἰσπραχθῶσι περὶ τὰ 30 ἑκατομ. δραχμ. ἑτησίως. Διὰ τῶν ληφθέντων μέτρων τὸ Κράτος ἔρχεται εἰς βοήθειαν τῶν πασχόντων, ἀνεκ ἐπιβαρύνσεως τοῦ Δημ. Ταμείου.

ΕΜΠΡΟΣ ΟΛΟΙ ΔΙΑ ΤΗΝ ΕΛΛΑΔΑ



ΕΙΣ τὴν σελίδα τῶν Ἑλληνικῶν Νέων ἄτινα ἐδημοσιεύθησαν εἰς τὸ τεύχος τοῦ π.μ. τοῦ περιοδικοῦ τῆς Ἀχέπα, ἀναφέρονται ἀριθμοὶ ἐμφαινόντες ὅτι τὸ εἰσαγωγικὸν ἐμπόριον τῆς Ἑλλάδος ὑπερέβη τὸ ἐξαγωγικὸν κατὰ 4,933 ἐκατομύρια δραχμῶν κατὰ τὸ ἔτος 1930. Ἡ διαφορὰ αὕτη βεβαίως δὲν παρατηρήθη μόνον κατὰ τὸ παρελθόν ἔτος, ἀλλὰ δυστυχῶς χρονολογεῖται ἀπὸ τῆς συστάσεως τοῦ Ἑλληνικοῦ Κράτους, λόγω ὅμως τῶν σημερινῶν συνθηκῶν αἰτίνας διέπουν τὸν κόσμον, ἡ διαφορὰ αὕτη ἐμβάλλει τὴν Ἑλληνικὴν Κυβέρνησιν εἰς μεγάλην ἀνησυχίαν. Ἐχὼν τὴν πεποίθησιν ὅτι ὁ Ἑλληνισμὸς τῆς Ἀμερικῆς δύναται νὰ βοηθήσῃ τὸ Κράτος εἰς τὰς προσπάθειάς αὐτοῦ πρὸς ἐξέυρεσιν τρόπου ὅστις θὰ φέρῃ τὸ ἰσοζύγιον, θὰ προσπαθήσῃ κατὰ τὸ δυνατόν νὰ υποδείξῃ ἕνα τρόπον βοηθείας ἣν δύναται ὁ Ἑλληνισμὸς τῆς Ἀμερικῆς νὰ δώσῃ πρὸς τὸ Κράτος.

Ἡ διαφορὰ μεταξὺ ἐξαγωγικοῦ καὶ εἰσαγωγικοῦ ἐμπορίου ἀκαλυπτεται καὶ καλυπτεται ὅπωςδήποτε ἐστὶ ἐκ τῶν καλουμένων ἀδήλων πόρων. Οἱ ἀδήλοι οὗτοι πόροι συνίστανται ὡς ἐπὶ τὸ πλεῖστον κατὰ μέγα μέρος ἐκ τῶν ἐμβασμάτων τῶν ἐν τῷ ἐξωτερικῷ διαμενόντων Ἑλλήνων καὶ ἐκ τῶν κερδῶν τῆς ἐμπορικῆς ναυτιλίας. Λόγω ὅμως τῆς ἐπελθούσης οἰκονομικῆς δυσπραχίας ἀνὰ τὴν ὑφήλιον καὶ κατὰ συνέπειαν τῆς μεγάλης ἀνεργίας, τὰ διάφορα κράτη ἐθεσαν φραγμοὺς εἰς τὴν μεταναστευσιν, ἀκολουθήσαντα τὸ παράδειγμα τῆς Ἀμερικῆς, καὶ οὕτω καθίσταται ἀδύνατος ἡ νῦν μετανάστευσις τῶν Ἑλλήνων εἰς τὰς χώρας ταύτας ἐφ' ὅσον δὲ δὲν ὑφίσταται νῦν μετανάστευσις, μὲ τὸν καιρὸν θὰ πύξῃ καὶ ἡ στενὴ ἐπαρὴ αὐτῶν μετὰ τῶν ἐν Ἑλλάδι οἰκούντων καὶ συνεπὶς θὰ παύσων καὶ τὰ ἐμβάσματα εἶναι δὲ τὸσον σημαντικὸς ὁ πόρος οὗτος, οὕτως ὥστε ἡ ἀπώλεια αὐτοῦ θὰ ἀποτελέσῃ σοβαρὸν κίνδυνον διὰ τὴν οἰκονομικὴν κατάστασιν τῆς Ἑλλάδος.

Ἡ Κυβέρνησις πλήρως ἀναλογιζομένη τὸν κίνδυνον τοῦτον, προσπαθεῖ διαφορετικῶς νὰ ἰσοφρίσῃ κατὰ τὸ δυνατόν τὴν ἀπώλειαν ταύτην λαμβάνουσα διάφορα μέτρα, ὡς βεβαίως, τῆς καταναλώσεως ἐγγωρίου αἵτου ἐπὶ μίον ἐβδομάδα κατὰ μῆνα, τῆς κατασκευῆς ἄρτου ἐκ σταφίδος, ἡ τῆς ἀπαγορεύσεως τῆς εἰσαγωγῆς εἰδῶν πολυτελείας. Ἐπίσης διάφοροι σύλλογοι καὶ ἰδιωτικαὶ ὀργανώσεις ἐλαβόν διαφόρους ἀποφάσεις, ὡς λ.χ., τὸ Ἀσκαίον τῶν Ἑλληνίδων ἔλαβε τὴν ἀπόφασιν ὅπως ὅλοι οἱ κορίττιοι τοῦ Ἀσκαίου ἐνδύονται εἰς τὸ μέλλον μόνον μὲ ἐγχώρια ὑφάσματα καὶ γενικώτερον χρησιμοποιοῦν διὰ κάθε προμήθειάν των εἶδη ἐγγωρίου παραγωγῆς, ἀνέλαβον ἐπίσης τὴν υποχρέωσιν ὅπως προπαγανδίζων δι' ὅλων τῶν μέσων τὴν ὑποστήριξιν τῆς Ἑθνικῆς

βιομηχανίας. Τὴν ἀπόφασιν ταύτην θὰ ἀκολουθήσουν καὶ ἄλλοι σύλλογοι ἀνὰ τὰς ἐπαρχίας.

Ἡμεῖς οἱ Ἕλληνες τῆς Ἀμερικῆς οἱ ἀποτελοῦντες σήμερον τὴν μεγαλύτεραν μερίδα τοῦ ἐξωτερικοῦ πληθυσμοῦ τῆς Ἑλλάδος, εἰμεθα εἰς θέσιν νὰ ἐλθωμεν θετικῶς εἰς βοήθειαν τοῦ κινδυνεύοντος οἰκονομικοῦ ἰσοζυγίου τῆς Ἑλλάδος, οὐχὶ ὡς κατὰ τὸ παρελθόν δι' ἀπειτείας ἐρᾶντων, ἀλλὰ διὰ τῆς Διαδόσεως τῶν Ἑλληνικῶν Προϊόντων. Ἐὰν θέλωμεν νὰ σταθεροποιήσωμεν τὴν δραχμὴν καὶ τὸ ἐμπορικὸν ἰσοζύγιον, εἰν θέλωμεν ν' ἀπασχολήσωμεν τὸν συνεχῶς αὐξάνοντα Ἑλ-



Miss Nicka Eliopoulos, May Queen of Milwaukee Chapter of Ahepa
(Write-up on page 18)

ληνικὸν πληθυσμὸν τῆς Ἑλλάδος δίδοντες εἰς αὐτὸν ἐργασίαν καὶ ἀποτρέποντες οὕτω ἐξ Ἑλλάδος τὸν κίνδυνον τῆς ἀνεργίας καὶ τὸν σύντροπον αὐτῆς τὸν κομμουνισμὸν, ἂς ἀρχίσωμεν ἡμεῖς οἱ 450 ἢ 500 χιλιάδες Ἕλληνες τῆς Ἀμερικῆς μεταχειριζόμενοι καθημερινῶς Ἑλληνικὰ προϊόντα, ἔστω καὶ ἂν ἀγοράζωμεν ταῦτα ἀξίας 10 ἢ 15 σεντιῶν καθ' ἡμέραν ὁ καθένας ἐξ ἡμῶν.

Τὰ ἐμβάσματα μετὰ τῶν κεφαλαιῶν τῶν Ἑλλήνων ἄτινα μετέφερον εἰς Ἑλλάδα κατὰ τὸ ἔτος 1930, ἦσαν Λίραι Ἀγγλίας 8,034,000 ἢ Δολλάρια 40,000,000 περίπου τὰ ἐμβάσματα ἄτινα θὰ εἰσαχθῶσι ἐκ τῆς ἀγορᾶς Ἑλληνικῶν προϊόντων, θὰ εἶναι ἀνω τῶν 80,000,000 δολλαρίων κατ' ἔτος.

Εἶμαι βέβαιος ὅτι μὲ ὅλην τὴν οἰκονομικὴν δυσπραχίαν ἥτις μᾶς μαστιεῖ, κάθε εἶδος ἐξ ἡμῶν δύναται νὰ ἀγοράσῃ μίαν δεκάρας ἀξίας σύκων, ἐλαιοῦ, τυροῦ, μέ-

λιτος, καπνοῦ, σταφίδος καὶ τόσα ἄλλα εἶδη ἄτινα καθημερινῶς καταναλίσκεσθαι πρὸς διατροφήν μας. Προκειμένου νὰ προμηθευθῇ ἕνα γαλλὶ διὰ τὸ σπῆτι σας, ἀντὶ νὰ ἀγοράσῃτε Περσικὸν ἢ Ἰαπωνικὸν τοῖον, ἀγοράσατε ἕνα Ἑλληνικόν. Ὅσον δὲν ἔσυχῃ νὰ ἴδῃτε τοὺς Ἑλληνικοὺς τόπητας, μεταβῆτε εἰς τὰ μεγαλύτερα καταστήματα τῆς πόλεως σας καὶ ζητήσατε νὰ σας δείξουν Ἑλληνικὰ γαλλιά. Εἶμαι βέβαιος ὅτι ὅταν τὰ ἴδῃτε σεῖς οἱ ἴδιοι θὰ τὰ προτιμήσῃτε.

Οὕτω ἀντὶ τὸ Κράτος νὰ φροντίσῃ διὰ συνθηκῶν καὶ ἄλλων μέσων νὰ ἐξέλθῃ τρόπον ἐγκρατεστάτως Ἕλληνας εἰς Νότιον Ἀμερικὴν καὶ Βραζιλίαν, οἱ ἀδελφοί μας θὰ παραμείνουν εἰς τὰ σπῆτια τοῦ ἐγεννήθησαν καὶ ὑπὸ τὸν γαλλικὸν οὐρανὸν τῆς Ἑλλάδος μας.

Οὕτω πράττοντες, ἔχει μόνον τὸ καθήκον μας ἐκτελοῦμεν ἀπέναντι τῆς πατρίδος μας, ἀλλὰ καὶ ἐν τάξει εὐρισκόμεθα ἀπέναντι τῆς θετῆς πατρίδος μας τῆς Ἀμερικῆς, ἐξυπηρετοῦντες καὶ προάγοντες τὸ μεταξὺ τῶν δύο χωρῶν ἐμπόριον.

Ἐν μόνον θὰ ζητήσωμεν παρὰ τῆς Ἑλληνικῆς Κυβερνήσεως, ὅτι εἰν τὰ Ἑλληνικὰ προϊόντα θέλωμεν τὴν ὑποστήριξιν ἡμῶν, δέον ἢ τιμὴ καὶ ἢ ποιότης αὐτῶν νὰ εἶναι ἐραμίλλα τῶν ξένων προϊόντων καὶ νὰ μὴ παρατηρήθῃ εἰς τὸ μέλλον ἐλαττωματικὴ ἐμφάνισις αὐτῶν, ὡς δυστυχῶς πολλὰκις μᾶς ἐδόθη ἀφορμὴ νὰ παρατηρήσωμεν.

Ἐμπρὸς λοιπόν, ἂς ἀρχίσωμεν ἀπὸ τὴν πρώτην τοῦ νέου ἔτους τὴν προσπάθειάν ταύτην, ἔχοντες ὅτι ὅσον καθε δεκάρας ποῦ δίδωμεν διὰ τὰ ὀρεκτὰ προϊόντα μας, δίδει ἐργασίαν εἰς ἕνα ἀδελφόν μας ἐν Ἑλλάδι.

ΙΔΕΟΛΟΓΟΣ.

Εἰς τὸν Δῆμον Πειραιῶς ἀνεκαλύφθη κατάχρησις ἥτις, κατὰ πληροφορίαν τοῦ ἀνεργούντος τὸν ἐλεγχον κ. Κυριαζή, θὰ ἀνέλθῃ εἰς τὸ ποσὸν τῶν 30 - 40 ἐκατομ. δραχμῶν. Τὸ ἔλλειμμα τοῦτο χρονολογεῖται πολὺ πρὶν τοῦ 1928 καλυπτόμενον κατὰ τὴν σύνταξιν τῶν ἐκστῶτε ἀπολογισμῶν, ἐκ τῶν εἰσπραξέων τῆς ἐπομένῃς χρήσεως. Ὡς ἀπόλοιποι συνελήφθησαν, ὁ Τμήμας Τξανατάκης καὶ Πυλῶντες αἰτίνας καὶ θεωροῦνται καὶ οἱ κορίτοι αὐτοῦργοι, ὁ εἰσπράκτωρ τοῦ Δήμου Πειραιῶς Α. Σωτηριδῆς ὡς συνεργὸς τῶν καταχρησέων, ὅστις καταγράψθη ἀπὸ τὸν φόρον χρήσεως πλατειῶν καὶ ἐνοίκια δημοτικῶν κτηρίων, ποσὸν 2,200,000 δραχμ., καὶ ὁ ἀπόπτης τῶν φόρων κ. Βασιλείου, ὅστις ὅμως διατείνεται ὅτι οὐδέμιαν ἔχει εὐθύνην διὰ τὰς σημειωθείσας καταχρησεις. Ὁ Δήμαρχος Πειραιῶς κ. Παναγιωτόπουλος, μὴ ἐνεχόμενος εἰς τὴν κατάχρησιν τῶν χρημάτων, ἀπῆλλαντὴ πάσης κατηγορίας, ἀπερατίσθη ὅμως ἡ πᾶσις αὐτοῦ παρὰ τοῦ Ὑπουργικοῦ Συμβουλίου, διὰ ὁμολογεῖν διὰ τὴν τέλεσιν τῶν καθηκόντων αὐτοῦ.

ΧΡΙΣΤΟΥΓΕΝΝΙΑΤΙΚΑΙ ΑΝΑΜΝΗΣΕΙΣ

Υπό ΚΩΝΣΤ. ΚΡΙΤΖΑ



ΕΞΕΚΙΝΗΣΑ μία παραμονή των Χριστουγέννων από το μαγαζί του πατέρα μου κρατώντας και μικρά φωνία για τη μεγάλη εορτή που θα σημείωνε την Ώλην ημέρα. Ήταν περίπου 7 η ώρα και οι δρόμοι είχαν μεγάλη κίνηση. Παντού ήκουετο ο χαιρετισμός μεταξύ γνωστών και φίλων που έφταναν από της δουλειάς των: «Καλά Χριστούγεννα» — «Χρόνια Πολλά» — «Και το Νέον Έτος με το καλό».

Δίσχινα τον αέλιον της Άγιας Φωτεινής και έπέρασα από κάτω απ' το καμπαναριό της που ήταν φωταγωγημένο όπως πάντοτε σε μεγάλες θρησκευτικές γιορτές, και σε λίγο είρυσκομουν στο Φραγκομαχαλά (στην Εβρωπαϊκή οδό), το μεγάλο εκείνο κέντρον του περιλάτου και της κινήσεως σε τέτοιες βραδιές.

«Ζωνάγι Νόι!» (Χαρούμενα Χριστούγεννα) ήκουετο να λέγη κάποια Φράγκισσα σε φίλη της «Ορθόδοξη».

«Μερού! και σε είς εντυχιμένο τον καινούργιο χρόνο και Καλά Φώτα,» απαντούσε εκείνη.

Παντού χαρά και γέλιο έσκόρπιζε ο εορτασμός της Γεννήσεως του Σωτήρος. Και σ' αυτών ακόμην των φτωχών τα χείλη που είρυσκόντανε στής γωνίες των δρόμων, έφαινετο το μειδίαμα και ήκουετο η φωνή των: «Σ' εύχαριστώ παιδί μου, χρόνια πολλά» — «Σ' εύχαριστώ κυρά μου, ο Θεός να σ' εχη γερά» — «Καλή τύχη στο σπητικό σου». Δεν τους έμενε καιρός να ζητήσουν έλεημοσύνη γιατί τους έδιδετο από τους διαβάτας προσωρινά.

Στου Ξενοπούλου, στο Άγγλοήστερο, του Σολάρι, το Μπόν Μαρσέ και τ' άλλα έμπορικά του Φραγκομαχαλά η κίνηση είχε κάποιο έξαιρετικό ενδιαφέρον. Εκεί η νεολαία της Σμύρνης σ' αυτές της βραδιές αντήλασε και μικρές ματιές, κάποια λογάρια, το άθωο εκείνο φίλερ που είναι ο προάγγελος, ή πρώτες σατιές που θα πλύνουν δυο καρδιές για να της έγείρουν κατόπιν στη στήγη του νακοκυριού τον. Και ανάμεσα σε όλα αυτά την κίνηση διεκρίνοντο οι χαρτίνοι πάργοι, τα φαναρίκια επάνω στους κοντούς και τα καλντελιχικά καραβάρια που έφταναν στα χέρια τα παιδιά μαζί με το απαραίτητο τμήμα για να ψάλλουν τον λαϊκό ύμνο:

«Καλήν έσπεραν άρχοντες άν εινε
όρισμός σας
Χριστού την Θεία Γέννησην να πώ στ'
άρχοντικό σας».

Έπέρασα τον Φασουλά που ήταν ή άκρα της κινήσεως. Εκεί τα διάφορα παντοπωλεία και τα χασαπιά γημάτα από πελάτες να φωνάζουν το γοιροινάουλο, το τυρί και τα άρετικά για την γιορτή που θα σημείωνε. Αι όμάδες των μικρών που φέλιανε άρχιζαν να πληθαίνουν γιατί από κει άρχιζαν και ή γιορτή. Κι έρ' όσον έλλησάζα στο Χαλεπή που ήταν το σπήτι μας, ήκουα να ψάλλουν τα Χριστούγεννα σε διαφόρους ήχους, ανάλογα με την ηλικία των μικρών.

«Νά τα ποίμε,» Έλεγαν έδώ δευιά δευιά τρία ή τέσσαρα μικρά με τα κεφάλια των τυλιγμένα για να προφυλάγονται απ' το κρύο. «Μάς τάτανε,» ήκουετο μία φωνή από μέσα από την πόρτα. «Καλέ μία φορά το χρόνο είναι, νάστε καλά κυρία,» απαντούσαν τα μικρά. Και άμείως ήρχιζαν να ψάλλουν, με το γέλιο και τη χαρά ζωγραφισμένη στο

μυρό των πρόσωπα, μόλις έβλεπαν σ' άνοίγη ή πόρτα και να μαζεύονται τα μέλη του σπητιού γύρω των.

«Ήμαστε Φράγκοι,» ήκουετο πού και πού μία φωνή. Άλλά και γι' αυτό ήσαν προετοιμασμένα τα μικρά που γνορίζαν το θρησκευτικό αυτό διλόσκοπο της Σμύρνης. Κι άμείως ήρχιζαν τον ύμνον των Φώτων:

«Ήλθαν τα Φώτα κι' οι Φωτισμοί
Ή Μεγάλες Χάρες κι' οι Άγιασμοί».

Συγκινητικές ήταν μερικές σκηνές που έλάμβαναν χώραν όταν δυο όμάδες των μικρών αυτών τραγουδιστών είρυσκόνταν κοντά και άνογε καμιά πόρτα. Οι μικρότεροι, στην άκρη του κατωφλιού, δευιά δευιά έσκιαν την διαμαρτυρία των: «Καλέ κυρία, έμεις ήμαστε πρώτοι». «Έλάτε φίλοι,» ήκουετο ή φωνή της οικοδέσποινας που σκοπούσε την χαρά στα μικρά, γιατί αυτό έσήμαινε και μικρά μεταλλάκια (μικρές δεκάρες) σε κάθε όμάδα.

Έκθαλα σιγά σιγά στο σπήτι μας και σε λίγο έκαθήσαμε στο τραπέζι. Έξαφνα έκτύπησε το κονδυνί δυο τρεις φορές δυνατά. Τα μικρότερα άδελφια μου έτρεξαν μόλις άντελήθησαν πως ήλθαν κι' άλλα να τα ποίμε. Ένα άλημονότο θέμα, μία σερνή που μένει άνεξέλεπτος στο μυαλό του ξενητεμένου έπαροισάζετο μπροστά μας. Άνοιξα με της δυο πόρτες για να μη στην αυλή μας το μεγάλο εκείνο καράβι με όλα του την άρματασιά, της μηχανές που δουλεύανε με άτμο και έστρέφανε τους δυο έλικας, σε μία γαλάζια θύλασσα φτιασισμένη

από μπαμπού, και με τη κωνόεικη στη πρόμη. Έπτά ναυτάκια, νησιώτες ήλωκαμένοι που είχαν φιλοτεχνηση το καράβι, έτρεχε να περνούν τα Χριστούγεννα στην άλημονήτη Σμύρνη κι' έγούριζαν στα σπήτια να ψάλλουν κι' αυτοί τον Ύμνον των Χριστουγέννων. Με μελωδική φωνή που σε κάθε στροφή έπρόδιδε και κάποιο λόγο της ξενητειάς των, κάποια άνάμνηση του χωριού που περάσανε τα μικρά των, ήρχισαν σε ιδιόρρυθμο σκοπό και στίχους διαφορετικούς από κείνους που ξεύραμε — αλλά τί έπείραζε, Ύμνοι κι' αυτοί στο Σωτήρα που όλοι λατρεύουμε — να ψάλλουν το μεγαλύτερο της βραδυάς. Σέν μακρινός ήχος άντηχεί άκόμην στ' αυτά μου ο σκοπός εκείνος.

Άνάμεσα σε όλα τη χαρά και τη συγκίνησι που σκορπούσε ή παρουσία των στο σπήτι μας συνεορτάζοντες κι' αυτά μαζί μας τα Χριστούγεννα, μία κυφή μελαγχολία με κατελάμβανε τη στιγμή εκείνη. Άναλογίζομουν ότι ίσως να ήτανε τα τελευταία Χριστούγεννα που θα περνούσα στη Σμύρνη μας. Γιατί έπρόκειτο να πάρω κι' έγώ σε λίγο καιρό ένα καράβι και να φύγω από ζένα.

Έτελείωσε ή ήμνοδία και μαζί με το φιλοδώρημα τους έπροσέφερα κι' ένα κονάκι. Μάς εύχέθησαν με την καρδιά των και κρατώντας το ποτήρι στο χέρι έστράφησαν κι' είπανε μεταξύ των: «Καλή πατριδα παιδά, καλή τως ώρα και τον δικόν μας».

Πόσες λαχτάρες τέτοιες έπαναλαμβάνονται κάθε χρόνο; Όχι όμως πια στην καινήνη τη Σμύρνη.

Η ΧΟΡΕΣΠΕΡΙΣ ΤΩΝ ΤΜΗΜΑΤΩΝ ΤΗΣ ΝΕΑΣ ΥΟΡΚΗΣ



ΥΠΩΣ άνεμένετο ή Χοροεσπερίς των Τμημάτων της Νέας Υόρκης έστέφθη υπό έπιτυχίας άσκηθήσεως.

Παρά την οικονομική κρίσιν, άνω των 3500 παρευρέθησαν κατά τον πρόχειρον έτολογισμόν των Έλληνικών έφημεριδών της Νέας Υόρκης. Μολονότι δέ ή τιμή έκάστης σελίδος δια το Ανέκωμα ήλθεν όρισθή εις 40 δολλάρια, το Ανέκωμα παρουσιάσθη με διακοσίας έικοσιπέντε σελίδας, χάρις εις την δραστηριότητα και τον ζήλον των μελών της Οργανώσεως.

Το πρόγραμμα παικίλον και σοβαρόν, ήτο άντάξιον των προσδοκιών μας — ή υπό τον άδελφον Arthur Syran Έπιτροπή είναι άξια των συγχαρητηρίων όλων μας.

Επιμήθηνεν διά της παρουσίας έξεχόντων παραγόντων και έν τη διλωματία και έν τη έπιστήμη και έν τή έμπορίω. Μετ' ιδιαιτέρως εύχαριστήσεως διεκρίναμε την Αύτου Έξοχήτητα τον Πρεσβετήν της γεντείας ήμών Κον Χαρο. Σιμόπουλον, τον Πρόξενον έν Νέα Υόρκη Κον Δ. Παρασκευόπουλον, τον Ύπατον Άρχηγόν της Οργανώσεως ήμών Χαρο. Μπούραν, όστις έχουμεν πεποιθήσιν, ότι άνεχώρησεν έν Νέας Υόρκης λίαν όπρηφάνος, δια τον ένθουσιασμόν των μελών των Τμημάτων της Νέας Υόρκης. Έπίσης διεκρίναμε έν των τίως Ύπατον Άξιωματήων τους Κυρίους άδελφον Dean Alfanz, άδελφον Ιωάν. Γκοδάτον, τον άδελφον Κώσταν Κριτσάν, άδελφον Γεώργιον Βουραν, τον άδελφον Γεώργ. Στάθην, τους Κυβερνήτας της περιφερείας Connecticut άδελφον Βενεταδων, τον της Νέας Ίερσής άδελφον Ι. Τσίβαν και τον της Νέας Υόρκης άδελφον Γεώργιον Παπαηλιάν. Επίσης διεκρίναμε τον διευθυντήν του ε' Εθνικού Κήρυκος Κον Δημ. Καλλιμαχον, ή φίλη ε' Ατλαντίς άντεπροσωπεύετο δια του Κον Βασ. Ζούστη, του διευθυντού της Κον Άδαμ. Πολιζωίδου άπαισιάζοντος εις Καλιφόρνιαν.

Επίσης διεκρίναμε τον άδελφον Γ. Στεφάνον έν Φιλαδέλφειας, τον άδελφον Gregory Taylor, διευθυντήν σειράς Hotels έν Νέα Υόρκη και το άγαπητό μας παιδί τον Δημ. Λόντον, επί τη έμφανίσει του όποιον έπικολούθησε πανδαιμόνιον.

Εικοσιπέντε επί τως έκατόν έν των εισιτηρίων των άγορασθέντων έν τη είσοδω, διετίθησαν υπό των πτωχών Έλληνικών οικογενειών, θα δοθώσι δέ εις την Αύτου Σεβασμιότητα τον Κον Άθηνάγοραν όπως τά διανείμω.

* * *

Την 2αν Δεκεμβρίον το Τμήμα της Νέας Ίερσής έδωσεν έτήσιον χορόν. Μεταξύ των προσκεκλημένων ήσαν ο Ύπατος Πρόεδρος άδελφός Χαρο. Μπούρας ως και ο Κυβερνήτης της περιφερείας Νέας Υόρκης άδελφός Γεώρ. Παπαηλιας. Άφίχθη την 7ην μ. μ. ο Ύπατος Πρόεδρος εις το Hotel Dixie, γινόμενος δεκτός παρά πολλών άδελφών, μεταξύ των όποιων διεκρίναμε τον άδελφον Κώσταν Κριτσάν και τον άδελφον Ήλ. Τζανετήν.

Ο Ύπατος Πρόεδρος πληροφρηθείς ότι συνιδρύονσι την αυτήν έσπεραν εις την Αστρία, L. I. έξέφρασε την έπιθυμίαν, όπως παρευρεθί και εκεί. Με όδηγόν τον Κυβερνήτην της περιφερείας παρευρέθη και όμύλησεν εις το Queensboro Chapter, όστις έν εκπλήξει έτρεβον τους όφθαλμούς των μη άναμνόντες τον Ύπατον Πρόεδρον, τινές δέν ήξευρον άν έλαρσε να εύχαριστήσων ή όχι τον Κυβερνήτην της περιφερείας, διότι τόσον άπροσώπως έφερε τον Ύπατον Πρόεδρον. Έκείθεν άνεχώρησεν και περί την 11ην μ. μ. έφθασαν εις το Jersey City, όπου έγένοντο δεκτοί παρά των παλαιμάχων της Νέας Ίερσής.

Ο Ύπατος Πρόεδρος όμίλησε με ένθουσιασμόν, αλλά και έυστηρη την προσοχήν των μελών επί του μέλλοντος της Οργανώσεως.

ΤΟ ΕΝ ΝΕΑ ΥΟΡΚΗ ΕΚΚΛΗΣΙΑΣΤΙΚΟΝ ΣΥΝΕΔΡΙΟΝ

ΤΗΣ ΟΡΘΟΔΟΞΟΥ ΑΡΧΙΕΠΙΣΚΟΠΗΣ ΑΜΕΡΙΚΗΣ



Ι ΕΥΤΥΧΗΣΑΝΤΕΣ να σημειώσασιν ως μέλη της 4ης Γενικής Συνελεύσεως της 'Αρχιεπισκοπῆς 'Αμερικῆς της 'Ανατολικῆς 'Ορθοδόξου 'Εκκλησίας, ἡ καὶ ὡς ἀφροαταὶ νὰ παρακολούθησαν τὰς ἐργασίας τοῦ συνεδρίου, θὰ ὁμολογήσιν καὶ θὰ διακηρύξουν διὰ πρώτην φοράν εἰς τὰ χρονικά τοῦ ἐν 'Αμερικῇ 'Ελληνισμοῦ ἡ Μεγάλη τοῦ Χριστοῦ 'Εκκλησία ἐπαρουσίασε ἐν 'Αμερικῇ τοιαύτην αἰγλήν καὶ ἐξήρθη εἰς τοσούτον ὄψος τῆς ἀποστολῆς αὐτῆς.

Ἡ Νέα 'Υόρκη καθὼς καὶ ἄλλα μητροπόλεις ἀνὰ τὴν ἀχανὴ Σιμπολιτιάν ἔχουν τὸ εὐτύχημα νὰ φιλοξενήσιν μεγαλειέτας ἰσως συγκρατητάς ὁμογενῶν, νὰ παραστῶν μάρτυρες πομπῶν καὶ ἐπιδεικτικῶν παρελάσεων, νὰ ἐξάρουν ἐν ἐπιδείξει τὸ μεγαλεῖον καὶ τὴν δόξαν τῆς 'Ελληνικῆς φυλῆς. Οὐδέποτε ὅμως εἰς τὰ χρονικά τῆς χώρας ταύτης σῶμα τοσούτον ἐκ τῆς ὁμογενείας ἡμῶν ἐκπροσωποῦν ὅλας τὰς τάξεις τοῦ φυλετικοῦ καὶ θρησκευτικοῦ ἡμῶν συγκροτήματος ἐν 'Αμερικῇ, συνήλθεν ἀθροῦς, ὡς ἔδει, εἰς τοιαύτην μυσταγωγίαν μὲ πλῆρη τὴν συναίσθησιν καὶ τὴν ἐκτίμησιν τοῦ ἔργου διὰ τὸ ὅποιον ἐκλήθη.

Ἄνω τῶν τριακισίων κληρικοί τε καὶ λαϊκοί, ἀντιπροσωπεύοντες τὰς διακοσίας καὶ πλέον 'Ελληνικὰς 'Ορθοδόξους Κοινότητας ἀνὰ τὰς 'Ηνωμένας Πολιτείας καὶ Καναδάν, συνήχθησαν ἐπὶ τὸ αὐτὸ, καθὼς τὸ πάλαι οἱ 318 Θεοφόροι Πατέρες ἐν Νικαίᾳ κατὰ τὴν ἐδόξαν Οἰκουμένην Σύνοδον, ὡς λίαν ἐπικαίρας ἐλήχθη, ἵνα ἐνηρμοσμένοι πλέον πρὸς τὸ πνεῦμα καὶ τὴν ἀποστολὴν τῆς 'Εκκλησίας ἡμῶν, ἐνισχύσιν τὸ ἔργον τῆς 'Αρχιεπισκοπῆς καὶ θέσιν τὰς βάσεις στενωτέρας συνεργασίας καὶ ἐνότητος δρώσας μεταξὺ τῶν κατὰ τόπους Κοινοτήτων πρὸς ὄφελος καὶ μὴν τοῦ 'Ελληνισμοῦ.

Ὑπὸ τὰς εὐχὰς τῆς Μητρὸς 'Εκκλησίας καὶ τὴν προεδρίαν τῆς Α. Σ. τοῦ Θεοπροβλήτου 'Αρχιεπισκόπου 'Αθηναγόρα, εἰς τὸν ὅποιον ἀνετίθη ἐπὶ τοῦ Οἰκουμενικοῦ Πατριαρχείου ἡ ποιμαντορία τοῦ ἐν 'Αμερικῇ Χριστιανισμοῦ πομπῶν, ἤνικε τὸ συνέδριον τὴν Δευτέραν πρωΐ, 16ην Νοεμβρίου, διὰ δέησος πρὸς τὸν Ὑψιστον δαυρ εὐλογίῃ τὸ ἔργον τῆς Συνελεύσεως, φωνήσας δ' ἅμα καὶ καθοδηγήσας τοὺς συνέδρους ἐν τῇ προσπαθείᾳ τὸν πρὸς ἐπιτέλειαν τοῦ ἔργου αὐτῆς. Ὁ ἐναρκτήριος λόγος τοῦ Σεβ. 'Αρχιεπισκόπου, καλλιεπὴς καὶ μεστός ἱστορικῶν ἐπισημημάτων, φιλοσοφικῶν γνωμικῶν, ἱναμφοθητῶν γεγονότων καὶ πατρικῶν συμβουλῶν, ἀπεικόνισε διὰ ζωηρῶν χρωμάτων τὴν ἐξέλιξιν τοῦ Χριστιανισμοῦ καὶ τοὺς ἀσκήτους δεσμούς ὅτινες συνδέουσι τὴν 'Ελληνικὴν φυλὴν μὲ τὴν 'Ορθόδοξον τοῦ Χριστοῦ πίστιν. Ἐξιστόρησε τὴν ἐπίδρασιν τοῦ Χριστιανισμοῦ ἐπὶ τῆς 'Ελληνικῆς φυλῆς καὶ τὴν δι' αὐτοῦ διάσωσιν τῆς 'Ελληνικῆς γλώσσης καὶ τῆς φυλῆς ὁλοκλήρου διὰ μέσου τῆς μαρτυρίας δουλείας. Τὴν ἀνάγνωσιν τοῦ λόγου τοῦτου συνιστάμεν εἰς πάντας ὡς πρότυπον φιλοσοφικῶν, ἱστορικῶν καὶ ἠθικοπλαστικῶν συγγραμμάτων, ὡς τροφὴν πνευματικὴν ἐμπνέουσιν καὶ προτρέπουσιν εἰς ἀνύψωσιν τὸν ἄνθρωπον, καὶ διὰ τὸν 'Ελληνα, καὶ εἰς συναίσθησιν τῆς ὑψηλῆς ἐπὶ τῆς γῆς ἀποστολῆς του.

Τὸ συνέδριον ἐπαληθεῖν ὁμολογῶν τοῦ σοβαροῦ καὶ ἐπιδότου ἔργου του, προεβίβη

τὴν ἀνάγνωσιν, συζήτησιν καὶ ἐπαλήθευσιν τῶν εἰδικῶν κανονισμῶν τοῦς ὁποίους εἰδικαὶ ἐπιτροπὰς, διακοσθεῖσαι πρὸ ἐξαμηνίας ἐπὶ τοῦ 'Αρχιεπισκόπου, ἔχον ἐκποσίην καὶ συντάξῃ. Παραδειγματικῇ καὶ ἐπιδητικῇ ἐπὶ τὴν ἡμετέραν καὶ τὰς μετ' ἡς συνεζητήθησαν τὰ διάφορα θέματα καὶ τὰ προβλήματα τὰ ὅποια ὁ ἐν 'Αμερικῇ 'Ελληνισμὸς ἀντιμετωπίζει ἀπὸ φυλετικῆς, θρησκευτικῆς καὶ εκπαιδευτικῆς ἀποψέως. Ἀπαντῶντες οἱ συνέδρους ἔχον τὴν εὐκαρίαν ὅπως ἐκφράσωσιν, ἐάν ἤθελον, τὰς ἀπόψεις τὸν ἐπὶ τῶν προκειμένων. Αἱ συζητήσεις ἀπὸ περιωπῆς διεξαχθεῖσαι, πρωτοστατοῦντων τῶν νομικῶν καὶ λογίων, τῶν κορυφαίων τῆς ἐκκλησίας καὶ τῶν ἀντιπροσώπων τοῦ τύπου, τῇ συμμετοχῇ πάντοτε καὶ οὐδεὶς ὅστις ἐζήτην τὸν λόγον, διεσάφηνεν ὅλα τὰ ζητήματα. Αἱ ἐπεξηγήσεις τῆς Αἰτοῦ Σιδοσμοῦ εἰς τὰ ἀρθρα καὶ ἐδάφια τῶν κανονισμῶν καὶ αἱ δηλώσεις Αὐτῆς διὰ τὴν ἐκκλησίαν ἐπαρμειόσας ὁ 'Ελληνισμὸς τῆς 'Αμερικῆς κανονισμὸς μόνος τοῦ τὰς λεπτομερειῶν τοῦ ἐκκλησιαστικοῦ οργανισμοῦ αὐτοῦ ἐπὶ τῇ βάσει πάντοτε τῶν θεσμῶν τῆς ἐκκλησίας, ἐνέπνευσαν καὶ ἐπέσφραν τὴν ἐμπιστοσύνην ὅλων, ἅμα δὲ καὶ τὴν ἐκτίμησιν τῆς σοβαρότητος τοῦ ἐπιτελούμενου ἔργου.

Ἀπεδείχθη τρανότης κατὰ τὸ συνέδριον τοῦτο, ὅτι ὁ 'Ελληνισμὸς τῆς 'Αμερικῆς θέλει νὰ ζήσῃ ἐν ὁμονίᾳ καὶ ἀγάτῃ, νὰ συνεργασθῇ ἐπ' ἀγαθῇ τῆς φυλῆς, νὰ τονώσῃ τὸ θρησκευτικὸν τοῦ αἵσθημα, νὰ μορφώσῃ ἑλληνοφρεπῶς τὰ τέκνα του, νὰ βοηθήσῃ τοὺς πάσχοντας ἀδελφοὺς του καὶ νὰ δώσῃ τὴν ἐμπροσθοὺς θέαν εἰς τὸν κλήρον καὶ τοὺς διδασκάλους του. Διεπιστώθη ὅφ' ἐτέρου ἀπαξ ἐπὶ ἡμέραν τῆς ἐκκλησίας ὑπὲρ τοῦ πονηρίου αὐτῆς, ἡ πατρικὴ στοργὴ τοῦ 'Αρχιεπισκόπου ἡμῶν, ἡ ἀλληλεγγύη μεταξὺ τοῦ κλήρου καὶ τοῦ λαοῦ, ἐν γένει ὁ πόθος καὶ ἡ προσπάθεια ὅλων τῶν παραγόντων ὅπως ὁργανωμένοι καὶ ἡνωμένοι βαδίσωμεν ὁμῶς πρὸς τὴν ἐκτέλεσιν τῆς ἀποστολῆς ἡμῶν ἐν τῷ κόσμῳ ὡς ἄνθρωποι καὶ ὡς 'Ορθόδοξοι Χριστιανοὶ 'Ελληνες.

Ἐνηργήθησαν κανονισμοὶ διέποντες τὰ τῆς λειτουργίας τῆς 'Αρχιεπισκοπῆς, ἡτοι: Περί Μικτοῦ Συμβουλίου τῆς 'Αρχιεπισκοπῆς, Καθηκόντων τῆς 'Αρχιεπισκοπῆς, Πνευματικοῦ Διαστήριου, Γάμων καὶ Διαζυγίων, Κατηχητικῶν Σχολείων, Γεραιοπολιτικῆς καὶ Ἐκπαιδευτικῆς, 'Εκκλησιῶν, Ἱερῶν καὶ Κοινοτήτων, Γενικῶν Συνελεύσεων καὶ Φιλοπτώων, Ἀδελφότητος, Ἐμφυλίσθη ἐπίσης καὶ ὁ θεσμὸς τῶν 'Αρχιεπισκοπικῶν Περιφερειῶν.

Μετὰ τὸ πέρας τοῦ νομοθετικοῦ ἔργου τῆς συνελεύσεως, τῆς ὁποίας αἱ συνεδριάσεις διήρκαν μέχρι βαθύας νυκτός, διεξήχθη ἡ ἐκλογὴ τοῦ Μικτοῦ Συμβουλίου, ἀπαρτιζομένου ἐπὶ τῆς Α. Σ. τοῦ 'Αρχιεπισκόπου, προέδρου, τῶν κληρικῶν Αἰδ. Β. Εὐθυμίου, 'Αρχιμ. Δωροθέου Μπουραζάνη καὶ Αἰδ. Μεθοδίου Κουρκοῦλη, καὶ τῶν λαϊκῶν κ.κ. Μιχ. Θεοχάρη, Θεοδ. 'Ηλιάκου, Ἰωάννου Πλαττοπούλου, Δημητ. Ἀλιμήση καὶ Σεφ. Κωνσταντίνου. Ἡ ἐκλογὴ τῶν ἐπιτροπῶν διὰ τὴν ἐφαρμογὴν τοῦ ἐπὶ τῶν εἰδικῶν κανονισμῶν ὁριζομένου προγράμματος, ἀνετίθη, ἀποφασίσαι τῆς συνελεύσεως, εἰς τὴν Α. Σ. τὸν 'Αρχιεπίσκοπον. Καὶ ὡς καταλείβει τῆς ἱστορικῆς ταύτης Συνελεύσεως ἔλαβε χώραν τὴν δευτέραν πρωΐνην ὥραν τοῦ Σαββάτου καταναγκαστικῇ δοξολογίᾳ καὶ εὐχαριστίᾳ πρὸς

τὸν Ὑψιστον, ὅπως ἡδόκησεν νὰ στείῃ δὲ ἐπιτυχίᾳ τὸ ἔργον αὐτῆς.

Οἱ ἀδελφοὶ 'Αχελανοί, πολλοὶ τῶν ὁποίων ὡς ἀντιπροσώπων τῶν ὁμογενῶν κοινοτήτων ἔλαβον μέρος εἰς τὸ ἱστορικὸν τοῦτο συνέδριον, μετὰ μεγίστης χαρᾶς, σεβασμοῦ ἅμα καὶ ἀφοσιώσεως πρὸς τὴν ἐκκλησίαν, παρηκολούθησαν διὰ τοῦ τύπου καὶ ἔλαβον γνώσιν τῶν ἐπιτελεσθέντων. Ἡ 'Αχέλα, ὅτις κατὰ τὴν ἀποδοχὴν ἐκείστων μέλων αὐτῆς, προβάλλει τὴν ἀπαίτησιν παρ' αὐτοῦ ὅπως ἐπιβεβαιώσῃ τὴν πίστιν του πρὸς τὸν Ὑψιστον καὶ πρὸς τὴν Θεότητα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἡ ὁποία στηρίζομένη ἐπὶ τῶν ἀρχῶν τοῦ Ἱεροῦ Εὐαγγελίου καὶ ἐπὶ τοῦ ἑμβλήματος αὐτῆς τὸν Σταυρὸν ἔχουσα, προτρέπει τὰ μέλη αὐτῆς εἰς τὴν ἐκτέλεσιν τῶν θρησκευτικῶν αὐτῶν καθηκόντων, χαίρει τὴν ἀναγέννησιν ταύτην τῆς 'Ελληνικῆς 'Ορθοδόξου 'Εκκλησίας τῆς 'Αμερικῆς ὡς ἐνδείξιν τῆς συνεπαισθημένης ἀνορθώσεως τοῦ ἐνταῦθα 'Ελληνισμοῦ, ὡς ἐξέγερσιν τῆς φυλετικῆς καὶ θρησκευτικῆς συγκροτήσεώς του εἰς τὰ κατὰ, καὶ τῆς ζωτικότητος αὐτοῦ πρὸς δρώσιν καὶ πρὸς εἰς τὸ μέλλον.

ΚΩΝΣΤΑΝΤΙΝΟΣ Ι. ΚΡΙΤΖΑΣ

Ἀντιπρόσωπος τοῦ Ὑψίστου Συμβουλίου τῆς 'Αχέλα εἰς τὸ συνέδριον.

ΑΧΕΠΙΚΕΣ ΠΕΝΝΙΕΣ

ΥΠΟ ΔΗΜΟΥ ΚΑΚΡΙΔΑ

Δύο 'Αχελανὲς συζητοῦσαν διὰ τὴν 'Ελληνικὴν ἔξπανάδα ἡ μάλιν τὴν κατεργασία, καὶ ἀπὸ τοῦ βγαίνοντος ἐπὶ μεγαλειέτας ἔξπνοι κατεργαρήδες. Ἐγὼ τὸ καλλίτερον ποῦ ἔχω ἀκούει εἶναι γὰρ ἕνα χωριὸν τοῦ Βρο. Τράγγα. Ἐγέλασε τὸν Ἅγιον Γεώργιον. Λοιπὸν ἀκούστε, Αὐτὸς ὁ χωρικὸς ἠσθένει βαρεῖα καὶ προσευχέσθαι στὸν Ἅγιον Γεώργιον νὰ τὸν κἀν καλὰ καὶ ἅμα γένην καλὰ θὰ πάρῃ τὸ ἄλογο του νὰ τὸ πωλήσῃ στὸ πανηγύρι καὶ τὰ χρήματα νὰ τὰ δώσῃ στὴν ἐκκλησίαν τοῦ Ἁγίου Γεωργίου. Ἐγείνε καλὰ ὁ χωρικὸς καὶ ἤρχισε νὰ μετανεύῃ διὰ τὰ ἰαίμα του. Ἦρχισεν νὰ σκέπτεται πῶς θὰ γείλῃ τὸν Ἅγιον. Πηγαίνει στὸ πανηγύρι καὶ πωλοῦσιν τὸ ἄλογο. Ἐνὰς ἀγοραστής τὸν ρωτᾷ «Πόσο τὸ ἄλογο;» «Πέντε δραχμῆς.» «Μόνον πέντε δραχμῆς;» «Μάλιστα.» «Τὸ παίρνω.» «Μιὰ στιγμὴ! Πᾶ νὰ πῶς τὸ ἄλογο πέντε δραχμῆς πρέπει νὰ πάρῃς καὶ αὐτὸν τὸν κόκορα μαζί.» «Πόσο ὁ κόκορας;» «500 δραχμῆς.» «Πεντακόσιες δραχμῆς γιὰ τὸν κόκορα! Ἐγὼ τὸ ἄλογο θέλω, δὲν θέλω τὸν κόκορα.» «Ἀντιπῶμαι, μὰ ἂν θέλῃς νὰ πάρῃς τὸ ἄλογο πρέπει νὰ πάρῃς καὶ τὸν κόκορα. Πᾶν καὶ τὰ δύο μαζί.» Ὁ ἀγοραστής δίδει 505 δραχμῆς καὶ παίρνει καὶ τὰ δύο. Πηγαίνει στὸν Ἅγιον Γεώργιον ὁ χωρικὸς καὶ λέγει: «Ἀγίε μου, σὺ ἔταξα νὰ πωλήσω τὸ ἄλογό μου καὶ νὰ σοῦ πῶ τὰ χρήματα. Ὁρᾷς, τὸ πωλήσω 5 δραχμῆς, καὶ πάρῃς τὰ χρήματά σου.» Καὶ κώλησε τὸ πεντὰδραχμο, τὴν εἴλιαν τοῦ ἀλόγου, στὴν εἰκόνα τοῦ Ἁγίου Γεωργίου.

Ὁ Γέφυρος ἐθάρρει τὸν ἐν Σαγόνι Ποιρῶν ὡς πολιτικὸν τὸν ἔχθραν. Ὁ Ποιρῶς δὲν ὤκνησε μάλιστα συνέντησιν τὸν Γέφυρον μετὰ τὴν ἐκλογὴν του. ἔπεισε νὰ τὸν συγχωρῇ ἰδὰ θεμιτῶν ἐκδηλώσεων. «Μοῦ φαίνεται παράξενο, βρε Νάξ, γιὰτὶ νὰ μὲ συγχωρῇ τὸσον θεμιτὰ ὁ Ποιρῶς; ἀφ' οὗ Πεντῶνς ἀνέχει εἰς τὸ ἴδιον φρεσολογικὸν γένος τῶν Ὀτωρικῶν!»

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Τὰ σέτς ἐμπεριέχουν ὅλα τὰ χρειώδη διὰ τὴν τέλεσιν τοῦ γάμου καλλιτεχνικῶς τοποθετημένα ἐντὸς στεφάνου κατιού. Τὰ πέπλα εἶναι ἑταίμα γὰ τὰ φανέρησιν ἢ κρύψιν, κατασκευασμένα καὶ κεντημένα ἀπὸ εἰδικῆς μοδίστρας συμφώνως τοῦ τελευταίου συνημοῦ.

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The Sons of Greece in Illinois

(Continued from page 9)

citizenship only what we put into it. America needs those who are competent and willing to serve. The door is open to all.

Illinois is fortunate in the sons of Greece which it has attracted to its doors. Seldom has one been found wanting in answering the call of service. When the nation sounded the cry of danger in the World War, thousands of Greek parentage answered. Some were left on the field of battle. Others more fortunate returned, and are gathered here today. May I, in the name of the people of Illinois, express to you the appreciation of the State for that service. And in memory of those who did not return, let us join in accepting the flag of Greece, to be placed in the halls of state, a continual bond between the legionnaires of Illinois and the World War forces of your native Greece—two great forces which fought shoulder to shoulder, not for personal gain, but in behalf of a better understanding between nations.

Greek Influence in Modern Life

(Continued from page 10)

ἔστε, γέρον δὲ Ἕλληνα οὐκ ἔστιν, "O Solon, Solon, you Greeks are always children: an aged Greek does not exist." In a sense somewhat different from that intended by Plato, though none the less real, it may still be said that the Greeks are always youthful, displaying that vitality, buoyancy, resourcefulness, and alertness that is characteristic of youth. It is for this reason that they have been able to survive Roman bondage, barbarian plundering, and Turkish terrorism, retaining their ancient race, languages, and character. The progress made during the last century has been most remarkable, considering the difficulties to be overcome. And now modern Greek democracy, which is ancient Greek democracy reincarnate in its original home, indicates that the Greeks are still young and ready to prove worthy of their ancient sires.

The democracy of the new world extends its hand to the democracy of its ancient homeland in grateful recognition of past benefits and in pleasant anticipation of future fellowship.

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SPECIAL SECTION

OF THE DURHAM CHAPTER No. 277

DURHAM, N. C.



Mayor D. W. Sorrell Praises Ahepans

WE abstract the following from a letter addressed to the Supreme Secretary by Mayor D. W. Sorrell of Durham, N. C.:

"The establishment of the Durham chapter of the Ahepa in our city is an outstanding accomplishment. No one can appreciate this more than the chief magistrate. . . . When people realize that a city government is closer to them than any other form of authority, then the full value of the Ahepa, founded by our Hellenic friends, will be deeply appreciated. . . . As mayor I had an opportunity to learn and understand the true attitude of the Hellenes in our city toward our civic, social, political and commercial life and their true and abiding loyalty to American traditions and institutions. . . . Their places of business are usually found in good locations and always have high ratings given them by the local health department. Cleanliness and orderliness are evidenced on every hand and the general observance of law and order is commendable. It is gratifying that your people here have become property owners and are at all times willing to pay their rightful share of the expenses of government. . . . It is a pleasure for me to extend my sincere greetings to the officers and members of the local chapter of the Ahepa and I now call upon them to be ever constant in their support of the constitution of their great Order.

"Sincerely yours,
"D. W. SORRELL."

The Greeks of Durham, North Carolina

Abridged from an article by D. Adallis

ABOUT thirty-five years ago one Trakas, hailing from Sparta, came to Durham and set himself up in the confectionery business. His stay in the city was short-lived. Three others followed him and opened up the "Metropolitan Café." Ten years later George Skleris, from the Island of Hydra, came and assumed charge of the Metropolitan Café, the other three having left town. George rechristened the Metropolitan and named it the "Durham Café." George Skleris takes first rank for being the oldest Greek pioneer of Durham who, with the exception of a short absence, has lived in the city ever since.

In 1910 Emmanuel Capsalis landed and cast in his lot with the Durhamites, going forth with into the confectionery business. He applied himself with marvelous industry to the betterment of his economic condition, and now owns one of the best confectionaries in North Carolina. It was he who was instrumental in bringing from his native Thrace quite a few of his compatriots to Durham.

Next in line, Steve Changaris, the scion of the family that produced great heroes during the Greek War of Independence — the greatest sea-fighter since Themistocles, the intrepid Admiral Miaoulis of Hydra — claims priority. However, his keen business acumen and sagacity led him into a different line of business. Although a skilled jeweler from the old country, he came to Durham wishing to go into hotel keeping; and that he is now the proprietor of one of the three largest hotels in Durham, speaks of his success in this class of business.

With these three outstanding figures as foremost pioneers, Durham gradually increased its Hellenic population. Many came, remained for a time, and scattered out into adjoining places, but, let us say, that during all this transitional stage nothing in the form of an untoward event ever happened to mar their good name. And their record for honesty still stands in bold relief. There is, for instance, the unusual record for honesty of an unfortunate Greek which is still remembered and frequently mentioned by an old Durham business man. This admirable man came to town and dumped more than twenty thousand dollars in the outfitting of his restaurant. It didn't go so good. For several years he battled heroically to put it on a paying basis, and his struggle was almost superhuman. Adverse circumstances prevailed and he finally had to relinquish his fight and seek a job as a

waiter in some remote city, with what he had on his back as clothes and those yet unpaid to the clothier.

Two years elapsed. The account had been charged off and forgotten by the understanding clothier when one bright day the good fellow walked briskly into the store and, with humble apologies, "planked down" the amount of his debt to the amazed merchant. "I tried to persuade him away from paying me the darn old account as I knew the brave fight he had put up for his place but he was very insistent. . . . I call that real honesty of the good old days, h'gosh."

In the space of twenty-five years the Greeks of Durham have constituted themselves as permanent assets in the commercial life of the city. They own and control twenty-seven business places in Durham and three in Chapel Hill. These thirty concerns circulate on an average more than three million dollars a year, contributing thereby to the material wealth and growth of Durham. Some of the stores are among the best in the state, elegantly fitted and up to date in facilities — restaurants and confectionaries — mostly restaurants. The majority of these energetic, dividend-bearing citizens own their homes and extensive real estate. One of them holds title to more than fifty lots and about eight substantial houses. The city, county and state tax assessors and collectors praise the promptness and willingness with which the Greeks pay their taxes.

The Greek population of Durham is a little more than 120, all told, which includes thirty-one Durham-born children.

As the years roll by, Durham will be proud of its citizens, the descendants of a race to whose ancestors, quoting Governor O. Max Gardner of that great state; "Civilized people of all kinds will ever owe a debt of gratitude for the contribution which they have made to world civilization. The state of North Carolina numbers among some of its best citizens many men and women of Greek nationality who have found within the borders of our state a hospitable welcome. Cognizant as they are of the glories of their adopted land, they are ever mindful of the great nation from whose land they sprang."

Ο φίλος Σας κ. Moss είνε πάν-
τατε πρόθυμος νά σας υπηρετήσῃ
ὅτι ὥρα χρειάζεσθε τὰ ψωμιά του.

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Durham Chief of Police Says Greeks Are Law-Abiding

From a letter received from G. W. Proctor, Chief of Police of the city of Durham, N. C., we take the following:

"Through my long association with the Greeks in my capacity as Chief of the Police Department, I am happy to count many friends among them whom I have come to appreciate heartily because they have proven to me their worth as honest merchants and law-abiding citizens. I found them readily upholding and obeying all the laws and ordinances of the city and coöperating with the Police Department willingly.

"In the civic and political affairs of Durham they take an active part and contribute their share to its welfare and progress. I cannot remember, within my experience as a member of the Police force for thirty-two years, any one of your race arrested for any serious crime. But, to the contrary, they enjoy the reputation for being peaceful in public life and home-loving in their private life.

"The establishment of a chapter of your splendid organization, the Ahepa, . . . speaks highly of them. . . . The Police Department of the city of Durham is glad to subscribe to such a noble endeavor.

"Faithfully and sincerely yours,

"G. W. Proctor,
"Chief of Police."

☞☞

A Word of Thanks to Our Friends

The members of the Durham Chapter No. 277 of the Order of Ahepa unanimously express their thanks and sincere appreciation to Mayor D. W. Sorrell, Chief of Police George W. Proctor and Superintendent of Schools Frank M. Martin and all their friends who have contributed in making possible this special Durham feature in THE AHEPA MAGAZINE.

DURHAM, N. C., ADVERTISERS



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☞☞

Superintendent of Schools of Durham Extends His Good Wishes

"I feel that if the objectives of the Ahepa are realized, the United States will be richer in citizenship. I feel certain that the Greeks in America, with their rich heritage of history, idealism and culture, are in a position to make significant contributions to the high ideals of citizenship."

"FRANK M. MARTIN,
"Superintendent of Schools."

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Τὰ συγχαρητήριά μας εἰς τοὺς ἀγαπητοὺς ἀδελφούς τοῦ Durham Chapter No. 277, διὰ τὴν πρωτοβουλίαν των εἰς τὴν λαμπρὰν ἐκδόσιν ταύτην, διὰ τὴν ἐξύψωσιν τοῦ Ἑλληνικοῦ ἐθνικοῦ καὶ γένους ἐνώσιον τῶν Ἀμερικανῶν μας συμπολιτῶν.

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καὶ νὰ τοὺς συγχαρώμεν διὰ τὸ προσδευ-
τικόν των πνεῦμα.

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Number 2

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ἀμέριστον ἐμπιστοσύνην.

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Official Organ of the Order of Ahepa

VOL. 6



NO. 2

FEBRUARY, 1932

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ACHILLES CATSONIS, Editor

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THE AHEPA

ILLUSTRATED NATIONAL MONTHLY MAGAZINE

"BLENDING TRUE HELLENISM WITH GOOD AMERICANISM"

WASHINGTON AS THE YEARS GO BY

THE Nation is preparing to commemorate the 200th anniversary of the birth of George Washington by a series of events appropriate to the occasion, beginning on February 22nd and continuing during the remainder of the year. Federal and State authorities, patriotic societies, churches, schools and other organizations are united in rendering homage to the "Father of His Country." In vastness, brilliance, solemnity and plan of execution, this is probably the greatest honor ever paid to a single citizen by his country. As a patriotic gesture, it is bound to have far-reaching effects.

The Order of Ahepa, accorded the distinct honor of marching next to the American Legion in the group of patriotic societies during the inauguration of President Hoover, and, loyal to the Government and institutions of this country, is happy to join other good organizations in this eminently deserved tribute to the first President of the United States.

Others more competent, and students of Washington's character, will sing his praises as a soldier. Some will glory in his personal courage. Others will extol his domestic virtues. Many will admire the foresight and decisiveness of his statesmanship; and a few there will be whose microscopic and test-tube analysis has revealed, they say, some human flaws. We are content to take Washington with all his virtues and his faults, place him on a pedestal and, in letters bold and diamond-studded, say to America and to her generations yet unborn, "Here Begins America."

The finite human mind does not comprehend the infinite order of things and cannot long be left in uncertainty. It must have guiding lights along the highway of life; it must have a starting point for the various ramifications of its knowledge, and regards the outstanding representatives in each branch as land-marks in the development of that particular science, form of government or institution. Christianity starts with the great personality whose name symbolizes that religion. The Christian world reckons time from the birth of Christ and almost loses track of the countless millions of years — in fact the infinity of time — which existed before His advent. Philosophy harks back to Socrates, Plato and Aristotle, and follows its course over twenty-five hundred years along the path pointed out by them and other distinguished thinkers. Similarly, history depends upon some of the early narrators for a starting point. The same is true with nations. Almost invariably every country has a national hero — one who, on account of his virtues and services, has impressed his personality upon the people. Washington is America's land-mark. He is the embodiment of all that is truly great, unselfish and patriotic. America may well be looked upon as a magnified expression of Washington's personality. His counsel, his deeds and his personal example are mirrored in the present America; and the passing of time will not only not diminish but accentuate our love and respect for him. What greater honor can be

accorded to any citizen than that his memory shall be perpetually revered and enshrined in the hearts of his countrymen!

AN EDITORIAL NOT WRITTEN IN 1932

"It is a gloomy moment in history. Not for many years — not in the life-time of most men who read this paper — has there been so much grave and deep apprehension; never has the future seemed so incalculable as at this time.

"In our own country there is a universal commercial prostration and panic, and thousands of our poorest fellow citizens are turned out against the approaching winter without employment, and without the prospect of it. In France the political caldron seethes and bubbles with uncertainty; Russia hangs, as usual, like a cloud, dark and silent, upon the horizon of Europe; while all the energies, resources and influences of the British Empire are sorely tried, and are yet to be tried more sorely, in coping with the vast and deadly Indian insurrection, and with its disturbed relations in China. It is a solemn moment, and no man can feel an indifference (which happily, no man pretends to feel), in the issue of events. Of our own troubles no man can see the end. They are fortunately, as yet, mainly commercial; and if we are only to lose money, and by painful poverty to be taught wisdom — the wisdom of honor, of faith, of sympathy and of charity — no man need seriously despair. And yet the very haste to be rich, which is the occasion of this widespread calamity, has also tended to destroy the moral forces with which we are to resist and subdue the calamity."

IF WE did not tell you that the above appeared in *Harper's Weekly* in the issue of October 10, 1857, seventy-five years ago, you would think that some shrewd business diagnostician was describing present economic conditions. Indeed, history does repeat itself and the United States is no exception to the rule. It has had unique depressions and financial panics in the past, only to emerge stronger than before. It is inevitable that we should get out of the present "slough of dispond." Prosperity, so economists say, moves in cycles, each cycle carrying within itself the causes which bring about the next. When prosperity is rampant, riding rough-shod across the continent, we are careless and extravagant. There is no end to the artificial wants we create which crave for satisfaction and, failing to be satisfied, bring about discontent. As the cycle of prosperity moves on to its peak, we lose our sense of proportion. Real values become distorted and inflated beyond their intrinsic worth. And just as a bubble will hold so much air but will burst when slightly more pressure is exerted than it can possibly stand, so our cycle of prosperity when it reaches its peak takes a turn downward, declining sharply until it reaches a comfortable resting place and there nestles for a while until we get our senses back and readjust ourselves and, with that readjustment, usher in the elements which will start the cycle of prosperity upward again. Thus the endless process continues.

It seems as though we are not able to pass from one step to another gradually and thus avoid the misery and discontent which accompanies each period of transition. The law of compensation is an inexorable one. We have our little follies but never without pay. Cheer up, better times are coming. If the writer of the above editorial lived in pre-Christian times, he would surely deserve a place in the list of prophets.



WHAT OTHERS THINK OF US

California Jurist Strikes Ahepa Keynote

Hon. V. N. Thompson, Judge of the Superior Court, County of Imperial, El Centro, California, sent us the following letter, dated December 29, 1931:

THE letter of your Mr. Achilles Catsonis, dated December 16, 1931, stating that a copy of your magazine, THE AHEPA, was being mailed to me, was duly received. Also, the magazine was received in due course.

I very much appreciate receiving your letter, as also the magazine, and want to thank you for your kindness. My appreciation goes out to the officers of Imperial Valley Chapter No. 197 of the Order of Ahepa for their thoughtfulness in having the publication mailed to me.

The principles of the Order of Ahepa, as expressed through this publication, are certainly most laudable, and of a true patriotic character. In these times of turmoil and unrest it is highly essential that the principles of organized government, conducted in an orderly way by the people themselves, be upheld by every organization and publication possible, in order that the minds of the people may be trained against the elements which are attacking and seeking to tear down our government and in its place to build up and establish a dictatorship and disorderly government.

It gives me pleasure to say to you that some of our best citizens are of Greek extraction.

Respectively yours,

(Signed) V. N. THOMPSON

The Greek Is a Good Neighbor

The following editorial appeared in the Binghamton (N. Y.) Press, January 11, 1932

A Material Contribution

CITIZENS of Greek birth or descent gathered in Binghamton yesterday from all parts of the state for a notable celebration by that organization which represents the best ideas in the blending of Greek and American thought in the United States. The occasion was a notable one, suggestive of the material part which the transplanted cultural sons of Leonidas, Pericles, Themistocles and Diogenes play in the establishment of the American whole.

The Hellenic influence upon American civilization is observable from the earliest Colonial period of this country, a period in which the leaders and scholars of the transplanted English system were much closer to the philosophy of the classics than are we in this present period. Early New York State community names suggest the powerful classic influence of that time. Utica, Syracuse, Homer, Ilion (Ilium), Athena,

Sparta, Marathon, are not mere accidents of nomenclature.

By the same token the architecture of our art centers is not accidental either. Greek temples furnish the mother pattern for most of our major national memorials. And in our civics some of the basic ideas are those which were first made articulate in the Agora. A month hence New York State will be the center of the first chapter in the Olympic Games, essentially a Greek festival of physical culture carefully preserved, and significant in its influence on sports throughout the world because of its high idealism.

One may not stop at this point without doing an injustice to the contribution made by the average Greek citizen of the United States. He is a thrifty person, a good husband, father and neighbor, who takes his duties of citizenship seriously and is particularly interested in the absorption of incoming fellow Greeks into the American system. And among the new groups he is perhaps the best racial example of distinction between the civic and the political. His interests in civics are naturally academic; rarely is he in politics and still more rarely in politics for profit.

WHY STUDY GREEK?

By CURTIS C. BUSHNELL

Professor of Latin, Syracuse University

PROFESSOR LOUKAS, my colleague at Syracuse University, has asked me to give some reasons why American-born Greeks should keep up the study of their own language, both the modern and the ancient Greek. Among many reasons I have space for only two or three.

Some one has called Greek, "The Golden Key to Culture." How many years of hard study it costs Americans of English descent to earn that golden key! But how easily, by comparison, the man who knows the modern can master the ancient Greek!

And how valuable the thing is that he can win so easily! For to speak of the artistic literature, the *belles-lettres* only — and this is but one item of the Greek achievement — the masterpieces breathe the spirit of *Truth, Freedom, Beauty and Perfection*, and enable those who study them to partake of the selfsame spirit. Therefore these same masterpieces have an eternal worth for the world, "like the beauty of the dawn, like light upon the mountains." They represent one of those rare ages when a part of the human race rose above itself and burst into flower and fruit.

And it seems to me that the beautiful and glorious land of Hellas has today once again the hope and youth of ancient Greece, it again has profound meaning for the present and high promise for the future. But one who gives up his modern Greek will soon lose touch with all this.

Today how can one be called a man of real education unless he has a real appreciation of all the *five* great foundations of culture, namely, the "Glory that was Greece," the "Grandeur that was Rome," the Message of the Prophets and the Galilean, the Wisdom of Science, and the Miracle of Invention? The first of these five, *the Greek*, is by no means the least; and the American-born Greek has the advantage of the rest of us, because he can so easily enter into what is his especial heritage. Only let him not fling away the "golden key," which is the *language of Greece*.

See further Gilbert Murray, "The Value of Greece to the Future of the World," in *The Legacy of Greece*.



Diving for the Cross at Tarpon Springs, Florida

WHERE AHEPAN MEETS AHEPAN!

By REV. THOMAS J. LACEY, PH.D.

Contributing
Editor, the
Ahepa Magazine

WE HAVE a familiar saying, "Cleanliness is next to godliness." This has a more profound significance than appears to the superficial observer for the source of the nation's sponge supply is Tarpon Springs, on the gulf coast of Florida. The divers are Greeks and the industry has been initiated and developed by Hellenic enterprise. These Greeks are devout sons of the Orthodox Church, and the relation between the sponge industry and the church is most intimate. The quaint boats, Homeric in design, often bear the names of favorite saints and fly religious symbols at the masthead.

Here annually on the 6th of January is staged a most striking pageant as part of the normal observance of the feast of the Epiphany. On this date the church commemorates the baptism of Christ and a wealth of beautiful ceremonial gathers around the celebration which is carried out with all the traditions of the classic homeland.

The city is in festive attire. A thousand pennants bearing a picture of the baptism of Jesus float in the breeze along the main thoroughfare. Greek and American flags are everywhere in evidence. At dawn the bell of the Greek Church summons the worshippers and the crowd overflows into the yard and street. Hundreds of bronzed divers follow the service with awe and reverence as children play upon the lawn.

By noon the city is astir with visitors. Trains, busses and motor cars bring contingents from every section. Most remote states are represented on the motor licenses of the tourists' cars. The local press estimated the attendance at 10,000. A vacant store on a conspicuous corner bears the huge sign "Welcome Ahepans. Register here." Bill Moutsatsos, President of Tarpon Springs Chapter, greeted each visitor cordially, and the registration book showed names from Jacksonville to Miami and a representative from Delphi No. 25 of New York. Each received a blue ribbon bearing the word "Ahepa."

At stroke of noon Archbishop Athenagoras, in jeweled mitre and rich vestments, led the congregation from the church in impressive colorful procession with Ahepans as guard of honor. The band played "Onward Christian Soldiers" as the procession moved along the main street to the bayou. The day was clear and balmy; the sky cloudless.

When the Archbishop reached the bayou he stood at the water's edge and read the story of Christ's baptism from St. Mark. A white dove was released at the words "The Spirit descended like a dove upon him." Then the prelate tossed a gold cross into the water. There was a great splash as eleven young men leaped from the boats that were lined up and struggled in the water to secure the trophy. For a moment the men seemed to swim in confusion. There was evident disappointment as the word passed along the crowd, "Nobody got the cross." The men dive again. But lo! John Eliou, a high school lad, scarce 17 years of age, swam to the dock keeping clear of his competitors and, pulling the cross from the bosom of his bathing suit, exclaimed: "I was afraid some one might try to get the cross from me, so I seized it and swam away as fast as I could." There was deafening applause as the lad knelt to receive the Archbishop's blessing.



Recovery of the Cross at Tarpon Springs, Florida

Festivity then became the order of the hour, culminating in a fiesta given by the Halki Society at the Municipal Pier. Next day the Archbishop paid a visit to the Sponge Exchange, which is the largest exchange in the world. He was a picturesque figure as he moved about inspecting the warehouse and often pausing to give his blessing to some diver. Then a dozen boats bore several hundred guests far out into the gulf to Anclote island where luncheon was spread under the trees. The menu was typically Greek—roast lamb, olives, lettuce, peppers, cheese, etc. Men prominent in civic life were there.

Ahepans from Jacksonville, Tampa, St. Petersburg, Savannah and Miami honored the occasion. Hon. Charles M. Durrance, state attorney, a member of Jacksonville chapter, was a guest, and Athenagoras, gracious and winsome, was the outstanding figure. The charm of his personality and his fluent knowledge of English commended him at once to the American community. His personality was a benediction to the Epiphany commemoration. Visitors went home with fresh inspiration from the delightful contacts with the occasion and place "where Ahepan met Ahepan," and, so homely an article as a household sponge enshrines a beautiful suggestion of religious faith.

And Now They Pick On the Greeks!

By NICHOLAS DENNIS

ALL of a sudden the press, the pulpit, the stage, and last but not least, Hollywood, have gone "Greek." Have you noticed the tendency? For a long time we were altogether ignored as a race. To be sure we were infrequently referred to as a mere handful of people from the southern tip of Europe, particularly fond of drinking strong black coffee, and talking politics, but as a whole we made poor "copy." But now, all of a sudden, we find ourselves even in the movies.

All this reference to us, of course, comes under the heading of publicity. The average American public is becoming "Greek Conscious," but I'm afraid we're not getting the right kind of publicity, and that's what my argument is about. We are not getting the right kind of publicity from these sources and it behooves us to do something about it, and mighty quick, too, before it is too late. If ever we needed a central publicity bureau, or a central bureau to censor the publicity we are getting, this is surely the time.

The Dutch, the Swedes, the Jews and the Italians, all came in for their share of this kind of publicity. For a good long while they were the brunt of all jokes. They were imitated and mimicked by comedians, burlesqued by vaudevillians, and the press punned them. And now I guess it's our turn. Perhaps these other people won't stand for it any longer, and they had to find some other race to pick on, and that is us.

Let me be more specific and give you a few examples of what I mean. First I am going to quote an example from the press. This item (Continued on page 23)

SOCRATES

(469 B.C.—400 B.C.)

By A. VIRGINIA ROWLEY

ATHENS was at her cultural height, with Phidias freeing wondrously beautiful forms from the marble of Pentelcus, and Pericles administering the affairs of state more competently than they ever had been before. The people were busy — there was plenty of work and no serious wars. Then, Socrates, the son of a humble stonecutter, Sophroniscus, and his wife, Phaenarete, who followed that ancient and honorable profession of midwife, was born.

When Socrates grew up, he became uglier than when a child, with his upturned pug nose more conspicuous and his bulging eyes more emphatic. His large bald head with its scanty fringe of hair completed the grotesqueness of his appearance and made his resemblance (often commented upon) to the Sileni more striking. He first became a sculptor, but on completing a beautiful statue, *The Graces*, he retired from work.

Thought was much more important to him than physical labor — ethics more concrete and tangible than the greatest wealth. He devoted all his time to talking, asking questions of the so-called wise men and confounding them by proving their answers meaningless. His mastery of words and quickness of mind were superb. No one could best him in an argument. He could prove anything he wished — in fun one time, he proved himself more beautiful than Critobulus, a handsome darling of Athens at the moment. Nor could anyone present pick a flaw in his argument, so simple and logical it seemed.

He married a shrewish woman, Xantippe, and on being asked why he married one of such insupportable temper, he answered, with a chuckle, for discipline — if he could stand her tantrums unruffled, he could endure any situation with equanimity — “. . . I do with her like those who would learn horsemanship; they do not choose easy, tame horses, or such as are manageable at pleasure, but the highest mettled and the hardest mouthed; believing if they can tame the natural heat and impetuosity of these there can be none too hard for them to manage. I propose to myself very near the same thing; for having designed to converse with all sorts of people, I believed I should find nothing to disturb me in their conversation or manners being once accustomed to Xantippe.”

As a provider and a home-maker he was an absolute failure — his success lay in his ability to make people think. His highest aim, *Know Thyself*, he ceaselessly strove to accomplish by asking everyone questions, then gazing detached at the response his own mind made to their answers.

He minded everyone's business, criticized unmercifully everyone's weaknesses and follies, and made himself generally loved or hated. No one ever saw him the least bit angry — he accepted all experience as gain. His sense of humor was unexcelled. The oracle at Delphi proclaimed him the wisest man in Athens.

His friends were from all classes, from Pericles to the lowliest beggar; the wealthy Crito, the elegant Plato, the boisterous Alcibiades, the studious Xenophon, the foreigners, Cebes and Simmias, who became citizens of Athens for the opportunity to listen to him, the serious Cheropho, to whom Aristophanes referred as *Socrates' Bat*. Euclid came from Megara to hear



"Know Thyself," said Socrates, twenty-five hundred years ago. What two other words contain as much advice to the human race?

him. Antisthenes the Cynic, Aristides the Just, Charmides, the talented but pampered son of wealth, and scores more were proud to be numbered among his friends.

Socrates served in the army, distinguishing himself in two campaigns by his endurance and placidity. He went barefoot as was his custom and ate sparingly — if perchance rations were low, he ate nothing and seemed not to mind. Xenophon tells that at the battle of Delium Socrates walked off the field arm in arm with the general, explaining the nature of harmony. Strabo relates that at the battle of Potidea, he carried Xenophon, whose horse had been lost during a retreat, off the field to safety.

Eventually Socrates' propensity for investigating the citizens' and the State's business made so many people angry at him that Aristophanes' comedy, *The Clouds*, which portrayed the sage as a silly old man and held him up to brilliant ridicule, paved the way so that charges of blasphemy and corrupting the youth were brought against him by Meletus. His trial took place before the 500 judges. Refusing all assistance for his defense, he refuted the charges *ex tempore*, proving Meletus a fool and a liar. But having done this much he did not stop — the audience was too large for him to miss a chance to lecture — he angered the judges by launching out on an acid criticism of affairs of the state, nor could anyone silence him until he had finished. This tirade proved to be his downfall, so that he was condemned by a small majority. Even when his condemnation was announced to him, and he was allowed to suggest an alternative penalty, he further insulted the judges by intimating that he deserved to be kept in the Prytaneum at public expense (an honor accorded only to the greatest of heroes) as a substitute for the death penalty. This impertinence was promptly followed by the death sentence, the news of which Socrates accepted calmly.

His death was delayed for the return of the sacred ship from Crete, whither it went every year in honor of Theseus, and during which absence no criminal could be put to death. Socrates consistently refused to escape from prison during this

(Continued on page 31)

WHO ARE THE MODERN GREEKS?

By CONSTANTINOS H. PAVELLAS

Student in Political Science, University of California, Author of "In Praise of the Sun"

AN ORDINARY person was asked a question about the Greeks. "The Greeks? Why, they were a very cultured race living about 500 B.C., weren't they? . . . Oh, you mean the modern Greeks! Well, the country was overrun by all kinds of people, and now they are somewhat like the modern Italians, aren't they?" This, I believe, is a typical American idea of the Modern Hellenes. . . . And the reason for this idea goes back to the time of the War of Independence.

When the first brave patriots proclaimed the freedom of Greece over a hundred years ago, the western world was thrilled and inspired to think that the spirit of ancient Hellas lived again in the heroism of their direct lineal descendants. Like wildfire the fervor spread through Europe and the United States. Such men as Lord Byron and Dr. Howe journeyed to Greece, eager to fight physically for the glorious cause. And then something happened which quenched enthusiasm and threatened the destruction of the new nation. A German scholar, Fallmerayer, quietly announced that no descendant of the ancient Hellenes lived in Greece but that the country was entirely populated by Slavonic tribes.

Greece, we know, was first invaded by a Slavonic tribe, the Antes, in the sixth century. Up to the tenth century the Slavs drifted in, sometimes settling, sometimes drive out by the Imperial Army. All traces of the Slavs disappeared after that, but Fallmerayer says that all those who now call themselves Greeks are the descendants of those Slavic settlers. As proof of this, he asserts that the Slavic place-names outnumber the Greeks; and the language itself is a mixture.

Greeks Not Exterminated

So far, we have been considering statements, assertions. Let us now look at a few facts. Throughout the invasions, the fortified towns such as Patras, Thebes, Nauplion, Corinth, and Athens were never captured by the barbarians. They formed a base of operations for the Byzantine soldiers. Thus the cities preserved Greek lines and Greek culture intact to the present day. Athens was never depopulated, as the German scholar says. Modern investigation has proved the inaccuracy of the Byzantine accounts. The network of cities remained almost unharmed in spite of every disaster.

When Constantine Porphyrogenitos said that all the "χώρα" was Slavonized and barbarized, he probably meant the open country. For it is a fact that large sections all over Greece, such as Argolis and Kynuria, were never penetrated by the Slavs — no matter what Fallmerayer and his followers say about it! The real changes that took place were the removals of Hellenized Slavs from Northern Macedonia and their replacements by barbarous Slavs.

As to the names of places and towns, most of them are, in

reality, Greek. But there are quite a few with Slavic names; however, it would be as wrong to say that their inhabitants are Slavs as to assert that every English village whose name ends with "by" is populated by Danes. The Slavic place-names merely indicate that Slavs lived in the region at one time and either joined their blood-streams to those of the Greeks, or, what is more likely, were driven out by the Byzantine soldiers. Fallmerayer's statement that the word, "Morea," for instance, is Slavic is absurd. It is a Greek name meaning "country of mulberries" (A. Thumb, "Byzantin Zeitschrift," II, 283).

The modern Greek language which Fallmerayer slanders is a natural product of the ancient one — "a legitimate offspring," as Prof. Albert Thumb of Strassburg University says. It is a direct descendant of the Hellenistic "Koinon." There is proof that all sound (Itacism) and accent changes began and ended before the Slavs came. About seventy Slavic words are in common usage in the Greek language today; there are many more of Turkish origin, and we know that Greeks have never mixed with Turks. Is it likely then that the Greeks could have become entirely Slavonized and yet bring only seventy words of the new-comers into the language?

Physical Similarity to Ancient Greeks

If further proof is needed to refute the renowned Fallmerayer, there are physical features, such as the shape of the head and the complexion, which pass in heredity. Let us first look at some head measurements made by Professor Virchow on a

(Continued on page 30)



A Greek beauty attired in national costume



How to Escape Tuberculosis and Cancer

By DR. CHARLES J. DEMAS

PERHAPS of all diseases that mankind is suffering, there are two diseases that nearly all of us instinctively dread: tuberculosis and cancer. We have good reason for this feeling, because these two servants of death destroy more human lives than many other fatal diseases combined. To add to their evil fame, the amount of pain and suffering, mental and physical, of the afflicted ones themselves and the grief and distress, not to mention the financial loss, that these diseases cause to their families and communities, are almost incalculable.

There is a grim irony in the situation. To a large extent in a great percentage of cases, the suffering and distress are unnecessary. Both these diseases have one redeeming feature: if their presence is detected sufficiently early and if the affected patient will undertake the proper treatment in the great majority of cases, the ravages of these foes of the human race may be checked and the lives of the patients saved.

Prompt Action Necessary

For this reason these facts are presented. Prompt action is necessary in every instance in which there may be the slightest suspicion of the presence of one or the other of these diseases. Find out the truth at once. Delay is dangerous. Often a short time may mean the difference between curability and incurability—life or death.

Some years ago, before we had the more modern methods of diagnosis, I heard a physician say to a patient with suspected tuberculosis, in whom there were no absolutely positive evidences of the disease, "We will give you the benefit of the doubt and say it is not tuberculosis." The patient departed much comforted, took no precautions, sought no treatment. In six months he returned only to show the unmistakable signs of disease. Six months of the most valuable time imaginable had been lost utterly. It is my firm conviction that in such cases today, even if the physician cannot definitely discover the presence of tuberculosis, he really gives the patient the benefit of the doubt if he says that tuberculosis is probably present and then prescribes treatment as if the condition were definitely tuberculous. If any one is in such a condition that tuberculosis is suspected, the recognized treatment for that disease, rest, fresh air and plenty of good nourishing food, cannot but be of great benefit to him even if he is not tuberculous.

This is even more true of cancer; here the time allotted for decision is shorter and the necessity for prompt action even greater. Delay is gambling with death, and with the odds all in favor of the Grim Reaper.

Therefore, instead of continuing that unfortunate and all too common habit of mind of dreading to investigate any suspicious symptoms for fear of finding that there may be something seriously wrong, cultivate the thought of keeping a watchful eye for any danger signals along life's right of way. At the

first suggestion of even possible trouble, seek a competent medical examination to learn the truth.

Onset Slow and Insidious

One would think that such fatal diseases should be easily recognizable from the first, but such is not the case. Tuberculosis does occasionally come as an acute, rapidly developing and easily detected malady; these cases are usually fatal and fortunately are relatively infrequent. In the majority of cases,

(Continued on page 27)

Back to the Land of His Birth

By ESTELLE KAPOURELOS



The Little Church Around the Corner in the Village of Kolokithi

SLOWLY the sunbeams settled on the thatched roofs of that ancient Greek village, Kolokithi. And soon there was evidence of some life where all had been dark and deserted. The crowing of the roosters mingled with the bleating of the sheep as the small populace finally began to stir about. Soon there were little groups of them slowly treading their way toward the only structure that might be termed a building, the church. For it was Sunday, the day of rest and prayer for the peasant.

In single file they entered, stopped and kissed the large icon, and then took their usual places, the women and children on the left and the men on the right. Father Demetrius spied through the curtain from his altar, and smiled. For his congregation on that morning was unusually large. He began the services and an atmosphere of solemnity and reverence settled over the peasants as they diligently complied with the necessary bow when the priest blessed them or waved his incense in their direction.

Two full hours thus slowly passed away when something happened that took away the attention of the people from the priest. The creaking of the door and a heavy footstep made them turn their heads. Who would come to church at so late an hour? Their gaze fell upon the figure of a man, a stranger. The sight of him made the matrons gasp and the maidens sigh. He was a handsome young man with sleek black hair. But his attire! His trousers were very wide and his coat had a foreign cut. A large tie of many flaming colors adorned his neck. This stranger timidly stepped in and made his way to the left and took his place by the women. A girl at his side blushed with embarrassment. A snicker was heard from the men who fondled their long black mustaches. This stranger with the smooth-shaven face certainly took an appropriate place for he looked like a woman, thought they.

Father Demetrius alone seemed not surprised, but chanted hurriedly the closing hymn. He then spoke. "Good-day, my good people." Then to the stranger, "Will you please step forward, young man." Then he announced, "We are honored to be the host of this visitor, Kostas Anargiros, a Greek youth reared in America." America! A stranger from America. The priest's words were a signal for a great buzzing of voices. America! That great and rich country. With great noise and bustle the people went home with the great news as their chief topic of discussion.

By evening the excitement was intense. Everywhere small rings of women talked and talked. And even the men assembled in the inn and discussed the stranger over their thick, black coffee. The discussion was waxing hot when Father Demetrius entered with the stranger. A few introductions and Kostas Anargiros became the center of interest. Soon the first opinion about him changed, for this stranger had an entertaining manner about him. He told them of the wonders of America and paid for rounds of drinks. When the company dispersed Kostas was acclaimed by all to be a "regular fellow."

Now there spread the opinion that this visitor was rich. For was not he from America? To take a trip across the Atlantic Ocean surely required a lot of money. Yes, Kostas Anargiros must be rich. For this reason, if not for any other, the parents of all the maidens began to play the usual rôle of matchmakers. Here was a handsome young man who would make a fine husband. And the reward for the lucky girl would be a trip to glorious America.

Meanwhile Kostas was having the time of his life. He was forever invited to dinners, where incidentally his hosts would exhibit their daughters. He had already become the godfather of half a dozen children. But soon he tired of the questions and especially of the negotiations for his marriage. He therefore took long, lonely walks in order to be by himself.

There was a troubled look on his face as he walked along the dusty road one day. For he mused, "What a sap I have been. I will look like two cents when they find out. This forsaken village will drive me crazy if I make it my home. But how can I get back to America?" But his spirits were lifted when he saw a beautiful girl washing clothes in the nearby brook. When he approached she retreated blushing. He had seen the girl before. Yes, she was the one next to whom he took his place at the church on that eventful first day.

He began a conversation lamely, using a "line" familiar to him in the New World. To

(Continued on page 31)

The Work of the Y. M. C. A. in Athens

By E. O. JACOB

Director Y. M. C. A., Athens, Greece

AMERICANS, both tourists and persons residing in Greece, frequently tell me of the difficulties which they have in learning about a work like that of the Athens Y. M. C. A. because they do not read Greek. For their benefit I am taking the liberty to publish the letters exchanged between myself and our American Minister.

HIS EXCELLENCY ROBERT PEET SKINNER,
American Minister, Athens
My dear Mr. Minister:

I wonder if you will be astonished, as I was when I first saw the statistics for the work of the Athens Y. M. C. A. in 1929. Allow me to share with you a few of these striking facts:

343 boys (ages 12-18) organized into 21 character-building groups, with volunteer leaders, averaged 16 discussions and lectures per group.

533 young men (ages 18 and up) included 360 employed youth, 73 students of university rank, and 100 professional men, etc. More than 10% of the total were in systematic training for volunteer leadership.

96 members actually performed significant unpaid service within the Y. M. C. A. and of these nearly fifty also undertook to serve other organizations such as the Patriotic League, the Boys' Prison, etc.

465 other boys and young men regularly participated in the work in refugee camps; 70 younger children attended our night school at Saframpolis.

220 members were enrolled in athletic and gymnastic groups.

651 frequented our language and commercial courses.

130 boys and young men attended our boys' camps in Pelion and Varkiza, many parents and boys claiming that these are the most attractive and helpful parts of our work.

522 educational motion picture performances were given in 38 different centers (schools, orphanages, soldiers' homes, the Ulen plant at Marathon, etc., etc.).

865 was the average attendance per day in our soldiers' homes. Crowded attendance at 46 lectures, 76 educational cinema shows, and 189 theater and "Karaghoezi" performances; the drawing of 3,500 books from the libraries, and the writing of 25,800 letters indicate how vital this service is.

It has interested many to compare the Athens Association, young and poorly equipped though it is, with the Y. M. C. A. of the United States and Canada. Well then, out of the 1,565 city Associations of North America, only 300 have as many boys and young men members as we; only 197 had as many boys in summer camps; only 29 equal us in educational enrollment.

You probably already know that according to a pre-arranged plan we now get very little financial help from America (\$1,000 in 1930, covering less than 4% of our current expenditures). Nearly 60% of the 1930 budget is taken care of by the boys and young men (including soldiers) who make use of our facilities. The balance has to come from the following sources:

Government subsidy	Drs. 200,000
Municipal subsidy	" 100,000
Gifts and sustaining memberships	" 461,000

We realize that times are hard and that in these days only the most important causes can be maintained. Such a cause, in the eyes of leaders, in all walks of life, is the Athens Y. M. C. A. Foreigners as well as Greeks insist that this is no time to neglect a work which has already proven its worth in furnishing Greece with a young generation not only strong in body and developed in mind, but safeguarded by a Christian character of honesty, purity, devotion and faith. Though the "battle of the budget" will this year be hard we trust and believe that the friends of youth in Athens will not let this work want for either financial or moral backing.

LEGATION OF THE UNITED STATES OF
AMERICA,

Athens, March 29, 1930

Dear Mr. Jacob:

I am interested and agreeably surprised by the contents of your letter of March 27, 1930, in which you convey in definite form a picture of the work of the Athens Y. M. C. A. in 1929. I am especially struck by the statement that 10% of the 533 young men who are profiting by the work have been in systematic training for voluntary leadership. This means, if it means anything, that your great work in Greece will be self-supporting, and of course permanent success naturally must depend upon the people themselves. Another thing which interests me is that the financial assistance which you have been receiving from America amounts to less than 4% of the current expenses, or in 1930 only \$1,000. Thus 96% of your requirements are covered from Greek sources, which again is admirable, considering the heavy burdens which have been placed upon the Greek people at this time.

While I am sure that Greek financial support will increase, rather than diminish, in the future, on the other hand I hope that you will also be able to secure generous contributions from our Americans. It is a compliment to our Y. M. C. A. organization at home that our Greek friends are relying upon us to organize the work here along the same lines.

With thanks for the information which you have taken the pains to supply, and every good wish for the success of your campaign, believe me

Sincerely yours,

ROBERT P. SKINNER,
U. S. Minister to Greece.

Y. M. C. A. Students
Engrossed in the Study
of Geography



HELLENIC REVIVALISM AND CHICAGO

By DR. O. WALDEMAR JUNEK, F.R. San. I.
Professor of Public Health and History
of Medicine, Chicago

SINCE the splurge and subsequent burial of the secessionistic trends of the late 90's the architects who plunged into these new forms of deviating style and ornamentation, have come back to us contrite, it seems, and with a renewed acclamation of the Greek aestheticism. And yet we must not wonder at these misguided architectural creations of that period. Parallely with the Chicago World's Fair there came a violent outbreak of the classic and the Renaissance in the East, which slowly spread westward contaminating all that it touched, both at its source and outward. This was the belief of Louis H. Sullivan, one of Chicago's outstanding architects, who abhorred slavish imitations of Greek building, and it was he who deviated strongly and for a time successfully from the recognized forms. His creations were weighed and not found as pleasing, as logical and as desirable as the time-tested architectonic fruits of the Greeks and Romans, the Byzantines and the Gothicians, who were truly inspired, and whose creations will live when Sullivan's work will be forgotten.

This spirit of atonement (or whatever else it might be) can be viewed best in the recent architectural developments along the lake front of downtown Chicago. Our city's great fortune is both natural and created. It is natural because of the undulating lake front, the like of which one does not meet anywhere in the world. The creativeness of the Chicago planning and zoning and architectural genius works itself out in a most promising and impressively beautiful manner within the entire plexus of downtown Chicago, especially the Grant Park areas, and particularly in the five or six startlingly handsome edifices: the Stadium, the Field Museum, the Aquarium, the Buckingham Fountain, the Art Institute building, and the peristyle at its northern boundary.

The first two creations transpose an admiring onlooker into

the heart of Athens or the Forum Romanum. Translated into American terms these two pieces of Helleno-Roman architecture speak for modernism as well, since the useful and practical features of the two edifices were not sacrificed to beauty alone. It gladdens one's heart to see both the Doric and Ionic orders placed side by side in a harmonious sisterhood as if the city architects wished to instruct the citizenry in the principles of growth of the Greek art from the simple Doric to the more elaborate Ionic. The Stadium is a true creation. Nothing has been omitted. The columns do not even possess a base, nor even a suggestion of a plinth; they seem to grow out like trees from the soil of Hellenism. Above the architrave a simple frieze and cornice rule with their extreme lightness and sublimity. The square abacus with its echinus and annule below it accentuate the simplicity of the Doric Conquerors of Greece. The only steps toward elaboration are the flutings in the columns and the end pieces of the cornice. It is a work of definite beauty expressing, at the same time, the hardness of a race that submerged the world as it became submerged and absorbed by the Roman.

Let us not forget that after the conquests of Greece by the Romans many of the old splendid buildings were taken down and reërected in Rome to increase the glories of their own capital. The Romans, although they had a style of their own, founded on the principle of the arch (which the Greeks did not understand), acknowledged the intellectual superiority of the Greeks by subjecting themselves to their teaching in the matters of art, by borrowing copiously from the Greeks, and by

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Does Success Always Bring Honor?

By SOTERIOS NICHOLSON
Supreme Counsellor

DOES success always bring honor? Honor is defined as "respect, esteem, or deference paid to, or received by, a person in consideration of character, worth or position." An honorable person must have attained a chain of successes in his life, otherwise he cannot expect honor. There are three kinds of honor. One is conferred on persons who have been brave, gallant, have shown valor, and have been heroic; another is awarded for distinguished and exceptional public service and still another presented for discoveries and for science. The honors thus conferred carry the highest prestige to such individuals and they are worthy of esteem thereafter.

Honor may be conferred upon individuals in a limited way and in general. By limited is meant such honors bestowed by associations, scientific or otherwise, for particular and meritorious work done by the individual, while general is recognition on the part of governments to people for exceptional and distinctive public service. The honors conferred by governments in appreciation and esteem for valor, heroism, courage and the like are usually shown in form of a medal, or like decoration. Another may be a position of trust in high office, either by election from the people direct, when such an office can be filled by that method, or by appointment through the executive or both.

Success, therefore, which procures service above the ordinary by many degrees, generally brings honor to the individuals who are worthy of further encouragement and exemplification. The reason is apparent. The natural law usually works out justice to those that earnestly, efficiently, and honorably carry out to the letter every undertaking, whether it be for personal or for general profit.

We have very few men of exceptional good quality in the

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ACKNOWLEDGMENT

"The Greek Spirit"
by Kate Stephens

In the December, 1931, issue of the AHEPA MAGAZINE appeared an article entitled, "Characteristics Common to Hellenes and Americans." This article was taken from the book, "The Greek Spirit," by Kate Stephens, and is found on pages 320-326 of that book.

From the many favorable comments received and inquiries made about that article, we have thought it best to refer our readers to the book above named. The enduring qualities of Greek civilization, the great traditions of the Hellenic people, in fact the whole magnificence of the Greek spirit, is there spread before the eyes of the reader. A very scholarly work. In completeness it surpasses anything yet written on that subject and is recommended to Ahepans who are interested in reading of the traditions of their Greek ancestors.

Unfortunately this book is out of print, but it is possible that Miss Stephens may bring out a new edition.



Above photograph of Kate Stephens was taken at the time she was writing "The Greek Spirit"

The Yellow Ticket

A Play in Three Acts

PART I

"Dear Brother Calsonis:

"This evening I attended one of our most popular theatres in the city to see Lionel Barrymore and Elissa Landi in 'The Yellow Ticket,' an interesting story of pre-war Russia. In one of the scenes a filthy fellow entered the train berth of a woman who was of supposedly questionable character, introduced himself as Mr. Sacharopoulos of Greece, and, before her man companion, whom she had met only a short time before, began to make advances toward her. When her companion saw this he picked the vagrant up by the lapels of his coat and, shaking him, told him that he had learned the saying that 'An Arab should be kicked by a Pole, a Pole should in turn be kicked by a mule, but a Greek —.' At this point he struck him on the chin and sent him spinning to the floor."

(Signed) GEORGE BASELEON, *Secretary,*
Peoria, Ill., Chapter No. 234,
Order of Ahepa.

PART II

"Mr. BURT NEW.

Motion Picture Producers and Distributors of America, Inc.
Dear Mr. New:

"... For ten years we have been doing this work which has been heartily approved by American authorities. We submit that the inclusion in a motion picture of such remarks as are included in 'The Yellow Ticket' is beneath the dignity of good motion pictures and serves no purpose other than to offend the races derogatorily mentioned.

"We have over three hundred chapters and a membership of close to forty thousand all over the country. In addition to that, the influence of the Ahepa is felt by the well nigh one million Greeks who are in this country. The record of the Greek people in the United States is as clean as that of any other race. When the World War came there were 65,000 Greeks serving under the American flag, which was a larger percentage than that contributed by any other race. One of our men, George Dilboy, was posthumously awarded the Congressional Medal of Honor, and a monument has been erected to him and now stands in front of the City Hall in Somerville, Massachusetts, where he used to live.

"Briefly, without endeavoring to prepare a brief for the Greek race, we can say that the people who have come to the United States from Greece carry with them the makings of good American citizens. They have demonstrated that they do make good citizens. They are law-abiding, self-supporting, industrious, honest, energetic and, above everything else, in harmony with and loyal to the institutions and the form of Government prevalent in America, and if heredity counts for anything, the Greeks certainly have as much to say about their ancestors as many others.

"Our request is, speaking for the entire Order of Ahepa, as well as for all the Greeks of the United States, that you take this matter up with the proper authorities and have the objectionable parts of 'The Yellow Ticket' stricken out as quickly as possible; specifically the portion to which we refer is that which shows the companion of the woman of loose morals as saying to a passenger who has been labeled as a 'Mr. Sacharopoulos of Greece' that 'An Arab should be kicked by a Pole, a Pole should in turn be kicked by a mule, but a Greek —.'"

Of course we are particularly interested in the elimination of the remarks which are slanderous to the Greek race but, as good American citizens, we at least have the right to say that objectionable remarks to other races should also be eliminated.

"In view of the approaching meeting of the Supreme Lodge (the governing body of our order) in Washington, D. C., on January 11th, at which time this matter will be considered and action taken, we should like to have by that time some satisfaction from those who are in authority to act on this matter."

(Signed) ACHILLES CATSONIS, *Supreme Secretary,*
Order of Ahepa.

PART III

"Dear Mr. Calsonis:

"Mr. New has forwarded to me your letter of January second regarding incidents in the picture 'The Yellow Ticket,' and I appreciate your taking the matter up with us.

"It is the very earnest purpose of all our companies that the history, institutions, prominent people and citizenry of other nations shall be represented fairly. I have called your suggestion to the attention of the Fox Company and they share with me my personal regret that there was anything in this picture which offended you. THE COMPANY IS INSTRUCTING ALL EXCHANGES TO ELIMINATE FROM ALL PRINTS THE DIALOGUE AND INCIDENT REFERRED TO.

"With very kind regards, I am

"Sincerely yours,"

(Signed) WILL H. HAYS, *President,*
Motion Picture Producers and
Distributors of America, Inc.



**Durham Chief of
Police Says Greeks
Are Law-Abiding**

From a letter received from G. W. Proctor, Chief of Police of the city of Durham, N. C., we take the following:

"Through my long association with the Greeks in my capacity as Chief of the Police Department, I am happy to count many friends among them whom I have come to appreciate heartily because they have proven to me their worth as honest merchants and law-abiding citizens. I found them readily upholding and

obeying all the laws and ordinances of the city and cooperating with the Police Department willingly.

"In the civic and political affairs of Durham they take an active part and contribute their share to its welfare and progress. I cannot remember, within my experience as a member of the Police force for thirty-two years, any one of your race arrested for any serious crime. But, to the contrary, they enjoy the reputation for being peaceful in public life and home-loving in their private life.

"The establishment of a chapter of your splendid organization, the Ahepa, ... speaks highly of them. ... The Police Department of the city of Durham is glad to subscribe to such a noble endeavor.

"Faithfully and sincerely yours,

"G. W. PROCTOR,
"Chief of Police."



FRATERNITY NEWS

Cowboy Chapter Whoopie — Whoopie — Whoops!

ONE never knows what the cowboys of Cheyenne, Wyoming, are up to. A recent circular of theirs discloses some of their doings. On January 10th the said cowboys in full attire, fez and tassel à la Evzon, attended the local Greek Church in a body. Sounds a bit unusual but these cowboys are a religious folk — when in church — as evidenced by the fact that after church they retired to the Ahepa Hall where they served "agiasmon," a drink otherwise known as "red coffee."

The Ahepans also christened the daughter of Brother and Mrs. Levanos of Sidney, Nebraska. Thus, each cowboy is now a godfather. Installation of officers followed the luncheon and at 6.30 the cavalcade journeyed back to the church hall, where dinner was served. Says Thomas J. Caros, who tries to keep a record of the cowboy activities, "9:00 P.M., dancing, 'agiasmon,' and 'whoopie,' until everyone is tired and sleepy." Sounds just like a regular cowboy stunt. Delegations were present from the Denver and Bridgeport chapters.

Spartans Welcome Supreme President

SUPREME PRESIDENT HARRIS J. BOORAS received a cordial welcome by Spartan Chapter No. 26 and Hercules Chapter No. 226 of Philadelphia, Pa. The occasion was a special gathering at which the Supreme President expounded the principles of the order and urged the Philadelphia chapters and other Ahepans who had congregated, to continue the good work of the order. Delegations were present from the Wilmington, Chester, Reading, Allentown and Lancaster chapters. The Spartan Patrol, under the leadership of Past President, Ernest Giores, was assigned as a special escort to the Supreme President. Brother George Polos was the toastmaster. District Governor, George Paskopoulos, past Supreme Treasurer, John Govatos, and many other distinguished Ahepans were present.

Reno Ahepa Float Best Ever Moved Through Streets of Reno

THE following letter from Chairman W. A. Hill, addressed to the Reno Ahepans, speaks for itself:

"It is with pleasure that I send you a check representing first prize in the recent Admission Day Parade. The newspapers of Reno only told the truth when they said that your float was the most beautiful that ever moved through the streets of Reno. The Nevadians and Nevada's Native Daughters are proud of such friends and our hope is that you will be with us again from year to year as we celebrate the birthday of our State."

Plainfield Chapter No. 114 Supports Basketball Team

MICHAEL J. LOUPASSAKIS, Secretary of Plainfield Chapter No. 114 of Plainfield, N. J., reports that his chapter donated a set of uniforms as a Christmas gift to the "Hellenes" basketball team, which is composed of ten American boys of Greek descent ranging in age from thirteen to eighteen. This team is entered in the Junior Independent Basketball League of Plainfield. In appreciation of the gift, the basketball team invited the members of the Ahepa to witness the team in action in one of the games held in the Jefferson School Gymnasium.

Palm Beach Chapter Entertains

PALM BEACH Chapter No. 18 was host to about 200 members of the Greek communities of West Palm Beach, and Palm Beach, at a Christmas entertainment given at the "Ahepa Hall" on the evening of December 25th.

The program included an open chapter meeting, speeches by the president and secretary of the chapter, singing in the English and Greek language, of Christmas hymns and carols, several violin solos, and piano selections, and a visit from Santa Claus, who distributed to the 45 children present gifts of toys, fruits, candy and jewelry.

The hall was beautifully decorated in Xmas colors, with a large Christmas tree gracing its center. Refreshments of turkey sandwiches were served, and dancing was enjoyed by all until a late hour.

This entertainment, like others given by Palm Beach Chapter No. 18, was a huge success, and the members of our small chapter are to be congratulated for their spirit and sacrifices. Much credit for the success is due to the untiring efforts of Brother Glenos, and to Brothers Vlahos and Pallas, who danced several difficult Greek dances to the admiration and applause of all present.

With the return of several of our members from the North, our chapter is becoming very active again.

Brother Louis Choromokos of Chicago returned to his winter home at Palm Beach. Brother Choromokos is an ardent and very active Ahepan, and we are always glad to have him with us.

Cutrubus Returns from Greece

BROTHER GUS J. CUTRUBUS, a "live wire" member of the Ogden, Utah, Chapter has recently returned from Greece and passed through headquarters en route to Ogden. But he came not as he went, for he went single and returned double. The "Ahepa Benedicts' Club" extends congratulations to Brother Cutrubus.

Long Island Chapter Holds Social Gathering

LONG ISLAND Chapter No. 86 entertained a number of prominent Ahepans including District Governor of District No. 6, Brother George Papaeleas, at a gathering recently held. Brothers Demetrius and Nicholson of the Theodore Roosevelt Chapter assisted in making the meeting more lively. Refreshments were served. "The spirit of fraternalism," writes the secretary of the chapter, "prevails in the ranks of the Long Island Chapter."

Uniontown Ahepans Celebrate

PRESENTATION of a well-prepared program by the Uniontown and Washington chapters of the Ahepa Lodge and an attendance of 150 couples tended to make the organization's annual ball a fine success in the new Athenian dining room.

Guest entertainers of the evening were Sammy Gottesman, Uniontown, popular radio crooner, and George Silver's orchestra. Both the band and singer brought down much applause.

Short speeches were given by Margaret Niarhos, Jennie Panagakis, Kathryn Staboulis and Nikki Laskey, all Uniontown girls. Announcements were made by Pete Giatilis, Brownsville, and F. M. Cook, Washington.

Light refreshments were served midway between the program. Carnations were given to each guest, who came here from Waynesburg, Uniontown, Wheeling, W. Va., Parkersburg and Morgantown, W. Va., Canonsburg, Pittsburgh, Washington, Clarksburg, W. Va., and the Brownsville district.

Springfield, Ohio, Chapter Contributes to Charity

SUBSTANTIAL contributions have been made from time to time by the Springfield, Ohio, Chapter of the Ahepa No. 247 for the maintenance of several poor families. It is noteworthy that most of the families are not those of Ahepans. A full year's fuel supply and other necessities have been donated by the chapter to at least three families.

News from the Canadian Jurisdiction, District No. 36

DISTRICT GOVERNOR E. N. GRAVARIS visited the Sir Edward Codrington Chapter No. CJ-3, Ottawa, Ontario, and reports satisfactory progress. On Christmas Day a Christmas tree party was held at which His Grace, Archbishop Athenagoras was present.



Supreme Lodge Officers at the Public Installation of the Washington Chapters

Washington, D. C., Ahepans and Sons of Pericles Combine in Public Installation. Supreme Lodge Officiates

WASHINGTON Chapter No. 31, Capital Chapter No. 236, and the Sons of Pericles Chapter of the District of Columbia took advantage of the presence of the Supreme Lodge in Washington to make a real worthwhile installation. Close to one thousand people crowded the Odd Fellows Temple to witness the officers of the three chapters installed by the Supreme Lodge.

At 8:30 p.m. Supreme President Harris J. Booras and Supreme Counsellor Soterios Nicholson were escorted into the room in the midst of thunderous applause. Brother Assimakis Sioris, retiring President of Capital Chapter No. 236, who had opened the meeting, turned the gavel over to the Supreme President, who proceeded with the installation and in a very solemn and impressive ceremony inducted into office Brothers George Thomaides and James Lambros, Presidents, respectively, of Washington Chapter No. 31 and Capital Chapter No. 236. Other officers installed were Brothers M. Cambouri and John Vrahiotes, Vice-Presidents; Thomas Skiados and Nick Limpert, Secretaries; Eustace Nicolopoulos and Gus Charouhas, Treasurers, as well as the members of the Board of Governors of both chapters.

Upon completion of the installation ceremonies the chair was turned over by the Supreme President to District Governor C. J. Coventaros. At 10:30 p.m. Supreme Secretary Catsonis, Supreme Treasurer Jarvis and Supreme Governors Nixon and Sikokis, who had been in session at the headquarters, were escorted to the platform. Appropriate remarks were made by the supreme officers as well as by the two newly installed presidents. Supreme President Harris J. Booras delivered the main address of the evening and was enthusiastically applauded by the audience. The evening was rounded out by dancing.

Wolverine Chapter Gives the New Year a Good Start

THE Wolverine Chapter No. 142 of Lansing, Mich., held a New Year's ball for the members of the chapter and their friends. The grand march was led by the newly elected president, Brother Gus Balasses, and his wife. As the old year came to a close, the New Year was ushered in with great enthusiasm, and the occasion was one long to be remembered.

Kokomo Ahepans Install Officers and Celebrate

THE Kokomo Chapter No. 227, Order of Ahepa, held its installation of officers Sunday, January 10th, at 2 p.m. at the Woodman Hall. An unusually large number of the members of various chapters were present with their families and friends.

William Zilson, Supreme Governor of the Nineteenth District from Indianapolis, had charge of the installation of officers. George Borris, Supreme Deputy Governor of the district from Muncie, filled the chairman's post.

The speakers for the day were: Parasco E. Volo, Past Supreme Governor of the Eighth District from Gary, and the Rev. George A. P. Jewell, Pastor of St. Andrew Episcopal Church, Kokomo. These addresses were very much enjoyed by all present, and the Rev. Mr. Jewell also expressed his wish to become a member of the organization.

One very interesting feature of the day was an old-fashioned Greek dance participated in by all, old and young alike, after which a delightful lunch was enjoyed, the main dish being roast lamb.

Visitors were present from Hammond, Gary, Frankfort, Valparaiso, Peru, Lafayette, Logansport, Anderson, Muncie, Indianapolis, Marion, South Bend and Ft. Wayne.

Ahepan for State Legislature

FELIX MELONIS, a member of Omaha Chapter No. 147, is a candidate on the Democratic ticket for the State Legislature. Brother Melonis has been a bank teller for the past ten years and a member of the chapter for the past three years. He is well known among Greeks and Americans. We wish him success.

Waukegan Chapter Thrives on Activity

DISTRICT GOVERNOR CHARLES N. SHANE of District No. 20 paid a visit to Little Fort Chapter No. 218 at Waukegan, Ill., and reports that the chapter has been instrumental in the establishment of a chapter of the Sons of Pericles; that it has participated in a contest for the purpose of obtaining subscriptions to their local daily paper, in an effort to win one of the automobiles offered as a prize; celebrated the anniversary of the chapter, on which occasion the mayor, dis-

trict attorney and chief of police, as well as other officers of the city were present, and participated in the municipal parade. This was an event of great importance. It was the first time in the history of Lake County that any Greek delegation was placed in the parade list. The Greek flag was displayed and members turned out in full regalia.

The chapter held its usual annual banquet, which netted \$500. This was used for various worthwhile purposes. They gave an automobile as a prize and sold tickets to many Americans. This enterprise yielded \$150.

Seven members were recently initiated by the Waukegan Chapter. Quoting the District Governor, "They purchased the necessary paraphernalia, of which they have enough in the chapter to induce me to believe that the Waukegan Chapter has more paraphernalia than any other chapter in my district that I have seen. They are fully equipped with banners, initiation paraphernalia, etc. At the installation of the Sons of Pericles they paid the initiation fee out of the local chapter for the Sons who were initiated and could not afford to pay the required fee. They rent a beautiful hall in which they hold their meetings." All in all, the District Governor is very optimistic about the future of this chapter.

"The Shining Star" — Theme of Lansing Ahepans

THE members of the Greek Sunday School of Lansing, Mich., presented a Christmas play, "The Shining Star" on December 25th. The play was under the direction of Miss Jennie Baryames and was deemed an outstanding success. Those taking the leading roles were the Misses Margaret Baryames and Stella Ballasses and Mr. John Giannaris. The remainder of the evening was spent in exchanging gifts, short talks by the students, and dancing.

Brother Dempsey in Canada Calls on Ahepans

BROTHER T. K. ETHANS, Past-President of Polkos Aster Chapter No. C.J.-8, Winnipeg, Canada, writes as follows:

"I had the pleasure of meeting Brothers Jack Dempsey and Jerry Lubadis on the occasion of their recent visit to Winnipeg on an exhibition tour. Brother Dempsey was very loud in his praise of the Order of Ahepa and among other things stated that it was, in his mind, the best fraternal society in existence having regard to the sound principles and ideals on which it is founded."

Duluth Chapter Welcomes Brother Dempsey

WHILE in Duluth, Minn., for a boxing exhibition, Brother Jack Dempsey was greeted by the Duluth officers of the Ahepa which he joined at Evanston, Ill. He is a member of Pullman Chapter No. 205 where he was initiated by Brother Frank Pofanti. Officers who greeted Brother Dempsey were James H. Carlos, President; William Thomas, Vice-President; Alex F. Zorbas, Secretary, and Melvin Pappas, Treasurer, as well as the members of the Board of Governors.

TRAVEL TO GREECE

Easter Beautiful Season



The Spirit of Easter finds expression in the "light, fantastic toe" of these villagers

TRAVEL for the average American citizen is a matter of recreation. For the Greek of all times an irresistible urge of restless desire for roaming on the seas. For the Greeks of America it is also a duty and a necessity.

Greek Immigration under the limited status is of very recent date. The Greeks came here like all other immigrants before them, without their families. It was necessary for the male immigrants to earn money first, to get acquainted with the new country and its language and customs before the family could be brought over.

But when the Greeks were here just long enough to be ready to send for their families, the restrictive immigration laws were passed and the Greeks find themselves for the most part separated from the rest of their close relatives.

It is, therefore, a duty and a necessity for the Greeks to travel.

The Easter Season

The Easter season which is in April is perhaps the most beautiful season of the year to go back to Greece. Then Greece is arrayed in her gorgeousness. Then the seas are bluest, the skies clearest and the sun more beautiful. Grecian landscape unfolds its luxuriant verdure in the early Spring. Then the caravans of storks return from the Nile; then the garrulous swallows herald the arrival of the warm zephyrs.

Easter is more than a symbol of the resurrection of the Grecian flowers and of the return of the sun-bathed days. Easter to the Greeks is also the symbol of the resurrection of the soul, and of the resurrection of the Freedom of Hellenism.

Travel to Greece a Matter of Sound Economics

We are going through a serious economic crisis which, it is believed, will not decline before at least one year is past. It is well known that the cost of living everywhere is

expensive in the United States. It is especially so in times of idleness. A man who is not employed has to amuse himself. He spends more than when he is occupied with work.

Almost seventy-five per centum of the Greeks in the United States have either a parent or a sister or wife or children in Greece, whom they cannot bring over on account of the immigration restrictions.

Nearly all of these Greeks in the United States have been away from their homes in Greece for over five years on an average.

Thanks to their thrift and industry, they all have savings ranging from \$2,000 to \$5,000.

They are now idle. They spend money here and they have to support their families in Greece as well.

Now, a laborer in America, especially if not employed, needs about \$2.50 per day for food and lodging and amusement, or \$75.00 per month. For twelve months he needs \$900.00. Moreover, he remits to his relatives in Greece an average of \$25.00 per month, or \$300.00. Thus, the total that a Greek laborer, unemployed, must spend on himself and his family in Greece during the year 1931 will be nearly \$1,200.00.

What would it cost him if he went to his home in Greece and stayed there about 12 months until the crisis here is over?

Passage to Greece from New York with round trip ticket is \$176.00. A passport will cost from \$12.00 to \$17.00 including visas. A permit to reënter for the non-citizens will cost \$3.00, or a total of \$191.00 and with the additional expense for reaching his village, a grand total of \$200.00.

In his village with practically \$30.00 per month he can live as well as he can live in America, and with his family at that. Thus if he stayed in his village for twelve months he would spend for himself and his family, including amusement, an average of \$40.00 per month or a total of nearly \$500.00.

Now add to this the passage money, and you have the grand total of about \$700.00 or a saving of \$500.00.

And the passenger will see his family for twelve months; he will relax; he will be made over by the wonderful climate of Greece, and when, after months, the crisis is over and business begins to move upward he will come back a new man, with new vigor, with a new ambition to succeed for the sake of his family.

• • •

Now let us take the comparative expense of an average laborer and see what it would cost him to live one month in each of the following cities:

Berlin,	5,194 drachmas
Moscow,	6,198 "
New York,	9,983 "
Athens,	2,457 "

In other words, it would take nearly 4 times as much for a laborer to live in New York or in any other large city in the United States as it would to live in Athens. And Athens is the most expensive place in all Greece.

SAIL TO GREECE

With the

FOURTH ANNUAL EXCURSION

of the Ahepa



Premier Venizelos celebrating Easter in the customary Greek way with the Exzones at the Barracks in Athens

Liberty Chapter, Cincinnati, Ohio, Holds Brilliant Installation

Supreme President Officiates

Order of Ahepa, at Annual Dinner,
Also Hears Mayor Wilson and
City Manager Dykstra

MORE than 400 members of the Order of Ahepa and their guests — dignitaries of the bench, and city, state and national government — last night pledged themselves to continue to uphold the forms of government which have given strength to the people who are proud of their Washington and Lincoln, and those who give praise to their Demosthenes, Pericles and Aristotle.

The occasion for the focusing of interest on the problems of government and good citizenship was the fifth anniversary banquet of Liberty Chapter of Ahepa, which was held at the Hotel Sinton-St. Nicholas.

Both the atmosphere of a birthday party and that of formal commemorative exercises prevailed during the carrying out of the program for the evening.

Governor Is Speaker

Governor George White, Mayor Russell Wilson, City Manager Clarence A. Dykstra and Harris J. Booras of Boston, National President of Ahepa, emphasized the important relationship between the problems of citizenship and the economic difficulties of the present day.

Governor White said:

"There will be changes in the philosophy of government in the future, but it is up to us to make careful examination of the factors in the philosophy of government in the past which have not been outworn in service.

"There are immediate problems of the present which we must consider before we take up those of changes in the philosophy of government.

"At present we must dig down in our pockets and give relief to those who need help. We must prevent suffering.

"When we have taken care of our present important difficulties, we must take steps to work out a philosophy of government which will prevent the condition which brought misfortune to many from taking place again."

Governor White praised the Society of Ahepa for its work in the cause of good citizenship and urged members to unite efforts to face the future with courage based on knowledge of success in the past.

Loyalty Is Lauded

Mayor Russell Wilson, who acted as toastmaster, praised the qualities of loyalty and integrity of character which had been exemplified on numerous occasions by the society.

City Manager Dykstra said:

"We must look at our ideals of government honestly and with courage. We must examine them and see whether they shine today in the United States as they did of old. If we must have realignments of our ideals in the future, we must realize the importance of the help

which we have derived from the old alignments."

The city manager praised the work of the Order of Ahepa and societies of a similar nature which aim to bring before their members realization of the good qualities of established government and worthy citizenship. He praised Ahepans for their appreciation of the opportunities in this country and pointed out that frequently those who were born here, in accepting their good fortunes of citizenship by birth, failed to be completely aware of the high worth of their birthrights.

Harris J. Booras of Boston, National Supreme President of the Order, urged members of the organization to continue to support "the Ahepa, which is dedicated to good government and good citizenship.

"Many of our people have purchased citizenship on the field of battle in the Great War," Mr. Booras said. "Where we came to this land formerly to make a few dollars and

go back home, we now are here to live here and to be good citizens."

In pleading to the older members of the Greek-American community, Mr. Booras said:

"You must learn to like the United States, to take part in its Government and to learn the ways of its people for the sake of your children. They have been trained to become good citizens, to love this country and serve it. They are ready to defend it at all times.

"Do not be estranged from your loved ones by failure to understand them and the attitude of the American people whose ways they are adopting and which, in many instances, contain the principles of living which the Greek race has pointed to with pride."

The party atmosphere of the evening, which brightened the event like the candles on a birthday cake, was engendered by Mayor Russell Wilson, toastmaster, and Governor George White, who bantered back and forth on the Mayor's wearing of the fez, as a brother in Ahepa.

Governor White, who was initiated into the order last night before the dinner, said that notwithstanding the Mayor's charming manner in bearing the symbol of their fraternity, he had observed that the Mayor was forced to remove his fez during the dinner in order to keep the tassel out of his mouth.

The guests enjoyed the humorous exchange of comments by the speakers.

Following the talks by the principal speakers, the guests of honor were introduced by John P. Haritos, President of Liberty Chapter and chairman of the meeting.

Visitors from Ahepa Chapters in Ohio, Indiana, Kentucky and West Virginia were present for the meeting. The unusually large number of guests delayed the start of the dinner for more than half an hour as tables were prepared for the unexpected out-of-town guests who arrived late.

The guests of honor, besides the speakers, were: Howard L. Bevis, Finance Director of Ohio; Arthur L. Behymer, Postmaster; H. H. Baker, Mayor of Norwood; Thomas H. Donnelly, Mayor of Covington, Ky.; John A. Fluckey, United States District Director of Immigration; David Lorback, Ohio State Senator; Wallace Espy, Ohio State Senator; Simon Ross, Judge Court of Appeals; Francis M. Hamilton, Judge Court of Appeals; Dr. W. H. Peters, Health Commissioner of Cincinnati, and Mrs. Peters; Alfred Mack, Judge Common Pleas Court; Thomas H. Morrow, Judge Common Pleas Court; Dennis J. Ryan, Judge Common Pleas Court; Fred L. Hoffman, Judge Common Pleas Court; Samuel Bell, Presiding Judge, Municipal Court; A. L. Laebbers, Judge Municipal Court; Thomas J. Elliott, Judge Municipal Court; Otis R. Heas, Judge Municipal Court; Chester R. Shook, Judge Municipal Court; George Steffens, District Governor of the Ahepa, and Mrs. Steffens; W. Meredith Yeatman, City of Cincinnati Councilman; Arthur Espy, City of Cincinnati Councilman; Joseph Woeste, City of Cincinnati Councilman; Edward Imbus, City of Cincinnati Councilman; Fred K. Hoehler, Commissioner of Welfare, City of Cincinnati; George C. Schiele, Chamber of Commerce; Edward W. Pfueger; Rev. John Magonis and Mrs. Magonis.

Widow's Lament

"Don't talk to me about lawyers, my dear. I've had so much trouble over the property that I sometimes wish my husband hadn't died!" — *Sidney Bulletin*.



Tasi Zambounis Wins Distinction

THE youngest student in the history of St. Mary's of the Springs College is Miss Tasi Zambounis, 15, of Long Beach, New York, daughter of C. Zambounis, a literary figure of note, editor and publisher of the *Satyros*.

The above information we take from the social register of St. Mary's of the Springs College where Miss Zambounis is a freshman. Miss Mary B. Crowe, Secretary of the Sophomore Class, writes about Miss Tasi:

"She bears her 15 years very seriously. When it is study time the picture of her poring over an Encyclopedia puts us older folk to shame. And when it is play time, Tasi reigns. If it were in the realm of reality for a St. Mary's girl to envy another, I am sure we should envy Tasi. One must know her but a short time to marvel at the strength of vitality and personality she is blessed with. We more than welcome Tasi and the happiness she has brought into our big happy family."

The Ahepa, whose cudgel Brother Zambounis has often taken up, at times with discomfort to himself, extends its genuine good wishes and congratulations.



George Eliades, District Governor, District No. 2, Lowell, Mass. Born in Smyrna, 1901. Came to the United States in 1922. Graduated from Boston University Law School in 1925. Is now practicing law in Lowell, Mass. Served as President of the chapter, Deputy Supreme Governor and Supreme Governor. Delegate to several conventions.

George Cassimatis, District Governor, District No. 3, Newport, R. I. Born in Livadion, Kythera (Cerigo), Greece. At the age of thirteen left for Smyrna. Arrived in the United States twenty-five years ago and settled in Newport where he has lived since 1911. Was elected to represent City Council twice. Also served at different times on important committees. Is a 32nd degree Mason; member of B. P. O. E.

George Papaeleas, District Governor, District No. 6, New York City. Born in Peristi, Nafpaktias, Greece, in 1896. Attended the Gymnasium in Agrinio and Patras. Came to America in 1914. Operates a flower store at 4259 Broadway, New York City. Was initiated in the Ahepa in 1924 in Upper Manhattan Chapter No. 42. Served as President and Vice-President. Was delegate to Boston and San Francisco conventions.

John Givas, District Governor, District No. 7, Newark, N. J. Born in Tritea, Parnassos. Has attended practically all conventions of the Ahepa. Prognosticates with remarkable precision the results of elections.

Dr. George E. Paskopoulos, District Governor, District No. 9, Reading, Pa. Born in Phylatra, Peloponnesus, Greece, in 1902. Came to the United States in 1915. Graduated from University of Pennsylvania, Class of '24, and Dental School, Class of '27. Captain, U. S. Army Reserve. Member of Masonic fraternity; Lions International; University Club of Reading; Advisory Council of Junior Masonic Order (De Molay); Reading Dental Society; Pennsylvania Dental Association; American Dental Association. Vice-President, Berks County Prison Association.

John D. Petrou, District Governor, District No. 10, Akron, Ohio. Born at Elefsis, Megaridos, Greece, in 1895. Joined Ahepa in 1925. Charter member, Akron Chapter No. 63; President, two years; Secretary, two years; Board of Governors, two years. Delegate to Chicago, Philadelphia, Miami, Detroit and Boston conventions. Married and has two sons.

William Essavis, better known as "Barbavasilis," District Governor of District No. 11, Wheeling, W. Va. The first Ahepan to carry the banner of the Ahepa on Greek soil with the first excursion. Refuses to give his age as he expects to get married some time. An ardent worker of the Ahepa.

James Orphanos, District Governor, District No. 13, Winston-Salem, N. C. Born in Samos, Greece, in 1899. Educated in Porphyriada. Established in restaurant business in Winston-Salem since 1921 and is considered one of the leading restaurateurs in the state. Joined the Ahepa in 1923.

Dr. G. M. Saliba, District Governor, District No. 14, Savannah, Ga. Was born at Mt. Lebanon, Syria. His family is of Greek origin,

Supreme Lodge Washington, D. C.,

Received by President Hoover and

Fourth Annual Excursion to Greece aboard
Boston, April 8. Steamer also sails from



Supreme Lodge Officers call on President Hoover. Left to right: C. R. Jarvis, Supreme Treasurer, Portsmouth, N. H.; Harris J. Booras, Supreme Secretary, Washington, D. C.; Achilles Catsonis, Supreme Secretary, Washington, D. C.; Peter G. Sikokis, Supreme Governor

THE Supreme Lodge held its annual meeting at Washington. Officers paid their respects to President Hoover and to the Minister Plenipotentiary of Greece to the United States, a matter of the most important matters to be considered by the Supreme Lodge. It was decided that the excursion be held and that the S. S. steamer will sail from Boston on April 8th, where plans are being made. The *Byron* will also sail from New York City, April 7th.

having immigrated from Syria to Sparta. Arrived in America in 1913. In 1905 was graduated from St. Louis University with degree of D.D.S. Elected Professor of Oral and Dental Surgery at the University of Tennessee, from which institution he received a degree of M.D. in 1906.

Stephen E. Katopothis, District Governor, District No. 33, Seattle, Wash. Born in Karia, Lefkas, Greece, in 1897. Came to the United States in 1913. Served in American

The Lodge Meets in Washington, D. C., January 11-16

President Hoover and Minister of Greece

to Greece aboard the S.S. Byron sails from
New York City. April 7



Over. Left to right: C. R. Nixon, Supreme Governor, Tulsa, Okla.; Andrew J. Booras, Supreme President, Boston, Mass.; President Hoover, Washington, D. C.; Soterios Nicholson, Supreme Counsellor, Washington, D. C.; George Steffens, Supreme Governor, Chicago, Ill.

al meeting at Washington, D. C., January 11th-16th. The
President Hoover and to His Excellency Charalambos Simopoulos,
the United States, and were cordially received by both. One
considered by the Supreme Lodge was the excursion to Greece.
held and that the S.S. Byron be used for that purpose. The
8th, where plans are being made to "send off" the pilgrims.
New York City, April 7th.

Army during World War. Employed by
Internal Revenue Bureau, 1920-1923. Claims
distinction of having been first Greek to serve
in Treasury Department as Auditor and
Revenue Agent. Was graduated from Wash-
ington College of Law, Washington, D. C.,
in 1926. Is practicing law. First President of
Juan de Fuca Chapter No. 177.

George Steffens, District Governor, Dis-
trict No. 17, Dayton, Ohio, is a charter mem-
ber of Dayton Chapter No. 113 and has dis-

tinguished himself in our Fraternity through
much devotion of his time toward the better-
ment of the organization. He is responsible for
establishing many chapters in his neighbor-
hood. Served as Deputy Governor last year
of his district, then known as District No. 8.

Peter Magas, District Governor, District
No. 18, Kalamazoo, Mich. Resident of Kala-
mazoo for twenty-two years. Established the
Kalamazoo Chapter of the Ahepa and served
as its President for three consecutive years. Is
always on the "go," working for the Ahepa.
Very active in civic affairs of his city. Nick-
named "Napoleon" by Catsonis.

G. A. Kyriakopoulos, District Governor,
District No. 21. Born in Verzova, Arcadia,
Greece. Came to the United States in 1902.
Graduated from the Hamilton College of Law,
1915. Appointed Assistant States Attorney,
1918; Assistant City Prosecutor, 1923, and
served in that capacity for five years; re-
appointed in 1931 for four years. Served as
President of his chapter. Attended Philadel-
phia, Detroit, Kansas City and San Francisco
conventions.

A. E. Couloheras, District Governor,
District No. 23, New Orleans, La. Born in
Meligala, Greece, in 1906. Immigrated to the
United States in 1920. Graduated in Civil
Engineering from Tulane University in 1930.
Now connected with the Orleans Levee
Board. Charter member of Andrew Jackson
Chapter No. 133, New Orleans, having served
as Secretary, 1927-1930; Vice-President, 1931;
President, 1932. Delegate to Detroit and San
Francisco conventions.

Chris C. Harvalis, District Governor,
District No. 26, Omaha, Neb. Born in Ellias,
Greece, November 27, 1902. Immigrated to
the United States, with his parents, in 1907.
Attended Iowa University for pre-legal train-
ing and graduated from the Creighton Uni-
versity College of Law at Omaha, in which
city he has been practicing law for the past
four years. Is the son of Rev. and Mrs. C.
Harvalis of Chicago. Not married.

George Ellis, District Governor, District
No. 29, Santa Barbara, Calif. Born in Peris-
tasis, Thrakis, Greece. Immigrated to the
United States in 1906. Established himself in
the restaurant business in San Francisco and
was very successful. But in 1924 the sunshine
and beauty of Santa Barbara lured him, and
here, for the past seven years he has operated
"The Orpheum Grill," one of the finest in
the state. First President of Santa Barbara
Chapter No. 243. Served with much devotion
and made a brilliant record of activities.

C. E. Athas, District Governor, District
No. 30, Magna, Utah. Born at Levedion,
Mantenias, Greece. Arrived in America
twenty years ago. Is a registered pharmacist.
Operates two drug stores in Utah. Is active
in fraternal organizations and clubs. Member
and Grand Treasurer of the Utah I. O. O. F.
Member of American Druggists' Associa-
tion; Eagle Lodge, and Military Branch of
I. O. O. F.

Eustace Gravaris, District Governor, Dis-
trict No. 36, Montreal, Canada. Born and
educated at Zante, Greece. Immigrated to
Montreal in 1912, where in 1917 he entered
the Transportation Department of the Cana-
dian National Railways. He is a very ardent
Mason.





Supreme Lodge, Sons of Pericles

THE chapters of our beloved Order of Ahepa in the Pacific Northwest have been so imbued with the spirit of Ahepanism that they have not only established chapters of the Ahepa in all the cities and towns that could by any possible means support an Ahepa chapter, but have also instilled the love of Hellenism and its progress in the younger members of the communities. The movement started more than two years ago with the formation of a chapter of the Sons of Pericles in Portland, Ore. The Oregonians were quickly followed by their Seattle, Wash., brethren who organized their Sons of Pericles about two years ago.

The above mentioned younger members are composed of boys and girls of the ages fifteen up to legal age. The girls of Tacoma, Wash., the fifth largest city in the 33rd District, who were sisters, daughters, and friends of the Ahepans organized a social group called the Maids of Sparta. The fundamentals of this social organization were of such a sound nature that it was judged by the leaders of the Ahepa in this district to be fertile ground for the installation of the Ahepa ideals in the individuals that one day would do more for preserving the Ahepa than any masculine member. The Maids of Sparta received the oath that bound them to the Ahepa as a protected body of it. Soon after their initiation as Maids of Athens, as the junior girls' auxiliary or protected order is called, the Northwest chapters during a Canadian excursion, during which the Gladstone Chapter No. 6 was installed at Vancouver, B. C. The Sons of Pericles of Seattle and the Maids of Athens, not to be outdone by their fathers and brothers, organized and installed chapters of their respective orders in the Canadian metropolis.

Chapter No. 3 of the Maids of Athens was soon to follow in Seattle in the fall of 1930 during which time the Sons of Pericles were organized in Tacoma, Wash. The boys and the girls have lent aid to the Ahepans that could not be enlisted from any disinterested organization or persons. They are something to be proud of as they snap back and forth in their precise drill formations, for they have been taught drill formations by a Masonic drillmaster who became interested in them. The uniforms are something so striking that many outside friends have commented upon them and their contrasting colors, the blue and the touch of white in the boys' uniform and their blue fez contrasting with the white and touch of blue and their white fez, which are not surpassed by any drill team our order possesses in the country.

In the spring of the current year the Maids of Athens of Tacoma and Seattle were called to Portland, Ore., to initiate a new chapter of their order in the Rose City. The installation that took place in the great salon of the Hotel Multnomah will live in the memory of those present as something that has made the name of Hellenic youth in America a thing to be revered and looked up to as the future of the Hellenes in America. So Portland, the city that introduced the Ahepa and the Sons of Pericles to the Northwest, received in return from its northern neighbors the organization of its young girls which would be a credit to any community in this country. This, I believe to

the sons and daughters on American soil. Now is the best time to explain the cryptic title of this article about our little sisters in fraternity. The reason for this title is that, although I have explained the origin and activities of the Maids of Athens in the Northwest, I have not, as yet, explained their exact status in regard to the Ahepa. The average Ahepan will remember his constitution and state that it contains no such provision for a girls' order as an auxiliary to the Ahepa. The gentleman would be entirely correct, but would be forgetting that the local chapters of the Ahepa can organize and give their support and protection to this order

of the Maids of Athens. The Maids of Athens, in the event of their national recognition, will become a junior order of the Ahepa as are the Sons of Pericles. Until that happy day for which they are so constantly striving the Maids of Athens will remain an organization that exists in the local Ahepa chapters, yet out of the national order. In the words of the great "Tex" Guinan, "Give the little girls a big hand!" "More power to them!"

Five American Contributions

CHARLES W. ELIOT, late President Emeritus of Harvard University, enumerates the five outstanding American contributions to civilization to be:

"(1) The advance made in the United States toward the abandonment of war as a means of settling disputes between nations,—the substitution of discussion and arbitration, and the avoidance of armaments.

"(2) The thorough acceptance in the United States of the widest religious toleration.

"(3) The safe development of manhood suffrage—nearly universal.

"(4) Diffusion of education and material well being among the population.

"(5) The United States has furnished a demonstration that people belonging to a great variety of races or nations will under favorable circumstances fight for political freedom. . . . In two respects, the absorption of large numbers of im-

migrants from many nations into the American Commonwealth has been of great service to mankind. It has demonstrated that people who at home have been subject to every sort of aristocratic or despotic or military oppression become in less than a generation serviceable citizens of a Republic. Secondly, the United States has educated to freedom many millions of men. Furthermore, the comparatively high degree of happiness and prosperity enjoyed by the people of the United States has been brought home to multitudes in Europe by friends and relatives who have migrated to this country and have commended our free institutions to them in the best possible way."

ΣΑΡΚΑ ΑΠΟ ΤΗ ΣΑΡΚΑ ΜΑΣ

ΥΜΝΟΣ ΑΙΤΕΛΟΥ Ν. ΑΛΕΞΟΠΟΥΛΟΥ

Ποῦς τὸ εἶπε, ποῦς ψιθύρισε πῶς χάθηκε ἡ γεννιά μας,
—Γεννιά τραγὴ καὶ ἱστορικὴ, στὸν κόσμον ξεκουσμένη!—
Ποῦς εἶπε, ποῦς μουρμούρησε, «Ναῦγκαν τὰ παιδιὰ μας,
Καὶ στὴ Φυλὴ ἀλλοιόμενα! Νεκρὴ εἶναι πεθαμμένη!»

Ποῦς μαῦρα σύννεφα θωρεῖ καὶ γύρω του σκοτάδι,
Καὶ κλαίει ἀπαρηγόρητα τὸν πρόωρο μαρτυρὸ μας;
Ποῦς εἶναι αὐτὸς πρὸς τὸν θάνατον σημάδι
Καὶ φέλλαι ἐπιτάριοι στὸ γύρι Ἑλληνισμοῦ μας;

Στάσου! Ἀνίκητος! Βουδός! Γὰρ δὲς, ἀποκαλύφου!
Δὲν πέθανε ὁ Ἑλληνισμός! Ζῇ! Βλέπεις; Βασιλεύει!...
Κι' ἂν εἶσαι ἀπεισιδόξος ἐμπρὸς τοῦ ἰδῆς καὶ κρύφου!
Μὲ σὲ νεκρὸς αὐτὸς πρὸς τὴν τι θέλει, τι γυρεύει;

Ζῇ καὶ θὰ ζῇ καὶ αἰώνια καὶ ἔχει καὶ ἔδω ἡ Φυλὴ μας!
Ἐμεῖς δὲν ἐγνωρίζαμε τὴ μάχην μας πατρίδα,
Ἐδῶ τὸ πρῶτον πρωτοεἶδαμε. Μὰ μετὰ στὴν φυγὴ μας
Καίει ἡ λαμπὰδα τῆς Φυλῆς, ἀντρώναται ἡ ἐλπίδα!

Δικά σας εἶμαστε παιδιά! Καὶ σάρκα ἀπ' τὴ δική σας!
Στις τρυφερές τῆς φλέβας μας ῥέει καθάρημα αἷμα.
Σὺν τῷ δικῷ σας ἔσπετο, Ἑλληνικά!... Μαζί σας
Ἑλλήνες! μὲς θὰ μείνουμε! Ἑλληνικά, ναί, θρόνονα!

Εἴμαστε ὑπερήφανα γιὰ τὸ ἐνδοξο ὄνομά μας!
Τὸς Ἡερικὴ ἀπόγονοι, τὴ γλῶσσαν τοῦ μιλῶμε!
Τὴ γλῶσσαν καὶ θρησκείαν μας—Τὰ δύο αὐτὰ ἱερά μας—
Μὰ! Τὴ γλῶσσά πατρίδα μας! Αἰώνια θὰ φυλάμε!

be a striking example of the pupil teaching the master.

The Maids of Athens are not to be confused with chapters of the Daughters of Penelope existing in other cities where our order is located, because the Daughters of Penelope embrace all Hellenic womanhood while the Maids take in only single girls of Hellenic descent. This policy of eliminating the married women has its faults, but its great merit is that it eliminates the greatest fault of all, that of mixing the new Hellenic ideals with the old ideals of our motherland which cannot be assimilated to the new ones developed by



From a play recently staged under the auspices of Zeus Chapter No. 33, Warren, Ohio. The cut represents Hellas placing a wreath upon the head of a Tsolia. This play will be given in chapters nearby for the benefit of the Ahepa.

The cast includes: Miss Angela Fotinos, Brothers Emu, Beasarakis, Basile C. Aronis, C. A. Damis, John Kalatzis, Geo. Genthethos, Geo. Makrinos, Nick Kalogeras, Mrs. Maria Gongaris, the little Ahepa Miss Vassilia Pantelakis, Miss Anna J. Lardas as Greece and Mrs. Angela Kalatzis.

Air Capital Chapter Holds Public Installation

ON THE evening of January 7th the following officers were installed in the Air Capital Chapter No. 187, Wichita, Kansas, by Brother Paul Brown; Alexander G. Leber, President; Paul Fotopoulos, Vice-President; George A. Poulson, Secretary; Sam Bushong, Treasurer; Louis Gochis, Chairman, Board of Governors; Gus Balaffas, Andrew Konnis, Gus Jay and Sam Fotopoulos, Governors. Appointed officers: Harry Regas, Chaplain; Harry Janopolo, Warden; Albert Offenstein, Captain of the Guard; Paul Nikakis, Sentinel, and James Farris, Outside Sentinel.

Jewels were presented to the retiring president and secretary, Brothers Sam Bushong and Gus Jay, respectively, after which a delightful program of entertainment was furnished.

Friday, January 15th, Brother Athas joined the brothers of the White Pine Chapter No. 188, Ely, Nev., to install their officers for 1932. The officers installed were as follows: A. Souleniotes, President; Harry Zarris, Vice-President; Gust Constantine, Secretary; Alex Flangas, Treasurer; Board of Governors, Tony Kopas, Tom Karpis, Jim Stathos, Jim Katsaros, Nick Yountoukis; Captain of the Guards, G. Janaros; Warden, Elst. Tolinnakis; Chaplain, J. Villos; Inside Sentinel, George Mallos; Outside Sentinel, Tom Sinis. After the exercises Brother Athas gave a very interesting and influential talk. The new officers also responded to their very able toastmaster, Brother William Coleman. A banquet and dance continued throughout the evening with that wonderful hospitality of the Nevada brothers prevailing. A large crowd attended and a most pleasant evening was had by all.

News from District No. 30

ON Thursday, January 14th, the officers of the Ogden, Utah, Chapter No. 181 were installed at a public installation by Governor Chris E. Athas of the Thirtieth District. The main address of the evening was delivered by Brother Athas with other speakers of the evening being Brother N. J. Cotro Manes and Secretary Peter Gannos. Brother A. Batesas was acting toastmaster for the evening. The following officers were installed: Sam Veterustes, President; J. C. Bockos, Vice-President; Peter J. Gannos, Secretary; A. Korolis, Treasurer; George Kulalus, Chaplain; Harry Markos, Warden; Board of Governors, A. D. Batesas, Chairman, Gus Pullos, Peter D. Batesas, George Papas; and Peter Dokas, E. T. Siapes, Captain of the Guard. After the exercises a delicious banquet was served, followed by dancing until a late hour. A large crowd attended, and the evening was pronounced a very successful one.

Ventura Chapter Gives Elaborate Ball

UNDER the auspices of Ventura Chapter No. 220, Ventura, Calif., a banquet and dance was given at the Masonic Temple at Oxnard. The reporter in describing the banquet does not fail to mention that "red coffee" was also served. But why tempt us! About two hundred and fifty members and their friends attended. George Poulos was the toastmaster. Mayor Gill of Oxnard and Judge Drifflie spoke very enthusiastically about the contributions of Greece to the civilization of the world and praised the Ahepa for its progressive aims.

District Governor George Ellis praised Ahepa's work in promoting Americanization. Members of the committee on arrangements were John Kouloris, Tom Demas and George Marsos.

News from District No. 9

(Abstracted from report of District Governor, Dr. George E. Paskopoulos)

Spartan Chapter No. 26, Philadelphia. — This chapter, more or less passive for some time, has as a result of the visit of the District Governor, initiated a program intended to place the chapter at the head of the list of that district. The contemplated visit of the Supreme President it is hoped will stimulate the members to maintain the enthusiasm which has been recently created.

Hercules Chapter No. 226, Philadelphia. — This chapter is small in number but does not take second place to its sister chapter which is older and considerably larger.

The two Philadelphia chapters, together, gave a charity ball at the Elks Hotel. About 500 persons were present.

Rainbow Chapter No. 76, Sunbury, Pa. (the "floating chapter"). — It gave us much trouble but I am happy indeed to say that our efforts were not in vain. This chapter has staged a "comeback." I love anybody who stages a "comeback" and never says "die." That, indeed, is the story of this chapter. I am truly proud of it and shall continue to lavish upon it all friendly affection and care.

Chester Chapter No. 79, Chester, Pa. — Like the "Red Rose" of Lancaster, this is a small chapter but doing good work.

Keystone Chapter No. 84, Scranton, Pa. — It should be noted that this is the chapter of "Jim" Veris, chairman of the San Francisco convention, and further comments are unnecessary.

Anthracite Chapter No. 109, Pottsville, Pa. — Will receive the District Governor's special attention.

A meeting of the presidents of the chapters in District No. 9 was held in Reading, most of the presidents attending. A combined public installation of newly elected officers of the district took place in Reading on the 6th of December. Supreme President Harris J. Booras was present.

Black Diamond Chapter No. 55, Wilkes-Barre, Pa. — This chapter is planning a campaign to reinstate the "drops." They have also instituted a campaign to obtain magazine subscriptions.

Eastonia Chapter No. 56, Easton, Pa. — Rather passive. The District Governor, in conjunction with Headquarters, is trying to revive this chapter.

Lehigh Chapter No. 60, Allentown, Pa. — "Is holding its own." The chapter has on several occasions sponsored worthy projects.

William Penn Chapter No. 61, Reading, Pa. — Is doing consistently good work.

Harrisburg Chapter No. 64, Harrisburg, Pa. — The number of members in good standing is not very large. District Governor is planning to spend a few days there.

Homer Chapter No. 65, Bethlehem, Pa. — Some misunderstanding had crept in. The visit of the District Governor "ironed out" the difficulties and the members promised to keep up the good name of that chapter. They call it "Homer."

Red Rose Chapter No. 71, Lancaster, Pa. — "A very small Greek community but the boys are doing well. A good little chapter, indeed."

N. G. V. Nestor: "Could you tell me my percentage in college in round figures?"

John G. Chambers: "Yes, only in round figures."

Combined Installation at Binghamton Attracts Large Crowd

Supreme President Speaks

MORE than 600 members and friends packed the auditorium of the Masonic Temple yesterday afternoon to watch the second annual combined installation of officers of the chapters of the Fifth District, Order of Ahepa, which was held under the auspices of the local Leonidas Chapter No. 77. Harris J. Booras, Supreme President, officiated as the installing officer.

Harry Maragus, retiring president of the Leonidas Chapter, opened the meeting and expressed the welcome of the local lodge to the delegations from the various cities of New York State and from Scranton. Mr. Maragus then turned the meeting over to the chairman of the Installation Committee, Louis Costas.

Escorted by the newly formed patrol, arrayed in dress uniforms for the occasion, the Supreme President, and James Veras, of the Scranton Lodge, were welcomed by Mr. Costas. Accepting the gavel from Mr. Costas, Mr. Booras, following the benediction delivered in both English and in Greek, officially opened the installation ceremonies.

Eight Presidents

Placing a jeweled collar upon one of the officers, Mr. Booras expressed his congratulations to each in person, after which they were conducted to their places upon the platform by the captain of the guard. Presidents for the various chapters for the ensuing year are Thomas Gregory, Binghamton; Peter Spyros, Syracuse; George Poole, Elmira; John Grotas, Schenectady; George Rockas, Rochester; Ben Vouklizas, Watertown; James Conomous, Buffalo, and S. Kalos, Scranton.

James Veras of the Keystone Chapter of Scranton was designated by the Supreme President to conduct the installation of the officers of the Sons of Pericles, junior Order of Ahepa. Mr. Veras, termed by the Supreme President the "Daddy" of the junior order, administered the oath of office to the younger members advising them to be just as careful and diligent as the older members.

Following the speech of Supreme President Booras, in which he expressed his happiness in being present and pointed out the progress made by the Order of Ahepa during the past ten years, the past presidents of the various chapters were introduced.

Harry Maragus, retiring president, and the retiring presidents of the other groups were presented by their chapters with jeweled badges in appreciation of their honest and faithful work during their terms.

Patrol Drills

After a fancy drill by the Leonidas Patrol, in which they formed in living letters the name "Ahepa," Thomas Gregory was given charge of the meeting. Mr. Gregory expressed his appreciation for the signal honor bestowed upon him and gave assurance that he would faithfully carry out his duties as president of the local chapter.

James Veras, acting as toastmaster following the dinner, introduced to the assembled members and guests, Mayor Miles M. Smith. Mayor Smith briefly expressed his pleasure

in being privileged to welcome the large delegation to the city and thanked the members of the local chapter for his invitation to the affair. Doctor Smith spoke highly of the achievements of the order in the past, its high ideals, and its splendid program, wishing them every hope for greater success in the future.

Members of the visiting chapters and their friends were introduced by groups by the toastmaster, Mr. Veras. He also introduced the president of the Syracuse Chapter, Sons of Pericles, who thanked the Leonidas and other chapters for the hospitality and favors shown to the younger members.

C. A. Harrell, City Manager, complimented Ahepa on its great interest not only in national and state governmental affairs but especially for the interest taken in the local governments. Mr. Harrell expressed the hope that the visiting Ahepans would find Binghamton as pleasant as he has and would return in the near future.

In concluding the program, Mr. Booras briefly outlined the progress of the order from its birth ten years ago to the present time. He encouraged the members to maintain their high ideals and to continue as good citizens of their adopted country. He urged them to uphold the ideals of the Greek race.

Mayor Olson Speaks at Price Ahepa Installation, Marthakis Officiates

INSTALLATION of officers of Price Chapter No. 185, Order of Ahepa, was held at the American Legion Hall in Price, Sunday evening, Dec. 27. P. S. Marthakis, Ex-Supreme Vice-President of the Order, directed the ceremonies. Installation was open to the public and was attended by a large number.

Officers inducted into office are as follows: President, Nick Salevurakis; Vice-President, Angelo Georgedes; Secretary, Gust Saridakis; Treasurer, Steve Diamanti; Chaplain, Gust Dragonis; Warden, Nick Bikakis; Captain of the Guards, George Georgedes; Chairman of the Board of Governors, George Karras; members of the Board of Governors, Harry Barellas, Emanuel Marakis, Nick Katsavrias and Mike Gianetis.

Speakers at the program which followed the installation ceremonies included Mayor W. F. Olson, Oliver K. Clay and Mr. Marthakis. Musical selections, both instrumental and vocal, completed the program.



Supreme President Booras received at Trenton, N. J. Left to right, Peter Skokas, Harris J. Booras, John Givas

Tulsa Chapter Reports Gains

FROM a letter received from President Theodore S. Zuppas, we learn the following about Tulsa Chapter No. 13, Tulsa, Okla. "There are no outstanding obligations against the chapter and there is a small sum left in the treasury. During the year there were thirteen new members added. Quite a number of non-Ahepan subscriptions have been secured. The spirit of the fraternity is excellent and there is more interest in Ahepa work than there has been in many years. We feel that the splendid officers who have been elected will again help make Tulsa one of the outstanding chapters of the south and will continue its good work." More power to you boys!

Fellias Praised by His Chapter

BROTHER ANDREW FELLIAS, a member of one of the newest chapters, Thomas Jefferson No. 280, Elizabeth, N. J., has received the thanks of his chapter for his meritorious services. Brother Fellias has been responsible for the addition of eighteen new members, instrumental in reviving Monroe Chapter No. 75, New Brunswick, N. J., and has assisted District Governor John A. Givas whenever occasion required. In appreciation of his services the chapter passed a resolution expressing its thanks and appreciation to Brother Fellias.

And Now They Pick on the Greeks!

(Continued from page 7)

was released by the Associated Press recently, from New York City:

"Londos was located in a Greek Restaurant consuming the last vestiges of a piece of STRUMBERRY PIE and sipping a SCUPS OF CUFFEE, when the news was broken to him. His only comment was, 'LEWIS, WHAT IS THESE FELLOW OTHER NAME? I NEVER HEAR OF FELLOW NAME LEWIS BEFORE. Will you have some BURRUD TUST?'"

This, my dear friends, is supposed to be typically "Greek-in-America." The capitals are mine, and I've put them in there to show you how you are supposed to speak this language. I know you don't speak that way, and neither do I, but that's how the press says you do, and that's the impression that is being made on the average reading public.

Through the medium of the press again, the average reading public hears of the Greeks in the person of NICK THE GREEK, a notorious gambler. In Philadelphia at one time, the only time the Greeks crashed the news was in connection with a notorious gambler and racketeer LEO BROWN, who was styled "King of the Greeks," by our friends of the press, although I doubt very much if the Greeks as a community ever endowed him with this title. However, that was the fact, and I know it didn't do the Greeks any good in their relation with the American public.

So much for the press. Let me take up my cudgel against the pulpit for a minute. Billy Sunday, the evangelist, when he wishes to be especially vehement against the bootleggers and sinners, calls on the good people to get rid of those dirty foreigners who are responsible for all the crime in this country, and those "Dirty Foreigners" are the Wops, Pollacks, and Greeks. I don't know where Billy Sunday got his information, but he is surely making it public, which is not helping us a bit.

And again, the Wickersham Report, very recently through the juggling and misrepresentation of certain figures, proves that 50 per cent of the Greek population of a certain city are criminals. I can take the very same figures and prove that only one half of 1 per cent of the citizens of that particular city of Greek birth or ancestry become involved with the law, and I'm no mathematician.

Now take a look at Hollywood. Hollywood plays the box-office, and has very little regard for authenticity. Edward G. Robinson, in "Smart Money," was undoubtedly a Greek. His name was Nick Venizelos, and he was a gambler of no mean ability. He at odd times worked as a barber, and the Greek letters on the window read, "ESTIATORION." His ventures were financed by a couple of Greek business men, which was proven by the fact that their store windows were loaded with cans of "ELAIOLADON." Crime subsidized by business men seems to be the major theme, so even our business men are not above reproach. If the "Yellow Ticket" is playing in your neighborhood theater, be sure to get a look at it, and see what Hollywood thinks of us there. In a recent book published under the title of "THIRTEEN MEN," one of the characters, a Greek, by the name of Peter Andropoulos, is pictured as a sex degenerate.

I could go on citing instances of this kind

for hours, but I must come to the point of my argument sooner or later. Here it is. Granted that all the above is publicity, I still insist it is not the kind of publicity we want. We keep insisting that we are the descendants of a once proud race, a race that gave literature, art, philosophy, architecture and science to the world. To those people fortunately well educated, we are all these things. They know of us, but to the average man on the street we're nothing of the kind. Tom, Dick and Harry's mind is being impressed by the things I have written about, his mind is being impressed by the press, the stage, contemporary literature and the pulpit, and it is through these agencies that they are getting the wrong slant on us. Every infrequent notice in the press referring to us relates our vices, rather than our virtues. Is it any wonder that some people may gather the idea that we are all gamblers, racketeers or sex madmen?

Recently while I was going through a small Pennsylvania town, I inquired of a man on the street about a restaurant. He told me he was sorry but he couldn't suggest any good restaurants, because all the restaurants in that town were Greek joints! Why, I ask you? Is there any reason why all the restaurants advertised for sale in the *National Restaurateur's Magazine*, especially point out that Greeks need not apply? Again, I ask you, Why?

What are we going to do about it? Don't tell me we are doing all we can about it. I know enough about news to know that if it is legitimate news it cannot be suppressed. If Greeks actually do get into the toils of the law and for legitimate reason you cannot keep the press from publishing the fact. It might also be difficult to take these offenders by the back of the neck and say to them, "Listen here, stop this offending, because you are besmirching the good name of the Greeks." We can, however, stand up and defend ourselves. If anything happens in your town that might be construed to be derogatory to the best interests of all Greeks concerned, for goodness' sake stand up and do something about it. On the other hand we can certainly do something to counteract this unfavorable

publicity. The good things we do go unnoticed; it is only when we sin that we are held up as Greeks. We had better try soon to get across the right kind of publicity, and this can only be done by having someone make it his business to accept favorable Greek publicity and put it in the hands of those authorities or agencies which will use it to our advantage. In my humble opinion this is the business of our organization, the Ahepa. What are we going to do about it?

Mrs. Hen: "Your husband told my husband that his word at home was law."

Mrs. Don: "Oh, yeah? Well, it's one of those laws that's never enforced." — *Brief Case.*

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Key City Chapter, Dubuque, Iowa, gave 100 baskets to needy families

Ahepa Chapter Gives Baskets to 100 Families

Chickens and Other Items of Food in Basket Given Each Family

ONE hundred baskets, each weighing about 55 pounds and containing eleven items of groceries to make a first-class Christmas dinner, were distributed Thursday by the Key City Chapter of the Order of Ahepa, at Dubuque, Iowa, whose 50 members dug down deep in their pockets to spread Christmas cheer.

The chickens which topped the baskets were the best obtainable and weighed in the vicinity of four pounds apiece.

Last year the Order of Ahepa gave out 65 baskets, but decided that with conditions as they are at present they should go into the business of spreading Christmas cheer more extensively this season.

Each basket had a card, extending "Sincere good wishes for your happiness this Christmas season and throughout the coming year 1932."

Ippocratis Chapter Visited by District Governor

DISTRICT GOVERNOR PAUL COSTAS of District No. 25, Cedar Rapids, Iowa, recently paid a visit to Ippocratis Chapter No. 230 of Rochester, Minn., and says, "I had a pleasant meeting and found the members very enthusiastic and loyal to our order. This chapter has thirty-five members in good standing and four delinquents whom the officers have promised to reinstate. A committee was appointed to procure their quota of non-Ahepan magazine subscriptions."

Brother Costas further reports that the Mason City Chapter No. 207, Mason City, Iowa, has established a chapter of the Sons of Pericles.

What's Up in District No. 7

ONE needs an airplane to keep up with the travels of District Governor John A. Givas. On November 3rd he visited Washington Rock Chapter No. 114; November 4, Eureka Chapter No. 52; Nov. 5, Monroe Chapter No. 75; Nov. 9, Thomas A. Edison Chapter No. 287; Nov. 10, Hudson Chapter No. 108; Nov. 11, Corinthian Chapter, Sons of Pericles, Newark; Nov. 13, Thomas Jefferson Chapter No. 280; Nov. 17, Washington Rock Chapter No. 114; Nov. 18, Eureka Chapter No. 52; Nov. 19, Bergen Knights Chapter No. 285; Nov. 20, Perth Amboy, N. J., making preparations for establishment of new chapter; Nov. 22, Asbury Park; Nov. 23, New Brunswick, N. J., reviving Monroe Chapter No. 75; Nov. 24, Alexander Hamilton Chapter No. 54; Nov. 25, Trenton Chapter No. 72; Nov. 27, Thomas Jefferson Chapter No. 280.

Membership attendance in that district for November is as follows:

Chapters 280, 285 and 287	90%
" 69, 114 and 162	50%
" 54, 72, 108 and 169	35%
" 52 and 75	20%

Brother Givas promises that when all the reports are in, the chapters in District No. 7 will be up to date in their obligations to Headquarters, and that the percentage of attendance will increase.

A new chapter was established in this district at Perth Amboy, New Jersey, and a new one is expected in Orange, N. J.

New Chapter Established at Perth Amboy, N. J.

THE Order of Ahepa admitted Raritan Chapter No. 283 of Perth Amboy into its ranks with a colorful and impressive induction ceremony upon twenty-three candidates last Sunday afternoon, in St. John's auditorium. Approximately 500 Ahepans from New Jersey, District No. 7, attended the ceremonial.

District Governor John A. Givas of Washington Rock Chapter No. 114, Plainfield, was instrumental in instituting the Perth Amboy Chapter. This makes the second additional chapter which comes under his jurisdiction during the three months that he has been serving in the district governor's office, having instituted Thomas A. Edison Chapter No. 287 in Asbury Park last November. He also reports that before long other chapters will be instituted in the Oranges and the suburbs of Camden.

The ritualistic team of Camden Chapter No. 69, Camden, performed the induction ceremonies.

The candidates who were inducted into the mysteries of Ahepanism were as follows: Thomas Valsamides, Thomas Marinos, Othon Vonikis, Jerry Gerasimos, Louis Govanis, Peter Chahalas, Elias Sahelariades, Anthony Segalas, Efstration Kalamoras, John Politis, Harry Patras, Mike Atheneos, James P. Mellas, William Sekalakis, Simon Kyriazis, Rev. N. Minedis, John N. Pappas, Athanasios Chakalis, Kenneth J. Doukas, James N. Sikelakis, Peter Vlogianitis, Peter Nicolas and Nicholas Stathis.

Athens, Samuel Gridley Howe and Sons of Pericles Chapters Hold Combined Installations

THE combined public installation of officers of the Athens Chapters No. 24, Samuel Gridley Howe No. 38, and the two chapters of the Sons of Pericles, was held on January 7, 1932, at the Caledonian Building, Boston, Mass.

The affair was one that will remain unforgettable. Brother George Bassett, as chairman of this affair, has done wonderful work. Brother Nicholas A. Loumos acted as the installing officer of the evening. Our Supreme President, Brother Harris J. Booras, was the guest of honor and gave a brief but remarkable speech of the progress of our fraternity and the spirit he has found in the many chapters he has visited in his last "good-will trip."

Dancing followed the installation till midnight.

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Governor Cross, Mayor Maloney, Guests of Ahepans

Local Chapter of Ahepa Is Host to
Gathering at State Session

Joint Installation for Three Cities

Speakers Praise Lodge for Its Splendid Program
of Americanization

ABOUT 300 guests, including Governor Wilbur L. Cross and Mayor Francis T. Maloney, were present yesterday afternoon at the combined installation ceremonies of the Meriden, Hartford and New Britain chapters of the Order of Ahepa. The assemblage was the largest affair conducted by the local chapter since its formation.

District Governor August Venech of Stamford, with an installation team from the Springfield, Mass., Chapter, conducted the ritualistic portion of the program, which embraced the investiture of the newly elected officers of the three participating chapters. Members and their wives and a large number of guests filled Colonial Hall to capacity.

Governor Introduced

Governor Cross was introduced by Peter Sakorafos of Hartford, Past District Governor. He spoke at some length of the rich heritage of the modern Greek, took occasion to point out the fruition of ancient Greek ideals in the Constitution and Government of America, and congratulated the Order of Ahepa upon its ideal and its work.

He spoke especially of George Washington, whose bicentennial will be celebrated this year, and of Daniel Webster, whom he called "one of the few equals in modern times of Demosthenes," the great Greek orator of antiquity. He cited Webster's aid to Greece during her struggle for independence from Turkey a century ago.

In closing, Governor Cross said, "As a native-born Yankee, whose family has lived in this New England for 300 years, I feel I am welcoming today the members of a greater race than my own, moderns whose heritage is difficult, perhaps impossible, to maintain. But now you are all part of Connecticut; you are all the same as the rest of us. Let us go forward together in building for this great state, and for these United States."

Praised by Mayor

Mayor Maloney was presented by Gabriel Caracost, President of Archimedes Chapter, of this city. The mayor spoke briefly, saying that after an address by Governor Cross, one of the foremost Greek scholars of the country, little more might be added. He praised Ahepa for its twofold ideal, congratulated the order upon its education work, and said, "I have seldom encountered one of your race in want, and I can only assume that that is because your fraternity is one of more than merely words, and that you shoulder fully all of the responsibilities."

"I am happy," he continued, "to greet today the modern representatives of the people of that little country which was foremost among the nations of the world, when most of the rest of the peoples were living in a howling wilderness. I know that I, as mayor, in these unsettled times, can depend fully upon each one of you, because you have the Spartan spirit and the American faith."

Other Speakers

Other speakers were District Governor Venech; Michael P. Kelley of the Board of Education; Samuel Collis, President of the Hartford Chapter; Nicholas Kounaris, President of the New Britain Chapters; the Rev. Peter Kaisaris, Pastor of St. George's Greek Orthodox Church of New Britain, who spoke in Greek, and Gabriel Caracost, the local President.

Mr. Caracost welcomed the guests from other cities, and spoke briefly of the purpose and work of Ahepa, which, he said, seeks to advance the Greek-Americans, by encouraging citizenship and education in every way. He urged cooperation during the coming year and in closing said: "Let our object be not material gain or personal advantage, but let us honor the United States, our country, and the great American forefathers who gave us the Constitution and the guarantee of freedom."

After the conclusion of the exercises, light refreshments were served, and a social hour was enjoyed.

The committee which had charge of the affair consisted of Peter Galanos, chairman, Gabriel Caracost, Peter Lallos and Eugene Allis.

Officers Installed by Vermont Ahepa

High Officers and State Dignitaries
Guests at Ceremony and Dinner

VERMONT CHAPTER of the Ahepa was host last night at the Hotel Berwick to state and city officials and notables of the organization at a banquet which climaxed the public installation ceremonies of the chapter, held in the afternoon at Odd Fellows' Hall. More than 150 persons were present at the banquet and a large crowd filled the Odd Fellows' Hall, Court Square, for the solemn installation service.

Among the guests and speakers at the banquet were: Congressman Ernest W. Gibson of Brattleboro, who served as toastmaster; Lieutenant-Governor Benjamin Williams of Proctor; Mayor Arthur W. Perkins; Lieutenant-Colonel Leonard F. Wing; Senator William H. Wills, Bennington; Fred L. Martin, Bennington; Frank C. Partridge, Proctor, former United States Senator; State's Attorney Jack A. Crowley; Attorney General Lawrence C. Jones; Andrew Jarvis, Portsmouth, N. H., Supreme Treasurer of the Order; George Thompson, Brookline, Mass., District Governor; Harris J. Booras, Boston, National President of Ahepa; Gus Scutakes, Burlington, retiring Vermont President and Colonel Bert S. Hyland, Rutland.

President Booras, young Boston attorney, who was elected to head the Greek-American organization at its last national convention, was in charge of the installation ceremonies. Gus G. Corsones of this city was installed as president of the Vermont Chapter.

Wilson Sends Message

Congressman Gibson was introduced by President Corsones. The congressman read a telegram from Governor Stanley C. Wilson, who had planned to be present but could not come to Rutland on account of a last-minute delay. Communications, expressing good will to the order, were also read from Senator Porter H. Dale and Senator Warren R. Austin, who, on account of activities in Washington, were unable to be present.

All of the speakers lauded the organization, praised its work and ideals and repeated the afternoon message of President Booras to "carry on."

Pay Tribute to Greece

Lieutenant-Governor Williams referred to the debt the world owes Greece for its contributions to art, philosophy, religion and other institutions. Former Senator Partridge told of a recent visit he and his wife made to Athens at the time when a pageant, commemorating the independence of the nation, was being held. Mr. Scutakes, the retiring president, spoke briefly on the history of Greece, described its battle for independence and told of the effects which cooperation had brought to the nation across the seas and to the Greek residents of the United States.

President Corsones, in a talk at the installation service, pledged the Vermont Chapter's cooperation to all worthy projects of Rutland, Vt., and the nation.

President Booras, at the banquet, urged members of the Vermont Chapter to keep up the high ideals of the past, praised the spirit exhibited by the dignitaries attending the banquet and briefly commented on the glories of the Hellenic race.

Members of the organization were present from all sections of Vermont. Charles D. Reveliotis, Commander of the Brookline, Mass., Patrol, was captain of the guard in the afternoon service. He was assisted by Jerry Kotseos and Stephen Viry of Rutland. District Governor Thompson instructed the new officers.

Officers Inducted

The following officers were installed: Gus G. Corsones, Rutland, president; Nick Petras, Bennington, vice president; Gus Poulos, Burlington, treasurer; Peter A. Alexander, Rutland, secretary; George N. Pappas, Rutland, warden; Thomas G. Boretos, Rutland, chaplain; Peter G. Corsones, Rutland, inside sentinel; Themio Koutsoukoulis, Rutland, captain of guard; Gus Scutakes, Burlington, George Haritos, St. Johnsbury, George Maniatis, Barre, George Cresanthy, Bellows Falls, and Nick Bardis, Brattleboro, members of board of governors.

The committee in charge of the affair comprised: Gus G. Corsones, chairman, George L. Pappas, Charles E. Navak and Louis T. Anes.

P. OROLOGAS CANDY SHOP

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As a Young Ahepan Sees It

AUGUST C. PAVLATOS, the retiring Secretary of Red Rose Chapter No. 71, Lancaster, Pa., writing to the members of his chapter, says:

"If you want Hellenism to stand in the minds of the general public and of great men as a name worthy of its ancestry, support the Ahepa; if you want the Greek people to be considered on the same plane as that of any other nationality in the U. S. A. and Canada, support the Ahepa! If you want to be pointed to as a good citizen of the United States, an example of that glorious country that was Greece and still is, support your chapter, your Ahepa and mine.

"If you want your children to be proud of their ancestry, do it through the Ahepa; if you desire to set an example to posterity of what genuine Hellenism is and bring before the American public the chief attributes of this magnanimous nation which stands for all that is beneficial to us all, and which achieved all this through coöperation, sacrifice, and hard work, put your shoulder to the wheel of Ahepa's chariot and push it with all your might to better accomplishments.

"If, on the other hand, you want Hellenism to die out, your children to be ashamed of their ancestry, the general public to have a prejudiced and misinterpreted conception of what the Greeks are, let the Ahepa die — and with it that ever-inspiring life-giving spirit of coöperation and reputation of the Greeks in America.

"Brother, please take a few minutes to consider my plea. Think how much good you can do for the Greeks, for your children, and the satisfaction which you yourself will get by giving us your utmost support, not entirely financially but, more emphatically, moral and spiritual.

"Once more, I ask you in the name of our order and of your children's future — come to this meeting and let us be organized, for it is organization that counts, especially in times like the present."

News from District No. 24

DISTRICT GOVERNOR ANDREW SANDERSON of District No. 24, Kansas City, Mo., reports the following:

"Chapter No. 73, Kansas City, Mo., has initiated several new members and appointed committees for the purpose of reinstating suspended members. Under the circumstances and in comparison with past difficulties, this chapter is showing great revival of spirit.

"Chapter No. 187, Wichita, Kans., initiated four new members recently, obtained ten non-Ahepan magazine subscriptions and has appointed committees to reinstate suspended members. Excellent spirit prevails in this chapter also."

District Governor Sanderson is contemplating the establishment of a new chapter in Kansas City, Kans.

Card of Thanks

OUR thanks go to Mr. and Mrs. George S. Trapp of Washington, D. C., who have shown an unusual interest and played the part of the parent to our Brother, Pete Lambros, of Greensboro Chapter No. 257, Greensboro, N. C., who is being treated for his eyesight at the Episcopal Eye, Ear and Throat Hospital in Washington, D. C.

Ahepa Chapter Still on the Map

FROM Deputy Governor Anthony C. Lingon, a faithful and hard-working Ahepan, we learn that Alpha Chapter No. 40, Detroit, Mich., has purchased a building for the headquarters of the chapter. The dedication ceremonies will take place some time next month.

At a play recently given under the auspices of this chapter, the sum of \$400 was cleared and distributed among poor families on Christmas day.

Brother Lingon installed the officers of the Pontiac Chapter No. 163, and of Ypsilanti Chapter No. 118, Toledo, Ohio. Although conditions in this district are not by any means the rosiest, yet, according to the report of Brother Lingon, the boys are determined to keep up the work of the Ahepa, and for this they deserve much credit.

Booras Visits Trenton Ahepans

DISTRICT GOVERNOR JOHN A. GIVAS of District No. 7, Brother Peter Skokos, and many other Trenton Ahepans turned out to welcome the Supreme President on his recent visit to their city. Brother Booras took this opportunity to discuss with the members the various problems of the fraternity and urged them to continue the good work. Tentative plans were made for a district convention.

Ohio Ahepans Stage Combined Installation

Warren, Akron and Elyria-Lorain Chapters Join in Impressive Ceremony

OFFICERS of three chapters of the Order of Ahepa were installed in a ceremony at the Eagles' Hall, Lorain, yesterday afternoon, with a crowd of more than 300 witnessing the installation ceremonies.

The chapters taking part were the Warren Chapter, the Good Friendship Chapter, of Akron, and the Elyria-Lorain Chapter.

George Canalos was chairman of the meeting, with John D. Petrou, Akron, serving as

installing officer. Petrou is the Supreme Governor of the Order for this district.

Officers installed by the Elyria-Lorain Chapter were: Thomas Mihalidis, President; Peter Jevan, Vice-President; Charles Delis, Secretary; Christ Delis, Treasurer; John Nickas, Chairman of the Governors; John Karaboyias, William Steris, Angel Pappas, and John Selios, Governors; James Johnson, Chaplain; Spero Valassis, Warden; George Bates, Captain of the Guard; and Sam Mihalidis, Head Sentinel.

Officers installed by the Warren Chapter were: William Harris, President; James Morris, Vice-President; Mike Gongaris, Secretary; John Lardas, Treasurer; Basil Aronia, Chairman of the Governors; John Vlahos, Peter Pappalios, Nick Kalogeras, and Christ Chacnas, Governors; Louis George, Chaplain; George Makrinos, Warden; and Evangelos Pappas, Captain of the Guard.

Those installed by the Akron Chapter were: Theodore Dallas, President; James Thomas, Vice-President; Nick Economon, Secretary; Nick Michailides, Treasurer; George Pappas, Chairman of the Governors; and Gust Tarzinas, Theodore Konstantinopoulos, and Anthony Lizoedy, Governors.

Short talks were given by honorary guests, including Mayor Joseph Conley of Lorain; Mayor W. H. VanOster of Elyria; County Prosecutor Don W. Myers; Henry King, Lorain safety director; Judge Duffy of Lorain, and Walter Watts of Elyria.

Rev. Dinos Dimessianos, Rector of the Greek Orthodox Church at Lorain, gave a short talk in Greek, followed by talks by the three newly installed presidents. Music was furnished by Joe Monia's orchestra, and the serving of refreshments after the ceremonies brought the meeting to its close.

It Was News to Me

THAT . . . according to Judge W. P. Duffy . . . all Irishmen came from Greece . . . in the first place . . . at least, he said something like that at the installation of officers by the Ahepa lodge yesterday . . . and then Tom Mihalidis told Duffy what his name would have been in Greek . . . but we're afraid we might misspell it.



A hearty welcome was given to Supreme President Booras at Canton, Ohio

How to Escape Tuberculosis and Cancer

(Continued from page 10)

the onset is a slow, insidious process taking weeks and months before the patient really feels that there is much or even anything wrong. Yet to the watchful eye certain danger signals are present, and these point to the necessity of a careful physical examination by a physician. Thus the disease may be discovered in what is called the incipient stage, and treatment may be instituted with the probability of recovery.

One of the danger signals is persistent cough. It is extraordinary how many people will ignore the possibilities of such a symptom. It is true that all coughs are not tuberculous, just as it is also true that not all tuberculosis patients cough in the early stage, but the attitude toward any persistent cough should be like that of some countries toward persons accused of crime, "guilty until proved innocent." Any cough that lasts over a month or six weeks, especially a morning cough, should lead to a careful physical examination by a physician.

Another danger signal is loss of weight; this, of course, does not always mean tuberculosis, but increasing loss of weight is unnatural and the reason should be sought. If in addition it is associated with a cough, the significance is great.

A third signal is spitting of blood; this is not a common early sign, but it does occur. It does not always mean tuberculosis by any means, as the blood may come from anywhere in the mouth, nose or throat, but it is an unnatural occurrence and, therefore, the origin of the bleeding should be carefully sought out and the possibility of tuberculosis kept in mind.

Still another danger signal, and one which is misleading, is a persistent and unaccounted for indigestion. Usually the causes of indigestion are readily found and the condition is corrected. Should it not yield to treatment, especially in young persons, the possibilities of early tuberculosis should be kept in mind and a thorough examination sought.

One more danger signal indicates more than a suspicion; it is as ominous as the fire siren or the clang of the burglar alarm. This is the presence of a persistent afternoon or evening elevation of body temperature. Unfortunately

it is often so slight as to fail to attract the patient's attention; it may be only one-half or one degree, but it is significant. Usually it is associated with some of the other signs that have been mentioned. When this is the case the indication should be plain. But in all cases, whether only one of the signals or more than one has sounded, seek the truth and seek it promptly from a physician.

Early Signs of Cancer

Cancer is like tuberculosis in the insidious character of its onset. Most persons associate cancer with severe pain. The fact is that when pain does occur, the disease has passed the early stage and often is beyond the favorable period for treatment. Cancer may advance even to the incurable stage without any pain at all. In practically all cases there is no pain at first, not indeed until the growth has begun to press upon sensitive nerve fibers. Therefore, whether painful or not, any unnatural lumps should be carefully investigated and, if not found innocent, they should be removed. Every chronic sore should be thoroughly studied, even to the extent in some cases of removing a small piece of tissue for microscopic examination. In women especially, any unnatural discharge of blood should lead to a careful examination. Persistent indigestion that does not yield to treatment, especially in older persons without fever and accompanied by loss of weight, should call for special stomach examinations and x-ray studies.

Again, do not wait for pain and other obvious symptoms. The one great thing is to find out the truth as early as possible. There are but two stages of cancer from the point of view of the physician, the one curable and the other incurable. For the former the physician gladly proffers his services with the assurance of bringing relief and happiness. For the latter he can offer but little, a little longer life perhaps, an easing of pain when it becomes unbearable; but death is the inevitable outcome. The choice is often yours to make.

There is, however, another and better way to solve the problem of prevention of tuberculosis and cancer. If it were carried out on anything like a general scale, it would go far toward stamping out these diseases. Why wait until danger threatens? We hear much of national preparedness; why not apply it personally?

The danger signals I have mentioned are often not heeded, often not really noticed by the person himself until much valuable time has been lost; but if every one took a health examination once or twice a year, the presence of these early signs would be detected promptly and the cause of the trouble quickly sought out.

Periodic health examination is a cold business proposition and all in favor of the person examined. The larger life insurance companies are fast taking them up. One company states that already through these examinations the discovery of maladies in their early stages, when treatment is most successful, has enabled it to add an average of two years more of life to its policyholders. This looks like pure philanthropy until you stop to think that two more years of life means two more premiums collected, and this to a large company may mean millions of dollars. It is not philanthropy; it is good business. If it is good business for the life insurance companies, why isn't it equally good business for you?

Bodies Need Yearly Inspection

Did you ever stop to think what your health means to you as a business asset? Say that some of you earn \$1,200 a year, others \$3,000, others perhaps \$5,000 by work. What does that mean? Simply this, that on a conservative estimate your bodies, as working entities, are worth to you respectively \$20,000, \$60,000 or \$100,000. This is not like money in the bank, bringing in interest no matter what happens. It is more like a valuable machine that is capable of producing more if properly run, producing less if badly handled or out of repair, and finally is going to wear out entirely.

With bodies worth to you and your families five, ten, yes twenty times as much as an expensive motor car, how do you treat them? It is my firm belief that if people generally would treat their bodies as they do a good automobile, simply in the way of having them inspected once or twice a year, not only tuberculosis and cancer but many other diseases would lose much of their power to harass the human race; and lastly, remember both these diseases are preventable — but never curable (if you wait too long) — so early diagnosis, early cure; let your physician decide.

Does Success Always Bring Honor?

(Continued from page 12)

world. Men like the late Chief Justice William Howard Taft, for example, who has by inheritance and by his own initiative attained the highest place in two of the three branches of our government. The word "inheritance" is used advisedly, because Mr. Taft is the son of Alphonso Taft, who was a jurist, a member in the cabinet of President Grant, and a diplomat. But inheritance is used in the sense of mind training and not in materialism. Our twenty-seventh President, although coming from quality stock and reasonably sure of an income, preferred to work his life through and render service to the people rather than participate in money making institutions. This honorable citizen had a variety of positions and honors conferred upon him in public office and is the only person to serve as President of the United States and chief justice of our highest tribunal.

When was the turning point of his national success? It was in 1890, when he was appointed solicitor-general of the United States by President Benjamin Harrison. The list of his ac-

complishments prior to assuming this position are many and all to his credit, but the turning point of his success in the 33rd year of his life created the golden ladder, the rounds of which were steadily climbed until he ascended to the top as President at his 52nd year and to the chair of the chief justice in our highest tribunal on his 64th year (in 1921).

Here we have a personality of ability, character and honesty, which are the prerequisite elements of success; not only coming from a distinctive stock, but also of environment and circumstances. That is the secret of success of this honorable person, which enabled him to attain this one great distinction — holding the highest place of the two out of our three branches of government. But how many enjoy the divine blessing of birth and breeding from the time of their entry into the world, together with the opportunity to achieve the success and honor?

But while Mr. Taft had the outstanding advantages of birth and early association as aids to his success, birth conditions have, as a rule, little to do with the success of the individual. This is particularly true in the United States. Whether a man is a failure or success, he has only himself to condemn or commend.



COMMERCE AND INDUSTRY



SOMETHING YOU DON'T KNOW

Watermelons, Apples, Onions and Spinach Are of Ancient Descent—Potatoes and Cranberries Are American, and the Pumpkin a Waif

By PETER ROMAN STERLING

Watermelons

THE watermelon, that juicy appetizing thing that makes summer joyful, tickled the palates of the Egyptians many centuries before Mr. Columbus steered his craft across the blue and found our land. It is reliably stated that it was the favorite desert of Cleopatra and other notables of that period. To this day it is popular among the inhabitants of that land of sixty centuries. On ancient tombs may be seen carvings of this melon. The Hebrew name of watermelon is "Abbatichim," and it is thus mentioned in the Hebrew exodus from Egypt.

The watermelon grows wild in tropical Africa and is eaten by natives and wild animals. Livingston saw thousands of acres of them. They were planted in America by the early settlers. Massachusetts had many of them as early as 1629, and the Florida Indians were raising large quantities as early as 1664. The United States produces over 50,000 carloads of melons yearly, exclusive of local consumption. There are about a thousand melons in each car, a total of 50,000,000.

Onions

Onions seem to be almost as old as the hills. They are mentioned in the Bible as one of the things longed for by the Israelites in the wilderness and complained about to Moses. Herodotus says that in his time there was an inscription on the Great Pyramid, stating the sum expended for onions, radishes, and garlic, which had been consumed by the laborers during its erection as 1,600 talents. Ancient pictures show priests holding onions in their hands at the altar.

Early explorers, including Columbus, brought onion seed to the New World. New Englanders were raising them as early as 1634, and General Sullivan, in 1779, in his raid against the Indians in central New York, destroyed many onion fields belonging to the savages. Nineteen states now produce large commercial crops of onions. Texas scents up the whole Gulf of Mexico

and the eastern side of the Atlantic with her onion-laden vessels bound for New York.

Cranberries

What would be a Christmas or Thanksgiving dinner without a nice dish of cranberry sauce? Massachusetts, New Jersey, and Wisconsin are the three principal commercial cranberry producing states. These three states produce more than half a million barrels annually, valued at almost \$6,000,000.

The cranberry was found growing wild by the New England pioneers, who observed the Indians eating them and decided to follow the example. It did not become a real commercial crop until about 1830. From old records, we learn that "Mr. F. A. Hayden, of Lincoln, Mass., is stated to have gathered from his farm in 1830, 400 bushels of cranberries, which brought him in Boston market \$600."

Potatoes

Potatoes have become almost as popular as bread and meat. Practically every botanist in the world gives the Andean Mountains of South America as the original home of this popular vegetable. According to history, it was introduced into Spain soon after the Spanish invasion in South America, and from there found its way into Italy and central Europe. A Department of Agriculture expert says that "history records its introduction into Ireland from Virginia in one of Sir Walter Raleigh's trading vessels about 1586. It is apparent, however, that a discrepancy occurs in this account in that it implies that the potato was a native to Virginia. From the description of the Virginia plant it is quite evident that the historian had in mind a tuberous-bearing plant of the pulse family. There is every reason to believe, however, that the true potato was brought over in one of Raleigh's ships, but that it was obtained at some trading post on the west coast of South America rather than in Virginia."

The largest potato-producing states are New York, Minnesota, Michigan, Idaho, Maine, Wisconsin, and Pennsylvania, their total production being 203,167,400 bushels,

or nearly 49 per cent of the total crop of the country.

Apples

The apple seems to be about the oldest of all fruits. It has gained wide and permanent publicity through its popularity in the Garden of Eden. The scientific gentleman tells us that the apple is believed to have been distributed from prehistoric times both in the wild state and in cultivation throughout much of Europe, where it is believed to have been indigenous; also, south of the Caucasus and in northern Russia. It is to be noted, however, that with few exceptions the varieties now grown in the United States are of our own origin, the outstanding exceptions being some of the early ripening sorts of Russian origin. No other fruit in America has been given so many different names as the apple. No one knows how many varieties exist, or have existed. American literature records something like 7,500 varieties. We produce about 175,000,000 bushels of apples annually.

Spinach

Not so very long ago a lot of people turned up their noses at spinach, declaring it to be fit food only for sheeps and pigs. Things have changed. Spinach is now the Beau Brummel of vegetables. Babies are supposed to cry for it and thrive on it. Grown-ups who eat it are declared to be adding to their longevity.

Spinach, despite its recent popularity, is one of the oldest known cultivated vegetables. It is mentioned in a Chinese book published a dozen centuries ago. It was known as "a prince of vegetables" in Spain in the twelfth century. In England the name "spynoches" occurs in a cook book of 1390, compiled for the use of the Court of King Richard II. There seems to be no early record of its introduction into America. The total annual value of this crop to the farmers is close to \$8,000,000.

Cucumbers

All the world seems to have a "hankering" for cucumbers. About 10,000 carloads

are shipped to market annually. This is in addition to those grown in greenhouses and small truck patches and marketed locally, also those grown for home consumption.

There are historical references to the cucumber 3000 years B. C. It is generally supposed to be a native of India, and was brought into China from the west 86 B. C. Cucumbers were known to the ancient Greeks and Romans. Pliny mentions their forced culture. They were grown by Columbus at Haiti in 1494. There is a record of their production by the Indians in the section now occupied by Montreal, Canada, and by Indians in Florida. Captain John Smith speaks of growing them in Virginia. Rev. Francis Higginson tells of seeing them in Massachusetts in 1629.

Turnips

You surely have missed something if you didn't live in the country when a boy or girl and enjoy the pleasure of pulling up a turnip in the late autumn, peeling it with an old barlow knife, and eating it like an apple. The cooked turnips served at home never will taste quite so good.

The turnip is said to be a native of Russia and Siberia and the Scandinavian Peninsula. England got them from Holland in 1550. Virginia cultivated them in 1609, and Massachusetts in 1629. They were plentiful in the farming sections around Philadelphia in 1707.

Pumpkins

It is rather regrettable that the pumpkin is surrounded with mystery. All normal humans are fond of pumpkin pie and would be glad to know something about the original home of pumpkins. Writers and botanists have been unable to ascertain whether pumpkins are of Old World or New World origin. Some authorities are of the opinion that the common pumpkin originated in that section of Mexico now known as Texas. It is definitely known that the pumpkin was in general use in colonial times, but no one seems to know whether the Colonists got the seeds from the Indians or whether the Indians received them from their white friends.



An onion farm, not in Bermuda, but in the United States



This is where your spinach comes from — a real spinach farm

Lettuce

Lettuce, which has recently become one of the most popular vegetables in America, was among the earliest cultivated plants of the Old World. We find reference to its use by Persian kings about 550 B. C. Aristotle, in 356 B. C., praised it highly. Hippocrates, about 430 B. C., commented upon its medicinal qualities. The early Romans were very fond of it. Its culture in China can be traced to the fifth century. Chaucer in England, in 1340, used the word "lettuce" in his prologue, saying: "Well loved he garlic, onions and lettuce."

The lettuce farms in the United States aggregate about 100,000 acres, and the annual crop to the farmers is worth about \$30,000,000.

Peanuts

About 1,000,000 acres in the United States are devoted to the raising of peanuts. About 750,000,000 pounds are raised yearly.

The peanut is a product of the New World. Scientists have found them in ancient mummy graves in Peru. Tradition tells us that peanuts were introduced into Virginia in colonial times, presumably by slave traders as food for the slaves. Thomas Jefferson, in 1781, makes mention of peanuts. The industry was started in the

vicinity of Jamestown, where soil and climatic conditions are ideal. In the early days they were grown largely in gardens and in small patches, and a few were roasted and sold on the streets in Virginia towns, and later in New York, Baltimore, Philadelphia and other eastern cities. Most people, in that period, called them "ground nuts."

It was not until after the Civil War that the peanut was developed into a worthwhile commercial crop. Necessity for some crop that would yield a cash return induced the farmers of Virginia and North Carolina to go strong on peanuts. They were wise. Thomas Rowland, of Norfolk, Va., is referred to as the father of the peanut industry in America. The farmers brought their crops to his place in small boats and he paid them cash. They brought seventy-five cents a bushel. Evidently farm relief was needed then as well as now.

Responsibility — a Powerful Incentive

ORGANIZATION takes the load off the back of the store owner or executive and distributes it in smaller loads among a number of persons. Experience proves this to be a decided advantage. More brain-power is thus brought into operation. Brain-power is, after all, the thing that determines the success of any business. Responsibility is one of the best incentives. It develops men and women and makes them more and more valuable to the business.

A good store system is necessary to keep an organization effective. A good system gives the merchant all the facts about everything that takes place in the store. It keeps control in his hands with the least amount of detail work. It provides accurate reports about how each individual in the organization is doing his part of the work.

The Captain

Bump: "Has your wife learned to drive the car yet?"

Bumper: "Yes, in an advisory capacity." — College Humor.

Hellenic Revivalism and Chicago

(Continued from page 12)

mixing their own creations with those of the Greeks. The result was that much that was good in their own style was disguised or concealed by Greek decoration. This was a sacrifice of their own superior constructive genius, which, if strictly adhered to and properly developed, might have in their own hands produced some stupendous results. But the Romans did not spend much time in developing it. They were mostly politicians and warriors. They either quarrelled in the Forum or were busy in fitting out legions for the conquest of the world. It is because of these attitudes that most of the art of Rome is either Greek or Etruscan or Cretan.

We find the arch (the principle of Roman architecture) within the interior of the Field Museum, although some of its principles have not been well worked out in this edifice. However, the entire vast interior of the museum reminds us of the old Roman natatorium or bath. It is so startlingly impressive that upon our first (and all subsequent visits, too) we can easily comprehend the reason why, after all these hundreds of years, only a few insignificant changes have been effected in the Helleno-Roman building. To say that the interior is purely Roman would be a falsehood. There is nothing "pure" in any of the present architectonic expressions. To an unbiased and careful student the development from Hellenism to Romanism (to say nothing of later and modern additions which had their source in the late fifteenth and early sixteenth centuries), the complete fusion of the two principles — the architrave and the arch — furnish us immediately with an argument against any belief of "purity." The Stadium can be considered "pure" since it is unquestionably Greek (but we must exclude here the electric power used for lighting or some of the steel inner structures used for support); the Museum, however, is such no more. It is Greek on the outside with its architraves and caryatids, etc., and very Roman in its interior in spite of the Ionic scroll.

Why the arch never took its origin in Greece is still a subject for many discussions; it is indeed a problem doomed never to be solved satisfactorily. In Greece there are no wide rivers and consequently bridges, which to be safe are dependent upon the arch principle, did not come into being. Another theory is the one which tries to convey the idea of arch by the suggestion of inclined struts which were often used in timber structures to lessen the strain of a beam. We do not need to spend our time in determining the reason for its origin. All we need to know is that the arch is both beautiful and good. Let us also remember that the detail of Roman workmanship was more meretricious in effect and possessed greater richness than the Grecian, but was destitute of the chaste simplicity, sublimity and grandeur of the Hellenic model.

Not far off we can view the new addition to Grant Park — the Aquarium. There is no doubt that this structure also will add considerably to the classic physiognomy of downtown Chicago. The Buckingham Fountain, too, is a jewel set in the midst of this ancient glory and splendor. Its many-hued waters literally transport one into the land of the fabulous. The handsome edifice of the Art Institute combines both the Greek and the Roman elements as expressed in the reborn aspirations of the humanistic age. It is chronologically placed, too, as buildings go in this Grant Park area. Going North we note therefore a procession of architectural chronology — Doric, Ionic, Corinthian ending with the modernistic representations of the two mounted Indian statues by Mestrovic. Civic pride and coöperation between the beautiful and practical is now much enhanced by the recent electrification of the Illinois Central railroad below.

Who Are The Modern Greeks?

(Continued from page 9)

number of ancient Greek skulls. The Ancients were more long-headed than broad-headed.

Dolichocephalic (long-headed)	Mesocephalic	Brachycephalic (broad-headed)
28%	52%	20%

A group of modern Greek skulls measured by Professor Thumb shows but slight change:

17%	33%	50%
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While a count of Slavic skulls from Herzegovina shows a striking difference from the Greek measurements:

3%	25%	72%
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And we need not even assume that the Slavs have been responsible for the broadening of the Greek heads; for the Sphakiotes of Crete who have never had any contact with the outside world show a slight broadening of the skull since ancient times. Most of the broadening influence on the mainland, also, probably came from the Albanians, a race as old as the Greeks and very similar to them.

The ancient Hellenes were partly fair and partly dark of complexion. This is because the race is the result of a mixture of the Germanic tribes — Dorians, Achæans, and Ionians — with the dark Mediterranean race. As dark complexion is dominant, many Greeks have become, through the course of time, dark. But it is an important fact that Greeks of the mainland are almost the same percentage fair as those of the islands who are indisputably of pure descent; whereas all the southern Slavs are dark.

But aside from all the physical evidence, the things which count most after all are traditions, aspirations, religion, and mental qualities. The Greek, both of yesterday and today, values liberty more than life itself; he is fond of politics, argument, and abstract reasoning; he is a natural trader, shrewd, yet generous and fair in his dealings; in religion he is usually broad-minded and tolerant. Above all, the universal eagerness for education is a famous characteristic of the Greeks.

Can you say all this for the Slav? He is typically pessimistic, passive, and brooding; while the Greeks are typically cheerful, energetic, and industrious. Even the classic myths have survived the Christian religion and come down under the cover of ecclesiastical forms. The folklore, also, is characteristically Greek and contains none of the Slavic morbidity.

True Hellenes by Every Standard

What then is left of Professor Fallmerayer's famous theory? It is, I hope, torn to shreds and scattered to the winds. Indeed, it is hard to credit such a statement to a man of his intelligence. Many historians sense a political motive behind it; for at the time, Germany, and especially Germanic Austria, was determined to maintain the status quo of Europe and prevent any change or revolution such as the War of Independence.

The modern Greeks, therefore, are the same as the Ancients by heredity, language, physical and mental qualities, traditions, folklore, and a religion by substitution of the old pagan forms for the new. The barbarians, it is true, came down like

waves of the sea, and like waves they retreated, leaving behind a slight scattering of their numbers. Inter-marriage was so slight as to leave no trace of itself at the present time. The Franks, Turks, Jews, and Gypsies came, but in such minorities that they left no impression of their presence behind. Professor Thumb says of this fact:

"The Greeks have mixed with foreign elements like all nations which have a history, but they possessed and possess such a wonderful intensive and extensive elasticity, that in spite of the most contrary fate they were able to absorb foreign culture and foreign races without having their nationality or national characteristics extinguished; rather, the fading race of antiquity gathered fresh vitality for itself by the mixture and was rejuvenated."

They are thus true Greeks by every standard with which a man evaluates himself. And with the name of Hellenes they also inherit the tremendous responsibility of being world-leaders, torch-bearers to humanity. They should ever strive by deeds, not words, to show that they are worthy of such ancestors. For the word, "Greek," denotes progress, culture, idealism in the highest sense. And by thus being true to their ancestors, they shall prove to those who still doubt, that the glory that was Greece has not perished in a wave of barbarism, but burns yet in the souls of those who carry on the Greek name, awaiting but a favorable time to burst forth with all its godlike splendor as in the Golden Age.

Back to the Land of His Birth

(Continued from page 10)

his surprise the girl seemed eager and happy to converse with him.

"My name is Helene. Helene Christopoulos," she replied when he asked her who she was.

"Christopoulos," he thought, "her old man is the old fellow who asked me to marry his daughter."

With choice words he told her of her father's visit to him the day before. "You have a great father, Helene. And I think you are the prettiest and finest girl I have ever met. I'll see your father tonight. That is — if you'll have me."

The girl listened to him, delighted and the happy look on her face gave him his answer. But the troubled look returned over his handsome features.

"But no, Helene. Our marriage can never be. When your father learns that I am a pauper he will throw me out of the house. For you see I do not even have enough money to go back to America. I am penniless."

Then the girl wistfully suggested, "Why let him know? Let them all think that you're rich. Then after you collect the dowry, we could —"

"Dowry? What's that?" he asked.

"You see, it is the custom here that the bride's father should give a gift in money or property to the groom. A kind of formality, you know," she informed him.

That night old Christopoulos received Kostas with joy. When the old man brought up the question of dowry Kostas interrupted him.

"But, father, I am rich. I have no need for the five thousand drachmas."

"My son," replied the old man in an offended manner, "it is absolutely necessary that you accept the money. No man must say

that my daughter's marriage lacked anything."

Feigning reluctance Kostas consented to the old man's desire. Two weeks later Kostas and Helene were married by Father Demetrius amid shouting and shooting.

At Coney Island you can now find Gus Argos, or rather Kostas Anargiros, selling peanuts and frankfurters to support a happy little family of six children. And back in the sleepy village of Kolokithi, Greece, the maidens are waiting for another rich fairy prince to carry them away to the Land of Promise. And the general opinion still prevails that Kostas Anargiros, their strange visitor, was a very, very rich man, for was he not from America?

Ahepan Deer Hunter Is Also Good Magazine Subscription Hunter

GEORGE P. POULOS, charter member of Casper Chapter No. 159, Casper, Wyoming, and staunch Ahepan, has sent in fifty non-Ahepan subscriptions to the AHEPA MAGAZINE. Brother Poulos assisted the then Supreme Vice-President, Brother P. S. Marthakis, in the establishment of Ahepa chapters at Butte, Billings, Great Falls, and Missoula, Mont., and Sheridan, Wyo. He has held various offices in the organization. His favorite hobby is hunting deer.

Chebithes Still on the Pacific Coast

A CLIPPING from the Santa Barbara, Calif., *Morning Press* of December 23, 1931, informs us that Brother V. I. Chebithes was the guest of Santa Barbara Chapter No. 243. At the installation of the officers of said chap-

Socrates

(Continued from page 8)

interval, but conversed cheerfully every day with his friends who flocked to see him.

On the afternoon of his execution, he discussed with his friends the immortality of the soul, showing complete lack of emotion concerning the subject about which he would know so much more in a few hours; in fact, he commented on its appropriateness. As the sun started to creep over the western hills, he insisted that the cup of hemlock he brought, scorned to delay past the set time as his friends suggested to him.

Calmly he drained the bitter contents, praying that the gods prosper the journey of his soul from this to the other world. Then, as directed by the sympathetic jailer, he walked about until his legs felt heavy, when he lay down. Just before the poison reached his heart, he bade Crito pay a debt for him — then he was silent.

His was a death, a martyr's if ever, and as heroic as any great soldier's, but we may believe him when he said he had not long to live anyway, being 70, and dying unjustly would perhaps make men's attentions turn more readily to his teachings. Though far from being melodramatic, he appreciated the value of his death at that time and under those circumstances. He was right, too, as always. Very soon the Athenians, regretting their hasty and ill-advised action, had Lysippus cast a bust of the sage, which was greatly honored by them.

Even to us at this late date, his undeserved death adds glamour to the man himself, and in our eyes he becomes of greater stature because in spite of its obvious unwarrantability, he made his death graceful.

ter, Brother Chebithes took occasion to extol the virtues of the Greeks and mentioned their part in the World War. George Ellis, District Governor, presided at the installation. Officers installed were: John Chianis, President; Loui Tony, Vice-President; Loui Pashos, Secretary; Andrew Cagoulides, Treasurer; Nick Liatas, Chairman, Board of Governors; Tom Poulos, Gust Miralis, George Paos, James Nidis, Governors.

Erie Ahepa Seats Heads

Local and District Officials Participate in Program

OFFICERS for the coming year were installed by the Commodore Perry Chapter 107, Ahepa, during ceremonies held Friday evening in the Odd Fellows' Temple, with local and district officials participating. In charge of the ceremonials were James D. Chacona, Franklin, Pa., Past President, and C. G. Pulakos, master of ceremonies and Past Supreme Governor of the Third District.

Mrs. L. Galanis, pianist, played the national and Grecian anthems. Following the business session, a social hour was held.

Officers installed included: J. G. Tsagaris, President; J. P. Miller, Conneaut, Ohio, Vice-President; J. D. Chiamardus, Secretary; L. G. Galanis, Treasurer; N. Kokkoros, Warden; J. Velis, Chaplain; A. Papas, Sentinel; E. Lukeas, Captain of the Guards; P. Speros, Guard; Board of Governors: J. D. Chacona, Franklin (chairman), L. Chukouras, Ash-tabula; P. Manos, C. G. Pulakos and C. A. Papandrew.

The speakers of the evening were C. G. Pulakos, master of ceremonies; J. D. Chacona, J. Tsagaris, J. Chiamardus and J. Miller.



NEWS FROM GREECE

Τὴν Ἑλλάδα εἰς τὴν ἐν Χάγῃ Συνδιάσκεψιν ἀντιπροσωπεύουν ὁ Πρωθυπουργὸς κ. Ε. Βενιζέλος καὶ ὁ Ὑπουργὸς τῶν Οἰκονομικῶν κ. Μαυρίδης. Ἐκ τῶν μέχρι τοῦδε γενομένων δηλώσεων ὑπὸ τοῦ κ. Βενιζέλου καὶ κ. Μαυρίδου, τὸ μόνον τὸ ὁποῖον θὰ ζητήσῃ ἡ Ἑλλάς ἐκ τῆς Διεθνούς ταύτης συνδιασκέψεως, εἶναι ὅπως μὴ θιγῇ ὅποσδήποτε τὰ ἰσοδύναμα τοῦ προϋπολογισμοῦ, καθ' ὅσον ὁ Ἑλληναὶς λαὸς ἐλευθερωμένος διὰ μεγάλων φορολογικῶν, εἶναι ἀδύνατον νὰ δεχθῇ ἐπιβολὴν νέων θυσιῶν.

Δὲν ἐπρόφθασι νὰ διεκτιμηθῇ ἡ μία διαφορά μετὰ τὴν Ἑλλάδα καὶ Βουλγαρίας σχετικῶς μετὰ τὴν ἐφαρμογὴν τῆς προτάσεως τοῦ κ. Χοϊδερ, καὶ νέα τιμὴ ἀνθρώπων, ἀπειλήσασα νὰ διακόψῃ τὰς σχέσεις τῶν δύο Κρατῶν. Ἡ Ἑλλάς προσημεινὸν νὰ ἀνανέωσιν τὰς ἐμπορικὰς συνθήκας μετὰ τῶν ξένων Κρατῶν, ἐπρότεινεν εἰς ταῦτα τὴν σύναξιν νέων συνθηκῶν. Ἡ Βουλγαρία ὅμως μέχρι τοῦδε δὲν ἐφάνη πρόθυμος ν' ἀποδεχθῇ τὴν πρόσκλησιν τῆς Ἑλλάδος, ἐφ' ᾧ καὶ ἡ Ἑλληνικὴ Κυβέρνησις, ἐδραστηρίασα τὸν δασμὸν ἐπὶ τῶν εἰσαγομένων ἐκ Βουλγαρίας προϊόντων. Τὸ Βουλγαρικὸν ἑμπεδον ἐπλήρη οὖτοι ἐκ τῆς φορολογίας τῶν προϊόντων τούτων. Τὸ μέτρον τοῦτο φαίνεται ὅτι ἔφερε πρακτικὸν ἀποτέλεσμα, διότι ἡ Βουλγαρία ἐδέχθη τὴν πρότασιν τῆς Ἑλλάδος, καὶ αἱ διαπραγματεύσεις θὰ ἀρχίσαν ἀμέσως εἰς Ἀθήνας.

Μεταξὺ Ἑλλάδος καὶ Αὐστρίας ἐπεγράφη σημαίνουσα, δυνάμει τῆς ὁποίας, τὸ μὲν Αὐστριακὸν Μονοπώλιον Καπνῶν ἐποχρεοῦται νὰ ἀγοράσῃ Ἑλληνικὰ Καπνὰ ἀξίας Δολλ. 1.150.000, ἡ δὲ Ἑλληνικὴ Κυβέρνησις θὰ εἰσαγάγῃ ἑμπορεύματα ἰσῆς ἀξίας ἐξ Αὐστρίας.

Οἱ μισθοὶ τῶν Δημοσίων ὑπαλλήλων τῆς Ἑλλάδος, ἀπὸ τῆς 1ης Ἰανουαρίου, δυνάμει τοῦ ἀπὸ Δεκεμβρίου 1931 Ἐκτελεστικοῦ Διατάγματος τοῦ Νόμου 4994, περικόπτονται καὶ πάλιν κατὰ 6%. Εἰς τὴν περικόπτην ταύτην ἠναγκάσθη νὰ προβῇ ἡ Κυβέρνησις, λόγῳ τῆς μεγάλης μειώσεως τῶν Δημοσίων προσόδων τοῦ Κράτους.

Τὸ Εἰσαγωγικὸν Ἐμπόριον τῆς Ἑλλάδος εἰς τὰς Ἡνωμένας Πολιτείας κατὰ τοὺς 10 μῆνας τοῦ 1931, παρουσιάζει ἑλλειμμα ἀπέχον τῶν ἀντιστοιχούντων μηνῶν τοῦ παρελθόντος ἔτους, κατὰ 95.485.00 Δραχ. (Σημ. Π. Α.) Οἱ Ἕλληνες τῆς Ἀμερικῆς συνιστοῦνται τὴν ὑποχρέωσιν αὐτῶν ἀπέναντι τῆς πατρίδος, εἴνεκα βέβαιον, ὅτι ὅχι μόνον θὰ καλῶνται τὸ ἑλλειμμα τοῦτο, ἀλλὰ θὰ διπλασιάσων τὰ εἰσαγόμενα ἐξ Ἑλλάδος προϊόντα κατὰ τὸν τρέχον ἔτος.

Συμφώνως πρὸς τὴν ληφθεῖσαν ἀπόφασιν ὅπως ἐπὶ τοῦ ἱεροῦ Βράχου τῆς Ἀκροπόλεως κηρύττει ἡ κοινὸνιστικὸς σημαία μας, ὁ κλήρος κατὰ τὸ ἔτος τοῦτο πηρόσῃ τὸν Νομὸν Περδίκης. Ἐφέτος κατ' ἐξαίρεσιν

μεταξὺ τῶν λαχνῶν ἐτέθησαν καὶ δύο τοιοῦτοι ἀντιπροσωπεύοντες, ὁ εἰς μὲν τοὺς Ἕλληνας τῆς Ἀμερικῆς, ὁ δὲ ἕτερος τοὺς Ἕλληνας τῆς Αἰγύπτου.

Ἐπανερχομένη ἐξ Ἀμερικῆς τοῦ ἀρχαιολόγου κ. Σήρα, θὰ ἐπαναληφθῶν αἱ διακοπταί ἀνασκαφαὶ τοῦ χώρου τῆς Ἀθηναϊκῆς ἀγορᾶς. Ἐπίσης ἡ Ἑλληνικὴ Ἀρχαιολογικὴ Ἑταιρεία θὰ προβῇ εἰς κατεδάφιαν τῶν φηλακῶν τοῦ παλαιῦ Στρατιῶνος πρὸς τὸν σκαλὸν ὅπου προβῇ εἰς ἀνασκαφὰς εἰς τὸν χώρον τοῦτον.

Παρὰ τῆς Ἑλληνικῆς Βουλῆς ἐψηφίσθη νομοσχέδιον περὶ ἐνισχύσεως τῆς Ὑπερωκεανίου Ἐπιβατικῆς Ναυτιλίας μας. Διὰ τοῦ ἐν λόγω νομοσχεδίου παρέχεται ὑπὸ τῆς Κυβερνήσεως ἐγγυήσις διὰ τὴν σύναξιν δανείου ὑπὸ τῆς Ἀτμοπλοικῆς Ἑταιρείας μέχρι ποσῶ 500.000 λιρῶν πρὸς ἀγοράν ἐνὸς νέου Ὑπερωκεανίου Ἀτμοπλοίου, χωρητικότητος 14.000 τόνων.

Ἐπίσης διὰ συμβάσεως ἦτις θὰ διαρκέσῃ ἐπὶ 20 ἔτη, ἡ Ἑθνικὴ Ἀτμοπλοία θὰ λαμβάνῃ ἐτησίαν ἐπιχορήγησιν 100.000 δολλίων χρυσῶν. Ἡ ἐταιρεία ὀφείλει νὰ ἐκτελῇ 8 πλοῖα κατ' ἔτος μετὰ τὴν Περσῶν—Πατρῶν—Νέας Ὑόρκης, διὰ πλοίων ἀνταποκρινόμενον πλήρως πρὸς τοὺς ὅρους τοῦ ὑπερωκεανίου ταξιδίου.

Κατὰ τὴν διάρκειαν τῆς συμβάσεως, ἡ ἀτμοπλοία ἀταλλάσσεται τῆς φορολογίας τῶν καθαρῶν προσόδων, ἐποχρεοῦται ὅμως νὰ μεταφέρει δωρεὰν τὸ μετὰ τὴν Ἑλλάδος καὶ Ἀμερικῆς ταχυδρομικόν. Τίλος ὑποχρεοῦται νὰ δέχεται παλινποστῶντας ἐξ Ἀμερικῆς ὁμογενεῖς εἰς τὴν Γ'. Θέσιν καὶ μέχρι 25 κατ' ἔτος, ἄνευ τροφῆς.

Καίτοι δὲν πρόκειται φυσικὰ περὶ ἰδιώδους τινὸς ἐνισχύσεως, ὡς ἡ παρεχόμενη ὑπὸ τῆς Ἱταλικῆς Κυβερνήσεως εἰς τὰς Ἱταλικὰς ἑταιρίας καὶ ἦτις ἀνέχεται ἄνω τῶν 4 ἑκατομ. λιρῶν ἐτησίως, ἐν ταύταις, λαμβανομένων ὅτι ὅσον τῶν ὅλων ἐξαφαιρτικῶν περιστάσεων ἃς διεγχεῖται τὸ Κράτος, διὰ τῆς ὡς ἄνω ἐγγυήσεως, ἡ ὑπερωκεανίως ναυτιλία μας, θὰ πλουτισθῇ δι' ἐνὸς σκάφους, τὸ ὁποῖον θὰ ἐπιτρέψῃ τὴν συντήρησιν τῆς ὑπερωκεανικῆς συγκοινωνίας μας ὑπὸ ὅρους, καὶ καλλιτέρεως τῶν σημερινῶν.

Εἰς τὴν Ἑλλάδα ὑπάρχοντες 304.569 ἐπαγγελματίαι, πληρόντες τὸν εἰσδημιῶντος περὶ τὰ 310.195.145 Δραχ. Αὐτὰ νὰ λάβωμεν αἱ ἀναγνώσται μας γνῶσιν ποῖα εἶναι αἱ ἐπαγγελματίαι οὗτοι παραθέτομεν τὸν κατωτέρω πίνακα.

Παντοπώλαι	42.698	Κροσπολεῖα	7.448
Ὑποδημοτολ.	16.030	Κοιτῆρι	6.450
Ραβδόδοξα	6.392	Ἱατροὶ	4.974
Ἀρτοπλοῖα	6.023	Ξενοδοχοί	1.952
Διαγνώφαι	3.569	Πλανόδιοι	
Φαρμακοποιοί	1.643	Ἐμποροί	10.914
Καφετεῖα	21.806	κ. τ. λ.	

Τὴν 13ην Ἰανουαρίου, ἀπεβίωσεν ἐν Φραγκφορτῇ τῆς Γερμανίας, ἐν ἡλικίᾳ 61 ἐτῶν, ἡ πρόην Βασίλισσα τῆς Ἑλλάδος Σοφία, ἐν τῇ Κλινικῇ τοῦ καθηγητοῦ Νάρκοντ, ἐνθα ἐνοσηλεύετο.

Ἡ πρόην Βασίλισσα, ἀπὸ τοῦ θανάτου τοῦ Βασιλέως Κωνσταντίνου, διέμενεν ἐν Φλωρεντίᾳ τῆς Ἱταλίας. Ἡ σωφὸς τῆς Βασιλείας μεταφερθεῖσα ἐν Φλωρεντίᾳ, ἐτάφη, συμφώνως τῇ ἐπιθυμίᾳ τῆς, πλησίον τοῦ συζύγου τῆς.

Τὸ Δημοτικὸν Συμβούλιον Ἀθηνῶν, ἐνήφρυσεν ὅπως ἐπὶ μίαν ἐβδομάδα ἀναρτᾶται ἀπὸ τοῦ Δημοσίου μεσίσις ἡ Ἑλληνικὴ σημαία, ὅπως τελεσθῇ ἐν Ἀθήναις μνημόσυνον, καὶ ὅπως μία τῶν λαοφόρων τῶν Ἀθηνῶν μετονομασθῇ Λαοφόρος Βασιλείας Σοφίας. Ἐπίσης λέγεται ὅτι ἡ Κυβέρνησις, πιθανῶς νὰ δεχθῇ νὰ δώσῃ τὴν συγκατάθεσιν αὐτῇς, ὅπως μεταφερθῶσιν οἱ σωροὶ τοῦ πρόην Βασιλέως Κωνσταντίνου καὶ τῆς συζύγου τῆς Σοφίας καὶ ἐνταφιασθῶσιν εἰς τὸν ἐν Δελφείοις οὐκογενετικὸν τάφον τῆς πρόην Βασιλικῆς οὐκογενείας.

Κατὰ πληροφορίαν τῆς Γεωργικῆς Τραπέζης τῆς Ἑλλάδος, τὰ εἰς Αὐστρίαν καὶ Οὐγγαρίαν εἰσαχθέντα πορτοκάλια καὶ μανδαρίνια Ἑλληνικῆς προελεύσεως, ἐπωλήθησαν εἰς πολὺ καλὴν τιμὴν, πιστεύεται δὲ ὅτι τὰ Ἑλληνικὰ ταῦτα προϊόντα θὰ τῶνται τῆς αὐτῆς καταναλώσεως ὅπως καὶ τὰ Ἱταλικά, ὅτινα ἀπὸ ἐτῶν εἰσὶ γνωστὰ εἰς τὰς ὡς ἄνω χώρας.

Τὰ ἐν Ἑλλάδι εἰσαχθέντα αὐτοκίνητα κατὰ χώρας ἔχουσιν ὡς ἑξῆς:

	1930	1931
Ἡνωμένα Πολιτεῖα	964	600
Γερμανία	153	20
Βέλγιον	7	—
Γαλλία	59	40
Ἱταλία	346	139
Ἀγγλία	74	91
Αἴγυπτος	1	4
Ἄλλαι Χῶραι	346	88

PENNIES ΑΠΟ ΤΗ ΦΥΣΗ

ΧΙΝΟΠΟΡΙΑΤΙΚΑ ΛΟΥΛΟΥΔΙΑ

... Εἶνε μὴ ὁμορφῇ αὐτῇ τοῦ Ὀκτώβρη. Μόλις ἄρτιον πῶς μου τοὺς μαρτυροῦς πυκνοὺς κληνοὺς ποὺ ζεστίζονται μετὰ γυγναικίαν ὁρμὴ ἀπὸ τὰ μεγάλα τουβουλένια φουγάρα τῶν ἐργαστασίων, μὲνῶ μέσα σὲνα στενὸ θρονακι ποὺ τὸν σκιάζον μεγάλα, πυκνὰ δένδρα ποὺ θάλαγες πῶς ἔχουν φυτευθῇ μετὰ ἀνθρώπινον τέχνην, ὅλα στὴ τερεὰ στὸ ἕνα καὶ τὸ ἄλλο μέρος τοῦ στενοῦ καὶ ρυθμιτοῦ θρόνου. ... Ὁ

(Συνέχεια εἰς Σελίδα 34)

ΕΜΠΡΟΣ ΟΛΟΙ ΔΙΑ ΤΗΝ ΕΛΛΑΔΑ

ΑΡΘΡΟΝ Β'.

ΠΡΟ μνηός εξέθεσα εἰς τὸ ἄρθρον μου, τὴν σοβαρὰν κατὰ τὴν ἐν ἡμῶν ἐν ἡμῶν τὸ Ἑλληνικὸν Κράτος ἂν οἱ ἀγῆλοι μας πόροι δὲν ἀπαρκέουν κατὰ τὸ ἔτος τοῦτο νὰ καλύψουν τὸ ἔλλειμμα τοῦ Ἑμπορικοῦ Ἰσοζυγίου, καὶ τῶν μέτρων ἅτινα ἐλάβε ἡ Ἑλληνικὴ Κυβέρνησις πρὸς μείωσιν τοῦ παθητικοῦ τοῦ Ἑμπορικοῦ Ἰσοζυγίου, ὑπεδείκνυν δὲ καὶ ἐγὼ διὰ τῆς ταπεινῆς μου γνώμης, πῶς θὰ ἦτο δυνατόν καὶ ὁ Ἑλληνισμός τῆς Ἀμερικῆς ἀποτελεσματικῶς νὰ βοηθῇ τὸ Κράτος ἐν τῇ προσπάθειᾳ του ταύτῃ, διὰ τῆς καταναλώσεως τῶν Ἑλληνικῶν Προϊόντων ὑπὸ τῶν ἐνστάθαι Ἑλλήνων.

Ὡς εἶναι γνωστὸν, διὰ νὰ εἶναι ὑγιὴς ἡ οἰκονομικὴ κατὰστασις μιᾶς χώρας, δύο πράγματα εἶναι ἀπαραίτητα: α) ἰσοσκελισμὸς τοῦ προϋπολογισμοῦ τῶν ἐσόδων καὶ τῶν ἐξόδων τοῦ Κράτους καὶ β) ἰσοζυγίον τῶν μετὰ τοῦ ἐξωτερικοῦ εἰσροῶν. Τὸ Κράτος περιορίσει τὰς Κρατικὰς δαπάνας κατὰ τὸ δυνατόν ὅσον ὅπως φέρῃ τὸ ἰσοζυγίον μετὰ τῶν ἐσόδων καὶ ἐσόδων, καταβάλλει δὲ πᾶσαν προσπάθειαν ὅπως ἐλαττωσῇ τὰς εἰσρογάς καὶ αὐξήσῃ τὰς ἐξαγωγὰς, ἵνα διὰ τοῦ τρόπου τούτου περιορισθῇ τὸ ἔλλειμμα τοῦ ἑμπορικοῦ ἰσοζυγίου. Τὸ τοιοῦτον ὅμως δὲν εἶναι καὶ τόσον εὐχερὲς, διότι τὸ Κράτος δὲν δύναται διὰ δημοσίων νομοθετικῶν μέτρων νὰ περιορίσῃ τὴν εἰσρογὴν, λόγω τῶν ὑφιστάμενων ἑμπορικῶν συνθηκῶν, καὶ ἐν τῷ ὅθῳ μήπως ἡ πολιτικὴ αὕτη προκαλέσῃ ἀντίποινα ἐναντίον τῶν προϊόντων μας. Ἐνῆλπιται ὅθεν εἰς τὸ κοινὸν νὰ πράξῃ ἐκεῖνο ὅπου τὸ Κράτος διὰ νομοθετικῶν μέτρων ἀδυνατεῖ νὰ πράξῃ.

Εὐτυχῶς τὴν ἀνάγκην τῆς υποστηρίξεως τῶν Ἑλληνικῶν προϊόντων κατευνόρησε πληρέστατα ὁ Ἑλληνικὸς λαός, καὶ τῇ συμπράξει ὅλων τῶν Κομμάτων, τῆς Εκκλησίας, τοῦ Τύπου καὶ τῶν Ἑμπορικῶν καὶ Βιομηχανικῶν Ἐπιμελητηρίων, συνεστήθη Συλλόγος Προστασίας Ἑλληνικῶν Προϊόντων, ὃς σκοπὸς εἶναι νὰ δημιουργήσῃ γενικωτέραν παρὰ τὴν κοινὴν συνείδησιν ὑπὲρ τῆς υποστηρίξεως τῶν ἐγχωρίων προϊόντων, καθὼς, ὡς ἀνωτέρω ανέφερον, μόνῃ ἡ προσπάθεια τοῦ Κράτους εἶναι ἀνεπαρκής.

Ὁ Πρόεδρος τοῦ Συλλόγου τούτου, κ. Α. Ρούρος, εἰς λόγον ὃν ἐξερῶνκατε κατὰ τὴν πανηγυρικὴν τελετὴν τῶν ἐγκαινίων τοῦ Συλλόγου, εἶπε: Τὸ σύνθημα τοῦ Συλλόγου μας εἶναι

«Ἑλληνας καὶ Ἑλλήνων,
μάθετε τὰ Ἑλληνικὰ προϊόντα
καὶ ἀγοράζετε τα.»

Ὡς ἔγραψον ἐν τῷ προηγουμένῳ ἄρθρῳ μου, ἀπὸ τοῦ 1922 καὶ ἐντεύθεν, ἐνε-

καν τῆς ἐντατικῆς αὐξήσεως τοῦ πληθυσμοῦ καὶ τῆς ἀπαιτοῦσας τῆς μεταναστεύσεως, γεννᾶται μέγα καὶ ἐπικίνδυνον πρόβλημα διὰ τὴν ἡμετέραν καὶ προδευτικὴν ἐξέλιξιν τῆς Ἑλλάδος, πρέπει δὲ νὰ γίνῃ μεγάλη προπαρασκευαστικὴ ἐργασία ἐν Ἑλλάδι ὅπως συνήθῃ αὕτη νὰ ἀνταπεξέλθῃ νικηφόρος κατὰ τοῦ σοβαροῦ προβλήματος τῆς ἀνεργίας.

Ὅπως πολυμῆθῃ ἡ ἀνεργία, πρέπει νὰ γίνῃ συστηματικὴ ἀναπτύξις τῆς γεωργίας καὶ κτηνοτροφίας, ἅτινα ἀποτελοῦν τὸ πρῶτον βασικὸν καρχαλὸν διὰ τὸ μέλλον τῆς Ἑλλάδος. Ἀλλὰ διὰ νὰ πετύχῃ ὁ ἐργατὴς νὰ ἀραιοθῇ εἰς τὴν γεωργίαν, πρέπει νὰ εἶναι ἐξτραχλισμένον τὸ ἡμερομισθὸν αὐτοῦ ὅταν τοῦτο ἐξασφαλισθῇ, ὁ Ἑλλήν χωρικός, ἀντὶ νὰ σκέπτεται νὰ μεταναστεύσῃ, θὰ ἀραιοθῇ εἰς τὴν καλλιέργειαν τῶν κτημάτων του, θὰ αὐτεύσῃ νέας δένδρα καὶ νέας ἐκτάσεις. Διὰ τοῦ τρόπου τούτου θὰ ἀποσοθῇ ἡ συσσώρευσις τῶν ἀέργων εἰς τὰς μεγάλας πόλεις.

Εἶναι καιρὸς, ἀγαπητοὶ μου φίλοι, νὰ γίνῃ νοητὸν τί κερδίζει καὶ ὁ Ἕλληνας καὶ ὅλη ἡ Ἑλλὰς ὅταν ἀγοράζωμεν Ἑλληνικὰ προϊόντα.

Ἡμεῖς οἱ Ἕλληνας τῆς Ἀμερικῆς κατὰ πρόθυμιν, δὲν νὰ καταναλισκώμεν τὰ προϊόντα τῆς γεωργίας καὶ κτηνοτροφίας, ἅτινα ἀποτελοῦν τὸ πρῶτον βασικὸν καρχαλὸν τῆς Ἑλλάδος. Εἶναι καθήκον ἡμῶν, καὶ ὅσοι δὲν τὸ γνωρίζουν, πρέπει νὰ διδασθῶν ὅτι εἶναι ἐθνικὴ ἀνάγκη νὰ καταναλισκώμεν Ἑλληνικὰ προϊόντα.

Ἡ καταναλώσις ξένων ἀντὶ τῶν ἰδικῶν μας, πρέπει νὰ καταπολεμηθῇ ἀπὸ ὁλόκληρον τὴν Ἑλληνικὴν Κοινωνίαν. Ὅταν ἔχομεν τέτοιον θαυμαστὸν μέλι, ὅταν ἔχομεν ξηρούς καρπούς, ὡς τὰ ὀρεχθίστατα ἡμῶν σῆκα καὶ τὴν τῶν ὀρεχθίστων διὰ τὴν ὑγίαν μεγάλων καὶ μικρῶν ξηρὰν σταφίδα, εἶναι κατὰ τὸ ἀκατανόητον νὰ ἀδιαφοροῦμεν διὰ τὰ προϊόντα μας. Ἡ ἀδιαφορία μας πρέπει νὰ παύσῃ.

Εἰς τὰς Ἡνωμένας Πολιτείας εὐρίσκονται ἀπὸ τῶν 100,000 οἰκογενειῶν. Ὡς δὲ ἔγραψον εἰς τὸ προηγουμένον μου ἄρθρον, οὐτὸ 100 ἐξ αὐτῶν γνωρίζουν ὅτι πωλοῦνται ἐνταῦθα θαυμαστοὶ Ἑλληνικοὶ τάπητες. Πόσοι ἐπίσης ἐκ τῶν οἰκογενειῶν τούτων, τῶν ὁποίων τὰ σπύτια εἶναι μὲ πολλὴ χάρις ἐπιπλωμένα, ἔχουν προμηθευθῇ μίαν Ἑλληνικὴν ἐλαιογραφίαν ἢ μίαν καλὴ φωτοτυπία; Ἀγοράζοντες τοιαῦτα ἔργα, οὐκ μόνον ἐρχόμεθα ἀρωγὴν εἰς τὴν Ἑλληνικὴν καλλιτεχνίαν, ἀλλὰ καὶ ἔχομεν εἰς τὰ σπύτια μας ἕνα κομμάτι Ἑλληνικῆς γῆς, κατὰ τοῦ θά θωμῇ σὺν πατρὶδι μας καὶ ἑκάστῳ μέλῳ, ὅτι τὸ κάθε αὐτὸ εἶναι ἕνα κομμάτι τῆς Ἑλλάδος. Ὅσοι ἐξ ἡμῶν εὐχεσθὲ νὰ ἔχητε ἕνα τέτοιον κάδρον, εἶμαι βέβαιος ὅτι καὶ εἰς ὑπερφημίαν τὸ

δείχνετε εἰς ὅποιον ξένον ἔλθῃ τὸ σπύτι σας.

Σκοπὸς τοῦ ἱδρυθέντος Συλλόγου δὲν θὰ εἶναι μόνον ἡ διάδοσις τῶν Ἑλληνικῶν προϊόντων, ἀλλὰ καὶ ἡ βελτίωσις αὐτῶν. Τὸ κοινὸν προσιμὸν τὰ Ἑλληνικὰ προϊόντα, δημιουργεῖται διὰ τῶν παραγωγῶν ἀνάλογον ὑποχρέωσιν διαρκὲς βελτιώσεως, τῶν τῆς παραγωγῆς ὅσον καὶ τῆς ἐμφανίσεως τῶν προϊόντων.

Ὁ κ. Βενιζέλος ὁμιλοῦν εἰς τὰ ἐγκαινία, εἶπε:

«Ἐκεῖνο ποὺ ζητοῦμεν ἀπὸ τοῦ Ἑλλήνα εἶναι νὰ προτιμᾷ τὰ ἐγχώρια προϊόντα, ὅταν καὶ καλῆς ποιότητος εἶναι καὶ πωλοῦνται εἰς τιμὰς οὐκ ἀνωτέρας τῶν τῶν ἐξωτερικῶν. Οἱ παραγωγοὶ καὶ βιομηχανοὶ ἔχουν τὴν ὑποχρέωσιν ὅπως βελτιώσων τὴν ποιότητα τῶν προϊόντων των καὶ οὐκ νὰ ἀδιαφορήσων δι' αὐτήν.»

Ἑλλήνας καὶ Ἑλληνίδες, τὸ Κράτος μας διέρχεται δυσκόλους στιγμὰς. Τὸ ἔλλειμμα εἶναι μέγα, ἡ ἀνεργία, ἐν ἀναλογία πρὸς τὸν πληθυσμὸν τῆς Ἑλλάδος, εἶναι μεγάλη. Ὁ Κομμουνισμὸς παρακαλεῖ ζήτων τὴν κατάλληλον στιγμὴν ὅπως ἐπιβῇ. Τὸ μόνον ὅπου ἀπομένει εἶναι ἡ μείωσις τῶν εἰσρογῶν καὶ ἡ αὐξήσις τῶν ἐξαγωγῶν. Τὸ πρῶτον θὰ κανονισθῇ ἐξ ὅσον εἶναι δυνατόν ἡ Κυβέρνησις καὶ ἡ φιλοπατρία τοῦ Ἑλληνικοῦ Λαοῦ, τὸ δεύτερον ἐξαρτάται ἀπὸ τοὺς ἀγοραστὰς τοῦ ἐξωτερικοῦ, ἡμεῖς δὲ τυγχάνομεν νὰ εἰμεθα τὸ μεγαλύτερον μέρος τοῦ ἐξῶ Ἑλληνισμοῦ.

Πάντες ἐν Ἑλλάδι μεγάλῃν σημασίαν ἀποδίδουν διὰ τὸν ρόλον τὸν ὁποῖον θὰ διαδραματίσῃ εἰς τὴν καταναλώσιν τῶν Ἑλληνικῶν προϊόντων ἡ συμβολὴ τῶν γυναικῶν.

Ὁ κ. Βενιζέλος κατὰ τὸν πανηγυρικὸν λόγον ὃν ἐξερῶνκατε, εἶπε:

«Αἱ κυρίαι ἔμπορον νὰ παίξουν σπουδαϊστὸν ρόλον εἰς τὴν ἐθνικὴν αὐτὴν ἐργασίαν καὶ ἔχω τὴν πεποίθησιν ὅτι θὰ τὸ πράξουν.»

Ὁ κ. Πατριάρχης, Ἀντιπρόεδρος τοῦ Συλλόγου, ἐπίσης ἐξείρων τὴν δραστηριότητα τῶν γυναικῶν ἐργασιῶν, ἐτόνισεν ὅτι ὁ ὀργανισμὸς στηρίζεται πολλὰς ἐλπίδας εἰς τὰς ὀργανώσεις αὐτῶν διὰ τὴν διάδοσιν τῶν Ἑλληνικῶν προϊόντων.

Εἶναι καθήκον πάντων ἡμῶν ὅπως ἀναλόγως τοῦ κύκλου τῶν ἐργασιῶν μας καὶ τῶν κοινωνικῶν σχέσεων ἃς ἔχομεν μετὰ τῶν Ἀμερικανῶν, φροντίζομεν μετὰ πάσης δυνατότης δυναμὸς νὰ διαδώσωμεν τὰ Ἑλληνικὰ προϊόντα εἰς τὰς Ἀμερικανικὰς οἰκογενείας.

Οἱ ἐλπίες, τὸ σῆκα, τὸ λάδι καὶ ἡ σταφίδα μας, εἶναι προϊόντα ποὺ πρέπει νὰ εἰμεθα ὑπερήφανοι, τὰ δὲ Ἑλληνικὰ χαλιά καὶ καντάρια εἶναι ἀπὸ τὰ ἀνώτερα ἐν τῷ κόσμῳ. Ἐπιμένετε, τὸ κάθε συνάκτεται, εἴτε εἰς τὰ μαγαζιά σας εἴτε εἰς τὰς οἰκογενειακὰς συναστροφάς σας μὲ Ἀμερικανούς, νὰ παρακλῆσθε νὰ τὰ συνιστᾶτε καὶ νὰ καλλιεργῆτε τὸ ἔθνος.

Εἶμαι βέβαιος ὅτι καὶ οἱ Ἑλληνίδες

(Συνέχεια εἰς Σελίδα 34)

ΕΘΝΙΚΑΙ ΑΠΟΛΕΙΛΑΙ

ΘΑΝΑΤΟΣ ΕΝ ΒΙΕΝΝΗ ΤΟΥ ΔΙΑΠΡΕΠΟΥΣ
ΕΛΛΗΝΟΣ ΕΠΙΣΤΗΜΟΝΟΣ ΚΑΙ ΟΙΚΟΝΟΜΟΥ

ΗΝ ίδιον εβδομάδα πού ανεπαρξάμετο εἰς τὴν Ἀμερικὴν ὁ Θεωμὰς Ἑδισον, ὁ τηλεγράφησε μᾶς ἀγγέλλων τὸν θάνατον ἑνὸς ἐκ τῶν κορυφαίων Ἑλλήνων ἐπιστημόνων, τοῦ Κωνσταντίνου Οἰκονόμου (Constantine Von Economo) εἰς ἡλικίαν 55 μόνον ἐτῶν ἐπισυμβάντα τὴν 21ην Ὀκτωβρίου.

Ἡ εἰδησις μᾶς ἦλθεν ἐκ Βιέννης, ἐκεῖ όπου ἐτίμησαν τὸ Ἑλληνικὸν ὄνομα δύο ἀπὸ τοὺς διαπρεπεστέρους Ἑλλήνας ἱατροὺς: Ὁ Κωνσταντίνος Οἰκονόμου, καθηγητὴς τῆς Νευρολογικῆς καὶ Ψυχιατρικῆς καὶ ὁ Δ. Βούκουρας, καθηγητὴς τῆς Γυναικολογίας.

Ὁ Κωνσταντίνος Οἰκονόμου ἐγεννήθη ἐν Βιέννῃ τὸ ἔτος 1876 όπου ἐξεπαιδεύθη καὶ ἐσπούδασε τὴν Ἱατρικὴν. Ὡς βοηθὸς εἰς τὴν περίφημον Νευρολογικὴν Κλινικὴν τῆς Βιέννης ἐπεδόθη εἰς νευρολογικὰς ἐρευνὰς καὶ δὲν ἐδράμει νὰ ἀναδειχθῇ καὶ ἀναγνωρισθῇ εἰς τοὺς ἱατρικοὺς κύκλους τῆς Βιέννης καὶ Εὐρώπης ὁλοκλήρως.

Τὸ 1917—18 ἔρχεται ἡ πρώτη σπουδαία ἀνακαλύψις περὶ τῆς Ληθαργικῆς

Ἑγκεφαλίτιδος—(Sleeping Sickness). Εἰς μίαν τοῦ ἀνακλινώσιον, ἥτις ἐγένετο τὴν 17ην Ἀπριλίου τοῦ 1917 ἐνώπιον τῆς Ψυχιατρικῆς καὶ Νευρολογικῆς Λέσχης τῆς Βιέννης, παρουσίασε τὴν ἀξιόλογον ἐκείνην μελέτην, διὰ τῆς ὁποίας πρῶτος αὐτὸς κατέστησε καὶ καθώρισε καὶ βραδύτερον διὰ πειραμάτων ἀπεδείκνυσε, ὅτι ὁ κόσμος εὐρίσκατο ἀντιμέτωπος μίαν νέαν ἐπιδημικὴν κολλητικὴν καὶ μέχρι τῆς ἐποχῆς ἐκείνης ἀγνωστὴν νόσον. Αἱ μελέται τοῦ ἐδρασιουργήσαντος εἰς ἐνα μονόγραμον, ὅπου τὸν τίτλον «Ληθαργικὴ Ἑγκεφαλίτις» Danticke Vienna—1917—18). Τὸ ἔργον τοῦ αὐτοῦ, συμπληρωθὲν βραδύτερον, μεταφράσθη εἰς τὴν Ἀγγλικὴν παρὰ τοῦ ἱατροῦ K. O. Newman.

Ἐκτοτε ἡ ἱατρικὴ τοῦ ἀξία ἀνεγνωρίσθη πανταχοῦ.

Εἰς τὸ πανεπιστήμιον διαιτελῶν ἐπὶ πολλὸν χρόνον ὡς καθηγητὴς, τοῦ προσεφέρθη ἐπανεκκληρίων, ἡ ἑδρα τῆς Νευρολογικῆς Κλινικῆς Des Hofrats J Wagner J Jauregg, τιμὴ τοῦ καλεῖται ἱπιστάμενον δὲν θὰ ἀπέριπτεν.

Ὁ Οἰκονόμου ὅμως, ὡς οἰκονομικῶς ἀνεξάρτητος, ἤρνηθη τὴν προσφερθεῖσαν θέσιν, περιορίζοντας εἰς ἰδιαιτέρας ἐρευνὰς, παρακολουθεῖν ἱατροσυμβόλια ἀνὰ ὅλον τὸν κόσμον, δίδων διαλέξεις καὶ συγγράμματα βιβλία.

Ἐν ἀπὸ τὰ πλέον περισπούδαστα τῶν συγγράμματων τοῦ, τὸ ὅποιον πραγματεῖ-

αται μὲ τὴν Κυσταρορχιτεκτονικὴν τοῦ Ἑγκεφαλικοῦ Φλοιῶ, συνδυασμένον μὲ τεράστιον Ἀτλαντὰ μὲ 112 χρωματιστὰς μικροσκοπικὰς εἰκόνας, ἐξεδόθη τὸ ἔτος 1925, τῇ συνεργασίᾳ τοῦ ἱατροῦ N. Κοσκινᾶ, βοηθοῦ τῆς Νευρολογικῆς Κλινικῆς Ἀθηνῶν. Τὸ ἔργον τοῦ αὐτοῦ εἶναι τὸ μεγαλύτερον καὶ τελειότερον πού ἐγράφη ποτὲ εἰς τὴν ἱστολογίαν τοῦ ἐγκεφαλοῦ.

Τὸ 1927 ἐξέδωκεν ἄλλο σύγγραμμα περὶ τῆς Ἑγκεφαλικῆς ἱστολογίας, μὲ τίτλον: Zellnfraw Des Grosshirnide Des Menschen—καὶ τὸ 1929 ἕτερον περὶ τῆς Κυσταρορχιτεκτονικῆς τοῦ ἀνθρώπου ἐγκεφαλικοῦ φλοιῶ, πού ὅποιον καὶ μεταφράσθη εἰς τὴν Ἀγγλικὴν παρὰ τοῦ ἱατροῦ D. S. Parker.

Πλὴν τούτων ὁ Οἰκονόμου εἶχε δημοσιεύσει ἑκατοντάδας ἄρθρων καὶ εὐρίσκατο εἰς τὴν ἀκμὴν τῆς ἐπιστημονικῆς του παραγωγικότητος. Ἡ Ἑλληνικὴ Ἀκαδημία Ἀθηνῶν, ἀναγνωρίζουσα τὴν μεγάλαν τοῦ ἐπιστημονικὴν ἀξίαν, πού ἔτιμα τὸ Ἑλληνικὸν ὄνομα, εἶχεν ἀπονεῖμα εἰς αὐτὸν τὸ Χρυσὸν Μετάλλιον τῶν Ἐπιστημῶν.

Μὲ τὸν θάνατόν του ἡ Ἑλληνικὴ παροικία τῆς Βιέννης στερεοῖται τοῦ διαπρεπεστέρου τῶν πολιτῶν τῆς, ὁ δὲ παγκόσμιος ἐπιστημονικὸς κόσμος ἕνα ἀπὸ τοὺς κορυφαίους τοῦ μύτου.

Dr. S. D. SOTER
Chicago, Ill.

(Συνέχεια ἐκ Σελίδος 33)

τῆς Ἀμερικῆς ὅταν πεισθῶσιν ὅτι ἀπ' αὐτὰς κατὰ μὲγα μέρος ἐξαρτᾶται ἡ καταναλωσις τῶν Ἑλληνικῶν προϊόντων, εἴμαι βέβαιος λέγειν ὅτι αὐταὶ κατ' ἐξοχὴν θὰ γίνουν κέντρα τῆς διαδόσεως τῶν προϊόντων μᾶς.

Διὰ τῶν δύο ἄρθρων μου προσπαθῆτε κατὰ τὸ δυνατόν νὰ παρουσιάσω εἰς ὑμᾶς τὴν σιχαρότητα τῆς ἐν Ἑλλάδι οικονομικῆς καταστάσεως, καίτοι δὲ ὁ Ἑλληνισμὸς τῆς Ἀμερικῆς οὐδέποτε παρέλειψε νὰ πράξῃ τὸ καθήκον του ὅταν ἡ ἀνάγκη τοῦ ἐπέδρασαν, ἐθεώρησα ὅτι δὲν θὰ ἦτο ἀσέβητον νὰ ὑπομνήσω εἰς ὑμᾶς ὅτι εἶναι καίριος ὅπως μερικοὶ ἐξ ἡμῶν διώξουν τὴν ξενονομίαν τῶν καὶ τὴν ἀθεράπευτον τραπὶν ἣν ἔχουν ὅπως ὑποτίθασιν πᾶν ὅτι εἶναι Ἑλληνικόν, καὶ ὅτι ἀρραίων ὄλοι νὰ συμβάλουν εἰς τὴν ἀνάρθρωσιν τῆς οικονομικῆς καταστάσεως τῆς Ἑλλάδος.

Εὐχαριστῶ τὴν διεύθυνσιν τοῦ ἀξιολόγου τούτου περιοδικοῦ διὰ τὴν εὐγενὴ παραχώρησιν τῶν σελίδων του, ἐλπίζω ὅτι ὁ Ἑλληνικὸς τύπος, ὅστις πάντοτε εὐρήνη εἰς τὴν πρώτην γραμμὴν διὰ πᾶν ὅτι ἀφ' ὧρα τὸ γενικὸν καλὸν τῆς Ἑλλάδος, θὰ πράξῃ καὶ αὐτὸς τὸ καθήκον του, καθοδηγῶν διὰ τῆς ἀρθρογραφίας καὶ τῶν συμβουλῶν του τὸ κοινὸν πρὸς ἐκτέλεσιν τοῦ καθήκοντός του, ὅπως μὴ ἡ ἰδέα περὶ καταναλωσεως τῶν Ἑλληνικῶν προϊόντων καταδικασθῇ εἰς ταχέαν ληθυσίνην.

ΓΙΩΛΟΛΟΓΟΣ

(Συνέχεια ἐκ Σελίδος 32)

οὐρανὸς χλωμὸς καὶ συγνεφισμένος, μὲ τὸν ἥλιο παλιντοῦ νὰ σφραγίσῃ τὴν ἀχτίδα του μετὰ ἀπὸ τὰ σύννεφα πού σχηματίζουν οἱ καπνοί. . . . Γύρω μου ἀπέραντα χωράκια πού ἐδῶ καὶ λίγες ἡμέρες τὰ στολίζανε τὸ Ἀμερικάνικο ἀρχαῖο καὶ τὰ φασόλια.

. . . Τὰ μάτια μου πέφτουν λαίμαργα τώρα ἀπάνω σὲνα πανόραμα πού σχηματίζουν ἡ μορφήδες τῶν χρυσοπράσινων λουλουδιῶν! Τί ὡμορρῶ, ἀλήθεια, ἡ Χρυσοπράσινη φύσι! Τὴν Ἀνοιξὶ πού πρωτανθίζουν τὰ λουλούδια πρέπει κανεὶς νὰ κυνηγήσῃ γιὰ νὰ εὐχὲς τῆς ἐκλογῆς του! Καὶ ὅταν τὰ ἐρῇ καὶ ἀρχίσῃ νὰ τὰ κόβῃ γιὰ νὰ χορτάσῃ, θὰ ἰδῇ πῶς τὸ ἀρώμα τους εἶναι ἀκόμα πρῶτο, ἀγνιστο, ἀδύνατο καὶ ἀπαλό. Ὅπως εἶναι τὸ χρῶμα τους. Μὰ τώρα ἡ ἀπέραντος πεδιάδες βροῦζουν μὲ λουλούδια τοῦ Ὀκτωβρίου πού τὸ ἀρώμα τους ἔρχεται ὀσμηνό, ἀκατάσχετο, πλῆσινα νὰ εὐχαριστήσῃ τὴν ἀστυρσί. Κατακίτρινα, ὅπως εἶναι, στολίζουν τὰ χωράκια σὲν μὲν ὁδὸς τοῦ Ὀκτωβρίου! Παντοῦ, ὅπου καὶ ἂν στρίψῃς θὰ βρῇς τὸ κίτρινο χρῶμα, τὸ χρῶμα τῆς φαιδρότητας καὶ τῆς εὐθυμίας, νὰ ξεπετιέται γιὰ νὰ τὸ καλωσωρῇ σὲν πανόραμα ἐξωτικῆς φύσεως τῆς Φύσεως! Δὲν ἔχει θέσι ἐδῶ ἡ μελαγχολία! Τὰ ἡλιόφροντα, φηλὰ ὡς τὸ μῦθός σου, περὶφρα καὶ κίτρινα-σμένα, σκάνουν τὸ στεργυλὸ τους κεφαλὴ σὲν νὰ ζητοῦν νὰ εὐχάσων γιὰ νὰ

φιλήσων τὸν ἥλιο! Καὶ ἐδῶ κ' ἐκεῖ τὰ χρυσοπράσινα λουλούδια ἀνθίζουν σὲν νὰ θέλουν καὶ ναίνα νὰ στολίζουν τὴ Χρυσοπράσινη Φύσιν! Τὸ μαλαματένιο τους χρῶμα ξεπετιέται μετὰ ἀπὸ τὸ κίτρινο περιβάλε καὶ προκαλεῖ μὲ αὐτοκτανεποῖσι τὰ ἀπομονωμένα ἀγρία κρίνα καὶ τὰ νούφαρα τῆς ἐξοχῆς. . . . Ἐκεῖ πού ὡς τὰ χθὲς ἐδοκίμασε τὸ Ἰνδικὸ ἀρχαῖο, τώρα ξεπετιέται μὲ ἀληθινὴ υπερηφάνεια τὸ χρυσοπράσινο καὶ μὲ τὸ θεῖο τοῦ χρώμα δίνει μὴ θεῖα, μὰ οὐράνια ὄψιν στὰ θαυμάσια τοπία. . . .

Ἀλλὰ, μετὰ σὲν ἀπέραντο τούτο παραδείσιο τοπαιο, σὲν μὴ τραπὴ καὶ δικαιο-λογημένη ἀντίθεσις, τὰ μάτια μου πέφτουν, πρὸς ἀκόμα, ἀπάνω σὲν κυανὰ βλαστάρια πού ἀνθίζουν τὰ ραδιόλια. . . . Τὸ χρῶμα τους, εὐχαρίστη ἀντίθεσις σὲν χρυσὸ καὶ τὸ κίτρινο, πράτνει τὴν ὄψιν καὶ γιομίζει τὴν φύσιν μου μὲ μὴ θεῖα εὐχαρίστη καὶ ποιητικὴ ἁπλυσί! Πρέπει ὅμως νὰ ρθῇ κανεὶς νορὶς-νορὶς γιὰ νὰ ἀπολαύσῃ τὸ πανόραμα τούτο πού παρουσιάζουν τὰ τοιχωρία. Γιατί μὲ τὸν ἥλιο, πρῶτος ἀκόμα γίνεαι μεσημέρι, τὰ ἀνθὰ πέφτουν, μαρμαρίζουν καὶ . . . πεθαίνουν!

Φεύγοντας ἀπὸ τὴν ἐξοχὴ νοιώθω τὰ πνευμένα μου νὰ ἀναπνέουν ἀρχαῖα καὶ καθαρά ἀνέμια, πού ἔρχεται γιομίζοντὶ τὴν εὐωδίαν πού βγαίνει τὸ φλισκόνι. . . . Ἀλήθεια! ὁ Ὀκτωβριὸς ἔχει τὸ ρεκόρ σὲν λουλούδια καὶ τὸ ἀρώμα. . . .

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Catchall

From the Lowell (Mass.) Courier

AMERICAN GREEKS, several of whom became American citizens in time to be among those welcomed at the inspiring observances of last Sunday evening in the Memorial Auditorium, are blood relatives of Greeks of the era of Pericles and Alexander. I am glad to see in THE AHEPA MAGAZINE for February an article entitled "Who Are the Modern Greeks?" by Constantinos H. Pavellas, of the Political Science Department, University of California. This article swats the long prevalent notion that "of course the Greek of today are not the same as the Greeks of old, the heroes of our school texts." They are.

The Greek merchant with whom you trade in Lowell comes down straight, as likely as not, from ancestors who used to sit, topped by the tethix, in the Athens theatre, what time a new play by Aeschylus had the whole populace excited. The Greek girl who likes to take part in amateur dramatics amongst us may be a direct descendant from the Spartan mother who sent forth her son, "E tan e epi tan" — "With it, or on it." One of the distant grand-sires of the Macedonian lad who shines your shoes or cuts your grass was the brother who stayed at home while the other one went with Alexander the Great all the way to the Indian Punjab. There is a wonderful inheritance back of these Hellenic fellow-citizens of ours, as many of them are personally proving by their conduct during the process of their Americanization.

So, I am glad to pass on once more some information with which I have been superficially familiar from other sources about the genealogy of the Greeks of today. Mr. Pavellas begins his article by observing that the ordinary person will say, when asked: "The Greeks! Why, they were a highly cultivated race living about 500 B. C., weren't they? . . . Oh, you mean the modern Greeks! Well, the country was overrun by all sorts of people, and now they are very much like the modern Italians."

Mr. Pavellas shows how this quite fallacious idea of the present-day Greeks grew out of 19th century German scholarship—the same kind that imposed upon the world a theory of an Aryan or Indo-European race that came out of Persia and overran India to the east and all Europe to the west. There never was any such Aryan race, and there never will be. Anthropologists have known that for 50 years past, even though half the compilers of encyclopaedias and histories still do not know it; and the Supreme Court of the United States, which has pronounced the Hindu an "Indo-European," does not know it. German savants got people misinformed a long time ago regarding the Greeks. They killed off the ancient inhabitants of Hellas and replaced these with northern tribes. This period of history they invented. The invaders of Greece, in reality, intermarried with the older population. Just as happened in the British Isles during successive invasions of Celts, Romans, Anglo-Saxons, Norsemen, French and Flemings, all represented in the present population of Great Britain and Ireland.

A German named Fallmerayer is given by Mr. Pavellas the responsibility for having toyed a believing world that "no descendant of the ancient Hellenes lived in Greece, but that the

(Continued on page 19)



*Patriarch Gregorios
Martyr of the Greek Revolution*

Hellenic Independence

By HARRIS J. BOORAS

Supreme President

THE 25th of March marks the anniversary of independence of the Hellenic world. It is similar to our own Fourth of July, for on that memorable day, in the year of 1821, Germanos, Archbishop of Patras, acting for the Hellenic nation, openly raised the standards of independence at the Monastery of Aghia Lavra.

The independence of Greece did not merely mean birth of a new nation, or the attainment of independence by an unknown people, but it meant the resurrection of the glory and majesty of renowned Hellas, with all its tradition and grandeur. It meant more than this, in that it brought victory to the Christian standards and forever banished from Europe the power of the Mohammedan invaders. It was another glorious episode in the history of Little Hellas in its continuous struggle to preserve and spread civilization and to uphold the standards of Christendom before the onslaught of Asiatic invasions.

So the struggle of Little Hellas for attainment of national independence is another glorious event in the sequence of her history. The Revolution of 1821 was most glorious, since it was successful after a dreadful contest of seven long years with Turkey, during which half of her population was swept away. It was the struggle of a little enslaved country of less than one million people against a semibarbaric military nation of over 25 million. It was a war of races and religion rather than of political principles, and hence it was marked by the most inhuman atrocities ever recorded in the annals of history.

From the fall of Constantinople to 1821, the whole of Hellas was ruled, oppressed and plundered by the Turk. Her churches were ransacked and destroyed, her schools were closed, her people were butchered, and she appeared to exist no more. But under the streams of her sacred blood, flowing for more than four long centuries, her indomitable spirit remained alive, and when the hour of her deliverance arrived, her loyal sons, young and old, came forth with sword in hand and proclaimed her resurrection.

At the meeting of the First National Congress at historic Epidauras, there was put forth the memorable Declaration of Independence of the Greek nation:

"In the name of the Holy and Invisible Trinity. The Greek nation, wearied by the dreadful weight of Ottoman oppression and resolved to break its yoke, though at the price of the greatest sacrifice, proclaims today before God and man, by the organ of its lawful representatives, met in a National Assembly, its independence."

What indomitable, nay, superhuman, spirit that was emboldened these oppressed people, in misery and enslavement, to take up arms and wage war for seven long years against the mighty Turkish Empire! It was the same spirit that brought

victory to the Hellenic standards at Marathon and Salamis, the same spirit that encouraged the march of the ten thousand Greeks, the same spirit that brought victory to the campaigns of Alexander the Great; the same spirit that brought forth supreme sacrifice of the Hellenic nation on the walls of Constantinople in the struggle of the Cross against the Crescent, the same spirit that preserved, unaffected, the Hellenic race, its history, its language and its religion, in four long centuries of enslavement. It was that spirit therefore, that prompted the brave patriots of 1821 to raise the standards of the Cross and proclaim the independence of the fatherland. And so it came to pass that after years of struggle and sacrifice on the part of this handful of heroes, a small part of the Hellenic homeland was internationally recognized as an independent state.

"Thus did old Hellas rise from the grave of nations. Scorched by fire, riddled by shot, baptized by blood, she emerged victorious from the conflict. She achieved her independence because she proved worthy of it; she was trained to manhood in the only school of real improvement—the school of suffering."

Almost half a million souls, bleeding from war and disaster, with a country prostrate from devastation and destruction, heavily in debt, their homes destroyed, their fields laid waste, set forth with sacred determination to build the glory of a nation. Who could ever dream that within those sad ruins of war, within those depressed and bleeding hearts, the glory of Hellas of old could be revived?

For a little over one hundred years since its independence, the Greek nation, amidst continuous warfare for the liberation



The Death of Marco Bozzaris

of the remainder of the fatherland, has been steadily building up and reviving the temples of the Hellenic nation. Immediately after the World War, Smyrna and its adjacent territories of Asia Minor were ceded to Greece, and was soon thereafter occupied by her armies. For the first time since the fall of Constantinople, the people of Asia Minor breathed the air of freedom, but within a few years international intrigue and diplomacy necessitated an evacuation of the renowned city of Smyrna.

Here we pause to narrate one of the most inhuman and atrocious destructions of a city by an invading army that has ever been recorded in history—the sacking and burning of the beautiful city of Smyrna in the year of 1922. The people fondly flattered themselves with the idea that the presence of Allied battleships at the port would prevent the Ottoman Army from endeavoring any slaughter or conflagration; but their hopes were shattered, for most of these unfortunate people were all slaughtered before the eyes of the Christian vessels, and their homes were burned to the ground. Thousands, however, escaped in Grecian boats to the various islands of the Aegean Sea and thus saved their lives.

The city of Athens presented a sad spectacle of man's inhumanity to man; daily there arrived soldiers, wounded and dying, unfortunate refugees in a most horrible and pitiful condition. All of the Christian population of Asia Minor were ordered to evacuate by the Turks, and these people, close to two and one-half million of them, now sought refuge under the roof of bleeding Hellas. It is a comparison unprecedented in history to state that

the nation of about seven million people, impoverished by continuous warfare and bleeding from wounds and internal strife, was now called upon to harbor and save a wretched refugee invasion. The indomitable Greek spirit again wrote glories in the history of Hellas, for the whole nation, with open arms, received these unfortunate wrecks, housed and fed them, and extended to them all things possible to heal their wounds and install them in their new circumstances. Today, about ten years after that catastrophe, the refugees are happily established on the soil of Mother Hellas. Mr. Morgenthau, the eminent Philhellene and ex-Ambassador to Turkey, describes this act of the Hellenic people and their devotion towards their unfortunate brethren as unparalleled by the deeds of any nation recorded in history.

This unfortunate circumstance, however, was not wanting in beneficial effects, for it brought to the shores of Hellas people who were skilled in commerce, manufacturing and agriculture, people who were the leaders in the financial life of Asiatic Turkey, and their skill and progressiveness became transplanted to the soil of Hellas. As we now view their mainte-

nance in the Grecian continent, we see them as great merchants and enterprisers, a thing which adds not alone to the political but largely to the commercial life of the Hellenic nation.

So the Greek people, under the banner of modern Hellas, are building up the glory and renown of their country. The same sun that brightened the columns of the Acropolis of old, shines over the enterprising city of Athens. The same air of old refreshes the hearts of her inhabitants. The same earth that enriched the Golden Age of Pericles, fertilizes the progress of the modern nation. Her schools and colleges produce the same crop of intellect and mind as those of old. Her leaders and statesmen are not surpassed by any in the entire world. In science, arts and mechanics she is progressing most remarkably.

Greece is again destined to regain her glorious national prominence among the peoples of the earth. Again she will brighten the pages of history with contributions to civilization and with names of renown as those in the past.

Hellas of old is in the Hellas of today—one nation, one people, one language, one history, one greatness.



Scene from the Battle of Navarino

Visit Greece

BY
N. J. CASSAVETES

THOSE who are tired of the clang of rattling machinery and the melancholy struggle for material achievement and who feel the impulse to commune with the beautiful and the tranquil should direct their steps to the immortal city of the Athenians and climb the steps of the Acropolis, where, in sweet abandonment, they will experience the same sentiment to which the great philosopher Renan gave utterance in the following immortal lines:

"I knew well, before my voyage to Athens, that Greece had created

science, art, philosophy, civilization. But the comparison was as yet missing. When I saw the Acropolis, the divine was revealed to me just as for the first time I felt the Gospel come to life when I looked on the valley of the Jordan from the heights of Cosyom.

"By gazing at Athens, the entire world appeared to me barbaric. The Orient shocked me with its pomp, its ostentation, its grotesqueness. The Romans were mere vulgar soldiers; the majesty of the most beautiful Roman, an Augustus or a Trojan, seemed to me but a pose beside the poise and the simple nobility of these proud and tranquil citizens.

"Celts, Germans, Slavs seemed to me like specimens of conscientious Scythians, laboriously civilized.

"I found our middle age inelegant, rough, laboring under a misplaced sense of pride and pedantism. Charlemagne appeared to me like an uncouth German innkeeper, our chevaliers like sluggards, to whom Themistocles and Alcibiades would hardly have granted a pitiful smile.

"There was a people of aristocrats—a public composed entirely of connoisseurs—a democracy which grasped such delicate nuances of art as our most refined intellectuals can hardly perceive. There was a public that understood the beauty of the Propylea and the superiority of the sculpture of the Parthenon.

"This revelation of true and simple grandeur touched me to my innermost being. Everything that I had seen until then appeared to me like a maladroit effort of a Jesuit art, a jumble of annoying pomp, charlatanism and caricature."



Alexander Ypsilanti

A Century of Progress in Greece

By ELIOT GRINNELL MEARS

Reprinted, by permission, from "Greece Today,"
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The heroic age of Philhellenism, full of passion and rapture,
ignorant of reticence and innocent of reserve.—*Theophile Homolle.*

ONE hundred years ago, this tiny land called Greece was engaged in a life-or-death struggle with the powerful Ottoman Empire, overlord of the Balkan Peninsula and the Levantine world. The bitter struggle of 1821-1829, the Liberation Period, was followed by the Reconstruction Period, which lasted over nine decades while Greece was slowly emerging from a medieval state. On February 3, 1930, Greece celebrated the centenary of her constitutional independence.

Modern Greece might be said to start somewhere between 1829 and 1833, the interregnum between the conclusion of hostilities following the War of Liberation and the ascension of youthful King Otho. Although the ensuing three-quarters of a century represented a period of development and growth, the state could not truly be classed as sizable or even modern until after the Balkan Wars (1912-1913), when it was enlarged by the accession of Macedonia, part of Thrace, Crete, and the Aegean islands off the Asiatic coast. But consolidation of these outlying territories was prevented by the World War, and the close of the year 1918 should thus mark the real beginning of Modern Greece. This volume, therefore, is focused upon the years since the World War, marked particularly by the disastrous Asia Minor Expedition (1919-1922) and the wholesale trek into Greece of nearly 1,500,000 refugees from European and Asiatic Turkey.

At the conclusion of her military struggle for liberty in 1829, Greece was reborn under a terrific handicap, since the protecting powers (England, France, and Russia) left in the hands of Turkey, Crete, that hotbed of Hellenism, and Thessaly, the natural granary of the Greek peninsula. Greece was given a small, comparatively unproductive territory, containing only a small minority of the world's population of racial and orthodox Greeks. The Hellenic State then consisted of the southernmost section of the Balkan Peninsula, with the northern boundary extending from the Gulf of Arta on the Adriatic to the Gulf of Volos on the Aegean Sea, and included the Peloponnesus (also called Morea). The area was less than half of its present size, and the population was about one-tenth of what it is at the present time. The relinquishment by Great Britain of the Ionian islands in 1864 resulted in an addition of several rich islands in the Adriatic Sea and 270,000 people, so that in 1870 the population numbered almost a million and a half, or about double that of the year 1829. The greater part of Thessaly was ceded to Greece by the Congress of Berlin in 1881, adding about half a million more to the population. But the greatest material gains have come within the past two decades, for the Balkan Wars and the World War

added Macedonia, Western Thrace, Crete, and most of the islands of the Aegean Sea. By the census of 1920 Greece had about five million inhabitants, and the exchange of populations during the next three years has brought the figure up to over six million.

With respect to her neighbors, Greece now has an area one-tenth the size of Turkey and half that of Italy or Yugoslavia; but the area of Greece is larger than that of Bulgaria or of Austria. In population, she has a few million less than Turkey or Yugoslavia, about one-fifth of the population of Italy, two million people more than Bulgaria, and about the same number as Austria.

In other words, the territory of Greece is about the same as that of New York State, and the population is about 70 per cent of New York's.

On account of the paralyzing rule of the Turks, the Greece of 1821 was not very different from the Greece which the Turks conquered in the 15th century. The various relics of the Classical, Roman, Byzantine, and Frankish periods had merely fallen into greater decay. The better educated, more venturesome inhabitants had migrated to other shores. The



The Departure of Athanasios Diakos



An American car on the new road of Crete

patient peasants pushing their wooden plows behind small, bony oxen and the women grinding their cereals between primitive millstones were just as typical of 1821 as of 1453.

Survival of Greek Race Marvel of History

The old Greek torch, however, despite long centuries of darkness, had never become wholly extinguished. The Turks, with no love for the details of government, had been glad to hand over to the intelligent, quick-witted Greeks a great many administrative offices in the Ottoman Empire. The Greeks had thus become schooled in the art of ruling themselves. On account of their more advanced civilization, they played a much more important rôle in the political life of the Turkish Empire than did the far more numerous Romanians, Serbians, and Bulgarians. In fact, "it is hardly an exaggeration to say that it was the Greeks who by their diverse labors of an economic and administrative nature kept the empire afloat as a going concern."¹ The survival of this race is one of the great marvels of history.

The Greek Orthodox Church, with its headquarters at Constantinople, also helped greatly to foster the spirit of learning and patriotism, especially during the 18th century, when the contagious enthusiasm for freedom which spread from America and France throughout Europe began to enkindle the Greeks also, scattered though they were throughout the Ottoman Empire.

Friends Lend Helping Hand

At the same time, a Greek intellectual revival appeared in various parts of Europe, looking toward a rekindling of patriotic fervor, and expressed in language and literature, folk song and folklore, religion and politics. The Hetaïra, a secret society, founded in 1814 by four merchants at Odessa, for the purpose of stirring up a Greek revolution, spread rapidly in membership and influence through Western, Central, and Eastern Europe. In 1820, it had 200,000 members. To those interested in the Greek cause, therefore, there was nothing at all extraordinary in the first insurrection occurring in what is now Romania. Greece had the

advantage of cultured and influential Philhellenes like the fiery Lord Byron to arouse her to action and to plead her cause with the more powerful nations. The Greek cause was espoused in America to such an extent that the first Greek President, in a letter to the American President, John Quincy Adams, stated that "in sending a helping hand towards the Old World and encouraging it in its march towards freedom and civilization, the New World covers itself with glory and does honor to humanity." Of the excesses and hardships of the War of Independence, particularly the valor of the illiterate patriots, there is much to tell, but a statement regarding the immediate outcome must suffice here. The combined British, French, and Russian fleets by "an untoward incident"—to use the phrase of Lord Wellington—opened fire on the Turkish and Egyptian fleets at Navarino off the Peloponnese in 1827 and annihilated them. This battle virtually settled the war, although peace was not signed until 1829.

"Makes Bricks Without Straw"

The new country had apparently extremely little chance for development. When the Turks left Greece there was no recorded production of olives, little wine was produced, and there were virtually no mines in operation. The Turks had left the land a wilderness. Egyptian troops in the Morea (Peloponnese) had burned hundreds of olive trees and cut down numerous other trees which would not burn. The few roads left there were hardly more than mule paths, and the valleys which might have been cultivated were used mostly by nomadic shepherds for pastures when the snows drove them down from the mountains in winter. It is stated that four out of five persons were suffering from malarial fever because of the more than 200,000 acres of marsh land. Athens, which became the capital in 1834, was an insignificant village of 4,000 persons, and the Piræus was the abode merely of a few fishermen. The "Demarcation Report," published in 1832, stated:

"All the roads which are used by caravans and individual travelers are encumbered with rocks and ruins from the thoroughfares which have been destroyed, and are so seriously inundated during the rainy seasons that passage is practically impossible. . . . The ports are in a complete state of ruin; and three harbors, accommodating small craft, and two small shelters at the port of Nauplia for the sailing ships *Hydra* and *Spetsai* are all that remain that can be used in the whole of the kingdom."



Equisite rugs are made in Greece

¹ F. Schervill, "History of the Balkan Peninsula from the Earliest Times to the Present Day" (New York: Harcourt, Brace & Company, 1922), p. 304.



The Port of Candia, largest and most important port in Crete

An English clergyman, Christopher Wordsworth, a visitor to Athens in the early 1830's, wrote that he saw no windows, lamps, or newspapers. "The streets," he continued, "are almost deserted; nearly all the houses are without roofs. There is but one church in which divine service is performed. A few wooden houses, one or two of more solid structure, and the two lines of planked sheds which form the bazaar, are all the inhabited houses that Athens can now boast."

Not less reliable are the chronicles of a Frenchman, Abbet-Grasset, who described the Piraeus at about the same time as consisting of a miniature landing platform, a customs house booth, three or four houses, and the Monastery of St. Spyridon.

During the first three decades of new Greece, discontent over the despotic rule of King Otho, chosen for Greece by the Powers, and foreign interference with their beloved politics still further hindered the economic development of the little country, which was "required to make bricks without straw," to quote the late Professor Jebb of Oxford. Indeed, so slight was the national progress that About in "Le Roi de Montaigne" found a ready basis for his satirical powers. The isolated communities, the lack of communication, and the absence of a firm, centralized authority, coupled with the inability of the Greeks to follow a leader—all these factors worked against domestic growth and tranquillity. Unfortunately, the mountainous character of the country militated to perpetuate local jealousies between the various communities, which were reminiscent of the classic city states, the patriotic chroniclers of which always favored Theseus, the patron of Athens, over the mythical Hercules. Even now there exists a rivalry between Salonika and Kavalla, Athens-Piraeus and Salonika, Patras and Attica, which partakes of a provincial flavor, yet is characteristic of the Hellene, whose loyalty is toward a glen or district even more than toward the entire nation.

National Bank Founded

Special mention should be made of the founding in 1841 of the National Bank of Greece, whose officers helped to secure early loans from foreign governments on less burdensome terms, although the terms were certainly harsh enough. Before the close of the War of Independence, Greece had had to borrow money from foreign bankers, paying interest on a sum of \$15,000,000, but actually receiving only one-third of that amount. After the formation of the National Bank, however, with English bankers including Messrs. Rothschild owning a large proportion of the stock, it was not so difficult to obtain foreign loans.

Even with the accession of territory from time to time during this first hundred years, the country was so poor that it could

not provide from its own resources for any but the most necessary expenditures. Accordingly, all public works such as highways, railroads, harbor improvements, and irrigation projects were paid for with borrowed money. The public debt, therefore, mounted from \$5,000,000 in 1829 to \$207,000,000 in 1912.

The reconstruction of the country was obstructed by many difficulties. Frequent political wrangles kept the country in a state of excitement. By a "bloodless revolution" in 1843, Otho had been forced to recognize a constitution, and parliamentary government had been resumed after a lapse of eleven years. Besides, the aspirations of Crete and Epirus for union with Greece in-

termittently diverted the attention of the politicians from internal to international affairs, and kept up the taxes in Greece for the sake of military preparedness. Nevertheless, even under the unpopular rule of Otho, the public revenue increased from \$2,000,000 in 1833 to \$5,000,000 in 1862, and foreign trade rose from almost nothing to about \$14,000,000 during the same period.

Progress became more rapid after King Otho was deposed in 1862. A king was found who was willing to remain a figurehead in that constitutional monarchy, a condition far more to the liking of the democratic graduates of the University of Athens, who to this day exercise a virtual autocracy over the large mass of illiterate voters.

Trikoupes, Constructive Statesman

A number of roads were built and a network of railroads was begun. The construction of improved roads commenced in 1852, when the combined efforts of troops and inhabitants resulted in the first hundred miles of paved road. Fifteen years later, 150 additional miles were built at a cost of nearly three-quarters of a million dollars, while in 1914 the total mileage was about 3,500. The military highways made by the army of the Orient during the World War, principally in Macedonia, were of a superior character and have added much to the former extent of Greek roads; unfortunately, many of these roads have been allowed to fall into a bad state of repair. On the other hand, the railway development, beginning in 1870 with the 7-mile line between Athens and the Piraeus, has been generally satisfactory. The greatest



Refugees at their daily tasks

progress in this direction took place in 1885-1895 during the ministry of Charilaos Trikoupes, the greatest statesman whom modern Greece had produced up to that time. In 1916 a direct connection between Greece and the Continent was completed. The Acropolis Express started as a peace-time connecting link between Athens and Salonika in the spring of 1919, a 15-hour run, but owing to the terrific destruction wrought by the World War in Serbia, through connections to Western Europe were not put into effect until many months later.

Trikoupes was responsible for the completion of the Corinth Canal. This canal, which cuts the isthmus between the Peloponnesus Peninsula and the mainland, was started by the Emperor Nero in A. D. 67; but the project was subsequently abandoned by him, only to be taken up 13 centuries later at a point where the work had been suspended. The present canal was completed in 1893 at a cost of \$11,580,000.

The Corinth Canal is so situated that it does not offer advantages comparable to those of well-known canals like Suez and Panama, which make short cuts between countries, continents, and hemispheres; but thousands of small craft use it each year to avoid the treacherous journey around Capes Matapan and Malea.

The Levkas Canal, between the island of Levkas and the Greek mainland below the Gulf of Arta, was first cut by the Corinthians in the 7th century B. C., and several times thereafter, also serving as a hedge in Roman days. The modern canal was constructed in 1903. It is about $3\frac{1}{4}$ miles long and has a depth of 14 feet. It is used by small mail and coasting steamers.

A start was also made in these years toward draining the large marshlands of Greece in order to add to the area of possible cultivation and to get rid of the malarial mosquito. From the public treasury there had been expended for this purpose \$20,000,000 up to the time of the Balkan Wars, which meant that in 1912, before the addition of the huge swamps of Macedonia, only a fifth of the original superficial swamp area remained neglected.

Emigration Begins

But these public works and the disastrous War with Turkey over the liberation of Crete in 1897 necessitated many more loans and ruinously high taxes. So burdensome did these foreign debts become that Greece became practically bankrupt in 1897 and was forced to accept the receivership of the great lending powers, who appointed the International Finance Commission to take over the collection of certain taxes in order to guarantee the service of the foreign loans. These taxes, accompanied by a crisis in the currant industry in 1893, caused the first wave of emigration to the United States, mostly from the Peloponnesus and the islands, which kept increasing until by 1912 300,000 people had left Greece for America. Most of the emigrants were men of military age who found the Eldorado pictured by the steamship agents much more attractive than the dull life they were compelled to lead in Greece with the added prospect of rising taxes and two years of compulsory military service. Thus the large excess of female population in Greece became gradually greater, and the use of women and children in industry, as well as on the farms, began to increase. At the same time, Greece began to be enriched by large remittances from these emigrants to their relatives in Greece, and American influences which are very evident in present-day Greece began to permeate the country.

While agriculture, always backward in Greece, was meeting these reverses in the currant industry and in labor supply, shipping and manufacturers, on the contrary, were going ahead at a gratifying rate.

Merchant Marine Shows Progress At the end of the War of Independence (1829), the merchant marine consisted of 40 sailing ships with an average displacement of 1,000 tons. But the concentration of most of the people along the irregular coasts and the mountainous character of the interior made the growth of shipping the natural concomitant of the growing commerce of the country. After steamers were invented, the Greeks were among the first to adopt them. A group of enterprising sailors would put their savings together to make the



The New Marathon Dam, Constructed by an American firm



Corfu, the Romantic. The old Venetian Citadel overlooking the town. The Mountains of Epirus in the distance.

first payment on a steamship, and then would start out under the captainship of the largest shareholder to pay off the mortgage with the profits from whatever cargoes they could pick up. Thus in the 37 years from 1875 to 1912, the fleet of steamships grew from 23 steamers with a tonnage of 3,000 to 343 steamers with a tonnage 55 times as great as in 1875.

These Greek tramp steamers were greatly assisted by the numerous Greek colonies bordering the Aegean, eastern Mediterranean, and Black seas. Crete, which had a large Turkish population as late as 1922, is now inhabited by Hellenes almost exclusively. Before 1912, there were more Greeks living outside of Greece than in Greece itself. The numerous islands in the Aegean Sea, including Cyprus, were almost entirely populated by Greeks, while in Asiatic Turkey there were about 2,000,000 of these people. Russia and Egypt each had more than 200,000 of them, and, as we have seen, 300,000 of them had gone over to America. In the large cities of Constantinople, Salonika, Smyrna, and Alexandria, most of the trading was in the hands of these alert business men, who naturally favored the ships of their racial brothers.

Since there was no satisfactory coal in the country, and water power in Old Greece was not available during the dry season of about nine months in the year, manufactures were very slow in getting started. In fact, the first factories were established after the currant crisis in 1893 for the purpose of manufacturing the surplus currants into wine. By 1917, however, when the first census of manufactures was taken, there were 232 large factories and almost 2,000 small ones, employing over 35,000 workers. Wine, olive oil, and flour were the chief manufactures; but there was also a little manufacturing of soap, cement, and chemical manure.

Venizelos Draws New Map of Greece

The economic progress of the country really began after the Balkan Wars of 1912 and 1913. In 1911 there came into prominence that well-educated, energetic statesman from Crete, Eleutherios Venizelos, whose influence since then has dominated Greek home and foreign affairs. At the outset, Venizelos turned his attention to internal reforms and succeeded in pushing through the Boulé (Parliament) a new constitution, which among other things aimed at dividing up the large estates in Thessaly among the landless peasants and at creating a permanent civil service.

But Venizelos soon became engrossed in foreign affairs on account of the Balkan Wars and the World War which followed close upon it. It is to his adroitness and diplomacy with the politicians of the Great Powers that Greece owes most of her territorial gains under the subsequent peace treaties. His economic achievements give him a fitting place alongside that of the constructive Trikoupes.

Macedonia and Thrace were the rich prizes sought in both Balkan Wars. Greece willingly joined with her Slav neighbors to the north against their common enemy, Turkey, in the First Balkan War of 1912, but she was quick to fall out with Bulgaria when it came to the division of the spoils in 1913. The hatred between Greeks and Bulgarians which prompted the cruel atrocities of the Second Balkan War goes back to the time of Basil the Bulgar slayer, the Byzantine Emperor who in the tenth century had won a glorious victory over the Slavs. But the more recent bitterness which burst into flame in the Second Balkan War had been smoldering since 1370, when the Bulgarian Orthodox Church separated from the established Orthodox Church. Until that time, a Christian in Turkey (Bulgaria did not gain her independence from Turkey until 1908) was generally called a Greek, and the Bulgarian Exarchate which served to separate the Bulgarians from the Orthodox Christians was therefore a terrific blow to Hellenism.

The Greeks had always considered Macedonia as a Greek colony, since there were about as many Christians living there as Moslems. The Bulgarians, therefore, who claimed about 10 per cent of the population of Macedonia, seemed to them to be impostors worthy of being driven out. As a matter of fact, many a Bulgarian during the brutal Balkan Wars of 1912-1913 was able to save his life by swearing allegiance to the Greek Orthodox Church.

Greece was overwhelmingly victorious in both of the Balkan Wars, and with the skilful Venizelos to represent her at the peace table, she came off the triumphant possessor of Crete, most of the Aegean islands, most of Macedonia, and a large part of Western Thrace.

With this vast territory added to her wealth, and with the profits of her merchant marine piled up during the World War, in which she remained neutral until near the very end, Greece, when the author first became acquainted with her in 1919, was riding at the top of the wave. Most of the other currencies of the world were cheap at that time in the foreign

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Syngros Boulevard, Athens

Greece and Her Neighbors

By WILLIAM MILLER

(Reprinted by permission from the April 1931 issue of *Foreign Affairs*, New York)

THE last three years have witnessed the signature of a series of agreements between Greece and the other states of the Near East. As Mr. Venizelos has said, "the signature of the Græco-Rumanian pact of March 21, 1923, inaugurated the conclusion by Greece of a series of treaties of friendship and arbitration with her other neighbors." * There followed the pacts of friendship with Italy, Yugoslavia, Czechoslovakia, Poland, Austria, Hungary, the United States, Spain and—most important of all—Turkey, which the Greek Minister of Foreign Affairs, Mr. Michalakopoulos, declared to "surpass, in point of contents, even the historic pact of Locarno." Thus Greece has achieved the difficult task of being in friendly relations with members of opposing groups of states—with Italy, Hungary and Turkey on the one hand, and with Yugoslavia and Czechoslovakia on the other. Her position may be described as that of a friend of both combinations, a satellite of neither. Similarly Bismarck, while making his country the ally of Austria-Hungary and Italy, took care to conclude a treaty of insurance with Russia, the ally of France. That Athens should be simultaneously on friendly terms with Rome and Belgrade is a triumph of diplomacy; that Athens should warmly embrace Angora is a miracle, worthy of the centenary of Greek emancipation.

Turkish Minister Attends on Independence Day

The ground had been carefully prepared beforehand for the visit of Messrs. Venizelos and Michalakopoulos to the Turkish capital. At the first Balkan Conference, held in Athens last October, the Turkish delegation made an excellent impression on all observers; and on the occasion of the inauguration of the Greek centenary the Turkish Minister, for the first time in history, attended the official service on Independence Day. On June 11, 1930, an agreement was signed at Angora, settling the questions which had arisen out of the Lausanne Convention for the Exchange of Populations, and which had embittered the relations between the two countries since 1923. By this agreement Turkey recognized as "established" at Constantinople all the Greeks resident there, "whatever the date of their arrival," and Greece similarly recognized as "established" all the Moslems resident in Western Thrace—the respective Turkish and Greek territories exempted from the compulsory exchange arranged at Lausanne. Both governments abandoned all claims for the value of the properties formerly belonging to the "exchangeables," as anything like an accurate valuation of them had been found impracticable;

but the Greek Government agreed to pay £440,000 to the Moslems not liable to be exchanged as compensation for their properties which had been requisitioned for the use of the Greek refugees. Defending this settlement, Mr. Venizelos said in the Chamber on June 17: "Our historical struggle with Turkey, which has lasted for so many centuries, must be considered as definitely terminated. The two countries sincerely accept their present frontiers. They cherish no ambitions of territorial aggrandizement and devote themselves to their internal reconstruction." Ismet Pasha made a similar declaration in the Turkish Assembly.

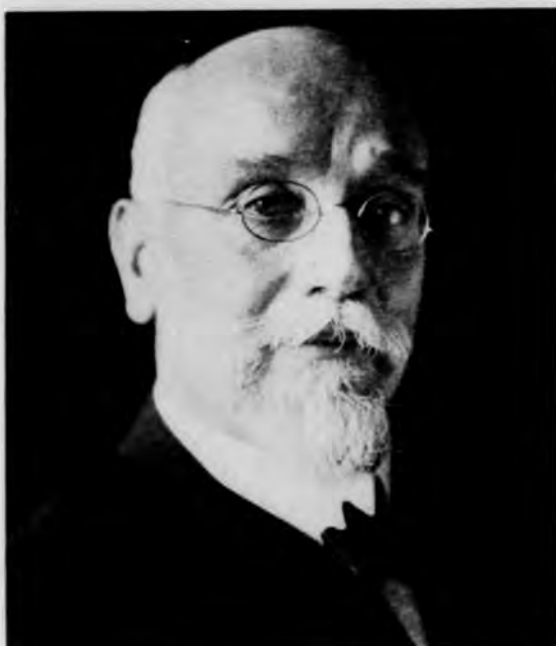
Treaties of Friendship Signed with Turkey

Thus there was no obstacle to Mr. Venizelos's visit to Angora, whence he returned (as he told the present writer) with the consciousness of having "accomplished a great work," a work, as he added, which was "the first result of the Balkan Conference." The treaty of neutrality, conciliation and arbitration, the convention of commerce and navigation, and the protocol on the parity of naval armaments annexed to the first-named document should make October 30, 1930, a red-letter day in Græco-Turkish history. The two contracting parties pledged themselves "to enter into no political or economic combination directed against either of them," to submit eventual disputes between them to arbitration, to grant to one another commercial facilities, and "to order, acquire, or construct no naval unit without six months' previous notice to the other party." By these acts Greece and Turkey have furnished an example to some bigger and more advanced nations, accustomed to look upon the Balkans as "the cockpit" or "powder magazine" of Europe.



Sunset on the Shores of Itea

* *Messager d'Athènes*, April 17, 1930. Other quotations in the text are for the most part taken from the same newspaper.



Eleutherios Venizelos, Premier of Greece, Outstanding Worker for World Peace

**Exchange of
Populations
Mutually
Beneficial**

On the base of a monument at Budapest there is engraved an apothegm of the Italian Premier that "peace treaties are not eternal." No one supposes that they are; nevertheless the causes of friction between Greece and Turkey, which produced the wars of 1897, 1912-13 and 1917-22, have disappeared with the disappearance of the Greeks from Asia Minor and of the Turks from Macedonia and Crete, and with the substitution of the Turkish Republic for the Ottoman Empire. Broadly considered, Greece is now Greek and Turkey is now Turkish, and both countries have much more to gain by the intensive cultivation of their present territories than by the extension of them at the cost of bloodshed. As has been proved by the Refugee Settlement Commission, whose labors terminated at the end of 1930 with the return of Mr. Charles Eddy to America and of Sir John Hope Simpson to England, the exodus of the Greek refugees from Turkey has made Macedonia a "promised land," capable in time of supplying Greece with grain. Just as Bismarck, after 1871, declared that he would "wage no more wars," but devote himself to internal problems, so the former Cretan insurgent and joint author of the Balkan League against Turkey has set himself in this, his fifth Premiership, the task of reorganizing Greece.

**Greece Grants
to Yugoslavia
"Free Zone"
in Saloniki**

The position of Greece as both a Mediterranean and a Balkan state renders it imperative for her to be, if possible, on good terms with both Italy and Yugoslavia. The Yugoslav frontier near Ghevghele is only 48 miles from Saloniki, and Yugoslavia is a large and well-armed country. Unfortunately, the previous alliance was formally denounced in 1924 on the occasion of the Bulgarian Minorities' protocol, and the arrangement concluded in 1926 was unpopular in Greece and was never ratified by the Greek Chamber. In 1929, however, Mr. Venizelos and his Minister of Foreign Affairs, Mr. Karapanos, succeeded in making fresh arrangements with their neighbor to the north. Mr. Karapanos on March 17 signed with his

Jugoslav colleague at Geneva six protocols, respecting the "Serbian Free Zone" in the port of Saloniki, created in 1923, which provides Yugoslavia with an outlet on the Aegean. One protocol stipulated that the zone should be utilized only for Yugoslav trade, that as it was "an integral part of Greek territory" the Yugoslav flag should not be hoisted there, and that the total number of officials employed there should "not exceed 100." Ten days later, Mr. Karapanos signed at Belgrade a pact of friendship with Yugoslavia, which was ratified by the Greek Chamber on April 4, after a speech by Mr. Venizelos, in which he stated that Greco-Yugoslav relations had "been thereby restored to the cordial position occupied by them before the denunciation of the treaty in 1924." The basis of these relations, he added, was "the recognized principle that Greece should grant to Yugoslavia every possible facility for the free transit of her commerce through the port of Saloniki and Greek territory, while Yugoslavia should renounce all pretensions touching Greek sovereignty or even Greek susceptibility." These measures were not directed against anyone, he stated, but were designed in the interest of Balkan and European peace. Since then Mr. Venizelos has twice visited Belgrade, and Mr. Marinkovitch, the Foreign Minister of Yugoslavia, has visited Athens. Greek business men have been the guests of their Yugoslav colleagues at Belgrade and Bled, and in turn have acted as hosts at Saloniki and Athens. Traffic in the Serbian Free Zone was tripled in 1930.

**Mussolini
Plays Role
of Mediator**

Some uneasiness, unduly magnified in the press, was caused at Belgrade by the fact (a mere coincidence, as Mr. Michalakopoulos informed the writer) that Count Blethen, the Hungarian Premier, happened to be at Angora during the Greek visit, and that he and Mr. Venizelos met. The admitted fact that Premier Mussolini had acted as an intermediary between Greece and Turkey (he had signed a treaty of neutrality with Turkey on May 30, 1928) led commentators to suggest, without real justification, that Greece was about to join Italy's protégé, Hungary, in the encirclement of Yugoslavia.

**Belgrade
And Rome
Not so Close**

At Belgrade people are apt to see the hand of Italy everywhere—in Albania, in Bulgaria, in Hungary and in Turkey. Italy is regarded there much in the same light as was Austria-Hungary before the war. One result was the Franco-Yugoslav Treaty of Alliance (November 11, 1927), to which the Italo-Albanian treaty eleven days later may be described as a reply. The execution of several Slovenes last September for blowing up an Italian newspaper office at Trieste created considerable feeling at Belgrade, where it was thought prudent to guard the Italian Legation against possible reprisals. The suggestion that the Vatican should replace the Slovene clergy of Istria by Italians naturally caused further resentment, and incidents continue to occur frequently on the Italo-Yugoslav frontier. This unsatisfactory condition of affairs has made all the more remarkable Mr. Venizelos's achievement of being the friend of King Alexander (of whom he has a high opinion) without being regarded with suspicion by the Italians.

**Not Patmos,
But Patmos**

There is a Greek proverb that "one should kiss the hand which one cannot bite." Mr. Venizelos, who is a realist in politics, realized that however much the Greeks might resent the Italian annexation of the Dodecanese and the bombardment of Corfu, Greece was not in a position to "bite" her great western neighbor, and must therefore enter into amicable official relations with her; for nothing is more futile than a policy of pinpricks. Soon after

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Excursion to Greece

S. S. "Byron" to Sail Officially from Boston, April 8

THE fourth annual excursion of Ahepans to Greece promises to be an overwhelming success. The National Steam Navigation Company is carrying on a very extensive campaign to make the fourth Ahepa pilgrimage to the Motherland surpass in importance and splendor all others. Steamship agencies all over the country are very optimistic, and reports so far indicate that before long all available space on the good ship *Byron* will be taken. The *Byron* will sail officially from Boston April 8. It will also sail from New York April 7. The Athens of New England is planning to give the excursionists a rousing send-off to the Athens of Greece. Supreme President Harris J. Booras, himself a resident of Boston, and other members of the committee and leaders of the excursion are making elaborate preparations for the official send-off.

Honorable Michael Ailianos, member of the Greek Parliament, has graciously consented to be the chairman of the reception committee in Athens. Mr. Ailianos served in the same capacity during the first, second and third excursions, and has contributed immensely toward the success of the pilgrimages in Greece. During the third excursion he, together with a number of other officials, went to Marseilles, France, and boarded the *Saturnia*, to make sure that no unnecessary red tape faced the Ahepans at the port of Athens, as well as to make definite plans concerning their reception in the "City of the Violet Crown." The Ahepa is indeed very fortunate in having Mr. Ailianos serve in this capacity, and we take this occasion of expressing our appreciation to him.

Evidently the depression has not dampened the spirit of loyal Ahepans; but, on the contrary, has been an incentive for them to strive harder in order to make the fourth excursion a success. Many Ahepans are taking advantage of the dull business season to spend a few months in Greece among relatives and friends. No exhortation is necessary to make one feel that a pilgrimage to Greece is well worth the effort, time and money. No one who has been absent a quarter of a century or more can fully appreciate the soul-stirring sentiments and tender affections which are associated with a return to his native land to spend Easter with his parents.

The writer, returning after twenty years, will never forget as long as memory runs, the flow of tears streaming from the eyes of his venerable father and the latter's first words of greeting, which seemed as if emanating from an ancient oracle. "My son, thou wert dead and are now resurrected." Of course the words were spoken in Greek and, in their original, sound far more thought-challenging than in the translation. "Perhaps the old man is right," I said to myself. I left him over twenty years ago and he knew me then as a youngster of slightly over ten. There are so many things of interest in America that one can always find an excuse for not writing to or looking after the folks at home. And very few of us are different from the rest. We feel that if we write home once a year we are doing well; but we can neither, unless we go back, realize the mental agony we cause our parents nor sense their earnest solicitude and prayers for us. And no matter what excuse we offer for our apparent forgetfulness, it will be, at best, a poor one. We can all find a few moments to write a letter home, though we be the busiest people on earth. It is sheer neglect that accounts for our failure to write and nothing else. But we should be more considerate of the folks at home. If, in addi-

tion, we can, even once in twenty years, cross the Atlantic to spend Easter in the same old humble home of our childhood and in the company of our fathers, mothers and other relatives whom the hand of the grim Reaper has spared during the quarter of a century of our absence, we shall feel conscience-free, and the folks at home will have had the greatest, the most joyous and most thankful Easter of their lives. One thing to be remembered is this, that you will never go unless you decide to do so; and you might as well decide now, for who knows when you will have the same opportunity again. Going back home by yourself is not as pleasant a trip as when five hundred or a thousand others of your kind, and brothers in fraternal bond, are on the same boat headed in the same direction, and with the same thoughts and palpitations surging within. You will never know the feeling that comes to you when early at dawn the steamer nears the port of Phaleron and brings into view the Acropolis, the perennial, silent but eloquent monument of all that is great, beautiful, good and true. And that feeling is even greater when you step upon the soil of Hellas and begin to retrace the steps of your early manhood. But even this is bound to be surpassed when you reach the old home town, begin looking around for your father's house and, when you find it, knock upon the weather-beaten door of many years, which is opened to you by a Godly looking gray-haired, reverent old man, your father. And if you have neglected to write and keep in constant touch with him, as the writer had done, you, too, will hear the same words spoken, not by way of complaint or censure, but the brimful, heartfelt welcome of your father, "My son, thou wert dead and are now resurrected."—A. C.

ΜΙΑ ΝΕΑ ΚΑΙΝΟΤΟΜΙΑ ΤΗΣ ΕΚΔΡΟΜΗΣ

ΦΕΡΩ τις γνώμιν όλων των 'Αγγέλων και γενικώς όλων των άνογενών πορ θα άρνηταόζον της της Έκδρομής της 'Αγγελας, ότι μετά της ίσότητας του Πάδρα εν Τέλει, πλείστοι έκδρομής θέλουν επιδείξθαι εν δόματι των Κοιν-όταντινοπόλεων δια να επιδείξωμεν τα δέον και της ζωοταίας του Έλληνισμού της 'Αμερικής προς τον Οικουμενικόν Πατριάρχην και 'Εθνάρχην ήμων Φώτιον Β'.

Η άναγώγη θα γείνη ή 'Αθηνών κατά της 13 Μαΐου διημεροδρομικώς ή δώ. Θεσσαλονίκης, 'Ανατολικής Μακεδονίας, Θούρης και 'Αδριανουπόλεως, ή δε επιδείξθαι θα γείνη άπομολογικώς ή δώ. Σμύρνης.

Η καινοτομία αυτή γνωσθείσα ήδη, έχει προκαλέσει γενικήν επιδείκασιν και ενθουσιασμόν, διατί θα δοθή ή έλπιετική έκδρομία και την τις της έκδρομής ότι μόνον να επιδείξθαι το έθνος ήμων εντός και τον Σμύρνην 'Αγγέλων της 'Ορθοδοξίας, αλλά και την θαλλασκήν 'Αγίαν Σοφίαν και όλα τα ιστορικά μέρη της πατρίδος των πατέρων ή το αίσωμα ηνυχία της Βεζαντινής Αίτιας.

Η έκδρομία αυτή είναι πρωτόγνωσ ή δώ της έκδρομής και διέλθονται ήδη διαπραγματεύσεις με της Τουρκικής άρχής δια την έλπίσιν δώσον και άνετον παροχήν των έκδρομικών εν Κοινάταντινοπόλει και επιδείξθαι της Σμύρνης.

Ένός του 'Εβραίου θέλει γείνη ή καταγωγή όλων των έκδρομικών πορ θα άρνηταόζον τις το επιδείκθαι αυτό πρωτόγνωσ.

ΧΑΡΤΑΛΑΟΣ Ι. ΜΗΟΥΡΑΣ

Έγγραφο Ημετέρας.

Knowledge of the Greek Language is Imperative

By MILTON L. DAVIS

Member, Massachusetts Bar and Springfield Chapter of the Ahepa

THE Demosthenes of America is as well known the world over as the Webster of ancient Greece. Separated by thousands of years and thousands of miles these two stand as the greatest orators of all times. Men of poor character may be able to frame sentences of elegance; they may be able to deliver them before audiences and win the admiration of those who hear their words; but the true orator who makes a lasting impression must be a man of mighty intellect and upright life. Orators are not born, they are made, self-made, made by diligent cultivation of their powers. This cultivation requires close application to the study of the language in which their utterances are to be made. Constant attention must be given to the pronunciation of those words. This means more than the mere accuracy of pronunciation; it means the utterance of words with form, tone, stress and grouping so as to express the feeling as well as the meaning of the speaker. It requires an acquaintance with the best in literature and a broad knowledge of history and conditions existing in the orator's day—all coupled with an understanding of the human mind and the human heart, for, after all the audience seeks first to know the speaker's attitude of mind and heart toward his subject and toward his hearers. It was by diligent study and constant effort that these two great men of noble character made their names synonymous with the word "oratory."

The great orators of modern times, Webster, Choate, Bryan and many others, have been students of the Greek classics. Out of that study they have increased their vocabularies as they have recognized the Greek words in our language, and in translating into English have met the task of making clear in the language they speak, the real meaning of these Greek classics. They have learned the principles of rhetoric from these ancient models. The great orators of the past, for the most part, have been Greek scholars. Webster was a Greek scholar.

My boyhood was spent in a country town. I went to the high school in that place. That high school had three teachers. The building was not large enough to make a suitable gymnasium for a modern high school but it offered what many a high school of today does not offer. I find that in many a high school of today courses are given in typewriting, book-keeping, cooking, woodworking, running lathes, repairing automobiles and tractors and many other subjects of a like nature. All this is paid for by the taxpayers and the taxpayers in the final analysis are the people of the community, whether property owners or not. It used to be that a girl learned to cook under the instruction of mother, grandmother or her good aunt, and she learned even how to make a pie. Today high-priced teachers are employed to teach our girls how to make a few puddings or a little gelatine. It used to be that father or uncle taught the young man how to plow or the carpenter in the neighborhood took the young man and taught him the use of a square and how to saw off a board. Now we have high-priced instructors, graduates of agricultural colleges and technical institutes, doing this. When these boys or girls finish high school they receive diplomas and they

have learned how to make a gelatine or a chicken-coop but they have received no cultural training, no education.

The old high school, with its three teachers that I attended, had no cooking class, no machine shop, no courses in agriculture; but it did have what many a high school of today, with an army of instructors, with buildings that cost vast sums of money, does not have. This little high school down in the country town of Glastonbury offered to the youth of that town three years in the study of Greek.

I sometimes wonder if the faculties of our modern high schools are made up entirely of instructors incapable of teaching the Greek language.

There has been a general impression that the Greek language is difficult to learn. In the past few years many of our youth have not taken courses in Greek because they understood that to do so would require some real work. It is much easier, they believe, to take a cooking course and have the glory of graduation from high school, but this is no way to insure America a position in history as a land of culture.

In my day Greek was required for admission to Theological Seminaries in general, and I am now thinking of one in particular with which I have been acquainted over a period of many years.

That school until a few years ago, required at least some knowledge of New Testament Greek, but I have been informed recently that even that is no longer required. If things go on this way, we are going to have a country whose people can build bridges, fix automobiles, build buildings, dig ditches and make some fudge or gelatine, but will be wholly unacquainted with those subjects which we ordinarily think of as the possession of educated people. Even our professions are deteriorating into mere trades. We are making a nation of tradesmen, some of whom are plumbers, some are physicians, others lawyers and others clergymen, but in each case their knowledge is limited to that which is necessary that they may meet the requirements of their several trades. This sort of thing can never make a near-Webster.

Daniel Webster took an active interest in the cause of Greek independence. America of his day was sympathetic with that cause. Daniel Webster was familiar with the history of Greece and with the language of that ancient nation. Educated people in general were; and they recognized their debt of gratitude to the people who had given the world all that was best in architecture, in sculpture, in oratory, that had paved the way for medicine, had laid the foundation for philosophy and in every line given all that was best that we have. No wonder that Webster and the educated people of his day were actively sympathetic to the cause of Greek independence. This was only what naturally would be, but today the so-called educated people of this country are, for the most part, totally ignorant of the language and possess but a superficial knowledge of the history of that people to whom we are so greatly indebted.

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The Water Front of Saloniki Harbor, Greece, facing Mount Olympus

A Century of Progress in Greece

(Continued from page 11)

exchange markets, but the Greek drachma was still at par. The Allied Armies had left behind them a number of fine roads in the new territories, and they had also abandoned scores of tractors, which made plowing in the long-neglected fields of Macedonia comparatively easy. The American Red Cross was spending large sums of money in constructive aid. Foreign students were beginning to come in again to the archeological schools, and traveling salesmen were flocking in from other European countries as they had done before the World War.

Devotion to Work of Civilization

The eyes of all the nations were upon little Greece, as Venizelos, who had endeared himself to the Allies, ably and proudly pleaded her cause at the Paris Peace Conference. It seemed that at last there was to be realized that dream of a United Greece, including the Dodekanese islands, Cyprus, and even that historic city, birthplace of Homer and Korais, which the Turks have called *Giaour Ismir*, "Smyrna the Infidel." Constantinople, too, was not outside the range of possible annexations. Greece was making excellent strides toward her goal of recovering from the Turk what she had lost in the 15th century. The fierce struggles of a hundred years against her Turkish and Bulgarian foes seemed not to have been in vain, and she appeared about to enter upon a period of peaceful devotion to the work of civilization.

Supreme Lodge Buys U. S. Government Bonds

PURSUANT to a resolution adopted at the San Francisco Convention, the Supreme Lodge, at its last meeting held in Washington, D. C., purchased \$54,000 face value of United States Treasury certificates bearing 3½ per cent interest and due in 1943. These bonds were purchased with funds belonging to the Ahepa National Home Fund and have been registered in the name of the Supreme Lodge. They are now deposited in a safe deposit box in a Washington bank.

ONE OF THE TRAGEDIES OF HUMANITY

By DR. NICHOLAS A. ANTONIUS

Newark, N. J.

THERE is no doubt that there are many tragedies which occur during the history of every race which leave an everlasting impression upon the people. The Greek race has had many tragedies which were felt long after they had disappeared. Some of these have their origin in wars, others in epidemics, and still others in political changes within our own race.

The tragedy, however, of which I am about to write, is of a different character. It has to do with the well-known disease tuberculosis or phthisis. This disease is prone to strike down young adults who are just at the beginning of their life work. With health, these young persons are self-supporting and can look forward to useful and happy lives. When tuberculosis develops, the home is broken up, ambitions shattered, savings are rapidly used, and dependency is forced upon those to whom it is disagreeable; and, in place of a long life of activity, the young man or woman has to look forward to a long period of invalidism with even worse possibilities. This blasting of young life and hopes constitutes one of the tragedies of humanity. Much of this is preventable and the spread of knowledge about tuberculosis has done a great deal to lessen its terrible results and to awaken the public to a realization of what it means to the state and to the individual.

The spreading of this knowledge is more important to our race because statistics show that in this country we are very susceptible to this disease. During the World War more Greeks and Turks died from this disease than any other nationality. Also at present there is more tuberculosis in Greece than at any other time. The cause of our susceptibility is the lack of immunity and our present working conditions.

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Greece and Her Neighbors

(Continued from page 13)

taking office he visited Premier Mussolini, and on September 23, 1923, he signed in Rome a treaty of friendship, arbitration and judicial settlement with Italy. No allusion was made to the Dodecanese, and Mr. Venizelos afterwards declared that no Dodecanese question existed between the two countries, just as no Cypriot question existed between Greece and Great Britain. This statement caused some dissatisfaction among the Dodecanesians in Athens, but represents the official policy of the Greek Government. When, in 1930, a bust of Xanthos, a prominent member of the famous "Friendly Society" of 1814 and a native of Patmos, was erected by Dr. Skevos Zervos, the well-known Dodecanesian leader, in the "Square of the Friendly Society" at Athens, and the names of not only Patmos but others of "the twelve islands" were inscribed on the monument, they were deleted, and by a delightful Byzantine refinement the noun *Patmos* was prohibited, but the adjective *Patmios* permitted. A single *iota* had saved the Italo-Greek protocol! In January, 1929, Signor Grandi, on his way back from Angora, returned Mr. Venizelos's visit on behalf of Signor Mussolini. The Greek premier again visited Signor Mussolini in Rome in January 1931 on the way home from his journey to Belgrade, Warsaw and Vienna, thus carefully dividing his attentions between members of the two rival groups. Italy, on her part, never loses an opportunity of making herself agreeable to Greece. Italian ships hastened to Corinth after the earthquake of 1923, and when congratulations or condolences have to be offered to the Greek Foreign Office, the Italian Minister is always the first to arrive there. Signor Mussolini is not of the opinion of the French cynic that diplomatists do least harm when they are doing nothing.

An Ex-Queen Proves Useful

The Græco-Rumanian pact of non-aggression and arbitration has much less importance than the treaties with Turkey, Yugoslavia and Italy, because the Kutzo Vlach question, so prominent in Macedonia at the beginning of the century, no longer exists. Wisely, too, the Rumanian Government has abstained from adopting an unfriendly policy towards republican Greece because the ex-Queen of the Hellenes is a sister of the King of Rumania.

Ready to Cooperate With Bulgaria

Mr. Venizelos told the writer that, having "made friendly agreements" with the above-mentioned states, he "wanted now to do the same with Bulgaria and Albania." With regard to Bulgaria the question is somewhat difficult. The Treaty of Neuilly secured to Bulgaria a commercial outlet on the Aegean, and the Thracian treaty of 1920 stipulated that this outlet should be at Dedeagach. During the negotiations which produced the Treaty of Lausanne the Allied Powers invited Bulgaria to accept this solution and construct a port near Dedeagach. But Bulgaria declined, whereupon the Greek Government made a fresh proposal: to construct a normal-gauge line down the Struma valley from the present Bulgarian railway terminus at Petritch to Demi Hisar, so as to link up Bulgaria with Saloniki, where Bulgarian trade would be allowed to use the Free Zone, formed in 1925, just as Yugoslav trade uses the similar Serbian Free Zone. This offer was not made conditional upon the abandonment of Bulgaria of her right to a commercial outlet at Dedeagach, and Mr. Venizelos stated at Vienna in January that, "if Bulgaria ever decides to demand the enforcement of the clause

of the Thracian treaty relating thereto, she will find the Greek Government ready to cooperate in its execution." As regards the question of minorities, that concerns Yugoslavia rather than Greece, because since the voluntary exchange of populations under the convention of Neuilly the Bulgarians in Greece number only 5.1 per cent, and that chiefly around Florina. About 80,000 Bulgarians took advantage of that convention to emigrate from Greece to Bulgaria, whither some 15,000 had preceded them during the Balkan Wars of 1912-13. If this remaining minority have no special schools, the Greek Government contends that they have never asked for them but are content to send their children to be educated with the Greeks.

Financial Question Still a Question

There remain the financial questions which have long awaited settlement by either direct negotiations between the Greek and Bulgarian governments or by arbitration. As soon as these are out of the way, Mr. Venizelos is ready "to sign a pact of amity and arbitration on a very large scale with Bulgaria and to conclude a new commercial convention with her." The British Secretary for Foreign Affairs, Mr. Henderson, in a letter to both his Greek and Bulgarian colleagues suggested that the Hague Tribunal be asked to pass upon the Greek claims for the damage done to Greek property at Anchialos in 1906 (when the persecuted Greeks emigrated from Bulgaria and founded a New Anchialos in Thessaly), as well as upon the claims of the Bulgarian emigrants from Greece (whose statements were submitted at a time when their presentation was overdue). He further advised that the question of the indemnities should be submitted to the special arbitration provided by the Hague agreement of 1930, and that all the other questions should be referred to the arbitration of the neutral members of the Mixed Græco-Bulgarian Commission, completed by the addition of a jurist. The Greek Government, with the approval of all the political leaders, republican and royalist, has accepted the British suggestions, which is all the more satisfactory when it is remembered what hard treatment was meted out to Greece by the League of Nations at the time of the Græco-Bulgarian frontier incident of 1925. But since then there has grown up on both sides a greater desire to minimize differences.

Græco-Albanian Difficulties Minor Ones

No great obstacle prevents the conclusion of a treaty of friendship with Albania. The only recent difficulty was ecclesiastical—the expulsion from Albania of the Greek Metropolitan of Korytsa (the representative of the Œcumenical Patriarch)



An industrious group of refugee girls in a Koundouriotis Village workshop making handiwork to earn their livelihood

on March 2, 1929, and the constitution of an Albanian Orthodox Synod. Against this act both the Oecumenical Patriarch and the Archbishop of Athens protested. But this question has died down, and at the meeting of the Council of the Balkan Conference at Saloniki at the end of January the Greek delegates showed their sympathies with the sufferers of the severe Albanian earthquake. The large strain of Albanian blood in Greece makes it easier for these two races to understand one another, and while few Greeks speak Serb or Bulgarian, many, and those not the least distinguished, can speak Albanian.

Greece Nothing To Gain by War, Everything by Peace If we can accept these indications, then, Greece is well-disposed to all her neighbors. Mr. Venizelos said to the writer that he wished Greece to be the support of peace in the Near East, and he added: "I think the greatest obstacle in the way of Balkan Union is the tension existing between Bulgaria and Yugoslavia." Greece has nothing to gain by war, everything to gain by peace. The intensive development of the territory which she has acquired since 1913, the making of roads, the drainage of the Struma and Vardar valleys, and the sewerage of Athens form a less romantic but more practical program than the mirage of Byzantium or Asia Minor. But Yugoslavia and Bulgaria have more serious grounds for dispute than have Greece and Bulgaria. Serbian Macedonia contains a larger number of Bulgarians than does Greek Macedonia, and the Bulgarians complain loudly of the Yugoslav administration there. On the other hand, the repeated attempts made by Bulgarian *komitadjis* upon the railway which unites Greece with "Europe" (always upon Yugoslav territory), the assassination of General Kovatchevitch at Shtip and of the legal adviser of the Governor of Skoplje, and the bomb explosions at Pirot, Kriva Palanka and Strumica have infuriated Belgrade and made its relations with Sofia very difficult.

Dynastic Ties Between Italy And Bulgaria In these disputes between Yugoslavia and Bulgaria, as in those between Bulgaria and Greece, the British and French Governments have amicably intervened at both Sofia and Belgrade; but Italy was conspicuously absent. Belgrade considers her to be the supporter of Bulgaria (just as Italy regards France as the champion of Yugoslavia), and the marriage of King Boris with Princess Giovanna has, of course, given further ground for the feeling. Surrounded as Yugoslavia is by a chain of states which either, like Italy, contain Yugoslav minorities, or like Bulgaria, Albania and Hungary are interested in their kinsmen living in

her territory, her obvious policy is to conciliate some if she cannot conciliate all. It is also the interests of the civilized world that she should do so, for no one wants a second Sarajevo.

Italian and French Spheres of Influence

At the Balkan Conference in Athens an Albanian delegate remarked that, if the Balkans had been the powder magazine of Europe, the Great Powers had provided the powder. When the war eliminated Austria-Hungary and Russia from the Balkan peninsula, it was hoped that it would now belong exclusively to the Balkan peoples. But such has not been the case. If no Great Power possesses Balkan territory, as Austria-Hungary once held Bosnia and the Herzegovina, Italy and France both intervene in Balkan questions, and have (with the exception of Greece and Rumania) practically divided up the peninsula into Italian and French spheres of influence. Regardless of the experience of their predecessors, which showed that whatever foreign state interferes in the Balkans will in the end be sure to burn its fingers, they each have their pet Balkan states, pampered and encouraged not so much for their own good as in the supposed interest of their respective backers. The danger of an explosion is not decreased by the natural jealousy between "the two Latin sisters" and by the fact that one of them after the war incorporated within its frontiers a very considerable Yugoslav minority, while the other regards the high military qualities of the Yugoslavs as a valuable asset in the event of a domestic row in the Latin family.

Greece Prop of Peace In Balkans

Happily for her, Greece stands aloof from the embarrassing and compromising patronage of any Great Power or group of Powers. But, as mistress of Saloniki, in which the Serbian Free Zone is situated, she would be placed in a difficult position by a war between Italy and Yugoslavia, when it might be to the interest of the latter to try to import war material through the Free Zone and over the Greek railway into Yugoslav territory. But, as Mr. Kaphandares remarked during the debate upon the proposed Greco-Bulgarian arbitration on February 10, the amicable intervention of Great Britain therein, supported also by France and Italy, is a hopeful sign that the Great Powers, who "not long ago were only occupied in developing spheres of influence over the small Powers, are now exerting their moral force to promote closer cooperation rather than division." This new tendency is not confined to the Great Powers; for Greece on a smaller scale has shown not merely theoretically but practically that she wishes to make her contribution to the pacification of the Near East—a region which, in this respect, has lately given a lesson of civilization to some more civilized parts of the world.



Omonia Square, Athens—The Meeting Place of the Athenians



The National University—Athens, Greece



S. S. Byron

Sail to Greece with the Fourth Annual Excursion

Catchall

(Continued from page 2)

country was entirely populated by Slavonic tribes." There follows in the article before me a statement of historic facts about the Slav migrations into Greece, beginning with the Antes in the 6th Century A. D. It is shown that although these people did overrun many parts of the land, important fortified cities such as Athens, Patras, Thebes, Nauplia and Corinth were not captured by them, and that into the districts of Argolis and Cynuria they did not penetrate at all.

The historic data about Greece in the dark ages seem to be pretty well established by now, though I suspect that Mr. Pavellas in his zeal to eradicate a false idea overstates the probability of repulses of these invading Slavs. To send all or most of them back where they came from is too much like the credulity of some of the literary historians of Ireland who have banished every last Dane to Scandinavia after the defeat inflicted on the Danes by Brian Boru. That is historianship which runs counter to evident physical facts. Too many great Danes, fair-haired and blue-eyed, survive among the Irish of today to make this explanation credible. Just so is the broadening of the head among the Greeks, which Mr. Pavellas discloses in some comparative figures, a proof that so-called Slavs did in considerable numbers annex themselves to the Greek population in the centuries of the migration of the tribes. To admit that is, of course, quite a different matter from supposing that none of the ancient Greek stock is left alive. Many of the Greeks right here in Lowell have ancestral lines running back to Marathon and Thermopylae.

I have spoken of the "so-called Slavs." The quote marks are mine. Mr. Pavellas uses the words "Slavonic" and "Slav," as do most literary historians, as if there were a separate Slav race. There is not. Among people speaking Slavie languages some are blonds and long-headed, especially in northern Russia; others are brunet and broad-headed, especially in southern Europe and Asia Minor. These latter are of the race, the human subdivision, called by anthropologists "Alpines" or "Armenoids." They are the characteristic people of the Balkan countries, except that Greece has a large survival of the earlier Hellenes, who were at first of Mediterranean stock and were conquered just before the dawn of history by fair-haired invaders, Nordics, from the north, bringing with them their Nordic language, the parent tongue of the Greek speech of today.

Mr. Pavellas cites figures of measurement of ancient skulls, doubtless from old Greek graves, which show 26 per cent of long-heads, 52 per cent of medium sort, and 20 per cent of the broad-heads. A study of modern Greek skulls shows what our author regards as but a "slight change": 1 per cent long-heads; 33 per cent medium heads; 50 per cent broad-heads.

With half the heads now of a distinctly Alpine character, I should say that the Greek of today is not 100 per cent Hellenic, even though Greece sends to the United States many men and women who have the physical and mental characteristics of the figures on the Parthenon frieze. Some of our local Greeks look like sturdy Balkan Slavs; some are of the type of the exquisite Alcibiades.

This whole story of the gradual Alpinization of Greece has been told in detail by my friend Charles Henry Hawes, formerly professor of

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Η ΤΕΤΑΡΤΗ ΕΚΔΡΟΜΗ ΤΗΣ ΑΗΕΡΑ

Η ΕΛΛΗΝΙΚΗ ΚΥΒΕΡΝΗΣΙΣ, ή Εθνική Αεροπορία της Ελλάδος, πόλις των Αθηνών και ο Έλληνας λαός και τύπος ηκουσαν με πολλήν αγάλλασιν την είδησιν περί της απόρριψως της Μεγάλης και Κρατικής Οργανώσεως ΑΗΕΡΑ όπως ή τετάρτη εις την Ελλάδα έκδρομή γίνη με το λαοφιλέσ Έλληνικόν υπερωκεάνειον "BYRON". Βιαιτέρην ικανοποίησιν ηθάνθησαν τα πληρώματα εκ των οποίων εξαρτάται ή υπαρκής εκατοντάδων Έλληνικών οικογενειών και τα όποια θα καταβάλουν πάσαν προσπάθειαν και αναμειβόμενοι θα συντελέσουν εις το να κάμουν οι έκδρομείς, μέλη και μη της ΑΗΕΡΑ, ένα αληθινόν ηθικό ταξίδι εις την όρεια μας Ελλάδα.

Το "BYRON" είναι σχετικώς νέον πλοίον, ταχύ και καλοτάξιτο, με καθάρως και ευρυχωρούς καμπίνες, έχοντες δε κατά την εις Παιρεία διαδρομήν του ανεκκίνησθη τελείως και θα προσφέρη μεγαλύτερας ανακούσεις εις τους επιβάτας· προσέτι τα Έλληνικά μας φαγητά και το Έλληνικό γλέντι θα είναι έντελώς εξαιρετικά δια την έκδρομήν. Βιαιτέρως φροντίς θα καταβληθή δια την άνεσιν των οικογενειών, προ παντός εκείνων των γυναικοπαίδων του ταξιδιού μόνι των.

Προς άποφυγήν παρεξηγήσεων και παρενόχλων άπεφασίσθη ίνα εισιτήρια πωλούνται παρ όλων των άνεγνωρισμένων πρακτόρων, πληροφορία δε δίδονται και από τα κεντρικά γραφεία της National Greek Line, 44 Whitehall Street, New York, N. Y.

Επειδή οι θέσεις του "BYRON" δέν υπερβαίνουν τας 100, θα είναι φρόνιμον δι όλους τους προτιθεμένους να μετασχην μιὰς κυριολογικώς Έλληνικής έκδρομής να πλεύσουν να εξασφαλίσουν τας θέσεις των άνωρις, ίδια οι οικογενειάρχαι άρείλων να δηλώσουν εκ των πρώτων ίνα ζυνηθή ή Εκπαιρεία να ικανοποιήση τας οικογενείας των χορηγούσας εις αυτός τας καταλλήλότερας επί του "BYRON" καμπίνες.

Οι μη Αμερικανοί πλείστοι άφείλουν με

τον των πρακτόρων να άνεργήσουν πολύ άνωρις δια τας άδείας άπιστορήσε, των οποίων ή έκδοσις, σύμφωνα με νέαν διάταξιν του Υπουργείου της Εργασίας, έχει πολλὰς διατυπώσεις.

Πάντες οι έκδρομείς, άδικαιώτως ήλικίας και ύπηκοότητος, εις ουδεμίαν στρατιωτικήν ύποχρέωσιν ύπόκεινται εν Ελλάδι κατά το τρέχον έτος, καθότι ή Έλληνική Κυβέρνησις παρεχώρησεν γενικήν άμνηστειάν μέχρι τέλους Δεκεμβρίου 1932.

Αι τιμαί των εισιτηρίων είναι λίαν συγκαταβατικάς ώστε να είναι δυνατόν και εις τον εύπορον και εις τον πτωχόν να ταξιδεύσιν με το "BYRON".

Η πρώτη θέσις είναι όλόκληρος με καμπίνας, με τραπέζιαν και κανιστήριον. Η δεύτερη θέσις άδρίσκεται εις πολύ καλήν τοποθεσίαν εις το κέντρον του πλοίου, ή δε πρώτη θέσις δέν ύστεραι εις τίποτε μελονότι αι τιμαί της είναι σχετικώς χαμηλάι.

Το "BYRON" θα φθάσιν εις Παιρεία εντός 14 ήμερών θα είναι δε εις την Ελλάδα την 21ην Απριλίου, ήτοι 10 ήμέρας πρό του Πάσχα.

Εάν κρίνωμεν από τας μέχρι τούδε πληροφορίες δια θέσεις, προβλεπομεν ότι το πλοίον θα έχη γεμιστεί πρό της 15ης Μαρτίου. Αhepans, όθεν, επιθυμούντες να μετασχην της έκδρομής, πρέπει να εξασφαλίσουν τας θέσεις των άμέσως ίνα μή ελθούσι οι πρώτορες και ή άταρεία εις την δυσάρεστον θέσιν να μη δύνανται να τους τακτοποιήσουν καταλλήλως.

Η Έθνική Αεροπορία έλπίζει ότι οι Αhepans και οι φίλοι των οι προτιθέμενοι να μεταβούν εις την Ελλάδα θα θεωρήσουν καθήκον των να κανονίσουν και ταξιδεύσουν με την Ήν Έκδρομήν δια του "BYRON" εις ένα Έλληνικό περιβάλλον, ως μιὰ συνεδλωρωμένη οικογένεια έχουσα όλόκληρον το πλοίον εις την διάθεσιν της δια να περάσιν ένα αληθινόν ηθικό ταξίδι υπό την κυνολογίαν.

N α υ π ι κ ε ς .

Our American-Born Greek Children

By A. J. PETROUTSA

ONE day last summer I had the pleasure of viewing for the first time your monthly publication, *THE ANEPA*. I marveled at your progress and will assure you that I am in deep sympathy with the scope of your organization, and wish you all the success in the world towards attaining your end.

I was especially interested in reading a small article contributed by one, Miss Vivienne Vires, who, if I remember correctly, is at present a co-ed at one of our institutions of higher learning. In her discourse she attempted to show the suppressed feeling that is embedded in the heart of every native-born Greek girl in America. Considering the strain she labored under in guarding not to speak too freely, her article was well written, her material well chosen. Under the circumstances she did a very good job in bringing about an enigma to a problem that to my mind will indeed become serious as time passes.

The problem that I am alluding to, Mr. Editor, is that which has confronted the Greek parent since his first arrival on the shores of this great country—the inability to discard a custom that is in constant strife with the current like custom; their inability to adjust themselves in harmony with their new-found environment as regards allowing the mingling between the sexes of their children.

It is not my object to discuss sex. As a matter of fact, I seriously doubt if I am capable of the task. You know that even today in our modern, progressive, 20th century country, sex is a most feared word. It will be necessary, however, to revert to it from time to time in the evolution of my discourse. Take it in this light, Mr. Editor, and with your kind forbearance, I shall attempt, in my humble way, to discuss in a few paragraphs the problem I have mentioned in the foregoing.

The problem, sir, is that Greek parents in this country, in their indifferent, hypocritical, nature-curbings, abnormal, unprogressive way, are attempting to forbid and suppress the mingling of their boys or girls with the opposite Greek sex.

I feel that I am qualified to write on this subject, first, because I am a Greek myself, though born, reared and educated in this country. I am an alumnus of our local state university. It was there, while still an undergraduate, that I first focused my attention upon this problem. I have been watching with careful eyes the results of this suppression of affiliation in our own community for some years past. I have, by observing the results, weighed the assets and the liabilities, and have made a careful, unprejudiced analysis, encouraged by Miss Vires' article and by your action in allowing the publication of the said article, thereby laying the subject open to debate in the minds of your readers. I have gathered courage to declare myself, expressing the viewpoint that is either conscious or subconscious in the minds of, I feel safe in saying, every native-born as well as every progressive, liberty-loving, native Greek in this country. I will proceed to show you why I am so adamant in my criticism.

I respect, admire and conserve the customs, traditions and ethics of my people, with the lone exception of the one in question. This country has been inhabited in the past by peoples from every known corner of the globe, each arriving here with customs all their own, dear to them to be sure. In adapting themselves to their new environment, if they were wise, they discarded the customs that were in discord with the current customs, and kept the ones that were in harmony. Where there's discord

there's strife, and where there's strife, progress is conspicuous by its absence. As long as your magazine advocates progress I am sure that you will agree with me in the above.

Now, let us see, Mr. Editor, how some of the various races regard this same question. Attraction to the opposite sex is one of God's natural laws. The culmination is inevitable. It is life's most important problem. It is life itself. The Scandinavian, realizing this, allows nature to take its course. He does not hinder nature. From adolescence he allows his offspring to mingle. He encourages association—courtship. The boy is allowed to pick his mate, and the girl is allowed to do likewise—a process of evolution that may have its unfavorable arguments; but, weighed against the assets, I feel safe in saying the arguments in favor predominate by far.

The Latin in recent years, though he experienced difficulty at first, has rid himself of the old world shackles, and in most cases has followed the example of his Scandinavian brother. The same can be said for various other races.

Now let us see how the Greek views the same subject, and by way of example, let us follow the native-born Greek child from infancy through adolescence, until it is ready to take that final step—matrimony. First, let us consider the girl. From the age of reasoning she is soundly impressed, and in no soft words, that it is absolutely null, void, even blasphemous, to think, much less like, or even love a member of the opposite sex, it matters not what his nationality.

This advice is so strongly rooted in her soul that in the course of her school days she may revolt, argue and fight against the various customs that may clash with those of current following. When she hears her native American classmate or chum speak of her sweetheart, beaux or latest crush, the poor little Greek girl yearns, wonders, but says nothing. Her parents are ever fearful of intermingling, and often prohibit her from attending parties, dances or any mixed gatherings. Of course they do it for the best. Only in this manner, to their minds, will they be able to preserve the customs of their forefathers. I won't argue this point, Mr. Editor; but let us see what may result by this suppression.

In the first place, the girl often develops an inferiority complex. In most cases she is subconsciously bitter toward her parents' actions. Her thoughts are harnessed. The most divine instinct is warped, and whatever natural ability she may harbor within her dies for lack of an avenue of escape. There are exceptions to this rule, to be sure; but I am speaking in general.

Through custom she is ejected from school at a tender age, when the yearning for knowledge is first manifesting itself. We could have more native-born teachers, writers, professional followers, were it not for this narrow-minded viewpoint. Financial circumstances are, indeed, to be taken into consideration; but the fear of too much knowledge for the girl predominates by far.

We are all familiar with what follows. The girl takes up the duties of the home or else aids her parents in their business. Her mother constantly tells her that some bright sunshiny day some gallant, young caballero will come along and ask her hand in marriage. The girl listens, yearns, yet dreads the day. The manner and procedure followed by the arriving candidate is the biggest joke to any race, much less to us, the Greeks, the professed and acknowledged enlighteners of the world.

(Continued on page 28)



FRATERNITY NEWS



Hagerstown Ahepans Plan New Chapter at Cumberland

ON JANUARY 20 our chapter, Blue Ridge No. 193, held an open meeting, during which the new officers were installed. They are James Pananes, President; Steve Yattris, Vice-President; George Pananes, Secretary; James Lampros, Treasurer; Board of Governors, James Koliopoulos, retiring President Christ Kapadeas, James Koutris, Bill Sarikas and Jo. Papas; John Nakopoulos as Chaplain, John Kallas as Warden, Christ Poulos as Captain of the Guards, and Thom. Plioplis as Sentinel. Installing officer, Brother C. J. Goventatos, our District Governor. All the seats in our large hall were occupied by members and guests representing nine different towns and four different States, of both sexes and of Greek and American descent. Other speakers were Brothers Agnew and Angelo Schradatessi, of the Worthington Chapter of Baltimore. This chapter was greatly represented. Brother Goventatos was the last speaker, and every one was impressed with his wonderful talk. Plans were made between Brothers Goventatos Koliopoulos and Pananes to try to install in the near future a chapter of Ahepa in Cumberland, Maryland.

Mayor Olson Speaks to Price Ahepans

PRICE CHAPTER of the Order of Ahepa installed the following officers in American Legion Hall Sunday night: President, Nick Salevurakis; Vice-President, Angelo Georgidis; Secretary, Gust Saridakis; Treasurer, Steve Diamantis; Chaplain, Cost Dragonas; Warden Nick Bikakis; Captain of the Guard, George Georgidis; Board of Governors, George Karras, Harry Varellas, Mike Marakis, Nick Katavrias, Mike Gianetakis.

P. S. Marthakis, Past Supreme Vice-President, was installing officer.

Speakers at the social session included Mayor W. F. Olson, of Price, and Attorney O. K. Clay.

Pocatello Chapter Hears Marthakis

POCATELLO CHAPTER of Ahepa installed officers at the amusement hall of the Greek Church Sunday. P. S. Marthakis, former Supreme Vice-President of the Order, directed the ceremonies. The installation was attended by a large audience.

Officers installed were: George Sakelaris, President; John Kalamiotis, Vice-President; Tony Kordopatis, Secretary; Louis Karras, Treasurer; John Betas, Peter Kordopatis, Archie Angelos, Nick Biniaris and George Claria, Board of Governors; Gust Spirakos, Warden; Gust Contos, Captain of the Guards; George Karaboyas, Chaplain.

Joliet Chapter Celebrates Fifth Anniversary

IN THE presence of visiting officers, members, their families and friends, comprising most of the Greek community, Joliet Chapter No. 131 celebrated its fifth anniversary on Tuesday, January 19, 1932, at their spacious quarters in the American Legion Building, in Joliet, Ill.

Among the dignitaries present were Brother G. A. Kyriakopoulos, District Governor of the 21st District; Brother Michalopoulos, Past President of Hellenic Center Chapter of Chicago, Ill.; Brother Lukas, Past President of Pullman Chapter, Chicago, Ill., and Brother Grapsas, President of Pullman Chapter, Chicago, Ill.

The celebration was opened with a short welcoming speech delivered by Brother Spiro J. Tsenes, Secretary of Joliet Chapter, who acted as chairman.

Brothers Kyriakopoulos and Michalopoulos spoke eloquently of the accomplishments of Ahepa and what it proposed to do in the future. Brother Griparis, Past President of Joliet Chapter, speaking in Greek, mentioned the accomplishments of Joliet Chapter in the past five years.

A huge birthday cake, adorned with five candles and bearing the inscription, "Joliet Chapter No. 131, Order of Ahepa, Fifth Anniversary," had been placed in front of the speaker's rostrum, and at the conclusion of the speeches, the candles were blown out by Brother John Ninos, President of Joliet Chapter, and the cake was cut with due ceremony by Brother Kyriakopoulos, amidst the well wishes of all present.

The cake and other refreshments were then distributed among all present, and dancing was enjoyed the balance of the evening, with music furnished by a collegiate orchestra.

The affair was declared a huge success by all who attended.

SPERO J. TSENES.

Santa Barbara Chapter Gives Banquet for George Ellis and N. F. Liatas

THE Santa Barbara Chapter of the Order of Ahepa last night gave a banquet in Pythian Castle in honor of its two past presidents, George Ellis, now Governor of the District, and N. F. Liatas.

President John Chianis presided. The speakers were President Chianis, District Governor Ellis, George Poulos, President of the Ventura Chapter, and Sam Vefiotis, past Treasurer and Vice President of the local chapter.

There were a number of visitors from Ventura, bringing the total attendance to 60 persons.

Two candidates were initiated. They were Tom Scourtis and Constantine Stamatis.

Golden Rule Chapter Installs New Officers

ANOTHER history-making affair marked the installation of the officers of the Golden Rule Chapter, Monday evening, January 4, at the magnificent Moose ballroom. Over 500 persons were present to witness the solemn ceremony, which surpassed any similar affair given in the past in the city of New Bedford.

District Governor No. 3, Brother Cassimatis, was the installing officer. Brother Cassimatis made an interesting speech, and was loudly applauded by the immense audience.

Also the officers and members of the neighboring chapters were there in a body; President Christ Colocousis, of the Lord Byron Chapter No. 57, Brockton, Mass.; President of the Newport (R. I.) Chapter, Brother Logothetis, and many other officers of the nearby chapters.

Dance and merriment followed the installation, lasting into the wee small hours of the night. The order and decorum which prevailed through the entire evening was exemplary in every respect and a high credit to the disciplinary teachings of the Ahepa.

M. XIFARAS.

Tulsa Chapter Holds Charity Jubilee

ON WEDNESDAY, January 27, 1932, the city of Tulsa, Okla., held a charity jubilee for the benefit of the undernourished school children. All civic organizations participated in selling tickets for the jubilee and every effort was made to accomplish a successful drive. Our local chapter, Tulsa Chapter No. 13, played a large part in the occasion and sold over 400 tickets. In the parade held during the day some 50 members of this chapter marched, with President Theodore Zappas leading. The participation of these good Ahepans in this affair helped materially in making the drive a success.

TOM M. PARSONS.

Fresno Officers Installed

OFFICERS of the Fresno Chapter were installed, Tuesday night at the Odd Fellows Hall with Peter Murphines, Past President, in charge. The officers include: President, Homer Sterios; Vice-President, Steve Kotarinos; Treasurer, Paul Michailides; Secretary, James F. Pappas; Chaplain, James Fotes; Warden, Leon Geneses; Captain of Guards, Chris Papulias; Sentinel, John Athens; Board of Governors, Murphines (chairman), Peter Reckas, George Callas, John Marinos and Napoleon Derdevanias.

Geneses, Papulias and Derdevanias were named on the program committee. A dance will be held by the group at a later date.

Winston-Salem Chapter Honors Washington

District Governor Orphanos Speaks

AN IMPRESSIVE service in celebration of the 200th anniversary of the birth of George Washington was held Sunday night at St. Paul's Episcopal Church. The rector, the Rev. Robert E. Gribbin, was in charge. Members of the Order of Ahepa were present. Addresses were made by James Orphanos and the Rev. Joseph Pitsonis, minister of the local Greek congregation.

"So deep and so lasting has been the influence of the father of American liberty throughout the whole world that the story of his truthfulness and the cherry tree have been used as an example by grandmothers everywhere in their blessings and admonitions to favorite grandsons who gave early signs of courage and quality," said Mr. Orphanos in beginning his address. Mr. Orphanos has been a member of the local Greek colony for some years and is quite well learned in things American as well as in Greek. He said that his own grandmother many years ago in Greece had taught him the story of Washington's greatness.

"But if George Washington's name became a byword among the mothers and grandmothers of the world for his truthfulness and his noble character, he became to the patriots of a century and a half ago the inspiration and beacon light which more than any other example inspired them to strive and achieve the independence of their respective nationalities," said the speaker. He recalled how Washington tested the principles of independence which the French philosophers had announced.

"During the rise of the Greeks in 1821 against the Turkish Empire, the Greek patriots appealed constantly to the example of the American patriots and their peerless leader, George Washington. During that bloody struggle for independence, from 1820 to 1830, the Greeks appealed for moral sympathy to the new republic of the Americans and the new republic gave the Greek patriots not only of its full measure of sympathy and moral support, but also sent them arms, munitions, ships loaded with food and medicine. It also sent Dr. Samuel Gridley Howe as an ambassador of good will and mercy.

"Tonight seven million Greeks bow reverently in the memory of Washington and utter a warm prayer that America may ever walk steadily in the paths of honor and duty so clearly pointed out by his noble example."

The Rev. Mr. Gribbin spoke of Washington as a Christian.

The Rev. Joseph Pitsonis spoke briefly in Greek commending the example of Washington's life to American and Greek children alike. His message was translated by Mr. Orphanos.

During the service the organist played the national anthems of America and of Greece. The service was broadcast over Station WSJS.

Comuntzis Reports Progress

BROTHER DEMETRIUS J. COMUNTZIS, Deputy Governor of District No. 9, reports as follows:

Toward the end of 1931 Anthracite Chapter No. 109 at Pottsville, Pa., reinstated three members and took in three new members; Harrisburg Chapter No. 64 initiated three new members; Rainbow Chapter No. 76 at Sunbury, Pa., reinstated thirteen and initiated two new members.



Joins Ahepa

Congressman Ernest W. Gibson Second Vermont District

ERNEST WILLARD GIBSON was born on December 29, 1872, in the little farmhouse sitting at the top of Stowell Hill in North Londonderry, Vt. He was the son of William L. Gibson, who made his living from that rugged, rocky hillside in Londonderry.

As a small boy the future Congressman worked about the farm, helped with the chores and attended a little district schoolhouse about a mile from his home. Later he attended other district schools in Londonderry, at the same time helping his father carry on his old home. By the time he was about 15 years of age he had saved enough money so that with the aid of a part-time job in Ludlow he was able to attend Black River Academy, which was located in Ludlow. At this academy he became acquainted with another Vermont boy who was destined to be a President of the United States. This other Vermont farm lad was Calvin Coolidge. Summers and vacation times were spent back on the rugged home farm in Londonderry, helping his father carry on the work.

After graduating from the Black River Academy he taught one of the back district schools of Vermont and worked on the farm during his spare time.

After saving a little money by teaching school and by working on the farm he went to Norwich University where, with the aid of what he had saved and what he was able to earn while at this college, he was able, eventually, to graduate. While at Norwich University he was a regular member of the varsity football team. He helped earn his way through Norwich University by peddling a bicycle up and down the Connecticut River Valley from Connecticut through Vermont selling apple trees.

After graduating from Norwich University he went back to teach school and became a teacher in, and principal of, the Chester Vermont High School. At that time he married Grace Fullerton Hadley, of Chester, Vt.

In his spare time he studied law, and after giving up his teaching he entered the law

office of Waterman and Martin, in Brattleboro, Vt. Shortly after entering the law office he had a chance to work himself through a year of law school at Michigan. Accordingly, he went to Michigan Law School until his funds were exhausted. Upon his return from the law school he reentered the law firm of Waterman and Martin as a law clerk and was admitted to the Vermont Bar in 1898.

In 1906 he represented the town of Brattleboro in the state legislature. In 1908 he represented the County of Windham in the state senate and served as president *pro tempore* of the senate. He was the first judge of the Brattleboro Municipal Court. He has served as state's attorney of Windham County and in 1923 was secretary of civil and military affairs of the State of Vermont.

He enlisted in the Vermont National Guard in 1899, rising to the rank of colonel and retiring in 1908. In 1915 he accepted the captaincy of Company I of the Vermont National Guard, and served during the Mexican border trouble and during the World War. After his return from overseas service in the World War he was promoted to the rank of major. He served as colonel of the 172d Infantry from August, 1921, until November, 1923, at which time he was elected to the 68th Congress.

Because of his humble beginning, of the hard work that he has undergone through his life, Congressman Gibson has great admiration and respect for any person who starts without any advantages and works his way up to a position where he demands the respect and confidence of a fellow citizen. He realizes that the big majority of the Greek people who have become citizens of this country started without any means except a capacity for work and a fundamental honesty. He has always been an admirer and respecter of the Greek people who have become citizens of the United States. He has the highest regard for those Greek people because of the glorious heritage that is theirs. In his studies in Black River Academy, in Norwich University and at Michigan Law School he was deeply interested in the contributions to art, to literature and to philosophy that have been made to the world by the people of Greece. While he cannot speak or read the Greek language, he reads with interest the translated works of many of the Greek poets and philosophers. He has in his library some of the translated works of Aristotle and Plato. He has also works of Euripides and Aeschylus.

Being a thorough believer in the institutions of the United States, Congressman Gibson feels that there are no better supporters of, or believers in, the ideal for which the people of the United States stand than those people of Greece who have seen fit to become citizens of the United States.

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Andronicos Presides at Oakland Installation

(From the Greek American Press)

NEWLY elected officers of Oakland Chapter No. 171, of the American Hellenic Educational Progressive Association, were installed at a colorful and extensive ceremony on Wednesday evening, January 20, at the Madison Street Temple in the presence of a splendid representative gathering. Theodore Andronicos, Supreme Vice-President, was the installing officer. In accordance with the ritual and the traditions of the Order, he invested each officer with a jewel symbolic of his office and instructed each properly as to the duties attendant to each office.

The officers installed are George Aleck, President; James Athens, Vice-President; John Katsoulakis, Secretary; Steve Stelos, Treasurer; Sam Vlahos, Chairman of the Board of Governors; Steve Piperis, George Bezitis, James Markos, and Tom Filles, Governors; James Nitson, Chaplain; Theodore Amongas, Warden; Sam Anastas, Captain of the Guards; Mike Vlahos, Inside Sentinel, and J. Salinas, Outside Sentinel.

At the conclusion of the ceremonies refreshments were served to wives, sisters and mothers of the Ahepans and dancing was enjoyed until after midnight.

Woodrow Wilson Chapter Hears District Governor

AT THE lively regular meeting on January 14, 1932, the installation of our chapter officers took place.

Brother C. G. Paris, District Governor, acted as the presiding officer and delivered the principal address of the evening. The installation ceremonies were held in a simple, but impressive form. At the termination of the ceremonies, a recess was called. Refreshments were served to members present.

After the recess period, the newly installed President delivered an impressive and educational speech which was applauded by all those present. At the conclusion of his speech, the newly elected President called upon each and every one of the members present to express their opinion in regards to the chapter and the Order, and the response was met with a hearty approval.

Last, but not least, the President called upon our good Brother C. G. Paris, Governor of our District, and extended him the floor with an unlimited time for whatever he had to say.

After the usual formality of accepting the floor, Brother Paris delivered an inspiring address, full of Ahepanism.

The following officers were installed: Nick Somplis, President; George Lampros, Vice-President; Alex S. Lampros, Secretary; George Bourlakis, Treasurer; P. B. Steffens, Chairman, Board of Governors; Harry Hadges, E. G. Orphanidis, L. Tirakis, M. G. Kommas, Governors. The following were appointed by the newly elected President: Harry Nichols, Chaplain; Jim Suris, Warden; E. S. Lampros, Captain of the Guards; J. Markis, Sentinel.

ALEX S. LAMPROS.



Members of the Supreme Lodge

Salinas Chapter Installs Officers

THE Salinas Valley Chapter No. 253, of Salinas, Calif., installed the following officers: George Cominos, President; Peter Boson, Vice-President; Elias Savides, Secretary; Gus Melissas, Treasurer; George Latsos, Warden; Steve Apostolos, Captain of the Guards; Gus Dravillas, Chaplain; George Cristo, Chairman, Board of Governors; Tom Poulos, Gus Lafakis, Gus Nicolaou and Sam Manolis, Governors; Gus Balaveris, Inner Sentinel, and Spiros Malitsas, Outer Sentinel. Past President, George Cristo, performed the ceremonies after which refreshments were served at the Hotel Cominos.

Albany Chapter Installs Officers

OFFICERS of Albany Chapter, Order of Ahepa, were installed yesterday at St. Sophia's Hall by District Deputy Governor Nicholas Anagnos of Syracuse. He was accompanied by his retinue.

Evan Fortoulakas was installed President; James Panos, Vice-President; James Karolidis, Treasurer, and Harry Thomas, Secretary. Others inducted into office were: Savas Mafilios, Captain of the Guards; S. P. Tiropolis, Warden; A. J. Lafkas, Chaplain; Athanasios Tarris and Christopher Spiropoulos, Sentinels.

Nick Balos, retiring President, was installed as chairman of the Governors, who are L. Palentios, J. Angelides, Gus Sofologis and John Karas.

Visiting Ahepans who accompanied the District Governor were Don Macris, Past President of the Syracuse Chapter; Dan Pananacles, Secretary of the Syracuse Chapter; Arthur M. Annis, also of the Syracuse Chapter, and John Perilasis, Past President of the Kansas City Chapter, who acted as chairman of the installation.

Eagle Chapter No. 58, Sons of Pericles Installs Officers

THE Eagle Chapter No. 58, Sons of Pericles, at Wichita, Kans., held its public installation of officers on Thursday, January 21. The Air Capital Chapter No. 187, Order of Ahepa, took advantage of this public installation and presented the newly elected officers of the Sons with fezes. The presentation was made by the members of the Advisory Board of the Wichita Chapter of the Ahepa, composed of the following brothers: John Apostol, George Poulson and Harry Regas. The officers installed were: George Leber, Archon Megistan; Earl Gilmore, Megistan; Constantine Stath, Scribe; Leon Stath, Treasurer; Menas Moulos, High Priest; William Madouros, Inside Sentinel; Menelaus Letras, Inner Guard; Steve Xides, Master of Ceremonies. Refreshments were served and dancing followed.

Mount Hood Chapter Holds Installation

THE Mount Hood Chapter No. 154 of Portland, Oreg., installed its officers recently at the Multnomah Hotel, which is the headquarters of the chapter. President Alex G. Saterian and Secretary Constantine D. Vulgas were the first officers installed by former Supreme President V. I. Chelithes when this chapter was established. This is Saterian's second term as President and Vulgas' fourth year as Secretary. Harry Politis, the first member applicant of this chapter, was elected chairman of the Board of Governors. He has also served two years as Captain of the Guard. Nick Barros, also one of the first members, has held the office of Warden for three terms.

This chapter has sent to Headquarters 20 subscriptions to the magazine for non-Ahepans.

Indianapolis Chapter Sponsors Essay Contest; Professor Stonecipher Addresses Ahepans; "Electra" on the Stage

UNDER the auspices of James Whitcomb Riley Chapter No. 232, an inspiring public installation ceremony was conducted at Claypool Hotel, Sunday night, January 25, on which occasion the chapters of Anderson, Kokomo and Muncie were well represented.

Their District Governor, William Zilson, conducted the ceremony, assisted by Brother John Lambros, President of Anderson Chapter No. 198. Professor A. H. M. Stonecipher, Professor of Languages at Indiana Central College, was the principal speaker of the evening.

At the conclusion of the ceremony the participants danced and enjoyed themselves until midnight.

This chapter wants to announce that February 28 will be a sort of double holiday for the Ahepans of their District, because, under the auspices of their chapter, the Sabert Berryman Players will present on the stage of Kirshbaum Community Center, 2314 North Meridian Street, at 2:30 p.m., the ancient Greek drama "Electra"; and because at the same place and just before the presentation of the play, two prizes will be awarded to the two best essays written by the high school boys of Marion County. Judges of the contest now under way are Professor A. H. M. Stonecipher; Harry O. Chamberlin, Judge of Circuit Court, Marion County, and J. J. Edmond, chief editorial writer of the *Indianapolis Star*.

The installed officers of the Indianapolis Chapter are: Thomas Marinos, President; Ira M. Holmes, Vice-President; Gust Alexakos, Secretary; Paul Jianakos, Treasurer; William Zilson (Past President), Chairman of the Governors; Peter Brown, George Morris, Andrew Kostas, Louis Speropoulos and John Zazas, Governors; Gust Belcas, Chaplain; Peter Alexander, Warden; George Anderson, Captain of the Guard; and Elias Sardengastis and George Karras, Sentinels.

Weirton (W. Va.) Has Military Patrol

OFFICERS of the Weirton Chapter were installed at the Ahepa Hall on Main Street in Weirton at the first public exercises held by the chapter. Over 400 people, including Ahepa delegates from all sections of the valley, attended the installation services.

William Essaris, Deputy District Governor of Wheeling, presented the main address at the installation services. Other talks were given by Peter G. Samaras, Gust Barhush and Demos Fotinos. A. C. Davis, master of ceremonies, acted as installing officer. Miss Katie Manaras and Miss E. L. Papakyriakou presented several musical selections at the ceremonies. The splendidly equipped military patrol, under the direction of Brother Steve Roulis, Captain, and Brother Demos Fotinos, Instructor, added much color to the affair.

The officers were: Peter G. Samaras, President; Gust Barhush, Vice-President; Charles G. Mitchell, Secretary, and Steve Janodi, Treasurer. The Board of Governors to serve for the present year are Demos Fotinos, Chairman, Nick Anas, William Mitchell, Steve Roulis and



Mrs. Helen Stamatis and Miss Georgantou, who officiated during the presentation of the Greek flag to the Governor of Arizona.

Dave Farran. Other officers installed were A. Papas, Chaplain, of Follansbee; John Vlemis, Warden; Nick Papoulas, Captain of Guards, and Philip Pipinos, Sentinel.

Oklahoma City Chapter No. 240

ABOUT the 25th day of November, 1931, we had over here a big initiation ceremony—about 10 candidates; and in that class we had the mayor of our city, Mr. J. C. Blinn, also our good Philhellene, District Judge Hon. R. P. Hill. Both of these men became Ahepans of Oklahoma City Chapter No. 240.

On that day the Air Capital Chapter No. 187 and the Tulsa Chapter No. 13 were here and did help us on the initiation ceremony. There were about 35 from the Air Capital Chapter and about 40 from Tulsa Chapter. We had a good time, which included refreshments and lunch after the ceremony. Both these new American members gave us a long talk. The mayor spoke about "Fraternalism," and the district judge spoke about "Citizenship," and, in general, he spoke about the Greek race, praising the Greeks of this country.

J. G. COLLINS.

News from District No. 21

DISTRICT GOVERNOR G. A. KYRIAKOPOULOS of District No. 21, Chicago, reports that the North Shore Chapter No. 94, in connection with the Sons of Pericles, recently staged a play in one of the largest theaters of Chicago, "showing that the Sons of Pericles, although born in this country, are able to master the Greek language well enough to give a play." The success of the play has encouraged the boys and they are preparing to give another one in the near future.

The District Governor visited Pullman Chapter No. 205 at Chicago, Ill., three times, and the Joliet Chapter No. 131 at Joliet, Ill., twice. He has also visited frequently the other chapters in his jurisdiction, urging the members to cooperate and keep their courage and enthusiasm for the Ahepa.

Prosecuting Attorney Praises Olympic Chapter

HON. BERTIL E. JOHNSON, Prosecuting Attorney of Pierce County, Wash., writes as follows:

"I have had numerous contacts with Olympic Chapter and have been very much impressed with the wonderful things that they are doing for the welfare of the Hellenic people."

An Interesting Letter

THE following letter from the Department of Welfare, Commonwealth of Pennsylvania, was received by Brother Nicholas Notarys of Harrisburg:

"DEAR MR. NOTARYS:

"I am glad to send you the information which we have concerning the number of Greeks in the penitentiary population of Pennsylvania. This is in accordance with your request, and I think you will find the following data most interesting.

"During the six months from April to September, inclusive, of 1931 there were 1,157 commitments to the state penal and correctional institutions. Of this number six were listed by nationality as Greeks. Four of these were committed to the Eastern State Penitentiary at Philadelphia, one to the Western State Penitentiary at Pittsburgh, and one to the Pennsylvania Industrial School at Huntingdon.

"In the annual report of the Eastern State Penitentiary for the year June 1, 1928, to May 31, 1929, a total population of 2,119 is reported. Of this number 1,761 were persons born in America and 358 were born in other countries. The number shows one citizen of Greece in this entire group.

"Sincerely yours,

MRS. I. ALBERT LIVERIGHT,
Secretary of Welfare."

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Ἐν Σικάγῳ τῇ 27 Φεβρουαρίου 1932

Πρὸς τὸν Κύριον Ἀχιλλέα Κατοδὴν

Ἰκτατον Γραμματέα τῆς Ὁργανώσεως Α.Χ.Ε.Π.Α.

Εἰς ὁδοποιῶντων

Ἀξιότιμε Κύριε,

Εἰς τὸ μνησίον περιοδικὸν τῆς Ὁργανώσεώς σας "The Ahepa" τοῦ λήγοντος μηνὸς Φεβρουαρίου, ἀνέγνων τὰ τρία κεφάλαια, ὑπὸ τὸν τίτλον "The Yellow Ticket", τ' ἀφορῶντα τὰς ἐνεργείας σας σχετικῶς μετὰ τὴν ὑπεράσπισιν τοῦ Ἑλληνικοῦ ὀνόματος ἐναντίον τῆς κακοβοῦλου δυσφημίσεως αὐτοῦ εἰς τινὰς τῶν κινηματογραφικῶν ταινιῶν τῶν παιζομένων εἰς τὰ θεάτρα τῆς Ἀμερικῆς.

Καὶ ὡς Ἕλλην καὶ ὡς ἐπίσημος ἀντιπρόσωπος τῆς Ἑλλάδος ἐν Σικάγῳ θεωρῶ ἐπιβεβλημένον μοι καθῆκον νὰ σπεύσω νὰ συγχαρῶ ὑμᾶς προσωπικῶς καὶ δι' ὁμῶν τὸ ἵκτατον συμβολίον τῆς ὑμετέρας Ὁργανώσεως διὰ τὴν ὄντως ἐθνικὴν ταύτην πρᾶξιν ἥτις ἀληθῶς ἐξυψοῖ εἰς τὴν συνείδησιν τῶν Ἑλλήνων τὴν Α.Χ.Ε.Π.Α. συγχρόνως δὲ ἐπιβάλλει ταύτην εἰς τὴν ἀντίληψιν τῶν Ἀμερικανῶν.

Προσωπικῶς ἤμην καὶ θὰ εἶμαι πάντοτε θιασώτης καὶ ἐνθερμος ὑποστηρικτῆς τῆς Α.Χ.Ε.Π.Α. χαίρω ὅμως ἰδιαιτέρως διότι διὰ τῷ τοιοῦτου εἴδους πατριωτικῶν ὁμῶν ἐνεργειῶν ἐπαυξάνετε τὸν ἐνθουσιασμόν τῶν Ἑλλήνων τῆς Ἀμερικῆς πρὸς τὴν Α.Χ.Ε.Π.Α. καὶ τονῶτε τὰς πεποιθήσεις αὐτῶν ὡς πρὸς τὸν προορισμόν καὶ τὸ μέλλον τῆς μεγάλης ταύτης Ἑλληνικῆς Ὁργανώσεως.

Μετ' ἐξαιρετικῆς ὑπολήψεως

Γενικὸς Πρόεδρος τῆς Ἑλλάδος ἐν Σικάγῳ
(Γ. Δεπλάστα)

Catchall

(Continued from page 19)

anthropology at Dartmouth and now assistant director of the Museum of Fine Arts, Boston. His book on "Crete, the Forerunner of Greece," is the beginning of anthropological wisdom for the student who wants to know the real, not the literary, history of Greece. Mr. Hawes has found in the interior of Crete villages, whose people are today of almost pure Mediterranean character, dark, long-headed brunets. In the Cretan seaports he has applied his lead wire (used by anthropologists in measuring skulls) to broader heads. Mousing among graves of the Greek mainland he has noted that where, about Homer's time, blond northerners with long heads came into Greece they did not come alone. They brought with them camp followers whom they must have picked up in their wanderings from the Baltic Sea southward—broad-headed Alpines. Greece, in other words, had its contingent of broad-heads far back in the days of the war against Troy. There were broad-heads who enlisted with Alexander. The percentage of these has grown in modern times among the modern Greeks, as the figures cited by Mr. Pavellas himself indicate.

He is right, though, in doing his hit to upset the popular fallacy of a Greece that is assumed to have lost entirely the heroic breed celebrated by poets and artists. I, too, am glad to pass along, for the benefit of any who have had the patience to peruse these shreds of anthropological lore, Mr. Pavellas's closing paragraph: "The modern Greeks, therefore, are the same as the ancients by heredity, language, physical and mental qualities, traditions, folklore and a religion by substitution of the old pagan forms for the new. . . . Thus they are true Greeks by every standard with which a man evaluates himself, and with the name of Hellenes they also inherit a tremendous responsibility of being world leaders, torch-bearers to humanity." So, that's that regarding the lineage of the 10,000 Greeks resident in the district covered by this newspaper. Some of them will be torch-bearers of our coming generations of Americans.

Feeding the 6,000

(From the Christian Science Monitor)

Boston.

JOHN CARZIS, who has greatly prospered since he came from Greece some dozen years ago, is paying back his debt of gratitude to his adopted country by helping to feed its poor on Christmas and New Year's Days.

Mr. Carzis, who has made his money in Boston through a chain of four restaurants, this year on New Year's Day changed that chain into harbors of practical cheer to those in need. In his restaurants he gave about 6,000 men, women and children bountiful New Year's dinners. To scores of families in Boston's West and North Ends, Mr. Carzis sent baskets brimming over with good things.

From Kalamata, Greece, this man came to the United States. In New York City he learned American restaurant ways. Then he came to Boston and started in business.

America has been good to Mr. Carzis and he proposes to be good in turn to its citizens who have not prospered as has he. He is carrying out the injunction of giving freely and the most casual observer can see that it has not impoverished him.

Sons of Pericles of New York and New Jersey Organize Basketball League

PATERSON (New Jersey) Chapter leading in first half of playoff for championship in New York and New Jersey. Spirit is running high in the ranks of the Junior Order in New York City, Newark and Paterson, N. J. What, with hair-raising one-point finishes and the brand of basketball being displayed by the three quintets, the Hellenes in the Metropolitan Area should certainly be proud of the interest and activity of the youngsters between the ages of 15 and 21. The entire competition is augmented by the kind offer of Brother Spiro Papanou, Athletic Advisor of the Marathon Chapter of Paterson, who has donated a beautiful cup to the winner of a playoff that is scheduled to occur between the winner of the Metropolitan loop and the winner of the Connecticut aggregation of live-wire young Greek chapters. Besides this, medals are being offered by Brother Papanou to the two most valuable players of each team in both Connecticut and Metropolitan Leagues.

So far reports have drifted into the General Headquarters at Paterson, under the supervision of Brother Papanou, representing the Alexander Hamilton Chapter of the Ahepa, only of the standings in the Metropolitan League. The report is as follows:

METROPOLITAN LEAGUE

	Won	Lost	Pct.
<i>First—</i>			
Paterson (Marathon), N. J.	2	0	1.000
<i>Second—</i>			
New York (Renaissance), N. Y.	1	1	.500
<i>Third—</i>			
Newark (Corinthian), N. J.	0	2	.000
The Paterson (N. J.) team, led by the inimitable captain, Brother Louis Anicolaides, has set the pace, defeating both Newark and New York in well-contested, close games. The New York team, led by its captain, Brother Basil Minakakes, triumphed once over a Newark team that is slightly inexperienced but is slowly forming into a well-balanced offensive threat. Box scores:			

New York vs. Paterson, at Paterson

Paterson (46)	fg.	fp.	tp.
L. Anicolaides, f.	7	3	17
Fotiou	0	0	0
Thevos, c.	0	1	1
Vasios, g.	2	1	5
Markos, g.	2	0	4
	11	5	27
<i>New York (45)</i>	<i>fg.</i>	<i>fp.</i>	<i>tp.</i>
Thury, f.	0	0	0
Dejerenis, f.	2	1	5
Minakakes, c. f.	8	0	16
Maravelas, g.	1	1	3
Baios, c. g.	1	0	2
	12	2	26

In the other two games of the League the results were as follows: New York defeated Newark by the score 31 to 19. In this game young Dejerenis led the assault against the Newark goal and contributed the lion's share for the victory. Paterson defeated Newark by the score 19 to 16. In this game Markos, with 11 points, led the Paterson team to a well-earned victory. Sotopoulos and Thevos starred on the defense.

Perhaps the greatest manifestation of the formation and playing of this League is the ever-present and significant fact that the young Greek manhood of the United States is not interested in the presentation of Greek dramas and "Golfo" at auditoriums but that this youth is interested in modern health and mental benefiting sports, such as basketball and baseball. Thanks must go to the individual "sons," chapters of Connecticut, New York and New Jersey, in addition to a few Ahepas who have contributed time and money in bringing forth among the Greeks some of the ancient love of sport. Today enthusiasm of the older folks is lax, but around the corner is the time when the basketball or ribbed courts will be thronged with enthusiastic fans anxious to see their favorite "sons" perform.

PETER MARKOPLIS.

Solon Seniors and Juniors Hold Joint Installation

THE joint installation of officers for 1932 of Solon Chapter No. 5, Order of Ahepa, and Ajax Chapter No. 58, Order Sons of Pericles, took place last night at 8:30, at the Ahepa Hall in the Odd Fellows Building, before a large attendance of the members and their families.

The installation ceremony for both chapters was conducted by John Demosthenes, Past President of Solon Chapter. The retiring President, Anthony Andris, presided at the opening of the meeting.

The meeting was opened with prayer by the Chaplain of the chapter and followed by the singing of "America" and the Greek national anthem by the audience. The Apollo Music Club played the "Ahepa March" and other numbers. Addresses were made by the newly installed officers: Charles E. Lemons, President; Andrew Lamas, Vice President; Panos Karatassos, Secretary; George Athanas, Treasurer; Harry Chakides, Chaplain; and James Caralas, Warden; also, Milton Miltiades, President of Ajax Chapter, Sons of Pericles.

One feature of the program was the presentation by Peter Chiboucas of Past Presidents' fezes to the Past Presidents of Solon Chapter. George Lamas thanked the chapter in behalf of the Past Presidents for the gift of fezes. Refreshments were served and a dance followed which was enjoyed by everyone.

The officers of Solon Chapter are the following: Charles E. Lemons, President; Andrew Lamas, Vice-President; Panos Karatassos, Secretary; George Athanas, Treasurer; Harry Chakides, Chaplain; James Carallas, Warden; Nick Parris, Captain of Guards; Harry Nier, Inside Sentinel, and Charles Prantalos, Outside Sentinel. The Board of Governors are: Anthony Andris, Chairman; Nick Kelemides, George Carallas, Charles Lymon, Terpanndros Chiotelles.

The following are the officers of Ajax Chapter No. 59, Sons of Pericles: Milton Miltiades, President; Lear Miltiades, Vice-President; Petro Lamas, Secretary; Jerry Vandora, Treasurer; Charlie Miltiades, Assistant Secretary; Theodore Javo, High Priest; Tash Anastos, Master of Ceremonies; George Eliopolo, High Guardian; Arthur Chiboucas, Inner Guard; Arthur Miltiades, Outer Guard, and Nick Parris, Peter Chiboucas, and Theo. Kolgaklis, Advisory Board.

The installation program was arranged by the entertainment committee composed of Nick Parris, Charles Lemons, Panos Karatassos, John Nichols, and Charles Frank.

ANDREW LAMAS.

Installation of Officers of the St. Louis Chapter No. 53

WITH the usual splendor and amidst entrancing surroundings in the Gold Room of the Jefferson Hotel, the most exclusive hostelry in our city, the installation of the new officers of this chapter took place on January 10. A brilliant and distinguished gathering of well-nigh 1,000 people, among whom many hundreds of Americans were to be seen, was in attendance to witness the ceremony. The Ahepa installation, with its yearly recurrence and the beauty and impressiveness that surrounds it, has now become a social event that is looked forward to with keen anticipation not only by the Greek but also the American public as well. The Gold Room, whose artistic beauty is unexcelled in this city, was almost filled to its capacity. A large number of our Greek ladies, beautifully gowned and in brilliant colors, were present, not to mention the younger group of girls, full of animation and anticipation of an evening long to be remembered. The Ahepas, with their fezzes rakishly worn and the air of festivity about them, were here also in impressive numbers. The ceremony started with the entrance into the room at the appointed hour of the retiring officers, preceded by the guards, all garbed in the picturesque and striking Ahepa patrol uniform. Then followed our Royal Court and our Ahepa Queen, Miss Goldie Lamperson. The officers of the Sons of Pericles Chapter here entered now and were received with acclaim. The retiring President of our chapter, Brother Nick Softis, then spoke briefly on the occasion and distributed various gifts to those of our brothers who distinguished themselves in service to the chapter during the last year. Following the distribution of the gifts the installing officer of the evening, Dr. C. B. Johannides, Past President of our chapter, entered the room. He was escorted by Brother Achilles Sakellarides and the guards. The installing officer now took charge of the proceedings, administered the oath to the new officers, charged them very eloquently on their particular duties and installed them to their proper stations. Our new officers are the following: Brothers James Caron, President; John Leontsinis, Vice-President; Alexander Vappas, Secretary; John Kekeris, Treasurer; George Magafas, Chaplain; Harry Stathis, Warden; Wm. Kokorakis, Captain of Guards; Nick Karros, and Nick Georgopoulos, Sentinels; and the Board of Governors: Nick Softis, chairman, Alexander Spanos, John Karzin, John Jameson, and Constantine Cassimatis.

President, Brother Caron, addressed the audience and promised to work with zeal and energy during the current year and cooperate with all the elements of progress for the general good of the community. The installing officer, Dr. Johannides, spoke also briefly and reviewed the evolution the Ahepa has gone through during the last ten years. Then, in behalf of the chapter, Brother Gus Theodorow, presented the retiring President, Brother Softis, with a jewel for the excellent services he has given the chapter during the last year. This concluded the ceremonies and dance followed until late midnight. A word of praise is due to the guards of the chapter who have excited the admiration of all with their military poise and the precision with which they executed the various commands of their marshal. They are Brothers Christ Tompras, George Rodopoulos, Peter Nepkas, George Chakrakos, Michael Demmas, George Frilingos, Nick Pavlakis and George Dellas. Also just praise is due the installing officer, Dr. C. B. Johannides.

JAMES CARON.

Pericles Chapter Bestows Jewel on Past President

ON THURSDAY evening, January 28, Pericles Chapter No. 270 held its first open installation of officers, the meeting being well attended and greatly impressing all those present with its grandeur and instruction. The installing officer was Brother Karelis, of Minneapolis. Supreme Deputy Governor of this District, who delivered a wonderful address, giving the history and purpose of Ahepa. One of the outstanding features of the evening was the presentation by Brother DePierre, of Pericles Chapter No. 270 and Past President of Demosthenes Chapter, Minneapolis, of the Past President's jewel to Brother Kleason, in recognition of services rendered this chapter.

A rousing speech was made by Brother Kamuchey, Pericles Chapter No. 270, and Past President of Demosthenes Chapter, Minneapolis, on "What Ahepa Has Meant to Me, and What It Is Doing for the Greeks."

The newly elected President, Brother E. A. Frangos, was introduced by the installing officer, who pledged himself to carry out the duties of his office with faith, courage and loyalty.

The other officers installed are: Vice-President, P. N. Santrizos; Secretary, G. J. Vavoulis; Treasurer, H. Strenglis; Governors, W. D. Kleason, chairman; P. Mavroulis; J. Demopoulos; N. Petropoulos; G. Lingress; Warden, J. Orman; Chaplain, P. Mavroulis; Captain of the Guards, G. Miller, and Sentinels, N. Chorkalis and T. Barbas.

A dance followed the installation.

GEORGE J. VAVOULIS.

Ahepa "Cowboys" Don Patrol Uniform

THE Ahepans of the Cowboy Chapter No. 211, at Cheyenne, Wyo., have decided to sidetrack for the time being their usual 10-gallon hats and to don the Ahepa Patrol fez. This information comes by way of P. T. Kisciras, an up-standing, 6-foot "Cowboy," and then some, who has frequently been seen around Ahepa conventions. "Cowboy" Dan Davis is the Captain of the Patrol and is preparing the boys to march from Cheyenne to Baltimore next August.

One thing about these Cowboys is that they want others to be as happy as they are. Recently the chapter gave a party for the Greek boys and girls. We understand that this is an annual function with the Cowboy Chapter. "The little kiddies had a fine time and our boys gave them some good lecturing." Imagine a cowboy lecturing! With pistol in hand, he is bound to make you understand.

On January 10, these supposedly boisterous Cowboys held a very orderly installation of officers, "His Majesty" P. T. Kisciras presiding, which in ordinary parlance is "enough said." The new officers are: George T. Kisciras, President; Andrew Triples, Vice-President; Thomas J. Caros, Secretary; S. A. Shennas, Treasurer; Victor Nichols, Chairman of the Governors; William Triantos, John Koffinas, Sam Eliopoulos, and Tom Skaliotes, Governors; Victor Nichols, Chaplain; P. Chiroopoulos, Warden; Clearchos Pappas, Captain of the Guard; and Nick Chrounes and Tony Christopoulos, Sentinels.

On the same date the Cowboys, dressed in full Ahepa costume, went to church in a body,

and after the services the chapter was godfather to little Hareclea Ahepa Levanis, daughter of Mr. and Mrs. John Levanis of Sidney, Nehr. At 1:30 p.m. lunch was served at the chapter hall, at 6:30 p.m. a banquet and dinner was served, followed by speeches, given by George Kisciras, Victor Nichols, Mitchell Christ, President of the Denver Chapter, and by Nick Beskas, President of the Bridgeport (Nebraska) Chapter. This was in turn followed by dancing, both Greek and American. The Cowboys and Cowgirls entertained their guests from Denver and Bridgeport till the wee hours of the morning. By the way, I forgot to mention that we had a large delegation from the above-mentioned chapters, Denver and Bridgeport. (Please note that the Cowboys do not forget to mention the Cowgirls.)

It was a very nice program—in fact, we declared the day an "Ahepa Day." The committee on arrangements included: Chairman, Victor Nichols; Vice-Chairman, Bill Treandos; Dan Davis, Bill Stravos, Gus Diamontopoulos, Nick Chonis, Tony Christopoulos, Pete Touses, James Deamontopoulos, Dan Deamontopoulos, Clearchos Pappas, and George Pantopoulos.

The new President, having assumed additional duties as Chief Cowboy of the chapter, felt that the burden was too heavy for him to carry alone, so he decided to take unto himself charming Miss Billie Scarpos, of Green River, Wyo., and change her name to Mrs. George Theodore Kisciras. And so "Their Majesties" preside over the live-wire and enthusiastic Cowboy Kingdom of Cheyenne, Wyo.

Plainfield (N. J.) Ahepans Hold Fifth Annual Dance

(From Plainfield Courier-News, January 29, 1932)

APPROXIMATELY 500 persons attended the fifth annual entertainment and ball of Washington Rock Chapter 114, Order of Ahepa, last evening in Masonic Temple, and were greeted in brief remarks by Mayor Martin B. Sutsman, Judge William G. DeMeza and O. H. Hewitt, Jr. The program included a Greek play, a number of vaudeville acts and Greek and American dancing. Both "The Star Spangled Banner" and the Greek national anthem were sung and the "Ahepa March" was played in opening the program.

The play, given in the Greek language, was "O Charioteer," and was presented by members of the Plainfield organization. The cast included S. S. Mokides, John Gianifas, Mrs. S. S. Mokides, Mrs. Georgia Christophoulou, Maria Christophoulou and Louis Loukides. The action took place in America and Greece and the story dealt with the moral benefits derived from an organization like the Ahepa.

Peter Econom, general chairman, after welcoming the guests, presented the women members of the cast with bouquets. George Galane, President of Washington Rock Chapter, also spoke words of greetings and commended the committee for the successful work performed. Many Ahepan dignitaries throughout the state were present and were presented by President Galane. Among them were the following:

Past Deputy Governors Peter Kitsos of Eureka Chapter, Newark; E. George Vaffens, formerly of Washington Rock Chapter, but now of Hudson Chapter, Jersey City, and Jean Kosarides of Eureka Chapter, Newark; Past Presidents James N. Pappas, James Apostolakis, and

John Givas of Newark; Sam Aros of Paterson; John Skourlas and Mike Boutsaras of New Brunswick; George Koykas of Jersey City, and James Polisson, John Macaropoulos, George Harris and Nicholas Xenos of the local chapter and Presidents of Ahepa Chapters for this year, including Ulysses Archontis of Eureka 52, Newark; Denis Caroliris of Alexander Hamilton 54, Paterson; Christ Alikakos of James Monroe 75, New Brunswick; E. George Vaffens of Hudson 108, Jersey City; James J. Carden of Thomas Jefferson 280, Elizabeth; Theodore Kiskaras of Bergen Knights 285, Hackensack; Spiros Pappayliou of Thomas A. Edison 287, Asbury Park; and Simon Kyriazis of Raritan 288, Perth Amboy.

John A. Givas, Governor of District 7, was presented and expressed himself as proud to belong to Washington Rock Chapter and also commended all the chapters for the loyal support they had given him.

Michael J. Loupassakis, Secretary of Washington Rock Chapter, was master of ceremonies during the entertainment period and presented the following performers: Master Moikides in a Greek poem; the Misses Chirojane in a duet; Madame Anna Mulinos, soprano, and G. Vitalis, tenor, in American and Greek songs; Joey Angerbauer of Plainfield, who gave an exhibition of tap dancing, and Miss Rita Burke, also of Plainfield. Music for the general dancing was by E. Vasilatos and his radio orchestra of New York City.

The committee assisting Chairman Peter Econom included John Loupassakis, program; George Harris, reception; John Macaropoulos, flowers; Emmanuel Giores, floor; John Gianifas, tickets; S. S. Mokides, play; George Triflides, refreshments; Nicholas Chirojane, general treasurer; Michael J. Loupassakis, publicity and music, and Tryphon Arathas, James Polisson, Stephen Delekas, Nicholas Xenos, Louis Loukides, Christopher Polisson, Jack Gianifas and James Demetrakis.

First American Chapter Installs Officers

THE First American Chapter No. 174, Albuquerque, N. Mex., has installed the following officers: Gus Bruskas, President; Peter H. Souris, Vice-President; George Thomas, Secretary; Bill Kirikos, Treasurer, and Anthony Paylantos, Charles Ellis, Tony Souris and Spiros Ipiotis, members of the Board of Governors. Deputy District Governor Robert Katson and retiring President of the chapter, was in charge of the installation ceremonies, which were followed by entertainment. A number of Ahepans from Santa Fe and Gallup, N. Mex., attended.

Some of the chapters are only now reporting their installation of officers and expect publicity in the magazine. At the rate we are going we will be reporting installations of officers until the new elections come along. This is the last issue of the year that will contain any news about the installation of officers.

Our American-Born Greek Children

(Continued from page 20)

The evolution and final marriage contract as followed by the Greeks is known to all. It is usually through the efforts of a third party. It is a process of elimination, ending in many cases with rejection, with heart-breaking, vanity-hurting, ugly consequences. But so it was with their fathers, so it was with them, and so it shall be with their children.

In the above paragraphs I deal mostly with the native Greek who has claimed this country as his home. The unions made in this manner usually work out to complete satisfaction. Once in a while a native-born Greek boy or girl may trickle in as one of the contracting parties; the cases are rare, especially with the boy. He is not yet well enough established to fill the rôle. This is due, of course, to the limited time he has had in evolving to that stage, due primarily to the simple reason that the first generation Greek youth is just coming into his own.

With our present restricted immigration, the advent of the native Greek young blood has been stemmed. In general, when our present native-born Greek girl blossoms into full-grown womanhood, the old stock of native suitors will have become depleted or else aged, so that it will be necessary to go back to the land of their origin if they are to be successful in taking unto themselves a wife. The requirements there aren't so strict; age and looks aren't taken into consideration as long as there is a bank balance; and if they are successful they get a dowry for good measure. I won't argue this point pro or con; I am simply presenting facts as I see them.

Now tell me, Mr. Editor, what will happen to the native-born girls? Many of them are growing old now, due to the failure of their parents to select a suitable partner for them. There has been a grand exodus of Greeks, marrying the dowry back home.

By suppressing nature what is happening? Our youth is intermarrying with the native, which may be well and successful in many cases; but in most instances it ends in misunderstanding and grief to both parties. Many of our native-born Greek girls have fallen by the wayside. We have examples of it in every town that boasts of a Greek population. There exist, in a few cases, undercover affairs between our present-day Greek youth, which usually end in sorrow, pain and shame. I am speaking of today. What will happen in years to come if this custom still persists?

It is a problem, Mr. Editor, maybe a little immature, but a problem nevertheless—a problem that must be adjusted or some solution found if we, the Greeks, are to progress. Every time a native Greek brings a wife to our shores, Greek civilization in America is retarded exactly one generation. Every time a native-born intermarries, we lose a member to our race.

Why not let our youth mingle as other peoples do? Why not, like all normal people, allow them to select their own life partners? Why shouldn't a Greek boy or girl have a sweetheart without being looked upon with scorn by his kin? Isn't it only natural that they should be? It should be restricted to social level, yes; but why should it be suppressed entirely? Why curb nature and natural instincts? Practically every Greek song I have ever heard in some way has love as its theme. So why be hypocritical? What inspired our ancestors to perfection in the arts?

I could probably treat this subject more delicately, dress it in flowery, vague language, but why evade the issue? Though it

is the truth, and we all know it, most of us will not openly admit it.

I hope the Greek parents in this country will give a little thought to the problems that confront their children, and readjust themselves in relation to these problems. Your organization stands for progress. Only with understanding will we have progress, and it is high time we did something about this misunderstanding.

Knowledge of the Greek Language Is Imperative

(Continued from page 15)

Now, my friends, I am not here to eulogize Webster. He needs no eulogy from my lips. I am here to do exactly what Webster would do if he were here. Could Webster speak to you today he would remind you of your duty in certain matters. Having received from his acquaintance with the Greek language such great help and realizing the fact that an acquaintanceship with that language is almost indispensable to one who is to worthily occupy a leading place in the cultural life of today, he would urge you, as I am urging you, to recognize your duty in preserving in this, your adopted land, a knowledge of the Greek language, a familiarity with the Greek classics and an acquaintance with Greek history.

If you love the land of your forefathers, if you have interest in your kindred, if you have any pride in the glory of Greece, you will preserve to us these things. If the Greek language is forgotten in this country, that sympathy which was common here at the time of the Greek Revolution will be no more. Your own posterity in a few generations will be strangers and unsympathetic to those in whose veins the same blood runs, and the cause of Greek independence, if an issue one hundred years from today, would find in this land no Webster to champion it, no educated people to sympathize with it. If you have any respect for your noble ancestry, any love for your adopted country, you will make it a matter of prime concern to yourselves that the language and history of Ancient Greece be not forgotten.

This you may do, first by providing in your parochial schools, as you are now doing, for instruction in Greek and seeing that your children take advantage of these opportunities. But this is not enough. You are required to encourage the youth of this land, whether of Greek descent or otherwise, to the study of the Greek language and literature. You are to make your demands on our high schools for courses in Greek. You are to make these demands heard, and encourage your own children to take these courses, and teach them to encourage their associates who are not of Greek origin to become Greek students.

Only your persistent efforts can save this, your adopted country, from the loss of that which has proved so beneficial to the great men of its past. You alone can save to us the language and traditions of your forefathers. And you can do this if you will. If you do not do this you are not worthy of their name. You should not be permitted to call them your fathers. By neglecting these matters you disinherit yourselves.

If you do your part there will not be five years from now a high school in which Greek is not taught or in which it is not one of the most common subjects taken.

Greek-Americans Praised as Loyal Hellenism and Americanism Are Blended in Ahepa Fraternity

By SOTERIOS NICHOLSON

IT IS pleasing how readily Americans of Hellenic ancestry acquire an at-home feeling in their adopted country. There are numerous reasons for this ease of adaptation. They may all be summed up in the general estimate that the Greeks make good, loyal citizens. Because of their industry, thrift and obedience to law, they contribute much to the general well-being of the community.

Prominent citizens, many of them in high places, have voiced their admiration for the sterling qualities of citizenship possessed by Americans of Hellenic descent. The universal spirit of patriotism so characteristic of this class has time and again been brought to the attention of the American people by such leaders in public life as Calvin Coolidge, Herbert Hoover, Franklin D. Roosevelt, former Gov. Green of Michigan, United States Senators King, of Utah; Austin, of Vermont; Shortridge, of California; Walsh, of Massachusetts; Davis of Pennsylvania, and Moses, of New Hampshire; Representatives Holmes and Andrew, of Massachusetts, and Gibson, of Vermont; former Senator Henry J. Allen, of Kansas; Rear Admiral R. E. Byrd, Federal Judge P. W. Meldrim, Mayor Wilson of Cincinnati, Luther Weedon, United States commissioner of immigration; Chief Justice Marshall, of the Supreme Court of Ohio; Govs. White of Ohio, Woodring of Kansas, Emerson of Illinois, and many others. Most of these gentlemen are members of Ahepa.

The Order of Ahepa, whose guiding star is the "blending of true Hellenism with Americanism," has done much in the ten years since its inception to crystallize this friendly sentiment of native Americans. Indeed, throughout the United States the

order has become a recognized force in promoting patriotism and expounding the fundamental principles of government.

The constitution of the Order of Ahepa provides that members show a due appreciation of the privileges of citizenship, and urges that they "always be profoundly interested and actively participate in the political, civic, social and commercial fields of human endeavor." Members are pledged to do their utmost to stamp out political corruption; are urged to combat all forms of tyranny as a menace to the life, property, prosperity, honor and integrity of all nations, and to believe that preservation of American and other liberties can be assured only as this country becomes the champion of liberty and defender of all oppressed and downtrodden peoples.

A common bond of sympathy has been created between Hellenic and native Americans through enunciation of the order's principles in all parts of the United States.

"Ahepa" also seeks to promote a better and more comprehensive understanding of the Hellenic peoples and nation, and to revive, cultivate, enrich and marshal into active service in America the noblest attributes and highest ideals of true Hellenism.

Greek-Americans occupy today an honored position in this country because of their inherent respect for law, their industry and their thrift, their patriotism and their interest in government. Without these attributes the sons of Greece could not so quickly and so triumphantly pass through the "melting pot." The lessons learned from an ancestry whose high state of civilization dates back more than 3,000 years have been drawn upon by these Hellenic sons, who have happily found in America a place where full expression of their ideals of life, liberty and the pursuit of happiness could be enjoyed without hindrance.

It is little wonder, then, that they have so quickly become assimilated with their new countrymen.

"Ahepas" cheerfully assume the duties, rights and privileges of American citizenship.

One of the Tragedies of Humanity

(Continued from page 16)

There is practically no phase of modern civilized life that is not touched by the problem of tuberculosis. The mortality and invalidism caused by this disease makes it a national question. The individual patient has a direct connection with the home. Poverty is intimately associated with tuberculosis. Consequently the consumptive of limited means becomes a burden for private and public charity. Living conditions, sanitation, overcrowding, ventilation being such important factors in the development of tuberculosis, bring this disease into the field of public hygiene. Industries, factories and shops have to take tuberculosis into account. The liquor traffic and tuberculosis cannot be separated one from the other. The Army and Navy have recently been directly influenced by this disease. These few examples serve to show how diverse are the interests which have to take tuberculosis into consideration; and there are few, if any, persons who have the right to say, "I fortunately have no interest in the scourge of tuberculosis. It does not affect me."

To attempt to discuss all of the various phases of social activity which have a bearing on tuberculosis would be to write a treatise on sociology. There are, however, some special features of this inter-relationship which deserve especial mention and which must be briefly considered. As a national problem tuberculosis accounts for approximately 10 per cent of deaths from all causes. The mortality has shown a steady decline in nearly every country, but even yet it causes more deaths than any other one disease. With these facts as a basis, it has been calculated that the annual loss in this country from this disease is about \$240,000,000.

The Greek physicians made many observations upon the clinical features of tuberculosis, and our description of the symptoms and of the consumptive "type" dates from Hippocrates. Although the con-

tagiousness of the disease was confirmed by Villemin in 1865, it was not until 1882 that the organism was discovered by Robert Koch.

The cause of tuberculosis, therefore, is the tubercle bacillus; but this in itself, in the majority of cases, fails to produce the disease. As will be shown the vast majority of the human race have bacilli somewhere in their bodies; but fortunately, in a much smaller percentage of individuals do we find symptoms of the disease. What is the cause of this? Why do some persons carry the bacilli in their bodies for many years and never know that they are infected? Why do other persons develop the disease from practically the same infection that in others remains localized? Why do only 10 per cent die of tuberculosis when 90 per cent or more are infected? The answer to these questions must be found largely in the nature of the body, in that vague something which we speak of as "resistance."

This may well be illustrated by the parable in the Bible. The tubercle bacillus is the seed and the body is the soil. "Some seeds fell by the wayside and the fowls of the air came and devoured them." These are the bacilli scattered outside the body, an immense majority of which die. "Some fell upon stony places." These are the bacilli that find lodgment in many of us, perhaps with the production of a small infection, but nothing comes of it; "they wither away" because they have no roots. "Some fell among thorns, and the thorns sprang up and choked them." This represents the early cases of tuberculosis, in which the seed finds the soil suitable and grows, but the conditions are not favorable, as the thorns representing the protecting forces of the body, get the better of the struggle. "But others fell on good ground and sprang up and bore fruit by the hundred-fold." This represents the thousands of people who die every year from this disease—the soil is suitable and the protecting forces of the body weak.



NEWS FROM GREECE

Τὸ Ὑπουργικὸν Συμβούλιον κατὰ τὴν συνεδρίασίν του τῆς 13ης σιθρίου 1931 ἀπεφάνετο, ὅπως αἱ κατὰ τὸ ἔτος 1932 ἀρχιθεσόμενα ὁριστικῶς ἐξ Ἀμερικῆς, καὶ οὐχὶ ὀλιγοτέροι τῶν ΠΕΝΤΗΚΟΝΤΑ, τίχουσι τῶν ἰδίων ἐνδομῶν ὅσον ἀφορᾷ τὰς στρατιωτικὰς τῶν ὑποχρεώσεις, ὧν ἔτιχον καὶ αἱ κατὰ τὰ τελευταῖα ἔτη ἀρχιθέντες ἐκδρομαὶ τῆς ΑΧΕΠΑ, ἣτοι ὅσοι θὰ μετέσχωσαν τῆς ἐκδρομῆς τῆς ΑΧΕΠΑ, θὰ παραμείνουν ἀνεπὶλόγητοι, μέχρι τέλους τοῦ ἔτους 1932, δυνάμειν νὰ ἐπανέλθωσιν εἰς Ἀμερικὴν, ἂν ἐκλήρωσιν τῶν Στρατιωτικῶν τῶν ὑποχρεώσεων.

Ὅσοι ἤθελον παραμείναι εἰς τὴν Ἑλλάδα μετὰ τὴν 1ην Ἰανουαρίου 1933, θὰ στερεθῶσι τοῦ ἐνεργητικότητος τοῦτον.

Ὁ κ. Τοῖστορ Α. Πούγκλεϊ, Τραπεζίτης τῆς πόλεως Μίχαλλ τῆς Νέας Ὑόρκης, δι' ἐπιστολῆς του πρὸς τὴν ἐν Οὐάσιγκτον Ἑλληνικὴν Πρεσβείαν, προσέφερε δωρεάν ἐκ 500 δολλαρίων πρὸς τὸν σκοπὸν ὅπως τὸ ὥς ἄνω ποσὸν διατεθῇ ἐκ τῆς Ἑλληνικῆς Κυβερνήσεως διὰ τὴν ἰδρυσάν ἐνὸς Ἰνστιτούτου Διεθνῶν Ὑποθέσεων ἐν Ἀθήναις, προτιθέμενος νὰ ἐπαναλάβῃ τὴν προσφοράν του καὶ διὰ τὰ ἐπόμενα ἔτη, μέχρι τελικῆς προκοδοτικότητος τοῦ Ἰνστιτούτου ἐκ αὐτοῦ, δι' ἐνὸς ὁρισμένου ποσού.

Τὸ ἐν λόγω Ἰνστιτούτον σκοπὸν θὰ ἔχῃ τὴν μελέτην καὶ συζήτησιν τῶν διαφορῶν διεθνῶν ζητημάτων, πρὸς ποταπὴν διαταξάμεσιν τοῦ κοινού εἰς τὰ διεθνή ζητήματα, ὡς γίνεται ἐν τῷ Ἰνστιτούτῳ τοῦ Οὐάσιγκτον καὶ τοῦ Πανεπιστημίου τῆς Βιρμανίας.

Ἡ Ἑλληνικὴ Κυβέρνησις ἐνχορίστας ἀποδέχθη τὴν γενόμενὴν δωρεάν, ἀναθέσασα εἰς τὸν καθηγητὴν κ. Στεφανάδην, νὰ διοργανώσῃ τὸ ἐν λόγω διαίτησι.

Ὅσοι ἐκ τῶν ἡμετέρων θὰ μετέσχωσι τῆς ἐκδρομῆς τῆς Ἀζίας, ἥ θὰ μεταβῶσι ἀργότερα εἰς Ἑλλάδα, συμφωνῶντες πρὸς τὰ περιουσιακά μέτρα ἅτινα ἔλαβεν ἡ Κυβέρνησις πρὸς προστασίαν τῆς Διαρχίης, δὲν θὰ τοῖς ἐπιτραπῇ νὰ φέρωσι μεθ' ἑαυτῶν, ἄνω τῶν πλῶν Διαρχιών.

Ἐπομένως ἀναστάντων ὅπως αἱ προτιθέμενοι νὰ μεταβῶσι εἰς Ἑλλάδα, ἐφοδιασθῶσι μετὰ Τράπεζας Τόκς μικρὰς ἀξίας, πρὸς ἐνδοκίαν τῆς ἑξαγορᾶς αὐτῶν ἀπὸ τοῦ μικροῦ πόλεως, ἔχοντες ὅτ' ὅσον, ὅτι ἀναχωροῦντες, δὲν θὰ τοῖς ἐπιτραπῇ νὰ φέρωσι μεθ' ἑαυτῶν ἀντικείμενα ἀριθμῶν τῶν ἐπιστρεφέντων χρημάτων.

Ἡ Ἀνάγκη Ἑλληνικῆ Ἐταιρίας πρὸς Προστασίαν τῆς Ἑλληνικῆς Πνευματικῆς Ἰδιοκτησίας, ἀπὸ τοῦ 1930 προσπαθεῖ ὅπως συνερῇ Σύμβουλος ὁμοειδήματος μετὰ τῶν Ἰνστιτούτων Πολιτικῶν τῆς Ἀμερικῆς πρὸς προστασίαν τῆς πνευματικῆς ἐργασίας κατ' ὅσον ἡ ἐπιμελέειας τῶν Ἑλληνικῶν ἔργων ἐν ταῖς ἡμετέροις Πολιτικαῖς, ἐφθασεν, κατὰ τὰ λεγόμενα τῆς εἰς τὸ μὴ περσιέτος. Αἱ προσπάθειαι τῆς ὥς ἄνω ἑταιρίας, ἐπιτέθηκαν ἐκὸς ἐπιτυχίας, διὰ Προεδρικῶν δὲ Διαγγελλμάτων, θὰ ὠρῶσιν ὡς ἡμεῖς ἐνθυνοῦμεν τῆς ἰσχύος τῆς συμφωνίας, ἡ 1 Μαΐου 1932, ὅσοι καὶ θὰ ἐκδοθῶσι τὸ ὥς ἄνω

διαγγέλλεται.

Μέλη τῆς ὥς ἄνω ἑταιρίας καὶ ὧν τὰ ἔργα θὰ τίχουσι προστασίας ἐνταῦθα εἶναι αἱ ἐξῆς περίτοι Σύλλογοι:

Ἐταιρία Ἑλλ. Θεατρικῶν Συγγραφέων.
Ἐνωσις Συντακτῶν.
Λέσχη Καλλιτεχνῶν.
Σύνδεσμος Σκισσογράφων.
Ἐνωσις Ἑλλήνων Δημοσιογράφων.
Ἐνωσις Λογιστῶν κτλ.
Ἐπομένως ἀπὸ τῆς 1ης Μαρτίου, πᾶς ὅστις ἤθελε χρησιμοποίησιν Ἑλληνικὰ ἔργα, ὀφτεῖται νὰ ἔπωσῃ τὴν πληρωμὴν τῶν συγγραμμάτων καὶ ἄλλων δικαιωμάτων.

Ὁ κ. Ἀντιπρόεδρος τῆς Κυβερνήσεως καὶ Ὑπουργὸς τῶν Ἑξωτερικῶν κ. Α. Μιχαλακόπουλος, ἔλαβε κατὰ τὴν 13ην Ἰανουαρίου ἐ. ἔ., ἐντετύχιον τηλεγράφημα διὰ τὸ νέον ἔτος, τῆς Ἰερᾶς Κοινότητος Καρῶν τοῦ Ἀγίου Ὁρους.

Ὁ κ. Ὑπουργὸς ἀνταποδίδων τὸ φιλοφρόνημα, ἀπήντησεν ἐνθυμῶν καὶ ἀντιγράμμιον ὡς ἐξῆς:

«Αἰσίων τοῦ ἀπὸ Δεκαπενθήμερου ἀρξάμενον 1932».

Αἱ καταθέσεις κατὰ Τράπεζαν ἐν Ἑλλάδι ἔχουν ὡς ἐξῆς:

1931	
1 Ἰανουαρίου	31 Ὀκτωβρίου
Ἑθνικὴ Τράπεζα τῆς Ἑλλάδος	
Δρχμ. 6,922,000,000	7,333,400,000
Τράπεζα Ἀθηνῶν	
Δρχμ. 2,483,000,000	2,137,000,000
Ἐμπορικὴ Τράπεζα τῆς Ἑλλάδος	
Δρχμ. 928,000,000	789,900,000
Ἐμπορικὴ Τράπεζα Αἰγαιῶν	
Δρχμ. 983,300,000	767,000,000
Αἰατικὴ Τράπεζα	
Δρχμ. 657,000,000	631,000,000
Τράπεζα Ἀνατολῆς	
Δρχμ. 613,000,000	478,300,000
Τράπεζα Χίου	
Δρχμ. 146,000,000	102,000,000
Ἰταλ.-Ἑλληνικὴ Τράπεζα	
Δρχμ. 404,500,000	212,800,000
Τράπεζα Κυριαδοπούλου	
Δρχμ. 104,000,000	85,000,000
Τράπεζα Πειραιῶς	
Δρχμ. 209,000,000	193,000,000
Τράπεζα Θεσσαλονίκης	
Δρχμ. 130,400,000	56,000,000
Τράπεζα Κοσμάδαυλου	
Δρχμ. 66,400,000	118,000,000
Ἦτοι τὸ ὅλον Δρχμ.	
13,648,200,000	12,904,600,000

Ἡ Ἐπιτροπὴ τῶν Ὀλυμπικῶν Ἀγώνων ἐν Ἀθήναις, ἀνεφάρσα τὴν ἰδρυσάν νέον Στάδιον ἐν Φαλήρῳ. Εἶναι ὅντιος διετὴρὸν νὰ ἐγκαταλεφθῇ τὸ μαρμαροδόλιον Στάδιον τῶν Ἀθηνῶν, ἀλλὰ τὸ ποσὸν ἦτο γνωστὸν εἰς τοὺς ἀθλητικοὺς κύκλους, καθότι ἡ ἐλπίς ὁρισμένων ἀγωνισμάτων, καὶ διὰ τοῦ δρωμένου ταχύτητος 200 καὶ 400 μέτρων, ἐλευθέρως διακοδόλιος καὶ ἀνεκτιμούσθ. ἦτο ἀνπιτυχίας διὰ τὰ δύο πρῶτα καὶ λίαν ἐκινδυνεύει διὰ τὸ χρόνον διὰ τὰ δύο τελευταῖα. Τὸ πάλιν Στάδιον θὰ χρησιμεύσῃ δι' ἄλλων εἰδῶν ἑορτῶν καὶ συγκινήσεων.

Ὅτι αἱ Ἑλληνίδες μένουναι πατα εἰς τὰ πάτρια, ἀπεδείχθη ἐκ τῆς ἀποδομῆς ἥν ἐπέδειξαν ὅπως ἐγγράφουσι κατὰ τὸν νόμον εἰς τοὺς ἐκλογικοὺς καταλόγους. Εἰς τὰς Ἀθήνας, λόγον χάριν, ἐπὶ 300 χιλ. γυναικῶν δικαιωμένων τοῦ δικαιώματος τῆς ψήφου, μόνον 300 ἐνεγράφησαν.

Ὅπως αἱ ἀναγνώσται μας λάβουν μίαν ἰδέαν ποῦ ἐξοδεύεται μέγα μέρος τῶν τίσπραξιν τοῦ Ἑλληνικοῦ Δημοσίου, παραθέτουμεν κατωτέρω πίνακα τῶν διατεθέντων ποσῶν.

Πληρωμὴ πρὸς Σερβικὴν Κίαν ἐξ ἀγορᾶς παρὰ Σερβικοῦ ὁμῶν ἀπαιτήσεων ἀνατολικῶν σιδηροδρόμων	60,000,000
Ἀνέγερσις Δικαστικοῦ μεγάρου Κορίνθου	5,000,000
Ἀνέγερσις κτιρίου Τ.Τ.Τ. (Ταχυδρ. Τηλεγρ. Τηλεφ.) ἐν Θεσσαλονίκῃ	10,000,000
Καθυστέρησιν ἀπόδοσις εἰς Ταμείον μονίμου ὁδοστρωμάτος	20,650,000
Κατασκευὴ καὶ ἐπισκευὴ σχολικῶν κτιρίων	200,000,000
Ἐξοδα Ἰνστιτούτων ἐργαστασίων, δαπάναι ἰδρυστικῶν γεωργικῶν σταθμῶν κτλ.	130,000,000
Κατασκευὴ ἀσπιδίων προσταγικῶν σιγαλισμῶν	200,000,000
Ἀνέγερσις ἀποθηκῶν ἀποταμιεύσεως	14,000,000
Συντελεστικὴς ἐκπαιδεύσεως δανείων ἀνταποδοτικῶν	77,000,000
Συντελεστικὴς ἐκπαιδεύσεως δανείων Ἑλληνοδωλ. γαρ. μεταναστεύσ.	70,000,000
Ἐξοδεύσεως ὑποχρεώσεων δημοσίων χρημῶν	27,500,000
Μετατροπὴ μεγάρου Συγγρού εἰς Ὑπουργικὸν Ἑξωτερικῶν.	12,000,000
Ἀποδοσις εἰς δήμεν ἡρόν ἐπιτηρημάτων	7,500,000
Ἰνστιτούτων Καπνῶν	10,000,000
Πληρωμὴ 1/2 ἀξίας ἀνταποδοτικῶν	216,000,000
Πληρωμὴ βιομήματος εἰς ἐξελθόντας ἑθελῶς, ἀξιομαρτυροῦς	80,533,500
Προκοδοτικῆς Ἀγροτικῆς	250,000,000
Χρηματοδοτικῆς παραγωγικῶν ἔργων	151,643,000
Ἀεροναυτία	100,000,000
Διαρρυθμισαὶ καὶ ἐπισκευὴ παλαιῶν ἀνικτόρων	40,000,000
Ἀνέγερσις Ὑγειονομικῶν ἰδρυμάτων (Νοσοκ. ἀναρροισ. κτλ.)	11,000,000
Κατασκευὴ καὶ ἀποπεράτωσις στρατιωτικῶν κτιρίων	150,000,000
Κατασκευὴ κεντρικῶν κτιρίων	20,000,000
Ἰδρυσις πανεπιστημιακῆς πόλεως εἰς Παρίσιον	2,550,000
Ἀνέγερσις καπναποθηκῶν	40,000,000
Ἐνίσχυσις ταμείων τοῦρκικῆς κινῆσεως καὶ ταμείων ἀσφαλείας καπνοπαραγωγῶν	24,000,000
Ἐξαγορὰ Μαρμαρίων μεγάρου Ἀντωνίου εἰς ταμείον μονίμου ὁδοστρωμάτων	7,000,000
Ἀνέγερσις οὐκισμῶν ἔργων	13,000,000
Ἀνέγερσις οὐκισμῶν ἔργων	10,000,000
Σύνολον	1,996,182,000

ΣΤΟΝ ΤΑΦΟ ΤΟΥ ΠΑΤΕΡΑ ΜΟΥ

ΥΠΟ ΔΗΜΟΥ ΚΑΚΡΙΔΑ

ΕΧΕ γινά μάννα, δύο τὸ πολὺ τρία χρόνια θὰ μείνω στὴ ξενιτιά καὶ πάσι γράφορα μανούλα μου θὰ ἴδω στὴν ἀγκαλιά σου. Σὺ τὸ ὀργίζου στὸ γάλα ποὺ μὲ τάισες. Μὲ αὐτὰ τὰ λόγια ἀποχωριτοῦσε τὴ μάννα τὸν ἕνα λευκαντάριδον μὲλιν δέντρο ἐν γὰρ χρόνῳ. Δίδει στὰ τρέχοντα χεῖλη τῆς μαννῆς τὸν τὸ τελευταῖο φιλὶ τοῦ ἀποχωριτισμοῦ. Φεύγει ὁ Γιώργος γιὰ τὴν Ἀμερική. Ρίπτει μιὰ τελευταία ματιά στο μικρὸ σπατάρι τοῦ ποὺ ἦτο ὑποθήκη βαλμένο ἀπὸ τὸν πατέρα του γιὰ νὰ κάμῃ κάποια ἐγγυήσιον στὸ νοσοκομεῖο τῆς Σάφτης. Ὁ πατέρας του πέθανε στὴν ἐγγυήσιον. Ὁ Γιώργος ἔκανε τὴν κηδεία τοῦ πατέρα του, δανείσθηκε καὶ τὸ ναύλο ἀπὸ τὸν ἐξάδελφόν του ποὺ ἦτο στὸ Boston καὶ τώρα φεύγει νὰ καταντίσῃ καὶ αὐτὸς στὴν Ἀμερική.

Πέρασε καὶ ἀπὸ τὸ νεκροταφεῖον, γέλησε τὸ στανὸ ποὺ ἔχε βαλμένο στὸν τάφο τοῦ πατέρα του, ἄναψε τὸ κανδηλάκι, πῆρε μιὰ χούφτα χώματα ἀπὸ τὸν τάφο τοῦ πατέρα του, τὰ φίλησε καὶ ὠρσίωσε πῶς γράφορα θὰ γυρίσῃ νὰ γεροκομήσῃ τὴν μάννα του.

Καὶ ἔτσι ὁ Γιώργος ἀφίνει τὸ ὄρασιον τοῦ χωριοῦ τρεῖς ὥρες ἀπ' ἔξω ἀπὸ τὴ Σάφτη γιὰ τὴν ξενιτιά.

Ὁ «θεμιστολόγος», τὸ ὑπερωκεάνειον, ἔφερε τὸ Γιώργο στὴ Νέα Ὑόρκη, ὅπου τὸν περιμένε ὁ ἐξάδελφός του νὰ τὸν παραλάβῃ καὶ νὰ τὸν φέρῃ στὸ Boston.

Ὁ Γιώργος ἀφίχεται στὸ Boston ἱεροσόφῃ τὸν ἐξάδελφόν του στὸ ἐμπόριο, ἔβγαλε καὶ αὐτὸς πλανόδιος φωτοπολὺς καὶ γόφισε στοὺς δρόμους τοῦ Boston πωλοῦντας φρούτα μὲ τὸ κάρο.

Ὅσο κομραστική καὶ ἂν ἦτο ἡ ἐργασία γιὰ τὸ Γιώργο σπρώχνοντας τὸ κάρο, ὅταν ἐσκέπτετο ἐπὶ ἐργάζετο νὰ βοηθήσῃ τὴν μάννα του ἡσθάνετο μιὰ κρυφὴ χαρά, μὴ ἐγκαρδίσει φημιζόντας κάποτε κάποτε τραγῳδία τοῦ χωριοῦ, τραγῳδία πατριωτική, τραγῳδία ἀνθρωπική.

Θὰ φέροι μάννα καὶ μὴν κλαῖς μὲν δὲς μου τὴν εὐχὴ σου καὶ εὐχίσου με μανούλα μου χούφτα πολλὰ νὰ κάμω.

Τὸ βράδυ, κομρασμένος ἀπὸ τὴ πολλὴ δουλειὰ ἐκπληρώνων στὸ κρεββάτι του, ὅταν ἔλκει τὸ μᾶτι του ὠνειρεύεται τὴν μάννα του ποὺ θὰ τὸν ἀγκαλίσσῃ ἐπιστρέφοντα δαλλάρι φορτωμένος. Ἀνιχνεύοντες τοὺς γάμους του μὲ τὴ Μάρω, εἰς τὴν ὁποίαν ἔδωσε τὴν ἐπισχεσίον ὅτι σὲ τρία χρόνια θὰ γυρίσῃ νὰ τὴν παντρευθῇ.

Τὸ πρῶτον ἐπινόησε, πῆγαν στὴ μαρκέτια, γόμισε τὸ κάρο του φρούτα καὶ ἤρχισε πάλι τὴ δουλειά του. Μιὰ μέρα γνώρισε τὸν Νίκο τὸ σπῶρτι, ὁ ὁποῖος ἔπαιζε τὰ ἄλογα

καὶ ποτὶ δὲν δούλευε. Πάνω ποὺ ξεπλήρωνε ὁ Γιώργος τὸν ἐξάδελφόν του γιὰ τὰ ναύλα καὶ μάζευε τὰ χρήματα νὰ στείλῃ στὴ μάννα του νὰ πληρώσῃ τὴν ἐπισχεσίον γιὰ τὸ πατρικὸ τὸν σπῶρτι, τὸν καταφάνει ὁ Νίκος ἀφίνει τὸ κάρο καὶ ἀκολουθεῖ τὸν Νίκο νὰ καταντίσῃ ἐκκολάττερα καὶ γρηγορότερα.

Ἔγινε καὶ ὁ Γιώργος σπῶρτης, κοντὰ στὰ ἄλογα ἤρχισεν ἀπὸ πῶς καὶ τὰ χαρτιά. Παρεῖα ζωῆ, παιγνῖδα, ξενίχτια, πατά, γυναικες, λησιμόνησε τὴ μάννα του, τὴ Μάρω, τὴν ὑποθήκη τοῦ σπῶρτι.

Τρία χρόνια τώρα ζωῆς νὰ γράφῃ στὴ μάννα του. Εἰς μάτην ὁ ἐξάδελφός του προσπαθεῖ νὰ τὸν γυρίσῃ εἰς τὰ προτερμαῖα. Στὰ τελευταῖα καὶ αὐτὸς τὸν ἔχασε. Ὁ Γιώργος ἔφυγε γιὰ τὴ Florida, ἀλλὰ τὸ ὄνομά του, ἔκαμε χρήματα πολλὰ καὶ κατόπιν τὰ ἔχασε, κατέστρεψε τὴν ἐγγυήσιον τοῦ πατέρα του, ἔπειτα ἀπὸ ἑνδεκα χρόνια, βροῖθηκε ὁ Γιώργος εἰς ἕνα φημισματῆριο τῆς Ἀριζόνας.

Ἦτο παραμονὴς τῶν Χριστουγέννων, μιὰ ἐπιστολή τῆς ΑΗΕΡΑ ἐπιστέλλετο τοῖς Ἑλλησίν ἀφένετις τοῦ φημισματῆριου, κομίζοντες δῶρα καὶ χρήματα εἰς τοὺς ὁμογενεῖς φημισματῆς καὶ ἐπὶ τοὺς νοσοκομείον ἐγγυήσιον ὅτι ὁ Γιώργος ἦτο Ἑλλησίν, ἀλλὰς τε ποῖος ἐπίθετε ὅτι τὸ ὄνομα Geo Ray, τὸ ὅποιον τώρα ἔφερεν ὁ Γιώργος ἦτο Ἑλλησίνος.

Βρὲ πατριώτες περάστε καὶ ἀπ' ἐδῶ, εἰμαι καὶ ἐγὼ Ἑλλησίν. Ὁ Γιώργος τοῖς διηγήθη τὰς περιπέτειάς του καὶ ἐξήγησε ἔαν ἦτο δυνατόν νὰ τὸν στείλῃ ἡ Ἀχέια στὴν πατρίδα.

«Πατριώτες, λίγο εἶναι τὸ ψωμί μου, τὸ γουρὶζο, τὸ αἰσθάνουμαι» στείλετε με στὴν πατρίδα νὰ ταῖσῃ.

Ἡ Ἀχέια ἐφρόντισε καὶ ἔστειλε τὸν Γιώργο στὴν πατρίδα.

Ἀπὸ ἕνα ὄμορφον νῆο μὲ κόκκινα μάγουλα καὶ λανταριῶν δένδρα, τώρα βλέπομε ἕνα ταχυνοφόροτο καζακιάτση, ἔτοίμο νὰ πῆσῃ καὶ μὲ τὸ φέσημα τοῦ ἀνέμου, νὰ ἐπιστρέψῃ στὸ χωριὸν τοῦ.

Ζήτησε τὸ σπῶρτι τοῦ ὁποῖον τώρα τὸ ἔχαν ἀγοράσει πρόσφυγες, τὸν ὠδήγησαν στὸ νεκροταφεῖον νὰ ἰδῇ τὴν μάννα του.

Ἐνός ἄλλου στανῶς διὰ τὸ στανὸ ποὺ ἔχε αὐτὸς ὁ ἴδιος βάλλει στὸ μνήμα τοῦ πατέρα του ἔγραψε τὸ ὄνομα τῆς Μαννῆς του. Καὶ ἄλλος ἕνας, λίγο περὶ πέρα ἔγραψε τὸ ὄνομα τῆς Μάρως, ποὺ καὶ αὐτὴ ἀρρώστησε περιμένοντας τὸ Γιώργο καὶ πέθανε.

Ὁ Γιώργος ἤλθε τὸς στανῶς κατὰ στανόν, πῆρε πάλι μιὰ χούφτα χώματα ἀπὸ τὸν τάφο τοῦ πατέρα του, τὰ φίλησε καὶ φούναξε: Σχῶρα με πατέρα μου, σχῶρα με, ἔμας ἕνας δολοφόνος, ἡμάρτησα, ἐσκότωσα τὴν μάννα μου, ἐσκότωσα τὴ Μάρω, σχῶρα με, παρὲν τὸν ὄμο ποὺ ἔδωσα στὸ μνήμα σου ἔπάνω, σχῶρα με καὶ σφαιρίζεται γάτοι νεκρός. Ἐνός ἄλλος ἀκόμη στανῶς. Ἐνὶ ἄλλο κανδηλάκι. Αἶμα στὸν τόπον τοῦ πατέρα του.

ΔΗΜΟΣ ΚΑΚΡΙΔΑΣ

ment Committee. Their first function at the Dixie Hotel will long be remembered.

The Sons of Pericles Advisors have given new impetus to that movement and have materially assisted in bringing new cash to the boys' treasury. They helped put over a ball which was a great and successful affair.

All other committees are functioning, and functioning well.

But—we're not yet satisfied. We've gone far, but we've still a long way to go.

New members—We're far, far behind. Every member get a member.

News from the Pacific Coast

NOW that the Convention, with all its activities and responsibilities, is over, as Convention Treasurer I wish to inform you that it was a financial success (later on, I shall remit a detailed report), for we have a wonderful balance of about \$6,000, besides having on hand 1,400 Souvenir Programs for our members and their families.

In spite of the depression era, the activities of the Ahepa Bay-region chapters are in a greater swing than ever before. As chairman of the Publicity Committee, I shall give a brief résumé of these activities as I note them.

Notwithstanding, as before mentioned, the cry and hue against the "bad times," Ahepa, Golden Gate and Pacific Chapters gave a Christmas tree this past holiday season for the express benefit of the three San Francisco Greek and one South San Francisco schools; all the Greek children were invited. Nearly 1000 attended and it was a huge success.

This year almost every Bay-region chapter elected as President and Vice-President business men. Our own chapter, Golden Gate No. 150, was most lucky in this respect, for it unanimously elected one of the most active business men in this city, a man who has unselfishly devoted very much of his time and energy to the welfare of our Order, a man most sincere and straightforward in all his dealings—Brother Christopher Katon. In him we see the leader of the hour, who will uphold the glory of his chapter in particular and of Ahepa in general, for his mighty efforts are rewarded by new enrollments, in spite of the poverty of the times, to our ranks, as applications come in slowly but surely.

In every communication Brother Katon exhorts the brothers to work in union and in harmony. It is only in this way, he says, that we can realize our goal. His program for the ensuing year is wonderful, and shows a sound business basis. He means to conduct the transactions of his chapter as steadily, as painstakingly, and as progressively as he has conducted his own life and work . . . and, judging from the fruits reaped of his own labors, we prophesy a most remarkable Ahepa year during his presidency!

Besides, Brother Katon has the unusual good luck of having as his assistants such men as Brother Andres as Vice-President, one of the best business men in this vicinity; Brother Eleutherios Sikeotis, our famous and most genial dental surgeon, as Treasurer; Brother Caplanis, a most progressive young man, as Recording Secretary; and our best stand-by, our journalist, Brother Stella, as Financial and Corresponding Secretary. With such a staff of "soldiers," can't you see what a "general" of Brother Katon's caliber can accomplish!

Delphi Brevities

We Know Where We Want to Go. How Far Have We Gone?

DELPHI'S government has been placed in the hands of its members.

Brotherly love prevails.

The Public Relations Committee has given Greece a rologravure page in the New York Times.

The Commercial Relations Committee has launched an aggressive program, which, if realized, will help add luster to the Greek name in New York—and profit to the Greek business man.

Old members are being won back by the Membership Committee. Attendance is increasing.

Old-time happiness and fun is spread among Delphians through the work of the Entertain-

So much for our own chapter; as for the others: Our sister chapter, the Pacific, was no less fortunate in its choice of executive and assistants. Its President is Brother Epaminondas Boudouris, one of the most indefatigable of men, and one of the most radically progressive, a man who lives up to the name of the immortal Theban commander, for he means to put the Pacific Chapter on a Gibraltar basis, and dreams of a day when that chapter may be the beacon light on the Pacific Coast.

Oakland Chapter followed suit, because it elected as President a man greatly admired and loved for his characteristics of being outspoken but kind, the renowned "violinist," the wonderful boy Alex!

Solano Chapter added to the business list of officers in that it has as President one of the most purposeful of men, Brother Gregoratos, who was publicly installed. At this installation, our Supreme Vice-President, our mellifluous Demosthenes of Ahepdom, Brother Andronikos, as installing officer, expounded the doctrines of our Order in a manner that surpassed all his foregone declamations. After the installation, Solano Chapter gave one of the most magnificent banquets it has ever offered. Among its honored guests were many officials, and also many presidents of near-by chapters, who assisted Brother Andronikos in the ceremony, and I must not forget to add that our District Governor was gracious enough to be present also.

This, in brief, contains the salient points of the chapters' activities, I believe, which will be narrated from time to time for the benefit of helping or doing our bit in "keeping in touch" with Ahepa doings.

E. APOSTOLIDES, M. D.,

Chairman, Publicity Committee.

News from Pullman Chapter No. 205 Chicago, Illinois

THE Pullman Chapter No. 205 held its second annual dance for the benefit of the Greek School "Pitarchos" at the Church Hall, 11357 South Park Avenue, on October 6, 1931. Brother Kyriakopoulos, District Governor, was present, as were many other dignitaries of the Order. The dance was very successful.

On the last meeting of November, Pullman Chapter No. 205 held its election of officers for the year 1932. The newly elected officers are as follows: Gus Grapas, President; Harry Lapsates, Vice-President; Stephen Falakos, Secretary; Paul Lambros, Treasurer; James Paskalos, Chaplain; Sarantis Paxinos, Warden; James Lambos, Captain of Guards; Sentinels: Harry Theoharis and Peter Bezoukas; Governors: Peter Lookas, chairman, J. S. Femedas, Nick Kefter, Nick Pavlakos, Spiro Salapatas.

Ottawa Chapter Visited by District Governor

DISTRICT GOVERNOR E. GRAYARIS, of District No. 36, Montreal, Canada, accompanied by Brother P. Agoteos, Captain of the Guard of the Montreal Chapter, journeyed to the Canadian Capital to install the officers of the Ahepa. The installation was a tremendous success and the Ottawans were pleased to have a visit from their District Governor.

FROM a circular sent to members of Liberty Chapter No. 127, Cincinnati, Ohio, we read: "The Yellow Ticket"—In the February issue of THE AHEPA MAGAZINE, there is a most interesting article that every Ahepan should take the time and trouble to carefully read and study. It will be found on the 13th page. After reading same you will realize then, if you have not realized it before, the power and prestige of our beloved Order. Only through the power of the Ahepa could anything like this have been accomplished. Again we say . . . another triumph for the Greeks in America through the power of our organization.

El Paso Chapter Initiates United States Commissioner

ON DECEMBER 14 the El Paso (Texas) Chapter No. 273 initiated two new American members into the mysteries of the Order Ahepa, Judge A. J. W. Schmid, United States Commissioner, and Mr. E. A. Wingo, Jr.

George Ade, District Governor of District No. 28, and Robert Katson, Past President of Albuquerque (N. Mex.) Chapter, were present.

The El Paso Chapter is one of the newest in the District. Its membership is small but it is very active. A banquet for the first anniversary and for the honor of the two new members was held, followed by the initiation and over 100 participated. Andrew Beys, President of the El Paso Chapter, welcomed and thanked all the assembled; also explained to the members and guests that a year ago today El Paso was destined to add to the galaxy of stars of the Order Ahepa, when the El Paso Chapter No. 273 was constituted by our illustrious Brother, then Supreme President, Mr. George Phillips. Brother Beys introduced the toastmaster, Brother Tom Angelos, Vice-President of the chapter.

Brother George Ade, District Governor of District No. 28, was called by the toastmaster, and expounded the principles of the Ahepa. Then Brother toastmaster introduced the speakers of the evening as follows: Brothers Tom Vallos, Ernest Pappas, Robert Katson, William Valutis, E. A. Wingo, Jr., and Judge A. J. W. Schmid.

"It is my opinion that the naturalized citizens of the United States appreciate the principles of citizenship to a greater extent than does the average natural-born citizen," Judge Schmid said.

Other Speakers were Mr. Gus Rallis, Mrs. Tom Angelos, Miss Polyxena Nicholson, and Mr. H. Pandelides.

Mr. Pandelides explained the principles of the organization, saying it held Americanism in first place and compared Lincoln's Gettysburg Address with Pericles' Funeral Oration as expressions of patriotic sentiment.

ANDREW G. BEYS.

Activities of the Robert E. Lee Chapter No. 122 of Norfolk, Va.

THE Robert E. Lee Chapter, one of the most active chapters in the domain of the Ahepa, is now entering its sixth successful year, looking forward to another eventful year. The officers who will guide the destinies of the chap-

ter are the following staunch and sincere Ahepans: Anthony Votsis, President; Peter Forchias, Vice-President; George Pahnos, Secretary; Demetrios Contoyiannis, Treasurer; Ernest Vandora, Chaplain; Louis Medas, Captain of the Guards; William Photinos, Warden; James Vallas, Inner Sentinel; Chris Christopoulos, Chairman of the Board of Governors; Nick Asteris, Paul Kotaridis, James Catharines and Chris Kaoudakis, Governors.

The above officers were installed by our good friend and good Ahepan, Deputy Governor C. G. Paris, who made an eloquent plea to "carry on" the work of the Ahepa.

One of the chief objectives of the chapter for the coming year will be to try and retain its membership without any suspensions, if possible. Although the economic depression has hit some of the Brothers, it has not discouraged them as to their duty towards their chapter and the organization.

Another very important objective of the chapter has been put into effect. The last meeting of every month will be known as an educational meeting, where some outstanding American in our community will be invited to address the members on any subject that he may choose. At the last meeting of January we were honored by the presence of an outstanding and prominent attorney and distinguished orator, Mr. George C. Cabell, Mr. Cabell, being a member of a dozen different fraternal orders, chose "Fraternalism" as his topic, and for an hour and a half spoke to the members of the chapter. All who were fortunate enough to hear Mr. Cabell will never forget his talk. Every last meeting hereafter will be devoted to this work and I urge all Brothers to attend their meetings and especially these lectures. They will derive great benefits.

On the occasion of Robert E. Lee's birthday, January 19, the chapter sponsored a ball at the Ghent Club, where over 300 couples danced to the tunes of one of the best orchestras in the city. The proceeds of this dance will be used to relieve destitute families in our community.

Brother Harry Kyros, who has the record of not missing a meeting in three years, will be missed quite often now that he has jumped into the sea of matrimony. He traveled a long way to get in trouble, way up in Detroit, Mich. The chapter extends him its sincere felicitations.

Our good Brother and ex-Secretary, Costas Orphanides, who had taken a trip to his native Crete, has returned—single! What is the trouble, Costas?

On his name day (Saint Anthony), January 18, our President and sincere Ahepan, Anthony Votsis, entertained at his residence, and all who visited him enjoyed a very delightful evening and—morning. We wish our President many happy returns of the day.

The following Brothers having appeared before the Naturalization Examiner and Federal Judge, Hon. Luther B. Way, have become full-fledged American citizens: Paul Kotarides, George Maroulis and Anthony Geras. We congratulate them.

We have some very good talent in our chapter when it comes to stringed instruments. Brothers Peter Gretas, James Vallas and John Gafos can play a mean mandolin, while Brother John Prassas pulls a mean bow across his violin. We hope to have a stringed sextette in the near future. Come on boys, let's show other chapters something!

GEORGE PARNOS.



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συνιστῶνται διὰ τὴν περίοδον τῆς Σαρακο-
στῆς καὶ τὴν ἀλλαγὴν τροφῆς.

Ὅλη ἡ ποικιλία τῶν Σαρακοστιανῶν,
δηλ., Ταρμαῖ, Χαβιάρι μαῦρο καὶ κόκκινο,
Ὀξυπόδι, Ἐλνέζ, Τουρσιά, Φασόλια κ.λ.π.
γαρνίρονται ποικιλοτρόπως μὲ Ἐλαιόλαδον.

Διὰ τὴν εὐχαριστήθητε τὰ λαδερά φα-
γητά σας, αἷς συνιστῶμεν νὰ μεταχειριζέσθε
τὸ ἀγνὸν Ἐλαιόλαδον μάρκας

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ΕΠΕΙΔΗ τὸ Boston εἶναι μὴ ἡμέρα πλησιέστερα
στὴν Ἑλλάδα. Τὰ ξενοδοχεῖα καλλίτερα καὶ εὐνο-
μικώτερα τῶν τῆς Νέας Ὑόρκης.

ΕΠΕΙΔΗ τὸ Boston ὑπάρχουν τὰ μεγαλειότερα
ἐργαστήρια ἐνδυμάτων καὶ ὑποδημάτων ἀνδρῶν καὶ γυ-
ναϊκῶν, καὶ

ΕΠΕΙΔΗ τὰ πράγματα ἐδῶ εἶναι κατὰ πολὺ εὐκο-
νομικώτερα ἀπὸ κάθε ἄλλο μέρος τῆς Ἀμερικῆς.

ΔΙ' ΑΥΤΟΝ τὸν λόγον μὴ φορτώνεσθε ρούχα καὶ
μπουλά.

Ἐκτός τοῦ ὅτι θὰ ἀποφύγητε τῆς φαιδρίας, θὰ ὀψο-
ληθῆτε καὶ ἀρκετὰ χρήματα, φωνίζοντες ἀπὸ Boston.

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NO. 4

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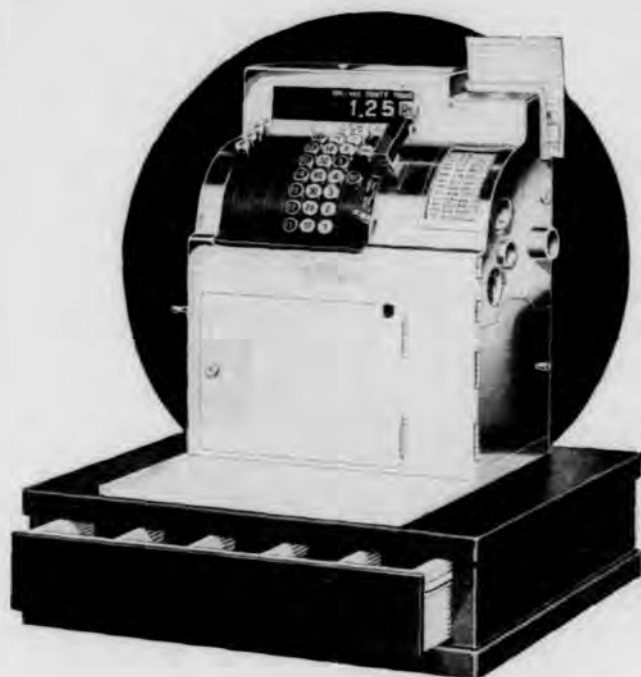


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National

CASH REGISTERS

Aliens Thrown Overboard, Declares Doak

TESTIFYING before the Senate Immigration Committee on March 24, Secretary of Labor William N. Doak described this smuggling of aliens into the country as one of the "most inhuman" practices he had ever seen.

These "racketeers," many of them American citizens, collect fees ranging into thousands of dollars for smuggling an alien into this country and then demand a monthly stipend after the alien has entered, on the threat of exposure to the immigration authorities, Mr. Doak said. The Department of Labor has instituted prosecutions in more than 100 cases, he told the Committee, and has 50 cases pending.

Nine out of ten of the "racketeers" so discovered pleaded guilty, the Secretary of Labor testified. One confessed that he had brought in about 800 aliens in this manner. Secretary Doak further described the smuggling as involving a "gigantic ring."

Doubt as to the general need at the present time for further immigration or naturalization legislation was expressed by Mr. Doak, though he did approve the principle of the "alien seamen" bill.

He told the committee, in connection with alien smuggling and the seamen's bill, of instances where agreement had been made to transport aliens into this country and, upon discovery, the aliens had been thrown overboard. He related an instance of two Orientals having been left stranded on an island, though they had paid \$100 on the promise of being landed in this country, and of an instance in which the men had been left in small boats on the open sea.

Presenting a general statement on immigration, Mr. Doak said that he had "found a very deplorable condition" when he first came into office and "the general unemployment situation was aggravating it all along."

"We endeavored to find out what some of the weak spots were and to overcome them if we could," he continued. "The President had issued an executive order that we look more carefully into the admission of aliens because of the fact that they might become public charges."

In regard to the proposal to reduce immigration quotas by 90 per cent, Secretary Doak said it might be just as well to postpone action until another session of Congress. He explained that, under the provisions of the proposed legislation, there could be 19,895 entries, whereas in 1931 there were 17,299 from quota countries. On the basis of figures for January, the total for 1932 should approximate 9,000, he said.

As to nonquota countries the number of admissions would be 7,700, whereas in 1931 there were 10,568 admitted, he continued. On the basis of January the total for 1932 should reach something over 6,000.

Senator Reed of Pennsylvania inquired if there had been much pressure to get immigration authorities to relax their activity. Mr. Doak responded that there had been "quite a bit on the State Department, but they have withstood it nicely."

He testified that aliens have been leaving of their own accord at the rate of about 8,000 a month, adding: "With that situation before us, I don't know if we should deal with the immigration situation now or not."



THE AHEPA

ILLUSTRATED NATIONAL MONTHLY MAGAZINE

"BLENDING TRUE HELLENISM WITH GOOD AMERICANISM"



Bon Voyage!

THE Order of Ahepa, not yet ten years old, has a record of achievement which needs no apology. It has healed the wounds of partisan strife among the Greeks in America and pointed the way to harmony and cooperation. It has prompted and encouraged among its members a more alert and responsive attitude toward the civic, social, educational, economic and political affairs of the nation, and by so doing has earned the approbation of governmental authorities. Its annual conventions are fittingly denominated the parliaments of the American Greeks.

The voice of charity fell not on brazen tympana when it called to the Ahepa. Though not affluent, the Order and its members have shared their mite with their suffering neighbor, and always they gave—they are giving, gladly, willingly, generously as their means allow. To church, school, Red Cross, Near East and other worthy causes the Ahepa and the Ahepans have given freely; and freely, too, they gave to victims of earthquakes, storms, floods and other *theminiās*.¹ Scholarships to needy students, essay and oratorical contests, lectures by distinguished men, educational communications and exhortations of diverse scope, and a series of publications culminating in the present MAGAZINE, have been a part of Ahepa's educational program. The list is inexhaustible.

But one phase of our work which deserves special mention is the Excursion to Greece, which bids fair to become an annual institution. No less worthy and significant than any of our other activities is this pilgrimage to the Motherland. Others, born far from the sunny clime of Hellas, nurtured by less exhilarating breezes than the thought-challenging zephyrs familiar to us, and reared under skies less auspicious than the matchless canopy of Greece, yearn for an opportunity to visit our historic native land. Those who succeed, realize the fulfillment of a lifelong dream and return to their respective homes imbued with a new spirit—the spirit of Hellas, the intangible, the boundless, the life-giving spirit, which has kept the Greek race ever youthful.

A fortiori, those of us who woke up and played with rosy-fingered dawn of Homer, should be impelled by a greater urge to return to the scenes of our childhood, ere senility betake us, and the grim and unerring Boatman of the Styx rows us to unknown realms beyond and frustrates our hopes. More than the historic landmarks which others go to see shall we find. Our fathers and mothers, sisters and brothers, relatives and friends, and school chums who joined us in mischief. The old school master has probably passed on and mayhap a like course has

been followed by the saintly man whose sonorous and rhythmical chanting kept us partly quiet in church. But the old school and the church still stand, sentinels of two imperishable assets of our heritage—language and religion. Quite likely as not a *campanario*² has been appended to the church through your contributions and brand-new seats are installed in the classrooms of the old school upon which the studious youngsters will carve their initials for immortal remembrance.

God has blessed Greece abundantly with hard surfaces and you will find in the zigzag streets of your native village more stones than you left—a profitable investment—and you might even stumble your right toe often enough if you chance to walk at night after dusk. Here you will pause, "cuss to beat the band" and wish you were on Broadway. But you will soon forget it and feel amply recompensed when you kneel before your venerable and very patient father or mother, or if fortune has been kind to you, before both of them, to receive their blessing. And, so, to you argonauts, seeking not the Golden Fleece, but a mother's tender embrace and a father's loving kindness, to you pilgrims of the fourth Ahepa Excursion, we bid *katevothion*.³

¹ Theominia—Act of God, literally, a warning from God.

² Bellry.

³ Bon voyage.

ANOTHER LESS SENTIMENTAL benefit resulting from these annual pilgrimages is the promotion of better trade relations between Greece and the United States. It is conservatively estimated that each excursionist spends during his brief visit about \$1,500. When it is considered that each year about a thousand go, it will be understood that the total amount of American dollars spent or invested in Greece is not negligible.

There has also been noticed of late that Greek products shipped to the United States are much more carefully and scientifically prepared and packed than before and that they are finding a suitable market, not only among the American Greeks, but among other consumers as well. While most of the credit for this may well go to the Greek Government and to Greek merchants, it should not be forgotten that many of the excursionists, who are in business in America and familiar with the scientific and attractive manner in which goods are placed before the American public, transmit this information to Greece, either officially or unofficially by personal contact. They understand the psychology of the American buying public. They know what it wants and how it wants it prepared and

served. Reports of this personal experience are of immense value to the merchants in far-off Corinth or in Sparta, or even in Athens, who, not having had personal contact with the American market, necessarily base their business methods and tactics on local experience, which does not always coincide with the American viewpoint or American ways of doing business.

STILL A THIRD ADVANTAGE derived from these excursions is a reciprocal good-will between the people of Greece and America. The Ahepan who returns for a visit to the Motherland is considerably metamorphosed. His long stay in the United States has developed the latent and innate possibilities which he brought with him. His daily contact with diverse social, economic and educational forces has been a refining and elevating experience. His matriculation in the "university of hard knocks" during these many years has leveled down many callous bumps of his erstwhile self. He bears with him on his return to his native home the earmarks of prosperity. The comingling of fortune's pleasures and sorrows is reflected upon his sympathetic countenance. And, though the hand of adversity has at times held him in its grip, the scale balances in favor of America and he will gladly narrate his experiences to his folks at home and to others with whom he comes in contact. He will tell them of the wonderful opportunities which he found here, of the hospitable reception accorded him, and of his ties and friendships in the new world. The folks across will listen with respect and awe. In a sense, they interpret America from his words, deeds and general appearance. They will marvel of the land that made possible such a transformation. The news is relayed from mouth to mouth and soon the whole town is talking about it. The result is a profound admiration and love for America.

Conversely, when the excursionists return to the United States they will have many pleasant experiences to narrate to their friends. They will feel proud of their native land, which, though small in area, has always been great in accomplishments. They will speak of the great Prime Minister who, like another Pericles, has governed with consummate skill the affairs of Greece for the last two decades. They will speak of the modernistic touch of Athens, of the improvement in public works, many of which have been done by American firms. They will glory in the humanitarian work of their native land in rehabilitating a million and a half refugees. And well they may. The work of the Greek Government in restoring to the status of human beings those outcasts of fate is worthy of any nation's brightest page of history. Only when we recall that these million and a half constituted an addition of one-fourth the old population of Greece, will we understand the truly eloquent words of an American eyewitness when he said that "Ancient Greece with all her glory was never more glorious than modern Greece in that her hour of affliction." And, too, the returning Ahepan will find many a charming narrative to extol the beauties of Greece and to add a personal touch in describing the Parthenon, the Hermes of Praxiteles, and the countless other historic treasures of Hellas. Nay, he might even recount the speech he himself delivered from the very same Bema from which Demosthenes exhorted the Athenians to take up arms against Philip of Macedon. All this friendly and innocent exchange of thoughts creates and enhances interest in our native land. Our American friends, always patient, listen with a great deal of attention and quite likely will supplement their information on Greece from many other sources. It is not improbable that this might be the spark that will eventually induce them to take a trip to Greece.

State's Attorney Greet Chicago Greeks

HON. JOHN A. SWANSON, State's Attorney of Cook County, Illinois, addressed the following letter to the Supreme Lodge, through Supreme President Harris J. Booras:

DEAR FELLOW CITIZENS:

Please allow me to greet you on your Day of Independence and felicitate you for combining this great occasion with the bicentennial celebration of George Washington, the Father of Our Country.

As a lawyer and as a public official I want to emphasize on this day the matters of fundamental law which the American public owes to your peer of all lawmakers, that great master Plato, whose elements of law are found in the Constitution of our own government. So today we, as American citizens, enjoy the development of this great Republic.

The people of the Grecian race in the early days and up to modern times, not only contributed, but developed our tastes in science, art and architecture. As a race, the Greeks are unparalleled in their great contributions to the cause of civilization. The philosophy of Aristotle and Socrates; the mathematics of Euclid and Archimedes, are today studied in every college and university. The poetry of Homer and the historical works of Xenophon and Herodotus are as interesting today as they were to the scholars hundreds of years ago. Our architecture of today finds its inspiration in the early designs from Corinth and Athens.

Combining this thought with the matter of Plato's contributions on which he founded his republic, we also find that Alexander Hamilton, Benjamin Franklin and George Washington were also admirers. In many ways they were led to act during their administrations by the examples set for them by these great people.

Our citizenry includes 70,000 Greeks here in Chicago. They have made a large and splendid contribution to the city which we all love. They are industrious, thrifty and law-abiding, and as a public official I know we should all be proud of them, and join together in a friendly greeting on this day of celebration.

Faithfully yours,

JOHN A. SWANSON,
State's Attorney.

Norfolk Proud of Its Greek Population

CITY MANAGER I. WATKE TRUXTON sent us the following communication:

March 1, 1932.

"DEAR MR. CATSONIS:

"I am very much gratified to receive your letter of the 26th ultimo advising that Mr. George Pabno of 216 Market Street has requested that THE AHEPA MAGAZINE be sent to me.

"I shall be glad to read the same and am quite confident I will find it both interesting and educational.

"I know of no greater public service that can be rendered, particularly during a period such as we are now passing through, than that of educating our citizens so that they may justify their citizenship.

"We are indeed proud of the local Greek society they having by their acts proven a decided asset to our community.

"With respect and again thanking you, believe me to be,

"Yours very truly,

"I. WATKE TRUXTON,
City Manager."

"CB



Senator Davis Lauds Ahepa for Easter Pilgrimage to Greece

Sees Mutual Advantage to Both Nations

Special Article by the Honorable James J. Davis,
United States Senator from Pennsylvania, former
Secretary of Labor under Presidents Harding,
Coolidge and Hoover and a member of the Ahepa

THE Easter Pilgrimage of Greek-Americans back to the land of their birth and the scenes of their youthful days is a meritorious project, and the Order of Ahepa should be congratulated for having conceived and sponsored the idea, which will further strengthen the ties of understanding and good-will that already bind the United States of America and Greece.

Many of these pilgrims, who exemplify the highest ideals of American citizenship, will visit the scenes of their early life for the first time in a long period of years, and many of them will be fortunate enough to embrace again their aged parents, and perhaps brothers and sisters, who remain cherished in their hearts and memories. They will, no doubt, fully inform their relatives and friends of the glorious land of opportunity, of which they are now a vital part, and which is none other than the United States of America.

Furthermore, the pilgrims, in their chats with the people of Greece, can give the assurance that the United States of America still remains steadfast to its high national ideals, despite the insidious propaganda that has sporadically swept the world, depicting our nation as a "Shylock" in the matter of collecting the debts justly owed to us by foreign nations. These pilgrims, many of whom are business men and property owners in our nation, can give first-hand evidence of the heavy tax burden our own people are carrying as an indirect result of the tardiness being shown by our debtor nations in the payment of the debts they owe us. Also, these pilgrims can prove that our nation is not made up of 120,000,000 millionaires; but, on the contrary, that our nation, like Greece itself and others, has a majority of its population which is poor in material wealth, and whose individuals must work for a living, as do the masses of the people in other nations of the world. Moreover, these pilgrims can give testimony to the fact that the United States of America, like the rest of the civilized world, has been hit hard by the period of world-wide economic depression, and that our people are fighting valiantly for the recovery of our normal business and industrial activities and for the sound stabilization of our entire economic structure. These pilgrims can explain why our national purse, so generously opened to the rest of the world on many occasions, is now flat and empty, necessitating a policy of strict retrenchment in our Governmental expenditures.

On the other hand, the people of Greece, when they chat with the members of the Ahepa Easter Pilgrimage, will have an opportunity to remind the visitors that the United States of America and the rest of the civilized world owe a debt of gratitude to Greece for the cultural influences it kept alive in the darkest days of civilization's progress, and whose influences are interwoven today in the existence and ideals of the enlightened nations of the world.

Furthermore, the people of Greece can point with pride to the ideals of physical perfection which were given to the world at large, and which are almost universally acknowledged in the holding of the Olympic Games, in which nearly every nation participates. This year the United States of America is honored by being host for the Olympic Games, to be staged at Los Angeles, California.

All in all, the Ahepa Easter Pilgrimage to Greece should prove to be mutually advantageous for the peoples of both our nation and Greece. The pilgrimage should carry with it the best wishes of our entire population. *Bon voyage.*

ΠΡΟΣΜΕΝΩ

Καρδιά: ἀλαργιάζεις, πού σ' ἔχασα ὅπ' τὰ μάτια
κάποιου εὐγὴ βροσίλουττη, λαμπρὴ κι' ἐλπιδοφόρα
κι' ἐπέταξες ἀνάλαρρα τῆς θάλασσας τὰ πλάτια
τὴν γαλανὴν ἀκρογιαλιά σέ περιμένω τώρα.

Πίχτω ἀνοήμονος ματιὰ στὸ πέλαγος γιὰ νὰ βρῶ
τὸ πωθῆτο πλεούμενο κι' ὡς μέτα ἀνατριχιάζω
τὸν ἀντικρύσω μακριὰ κάποιου σημάδι μαυρο
καὶ μὲ φωνὴ λαχταριστὴ, χερσόμενα ἀνακράζω.

Πότε θ' ἀνοίξῃς τὰ ποντὰ νάρθη ἀπὸ τὰ ξένα
μικρὸ καρδί πωθῆτο, πού πάντα σέ προσμένω;
Ἀπὸ καιροὶ τὸ καρτερὸ μὲ μάτια θαρσυνόμενα
μὰ ἀκόμα δὲν ἐφάνηκα, καρδί διειρημένω.

Σάλλε Λαζάρη Σίτο, Γιούτα.

ΤΑΚΗΣ Κ. ΣΚΕΔΡΟΣ

The Greek Language and Literature

By DR. WILLIAM R. P. DAVEY

Professor of Greek
Syracuse University

During the past hundred years of Greek Independence modern Greeks have been writing works in various literary genres, of which they need not be ashamed, and thereby testifying to the vitality of the Greek language in our modern world. They have entered into that glorious cultural heritage from the Greek past and have been, and are, doing their part to preserve it and to hand it on to future generations.

IT IS a real pleasure and an inspiration to a professor of Greek to see so many of you modern Greeks attending Syracuse University. I am indeed grateful to Professor Loukas, your advisor, for asking me to be the initial speaker to the Philomathians, the descendants of Homer, Socrates, Plato and Aristotle in Syracuse University, on "The Greek Language and Literature."

Whatever may be truthfully said concerning certain other languages, to the effect that they are "dead," the same cannot be said with reference to the Greek language. For, from the time when first it began to be spoken right down to the present day, it has had an uninterrupted history as a living language, as an actually spoken tongue. And what is more, throughout the millenia there has come about no real substantial change in its organic structure. In saying this, I am but repeating what the famous Professor Jebb and other competent scholars have always maintained. Many minor and superficial changes, to be sure, have taken place, but organically, structurally, the language is the same. Ancient Greek was a very plastic, flexible language, not confined within a rigid straight-jacket of grammatical rules, and there was not such a wide cleavage between the literary Greek and the spoken language, as may be noted, for example, between literary and colloquial Latin. There was more give and take, so to speak, more influence of each upon the other. It is a matter of history, the details of which I need not repeat, as I am sure you all know them, how Greek has maintained itself, both as a literary and spoken language, down to the present time. Merely as a linguistic medium it has won the admiration of linguists and philologists. But what about the literature written in Greek? Concerning it, praise and admiration are well-nigh unbounded. Surely, you do not need to be reminded of Homer and the two remarkable works ascribed to him, the "Iliad" and

"Odyssey," not only the first literary creations in European literature, but in some respects the greatest and most influential; of Pindar, the soaring Theban eagle, with his architectonic lyrical odes, and of Sappho, the glorious songstress of love, who, in her own branch of poetry, approached nearest to perfection in the estimation of some of the ancient critics; of

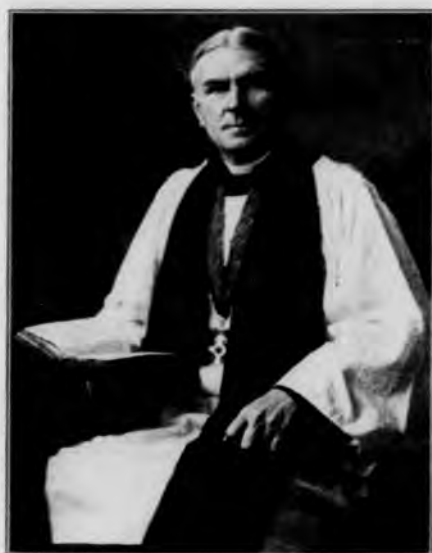
Herodotus, the literary founder of historiography, and Thucydides, the first philosopher of history; of Socrates, the father of inductive reasoning, the ceaseless questioner and seeker after truth; of Plato, Socrates' friend and pupil, perfecter of the literary dialogue and a master of art and thought for all time; of Aristotle, encyclopedic polymath, insatiable and indefatigable searcher after facts; of Aeschylus, the sublime, with his tremendous dramas of hereditary guilt; of Sophocles, who "saw life steadily and saw it whole"; of Euripides, "the human, with his drippings of warm tears"; of Aristophanes, the undisputed master in the field of comedy; of Theocritus, the master of the literary idyll and father of bucolic poetry. Surely, I repeat, I need not remind you of these, nor yet of others, for the time would fail me to tell of Hesiod and the Homeric hymns, of Demosthenes and his associates in the Attic canon of orators, of Theophrastus and Hippocrates, of Heron and Antisthenes, Diogenes and Crates, of Epicurus, Epictetus, Plutarch, Dion Chrysostom, of Marcus Aurelius, Maximus Tyrius, He-

rodes Atticus and Polemon, of Apollonios of Tyana, Aelius Aristides and that perfect master of satiric dialogue, Lucian of Samosata. As regards the above writers, please bear in mind that I have listed and briefly characterized just a small number of the mighty host who gave luster to the Greek language and Greek literature in ancient Greece. To complete the tale, we would have to extend our survey down through the Byzantine and

(Continued on page 16)



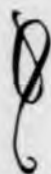
Blind Homer, prince of poets, creator of the "Iliad" and the "Odyssey," which, although 3,000 years old, are always fresh



The Church Which Is Nearest Neighbor to the Orthodox

By REV. T. J. LACEY, D. D.

Member of Delphi No. 25



A VERY significant sign of the times in the religious world is the growing fellowship between the Eastern Orthodox churches and the Anglican communion. This found concrete illustration in the presence of a group of Orthodox prelates at the recent Lambeth Conference in England.

For several hundred years the Orthodox churches were remote and separated from the life of western Europe, but the political changes incident to the World War have broken down barriers. Many contacts have been formed. Orthodox and Anglican have become acquainted. The Anglican has discovered that the Orthodox Church is very like his own and the Orthodox find in the Anglicans staunch friends and helpers whose greatest ambition is to serve, strengthen and build up Orthodoxy and who venerate the Greek Church as the common mother of us all.

A study of church history discloses the close affinity between the Greek and Anglican communions. There are those who believe, and not without good reason, that ancient British Christianity was Eastern in origin and came by way of Gaul along the path of Mediterranean Commerce.

Theodore of Tarsus, Archbishop of Canterbury in the 8th century, was a Greek. As yet there was no division between East and West. He gave the English Church the frame work of organization which remains to this day.

John Wiclif, the English reformer of the 14th century, was charged by his enemies with maintaining that "all Christendom ought to live independently like the Greek Church." The independence of national churches so dear to the Orthodox was clear to English theologians at that time.

Anglicans were at all times conscious of the great Orthodox Church of the East and there are numerous instances of friendly relations. The Alexandrian manuscript of the Bible in the British Museum was the gift of the Patriarch Cyril Lucar.

When the misguided "non giving" bishops sought succor from the Patriarchs, the Archbishop of Canterbury addressed the Eastern prelates in these words: "We the true bishops and clergy of the Church of England in every fundamental article profess the same faith with you."

The influence of the East upon the worship of the Anglican Church is very marked. The eucharistic office in the American Prayerbook follows closely the Greek Liturgy in the stress it lays on the invocation of the Holy Spirit in the consecration of the sacred elements—what theologians term the *ἐκκλησιαστικὴ*.

The closing collect in our daily offices is from the Greek. Cranmer was a close student of the Eastern liturgies and through his influence the prayer of St. Chrysostom is set like a precious gem in our worship. Many of our hymns are from the Greek. Clement of Alexandria, Anatolius, Andrew of Crete and John of Damascus have all made contributions to the hymnody of the Anglican Church.

In 1870 Alexander Lycurgus, Bishop of Syra and Tenos, paid a visit to England. He made a painstaking study of the English Church, conferred with the outstanding bishops and theologians, and on his departure declared, "When I return to Greece I will say that the Church of England is not like other Protestant bodies. It is a sound catholic church very like our own and I trust that by friendly discussions union between the two churches may be brought about."

His sentiments have found echo in the hearts of leaders in both churches. Greek prelates are well informed as to the Anglican position. When I visited Patras some years ago I was guest at the palace of Archbishop Antonios Paraschis and on entering his library my eye lighted on a copy of Lowndes "Vindication of Anglican Orders." In 1893 Dionysius Lattas, Archbishop of Zante, visited the United States. Bishop Potter of New York received him as a brother, offered him the hospitality of the Diocesan House on Lafayette Street, and he was present at the consecration of Bishop Lawrence of Massachusetts.

Coming here as a visitor from a foreign soil at a time when the Greek Church was not represented in our land, he recognized instinctively that his affiliation was with the Episcopal Church. He went not to the leaders of the Protestant denominations nor to the Roman Cardinal but to us.

When the present Archbishop of Athens, Chrysostom, paid a visit to America in 1918 he made a study of the church life of this country and remarked that "the system which most attracts our attention is that of the Episcopal Church because it is most near to our own and because we are connected with that church by special bonds."

(Continued on page 28)



A group of Eastern Ecclesiastics at Lambeth Conference in England. Archbishop Athenagoras, head of the Greek Orthodox Church in America, is third from the right.

The Undeclared Man

By CHRIST LOUKAS

Department of Sociology, Syracuse University

THE undeclared man is he who knows what he wants. He knows not only what he wants but he knows how to go about getting it. The undeclared man is a practical man—a dreamer, to be sure, but a dreamer of realizable dreams. He thinks first and then acts. He never does anything until he has thought it over and over again. Let me illustrate my point by using as an example a man who wants to open a first-class restaurant. Having been convinced of his capability, he then considers the location, the type of customers he will have to deal with, the rent he will have to pay, the number and kind of help he will have to hire to carry on his business without loss. Having carefully considered all these and other details, he goes to work to raise or earn the money for his restaurant. But before he makes the final move he discovers that he failed to take into account the most important thing necessary for the success of any business, that is, his relationship with his coordinators and employees. Shall it be one of cooperation and mutual aid, or shall it be one of subordination and cold indifference? What must his relations with his customers be—one of silly familiarity and inefficient service, or of dignified politeness and efficiency? The undeclared man knows that a person who lacks the virtues of cooperation, efficiency and good service is doomed to fail. Conscious, therefore, of these hindrances to success, he sets out systematically to eliminate them. Equipped with the implements of understanding, he goes forth fearlessly with the determination to win, and he triumphs.

You mean to say, you ask, that we Greeks lack all those virtues? Do you not see how we have come to this country without experience and money and become the owners of good businesses? What other race can more rightfully make the claim to be the father of the American restaurant industry? That's just it; we can proudly claim the fatherhood of that industry, but we cannot claim its continuation. Our inability to cooperate prevents us from keeping up with the times and therefore we are losing out.

This is an age of cooperation and corporation. It is an age of working together, an age of efficiency, of qualitative service. And unless we learn the art of corporating and cooperating, the art of qualitative service and of keeping up with the times, we shall never get anywhere. All we shall be able to do is to initiate industries, while others will perfect them and reap the benefits of our inventions. But is there any profit in saying that we are the founders of that industry? Emphatically, no!

It only proves further our inability to cooperate and cooperate and the need of ridding ourselves of such deplorable habits.

Now that we are conscious of what ails our progress, why not make an effort to cooperate and cooperate? Thanks to the Ahepa Order, we are moving in that direction slowly but surely.

I do not know how true it is, but I have heard rumors that the Ahepa will send a number of meritorious Greek boys to colleges to study corporation laws and methods and business administration. When they finish their education they will be employed by this Order to go to various cities and help our people incorporate. I cannot think of anything better that the Ahepa could do for us than teach us the art of *cooperation* and *corporation*.

When the Greeks in America succeeded in doing away with this *race-old malady*, that is, the inability to cooperate, then we shall be able to match the unmatched record of contributions of our ancestors.

What a record it is!—Socrates (469-399 B. C.), Plato (428-347 B. C.), Aristotle (384-322 B. C.). Surely in the history of thought there are no greater names than these. In the drama, Aeschylus (525-456 B. C.), Sophocles (495-406 B. C.), Euripides (480-406 B. C.), here are the masters of the classic tragedy; while Aristophanes (444-380 B. C.) is the unique founder of the world's comedy. In history, Thucydides (470-404 B. C.) has perhaps no rival while Xenophon (430-355 B. C.) has but few. In sculpture Phidias (490-432 B. C.) and Praxiteles (390 B. C.) stand supreme, while Myron (480 B. C.) and Scopas (370 B. C.) occupy high places.

In architecture, Ictinus and Callicrates, the architects of the Parthenon (438 B. C.) and Mnesicles, the builder of the Propylaea (437 B. C.) produced works certainly the most beautiful of their period and of all periods the most perfect buildings in the world. In painting, Polygnotus (460 B. C.) did work which cultured Athens placed on a par with her sculpture. In oratory, every schoolboy knows of Demosthenes (385-322 B. C.), every college boy of Aeschines (339-314 B. C.); while their contemporaries compared Lysias (445-378 B. C.) and Isocrates (436-338 B. C.) with these. In statesmanship, Pericles (495-429 B. C.), Cimon (504-449 B. C.), and Themistocles (514-449 B. C.) are names that would stand out in any history; while in generalship, Miltiades (490 B. C.), the hero of Marathon, and Nicias, the leader in the Spartan wars,

(Continued on page 16)

Invictus

Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced or cried aloud;
Under the bludgeonings of chance
My head is bloody, but unbowed.

Beyond this place of wrath and tears
Looms but the horror of the shade,
And yet the menace of the years
Finds and shall find me unafraid.

It matters not how strait the gate,
How charged with punishments the scroll,
I am the master of my fate;
I am the captain of my soul.

—WILLIAM ERNEST HENLEY.

The Influence of Greek Literature on Modern Civilization



Orpheus holding his dying bride Eurydike just after she had been bitten by a poisonous serpent

NO LITERATURE of any age or of any people better deserves and repays study than that of Greece. There are many reasons for this. In the first place, this literature is notably rich in works of the highest importance and excellence. As the oldest European literature, it has been subjected to a longer and more searching scrutiny than any other, and the selective processes that have eliminated the commonplace or the second rate began earlier and were more effective in the days of the toilsome copying of manuscripts than in these later days, in which the press perpetuates much that merely cumber the earth.

No other literature has so intimately and perfectly mirrored the whole life of a people, and no people has been so directly interested in literature and so deeply affected by it; the intellectual life of the Greek world centered in Athens; though the age was a simple one, the average intelligence of all except the servile part of the population was very high. Of no other people can it so truly be said that the history of its art and literature is the history of its achievement as a race and of the contribution to the civilization of the world.

This live influence of Greek has been felt throughout the ages. Whenever a people has rediscovered the Greek literature, it has reached out to take a new hold on the world and its problems. Rome, Italy, France, England and Germany have successfully felt the fructifying influence of Greek literature and philosophy. The comedies of Plautus and Terence, the poems of Vergil, Ovid and Catullus, the philosophical works of Lucretius and Cicero would never have come into being but for the Greeks. How great was the debt of Dante and Petrarch to classical prototypes! Boccaccio, with the aid of Calabrian Greek, translated the Iliad and the Odyssey into Latin. Racine and Corneille drew their themes largely from classical sub-

jects, and Schiller and Goethe, too, came under the inspiration of the Greeks. Chapman, More, Sir Thomas North and Francis Bacon opened up the wealth of Greek literature and philosophy to the English, and Spenser, Milton, Dryden, Pope, Gray and Keats, as well as Byron, carried on the tradition. We are able, then, to trace back to their Greek origins almost all the literary movements of subsequent centuries, and we are forced to recognize that the literary forms in which men's spirit has thus far found its best and richest expression have their source and prototype in Greek literature. Just as a knowledge of the constituent elements of the English language is impossible without some study of Germanic and Romance languages, so modern literature cannot be fully understood and appreciated even in their external form and structure without some familiarity with their predecessors in Greece and Rome; and as for that wealth of classical allusion, literary, historical or mythological, with which the pages of the writers of a century ago abound, this can be only imperfectly understood by one who has never dipped into the Castalian founts of Greek and Roman literature.

Thus we have in Greek literature a norm or canon by which to test what we may call the essential characteristics of all literature.

—From Columbia University Course in Literature.
Vol. 2, pp. 20-21.

Why Study Greek?

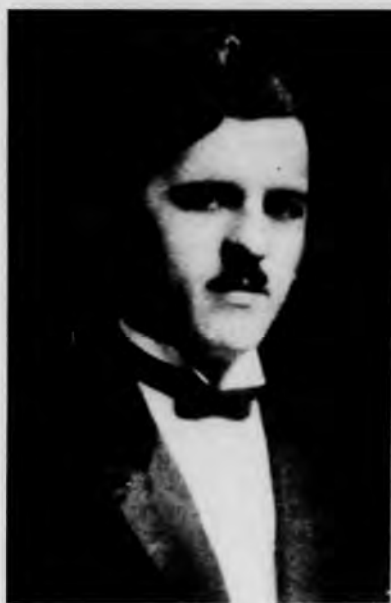
By HELEN LINGAS

IT IS, indeed, a great pleasure to me to be given the opportunity to speak to you upon your initiation into the best language of the human race. In this little talk I shall try to justify the above seemingly arrogant appellation.

Many of you, I suppose, do not realize how fortunate you are to have the chance to learn Greek while you are still young. It will not be long before most of you will enter high school. Then you will find out to your satisfaction how much this knowledge of Greek will help you, not only in your study of foreign languages but also in understanding the English language and its literature, for Greek is by far the most flexible language in the world. Once you master its difficult grammar, all other grammars will seem like child's play compared to it. I suppose you already know that in every walk of life the most difficult things to learn are always the most desirable and best. So, my little friends, do not lose courage when you meet with difficulties, but, like our glorious ancestors, try to win out.

Now I am going to touch lightly upon a very "touchy" point. I know from my own experience that some of you, on account of youthful ignorance, are ashamed, perhaps, because you are a descendant of ancient Greece instead of being very proud that you happen to be one. I remember how foolish I was when in the first grades of public school (it was during the Great War and Greece had sided with Germany, to my great discomfort). I admitted with reluctance that I was a Greek and could speak Greek. But that false opinion did not last very long. My knowledge of Greek helped me considerably in my school work, and especially when we studied ancient history. I was, indeed, very very proud of the wonderful exploits of our gifted ancestors. All the ages, and especially the modern age, has paid the highest homage to that remarkable race—remarkable because all the

(Continued on page 25)



TODAY, the world over nothing occupies so large a space in our conversations and in our daily press as athletics. According to John H. Scott, an authority on athletics, the best way to judge the trend of athletics for us today is to study and observe what athletics have done for other peoples, especially for a people whose history is, in a sense, only closed, so that the balance can be made.

A student may toil for years with scholarly success yet remain in complete obscurity, while his companion, a successful athlete, has become a national figure. A lecturer on any important subject of real learning is hardly able to fill the smallest hall, while no roofed building has ever been erected big enough to hold the throngs which gather to watch a winning team. Many people fear that athletics are destined to submerge learning and that the true purpose of our schools is doomed to be lost in the crowd.

No people has been so like the American people of today as the people of ancient Greece, and no people has done so much for the higher things of life—such things as art, liberty, literature, philosophy, and science. The Greeks not only gave us the names, poetry, history, philosophy, politics, physics, music, and mathematics, but they gave us these sciences as well. We think of Homer, Socrates, Thucydides, Plato, and Aristotle, and a long list of famous statesmen or men of letters when we think of the great men of Greece, but the Greeks themselves gave the first rank and the chief honor to their athletes.

Homer, the first and greatest poet of Greece, said: "A man wins no greater glory so long as he lives than the athletic victories he gains with his hands and his feet." Pindar, the most elevated poet of Greece, a poet of more than Miltonic grandeur, is known to us by 44 poems or songs, each one of which was composed to honor some victory at the games. One of these songs was written to celebrate the victory of an athlete from the island of Rhodes, and the fellow-islanders of that athlete were so proud of the victory and so honored by the song that they had it copied in letters of gold and placed it in a temple.

The Greek Way— Ancient and Modern Athletics

By DR. CHARLES J. DEMAS

The only method of preserving a reckoning of the years which had general acceptance in Greece was by means of a calendar based on athletic victories at Olympia. We have a complete list of the winners in the 200-yard dash for a period of 996 years, and a list almost complete for nearly 200 years more. So important was it that this list be kept accurate that no less a man than Aristotle devoted his great abilities to its careful revision; but at his time the list covered less than 500 years.

There were games in many cities and on many occasions, games almost any place where there was found a level stretch of ground; but I shall limit myself to the games at Olympia. These games were held once every four years in a remote part of Greece, in Elis, far from any populous city and cut off from most of the Greek people by high mountains or the sea. Olympia had no hotels and no permanent population or business, only the few who cared for the festival or its religious observances made it their home, while the participants and the spectators slept on the ground, mostly under the open sky. They came by the thousands, stayed for about a week, then were gone for another four years. The games were celebrated near the end of summer, when rain was not expected, since a wet season would have turned Olympia into a scene of misery.

About a month before the festival, messengers went throughout Greece proclaiming a sacred truce, and all Greeks were forbidden to bear arms during the season of the games. Greece was not the name of a country so much as the name of a people, and wherever this people lived they were called Greeks. Olympia,

until dominated by the Romans, was exclusively a Greek festival. These Greeks poured into Olympia from Marseilles in the west, from Cyrene and Alexandria in Africa, from Asia Minor, even from the lands around the Black Sea, and from all the islands in the Aegean. Very few could have attended the games and been away from home less than ten days, while it must have cost many the loss of at least two months. We can hardly comprehend the discomforts of travel in ancient times, with few or no roads, with almost no hotels, but with infinite dust and thirst, and all in the heat of a blazing summer sun.

The games were of the simplest sort and in general were pure athletics unattended by the blood and extravagance of the Roman contests. The reputation of Olympia depended upon the foot race, jumping, throwing the javelin, hurling the discus, wrestling and boxing. Chariot races, horse and mule races of various sorts were added or dropped from the events from time to time, but the simple sports above listed made and kept Olympia famous.

The real winner of the games, and the one who gave his name to the Olympiad, was the man who won the 200-yard dash. It is of that event that we have the list of victors for over 1,000 years. The runners were naked and, of course, barefooted. The stones, grooved for the starting marks, have been preserved and show that 20 men could run in a single heat. There were also matches at 400 yards and various longer distances up to about 3 miles. There were no watches in antiquity, hence we do not know what time was made. The ancient athlete only strove to win, he never tried to make a record.

In jumping, weights much like a dumb-bell were used. The ground was dug and softened where the jumper was expected to land, as a barefooted jumper would have been injured by coming down on hard ground. A certain Phayllus is said to have jumped beyond the prepared ground and thus broken his legs. An early writer gravely tells us that this unlucky jumper had made a 55 feet, a distance full 30 feet greater than the modern record. This figure is so unreasonable that it is due, probably, to some error in copying. It is unfortunate that we have no accurate statement of what a jumper at Olympia could do. There are two other records, but not of jumping, which are reasonable, as follows: A rock has been found which weighs 315 pounds and on it is inscribed "Bybon threw this rock over his head with one hand." And elsewhere a rock weighing 1,050 pounds, with this inscription: "Eumastus lifted this rock clear from the ground."

In throwing the javelin, no effort was made to hit a mark, but the throw was always for distance; hence the javelin used in the games was blunt. Around the lower part of the shaft was fastened a long leather thong which the thrower so wrapped about his fingers and the javelin as to give to the javelin a whirling motion and thus greatly increased both the accuracy and the distance of the throw.



Picture Courtesy of William J. Shallems

Caught in the air in a broad jump, Anatolia College, Salonica, Greece.

The hurling of the discus has remained pre-eminently a Greek sport and it was a favorite theme of Greek sculptors.

Jumping, throwing the javelin, and hurling the discus were not in themselves prize-winning events, but they were always a part of the five-event competition, which consisted of the 200-yard dash, jumping, throwing the javelin, hurling the discus, and wrestling. A man could enter for the 200-yard dash alone, or for wrestling, but the other three could be entered only as a part of the five. The winner of the five was the one who averaged highest in them all.

In wrestling, the winner must have gained three out of five falls. There was no ground wrestling, since as soon as a wrestler touched the ground above his knees he was down, and if both touched the ground above the knees at the same time, the match was a draw. The fact that there was no ground wrestling made the decision a quick affair.

Jim Londos, the champion heavy-weight wrestler, is an example of the athlete of "The Greek Way" of clean sportsmanship of the day, who has elevated that wrestling championship where it should lie—with a dignity to himself and honor to his Motherland, Greece, and this wonderful America, our adopted country.

Boxing was an independent event and the boxer might compete in that alone. The boxer wrapped his forearms and hands with long pliable leather bands. The Roman enthusiasm for blood and suffering at the games caused metal and even spikes to be added later to the simple bands of the Greeks. The Greeks had no yearning for blood, but cared for skill and graceful motions. So keen was the Greek feeling for harmony that even the jumpers and the hurlers of javelin or discus were accompanied by music, both in practice and in competition.

Most of our knowledge of the methods of Greek boxing is based on scenes from Greek vases, of which there are many.

In boxing, there was no division into classes based upon weight, such as light-weight, middle-weight, or heavy-weight, but the heavy and the light contended as equals. The advantage was thus clearly with the heavier boxer. There was no boxing ring, hence an opponent could not be driven into a corner; and there were no rounds, but a continuous match until one of the boxers gave the signal of defeat. In none of the boxing scenes on vases does a boxer hit his antagonist upon the body, but all blows are directed at the head. Wrestling or seizing the body was apparently forbidden.

Another favorite event was called the "full strength," and in this the contestants could do anything in their power to best each other, except bite or gouge. Each did all he could by boxing, wrestling, kicking with the bare foot, or by any other means, except biting or gouging, to vanquish his foe. This was not introduced in the earlier Olympiads, and was evidently a return to the unskilled methods of untrained and primitive combats.

The first six sports—running, leaping, throwing the javelin, hurling the discus, wrestling



Picture: Courtesy of William J. Shatterson

Marathon field—interclass track meet—giving the oath: "On my athletic honor, I swear that I will contend sincerely in accordance with the rules. I will not resort to trickery nor take unfair advantage, but will strive honorably to win the victory."—Anatolia College, Salonica, Greece

and boxing—were the backbone of all athletic festivals and more than all else shaped the story and the character of Greece. The prize was simply a crown of wild olive, nothing more, but this was the greatest honor a Greek could ever attain, and whatever position of power or fame he may have later achieved, his proudest title hereafter is "Olympian Victor."

He was greeted at home by his fellow citizens with a mighty celebration, for which, during the great period of Greece, the leading poet or poets composed a song, a song rendered by a large chorus of trained singers; a statute was put up in his honor at home and, perhaps, in Olympia; and if he had won three victories the statute is his own likeness. During the rest of his life he was the chief citizen, was given a front seat at the public festivals, was dined as the guest of the State, and often coins were struck in his honor. In the song which celebrates his victory the poet was almost sure to say, "He has reached the summit of human attainment; to rise higher he must become a god." The wildest uproars for a modern athlete has no parallel for the usual, the customary in intellectual Greece.

The length to which this athletic enthusiasm went is far beyond our comprehension. These examples will give some notion of it.

Chilon, one of the Seven Wise Men and one of the greatest of them, died from joy when

his son won his match in boxing. The King of Persia, Darius, had a Greek physician by the name of Democedes, who became homesick and tired of the brilliant life at court. He persuaded the King to allow him to join a group of Persians who had gone to survey the regions to the west. When near his home, he ran away from his companions and they were obliged to return to Darius without the famous physician. Democedes sent word to the King that he had married a daughter of the renowned athlete, Milo, "so that the King would know that he was a man of some importance in his own country." Just imagine one of our leading physicians trying to win social standing by marrying into the family of an athlete.

When Xeres was on the point of attacking Greece with his huge army, the time had come for holding the Olympic Games and also the special games in Sparta. The Greeks knew what devastation and misery that oriental army brought with it, but nevertheless they thought the supreme duty was to go through with their games, hence they sent a small army with the Spartan King Leonidas and the illustrious 300 Spartans to hold back the great invading host until the games could be celebrated. Leonidas was slain on almost the same day that his countrymen were engaged in the more important tasks of running, jumping, wrestling, and the other games. Their king and his 300 companions were deliberately sacrificed in order that the games might be celebrated with pomp and by multitudes.

Every father dreamed that some day his son would win an olive crown at Olympia, and at 7 years of age this child was put in training for that very purpose, a training which would continue for more than 30 years. Plato, the philosopher, and Euripides, the poet, were winners in many athletic contests and at many festivals, even if not at Olympia. Plato chose the Academy, a gymnasium, as the place of giving his philosophical teachings, and many learned societies have taken the name academy. Aristotle took another gymnasium, the Lyceum, as the place for founding his great school. Greek art in all its forms tried to reproduce the athletic ideal, and without this ideal could not have existed.

We have the records of athletic winners at Olympia for more than 1,000 years, and these records tell an instructive story. They show that when any part of the Greek world was doing something to advance intellectually, it was winning at Olympia; but when it stood stagnant or declined in the world of the mind, it won no more victories at the games.

Sparta had a great intellectual life and produced famous poets during the years immediately following 700 B.C., and Spartans were then winners at Olympia. Sparta soon gave up her intellectual life in the interest of military despotism, and Sparta for many years furnished no more athletic victors. The great artistic, and literary age at Athens extended from 480 to 400 B.C., and during these years

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El Greco's "The Assumption" Valued at Two Million Dollars

THE real name of El Greco was Domenicos Theotocopoulos, Latinized to Domenici Theotocopuli, and popularized as "El Greco" (The Greek). He was born at Candia, Crete, in 1545, studied in Venice in 1570, and settled at Toledo, Spain about 1575, where he remained until his death in 1614. He was an artist of the first magnitude. He was not interested in things as they are or in the faithful rendering of material reality; and, although he borrowed from the common forms for the objects of his works, he saw and rendered not as we see with the eyes of our body but with the eyes of his soul and his imagination. His temperament combined that of the seer and the saint; and, being thus obsessed with the passionate religion of his adopted country, he selected mostly religious themes for his masterpieces and in them he reveals the fiery, soul-stirring imagery which sprang from his deep religious convictions.

"No critic who has considered Greco's work even superficially has failed to remark this flame-like quality of his forms, tongues of men wavering in the blast of a great wind, sheets of cloud swirled by its tumultuous and terrible power. Faith, hope, suffering and aspiration, battered by the force of destiny in (what was for Greco) the unequivocal shape of the Spanish God, is the true subject of his amazing canvases. Such a subject, such a vision, could not be expressed in the earth-bound terms of realism. For matter that is not common, uncommon forms must be fashioned."

El Greco painted many famous canvases, not least of which is "The Assumption," which is now the property of the Chicago Art Institute and which Mr. Robert B. Harshe, Director of the Institute, has characterized as "probably the greatest painting in America." Mr. Harshe has spent nearly 30 of his 52 years among the great pictures here and abroad and his judgment carries great weight.

The following interview with Mr. Harshe was reported by Mr. James O'Donnell Bennett in the *Chicago Tribune*:

He (Mr. Harshe) was standing close to the east wall of Gallery 52 of the Institute and his contemplative gaze was fixed upon the glowing colors of El Greco's "The Assumption of the Virgin"—colors undimmed by the passing of three and a half centuries. The breadth of Gallery 52, the length of a corridor, and the

breadth of gallery 50, on the west wall of which "The Assumption" hangs, intervened between him and the picture. Thus the effect though not the semblance of a cathedral aisle was created, and the exultant majesty of the work—not overwhelming the beholder as too close a view does—serenely unfolded itself to him. The needed vista, perhaps a hundred feet long, was provided.

Came from Spain

As Assistant Director and Director of the Institute, Robert

Harshe has known the spell of that picture for a dozen years. It has become a part of his existence, but never a routine part. His tone was hushed with awe when he uttered the words—"Probably the greatest painting in America."

Men in Spain, whose treasure "The Assumption" once was, have echoed the Director's awe. It was only a few months ago that Sotomayor, head of the great Prado Museum in Madrid, still grieving for the lost treasure, said, "I would rather have Chicago's El Greco back in Spain than any other picture that ever has left my country."

From Layman's Viewpoint

We moved slowly toward the El Greco from the east wall of Gallery 52—the best point for a first view of it—and I said to the Director, "Talk to me now as to an abject layman about the supreme attributes of this picture."

"Layman or no layman," he replied as we seated ourselves on a bench to the left of "The Assumption," "nobody needs to have pointed out to him its emotional power—the awe and wonderment of the apostles grouped around the open tomb, the majestic yet adoring poise of the Virgin, and the sculptural beauty of the angels and cherubim surrounding her."

"Yes, Wilenski made a great phrase when he spoke of 'the thunder and compassion of El Greco,' for here are magnificent painting and poignant drama."

"Lifting, Lifting, Lifting"

"And how marvelous a piece of design it is! See how masterly is the tying together of the design, and yet it all unfolds in majestic movement upward—lifting, lifting, lifting. El Greco

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El Greco's "Jesus Carrying the Cross" at The Prado, Madrid

What Others Think of Us



The Greek Citizen

[From the *Cincinnati Enquirer*, March 4, 1932.]

IT SHOULD not be inappropriate at this time, when the Order of Ahepa is attracting general attention throughout the country, to speak a word of appreciation and praise concerning the Greek citizens of the United States, and of Cincinnati in particular. Here we have intimate knowledge of them, appreciate and understand them—see them as genuine and patriotic citizens or in encouraging process of becoming such citizens. And we are glad of their assimilability, of their quick and sturdy adaptation to ideals which have been the heritage of their immortal race for centuries, for ideals and concepts of freedom have been always a very part of their life and consciousness.

The Order of Ahepa has become recognized throughout the United States as a major force in promoting patriotism and expounding the principles of sound democratic government. Its members are active participants in the political, civic, social and commercial fields of rational human endeavor. They are against political corruption, tyranny of every form; they stand for the honor and integrity of all nations and believe that America is the best of all lands—the defender of liberty and of all oppressed peoples. Their heritage of three thousand years is a proud one, and in America they have proved themselves worthy of the great traditions of their race.

A Classic Piece of Work

[From *Savannah Morning News*, Savannah, Georgia.]

ONE of the fine things done by a fraternal order is the institution of an essay contest, as announced by the Greek society, the Ahepa. It is interesting to note that this organization is a Georgia-born society which is spreading to all the other states where considerable numbers of Hellenic sons are now living, practically 100 per cent of them native or naturalized Americans.

The Savannah essay contest is the first announced by this order. The contest is to be among Savannah high school students, upon the subject, a broad one, indeed, "What Greece Has Contributed to Civilization?" These essays, intended to evoke a study of the ancient world leader in culture and education, philosophy and art, will be the basis for an intensive study, in the brief time allowed for the writing of the papers, of some of the finest chapters of the world's history. High-school students, as a rule, do not have the opportunity to study Greek—as a language; but they have a chance now to study Greek influence upon the world, this modern civilization, the very language of which in most of its scientific and philosophic departments is dominated by the Greek.

It is most interesting that a Greek society organized in Georgia should be thus pursuing one of its main objectives, education, in this way. The name, "Georgia," goes back to the old Greek; for that matter, "America" has its name sources in the

same old Greek; "Atlanta," the capital of Georgia, is a Greek name and the intellectual capital, seat of the state university, is in Athens—named for the capital of ancient Greece.

The announced essay contest ought by every means to be a fine contribution to education of the youth of Savannah.

Charlotte Citizens of Greek Descent Praised by Chamber of Commerce

MR. C. O. KUESTER, Executive Vice-President and Business Manager of the Charlotte (North Carolina) Chamber of Commerce, sent us the following article, and, in his letter of transmittal, says: "We are pleased to write an article regarding the Greek citizens of Charlotte, and we make this statement gladly and willingly, and every word of it is the truth." We certainly appreciate the kind words of Mr. Kuester.

"Socrates said 2,500 years ago or about that time: 'Know thyself.' And this same man, I am satisfied, has taught not only those of his day, but of the present day how to think. We would not only add to what Socrates said—'Know thyself'—but we would say also: 'Learn to control thyself.' We believe firmly that the Greeks of our city 'know themselves,' and we are satisfied they know how to 'control themselves.' Furthermore, they have learned the duties of a citizen.

"True Greeks never shun their responsibility. They also believe in a program of live and let live and so we of Charlotte think a great deal of our Greek citizens.

"The average Greek citizen of our city is making his contribution toward society. Our Greeks in Charlotte are very thrifty people. Those that are married make good husbands, fathers and splendid neighbors—as above stated, we believe them to be good citizens in every respect. They take their citizenship seriously, and we rarely ever find any of our Greek citizens in politics for personal gain, but always trying to help Charlotte to a finer and greater city.

"At the beginning of the World War they answered the call by enlisting in the United States Army. They bought liberally of our bonds and donated liberally to various organizations that were assisting in the war activities at that time.

"They have bought in Charlotte, on one of the main boulevards, an Orthodox Church, the services which I have attended. The services are well attended, and they have established quite a religious center at this church.

"They make good merchants and the businesses which they own in Charlotte are carried along in a most high-toned manner, and they enjoy the respect of our citizens 100 per cent.

"Finally, we are glad to have this group with us, and as manager of the Charlotte Chamber of Commerce I know that they have never failed a single time to answer any of the calls we have made upon them toward the building of a greater city and greater commonwealth."



The author was welcomed by two councilmen of Stavronikita Monastery

TO MOST of us who live on this side of the Atlantic, a visit to Greece means a visit to Athens, Olympia and other places which have preserved the glory of the ancient Greek civilization, though in ruins. Few of us take the pains to visit the countryside and the villages, the small islands, and some of the cities, where a modern Greek civilization is taking its shape. And still fewer are interested in visiting spots which reflect another great period of Greek achievement—the Byzantine. Such spots are not in ruins. They throb with life and function today as they did during the glorious days of Byzantine Emperors. They have preserved the spirit, and much of the culture of that thousand-year-old civilization.

Greece is studded with such places. But the largest, most ancient and most influential of all is Mount Athos—a 30-mile-long peninsula, thrusting itself into the Aegean about 100 miles east of Salonica. Twenty monasteries, about 200 individual cells and 12 sketes (groups of cells) are perched on its rocks near and away from its shores, or hide in its woody proclivities. Five thousand monks walk these cloisters day and night working, praying and fasting.

The architecture of the monasteries reflects the struggles that monks of past ages had with pirates and crusaders, Arabs and Franks. Their paintings have come out of Byzantine art and the hands and imagination of Byzantine artists. Their ecclesiastical music has remained what it was centuries ago. Their wealthy libraries have preserved samples of books from the 4th century on. And above all, the spirit, the philosophy of life has remained unchanged ever since the first monks set their foot on the peninsula. With the exception of telephone wires, no invention of our modern civilization has been successful in penetrating this medieval community.

The visit to this small peninsula has been facilitated in recent years. Two 300-ton steamers leave Salonica twice a week, usually in the evening, and stop at Daphne, the harbor of Mount Athos, the next morning. Not all the passengers who wish to land are successful in landing, however. The port authorities (a white-skirted policeman of the community and a Greek gendarme) are more strict and heartless than the famous immigration officials of the United States. And so are the laws of the community. The entire female sex, human as well as animal, is forbidden to land under any circumstances—a law dating back to the 13th century and functioning ever since. Next come boys who are under 13 and not accompanied by a close relative. And finally, those who for some reason or other have not secured a visa from the Greek Foreign Office at Athens, or a letter from the Governor of Macedonia, or the Archbishop of Salonica.

Athos and Its Monasteries

By MICHAEL CHOUKAS

Department of Sociology Dartmouth College

No Females of Any Description Allowed on This Place—A Good Excuse For Tired Husbands

If you do not belong to any of the above categories you land. But "landing" does not entitle you to a visit to any monastery. A letter of introduction must be secured from the governing body which resides in Karyes, the small capital of this monastic republic. This is obtained without any difficulty. Once this letter is issued you are considered as the guest of the community and treated as such by all the monasteries and other monastic units of the community.

This sense of hospitality and its expression is one of the outstanding characteristics of this community of monks. It has a long history, of course. Perhaps it goes back to the Homeric times. But it is a pleasant, happy and a refreshing experience to a man who has lived all his life in our modern, materialistic and impersonal civilization. It introduces him to a new world, an idealistic, almost unreal world, compared to ours. But that,

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The Monastery of Saint Dionysios. From this lofty abode the saintly men of Mount Athos commune with God



Prof. Sherman Kirk

"The Antigone" of Sophocles

By GEORGE J. ZAFFIRAS, A.M.

THE *Antigone* of Sophocles will be presented at Drake University, Des Moines, Iowa, May 26 to 27. The cast of the characters will be chosen from the Department of Drama of the University. It is very probable that this play will be presented out of doors, either in the stadium or on the campus. The presentation of this noble drama will be the crowning event in the program of the University and the first record-breaking performance of the academic year.

"The *Antigone*" is one of the extant plays of Sophocles. In making his great contributions to the literature of the world by his art, Sophocles stands out as an epoch-making dramatist. Proportion of parts, self-restraint, and moderation of tone sum up the qualities of the Sophoclean drama. Furthermore, the art of Sophocles is not only characterized above all things by its faultless symmetry, but likewise by its grace, rhythm, and its harmonic equipoise of strength and beauty.

In this drama: *Antigone* and her sister *Ismene* are the only ones that remain of the royal house of *Labdacus*.

"An ancient heritage
Of that most royal line,
The house of *Labdacus*,
I see in woes that fall
On woes from all the dead."

On the death of *Edipus* his two sons, *Eteocles* and *Polynices*, were to reign over *Thebes* in alternate years. *Eteocles*, being the older son,

began to rule first. *Polynices*, seeing that he would not be given his turn, went to *Argos*, married the daughter of King *Adrastus*, returned with an army furnished by his father-in-law, and besieged *Thebes*, the city of his father; *Eschylus*' "Seven Against *Thebes*" tells us of the siege. In the battle, the two brothers slayed each other. Then, *Capaneus* tries to climb over the walls and set fire to the city of *Thebes*, but, at this time, *Zeus* strikes him with a thunderbolt and the army, frightened by this ill omen, takes flight for *Argos*.

Creon (the name signifies "rule"), succeeds to power on the extinction of the royal line, and passes a decree that the body of *Eteocles* shall be buried with due honors, while the body of *Polynices* shall be denied the rites of burial. *Antigone* determines to disregard *Creon's* edict and resolves to bury her brother *Polynices*. Here we have a noble young maiden disobeying and violating the edict of authority, which forbids the burial of her brother, knowing well that she thus forfeits her life to the State.

The action of *Antigone* is direct and rapid. While *Antigone*, as the principal character of the tragedy, is one of the finest creations in dramatic literature, the other characters are nevertheless full of life and meaning. The situation of this drama is one which called forth the clearest and deepest thoughts of the age of Sophocles; it appeals to the feelings of man which are as universal and forceful as humanity itself.

"The *Antigone*" of Sophocles, as a tragedy, presents a sharp conflict between two distinct

principles of action. There is the supreme authority of the ruler, who represents the will of the State. The ruler is being dictated to act upon by the exigencies of the moment and by the interest of public expediencies. The fiat of the highest authority of the State is imposed upon the individual from without, with an imperative and positive sanction that may not be questioned or evaded, and, even if originally in error, must in the interest of public order, the prestige of the ruler, and the general happiness of the State, be carried into its final execution.

On the other hand, there is the human nature—there are the feelings of man, the dictations of the pulses of his heart, the burning flames of his affection, and the dues of sympathy and piety. This synthesis of complexes in human nature has a universal, irresistible, and irreversible force and claim, being independent of time, of condition or circumstance, and felt and borne by the individual man silently and enduringly from within.

Antigone, the chief person of the play, is supreme and noble. The nobleness of *Antigone's* nature is seen by the contrast of *Ismene*, her sister. *Ismene*, too, can be noble when much enforced by the situation. *Ismene* sees, however, the hopelessness of the attempt and tries hard and desperately to dissuade her sister from making such a fatal experiment; but when, at the fatal decision, the die is cast, *Ismene* is strongly wrought upon, and is sincerely willing to obey the edicts of destiny and perish with *Antigone*.

Antigone herself is the personification of all that ideal which embodies the highest and noblest in womanhood. With every power fully grown, and still in the acme of her bloom; with clear and keen vision and consciousness of the possibilities of life, and yet ready to sacrifice all for one great cause and affection, where the sacrifice is ennobled through being in harmony with the dictations of man's consciousness and the stern, deep voice of eternal justice, *Antigone* stirs up the feelings of man, and, by her irrevocable determination, reveals the ideal status not only of the nature of woman but of human nature in toto.

Professor James Jennings Fiderlick, Head of the Department of Drama of the University, will direct the play. The remarkable ability of Professor Fiderlick in the field of producing plays and his great zeal in presenting to the University circles an ancient drama of unfaded beauty and unsurpassed grace insures a positive successful production.

"The *Antigone*" of Sophocles has been translated from the original Greek into metrical verse in 1908 under the hard labors and supervision of Sherman Kirk, Professor of Greek Language and Literature at Drake University since 1897. The choral odes of "The *Antigone*" of Sophocles have been made from the original Greek and have been set to music the melodies of which have been also composed by Prof. Sherman Kirk. At the presentation of this drama, it is expected that there will be a song by a chorus of fifteen men accompanied by an orchestra. The dirges of *Antigone* and *Creon* and the responses by the *Corypheus* are being prepared also for the occasion.

Prof. Sherman Kirk is an ardent and zealous revivalist of the Hellenic culture. He has fully realized the enduring qualities, the grace and beauty of Greek art. The magnificence of the Grecian spirit and the ever-permeating flames of the Hellenic civilization stimulate his heart, inspiring him with a new vitality and vigor to go on with his hard work, sowing the seeds of the

(Continued on page 26)



The Greek group was given a tremendous ovation in the masque, "Wakefield," staged at Constitution Hall, Washington, D. C., one of the features of the Washington Bicentennial. Mrs. Tasia Dounis (front center) was in charge of the Greek group. Mrs. Vassa (extreme left) was in charge of the Americanization School groups.



(Left to right, first row) Hon. John I. Kelly, representing the Governor of Georgia; Supreme President H. J. Booras, Hon. J. L. Key, Mayor of Atlanta; Dr. M. L. Brittain, President, Georgia Tech.; (second row) Miss Penelope Gialelis, Angeline Gialelis, Catherine Kultzas, Antigone Carvellos

Atlanta Chapter Activities

ON THE morning of March 4 the Supreme President, Brother Harris J. Booras, honored the Atlanta Chapter No. 1 with a visit, coming here from Savannah, Ga. The Supreme President was met at the train by the reception committee, composed of the officers of the chapter and Mother Lodge members, and was ushered to the Henry Grady Hotel, the headquarters for the occasion. After breakfast the Supreme President was presented to his Excellency the Governor of Georgia, Mr. Richard B. Russell, Jr., at the State Capitol, and thence to the City Hall for a visit to our mayor, the Hon. James L. Key. In the afternoon of the same day a special meeting took place at the Ahepa Hall that was attended by local and visiting brothers from Birmingham Chapter No. 3 and all the Mother Lodge members.

On the evening of the 4th an elaborate dinner-dance was given in honor of the Supreme President by the chapter, and was also attended by the elite of the Grecian community, and was honored by the most distinguished citizens of the State of Georgia and city of Atlanta. Among the speakers were the Hon. John I. Kelly, Assistant Solicitor General of the State of Georgia, representing the Governor of Georgia; the Hon. Richard B. Russell, Sr., Chief Justice of the Supreme Court of Georgia; Dr. M. L. Brittain, President of Georgia Tech; the Hon. James L. Key, mayor of the city of Atlanta; the Hon. T. R. Gress, Assistant Solicitor General of Georgia; Maj. Trammell Scott, Commander of the American Legion Post, Atlanta, Ga.; and our brother Prof. S. Marcus, Vice-President of Atlanta Chapter, who spoke in Greek. And, last but not least, our own Supreme President Booras, who, with his stentorian voice and eloquence, when he finished carried the laurels of admiration of everyone present.

Other distinguished guests were the Hon. John D. Humphries, Judge of the Superior Court of Fulton County; the Hon. Jesse M. Wood, Judge of the Municipal Court of Fulton County; the Hon. L. Harwell, past Judge of the Court of Appeals; Mr. Ira Harralson, Chairman of the Board of Education, city of Atlanta, and several others. The toastmaster for the occasion was Brother C. H. Poole, President of the Atlanta Chapter, who introduced the speakers and all the distinguished

guests. After the dinner there was a dance given that lasted way in the wee hours of the next morning.

On the next day, March 5, a sight-seeing tour was arranged by the Committee that carried the Supreme President to some of the historic parts of our city and to the old school building where our organization has its birth. Pictures of our Supreme President and Mother Lodge members were taken at the shrine.

On the morning of the 6th our Supreme President left our midst, heading toward Memphis and Oklahoma City, leaving us behind with the best of thoughts about our Order, enthused and rejuvenated in continuing our mission and the good work of Ahepanism.

Mayor Four Times Joins Ahepa

HON. WILLIAM H. MCKEIGHAN, serving his fourth term as mayor of Flint, Mich., was initiated in the ranks of the Ahepa by the Flint Chapter No. 141. The mayor has had a distinguished career and his membership in the Ahepa is a boon. Mayor McKeighan is very much interested in the activities of the chapter and has always been a friend of the Greeks.

"Giant of the West" Reports Progress of Stockton Chapter

DELEGATES to the San Francisco convention will remember pleasantly our good Brother George D. Poulos, fittingly denominated the "Giant of the West," as member of the legislative committee who submitted something like 100 legislative recommendations to that august body. He is the brother who left the convention and traveled 100 miles to secure insurance statistics to enlighten the delegates in their discussions on group insurance. He will also be remembered for the inimitable "philip" which he delivered in declining the nomination for the Supreme Presidency. Brother Poulos is now chairman of the publicity committee of Stockton Chapter No. 212, Stockton, Calif.; and, true to type, he reports that "saucages à la Greeka, old-country style, and red coffee will be served at the next important function of the chapter, which is to take

place in April and at which fifteen candidates will be initiated." "Brother Nick P. Kanlis," reports Brother Poulos, "surprised the members of Stockton when he reported seven applicants awaiting initiation and ten applications pending for consideration." At the last meeting of the Stockton Chapter a strong delegation was present from Modesto Chapter No. 246, Modesto, Calif. Included in this delegation were Brothers Michael Angelopoulos, President, and James Pulis, Vice-President. Brother Poulos says: "Many speeches were delivered, and the spirit of the Ahepa ran high." (He doesn't say whether the spirit was elated by the speeches or by the red coffee.)

DEAR EDITOR:

I noticed in our AHEPA MAGAZINE an article of very much interest to me. It was about the show called "The Yellow Ticket." Although I do not often go to shows, it so happened that some American friends and I attended a theater in Port Angeles, and became quite disgusted with the part in this play about the Greek man, Mr. Sacharopoulos. I am writing these few lines to tell you that I believe you have done a noble deed by having this part attended to, not only to us members of the Ahepa, but to the Greek nation as a whole.

Please accept my heartiest congratulations and best wishes that we may keep the good work up. I am a member of the Port Angeles Chapter, Order of Ahepa.

Yours sincerely,

JAMES KRAVAS,
Carlsborg, Wash.

Fifth Annual Installation of Officers of Omaha Chap. No. 147

THE Omaha Chapter No. 147 held its fifth annual installation of officers on Sunday evening, February 14, 1932, in the beautiful Elks Club lodge room before an audience which filled the lodge room to capacity. The ceremony was presided over by Past President Jean N. Blaetus who acted as chairman of the evening. The officers were installed by District Governor Chris C. Harvalis, who is also the retiring President of the Omaha Chapter.

The officers installed for the coming year are: John Fillis, President; Paul Kazakas, Vice-President; George J. Blaetus, Secretary; George McMann, Treasurer; Gus Sidaris, Chaplain; Dean Campus, Warden; James Sidaris, Captain of the Guard; Theodore Ellis, Sentinel. The following officers were installed as the Board of Governors: C. C. Harvalis, chairman; Jean N. Blaetus, Nick S. Payne, George Petros, and Chris Varvaris.

Following the installation ceremonies, the installing officer, Brother C. C. Harvalis, was presented with the Past President's jewel in recognition of his services as president of the Omaha Chapter.

The honored guests and speakers of the evening were Lieutenant Governor Theodore Metcalfe, of the State of Nebraska; Herbert Rhodes, Judge of the District Court, and J. T. Maxwell, General Secretary of the Y. M. C. A.

The committee on arrangements for the evening consisted of Brothers G. McMann, N. Chagares, C. Varvaris, N. Payne, G. Petros, C. Harvalis, J. Fillis, and J. M. Blaetus.

District Governor Orphanos Addresses Kiwanians

(From the *Winston-Salem (N. C.) Journal*)

ADDRESSING the Winston-Salem Kiwanis Club yesterday on "Americanism," James Orphanos, a naturalized citizen of this city who is District Governor of Ahepa, paid tribute to the memory of Dr. Samuel Gridley Howe, of Boston, who went to Athens as an ambassador of good-will and mercy during the struggle of Greece with Turkey for independence from 1821 to 1830.

Mr. Orphanos made the principal talk on the club's observance of the bicentennial celebration of George Washington's birthday, and declared that when Greece appealed to America for moral support in that war, this country not only gave that but sent arms, munitions, ships loaded with food and medicines.

"And that great American spent the best years of his life serving Greece in her struggle for liberty, endearing the name of America to every Greek and making the name of George Washington synonymous with courage, wisdom, character and Christian benevolence," said Mr. Orphanos. "In his memory today 7,000,000 Greeks bow their heads reverently, uttering a warm prayer that America may ever walk steadily in the paths of honor and duty clearly pointed out by his noble example."

Mr. Orphanos continuing said, "If the judgments of so great and noble Americans as Thomas Jefferson, Abraham Lincoln, Theodore Roosevelt and Woodrow Wilson are to be relied upon, Americanism is a doctrine or creed composed of the best and noblest contributions of all ages and civilizations transplanted to these shores and fused into a complete whole of harmonious and well proportioned parts."

At the close of the address Rev. D. L. Riggs, on behalf of the club, presented Mr. Orphanos a beautiful painting of Washington, and on accepting it he said he would hang it on the walls of Ahepa Hall.

Another feature of the meeting was a song entitled "Hard Luck Jim," composed and presented by Lewis Jessup. When the Kiwanians gave him a big hand he came back with a presentation of his own poem, a parody on Edgar Allen Poe's "The Raven."

Allison James, as chairman of the program committee, presented Mr. Orphanos as well as Mr. Jessup. The president, Dr. J. K. Pepper, presided.

Liberty Chapter Hears Lecture on "The Progress of the Fraternity"

MEMBERS of Liberty Chapter 127, of Cincinnati, Ohio, heard Alex Varkas, Boston, Mass., Past Supreme Governor of District No. 1 of New England, speak on "The Progress of the Fraternity" at their initiation ceremonies last night in the Moose Temple, 310 Plum Street. Mr. Varkas's visit here was one of a number he has been making on his tour of the various chapters of the fraternity throughout the country. George Beum, Past President of Liberty Chapter, as Master of Ceremonies, was in charge of the work put on by the degree team. Representatives from chapters in Dayton and Middletown attended the ceremonies. Fred Maroules, President of Liberty Chapter, yielded his post to George Stefan, Dayton, Governor of District No. 17.

Thomas Jefferson Chapter Holds First Public Function

APPROXIMATELY 400 guests attended the first major social event of the Thomas Jefferson Chapter No. 280, the Ahepa, the first annual dance and entertainment held Sunday evening, February 7, 1932, at the Elizabeth Carteret Hotel.

The dance was amply supported by the sister chapters of New Jersey. Prominent among the Ahepan guests were District Governor John A. Givas, Past Supreme Deputy Governors Jean M. Kossarides, Peter Kusos, and Efthimos Vafteus. To the sister chapters of New Jersey Thomas Jefferson Chapter No. 280 expresses its sincere appreciation of their aid and co-operation.

The program opened with the playing of the national anthems of Greece and America and continued with dancing, both Greek and American, spotted at appropriate periods with vocal and instrumental solos, till the conventional finale of "Home, Sweet Home."

Brother Doctor George Ladas acted as general chairman of the committee of the dance and entertainment. Assisting him directly was the ball committee of Andrew Fillias, chairman. Spero Arbes, James Aponomithi, Zacharias Zachariou and Christ Stathakis.

N. SAKIS.

Louisiana Receives Greek Flag

THE visit of Athenagoras to New Orleans last month was the signal for great demonstrations amongst the Greek community in general and Ahepans in particular. The Archbishop was entertained at the Roosevelt and the hotel displayed the Greek flag on its flagpole during his stay. The press gave much attention to his visit. His commanding presence, striking costume and his mastery of English made a great impression on reporters. The *Picayune* and *Tribune* reproduced his photograph, taken by their staff photographers, and

gave a column to the description of the prelate and his work. He was accompanied by Rev. Benjamin Ivritis, Deacon, and by Rev. Thomas J. Lacey, Rector of Redeemer Church, Brooklyn, N. Y. Dr. Lacey is a member of Delphi Chapter No. 25 and attended and addressed Andrew Jackson Chapter during his stay in New Orleans.

During his stay, Athenagoras was received by Governor Huey P. Long and participated in the impressive ceremony of the presentation of a Greek flag to the State of Louisiana. This function took place in the Governor's suite at the Roosevelt.

Constantine Pelias, a well-known Ahepan, was chairman and introduced Dr. Walter Fife, who presented the flag to the Governor. Governor Long paid eloquent tribute to the Greek residents and their contribution to the progress of Louisiana. Athenagoras and Dr. Lacey spoke briefly.

Ypsilanti Chapter Installs Officers

THE Ypsilanti Chapter No. 118, Toledo, Ohio, held a public installation at the Odd Fellows' Temple, January 20, 1932. About 400 persons attended the affair. Brother C. G. Maludy presided as chairman and was assisted by Brother T. Liaros, who acted as captain. Among those who addressed the gathering were Father Ioakim Pappachristou, A. Adams, H. Kagin, A. Ligon and V. Demetriades. Wm. Spiropoulos and Geo. Lazarou, students of the Greek School recited poems, paying tribute to the American and Greek flags. The Greek Ladies and Tenadian Societies were both very well represented. Dancing and refreshments concluded the ceremony. The new officers and governors are: A. Adams, President; C. Rouppas, Vice-President; H. Kagin, Secretary; J. Teopas, Treasurer; V. Demetriades, Chaplain; G. Collins, Warden; G. Pentis, Captain of the Guard; N. Kosman, Sentinel; C. G. Maludy, chairman; J. Petros, P. Zouvelos, S. Compoulos, G. Goutras.

HELA KAGIN.



Omaha Chapter of Ahepa. Elks Club lodge room, February 13, 1932. (Front row) George I. Blactus, Sec.; John Fillis, Pres.; Dean Campus, Warden; Paul Kazakes, Vice-Pres.; Gus Sidiaris, Chaplain; George McMann, Treasurer; Nick Chagares; (back row) Tom Polyzos, Color Guard; Jean N. Blactus, Gov.; James Sidiaris, Capt. of Guards; Chris Hartzalis, Dist. Gov.; Nick Payne, Governor; George Polyzos, Color Guard.

Juan De Fuca Chapter No. 177 of Seattle, Wash., Joins "Maids" and "Sons" in Public Installation

S. E. Katopothis, District Governor, Conducts Triple Ceremony

[From Washington Hellenic Review]

THE Spanish Ballroom of the Olympic Hotel was once more the scene of a magnificent ceremony as the new officers of the Juan de Fuca Chapter of Ahepa, together with those of their junior organizations, were inducted into their respective offices on Tuesday evening, January 12, by S. E. Katopothis, Governor of the 33d District.

The spacious hall was filled to capacity with Ahepans, families and many guests, with the Tacoma and Everett Chapters sending in sizeable contingents. The beautiful uniforms of the "Sons" and "Maids" lent a characteristic grace to the rites, while the military bearing and march of the official staff added variety and dignity to the proceedings.

Lucas New President

The new officers of the Juan de Fuca Chapter are: Peter Lucas, President; Nick Katchianiotis, Vice-President; James Sakis, Secretary; John Gregoriou, Treasurer; James Surapas, Gus Pappas, Nick Maraveller, George Plumis and Harry Palikaris, Governors; Joe Gotchis, Chaplain; Steve Marenakos, Captain of the Guard; Peter Kapsimallis, Warden, and Harry Delimitros, Sentinel. Mr. Peter Lucas, the new President, spoke briefly on the occasion and presented to each of the retiring officers a beautifully engraved certificate of thanks as a token of their brothers' appreciation of their services.

Maids Follow Suit

A similar move was also made by the Maids of Athens, whose past advisors, Mesdames George Mandas, Nicholas Pantages and E. T. Morisse, were presented with silver gifts tendered them by Miss Marie Lucas, retiring President of the organization.

The newly-elected officers of the Maids of Athens are: Isabelle Ritchie, Worthy Maid; Anna Backus, Loyal Maid; Teodora Liangas, Secretary; Helen Critsonis, Treasurer; Alexandra Pishue, Messenger; Dorothy Marinakos, High Guard; Eva Czone, Delphis; Nitsa Pantages, Inner Guard; Mary Cokinakis, Bernie Lucas and Annie Marinakos, Nymphs. The new advisory board is composed of Mesdames George Mandas, Gus Pappadakis and James Surapas.

Officers of the Sons of Pericles are: John Pappajane, Archon Megistan; John Pappadakis, Scribe; George Pishue, Megistan; Steve Mandas, Treasurer; Jack Liangas, Master of Ceremonies; Pete Carkonen, High Priest; Jerry Cotton, High Guardian; Pete Marinakos, Outer Guard; and Gus Kyriakos, Inner Guard.

Dr. Checkos Speaks

Dr. N. S. Checkos, Past Supreme Governor of the Order, was the only speaker on the occasion, outlining in a brief but masterful address the constructive work of the organization. Mr. Thomas D. Lentgis was the chairman of the evening.

Entertainment Offered

Musical entertainment was furnished by Miss Goldie Bates, who played a number of

beautiful selections on the piano, and Miss Hannah Schmitt, of the Cornish School, offering selected vocal numbers, with accompaniment by Mrs. Cameron Smith.

At the conclusion of the ceremony refreshments were served and dancing was enjoyed until midnight.

Wolverine Chapter Honors Retiring President

ON THURSDAY, January 14, the officers of the Wolverine Chapter No. 142, were installed at a public ceremony at the Ahepa Hall, Lansing, Mich.

The officers were installed by Peter Magas, District Governor, assisted by Peter Theodorou, Captain of the Guards. Mr. James Vlahakis was presented with a service medal for his untiring efforts as Past President of the chapter.

The new officers installed were: President, Gus Balassas; Vice-President, Nick Baziotes; Secretary, Peter Adams; Treasurer, James Andros; Chaplain, George Poulos; Warden, John Hondros; Captain of the Guard, Bill Limbert; Governor, James Vlahakis, chairman, assisted by George Karas, Charles Kopas, John Prigooris, and George Coomis.

M. BARYANIS.

A Good Suggestion

I AM a member of New Castle Chapter No. 37, and for the past two years I have been living at Butler, Pa., where we have no chapter. However, I manage to get to all the important meetings.

I can hardly wait each month until I receive my copy of THE AHEPA so as to read all the latest news of our Order. I also have a habit of passing it around among some of our well-known business men who enjoy looking at it, and are frequently amazed to learn the progress some of our members are making in America.

JAMES KELLER.



PETER W. LEMPESIS, junior lightweight amateur boxer of Charleston, is possessor of a silver loving cup which was presented to him by Plato Chapter, Order of Ahepa, by way of tribute to his achievement in the art of boxing. He is a student at Charleston High School. His father, William Lempesis, is a member of Plato Chapter.

Newport (R. I.) Sons of Pericles Organized

Contend for Cup Offered by District Governor Cassimatis of Ahepa

ON January 3d a chapter of the Sons of Pericles was organized at Newport, R. I.

The committee to sponsor the chapter was Arthur Rizos, Angelo Fotelis and James Karpetis. On January 10 the initiation of 20 members, election of officers and installation took place. The installing officers were Andrew Dedopoulos, Mike Nifaras and Pappas of the New Bedford Chapter.

The following are the officers-elect: Arthur Rizos, President; Peter Simopoulos, Vice-President; Manuel Cassimatis, Treasurer; Const. Dialegmenos, Secretary; Peter Petropoulos, Recording Secretary; Spiros Pavlinis, High Priest; Mike Karpetis, High Guardian; Manuel Janaros, Master of Ceremonies; George Petrites, Inside Guard; John Mellekas, Outside Guard. Advisory Committee: A. B. Cascambas, chairman; Xen. Constant, Paul Apostolides.

Dancing followed the installation, and refreshments were served.

I enclose herewith a newspaper clipping in connection with the basketball tournament which is going on between the New Bedford and the Newport Chapters of Sons of Pericles. There is a great deal of enthusiasm on the part of both teams to win the two games out of three in order to obtain the cup which is being donated by Brother George E. Cassimatis, Governor of District No. 3. The first game of the series was played at Newport. The next game will be played at the Y. M. C. A. in New Bedford on the 10th inst. The last game will be played at Newport at a date to be decided on later.

D. DIALEGMENOS,
Secretary.

Joint Installation in Tacoma, Wash.

A JOINT installation of officers was held in December on the Roof Garden of the Winthrop Hotel, by the Olympic Chapter No. 178, Order of Ahepa, and their junior organizations, the Sons of Pericles and the Maids of Athens. Mr. K. Cavadias conducted the work as installing officer, and Mr. Angelo Manousos was chairman of the subsequent events.

A large crowd of friends and brothers from Tacoma and neighboring cities filled the beautiful hall to capacity. The speakers for the evening included Mr. S. E. Katopothis, District Governor of the 33d District; Rev. Tzoumanis, Mr. N. Vitos, and the various incoming and outgoing Presidents of the three orders, Brother S. Scaffaron, outgoing President, was presented with a jewel in appreciation of his two terms as leader of the chapter.

The formal work being finished, the gathering was very pleased at the sight of two junior orders executing their fancy drill work in their flashy uniforms. Much credit is due Mr. E. Beamer for the splendid teaching that is evident in the twists and turns made by the above squads. After the drilling dancing was enjoyed by the guests until midnight.

ANGELO J. MANOUSOS.



The fifth annual entertainment and ball of Hudson Chapter No. 108 was attended by many distinguished guests

Activities of Hudson Chapter No. 108, Jersey City, New Jersey

Governor A. Harry Moore, of New Jersey, and Supreme President of Ahepa Attend Ball

HIS Excellency the Governor of New Jersey, A. Harry Moore, conferred a distinct honor upon the Order of Ahepa by choosing the ball of Hudson Chapter No. 108 of Jersey City, for his first public appearance after his election. The ball was given at the spacious and artistic ballroom of the Jewish Community Center, and attended by the élite of the Greek community.

Governor Moore, in his address, expressed his admiration and respect of the Greek race, the ancient and modern, and paid a wonderful tribute to the Greek-American citizens and residents of New Jersey, particularly those of Hudson County, among whom he numbers many personal and true friends. A lasting applause followed the Governor's address.

A number of other Ahepa celebrities were present. The Supreme President of the Ahepa, Brother Harry Booras, addressed the audience in his vigorous and inspiring way.

Officers and delegations from twelve different chapters, representing the entire District, were present. Brothers George Papaelias, District Governor of District No. 6; John Givas, District Governor of District No. 7; Past District Governors Brothers Peter Kitsos, George Vafeus, Jean Kossarides, and Past Presidents of Hudson Chapter, Nick Mousmoulis, James Stratakis, Gust Morris, Astor Tsibikas, George Alexander, and George Koykas, accompanied the Supreme President to the Hudson Chapter's ball.

The entertainment was under the supervision of Brother Nicholas Manoliades, General Chairman.

Daughters of Penelope Making Progress

THE Daughters of Penelope, Chapter Eos (Dawn), has seen two years of life in this city, and is entering upon its third year.

Of course, as to be expected of any virginal voyage, these first two years' trip has been one of "soundings"—finding ways and means by which this organization can best thrive, not only as an asset and credit to itself, with due homage and respect to the ancient woman it serves as its matron; but also as a social and ethical adjunct to the Order of which it is an auxiliary. One of these "soundings" has developed alone—the Annual Dance affair to be given for the benefit of Ahepans and members. In that respect, it will be exclusively an Ahepan affair.

Another phase of this organization is the cultural. At each meeting, for a 10-minute period, one of two members give short lectures on topics most interesting to them and of prospective intellectual aid to the auditors, laying emphasis on the Odyssey, a book which has never been equaled in any other national epic. This opens the avenue to ancient Greek culture, ancient Greek drama, philosophy, art, science, and ancient Greek democracy; in other words, it opens a system of study by which one becomes a student not only of our Fatherland's glory, but also an impartial observer and fairly balanced critic of things modern—the object, plain as day: one becomes a better citizen, which rotates to your own Ahepan ideal!

Chapter Eos is voicing an appeal to other cities to form new chapters of the Daughters of Penelope. So many wonderful things can be worked out and perfected by such bodies or auxiliaries! Just imagine for one, a national study of Homer! Isn't that one incentive towards forming other chapters? It is, in my mind, like holding a precious mine of diamonds before one's eyes, to be had just for the perusal of that immortal work!

The Daughters of Penelope is an organization that is functioning independently of

Ahepa, but working with it when called upon to "lend a hand," and that most gladly. In working independently, it is unconsciously following the program or suggestion of your past Supreme President, Mr. Phillis, voiced on pages 28 and 29, in his message at the 9th Annual Convention. It is a magnificent idea, expressed by a man most unselfish and indefatigable in his work and ideals.

MRS. EMANUEL APOSTOLIDES,

*Past President, Chapter Eos,
Daughters of Penelope.*

The Spirit of Ahepans in Canada Overflowing

E. KILISMANIS, District Governor of District No. 35, which is in Canada, writes that the Canadian chapters of his jurisdiction are making steady progress, and that installations of officers were very successful. He was particularly impressed with the joint installation of the officers of the Toronto and Hamilton (Ontario) Chapters. This affair was held at the Odd Fellows Temple on College Street, and the attendance in number and quality was a credit to the Order of Ahepa and to the principles for which it stands. The William McKinley Chapter No. 91, of Buffalo, N. Y., which well deserves the credit of being the nucleus of Ahepa in Canada, with their patrol contributed immensely to the wonderful success which marked this affair. Brother Kilismanis was the installing officer, and Brother George E. Phillis, Past Supreme President, delivered a masterly address which left the audience spellbound. Brother E. Dallas, presiding for a second term over the Lord Byron Chapter No. 1, of Toronto, followed Brother Phillis, and gave a masterful and inspiring charge which created a profound impression. Prof. H. Orr, professor at the Upper Canada College, and a very ardent Ahepan, was also one of the speakers. Brother N. Poulos, President of the Maple Leaf Chapter, of Hamilton, Ontario, delivered an appropriate address.



Officers of the Oklahoma City Chapter with Supreme President Booras

Shall It Be "Greek" or "Hellenic"?

BROTHER NICK CONSTANT, of Geneva, Ill., says he likes the AHEPA MAGAZINE but suggests that we eliminate the word "Greek" and use the word "Hellenic." What do you think? Read the next paragraph, which was in reply to Brother Constant, and let us have your views on the matter:

"This moment I received your letter of February 26, suggesting that the word 'Hellenic' be used instead of the word 'Greek.' We are glad to have any suggestions from the brothers and shall try to keep this in mind, but I am not so sure that the word 'Greek' has the meaning which you ascribe to it. Many of the best classics, written in praise of Hellenic civilization, use the word 'Greek.' Americans, generally, at least those who understand, associate those accomplishments with the word 'Greek,' which to them means a great deal that is good and not as you infer, something which is to be shunned. If we were to change the word 'Greek' and substitute the word 'Hellenic,' it would be necessary for us to make such a complete change in the knowledge of mankind that when we speak of Hellenic art, Hellenic philosophy, Hellenic sculpture, Hellenic science, etc., the people who hear us would be so prepared mentally that they would at once think we refer to Greek art, etc. At any rate, I am glad that you have been interested enough to make this recommendation."

Athas Finds Ahepa Spirit Intact

DISTRICT GOVERNOR CHRIS E. ATHAS, of District No. 30, has recently visited his chapters in Ely, Rock Springs and Green River, Wyo.; Bingham Canyon, Ogden and Salt Lake City, Utah. He reports as follows: "Although all the communities in which these chapters are situated have been forced far below normal conditions on account of the existing depression, I was pleased to find that these brothers are striving to keep up the true Ahepan spirit. They are working together in every way, and I feel that, under such circumstances, we will have few members fall behind, if any. I feel as though my visits were very successful, and that the work in my district is progressing rapidly."

Y. M. C. A. Secretary Addresses Norfolk Chapter

MEMBERS of the Robert E. Lee Chapter No. 122, Norfolk, Va., listened to a very instructive lecture on the work of the Y. M. C. A. throughout the world, delivered by Mr. Charles L. Wharton, Executive Secretary of the Y. M. C. A. at Norfolk. This chapter manages to keep itself busy and absolutely refuses to submit to the depression. On February 11 all the officers of this chapter crossed the James River to Newport News and there assisted the boys of the Woodrow Wilson Chapter to install their officers. On February 28th 32 members chartered a bus and went to Richmond, Va., to hear Supreme President Booras. Our reporter, Brother John Panos, says: "The trip was well worth while and the boys who were fortunate to go are well satisfied. We are proud of our young Supreme President and wish him greater laurels. His wonderful remarks will linger in our memory for a long time to come. You will hear from the Robert E. Lee boys again soon."

Milwaukee Chapter Holds Educational Lectures

THE President of Milwaukee Chapter No. 43, Milwaukee, Wis., appointed an educational committee to plan and execute an educational program for the year. This committee is composed of James Soteriou, M.E., Chairman; Dr. M. Demeter; Dr. T. Saketos; P. P. Stathas, engineer; Dr. C. C. Cornell; Attorney C. N. Shane; A. Chaconas, architect; E. Eliopoul, pharmacist, and Spenos Methenitis.

The first lecture was given on February 15. President A. Spiller opened the meeting and explained its purpose. He then turned the gavel over to the chairman of the educational committee, James Soteriou. The speaker for this occasion was Herman H. Bruns, chairman of the George Washington Bicentennial Committee, who spoke on the life of George Washington.

"It shall be the aim of the educational committee," stated Chairman Soteriou, "to spread such knowledge as will raise the ideals of life." After the speaking program, recitations were rendered by Miss Dorothy Georgakopoulos and Miss Sophia Rembelos. Miss Anna Riniker, Bachelor of Music, rendered a few piano selections.

Golden Rule Chapter Sponsors Brilliant Ball

Senator and Mrs. Theodore Woolfenden Lead Grand March

CREDIT was given officers and committee-men of Golden Rule Chapter, Order of Ahepa, for the brilliant and successful concert and ball held under their auspices in the New Bedford Hotel Thursday night. The sixth annual ball was pronounced the outstanding social event since formation of the local chapter.

Many beautiful gowns were in evidence, and the decorations were pleasing. A large representation of visiting members mingled with New Bedford folk, and a fine spirit of hospitality made the event a social success.

The grand march was led by State Senator Theodore Woolfenden and Mrs. Woolfenden, and District Governor of Ahepa George Casim, Newport, with Mrs. Casim.

The ball committees were: James Zarvas, Chairman; Emmanuel Lupo, Secretary; Stephen Mitchell, Treasurer; James Zarvas, George Keches, Arthur Courousis, Thomas Ambatzis, A. Sanidas, J. Hatzis, Peter Haste, Emmanuel Lupo, S. Stentoumis, G. Courousis, M. Mitchell, X. Nicholas, M. Alexiou, J. Tatakis, Harry Keneklis, Michael Xifaras, S. Johnson, A. Dedopoulos, S. Houlis, G. Yanakopoulos, C. Adamidis.

Program Committee: Thomas Ambadgis, Chairman; James Zarvas, E. D. Lupo, P. Haste, G. Keches, J. Hatzis, H. Keneklis.

Entertainment Committee: J. Hitzis, Miss Dedopoulos, Mr. Ambadgis, Miss Dangelas.

Ticket Committee: Marcos Alexiou, Chairman; Michael Xifaras, A. Dedopoulos.

The following letter of appreciation was addressed to Brother George Keches, President of the Golden Rule Chapter No. 101:

"MY DEAR MR. KECHES:

"On behalf of Mrs. Woolfenden and myself, I wish to express our thanks for the courtesy and hospitality extended to us by you and the members of Golden Rule Chapter No. 101, Thursday evening, March 3, 1932, at the New Bedford Hotel.

"I read with much interest about the Ahepa and I want to congratulate your chapter and association on the five principles embodied in the word 'Ahepa,' which stands for real American principles.

"Your association reflects credit to our city and honor to our country.

"We wish for your chapter and association every success.

"Very truly yours,

"Senator and Mrs. L. THEODORE WOOLFENDEN."

Santa Barbara Chapter Honors Washington

THE Santa Barbara Chapter No. 243, Santa Barbara, Calif., recently gave a banquet at the Pythian Castle in honor of the George Washington Bicentennial. Ira E. Kramer spoke, giving a description of the life and work of Washington. George Ellis, District Governor, told of the work of the Order of Ahepa. John Chianis, President, was chairman of the affair. George Paos was in charge of the dance that followed the banquet. The entertainment committee consisted of the following: Sam Velliotis, Louis Tony, Gus Daskalon and A. Polizanis.

Mayor Ward and State Representative Turner Guest Speakers of Chester Chapter No. 79

(From the Chester (Pa.) Times)

MORE than 200 members of the Order of Ahepa, Greek-American society, convened last night in the Nolan Building, 524 Market Street, for an educational meeting and heard the intricacies of city and state government expounded by Mayor William Ward, Jr., and State Representative Ellwood J. Turner.

The meeting was the first of its type held by the Chester Order of Ahepa, No. 79, or the American Hellenic Educational Progressive Association. Ahepans were present from Philadelphia, Camden, Coatesville, Reading, Lancaster, and Asheville, N. C.

Mayor Ward expressed pride in the people of Chester, including the Greek-Americans, who are doing everything in their power, he believed, to improve themselves as American citizens and as law-abiding residents.

"Such people as you," said Mayor Ward, "give me confidence and courage. I know this office of mine has its heartaches and its trials and tribulations, but there is the certain reward that the cooperation of fine men and fine women will bring many happy spots into my life."

"I want to carry your good-will and confidence forever," he said, "to the very end of my life's work. I know that things are not as bright as usual and that you may be disappointed with us and our work, but we want you to consider always that we are doing the best we can."

State Representative Turner explained the workings of the government of Pennsylvania—of the executive, judiciary and legislative branches. He outlined the duties of each and offered some inside light on their work.

Representative Turner's talk was educational, in keeping with the spirit of the meeting, and elementary. He told carefully how the State collects various sorts of revenue and how the money is expended and returned into practical investments for those who have contributed.

"The gunners," he explained, "get vast returns for their license fees in the new woodlands opened and in the new game released. The fishermen are benefited by new streams and the workings of fish hatcheries. The autoist gets his return in new, improved roads—and Pennsylvania has spent millions on its fine road system."

The House of Representatives is given \$300,000,000 to expend biennially, said Mr. Turner. Of this, \$150,000,000 goes for set expenditures and 85 per cent of the remainder is given to educational and charitable purposes. Hospitals, colleges and schools get \$60,000,000 biennially, he stated.

Mr. Turner closed his address by extolling Pennsylvania as "a great state in a great nation," as a state with vast industries, resources and the "most beautiful scenery I have ever had the pleasure to see in traveling the length and breadth of this land."

Mrs. Ward was introduced and gave a brief address, praising woman suffrage and urging the Greek-Americans to continue their work as good citizens. She was presented with a bouquet of flowers.

Augustus Mantis, of Reading, Deputy Governor of the Society, described the purposes of

the organization and explained that the American Greeks are progressing rapidly under a great handicap.

John Govatos, well-known Wilmington banker, was introduced, with several other guests, including Dr. George Boines, also of Wilmington, and Dr. George Paskopulos, District Governor, of Reading.

Dr. Paskopulos was introduced by Nicholas D. Diacumakos, president of the local society. The Reading physician then took charge of the meeting. Other local officers are: George Kefala, Vice President; George Karvelas, Treasurer; and Anthony Kapourtelos, Secretary.

Members of the directorate are: Andrew Varikis, Samuel Savopoulos, James Gouvellis, Peter Pahlidis and Gus Jolas.

A Good Suggestion to the Chapters

BROTHER ALBERT C. OFFENSTEN, of the Air Capital Chapter No. 187, Wichita, Kans., writes as follows:

"I have just finished reading in the last issue of our magazine an article, 'Now They Pick on the Greeks,' by Brother Nicholas Dennis. I think some of the things he says in his article can be corrected by each chapter in their several communities. In referring to the attitude of the press toward citizens of Greek descent, I will say that if each chapter will make contact with the press and explain to them what 'Ahepa' stands for, you will find that the newspapers will change their mind. In Wichita and Kansas, I think you will find that the press has been very nice toward its citizens of Greek descent. This has been done through the fact that the Air Capital Chapter has made every attempt to explain to the press what our Order stands for."

"In the last three years the citizens of Wichita and Kansas have been watching their people of Greek descent and have observed their progress in striving to obtain a better citizenship. If our brothers all over the United States will attempt to lift the Greek name in their community as the Air Capital Chapter has done, I am sure the evil that Brother Dennis speaks about in his article will be corrected."



The Leber Sisters. Christine, Mary and Angeline portrayed Greece, America and Ahepa at the recent installation of officers of the Wichita (Kansas) Chapter

Hellenic Society Organized at Syracuse University

Dr. William Davey Speaks on Greek Language and Literature

(From Syracuse University Daily Orange)

TO CULTIVATE an interest in the Greek language, customs, traditions and ideals is the aim of the new Hellenic society which is being organized for Greek students in the university. The group will conduct its first meeting at 7:30 o'clock this evening in the men's lounge of Hendricks Chapel, according to Prof. Christ Loukas, sociology instructor, who is the faculty advisor of the society.

Following a business session at which a permanent name for the club will be chosen, Dr. William R. P. Davey, professor in the Greek Department, is to speak on "The Greek Language and Literature." A group of Russian high-school students, who have formed an orchestra of string instruments, will play several selections, and refreshments are to be served at the end of the program.

Officers of the club were elected by the founders. The President is Louis Koutsouris; Vice-President, James Stauroopoulos; Secretary, George J. Giatas and Treasurer, Gust Lambros. Pananicles, Sarkus and Albert were elected advisors. High-school students are also to be invited to join the club and by this means, the organization plans to interest them in attending the university.

Zilson Encourages Ladies' Auxiliary Organization

FROM a report of William Zilson, District Governor of District No. 19, we extract the following argument for the official adoption of a ladies' auxiliary:

"The ladies of Fort Wayne, Ind., organized a chapter of their own, and on the evening of my visit to the Fort Wayne Chapter of the Ahepa, Mrs. Contras, President of the ladies' organization, made a wonderful appeal to the officers of the Ahepa and to me as the District Governor, to see that their chapter be adopted as an auxiliary of the Ahepa. I believe that we should encourage the ladies, for their organization would greatly help and elevate the spirit of the Ahepa men. On the other hand, the Greek women are in greater need of the Ahepa teachings than the Greek men are. I am talking of the Greek women who came here as immigrants and did not have the opportunities that we men have had to acquaint ourselves with the conditions prevailing here. Why should they remain in the dark? Aren't these women our sisters, our wives and our own women? They ask permission to organize auxiliary chapters of the Ahepa and I believe that we should gladly encourage and help them to uplift themselves. What is your opinion on this matter, Brother Catsonis?"

(NOTE. Wasn't it some philosopher who said that women usually get what they want? We have frequently expressed our opinion on this point at the conventions of the Ahepa, and we may have to express it again next August at the Baltimore convention. It is up to the women to submit their arguments pro and con before that time.)

News from District No. 26

SIOUX CITY CHAPTER No. 191 installed officers in the Hellenic Hall, March 13, with more than 300 in attendance. The following officers were inducted into office: President, John Saris; Vice-President, John Sherios; Secretary, Andrew M. Paradise; Treasurer, Tom Bakas; Chaplain, Gregory E. Dandoulakis; Warden, Gust Angelos; Captain of the Guards, Charlie Stavros, and Sentinel, James Bovis. Board of Governors: George M. Paradise, *Chairman*; James J. Pappas, George Kostis, Ted Zantes, George Thallas, John Eliades.

Following a splendid dinner, a program of entertainment, over which George Paradise presided, was carried out, in which addresses were made by Mayor Hayes, of Sioux City; District Judge A. O. Wakefield, and Commissioner McBride, Commissioner of Public Safety. Chris C. Harvalis, of Omaha, District Governor, was the installing officer. Following the installation, District Governor Harvalis addressed the chapter, the keynote of which was loyalty to Ahepa and its tenets, and the necessity of interest in local chapters in Ahepa activities as a means of making for an interested membership and a successful chapter.

Accompanying Mr. Harvalis to Sioux City for the occasion were Mr. and Mrs. Fred Schizas, Mrs. Steve Russos, and Miss Amelia Katsura. John D. Fillis, President of the Omaha Chapter, and his wife; Paul Kazakes, Vice-President, and Theodore Ellis were also present.

The Sioux City Chapter has about 75 members. It is a live chapter, and from time to time during each year holds meetings which attract favorable notice and comment throughout the community. Following the program and installation of officers, the members of the chapter, visitors and friends spent the evening in dancing. The Omaha delegation was later entertained by Mr. and Mrs. Props at their home, and on Monday, March 14, the same delegation were entertained by Mr. and Mrs. Phillip Papas.

Omaha Chapter No. 147 held its fifth annual installation of officers in the beautiful Elks' lodge room in Omaha, February 14, 1932. Past President Jean N. Blaetis was chairman of the meeting, and District Governor Chris C. Harvalis was the installing officer. The new officers of the Omaha Chapter are: President, John Fillis; Vice-President, Paul Kazakes; Secretary, George J. Blaetis; Treasurer, George McMann; Chaplain, Gus Sideris; Warden, Dean Campus; Captain of the Guards, James Sideris, and Sentinel, Theodore Ellis. Board of Governors: Chris C. Harvalis, *Chairman*; Jean N. Blaetis, Nick S. Payne, George Petros, Chris Varvaris.

Speakers on the program were the Hon. Herbert Rhoades, Judge of the District Court, and J. T. Maxwell, General Secretary of the Y. M. C. A. Each delivered an address of interest and inspiration to all. District Governor Harvalis was presented with a Past President's jewel, the presentation speech being made by Past President Jean N. Blaetis, after which refreshments were served.

In connection with the city-wide celebration of the bicentennial anniversary of the birth of George Washington and the 75th anniversary of the city of Omaha, plans for a dance by the Omaha Chapter were announced, and on February 27 this dance was held, with a large attendance from Omaha and Lincoln Chapters, and a splendid evening's entertainment resulted.

CHRIS C. HARVALIS,
District Governor.

City Beautiful Chapter Reports Progress

THERE is only a handful of Greeks in Orlando, Fla., where "City Beautiful" Chapter No. 161 of the Ahepa is located, but numbers don't mean anything to the Ahepans of Orlando. They have a little chapter down there and they are determined to keep it up even if there should be but one Ahepan left in the city.

President-Secretary Evangelos Servetas, who is the organizer of the chapter, writes as follows:

"The spirit of our chapter is wonderful and I have secured several new applications. At our last meeting our chapter decided to celebrate Greek National Day. This is something new for Orlando and we believe that the entire Greek community will support us. Moreover, we have the active cooperation of the Greek ladies, and with their help we are bound to succeed. Although there are not many of us here, we are making an effort to increase our membership to thirty."



(Sitting, left to right) Harry Stathis, Harris Booras, James Caron; (standing, left to right) Dr. C. B. Johannides, Nick Softes, John Leontines and Achilles Sakellarides. Picture taken during the visit of Supreme President Booras to the St. Louis Chapter

Cassimatis Reports Establishment of Sons of Pericles Chapter in Newport

GEORGE E. CASSIMATIS, District Governor of District No. 3, reports that a new chapter of the Sons of Pericles was established at Newport, Rhode Island, and "they are a very lively bunch of youngsters with enthusiasm and real Ahepa spirit."

Brother Cassimatis has visited all the chapters of his district except one and finds harmony and cooperation in all of them. While all the chapters had successful public installations, he was particularly impressed with the combined installation of the Alris Chapter No. 85, Springfield, Mass., and the Maud Howe Elliott Chapter No. 245, Newport, R. I., which he describes as "a most impressive installation." He has recommended to all his chapters to hold more open meetings and to invite prominent speakers to address the members on matters of interest to them.

BROTHER JAMES E. PINOS, of Tulsa Chapter No. 13, Tulsa, Okla., has been very active in securing new members and magazine subscriptions. He has also served as Deputy Governor for two years. He is very energetic and an enthusiastic Ahepan.

Rock Springs Combines Installation with Social Gathering

THE newly elected officers of Rock Springs Chapter No. 181, Rock Springs, Wyo., were inducted into office at a recent open meeting of the chapter. District Governor C. E. Athas was the installing officer. Over 500 attended the affair, among whom were included many non-Ahepans. The Green River Chapter, of Green River, Wyo., was well represented. After the installation, luncheon was served. C. E. August was the toastmaster. Speeches were made by Brothers Apostolakis and Gianopoulos, retiring and newly elected Presidents, respectively. Three pupils of the Reliance Greek School rendered delightful recitations. Nick Panigiris recited a poem entitled, "The Ahepa." He was followed by James Symvonakis, who spoke very enthusiastically about the Ahepa. Miss Sophia Malekaky explained the meaning of the fez and from reliable sources pointed out that historically the fez is an Hellenic headgear and not a Turkish one, as some had supposed. The officers installed were: Louis A. Gianopoulos, President; George Symvonakis, Vice-President; Mike Kostakis, Secretary; Gust Davis, Treasurer; Jerry Piscopos, Chaplain; E. Karahalios, Warden; George Paros, Captain of the Guards, and John Theodore, Sentinel. Board of Governors: Mike Apostolakis, *Chairman*; Spyros Heretis, Spyros Mazanis, Bill Manatos and James Daskalakis.

On the following day the Rock Springs Chapter reciprocated the courtesy of the Green River Chapter by sending a strong delegation to the public installation of the Green River Chapter.

District No. 17 Holds Educational Meetings

IT IS a pleasure to inform you that I have thus far visited most of the chapters in my District, and through these visitations I am happy to report that the spirit of Ahepanism is at its height in spite of the economic condition which exists at present.

Most of the chapters are having open educational meetings and at times are holding family entertainments.

Many of the brothers from neighboring cities are interchanging visitations of the chapters, which, in my opinion, is a mighty good idea that the brothers are meeting with each other, not only because they exchange fraternal greetings, but they also exchange business ideas.

GEORGE STEFFENS,
District Governor.

Ahepan Appointed to Important Post

WILLIAM WILLIAMS, Past President of Saginaw Chapter No. 216, Saginaw, Mich., was appointed by Mayor Phoenix and the City Commission of Saginaw to serve on the Board of Appeals. The main duty of this board is the settlement of appeals from the decisions of the welfare authorities. Brother Williams was elected vice-president of the board. We congratulate and wish him success in his new post.

Why Study Greek?

(Continued from page 9)

arts and sciences had their origin among this wonderful people. All the different kinds of literature attained the highest perfection at their hands—Homer, the father of epic poetry; Herodotus, of history; Aeschylus, of drama; Aristophanes, of comedy and and satire; Plato, of philosophy; Demosthenes, of oratory, and Theocritus, of pastoral poetry, to name only a few.

Another remarkable fact that I want to draw your attention to is the immortality of our language. Although all the great scholars try hard to make it a dead language, it is living in the fullest sense of the word. Just to illustrate my point, let us take the English language which has undergone such vital changes inside seven centuries that Chaucer, an English poet of the 12th century, speaks a language not understood by the present-day Englishman. But, on the contrary, the modern Greek tongue hails as far back as the Macedonian rule in Greece and the Orient, which is twenty centuries ago. Modern Greek favors more the Attic dialect in grammatical forms and endings than the other three dialects, Ionic, Eolian and Doric. Sometimes two or three forms of the same word occur.

But it is not only the Greek language, but also the Greek people, that has such persevering characteristics as history plainly proves. How many times was Greece overrun by barbarians, beginning with the Romans and ending with the Turks? But what was the outcome? Horace, the Roman poet, expresses it very well: "Civilized Greece made her rough captor a slave!" Instead of the Greeks learning Latin, the Romans learned Greek. Of course, it is quite natural that each such conquest has left a few relics upon our language; for instance, the common word *spiti* is a corrupt form of the Latin word *hospitium*, from which come the English words "host," "hospitable," etc. At this point I want to draw your attention to how much you will be benefited in English studies through the knowledge of Greek, because English is made up of 30 per cent Anglo-Saxon root, 60 per cent Latin and 10 per cent Greek. In medicine and in the sciences a knowledge of Greek is indispensable. Up to a few years ago Greek was compulsory in England. From my own experience I know that the highest honors are awarded to the students of Greek at the universities all over the British Empire, and men who are professors of Greek attain very often the highest offices in their particular fields. Both at McGill and Chicago Universities, where I studied, the dean of the faculty of arts was a professor of Greek. Again from personal experience, I want to tell you that my knowledge of modern Greek—what you will now begin to learn—helped me to read through the ancient classics very rapidly while my fellow-students stumbled on every word.

I cannot help reminding you that it was we, the modern Greeks, who carried the fire of learning after the fall of Constantinople to Europe—when Columbus was discovering America—and put an end to those "dark ages," commonly known as the Middle Ages, when the rule of the mighty Church was supreme and kept the people in utter ignorance and darkness for its own benefit. But after the fall of the "City," as the Greeks call it, all the Byzantine scholars, taking along their priceless classics, came to Italy and were the fathers of the Renaissance, which is a French word meaning "rebirth" or "revival of learning," which still continues to the present day.

Hoping that I have succeeded in stirring your young hearts with the desire to apply yourselves faithfully to your Greek studies, I thank you!

A Challenge to Ahepa

[Editorial, *Vindicator*, Youngstown, Ohio, May 21, 1929.]

YOUNGSTOWN learned last night that Ahepa is not the Greek word that it seems, but is made up of the first letters of the words in the name of the society it stands for—American-Hellenic Educational and Progressive Association. Ahepa's object is to make those of Greek ancestry among us better American citizens—an object which the society's guests Monday evening felt it was accomplishing very satisfactorily.

The *Vindicator* would like to give Ahepa a task which would fit in well with its declared object. Let every member insist that his children study Greek in the high schools here. Greek is one of the highest of the aristocracy of studies, Rev. Dr. Stryker told the society last evening. In former years no student who amounted to anything would leave Greek out of his course. Not to read Homer and Sophocles, Plato and Aristotle in the original meant leaving out the keystone of his arch. But times have degenerated, so that—to cite a glaring example—when a noted European publisher issued a fine edition of the *Iliad* and the *Odyssey* last winter he allotted only ten copies for sale in the whole United States.

Ahepa ought to change this. Everybody of sense knows that the Greek classics are imperishable; they are not parts of a "dead" language; they are among the liveliest things the world has today. The lessons the Greeks taught are still among the most important mankind has to learn, and it cannot learn them anywhere else so well.

The *Vindicator* challenges Ahepa. Let this association, which is eager to render a service to the country of its members' adoption, see that not only children of Greek ancestry but all other children as well are again given the opportunity of familiarizing themselves with the best that has been said and thought in the world, so large a part of which has come down to us from ancient Greece.

The Monks of Athos

(Continued from page 14)

after all, is only one of the contrasting ways of life between the monastic republic and ours.

The process of visiting each monastery is almost identical. The visitor, after a long mule ride, arrives at the old and venerable gate of the monastery. A heavy thud of footsteps and the clanking of keys announce to him the approach of the gate-keeper. He asks for the letter of introduction, looks it over, and begs of you to follow him. You are then led through the court of the monastery, in the middle of which invariably stands the church, and up to the guests' quarters. There the gate-keeper surrenders you to the guest-master. You are shown to your room, and while you unpack, the guest-master reappears with a tray, carrying glyko, ouzo and a cup of Turkish coffee. If you care to visit the libraries, the church and other important places and sights, a guide is invariably assigned to you by the monastery.

After remaining a day or two in the monastery, it is customary to leave and visit another. The monastery will provide you with mules gratis. In such a manner, you make the tour of the peninsula as a guest of the community and depart carrying impressions in your mind that will keep that mind functioning for several seasons to come.

Pullman Chapter Installs Officers

On December 23, 1931, Pullman Chapter held its annual Christmas party for the school children. Toys and candy were distributed to 100 boys and girls by our good Brother Gus Boursinos, who acted as Santa Claus. Speakers for the evening were: Brother G. Kyriakopoulos, District Governor; Brother Colias, Past President, Oak Park Chapter; Brother Gregoratos, a teacher in the Greek School; Brother James Apostolopoulos, chairman of the school board, thanked the Pullman Chapter for the elaborate party that was given for the children, and for the dance the local chapter gave for the benefit of the school. Brother Apostolopoulos also spoke on the subject, "What the Ahepa Has Done for Humanity." Later refreshments were served and the dancing commenced. Over 300 people left for their homes feeling overenthusiastic and joyful.

On January 14, 1932, the Pullman Chapter held its installation of officers at the chapter hall. Brother Kyriakopoulos was president and acted as installing officer for the evening. Brother Kyriakopoulos also spoke for the good of the Order. He advised the new officers on how to cooperate and run the chapter. Other Brothers who spoke for the good of the Order were: Peter Lookas, Past President, No. 205; Brother J. S. Femedias, Past President, No. 205; Brother Petrakos; Brother Dadakis, Vice-President-elect, Oak Park Chapter. After the meeting was closed in due form, refreshments were served.

At the second meeting at which Brother Grapsas, President No. 205, officiated, he handed in to the Secretary four applications. The members of Pullman Chapter think that their new officers are going to do big things for the community and for the chapter as did the past officers. Nice work, Brother Grapsas; keep it up.

JAMES APOSTOLOPOULOS,
Chairman, Publicity Committee.

To a Dream Princess

Come from your castle, princess dear,
Out of your towered walls;
The fields have greater charms, my dear,
Than all your spacious halls.

Come, see the lily blooms in white,
The rosebush glows with red,
And by the river, daisies grow
To make a fairy's bed.

Come, dear, while happy birds are here
And springtime is so gay—
Winter will come some day, my dear,
And May will go away.

—EMMANUEL PANORAS.

IN THE last issue of the AHEPA MAGAZINE we stated that we would not carry any more installation news this year. It so happened that, owing to lack of space, some material was left over, and consequently we have included it in this issue. Under no circumstances will we publish in subsequent issues of this year installation write ups.

Zilson and Rocca Install at Fort Wayne

SEVERAL out-of-town officers attended installation ceremonies held by the Order of Ahepa Thursday evening. William Zilson, Indianapolis attorney, District Governor of District No. 19, was the principal speaker.

Louis N. Rocca, Past Supreme Governor of the Order of Ahepa, served as chairman and installing officer and outlined the principles of the Order. Following installation of officers, Mrs. George Koutras, President of the Iris Club, briefly related activities of the organization. Miss Athens Valse sang several songs in English and Greek.

George Rorris, of Muncie, Deputy Governor, attended the session. Following the program, Peter Mallers, newly installed President, closed the meeting with a prayer. Refreshments were served.

Mann, F. Schizas, and F. Fillis.

Mark Twain Was His Own Grandfather

I married a widow with a grown daughter. My father fell in love with my step-daughter and married her—thus becoming my son-in-law and my step-daughter became my mother because she was my father's wife.

My wife gave birth to a son, which was, of course, my father's brother-in-law and my uncle for he was the brother of my step-mother.

My father's wife became the mother of a son. He was, of course, my brother and also my grandfather for he was the son of my daughter.

Accordingly, my wife was my grandmother because she was my mother's mother—I was my wife's husband and grand child at the same time—and as the husband of a person's grandmother is his grandfather—I AM MY OWN GRANDFATHER!

REV. E. G. WILLIAMS, D.D., Minister, Westminster United Presbyterian Church, Des Moines, Iowa, writes:

"Permit me to gratefully acknowledge your letter of the 18th informing me of the courtesy of my good friend John Manos of this city in sending me your magazine for the next twelve months.

"I shall be greatly interested in reading your publication. Our fellow citizens here in Des Moines who are of Greek blood constitute a fine part of our community; and I count many of them as my very good friends."

Denver Chapter Claims Leadership of West; Cowboy Chapter Challenges Claims

THE question of celebration of the Greek Independence Day will be decided finally. The Cowboy Chapter wishes to either celebrate with us down here, or we celebrate with them at Cheyenne, Wyoming. We have to decide on the question and get busy immediately. We cannot sit back and watch others work. The leaders of the West must retain their leadership.

The Cowboy Chapter, with the assistance of amateur players of Cheyenne, presented Sunday, February 28, the popular play "Esme" by Perisades, at the Women's Club, 1437 Glenarm Street, for the benefit of the community church of Cheyenne. Denver Ahepas are expected to support the play 100 per cent. Your sincere cooperation will be very much appreciated.

J. H. PANAGOPOULOS.

"Antigone" of Sophocles

(Continued from page 15)

Hellenic culture into the hearts of the American boys and girls who come to receive educational lights under his fatherly guidance. "The Value of Greek for Christian Workers," a treatise of great importance, bears his name. He once declared that he is not only teaching the Greek language and civilization, but, nay, that he is "a Greek by spirit and conviction." With an inflamed true Grecian heart, with a Sophoclean zest, and with a deep, frank enthusiasm, our good professor preaches constantly his convictions with an unflagging faith and with the hope that the ultimate realizations of the high ideals of Hellenic civilization will materialize into the hearts of the American youth. In 1929 Professor Kirk visited Greece, thus realizing a deep, long desire for the land, the culture and the spirit of which he truly worships and passionately preaches.

Nearly 24 centuries have walked over the corridor of Time since Sophocles gave the world his magnificent tragedies. Notwithstanding these 24 centuries of test and trial, and in spite of the fact that human nature moves unconsciously towards novelties and modernism, "The Antigone" of Sophocles is ever fresh, ever inspiring, ever instructive and ever attractive. And the glory of Greece has not departed. Hellas, the nurse of human civilization, the mother of democracy and the focus of humanity, is a land set part by Destiny with something blessed and ever permeating the atmosphere of that little rocky land, the civilization of which is so much welded and so closely connected with the civilization of the Great Human Society.

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The Greek Way

(Continued from page 11)

the olive crown was repeatedly won by Athenians. Alexandria, in Egypt, was the intellectual center of the Greek World from 270 to 130 B.C., and in these years men from Alexandria began to appear as winners in the Olympic Games.

The Greeks divided physical exercise into two divisions, gymnastic and athletic. The gymnastic was for health, and the athletic for competition; the one was personal and selfish, the other was social and moral. It was the social side, the athletic, which they glorified.

The enthusiastic devotion by an entire people to athletics can hardly fail to have the following results:

It makes for democracy and levels social distinctions. A man who is thrown by another can receive little profit at the moment from a superior social position. When Alexander of Macedon was invited to compete at Olympia, he replied, "I will, if kings are my antagonists." This touched the heart of the matter, athletic contests can not tolerate social snobbery, for a king could not keep his dignity and be thrown by his valet or knocked down by his footman.

Athletics make for fairness and for honesty. A boy's companions overlook many things, but a boy who is unfair or cheats in his games soon becomes an outcast. In all the decades and in all the contests at Olympia the rumor of dishonesty did not arise once in a hundred years. Professionalism and gambling are the main sources of athletic dishonesty, and these were foreign to the Greek spirit.

Athletics make for self-control and patience. No one who does not master and control himself can ever make a great athlete.

Athletics make for temperance. No one could compete at Olympia until he had convinced the officials that he had lived a life of temperance, and he must come and live a month under their eyes before he entered the contest. They must know his temperance from their own observation.

It is impossible to appreciate the writings of the Apostle Paul, without some understanding of the athletic atmosphere which he breathed and in which he lived. Few sporting papers have condensed so much athletics into so little space as these four verses:

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain."

"And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible."

"I therefore so run, not as uncertainly; so fight I, not as one that beatech the air;

"But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway."

The translation of the last part of the last verse is wrong, and the true meaning is, "lest after I have announced the games to others I myself should not be allowed to compete." Paul meant that he kept his body in control, since men who were not temperate could not enter the games. When he said he ran "not as uncertainly," he referred to the fact that a runner must run around a certain spot and return to a certain spot, also he must run a certain number of laps, and the runner who did not keep track of his laps might start the

final spurt too soon, or not at all. He meant that he knew just where he was to run and just how long, and when he said he "did not beat the air" he meant that he landed on his opponent's head.

Almost the last words written by Paul were: "I have fought a good fight, I have finished my course, henceforth there is laid up for me a crown." He meant he had fought his foe into submission, he had won his heat, and now the crown was his; not a crown of gold, but the olive crown of athletic victory.

Athletics in Greece, as in our America, stand for democracy, self-control, honesty, patience and temperance. We can hardly have too much of them, but they must be protected from gambling and commercialism, their deadliest enemies.

Liberty Chapter Hears Varkas

"THE Progress of the Fraternity" was the subject of a talk given before members of Liberty Chapter No. 127, Order of Ahepa, by Alex Varkas, Boston, Mass., Past Supreme Governor of District No. 1, New England, at the initiation ceremonies in the Moose Temple.

George Steffan, Dayton, Governor of District No. 17, presided at the meeting, instead of President Fred Marroules of the local chapter. The degree team was directed by George Beam, master of ceremonies and Past President of the chapter.

Statement of the Ownership, Management, Circulation, Etc., of the Ahepa Magazine

Required by the Act of Congress of August 24, 1912.

Published monthly at Washington, D. C., for April 5, 1932.

DISTRICT OF COLUMBIA,
CITY OF WASHINGTON.

Before me, a Notary Public, in and for the State and county aforesaid, personally appeared Achilles Catsonis, who, having been duly sworn according to law, deposes and says that he is the Editor of the Ahepa Magazine, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 411, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and address of the publisher, editor, managing editor, and business managers are: Publisher, THE AHEPA MAGAZINE PUBLISHING CO., 1140 Investment Bldg., Wash., D. C.; Editor, Achilles Catsonis, 1140 Investment Bldg., Wash., D. C.; Managing Editor, Achilles Catsonis, 1140 Investment Bldg., Wash., D. C.; Business Manager, HARRIS J. ROBBINS, Achilles Catsonis and ANDREW JARVIS, 1140 Investment Bldg., Wash., D. C.

2. That the owner is: THE AHEPA MAGAZINE PUBLISHING CO., 1140 Investment Bldg., Wash., D. C.; Stockholders: THE ORDER OF AHEPA, 1140 Investment Bldg., Wash., D. C.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: None.

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ACHILLES CATSONIS, Editor.

Sworn to and subscribed before me this 11th day of March, 1932.

EDWARD W. CAMERON RUTTEN, Notary Public.
(My commission expires October 29, 1932.)

Aristotles Chapter Features Smoker-Luncheon

PRESIDENT GEORGE BOLANIS of Aristotles Chapter No. 34, Pittsburgh, reports as follows:

"Our chapter is steadily improving in attendance and I am sure that we shall have a banner year. We have turned the second meeting of each month into a combination smoker-luncheon, allowing each member to bring a guest. We hope in this way to increase the interest of the nonmembers in our Order and thus gradually enlarge our membership.

"Each smoker-luncheon is sponsored by one or more members who acts as host for the evening. We also try to have an interesting speaker. So far it has proved very successful. On March 17th we had our smoker-luncheon and our hosts were two of our Past Presidents, P. W. Katsafanas and Peter Chronis. Our speaker was Theos E. Manos, a Past President, who addressed us on the subject of "Athletics and the Benefits Derived Therefrom." Mr. Manos is very much of an athlete; in fact, he represented the Keystone Athletic Club in the National Junior Handball Tournament held here last week."

Beloit (Wisconsin) Chapter Celebrates Greek Independence

IN SPITE of a terrific snowstorm approximately 150 people from Beloit and vicinity gathered in our chapter hall on Tuesday evening, March 22, to celebrate the independence of Greece. Speakers for the occasion were: Father Anthimos Condos, of Rockford, Ill., who spoke in Greek on the Revolution; Brother Gus Perry, Secretary of the chapter, speaking briefly in English on the history and revolution of Greece, and Mr. Antonios Metzales, choir singer of the Rockford (Illinois) Church, who spoke in Greek on the 200th anniversary of George Washington. Following the speeches refreshments were served, after which there was dancing. Everyone had a most enjoyable evening.

South Bend Chapter No. 100 Initiates Fourteen Candidates

SOUTH BEND CHAPTER No. 100, of South Bend, Ind., does not believe in depression and, to prove that conclusively, they went to work and obtained fourteen new members. If more chapters would imitate the example of South Bend we would soon be "wallowing" in prosperity.

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Kokomo Ahepans Welcome Byrd; Initiate Eleven

IN THE presence of the Supreme Governor of the district and other leaders of the organization, the Kokomo Chapter of the Order of Ahepa held initiation services at a district meeting in the Modern Woodman Hall. Eleven men were received into the Order.

William Zilson, of Indianapolis, Supreme Governor of the 19th District, was the principal speaker of the evening. Others addressing the meeting were Michael Lambros of Chicago Chapter No. 46; the Rev. G. A. P. Jewell; Tom Ellis, President of the Fort Wayne Chapter; John Lambros, President of the Anderson Chapter; Tom Marinos, President of the Indianapolis Chapter, and M. Daskalakis, Past Secretary of the Fort Wayne Chapter.

In the initiation of the candidates the local officers were assisted by Deputy Supreme Governor G. Borris, of Muncie, and Michael Lambros. The new members received are: Tom Xindaros, George Litze, Sam Dimittrion, Christ Johnson, Christ Bimbos and the Rev. G. A. P. Jewell, of Kokomo; James Avoydakos, Nick Pontos and Gus Pappas, of Crawfordsville; James Kovrilios and Theodore Kokinis, of Valparaiso.

The meeting was attended by members of the chapters at Logansport, Fort Wayne, Anderson, Indianapolis, Chicago, Valparaiso, Lafayette, Tipton and Peru. Refreshments were served following the initiation.

The Kokomo Chapter presented Rear Admiral Richard E. Byrd with a basket of flowers at his hotel room. The committee from the local Order consisted of George Mikalas, Tony Narkontan and Mike Stavropoulos. Mary and Anna Mikalas presented the flowers and the Rev. George A. P. Jewell made the presentation. Admiral Byrd, who is a member of the Order, graciously received the committee, accepted the flowers and thanked the members of the committee for their presence.

REV. THOMAS JAMES LACEY, a native of Cincinnati, Ohio, educated at Columbia and New York Universities, received the degree of M.A. from Columbia and his Ph.D. from New York. The title of his thesis for the doctorate was "Social Heredity as Illustrated in the Greek People."

Dr. Lacey became Rector of the Episcopal Church of the Redeemer, Brooklyn, N. Y., in 1903, soon after his ordination to the ministry. He is an ardent Philhellene and a close student of Greek affairs. In 1920 the Greek Government conferred on him the Cross of a Knight of the Order of George I. The year following he received the Cross of an Officer. In 1924 Patriarch Damianos conferred on him the Cross of a Knight of the Holy Sepulchre.

Upon the establishment of Delphi Chapter No. 25, New York City, in 1923, Dr. Lacey was elected an honorary member of that chapter. He takes an active interest in the affairs of the Fraternity. He has missed attending the Epiphany celebration at Tarpon Springs, Fla., only three times during the past 28 years. He is an honorary member of the Greek community at Tarpon Springs and also at Jacksonville, Fla.

THE following from the *Charleston (S. C.) Evening Post* was sent by Brother Pappalou, as Part IV of The Yellow Ticket:

Movie Probe Is Demanded

Brookhart Strikes Out Vigorously at "Degrading" Films

Washington, Feb. 23, (AP)—Striking out vigorously at "degrading" motion pictures, Senator Brookhart of Iowa today called upon the Senate to investigate the entire industry.

Revelations as startling as those of the Teapot Dome oil scandal were predicted by the Senator. He denounced Will H. Hays as a "smoke-screen," and charged the movies had been "permitted by a supine government to be successfully monopolized."

Allegations of releasing "indecent" pictures and of violating the antitrust laws were contained in a resolution he introduced calling for an inquiry by the Senate's Interstate Commerce Committee. The resolution also said "it has been alleged that the Motion Pictures Producers and Distributors of America, Inc., of which Mr. Will H. Hays is president, is primarily a political organization and has exercised undue influence with private, state and Federal agencies."

Brookhart also introduced a bill intended to outlaw "block booking" by which he contended the large producers are able to dictate what pictures shall be shown in the country's theaters.

"The so-called Hays morality code," Brookhart said, "is admittedly a failure."

Since its promulgation, he said, movies have become "even more degrading."

"Last year it was the fashion to exploit, I might say exalt, the gangster on the screen . . . for the entertainment, not to say edification, of the impressionable young minds of the country."

"While some gangster films are still being made, the trend this season is definitely toward prostitution. . . ."

"The actors and actresses who have portrayed these degrading rôles are the headliners of the screen. The average boy or girl knows as much about these actors—sometimes more—than they know about those who run the government."

In Memoriam

Dr. Gabriel M. Saliba, born at Mount Lebanon, Syria, fifty years ago. Initiated in the Savannah Chapter No. 5 of the Ahepa early in 1923. Served as first Supreme Vice-President, Supreme Governor, District Governor, President of his chapter, and delegate to the Order's national convention a number of times. Died March 22, 1932. He was to the last a loyal, faithful and ardent Ahepa.

The Church Which Is Nearest Neighbor to the Orthodox

(Continued from page 7)

Greek leaders have been quick to discern that underneath the variations in ceremonial that express national and racial temperament there are unmistakable traits that witness to a common origin and intimate relation between the two communions.

Anglicans on their part have at all times been most sympathetic to Hellenic aspirations. Our Episcopal Church took lively interest in the Greek struggle for liberty and was prompt to send a mission of help to Greece. Rev. John J. Hill arrived in Athens before the Turks had surrendered the city to the new government. He found not a single building fit for a dwelling. Under most untoward conditions he opened a school for girls and labored untiringly for 50 years. When he died in 1882 Athens erected a monument at his grave.

The records of Philhellenic bishops would fill a large volume. William White, the first presiding bishop of the Episcopal Church in the United States, was an ardent champion of the Hellenic cause. Bishop George W. Doane, the classic scholar, translated Riga's hymn "Sons of Greeks Arise" in verses that gained immediate popularity. Henry Codman Potter in his day was strong in Philhellenic sympathy. Bishop Littlejohn paid a personal visit to Germanos Metropolitan of Athens. Bishop William Crane Gray, of Southern Florida, was received by Damianos of Jerusalem in 1908 and was the bearer of an official greeting from our House of Bishops to the venerable church of Zion. Bishops Manning, Vincent Weller, Gray and Reese among living prelates are deeply interested in the Greek Church. The late Bishop Parker labored all his life for the unity of the churches and the name of James Henry Darlington, late Bishop of Harrisburg, is a household word throughout the entire "Hellenismos."

In many concrete ways the Episcopal Church is expressing her interest. Our church buildings are placed freely at the disposal of the Greeks. Greek students are welcomed in our theological schools. There is no desire to proselyte. Our constant endeavor is to strengthen the loyalty and allegiance of Greeks to the Orthodox Church and to minister to Greeks in emergencies when the sacraments and services of their own communion are not available. Brother Ahepans can look to the Episcopal Church with confidence and will find in every Episcopal minister a sympathetic friend. The Greek and Anglican Churches represent a common life, a common spirit, a common fidelity to the Nicene creed, the common possession of an apostolic ministry.

To All Loyal Ahepans

Loyal Ahepans, may you find
Cooperation firm and true
From every Brother Ahepan
Who wears the emblem touched with blue.
May every member give his aid
Towards the betterment and good
Of the mighty name "Ahepa"
And do his duty as he should.
Loyalty and brotherliness
Be found in each member's mind,
So each year finds them closer drawn,
And every heart with love entwined.

—RUTH A. HARTZELL.



NEWS FROM GREECE



Ἡ ὑπὸ τὴν προεδρίαν τῆς Α. Ε. τοῦ κ. Προδρόμου τῆς Κυβερνήσεως Α', Ἀεροπορικῇ Ἐκθεσὶς Ἀθηνῶν, θὰ λάβῃ χώραν ἐν τῷ Ζαπτεῖῳ Μεγάρῳ, θὰ διαρκήσῃ δὲ ἀπὸ 1ης Ἀπριλίου μέχρι 1ης Μαΐου ἔ. ἔ.

Ἐντὺς τῆς συμμετοχῆς πολλῶν ξένων ἀεροπορικῶν οἰκόν, ἐπεβλήθησαν εἰς τὴν ἐπιτροπὴν καὶ δηλώσεις συμμετοχῆς ἐκ μέρους τῶν Κυβερνήσεων Ἀγγλίας, Γαλλίας καὶ Ἰταλίας. Αἱ Ἰννομένια Πολιτεῖαι, ἐλλείπει πιστώσεις, δὲν δύνανται νὰ λάβωσι μέρος, διεβιβάσθη ὅμως ἡ αἴτησις πρὸς τὸ Ἀεροναυτικὸν Ἐπιμελητήριον καὶ δι' αὐτοῦ πρὸς τοὺς διαφόρους ἐν Ἀμερικῇ ἀεροπορικοὺς οἰκούς κατὰ συστάσεως πρὸς ἀποδοχὴν τῆς προσκλήσεως.

Αἱ ἐπιναληφθεῖσαι ὑπὸ τῶν Ἀμερικανῶν ἀνασκαφαὶ περὶ τὴν ἀρχαίαν ἀγορὰν τῶν Ἀθηνῶν, ἀπεκάλυψαν τὴν ἀνεύρεσιν οὐρανοδαίων ἔργων τεχνῆς. Ἐντὺς τοῦ ἀποκαλυφθέντος ὁδοφωτισμοῦ, εὐρέθη τὸ ἀγάλμα τοῦ Ἀδριανοῦ, ὅς καὶ τρεῖς μαρμάρεινα ἐπιγραφαὶ ἀνέκρουσαι εἰς τὴν ἀπὸ τοῦ 172—167 π. Χ. ἐποχῆν, ἐφ' ὧν ἀναγράφονται τὰ ὀνόματα τῶν ἀρχόντων Ἀντιγόνου, Ἀζαίου καὶ Εὐνόκου. Τὸ ὄνομα τοῦ ἀρχόντος τῶν Ἀθηνῶν Ἀντιγόνου μέχρι σήμερον ἦτο ἀγνοούμενον. Ἐπίσης εἰς τὸν αὐτὸν τομεῖα εὐρέθη καὶ ἐν ἀγάλμα τοῦ ὁποῖου ἐλλείπον ἡ κεφαλὴ καὶ τὰ ἄκρα. Ὁ Ἀμερικανὸς ἀρχαιολόγος κ. Σίμω ἐξηκρίθησεν ὅτι τοῦτο ἀνήκει εἰς τὰς ἀρχὰς τοῦ τετάρτου π. Χ. αἰῶνος καὶ διὰ κατὰ πάσαν πιθανότητα, παριστᾷ τὴν Ἀπτερον Νίκην. Ἐπίσης ἀνευρέθη καὶ μία χαλκίνη κεφαλὴ γυναικὸς σπουδαίας τέχνης, ἀναγομένη εἰς τὴν κλασσικὴν ἐποχὴν, ἣτις χαρακτηρίζεται ὡς τὸ θαυμασιώτερον τῶν μέχρι τοῦδε ἀνευρεθέντων.

Σύμφωνα μὲ τὴν τελευταίαν στατιστικὴν τοῦ Ὑπουργείου τῶν Ἐσωτερικῶν, τὴν 1ην Ἰανουαρίου 1932 διέμενον ἐν Ἑλλάδι 45,763 ξένοι ἔμποροι. Ἦσαν 4,066 Ἀγγλοί, 1,593 Γάλλοι, 1,328 Γερμανοί, 8,466 Ἰταλοί, 1,157 Ἀμερικανοί, 1,027 Ἀλβανοί, 552 Ἀδριατικοί, 885 Ἰταλινοί, 416 Βουλγαροί, 285 Οὐγγροί, 294 Πορτογάλλοι, 2,811 Σέρβοι, 3,058 Τούρκοι, 383 Τσεχοσλοβάκοι, 324 Πέρσαι, 436 Αἰγύπτιοι, 15,425 Ἀρμένιοι, 1,988 Ρώσοι, 99 Πολωνοί, 87 Ὀλλανδοί, 123 Βέλγοι, 18 Δανοί, 387 Ἑλβετοί, 3 Ἀυστροί, 11 Νορβηγοί, 245 Ρωμάνοι, 19 Ἀργεντινοί καὶ 7 Βραζιλιανοί.

Τὸ μεταξὺ Ἀθηνῶν καὶ Παρισίων σιδηροδρομικὸν ταξίδιον διὰ νέας συμβάσεως ἐκτενουργήθη εἰς 64 ὥρας. Τοῦτο, ὡς γνωστόν, ἐκτελείται διὰ τῆς γνωστῆς σιδηροδρομικῆς γραμμῆς «Σιελόν-Ὀριάν». Ὅσον τὸ ταξίδιον μεταξὺ Ἑλλάδος καὶ Ἀμερικῆς, ὅσον ἐπιδύνη τις καλὰ νομίζοντος, δύνανται νὰ ἐκτελεσθῇ ἐντὺς 8 ἡμερῶν.

Εἰς τὰς Ἀθηναϊκὰς ἡμερησίας ἀναγράφεται,

ῥετα, ὅτι μετὰ τὴν συγχώνευσιν τῆς Ἑθνικῆς μετὰ τῆς Τραπεζῆς Ἀνατολῆς, διεξάγονται διαπραγματεύσεις μεταξὺ τῶν Τραπεζῶν Λαϊκῆς, Ἀθηνῶν, Ἐμπορικῆς καὶ Ἰονικῆς περὶ συγχώνευσιν αὐτῶν εἰς ἓνα ἰσχυρότατον οἰκονομικὸν ὄργανισμὸν, τοῦ ὁποῖου αἱ καταθέσεις πάσης φύσεως, θὰ ἀνῆρχοντο εἰς 4,254,364,000 δραχμῶν.

Ὁ Ὑπουργὸς τῆς Ἑθνικῆς Οἰκονομίας κ. Βουρλόμης ἐρωτηθεὶς σχετικῶς, ἀπάντησεν ὅτι ἡ Κυβέρνησις δὲν ἀνομιγνύεται ἐνεργῶς πρὸς τὸν ἐνδιαφερόμενον, ὅπερ ἔχει, ὡς ἰδὴ πραγματοποιημένην τὴν ἐννοίαν αὐτῶν καὶ ὅτι πρὸς τὸν σκοπὸν τοῦτον ἐργάζονται διὰ τὴν φέρειαν νόμον διευκολύνοντος τὴν ἐφαρμογὴν τῆς ὡς ἀνω πολιτικῆς.

Εἰς τὴν Συνδιάσκεψιν τῆς Γενεύης περὶ Ἀεροπολισμοῦ, ὁ Ὑπουργὸς τῶν Ἐσωτερικῶν τῆς Ἑλλάδος κ. Α. Μιχαλακοπούλος ἐξέθετο μετὰ θάρρους καὶ εὐλογιστίας τὴν Ἑλληνικὴν ἀποψιν. Ἐκ τῶν ἀριθμῶν οὗς κατέθετο, ἐμφανίζεται ὅτι ἡ Ἑλλὰς προεβή ἤδη εἰς τὸν περιορισμὸν τῶν κατὰ θάλασσαν δυνάμεων, εἰς δὲ τὸν στρατὸν ἡ στρατιωτικὴ θητεία ἡλαττώθη ἀπὸ διετοῦς εἰς δεκαετησίαν, διὰ τῆς παροχῆς δὲ ἀδειῶν εἰς τοὺς δούλους, αὐτὴ περιορίζεται εἰς 14-μηνον, ὅτι ἡλαττώθη ὁ στρατὸς τῆς ἀπὸ 15 Μεραρχιῶν ἐκ 3 Συνταγματικῶν ἑκάστη εἰς 12 Μεραρχίας ἐκ δὲ 8 Συνταγματικῶν ἑκάστη.

Ἡ Ἑλλὰς, εἶπε, εἰς τὸ κεφάλαιον τοῦ ἡθικοῦ ἀρχαλισμοῦ ἐστρεφεν ὅλην τὴν προσοχήν, καταστήσασα αὐτὸν ἀξίον τῆς ἐξωτερικῆς αὐτῆς πολιτικῆς.

Σημειώσας πρὸς τὴν ἐπίσημον στατιστικὴν τῆς διεθνέσεως τοῦ ἐμπορικοῦ ναυτικοῦ, ὁ Ἑλληνικὸς ἔμπορος στόλος περιλαμβάνει κατὰ τὴν 31ην Δεκεμβρίου 1931 ημερολογημένα πλοῖα καθαρὰς χωρητικότητος ἑκατὸν 30 τόνων καὶ ἄνω, τὰ ἔξης: Φορτηγὰ ... 444 ὅλα χωρητ. τόν. 1,379,828 Ἐπιβατικὰ ... 115 » » » 79,718 Ὑπερκοινοῦντα 3 » » » 26,331 Λιάβορα ... 13 » » » 1,746

Ἦσαν τὸ ὅλον 575 1,487,623

Αἱ γυναῖκες ἐν Ἑλλάδι, παρὰ τὴν παρατηρηθεῖσαν ἀποθνήσκον αὐτῶν ὅπως προσέλθουσιν καὶ ἐγγραφῶσιν εἰς τοὺς ἐξαρχικῶς καταλόγους, πανηγυρίζουν τὴν πρώτην αὐτῶν ἐκλογικὴν νίκην. Κατὰ τὰς κοινοτικὰς ἐκλογὰς εἰς τὴν Κοινότητα Οἰκιστῶν τῆς Χίου, ἦτις εἶναι ἓνα χωριὸν ὅπου οἱ ἄνδρες καταγίνονται εἰς τὴν ναυτικὴν ἀποστασίοντες τακτικῶς, αἱ ἑκαὶ ἐνδοκαίμωνες πρόσφυγες ἠθροίσαν νὰ ἐκλέξουν τὸν ἰδικὸν τῶν συνδυασμῶν, ἀλλὰ αἱ ἐντόσιαι, προσήσαντες τοῦτο ἐνέγκον τὰς γυναῖκας εἰς τὰς καταλόγους, καὶ αὐτοὶ αἱ γυναῖκες ἔδεισαν τὴν νίκην εἰς τὸν συνδυασμὸν Α. Δαμοῦ.

Ἡ Ἑλληνικὴ προτείνουσα ἐφελόξινθη τὸν διακεκομμένον Ἀγγλον Οἰκονομολόγον Σὴρ Ὀττο Νιράγγερ, κατελθόντα εἰς τὴν Ἑλλάδα ὅπως ἐξετάσῃ τὴν οἰκονομικὴν κατὰστασιν τῆς χώρας καὶ τὴν ἐκπαινετὴν αὐτῆς ὅπως ἀναλάβῃ τὰ βάρη τοῦ νέου δανείου ὅπερ ὁ κ. Βενιζέλος ἐξήτειρε παρὰ τῶν Λογισμῶν κατὰ τὸ τελευταῖον αὐτοῦ ταξίδιον εἰς Εὐρώπην. Κατὰ τὸν κ. Βενιζέλον, τοῦ δανείου τοῦτον ἔχει ἀνάγκη ἡ Ἑλλὰς, ὡς ἀποπερατοῦσα τὰ μεγάλα παραγωγικὰ ἔργα, ἀπὸ τῆς ὁποίας ἀναμένεται μεγάλη αὐξήσις τοῦ ἐθνικοῦ αὐτῆς εἰσοδήματος καὶ ἡ κατάλληλος διαρρύθμισις τοῦ χρηματοῦ τῶν δημοσίων δανείων τῆς, πρὸς ἐξασφάλισιν τοῦ ἰσοζυγίου τοῦ προπολιτισμοῦ.

Ἐκ τῆς μελέτης τοῦ κ. Νιράγγερ καὶ τῆς ἐπ' αὐτοῦ υποβληθεῖσας ἐκθέσεως μεγάλως ἐξαρτᾶται ἡ παρούσα θέσις τῆς Κυβερνήσεως καὶ ἡ οἰκονομικὴ θέσις τῆς Ἑλλάδος.

Ἡ Κυβέρνησις ἐπέβαλε νομοσχέδιον, δι' ὃ ἀντιβλήθησαν αἱ ἐκλογαὶ τῆς Γερουσίας. Χρόνος πρὸς ἐνέργειαν τῶν ἀναβαλλομένων ἐκλογῶν δὲν καθορίζεται, δοῖται ὅμως ὅτι πάντως αὐταὶ θὰ ἐνεργηθῶσι μὲν μὲ τὰς Βουλευτικὰς ἐκλογὰς, αὐτὲς θὰ ἐνεργηθῶσι τὸ πρῶτον ἐφ' ἡμετέρας.

Ὁ Προσφυτοργὸς τῆς Γαλλίας κ. Ταρνέ ἐπέβαλε μιαν πρότασιν περὶ οἰκονομικῆς ἐνώσεως τῶν Παραδουναβίων χωρῶν. Εἰς τὴν ἐνωσιν ταύτην εἰς ἣν ἀποκλείεται ἡ Ἑλλὰς καὶ Τυρκία, προσεκληθῶσιν ὅπως λάβωσι μέρος αἱ ἐξῆς χώραι: Ἀδριατὶς, Οὐγγαρία, Τσεχοσλοβακία, Σερβία, ἀποκλεισθέντος αὐτῶν καὶ ἐνὸς παραδουναβιῶν χωρίου. Ἡ Βουλγαρία, διὸτι περὶ ταύτης πρόκειται, ἐξέφρασε διὰ τοῦ ἐν Παρισίοις Πρεσβευτοῦ τῆς, τὴν ἐπιθυμίαν ὅπως καὶ αὐτὴ προσκληθῇ νὰ συμμετάσχῃ εἰς τὰς σχετικὰς διαπραγματεύσεις. Ἡ πρότασις αὐτῆς τῆς Γαλλίας, ἣτις ἀποβλέπει πρὸς τὸν ἀντικαταστήσασιν τῶν πολιτικῶν καὶ ἐμπορικῶν συμφερόντων τῆς, μετὰ προσχῆς μελετᾶται ὑπὸ τῶν Κυβερνήσεων Ἀγγλίας καὶ Ἰταλίας.

Ἡ Ἑλλὰς, τῆς ὁποίας τὰ συμφέροντα ἐκ μιᾶς πτυχῆς σημαίνει τὴν πᾶσαν νὰ βλαφθῶσι, μετὰ προσχῆς θέλει παρακολουθεῖ τὰς διαπραγματεύσεις καὶ ἀποφασίσαι τὸν ὡς ἂν παραδουναβιῶν χωρῶν, λαμβάνουσα τὰ κατάλληλα μέτρα.

Σημειώσας πρὸς σχετικὸν διάταγμα, δοῖται ὅτι αἱ πάσης φύσεως ἐπιχειρήσεις, αὐτῶν ἔχοντων προσλάβαι εἰς τὴν ἐπηρεασίαν τῶν ἐκδόσεων, ἐπιχειροῦνται νὰ διατηρηθῶσιν αὐτοὺς εἰς τὰς θέσεις τῶν ἐπὶ μιᾶν εἰσὶν διετία. Ἡ ἀπόφασις αὐτῆς ἐληφθῇ διὸτι ἐπὶ τὴν πληροφορίαν ὅτι διάφορα ἐπιχειρήσεις ἀπεφάσισαν νὰ ἀποκόψουν τοὺς προσληφθέντας ἐκδόσεις.

Η ΧΡΗΣΙΜΟΤΗΣ ΤΩΝ ΣΩΜΑΤΕΙΩΝ ΚΑΙ ΤΑ ΑΠΟΤΕΛΕΣΜΑΤΑ ΤΩΝ

ΑΦ' ΗΣ εποχής ησχίσαν άνθρωποι ή εβ' Ελλήδους μεταναστεύσαν, το μόνον ελατήριο και ο μόνος πόθος, οστις είναι τας ανθρωπομαζας των μεταναστών εις το να ελπιωσύν, ήτο ο πόθος του χρήματος.

Αντε τεχνικών έφοδίων, στρογγυμένοι άζώμη και αυτής της στοιχειώδους 'Αγγλικής γλώσσας, οι μετανάστα διεύλυν τον άσκετών και έτρεχαν προς το άγνωστον, έχοντες ως μόνον αυτών έφοδίων την έντός αυτών αυτοπεποίθησιν ότι έντός άλλων, το πολύ πέντε έτών, θα ελπιούζιν και ο καθείς θα έπείσθην εις το σπύ του, ίνα ζήση πλέον εύτηχης και έν άνέσει τον ύπόλοιπον καιρόν της ζωής του. Παραλείπον δέ την αταπύτην, ήτις έγένετο αποκορύφωσις, ότι είμεθα ο έξυπνότερος λαός της γής, από του όποιου πώς άλλος λαός είναι βιάς, μορφος και ήλπίδας.

Όχι ήτιον ήμεις, άμα τη άφίξει μας, μετά μεγάλης περηφίας και αξιοσημείωσης μας άπεκαλύφθη το γεγονός, ότι ήλθαμε να ζήσωμε μεταξύ λαού έξυπνότερου από ήμεις, καλύτερα και έπιστημονικώτερα έφοδιασμένους διά τον άρτονα της ζωής, έργαζομένους με έμπειρήν και σύστημα. Και μάλιστα λαός έχοντος εύτηχώς το μόνον προσόν το και ίδιόν μας, της άνετικιότητος, δηλαδή ο μεγάλωτός 'Αμερικανικός λαός ήτο και είναι πρόθυμος να συγχωρήσιν την άγνοάν μας, έστω και την χωριστότητά μας και έν δεδομένης περιστάσεως και αυτήν την μωραν πονηρίαν, την όποιαν ήμεεις θεωρούμεν ως έξυπνάδα.

Όσο ήμεις, άδιακρίτως εκ των έν γένει μεταναστών δεν άπαιταν μόνον με την πλοήαν εις το χρήν και την αξιοσημείωσιν εις την ψυχήν, εκ της διαφύσεως των άνευροπολησίων των, αλλά κατέιδον ότι έπρεπε να αποβάσωμεν τους 'Αμερικανούς, ως και τον τρόπον με τον όποιον αυτοί σκέπτονται, έργάζονται και μεγαλοφυούν και έπί πλέον να τους μιμηθούν και να έλθουν εις συνάφειαν μαζί τον, αυτοί όχι μόνον έπραγματωσήσαν τον άρχικόν σκοπόν των και πέραν τον τοιμηροτέρων των άρχικόν άνταποδοτήσεων, αλλά και τον περασμόν των 'Αμερικανών άπείκτησαν.

Αφ' έτέρων δέ, όσα έθελόθησαν ταύτα περναίν και δεν έπείταξαν σθηθούς και έλπιώματα, τα όποια δεν συντατίζονται με τον τρόπον του σκεπτοσθαι και εργάζεσθαι του 'Αμερικανού, άλλ' απεναντίας κατέιδον και κατέγραψαν τα έλπιώματα του λαού τούτου και τα προσέθεσαν εις τας ίδι. κάς των σθηθούς, αυτοί ή έμειναν στάσιμα ή έθεθοθήσαν εις το κοινωνικόν έκείνη έπί πειον το όποιον καλύτερα σπύλα της κοινωνίας και του όποιου αόεις λαός άμαρτέ.

Από της εποχής ήμεις έκείνης μέχρι άμμερον, ο έν 'Αμερική 'Ελληνας έχει αόξηση καταπληρωτός και άποτέλει σπουδαίον παρέρχοντα έν τη έμπορικη, βιομηχανική και οικονομική ζωή της χώρας ταύτης, ώστε να άπαρκαλή την προσοχήν των κυβερνησίων την χώραν ταύτην και άφ' έτιμον ή έμπαρση του να γίνεται αίσθητή και εις την 'Ελλάδα.

Ός κατέχον, λοιπόν, έπείξαν θύαν έν τη καθ' όλον 'Αμερικανική κινήσει, και ως φιλοδοξούν ο 'Ελληνας της 'Αμερικής να

άνέλθη εις ήγηλότερα έμπορικά και κοινωνικά έπίπδια, έχει ως πρώτον του μέλημα να έδωμάσιν την θύαν του έμπορικώς, κοινωνικώς και πολιτικώς, δημοιοργών κοινωνικός και πολιτικούς δεσμούς και μη ζών άπομονωμένους άντε κοινωνικών και πολιτικών φίλων, αλλά σπουδάζων και εφαρμόζων το έμπορικόν σύστημα του όποιου ο 'Αμερικανός έν τη διακεκρυμμένη των έργασίων των κάμωνν χρήσιν.

Δέν πρέπει δέ να διαφύγη την προσοχήν μας ή από του πόλιν και έντεθεν παρατηρούμένη άφύπνισις και άναύρωσις του 'Αμερικανικού λαού. Βεβαίως το τοιούτον θα ήτο σφάλμα άνελανός ιωον ένέν δεν κατενοούσαμεν τας νύας συνθήκας της 'Αμερικανικής ζωής, άντιλήψως της άλλας των κοινών και συστημάτων. Και ίδού άνατέλλει ο 'Αστή από την 'Ατλάντα της Γεωργίας, ή ίδρυσις του κρατικού Σωματίου 'Αχέπα, ήτις διεκλαδύθη εις όλες τας Πολιτείας των 'Ηνωμένων Πολιτειών και του Καναδά, με το ιερόν ευαγγέλιον των νέων άντιλήψων άνά χρήσας. Οι ίδρυται της 'Αχέπας, καθώς και ο διάδοχος αυτών, ιατά λύτης παρητήσαν, ότι α ή καθημερινή σκέψις μας, ως σκέψις ήμάς και ως σύνολον, άσχετως των άναμερούμενων προς τας προσοπικές μας έργασίας, κάμωνν την έντέπουν άνθρώπων, όστις δεν ζούν έν 'Αμερική, ως να μη ένδαφρομέθα παντέλως δι' ότι τραγού μας γίνεται. Ός να μας έζη γύρη, λόγω της έν τη φαντασί μας νοσταλγίας, το ένδαφρόν προς την γύρη μας ζώην και κινήσιν. 'Ηλθε πλέον ο καιρός να έξυπνήσωμεν και ήμεεις και χωρίς να χάσωμεν την μετά της Πατρίδας μας 'Ελλάδος έπαρήν, να στρογγυμέν την προσοχήν μας εις το πώς θα διατηρήσωμεν έκείνη το όποιον έχομεν; Πώς δηλαδή να κρατήσωμεν έκ το έπίπδιον εις το όποιον άνήλθωμεν, πώς θα κάωμεν την θύαν μας άσφαλίστηαν από έμπορική και πολιτική αλόφωσιν, δια να δεινθήσωμεν τοιοτοτρόπως να άνέλθωμεν εις ήγηλότερα έμπορικά και κοινωνικά έπίπδια και σνάνια να παρασυνάσωμεν τον δρόμον διά τούς νέους, όστις έχονται κατόπιν ήμών με καλύτερα έφόδια. Αφ' να έπείτχονμε ήμεις ταύτα, χραιδύεται από παντός έμπορική άλληλεγγή με ταξό μας, της όποιας διατηρώς στρογγυμέθα. Είναι δέ ή έμπορική άναμεταξό μας άλληλεγγή και ή κοινή αΐτια, ήτις θα μας σνάνισι στενότερον ως φίλων και θα γίγη ή άφορη της οικονομικής εύφροσίας του έν 'Αμερική 'Ελληνακό στοιχείον. Αχαιβάνια ως παραδειγμα το ένταύθα έδρεον Τμήμα της 'Αχέπας, το όποιον μάλις εισήλθεν εις το τρίτον έτος της ίδρύσεώς του. Πιστεύο ταύτα να παρέρχονται παντός εις τας 'Ηνωμένες Πολιτείας, άνεγνωρίσθησαν παρά του 'Αμερικανικού λαού και ως μάζα και ως έθνικότης, και έν ταύτω διδασκόμεθα ότι ή 'Αμερική μόνον διδάσκει άνεγνωρίζει και όχι άπομα και μόνον με διδάσκει έχρηται εις διαπραγματεύσεις. πώς δέ μη άγρίων εις ήμάς να θεωρείται ως ατακαίως πρόδότην. Γίνται έποικισμός ή άνάγκη και αίσθητή ή έλλειψις της μη έπεκτάσεως των κοινωνικών μας ήσπιων μεταξύ του 'Αμερικανικού κόσμου, έσπώνως είναι έγκλη-

ματική ή μεμονωμένη και ή έντός του κόσμου μας ζωή. Είναι έπιβεβλημένον, λόγω, δια την ύπαρξιν μας, να δείξωμεν ζωηρόν ένδαφρόν δια την πολιτικήν κινήσιν της χώρας ταύτης, ήτις μας καλεί προς ταύτα και να λάβωμεν ένεργόν μέρος, πράγμα το όποιον κατενόηθη καλώς από τας άλλας έν 'Αμερική έθνικότητας. Διότι ζώντες έν τη χώρα ταύτη, είμεθα έκ το νόμον έπαρχειομένη εις την έκλήρωσιν των πολλών έπαρχειώσεων και καθήκοντων του πόλιν, πολλώκις δέ μας έπαβάλλεται ή αίσθητοτέρα έκπλήρωσις, δια τον άποστατον λόγον ότι είμεθα ξένοι. Και άφ' έχομεν τας έπαρχειώσεις, στρογγυμέθα άφ' έτέρων των δικαιωμάτων του πόλιν, τα όποια δικαιώματα μας είναι άπορρηκτα δια την προστασίαν μας και την άνάπτυξιν μας και ταύτα διότι δεν θέλωμεν.

Πάντες γνωρίζομεν, ότι πολλοί 'Ελληνες έν 'Αμερική, άσπασθίντες την άνάγκην της έπεκτάσεως των σκέψων των, δια λόγους σιμφρόνους, έφημεσαν άπομακώς έκείνη τα όποια ήμεεις ζητούμεν εις μεγαλιτέραν κλίμακα ως μάζα.

Το ένταύθα έδρεον Τμήμα της 'Αχέπας, εις το όποιον έδωθη το όνομα Vermont Chapter, ίδρύθη από δικτίας και έξηπλώθη εις όλες τας πόλεις του Vermont, και δια ταύτα το έδωθη ή άνω άνομασία, διότι ο 'Ελληνας του Vermont είναι άλλος, αλλά δραστήριος και θαρράζοντα και έντιμωμένον δια την τοιαύτην δραστηριότητα, όχι μόνον παρά των 'Ελλήνων, άλλα και παρά αυτού του 'Αμερικανικού λαού, διότι δεν φείδονται άποστάσεως, ούδέ πτωσύναν από τας καιρούς μεταβολάς, όπως παρέρχοντο εις τας συνεδριάσεις, οι όποιοι γίνονται άποξ το μνός ποτε εις την μίαν πόλιν και ποτε εις την άλλην. Άγχο ότι θαρράζομεθα ότι ότι άνεγνωρίσθημεν ως μάζα και έθνικότης παρά των 'Αμερικανών, διότι εις όσας συνάφωσεις έπισήμως και άν έκώμασε, παρέρχοντο τον 'Αμερικανικόν λαόν εις μίς έκταμά δια της παρούσας του και να έμπερζεται ένδοσινάως όχι μόνον ως άμληται, αλλά και ως άπλως παρέρχονται. Πώς όστις έμλέτρησε το καστατικόν της 'Αχέπας λέγει: οΚ "Ελληνας φιλόσοφος δεν άπείθαν και από γύρησιν θα άνυψώσων πάλιν. Κατά το λέξαν έτος έχοντος μέλη της 'Αχέπας τρία σπώνοντα πρόσωπα κατέχοντα μεγάλα θέσεις, έννοως τακτικά μέλη και αόχι έλίμνη, ως εις άλλα μέρη. Κώ πρώτος ένεργώη ο γεωμομαστής Warren R. Austin, Burlington, Vt., όστις όχι μόνον ένεργώη, άλλ' άνήλαθε και έπαρκαίαν προς έξοφωσιν του 'Ελληνακού δόματός, ήτοι ήτο ο καιρός ένεργώης δια την παρέρχον της 'Ελληνακής σπώνας εις τον Κυβερνήτην. Μετά τον γεωμομαστή Warren R. Austin ένεργώη ο βουλευτής Gibson από το Brattleboro, Vt., όστις ήτο και είσηγητής εις το δόλιν, άπο έδωθη κατά το τελεστέον installation εις την πόλιν Rutland, Vt. 'Επίσης δι και ο ένεργώης διαγώρος από το Rutland κ. Novik. Και οι τρεις ήναι τσιπικά μέλη της Αhepa και ένδαφρούντα δια την πρόωπον του σωματίου, διότι τίνεσιν και έθελήσαν το καστατικόν της Αhepa. Έκτος δέ των άνω, μίς έχει δηλώσει ότι έπείκει να γίγη μέλος της Αhepa και ά έτερος γεωμομαστής κ. Dale.

Έχοντα άποξ και το δόλιν Τμήματα τα άποτελούντα την Αhepa έφύσονται εις τα αυτά έπίπδια, όποτε άσφαλώς θα φθάσωμεν εις το ποθομενον.

Μετ' έκτιμώσεως,

ALEXAN, P. T.

Burlington, Vt.

(Συνέχεια ἐκ τῆς 30ῆς Σελίδος)

ἐπαφῇ τὴν βελτίωσιν τῆς ὅλης οἰκονομικῆς καταστάσεως, διὰ τοῦ στοιχείου δὲ τοῦ ἀρχηγοῦ τῆς Κυβερνήσεως, συνιστά εἰς τοὺς πολίτας ἐντατοὶν ἐργασίαν, ἐγκατετήρησιν καὶ περισυλλογὴν.

Ἡ ἐκδήλσις ἀφαιρᾷ αὐτὴν τοῦ κ. Βενιζέλου, ἥτις δέον νὰ ἐννοηθῇ ὅτι θὰ ἐγίνετο ἀπὸ κάθε ἑνὸς ἀρχηγόν, ὅστις θὰ δωροῖται τὰς τῆρας τῆς Ἑλλάδος καὶ δὲν ἔχει πολιτικὸν χαρακτῆρα, ἀφορᾷ μόνον τοὺς ἐν Ἑλλάδι καταπονεύτας ἢ συμπειρασμένους καὶ τοὺς Ἕλληνας τοῦ ἐξωτερικοῦ. Δὲν κοιμῶνται δὲ δὲν εἶναι ἐπιτετραμένον ὅπως ἡμεῖς οἱ Ἕλληνες τοῦ ἐξωτερικοῦ ἀδρανήσωμεν, ἀναμείνοντες τὴν στήριξιν τῆς πατρίδος μας μόνον ἐκ τῶν ἐν Ἑλλάδι ἀδελφῶν μας.

Εἰς τὴν Ἑλλάδα διὰ τὰς μετώπων τὴν ἐξαγωγὴν συναλλάγματος διὰ τὴν ἀγορὰν κρηάτος, καθύψωσαν ἀποχὴν τοῦ κρηάτος τοῖς ἡμέρας τὴν ἰδιότητα. Ἐάν ἡμεῖς οἱ Ἕλληνες τῆς Ἀμερικῆς ἀπερσάζωμεν μίαν φορὰν τὴν ἰδιότητα νὰ τρώωμεν ἢ νὰ μεταβιβάσωμεν πρὸς συμπληρώσιν τοῦ φαγητοῦ μας Ἑλληνικὰ προϊόντα, καὶ ἀπὸ ἀπώλειας ἐγγείας θὰ ἦτο ὠφελισμὸς καὶ ταῦτο-

χρόνως θὰ ἐδοθεῖσιν αὐτοὺς γονεῖς καὶ ἀδελφοὺς μας εἰς τὴν Ἑλλάδα.

Ἐάν αἱ ἐκατοντάδες τῶν ἐσπιοτήτων Λόντες Ρούες καὶ Παντοπωλείων ἀπικασίζον με τὸ ἀζημίωτον, νὰ ἀναγράφον εἰς τοὺς καταλόγους τῶν αἰ Ἑλληνικῶν προϊόντων, τότε ὅχι μόνον καὶ οἱ ἀμερικανεῖς ἀγοράστοι καὶ πελάται ἐνκόλως θὰ τὰ ἐβρίσκον, ἀλλὰ θὰ εἶχον τὴν ἐκασίαν νὰ τὰ δωροῦσιν καὶ οἱ Ἀμερικανοὶ καὶ νὰ τὰ μάθωσιν καὶ νὰ τὰ συντηρήσωσιν. Ἀσφαλῶς ὅμως οὔτε μία ἐλπίς Ἑλληνικῆς δὲν εἰσέλκει καὶς εἰς τὰ ἐσπιοτήρια μας, ἐκτός ἀπὸ τὰ ὀλίγα τοῦ διατηροῦν τὴν Ἑλληνικὴν μαγειρικὴν.

Καὶ σ' αὐτὰ ὑπερφορῶμεν πάλι ἀπὸ τὰς ἄλλας ἐθνικότητας πρὸς μὲ ὑπερηφάνεια σπρώχνον δι' ὅσον τὸν μέσον τὰ προϊόντα τοὺς, ὅχι διότι ὑπερφορῶμεν ἀπὸ πατριωτισμῶν, καθότι ὅσοι γνωρίζον τοὺς Ἕλληνας τῆς Ἀμερικῆς καὶ τὰς θύσεις τῆς ὁδοῦ εἰς ἄλληλεγγύην ἐπείσθουν καὶ ἐκστάνται ἐπὶ καὶ σήμερον, πρῶτον ὅσοι μεγάλως ἐκτιμᾷται παρὰ τῶν Ἀμερικανῶν, διότι ἂν εἶχον λησμονήσει τὸσον ἐνκόλως τὴν χώραν ἥτις τοὺς ἔδωκε τὴν ζωὴν, θὰ ἦτο εἰς αὐτοὺς ἐνκόλωτερον νὰ λησμονήσωσιν τὰς πρὸς

τὴν νῦν αὐτὴν πατρίδα ἐπαγρυπνοῦντες τὸν, εἶναι βέβαιον ὅτι καὶ εἰς τὴν περιστάσει ταύτην καταλλήλως παιδαγωγούμενοι, θὰ σπρώχνον νὰ πρῶξωσι τὸ καθήκον τὸν.

Ἐπειδὴ δὲ τὸ ζήτημα δὲν χωρεῖ ἀναβολήν, ὁ ἀσφαλῆστερος τρόπος ὅπως ἐξωτερικεύσῃ τὸ πρὸς τὴν μητέρα πατρίδα καὶ τοὺς ἐκεῖ συγγενεῖς τὸν χρόνος, εἶναι νὰ ἀγοράσωμεν ὅπως καὶ ἀγοράζωμεν περισσότερα Ἑλληνικὰ προϊόντα.

Ἡ μεγάλη καὶ κραταιὰ Ἀγγλία, ἡναγνώσθη νὰ στήσῃ πρὸς τοὺς πολίτας τῆς τῆς αὐτοῦ. Ἐν Γερμανίᾳ ἐκτελοῦσιν εἰς δεκάλογον, δι' οὗ συνιστάται εἰς τοὺς Γερμανοὺς ν' ἀγοράζωμεν ἢ ἀγοράζωμεν ξένα προϊόντα. Ἡ πρώτη ἐπιδοχὴ τοῦ δεκάλογου ταῦτος ἔχει ὡς ἐξῆς:

«Καὶ εἰς τὰ μικρότερα πράγματα, μὴ χάνῃς ἀπὸ τὰ μάτια σου τὸ σιμῆρον τῶν συμπαιρωμένων σου καὶ τῆς πατρίδος σου».

Μετὰ στὰ λίγα αὐτὰ λόγια κρύπτεται ὁ πατριωτισμὸς καὶ τὸ καθῆκον τὸ ὁποῖον κάθε πολίτης πρέπει νὰ ἔχει ἀπάντησι τῆς πατρίδος τὸν.

Ἐπομένως καὶ ὁ ἀγοράζων ἐν Ἑλληνικὸν προϊόν, βοηθεῖ τοὺς συμπαιρωμένους τὸν καὶ τὴν πατρίδα τὸν ἐν τῷ σιμῆρον.

Οἱ ἰσπανοὶ, οἵτινες εἶναι πολλὸ πρᾶκτικοί, στὰ σχολεῖα τοὺς βάζουν τὰ παιδιά νὰ γράφωσιν ἑνα καὶ τὸ αὐτὸ πρᾶγμα, γράφει ἑνὸς, ἑνα διὰ τοῦ τρόπου ταύτου, ἀποτυπῶν τὸ πρᾶγμα στὸ μυαλὸ τὸν. Νομίζω ὅτι προσημειῶνται περὶ τῆς ἐπαισευτικῆς τῶν Ἑλληνικῶν προϊόντων, δὲν θὰ ἦτο ἀσέπικον, ἂν ὅλοι μας ἀκολουθήσωμεν τὸ παρόνθημα ταῦτο τῶν Ἰαπωνέων.

ΙΑΣΟΛΟΓΟΣ

Taken from The National Herald, New York

Η ΝΕΑ ΕΚΔΡΟΜΗ ΤΗΣ ΑΧΕΠΑΣ

ΗΡΧΙΣΑΝ ἤδη αἱ προετοιμασίαι διὰ τὴν τετάρτην ἐκδρομὴν τῆς Ἀχέπας εἰς τὴν Ἑλλάδα. Ἐκείνοι ποὶ εἶναι ἰδιαιτέρως ἐξαρῶντες εἰς τὸ νῦν αὐτὸ Ἀχέπειον προσώονημα εἶναι τὸ ἐξῆς: Ὅτι ἡ ἐκτενὴς ἐκδρομὴ θὰ γίνῃ μὲ Ἑλληνικὸν ὑπερωκεάνιον, τὸν «Βύρωνος». Ἀλλοτε ποὶ οἱ εἰς Ἀμερικῆς παρασημεῖται προετοιμασὶν τὰ ξένα σκάφη, παρετηρητὰ κάποια ἐγγύως διασφορία. Ἡ διασφορία ἐξεδιηγόρετο καὶ ἀπὸ πολλῶν Ἀχέπειων, ἀλλὰ πρὸ πάντων ἀπὸ τοὺς ἐν Ἑλλάδι. Μερικοὶ Ἀχέπειοι μάλιστα, ὅς ἐνθυμούμεθα, δὲν ἐδίστασαν νὰ ἐκφράσωσιν τὴν διασφορίαν τὸν καὶ ἀπὸ τῶν στηλῶν τοῦ Τετοῦ, ὅτι ἐκατοντάδες ὅλα δολλάρια, οἱ ἰδιώτες τῶν βιοκαταστάσεων μας, ἰδιώτες εἰς ξένους Ἐταιρίας, καὶ ἐνδυναμώσαντο οἱ ξένοι διὰ νὰ ἐξασθενήσωσι τὰ ἰδικά μας, τὰ Ἑλληνικὰ ἰδρύματα. Ἀλλὰ καὶ οἱ ἐν Ἑλλάδι ὁμολογῶν μὲ πρὸς παρόντος διὰ τὸ φαινόμενον αὐτό. Θὰ ἤθελεν νὰ ἴδωσιν τὰ ξημερινοῦντα παιδιά τῆς Ἑλλάδος μεταβινοῦντα νὰ προσκενέσωσιν τὰ ἱερὰ ἰδιώτη τῆς πατρίδος, μὲ σκάφος ἐπὶ τοῦ ὁποῖου θὰ ἐκαστῶνται ἡ γυμναστικὴς. Τὸ ἐβραῖον ὡς ζήτημα ἐθνικῆς ἐκπαιδεύσεως, ἀλλὰ καὶ ὡς ἐκδοχὴν ἐθνικῆς ἀλληλεγγύης νὰ ἐγίνετο προσπάθεια Ἑλληνικῶν σκαφῶν διὰ νὰ ἐνδυναμώσινται ἡ ἐθνικὴ μας αἰσθητικὴ καὶ νὰ ἰδίδετο ἐγγύτως παρόνθημα τῆς ἐνισχυτικῆς παντὸς ὅτι εἶναι Ἑλληνικόν. Διὰ τὴν ἀχέπην ὅς οἱ Γάλλοι προσημειῖν τὰ ἰδικά τῶν σκάφη καὶ χαίνων τὸ ἴδιον οἱ Ἰταλοὶ, διὰ τῆς ἡμεῖς νὰ δίδωμεν προσπάθειαν εἰς ξένα σκάφη καὶ νὰ ἀπορροφῶμεν οἱ ξένοι τὴν ἀκατομίας τῶν Ἑλλήνων. Βεβαίως ἐπὶ τῆς ἐκδρομῆς διασποράσονται τὰς τακτικῆς, ἡ ὁποία ἔσται μέχρι τοῦδε. Ἡ τακτικὴ τῶν ξένων σκαφῶν καὶ ἡ χιλιὰ καὶ αἱ ἀνεπαρκεῖς αὐτῶν. Ἀλλ' ὅπως παρατηροῦμετα μία ἐπετηρὴν ἀρχὴν, τὸ καθῆκον. Ἕλληνες ὅντες, νὰ ἐνδυναμώσωμεν τὰ ἰδικά μας ἰδρύματα τὰ ἰδικά. Ἐπειδὴ καὶ ἂν ταῦτα δὲν εἶχαν τὴν χιλιὰν καὶ τὴν μεγαλοπρεπὴς τῶν ξένων, ἐπὶ τῶν ἐκδρομῶν ἐκείνους καλλίτερα σκαφῆς, ἐνισχυτικῶν καὶ πρὸς τοὺς πόθους τῶν στρωμάτων τῶν Ἀχέπειων καὶ πρὸς τὴν σπουδῆν τῆς ἐθνικῆς ἀλάττης. Καὶ χωρετίζωμεν μὲ ἐγκαρδιότητα τὴν ἐκτενὴν

Ἀχέπειον ἀπόφασιν, ἡ ὁποία τιμᾷ τοὺς προσημειωμένους τοῦ νέου εἰς τὴν Ἑλλάδα προσκενέματος.

ΤΑ ΙΔΙΚΑ ΜΑΣ τὰ καθῆκοντα δὲν ἔχον βέβαιον τὰς ἀναστάσεις τῶν ξένων σκαφῶν. Δὲν λέγωμεν καὶ διὰ τὴν ταχύτητα, διότι τὰ κέρδος μᾶς ἡμεῖς δὲν ἔχει καὶ τὴν σπουδαιότητα. Ἀλλὰ εἰς τὰ καθῆκοντα μας ὑπερφορῶν εἰς πολιτικὴν καὶ χιλιὰν, ἔχοντες ὅμως ἄλλα πλεονεκτήματα, τὰ ὁποῖα εἶναι ἀδύνατον νὰ ἐπιτύχῃ τις εἰς ξένα σκάφη. Τὰ ὑπερωκεάνια τῆς Ἑθνικῆς μας Ἀποστολῆς κλείουν μέσα τοὺς τὴν φρενὴν τῆς Ἑλλάδος μας. Οἱ Ἕλληνες ναυτοὶ εἶναι ἀνεπαρκεῖς εἰς τὴν πατριωτικὴν ἐκδρομὴν Ἑλληνικῶν περιπολιῶν καὶ ἐγκαρδιότητα. Μέσα οἱ Ἕλληνες καθῆκον, σὺν τῶν «Βύρωνος», οἱ ἐκδρομῆς οἱ μεταβαίνοντες νὰ προσκενέσωσιν τὴν μακρινὴν γενέτειράν, ἀποδίδονται ἐπὶ εἰς τὴν καθαρῶς Ἑλληνικὴν ἀντιστοιχίαν σὺν νὰ εἶναι μέσα εἰς τὸ σπῆν τῶν. Δὲν εἶναι σὺν ξένοι. Ἐκφράζονται μέσα εἰς τὸ καθῆκον τὸ ἴδιον τὸν. Αἰσθάνονται τὴν πραγματικὴν ἀναγκὴν ποὶ παρῶν τὰ Ἑλληνικὰ σκαφῆ καὶ οἱ Ἕλληνες χοροὶ καὶ ἡ Ἑλληνικὴ μουσικὴ καὶ ἡ Ἑλληνικὴ λιθοντὴ καὶ ἡ Ἑλληνικὴ ἐγκαρδιότης, ὅσον τὸ ἀντικείμενον ἀπὸ τοῦ πλοῦτος μὲν τὸν τελευτῶν ναυτοῦ. Ἔτσι τὸ ταξίδι μὲ τὰ Ἑλληνικὰ σκάφη περὶ σὺν ἑνα Ἑλληνικὸν τραγῶδι καὶ Ἑλληνικὸν ποίημα, διγυρίζετο ἱερῶς ναστάζοντες καὶ μᾶς θυμίζετο τὰ μενεξεδένια Ἑλληνικὰ βροντὰ καὶ τὰς κάμψεις καὶ τὸ μαρτυρικὸν τῶν Ἑλλήνων ἀσφαλιστῶν καὶ ὅλα τὰ ἱερὰ ἐκείνη καὶ ἱερὰ πρᾶγμα τῆς γενετικῆς, μὲ τὸ ὁποῖον εἶναι συνεκασμένη ἡ φρενὴ μας.

Ἐκείνους οἱ ἀδελφοὶ μας, ὅταν ἀντιφάσκον τὰ Ἑλληνικὸν ὑπερωκεάνιον νὰ πληρώσῃ ἐμπειρημένον τὴν φρενὴν καὶ ἀπὸ τὴν συμπεριλὴν ἐπὶ τῶν ἰσχυρῶν τῶν ἡ γυμναστικῆς, θὰ χωρετίζωμεν μὲ βεβαιότητα πρᾶγμα καὶ μὲ ἀρχὴν τὴν γενετικὴν παιδείαν καὶ πᾶν σὺν χιλιὰν, σὺν προώγῃ τῆς Ἑλληνικῆς ἀντιστοιχίας, νὰ προσκενέσωσιν τὸν φρενὴν τῆς λατρείας τῶν εἰς τὴν Ἑλλάδα, ἐπὶ τῶν ὁποίων ὅτι πρὸς εἰς τὴν φρενὴν τῶν ἰδίων αἵμα τῶν φρενῶν τοῦ πολιτισμοῦ καὶ ἀντιφάσκον τὸ Ἑλληνικὸν ὄνομα συνεισφέροντες πρὸς τὴν πνευματικὴν καὶ ἡθικὴν ἀντιστοιχίαν τῆς ἀνθρωπότητος.

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(The above article was written in 1928. Unfortunately, we do not know the author.)

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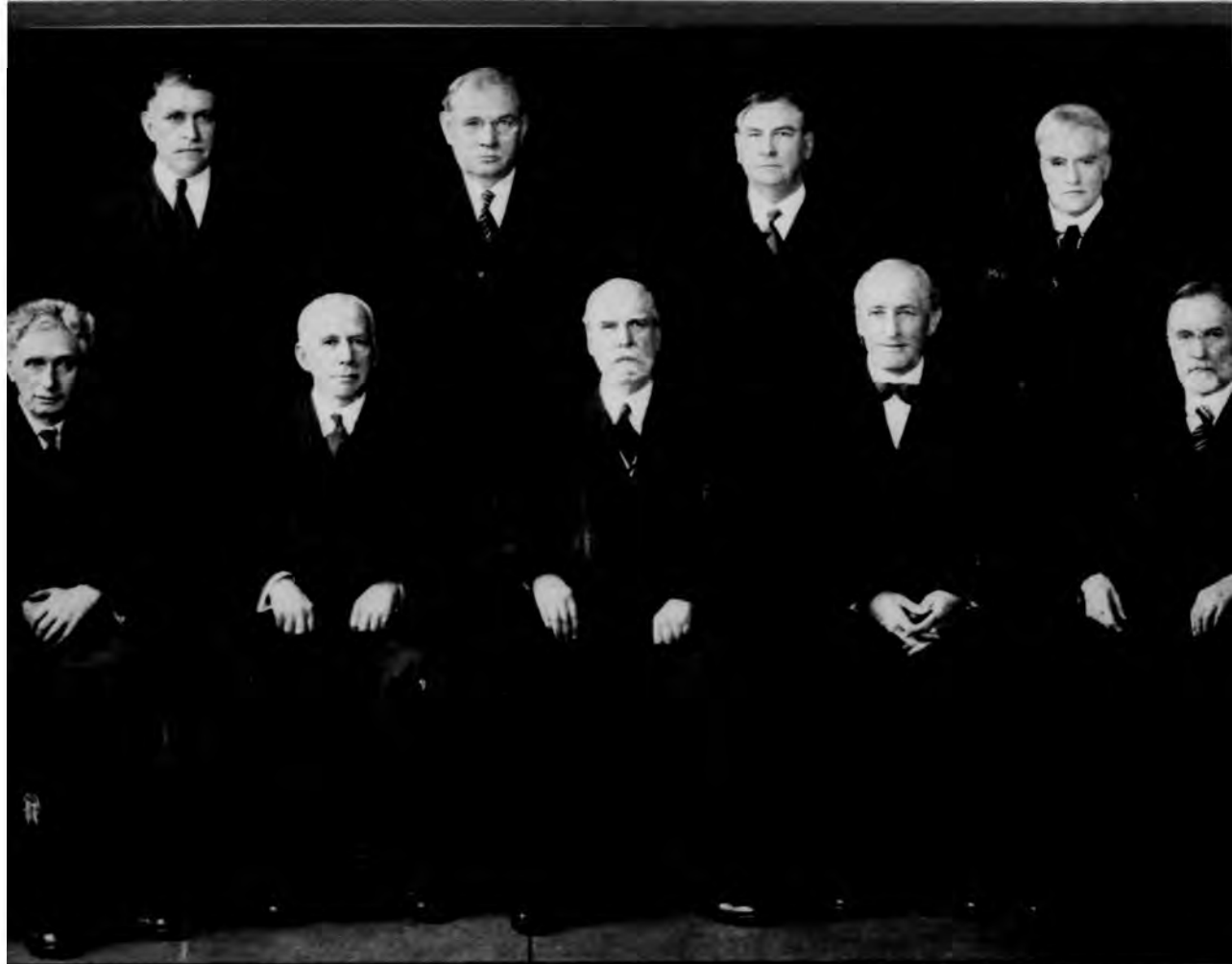
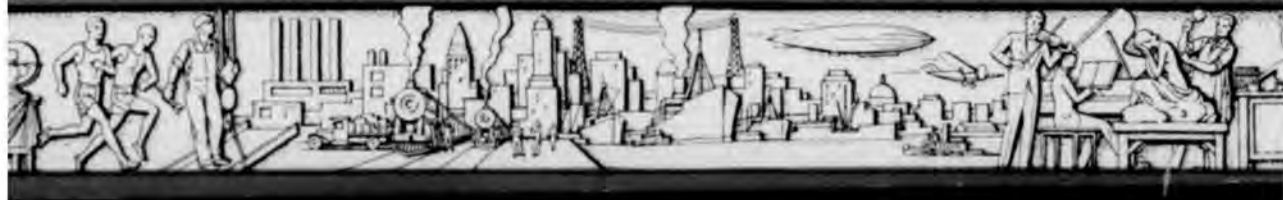


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ACHILLES CATSONIS, Editor

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"Lysistrata" Goes West

[Editorial, Akron (Ohio) Beacon Journal,
January 11, 1932]

ONCE more that great moral and religious center, Los Angeles, has pulled off another of those gaudy stunts by which she periodically advises a waiting world of her intellectual worth and her exalted moral ideals.

This time the vice squad has descended upon Hollywood and laid by the comely heels, the piquant Nance O'Neil and about 60 of her companions in crime, who were engaged in the heinous performance of presenting Aristophanes' great drama, "Lysistrata." Of course it would be charitable and perhaps not far from the truth to assume that such a hotbed of moral uplift as Los Angeles never heard of Aristophanes. Indeed, it is highly probable that they suspect Aristophanes is a close relation of Mr. Pantages. Aristophanes liked the ladies. Mr. Pantages likes the ladies. Aristophanes owned a theater. Mr. Pantages owns a theater. Aristophanes was a Greek. Mr. Pantages is a Greek. Now, with such a chain of evidence, what pure-souled, 100 per cent Kluxer could escape the inference that these two illustrious sons of the country "where burning Sappho loved and sung," are out collaborating for mischief?

In fact, when not being edified by its favorite sky pilot, the chief sport of Los Angeles seems to be trying to put Mr. Pantages in jail. It is therefore no more than human to guess that when Reverend "Bob" Shuler got wind of what was going on at Hollywood, he jumped to the conclusion that Pantages was at it again and was using this other Greek to cover up his devilment. To be sure, the Reverend "Bob" as a great preacher, should know something about Greeks, but one doubts whether, in his scholarly pursuits, he has ever gotten beyond Pantages.

Poor old Aristophanes has had a tough time in this country with "Lysistrata." During that highly enlightened period when we were trying to keep the Hun from tacking any more Belgian babies on the barn door, our highly enlightened Government put a ban upon "Lysistrata" and would not allow it to be sold or played in a country which just then was underwriting the expenses of a war to save civilization.

You see, "Lysistrata" runs something like this: Athens and Sparta had been engaged so long in the lovely task of trying to depopulate each other that the men were playing out. When the lovely ladies, who, despite what they sometimes say, like to have men folk hanging around, protested that they rarely saw their husbands and lovers any more, they were invariably met at the war office by a ready reply. Athens was waging a war to end war. Sparta was waging a war to end war. Therefore the girls ought to be tickled pink to give all of the husbands they could find and rush off shoals of even new lovers on the next train.

That did not satisfy these women at all. So one of the Athenian ladies who knew what men were made for, devised a scheme to end this foolishness, war. It was very simple. When a soldier came home on a furlough he found his lady temptingly arrayed but aloof. In other words, she had gone on a strike and from there on in he could sleep with the horse as far as she cared, or rather seemed to care.

Lysistrata found an imperious lady over in Sparta who was also tired of the man shortage and she was easily induced to inaugurate a hunger strike over there. Between them, they raised hell. It is true they had a lot of trouble

(Continued on page 21)



THE AHEPA

ILLUSTRATED NATIONAL MONTHLY MAGAZINE

"BLENDING TRUE HELLENISM WITH GOOD AMERICANISM"



The Danger of Hyperbole

PAN METRON ARISTON

METHEN AGAN

THOSE of us who lay claim to Greek ancestry and take just pride in extolling the virtues of the great men of ancient Greece should make it a point to learn at least a few fundamental precepts of life which they taught. The purpose of this note is to remind all of us of one axiomatic truth, stated in the form of two apothegms which mean essentially the same thing. One of them is "*pan metron ariston*," and the other is "*methen agan*." The two together may be freely paraphrased in the English by the words, "the golden mean is the best" and "avoid extremes."

While we admit this to be good advice, we seldom follow it. Rather, we are inclined to exaggerate and be reckless in our words, deeds and modes of behavior. We delight in platitudes. Everything we do or say is absolutely the best regardless of its intrinsic worth. Our humble enterprise is "first-class," even though it may defy classification. Our friends are the most profound, the most useful, the most enterprising, the most influential, the best people on earth, notwithstanding many check marks that may go on the other side of the story. Our enemies, on the other hand, are the most ignorant, the most useless, the most malicious nonentities, although there may be many things to brighten up their page of the story.

It is a noble trait, of course, to think well of your friends and to laud their accomplishments and achievements, but it is equally important to do so within the realm of relative truth. We are reluctant to say what degree of hate should regulate your conduct towards your enemies for we feel that hate should have no place in this world, even against one's enemies. In the long run, it does more harm to him who hates than to the one who is hated. To strike the golden mean requires control of one's emotional responses. Control implies the dominance of reason over feelings. It seems instinctive for human beings to cater to extremes in all phases of life and doubtless this trait goes as far back as the time when the old Greeks found it advisable to adopt as a precept of life the words quoted at the beginning of this note. We feel that although more than 2,000 years have rolled by since the Greek philosophers uttered these truths, they are as applicable now as then, and in all probability will always be timely, as long as human nature remains the same. Fortunately, it is possible by training to overcome this irrational, instinctive and primitive impulse of magnifying

to the point of ludicrousness whatever we say or do. Let us not attribute to dwarfs the stature of giants, or throw a halo of sublime virtue around those who by chance are within the narrow circle of our friends, though many limitations encompass them. Nor, on the other hand, should we consign to eternal perdition or base desuetude good men and true who for some reason have run counter to our plans or who have not found a favorable host in our fancy. There is an element of goodness in the worst of us, as there is a scintilla of evil. Fortunately, we believe the good in human nature overshadows the evil. In passing judgment upon those with whom we come in contact, let us seek to determine the measure of good in them and, although we may feel impelled to pass adverse judgment, let us, in common parlance, give the devil his due.

Exaggeration is first cousin to prevarication, though the motives of the liar and the one who exaggerates may be slightly different. One may distort the truth to serve some ulterior purpose; the other distorts it recklessly and perhaps without any malicious intent, and for that reason an allowance is made in comparing the two cousins. On the whole, the result of prevarication and exaggeration is the same, especially upon him who is accustomed to indulge in the company of either the one or the other. The public loses faith in both of them, in the one because he willfully misrepresents the truth; in the other, because he recklessly distorts it. The one is shunned because he creates antipathy; the other, because he fails to establish a feeling of reliability in those who may need his goods or his services.

Conversely, an attempt to be as nearly exact as we can in stating anything to be a fact, and making an honest effort to arrive at the truth, cannot fail to create a habit of mind fruitful of good results. People learn to depend upon and trust those who are cautious in their pronouncements and rational in their judgment and conduct. Next to the laconic exhortation of Socrates, "know thyself," we believe that the words "*methen agan*," and "*pan metron ariston*," contain more advice to the human race than could be included in a volume. Besides, it is easier to remember. While this advice is not exclusively for our benefit, we should feel more inclined to accept and practice it and in that way prove to others that we have learned something from our ancestors.

The Supreme Court of the United States

By **ACHILLES CATSONIS**

Member of Its Bar

THE old clock in the Capitol strikes twelve. Across the aisle, leading from the House to the Senate Chambers, well-groomed guards draw cordons of silk. Silence reigns. The visitors look on expectantly. Perhaps this is their first visit to the Nation's Capitol. Long have they looked forward to this event. And now they see a distinguished gentleman in a flowing toga of black silk, eight others equally imposing and similarly gowned following him in single file into the old Senate Chamber of the original Capitol. "The Honorable the Chief Justice and the Associate Justices of the Supreme Court of the United States," announces the crier as they enter, and one by one, in the order of their appointment, the justices ascend the bench, behind which they take their seats. "Oyez, oyez, oyez. All persons having business before the Honorable the Supreme Court of the United States are admonished to draw near and give their attention, for the Court now is sitting. God save the United States and this Honorable Court," heralds the crier. Everyone is seated. Thrice august, the Supreme Court of the United States, the nonpareil, is in session to hear whatever business may properly come before it.

The 55 representatives of the 12 States (Rhode Island was not represented) who met at the State House in Philadelphia between May 25 and September 17, 1787, having decided to draft a new constitution instead of amending the Articles of Confederation, as they were expected to, after providing for the executive and legislative branches of the Government in considerable detail, disposed of the judicial side of their structure in three short paragraphs, as follows:

"The judicial power of the United States shall be vested in one Supreme Court, and in such inferior court as the Congress may from time to time ordain and establish. * * * (Art. III, sec. 1.)

"The judicial power shall extend to all cases in law and equity, arising under this Constitution, the laws of the United States, and treaties made, or which shall be made, under their authority;—to all cases affecting Ambassadors, other public Ministers and Consuls;—to all cases of admiralty and maritime jurisdiction;—to all controversies to which the United States shall be a party;—to controversies between two or more States;—between a State and citizens of another State;—between citizens of different States;—between citizens of the same State claiming lands under grants of different States, and between a State, or the citizens thereof, and foreign States, citizens or subjects." (Art. III, sec. 2, clause 1.)

"In all cases affecting Ambassadors, other public Ministers

and Consuls, and those in which a State shall be party, the Supreme Court shall have original jurisdiction. In all the other cases before mentioned, the Supreme Court shall have appellate jurisdiction, both as to law and fact, with such exceptions, and under such regulations as the Congress shall make." (Art. III, sec. 2, clause 2.)

This is all the Constitution says about the creation and powers of the Federal judiciary, and yet on the strength of these provisions has been established the entire judicial system of the United States, capable of handling the multitudinous

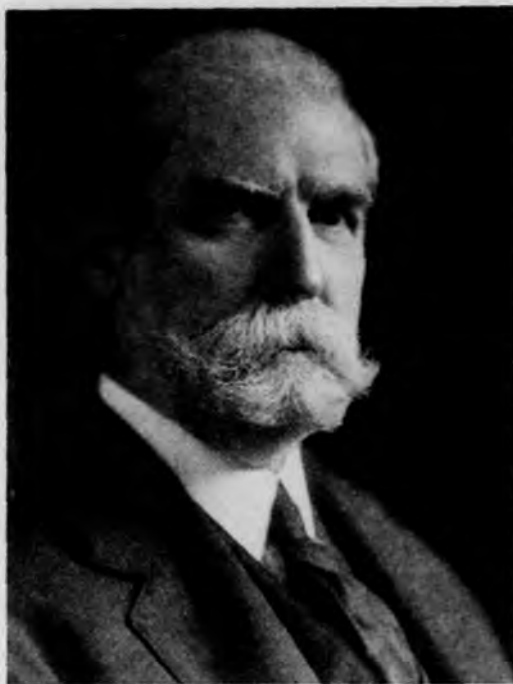
questions which 150 years of progress have raised for its considerations.

An analysis of the language above quoted shows that the Constitution establishes "one Supreme Court" but leaves it up to Congress to determine the number of justices and fix its appellate jurisdiction. Section 2 defines the extent of the judicial power and specifies in which classes of cases the Supreme Court shall have original jurisdiction, giving it appellate jurisdiction in all the other cases mentioned in the same section.

The first Congress, pursuant to authority granted it in the Constitution, adopted the Judiciary Act of 1789 by which it provided that there should be one Chief Justice and five Associate Justices on the Supreme Bench, and also established other "inferior tribunals" referred to in the Constitution. In 1807 the number of Associate Justices was increased to six; in 1837, to eight; in 1863, to nine; in 1866 Congress provided by statute that the number of Associate Justices

should be reduced to six by not filling vacancies as they should occur. After two Justices had died, Congress passed an Act in 1869 by which the Supreme Court thereafter should consist of a Chief Justice and eight Associate Justices, as the Court is presently constituted.

The present personnel of the Supreme Court consists of Chief Justice Charles Evans Hughes. Mr. Hughes was born at Glens Falls, New York, April 11, 1862. Attended Colgate, Brown and Columbia Universities; taught law at Cornell University and New York Law School; served as Special Assistant to the Attorney General; was elected Governor of New York for two terms; appointed Associate Justice of the United States Supreme Court, May 2, 1910, and assumed his duties October 10, 1910; nominated for President of the United States by the Republican National Convention on June 10, 1916, and resigned from the Supreme Court on the same day; was appointed Secretary of State March 5, 1921; United States delegate to various international conferences; member of the Per-



Hon. Charles Evans Hughes
Chief Justice of the United States Supreme Court

manent Court of Arbitration at The Hague; judge of Permanent Court of International Justice; appointed by President Hoover as Chief Justice of the United States February 3, 1930, confirmed by the Senate February 13, 1930, and took his seat February 24, 1930; president of the American Bar Association; recipient of many honorary degrees, and author of important legal works.

The other Justices, in the order of their appointment, are: Mr. Justice Willis Van Devanter, of Cheyenne, Wyoming, born in Marion, Indiana, April 17, 1859; attended DePauw University and Cincinnati Law College; served as city attorney at Cheyenne; was a commissioner to revise the statute law of Wyoming; member of the Territorial Legislature; appointed Chief Justice of the Territorial Supreme Court by President Harrison in 1889 and continued as such by election, on the admission of the Territory as a State in 1890; appointed Assistant Attorney General of the United States by President McKinley in 1897; was professor of law at George Washington University; served as United States Circuit Judge and on December 16, 1910, was appointed by President Taft as an Associate Justice of the Supreme Court, entering upon his duties January 3 following.

Mr. Justice James Clark McReynolds, born in Elkton, Kentucky, February 3, 1862; attended Vanderbilt and Virginia Universities; was Assistant Attorney General of the United States and Attorney General of the United States; appointed to the Supreme Court, August 29, 1914, and took his seat on October 12 of the same year.

Mr. Justice Louis Dembitz Brandeis, born in Louisville, Kentucky, November 13, 1856; attended the University of Louisville and Harvard Law School; appointed to the Supreme Court by President Wilson on January 28, 1916, and took his seat on June 5, 1916.

Mr. Justice George Sutherland, born March 25, 1862, in Buckinghamshire, England; studied law in the University of Michigan; was elected to the 57th Congress and to the United States Senate; served as president of the American Bar Association; author; was appointed to the Supreme Court by President Harding on September 5, 1922; immediately confirmed by the Senate, and entered upon his duties October 2, 1922.

Mr. Justice Pierce Butler, born March 17, 1866, in the township of Waterford, Dakota County, Minnesota; was graduated from Carleton College in 1887; appointed to the Supreme Court by President Harding November 23, 1922; confirmed by the Senate December 21, 1922; took his seat January 2, 1923.

Mr. Justice Harlan F. Stone, born in Chesterfield, New Hampshire, October 11, 1872; graduated from Amherst College and is recipient of many honorary degrees; was dean of Columbia Law School; appointed Attorney General of the United States, April 7, 1924; on January 5, 1925 was nominated by President Coolidge to the Supreme Court; confirmed by the Senate February 5, 1925 and entered upon the duties of his office on March 2, 1925.

Mr. Justice Owen J. Roberts, born May 2, 1875; was graduated from the University of Pennsylvania; taught law at the same institution; is recipient of many honorary degrees; was appointed by President Coolidge to prosecute cases arising under leases of Government lands in California and Wyoming in 1924; was nominated to the Supreme Court by President Hoover, May 9, 1930; confirmed by the Senate, May 20, 1930, and entered upon the duties of that office June 2, 1930.

Mr. Justice Benjamin N. Cardozo is the last appointee to the Supreme Bench, taking the place of Oliver Wendell Holmes, the distinguished jurist who spent thirty years on the Supreme Court bench and resigned only recently, having passed the age of 90. Judge Cardozo has had a distinguished judicial career and his appointment has met with universal approval. Prior to his appointment, he was the Chief Justice of the Court of Appeals, the highest court of the State of New York.

It is readily apparent from the brief sketches above given that the personnel of the Supreme Court consists of men of wide experience and profound legal attainments. It is natural therefore that their judgments should have the great weight and respect which has been accorded them by the American people.

It may be reasonably inferred from pronouncements made by the "fathers" of the Constitution, and certainly this has been the general assumption, that the United States Government is made up of three branches, coordinate in power and independent within their respective fields. While this is not controverted, it is conceivable, nevertheless, that Congress theoretically might reduce the judiciary to naught by providing that after the death of one of the justices the number shall be reduced to eight, then to seven, to six, to five, to four, to three, to two, to one and—well, why can't they say to none? This

procedure would effectually dismantle the Supreme Court, and since Congress has power to establish "inferior tribunals," it may, logically enough, decline to exercise that power, especially since the grant of power to establish these tribunals is permissive rather than mandatory. It reads, "As the Congress may from time to time ordain and establish." It does not say that Congress shall or must establish inferior tribunals. It is unlikely of course that Congress will ever be "bully" enough to attempt to reduce the judiciary to "innocuous desuetude." But, it is submitted, the "fathers" were remiss in their parental solicitude in failing to provide a concrete organization for the Supreme Court and giving it a measure of control over the composition of itself and the establishment of inferior tribunals.

In the sound conviction, however, that nothing will happen to threaten the existence of the Supreme Court, we will now consider its powers.

Section 2 of Article III, which defines the judicial power of the United States, says that it extends—

1. To all cases in law and equity arising under the Constitution and laws of the United States and treaties made or which shall be made under their authority.



Hon. Thomas D. Thatcher
Solicitor General of the United States

2. To all cases affecting ambassadors, other public ministers and consuls.
3. To all cases of admiralty and maritime jurisdiction.
4. To controversies to which the United States shall be a party.
5. To controversies between two or more States.
6. To controversies between a State and citizens of another State.
7. To controversies between citizens of different States.
8. To controversies between citizens of the same State, claiming lands under grants of different States.
9. To controversies between a State or its citizens and foreign states, citizens or subjects. (This was changed by the eleventh Amendment.)

By the same section the powers above granted are divided into two classes—those over which the Supreme Court has original jurisdiction and those over which its jurisdiction is appellate. The original jurisdiction extends to all cases affecting ambassadors, other public ministers and consuls, and those in which a State shall be party. In all other cases above mentioned, the jurisdiction of the Supreme Court is appellate, that is to say, cases do not originate in the Supreme Court but reach it through appeal from lower courts. It is important to note that the appellate jurisdiction of the Supreme Court is vastly more voluminous as the cases which originate in the Supreme Court are few and far between. In fact, the original jurisdiction of the Court over Ambassadors has not been invoked for 143 years and there are at present on the original docket of the court only about fifteen active cases in most of which a State is a party. In exercise of its appellate jurisdiction the Supreme Court has occasion to consider cases from the United States Circuit Courts of Appeals, the United States District Courts (about 88 in number), the United States Court of Claims, the Court of Customs and Patent Appeals, from highest State tribunals in which a final judgment can be had, from the Territorial Courts of Alaska, Hawaii, Porto Rico, Philippine Islands, Virgin Islands, Canal Zone and the United States Court in China, and the Court of Appeals of the District of Columbia.

One need not stretch one's imagination very much to understand the tremendous task of the Supreme Court or to visualize the manifold problems which our complex civilization brings to this Court for solution. The nine men sitting on that Bench present a composite picture of the judge, the lawyer, the doctor, the business man, the chemist, the architect, the philosopher, the sociologist, the entrepreneur, the capitalist, the laborer, the diplomat, the statesman, and every other phase of activity of our present society. It is to the credit of the Supreme Court that there always have been on its Bench men of such universal and diversified learning that they could solve these problems in a manner which reflects credit upon them and the nation.

Let it be supposed from the language above used that any and every case might reach the Supreme Court, it should be made clear that before any case can be taken to the Supreme

Court, and indeed, to any Federal court, it must appear either that there is involved a Federal question, that is to say, a question arising under the Constitution, the laws of the United States or treaties made under them, and cases of admiralty and maritime jurisdiction, or that the parties to the controversy shall be any of those enumerated in section 2 of Article III. Briefly, there must be either a Federal question involved or there must be a diversity of citizenship of the parties.

The Supreme Court holds its annual sessions from October to June. The court convenes at noon, retiring for lunch at 2:00. It returns to the Bench at 2:30 and continues in session until 4:30. Monday is set aside for handing down opinions. As soon as this is done the remainder of the week, until 4:30 Friday, is devoted to the arguing and hearing of cases. Motions for the admission of lawyers to practice before the Supreme Court are made every day except Saturday. Your humble reporter, having recently been presented for that purpose and

admitted on motion made in his behalf by the Honorable Thomas D. Thatcher, Solicitor General of the United States, will attest to the solemnity of this occasion, when lawyers who have been admitted to practice before the courts of last resort of their respective States for three years or more may be admitted to the bar of the Supreme Court. Saturday is set aside as consultation day.

It is interesting to follow the procedure in the court room up to the time the opinion is rendered. Oral argument comes first. It has been said that an attorney who can deliver an effective speech before this court

is an artist in his line—this on the presumption that the Justices evince a nonchalant attitude. Some may be seen reading a brief or examining a diagram. Others may appear to be looking wistfully into space, and still others may be engrossed in their own particular thoughts. To the uninitiated it would seem that the Court is not paying attention, but he will discover otherwise if he goes off on a tangent in his argument or misquotes a former decision. The Court will readily remind him of his error. After the case is argued the Justices take the printed briefs home and read them. On Saturday the Justices meet in the conference room and discuss the cases argued during the week. After every Justice has expressed his opinion as fully as he desires, the Chief Justice calls the roll and each member votes on the action to be taken. Then the Chief Justice assigns a certain member of the Court to write the opinion. When this opinion is written it is submitted to the other Justices for any suggestions or criticism. A vote is then taken as to whether the opinion as finally amended should be read as the opinion of the Court or not. If there is a dissenting vote, those who dissent arrange among themselves as to who shall write the dissenting opinion. If those who dissent base their opinion on different grounds, there may be two or more dissenting opinions. On the next opinion day the opinions are announced by their authors. It should be said in passing that the greatest secrecy is observed concerning the decision of the Court before it is publicly announced in open court. Even in the printing of decisions no printer is given the entire opinion but the text

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Chief Justices of the Supreme Court From 1879 to 1932

Name	Term of Service	President Making Appointment
John Jay	1789-1795	Washington
John Rutledge	1795-1796	Washington
Oliver Ellsworth	1796-1799	Washington
John Marshall	1801-1835	John Adams
Roger Brooke Taney	1836-1864	Jackson
Salmon Portland Chase	1864-1873	Lincoln
Morrison R. Waite	1874-1888	Grant
Melville W. Fuller	1888-1910	Cleveland
Edward Douglass White	1910-1921	Taft
William Howard Taft	1921-1930	Harding
Charles Evans Hughes	1930-	Hoover

Ambassador Morgenthau Sends Message to Ahepans

Honorary Citizen of Athens Urges Greeks to Keep Up Their Courage and Learn Frugal Habits

HONORABLE HENRY MORGENTHAU, former Ambassador of the United States to the "Sublime Porte," was in Washington recently, attending the Jefferson Day Democratic dinner. Mr. Morgenthau is best known to the Greek people as the man who, as chairman of the League of Nations Commission for the reconstruction of Greece, exerted prodigious intellectual and physical efforts toward the rehabilitation of a million and a quarter refugees who flocked overnight into Greece following the Asia-Minor debacle.

Asked if he would send a message to the Greeks of America through THE AHEPA MAGAZINE, Mr. Morgenthau cheerfully and promptly replied:

"The best message I could send to the Greek boys of America at this time is to keep up their courage. Tell them to face the depression with the determination which is characteristic of them and to come out at the top."

But, Mr. Morgenthau—

"No 'buts' or 'ifs,' the Greeks can do it if anyone can. I have seen them do it. I have seen them overcome greater 'depressions' than the present one. I was in the midst of it all when a million and a half refugees of your race trekked into Greece in 1922. They were socially, financially and spiritually bankrupt. If ever a people seemed completely abandoned by Fate, it was this army of Greek refugees. They were destitute of the barest means of existence. Mind you, I am not speaking of comfort or luxury. They were bereft of even the rudimentary requisites of human existence. But they had faith in themselves. Through all these heart-rending experiences they never yielded to despair. I could tell you endless stories about their courage and faith in themselves. During my work in Greece I visited hundreds of them in their little homes and never did I find any of them to lack courage. There is no oriental fatalism in their philosophy. They were confronted with the greatest calamity that could ever fall upon a people. Many of them had lost husbands, brothers, fathers. Families were broken apart and actually lost from each other. It makes one shiver to think

of it, but that genuine and sublime faith and the abundant courage which they had enabled them to carry on.

"Now, you might ask me what does all this have to do with the depression? Well, my point is this, that the depression in America, as elsewhere, presents an obstacle to be overcome by courage, faith and determination, and the Greeks have those qualities. If the refugees could stand up under that tremendous

strain, certainly the Greeks of America possessing the same virtues, should be able to come out victorious through the depression."

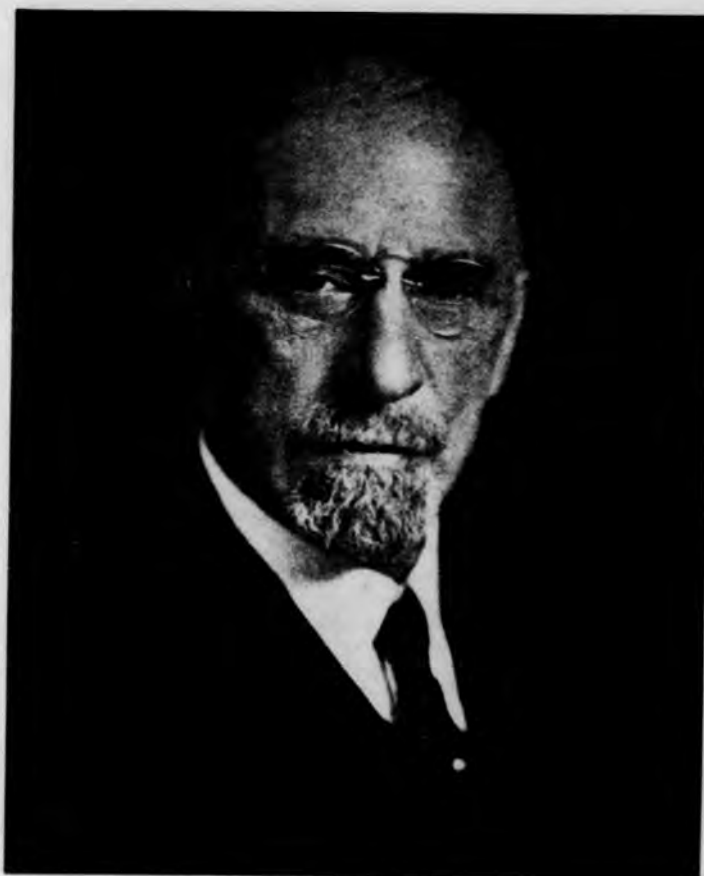
At the suggestion that these were trying times and the economic strain upon America is perhaps greater than it has ever been before, Mr. Morgenthau promptly replied:

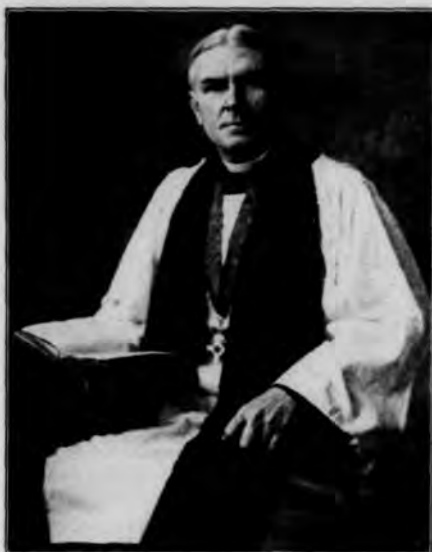
"That may be so, but depressions are not sent from heaven. They are the result of our own folly. As long as human nature remains the same, we will continue to have depressions at recurring periods. They come in cycles. During the very same period that we are enjoying the highest prosperity, we also sow the seeds that eventually and inevitably bring about the depression. This may be illustrated by the analogy of a ball being forced uphill by pressure. As long as the ball is within reasonable distance up the incline, it may be comfortably maintained there. But

it is not like human nature to be satisfied unless it goes to the extreme. In our overabundant enthusiasm we become reckless and push the ball upward until it reaches the top. But the topmost places are usually limited. They are narrow and, though conspicuous, are dangerous. A great deal of ingenuity and skill is required for anyone or anything to stay on top all the time. What usually happens is that when the ball reaches the apex of the pyramid it balances there for a second or two and then takes a sharp downward course. It sweeps everything before it, stopping at nothing, until it reaches the bottom.

"That's exactly what we do. We are not satisfied with reasonable, rational, values of things but keep on blowing until the bubble bursts. However, you tell your boys that as surely

(Continued on page 32)





Social Heredity in Greek History

By REV. THOMAS J. LACEY, D. D.

Member of Delphi No. 25

The entirely and exclusively Hellenic character of all features physical and intellectual of the Greeks today is striking, unique in history, and affords proof of the intensity of the national vitality of the sons of Hellas

SOcial heredity is entirely distinct from physical heredity. It operates by its own laws. It is not a biological process.

The mental traits, modes of thought, institutions, language, customs and habits that express what we call the soul of a people are appropriated, assimilated, reproduced and transmitted by social contact from one generation to another. This social transmission by achievement is what we term social heredity and it finds apt illustration in the Greek people. Through the vicissitudes of Hellenic history the sway of social heredity has tended always to produce the same mental attitude, whether in ancient or modern, pagan or Christian times. There are certain characteristic features of thought and temper that in their ensemble make up the Hellenic type. Its perpetuation, continuity and survival are clearly defined and unmistakable. The Greek today is spiritually one with the Athenian of the days of Pericles. He reacts in the selfsame way. So little has this type changed that when Mahaffy published his presentations of ancient Greek character, people at Athens were struck with the resemblance of the old Greeks to the present inhabitants and concluded he must have drawn his classic pictures from the Greeks of today.

Perhaps the most outstanding trait of classic Greece was the passion for local autonomy. Hellenic history is the record of numerous city states, with Sparta, Athens and Thebes contending in turn for hegemony. The city state was the focus of social, political and intellectual life. In its separateness and individuality it was the dominant political unit and at no time would Greeks sacrifice their narrow civic interests to the larger ideal of Hellenic nationality. Begotten of the physical geography of the country, this passion for local autonomy became ingrained in the Greek mind and prevented the realization of national unity. Plato is true to Hellenic tradition when he pictures his ideal city as small, well walled to keep out foreigners, independent, self-sufficing.

Along with this devotion to the city state went the enthusiastic pursuit of politics. Every Greek was intensely concerned with civic affairs. Politics was the business of every man. He never grudged time for affairs of the state. Pericles expressed contempt for the man who takes no interest in politics and branded him as a useless fellow.

Inseparable from this keen political concern was a certain tendency to disputation, argument, debate and free discussion. Greeks were never docile in acceptance of a proposition. They

were alert, inquiring, argumentative. St. Luke says the Athenians in his day spent their time in nothing else but either to tell or to hear some new thing, and Demosthenes represents the Greeks of his time walking about and asking one another "is there any news?" Aeschylus accurately presents Hellenic sentiment when he puts these words on the lips of Agamemnon on his return from Troy: "Well, we shall soon have to get down to business. We must call a meeting of the people and *together discuss our problems*, both religious and civic."

Plato interprets political life in the light of the inherent tendencies of human nature. He sees in the constitution of society the expression of psychological law. The character of the citizen is impressed on the political structure. Accepting his thesis we see in this political disunity a reflection of the passion for individual liberty which is an historic characteristic of the Greek people. Unfettered individual development, says Ramsay, is the ideal of Hellenism. This manifests itself often in jealousy, rivalry, factiousness and self-assertion; but on its positive side it found highest expression in the Periclean democracy—the rule of the many where the voice of the people was supreme and final in the smallest detail of political life.

Hellenic civilization reflected the bold, venturesome activity of a seafaring race, restlessly seeking outlet for its surplus energy in colonization and commerce. A network of colonies spread over the Mediterranean world—Nileus, Byzantium, Cumæ, Massila, Magna Græcia. Each was politically independent but persisted in loyalty to Hellenic ideals. Greeks were never absorbed. Beginning in economic pressure the colonies developed under the incentive of trade—Greeks excelled in commerce. The trading instinct was keen. They possessed a genius for business pursuits.

These centrifugal forces were in measure offset by the unifying influences of a common nationality, language and religion.

All Greeks conceived themselves descendants of Hellen. This common descent was a fundamental article in the popular faith. They drew a clear line of demarcation between "Hellenic" and barbarian.

All Greeks spoke the same language. Like their rugged mountain scenery, it was broken into numerous dialects. Its vocabulary was rich in words to express the most delicate shades of meaning. In its clarity and artistic form it reflects the mental alertness of the race.

Greek religion was intimately associated with the state and singularly free from sacerdotalism. The cult of Apollo was a bond of union and Delphi became a potent Pan-Hellenic force. The national games were religious in origin and tended to weld the people together. They stimulated trade and culture and afforded communication to scattered communities. Participation was strictly confined to men of Hellenic blood.

Such were the outstanding features of classic Greece. Does Greece today reproduce her past? Can we discover the play of the same forces and tendencies? Can we trace unbrokenly the persistence of the same ideals that stamp ancient and modern akin by social heredity? Those intimately acquainted with modern Greek life are unanimous in affirmative testimony.

There is today the same passion for local autonomy. The habit of thought persists. There is a tendency to set the interests of a district or town above those of the nation. Attica and the Peloponnese call the dissensions of classic times. Continental Greece and the Ionian islands view each other askant. The loyalty of the Hellene, says Mears, is toward a *glen or district* more than toward the entire nation, and there exists even now a rivalry between Salonika and Kavalla, Athens and Salonika, Patras and Attica.

The type of mind that found satisfaction in the politics of the city state comes to the surface today in the election turmoils, the intensity of feeling and violent discussions. Enthusiasm for politics pervades every class from artisan to student. Phoutrides remarks that in his time the most frequent greeting among students was "How is politics today?"

The love of disputation that made Greece such fertile soil for the Sophist movement is as strong today as in Homeric society, where discussion was a leading factor in everyday life. Greeks love to argue an issue and talk things through. Even in so trivial a transaction as the sale of a string of dried onions, says an observer, argument is lost in vehement simultaneous declamation. Ahepans are true sons of Hellas in the tendency to discuss details at great length in lodge meetings. Early adjournment is rare. Debate is prolonged. We are veritable "seribibi" clubs that don't break up until morning! Modern Greeks are the greatest newspaper readers in the world.

The individualism we knew so well in classic times confronts us today. Byron encountered it when he espoused the Greek cause. Concerted effort is difficult. Wheeler thinks aversion to mechanical discipline is a deep-seated Hellenic trait. The war correspondent of Reuters in 1897 noted the lack of strict discipline in the army and the absence of the habit of implicit obedience. This rings true to antiquity. Clearchus of old was pelted with stones by his soldiers and forced to call an assembly to argue the plan of campaign! More than one prelate has despaired of introducing absolute military precision into the Epiphany procession at Tarpon Springs. Hellenic individualism is everywhere manifest.

Commercial enterprise is as characteristic today as in antiquity. The national genius for commerce makes Greeks the great traders of the Levant and made them dominant in the business life of the Ottoman Empire. Greek energy seeks an outlet everywhere from the Transvaal to the United States. Commercial success, thrift, enterprise, prosperity attend the sons of Hellas wherever wanderlust drives him. Loukes Laras is true to Greek instinct when after varied wanderings and exploits in the Cyclades and at Nauplia he frankly confesses he is fit for commerce only. In Marseilles, London, Trieste, Constantinople, Greek firms rank high. Greek thrift finds ample illustration in America where, Professor Ross declares, there is no Greek who is not self-supporting. Greek commerce follows ancient lines. It is

foreign rather than domestic owing to the physical geography and the backward transportation facilities.

No less prominent today are the centripetal forces that were present in ancient life. Racial pride in the implicit belief in Hellenic lineage is pronounced. Archbishop Germanos rested his plea for European support on the ground of the "services rendered to humanity by our ancestors." And the Cretans addressed America in the significant words: "We, the descendants of Minos and Jupiter." This strong racial pride makes it difficult for Greeks to cooperate readily with other groups and it comes to the surface in ecclesiastical affairs in the controversies between Greek and Bulgar in Constantinople and between Greek and Syro-Arab in Jerusalem.

The Greek language has persisted in unbroken continuity from prehistoric times. Adamantios Coraes inaugurated the return to classic standards and the tendency is to approximate closely to the classic type. The "gospel riots" of 1901 attest the zeal for the ancient tongue. Mahaffy says there is little change between the language of Plato and the present Greek.

The Greek Orthodox Church is a unifying force. No nation presents greater religious homogeneity. Among no people is the identity of church and state so thoroughly rooted. A Greek is born to his religion as he is to his nationality. While the content of religion has changed, the mental attitude is the same as in classic Greece. The mystical personal element is subordinate to the social, political. The democratic outlook gives the lay element large influence.

Thus it is clear that in these broad outlines Greek character today has unbroken continuity with the earliest type, but this by no means exhausts the parallel. The similarity extends to countless little customs, traditions and habits that have survived from classic days. Even the general reactions of the people are unchanged. Numerous are the instances of fickle, unreasoning, violent, popular reactions in ancient times. The attitude of the public mind that exacted summary and drastic measures against those responsible for the Smyrna disaster is in no wise different from the attitude toward Lesbos in B.C. 423, toward Melos in B.C. 426, and toward the admirals after Arginusæ in B.C. 406.

Yes; Bikelas is right when he declares that the entirely and exclusively Hellenic character of all features physical and intellectual of the Greeks today is striking, unique in history and affords proof of the intensity of the national vitality of the sons of Hellas.

Hymn to the Drive

Arise, Ahepans, one and all, uphold fair Delphi's name.
Responding to our leader's call, enhance Ahepa's fame.
Stir up these members who are lax, at meetings don't appear,
Exact from each his quota tax, demand his presence here,
Let each approach a brother Greek, enlist him in the Drive,
Five hundred members let us seek, and make the chapter thrive.

The war is on, the armies move, each general leads his host,
Let Alpha to Omega prove, not in vain is her boast.
With retsina (whatever that is, I don't know) we'll celebrate, when
victory is won.
For this campaign is something great, and we'll have lots of fun,
Arise Ahepans, one and all, our members let us swell,
Respond to Brother Amos' call, depression go to—HEAVEN!

NOTE.—The above was written by Dr. Lacey, member of Delphi Chapter. By substituting your chapter's name in place of Delphi and your president's name instead of Bro. Amos you will have a very inspiring song—Try it.

Philosophy Begins With the Greeks— But It Should Be More than "Greek" to Us

By NORMAN GOODRICH

Courtesy "Sovereign Visitor"

A LONG line of students filed into the registration offices of the university to select their subjects for the semester. One of them, a freshman, vociferously complained, "College is the bunk."

The president of the university, passing, overhead the deprecatory remark. "And why," he asked, "do you think college is the bunk, young man?"

The freshman, abashed, exclaimed, "Well, I want to take a course in physics, and they tell me I must take Greek instead. There's nothing to Greek. I want the modern stuff—atoms, Einstein, new stuff—not this dead language."

"Young man," replied the president with an amused smile, "do you know who discovered the atoms?"

The freshman shook his head.

"It was Democritus, a Greek philosopher, who lived about 400 B. C."

The president regarded the student sharply. "Young man, if you will study Greek, their language and history, you will find that in spite of radio, telephones, airplanes and automobiles, there has been very little 'new stuff' in the world of thought and experience since the Greeks."

So far as philosophy is concerned, it practically begins and almost ends with the Greeks. So powerful has the impression made by Greek philosophers been, that in many cases they remain commonplace even in our own times, more than 2,000 years after the Greek philosophers enunciated their wisdom. Words like stoical, platonic and epicurean betray the profound stamp which Greek philosophy has made on human thought.

As a matter of fact, there has been hardly a new philosophy since the Greeks. Thales laid the foundations for physics, basing his conception of reality on water, and several of his pupils, Anaximander and Anaximenes, gave impetus to astronomical science, as well as geology and biological theory. Solar evaporation and condensation, as well as the birth of life from moisture, and the possible evolution of life from the sea to land, were ideas developed by these ancient thinkers.

Pythagoras linked mathematical formula with mysticism, blending the science of geometry with religious conviction. Strange as it may seem, modern mysticism, expounded by men like Ouspensky and Hinton, is almost identical in viewpoint, although there is a gap of 2,000 years between them. Pythagorean philosophy is probably the first dualistic system of thought, later to become significant in all philosophical discussions.

Heraclitus reduced existence to the principle of eternal flux, continuous change, which thousands of years later developed into the theory of evolution, expounded by Spencer and other thinkers; while Xenophanes, another early Greek philosopher, laid the beginnings of skepticism in his savage attack upon the established Greek gods and all "systems" of thought.

Heraclitus was also the father of modern monism. He solved the riddles of Pythagorean dualism by explaining that opposites,

like rest and motion, form and matter, good and bad—contradictions for which there seemed no explanation save dualism—were simply forms of the same thing changed by fire. In this way Heraclitus anticipated another famous philosopher, Nietzsche, who developed the conception of life as "eternal becoming" in the 19th century.

Parmenides, a brilliant thinker, rejecting the dualism of the Pythagoreans and the monism of the Heracliteans, formulated the idea that reality is causeless, changeless, indestructible, endless—a perfect sphere with no beginning and no end. All change, all differentiations, all contradictions, he claimed, were simply illusions produced by our senses. Parmenides abolished the reality of the straight line. Although his philosophy seems strange to us, there is no question that his ideas made a profound impression on human thought, and, astonishing as it may seem, modern Einsteinian relativity, with its emphasis upon spatial curvature, is a throwback to the ideas of this profound Hellenic philosopher. Parmenides' emphasis upon reason was also an important contribution to philosophy, and there is a great resemblance in the development of his ideas to Spinoza's doctrines of consciousness and materiality. Parmenides' apt pupil, Zeno, developed the "dialectic" method of reasoning, which was more fully utilized by Socrates and Plato. Zeno also drew sharp attention to the "conception" of philosophy, and while he succeeded in proving nothing, his absurd arguments forced philosophers to distrust the abstract. Therefore, to some extent, we may regard these Eleatic philosophers as inspirers of the pragmatic method of William James, the American.

The Eleatic doctrines concluded with Melissus, and, as a whole, were based upon logic, and logic arrives at the conclusion that the world is an unalterable unity in which time, change and motion are illusions. But the philosophy of illusion gave rise to the sophists and the skeptics, and more directly started the philosophic revolt of Democritus, Empedocles and Anaxagoras, who evolved the ideas of mechanism, materialism and pluralism. Mechanism simply conceives the world as a sort of automatic process; materialism pictures reality as basically physical matter split into atoms, while pluralism merely regards the material world as composed of a great number of units. Empedocles anticipated Darwinian evolution in his conception of blind chance evolving into a variety of forms through struggle for existence. He also laid the groundwork for modern physiology and psychology. Anaxagoras conceived ideas of material atoms, of the sun and moon; of the vegetable world, and of the nature of mind, which are remarkably modern in many aspects. Leucippus and Democritus brought to a brilliant close this early period of Greek philosophy, establishing the "law of atomicity," which still grips the field of scientific philosophy of the 20th century.

The established civilizations in the ancient world—the Egyptian, Chinese and Hindu—principally brilliant, powerful and extensive as they were, were practically static, or fixed in their

maturity. They were wasted by wars, dominated by the priest-craft, while the masses were cruelly exploited and oppressed, kept in complete ignorance of art and literature. Their resources were gradually dissipated, too.

The Greeks, on the other hand, were slowly emerging from barbarism. They were a powerful, warlike people, whose militancy and energy had not been dulled by continuous waste of war. The whole Greek social system, centering in the gentes, phratries and tribes, was undergoing a revolutionary political and economic reorganization. The system of Greek gods, too, was in process of dissolution and change. The minds of the Greeks were gradually becoming free of oppressive and fixed traditions and beliefs as a result of these changes. Some of these barbarous and powerful Greek tribes, branching off from the northern races—Romans, Teutons, Celts and Slavs—with terrible iron weapons, shifted southward into the Cretan civilization, forcing the Cretans into Asia Minor. The Greeks followed them into Asia Minor and absorbed their civilization. Athens, a small city with a degenerate royal class in power, was sheltered from the barbaric invaders, who constantly came southward, and gradually rose into power, organizing the Greek cities in Asia Minor, exacting tribute from them to support a large and efficient navy.

By virtue of her maritime strength, the wealth which poured into Athens from tribute, and the introduction of democracy into her political system, said to be the first democracy in history, impetus was given to intellectual and artistic progress as at no time in the history of nations. A large leisure class thrived, while in the Ionian cities, due to the efficient Athenian protection from invasion, freedom from war and oppression, permitted almost unlimited expansion of thought.

To understand the emergence of philosophy in Greece, you must visualize this entire situation, decay of the ancient tribal system, slow dissolution of the system of gods, assimilation with the splendid Cretan civilization, freedom from devastating war and the birth of democracy. This stimulated new ideas, gave men an opportunity for unprecedented leisure, which Aristotle and other thinkers after him postulated as the necessary soil of philosophy and art. Miletus, which preceded Athens in power and wealth, as a city-state, had developed a strong merchant and sea-trading class. Her ships carried the rich cargoes of the ancient world. She established colonies and trading posts, which extended to the Nile, and grew rich with wealth.

Thus Greece was at that time the most cosmopolitan world-center in existence, receiving the impress of the ideas of all races and all men. The whole Mediterranean world was in ferment—political, social, religious and moral. Revolutions and counter-revolutions swept the Greek cities as the masses in response to the democratic tendency bid for power, and succeeded or failed. In this atmosphere it was inevitable that human thought should rise to new heights; that new ideas should kindle and glow with sparkling intensity.

A study of the early Greek gods, the whole pagan system of teleology, reveals that their gods were, from the first, nature gods, patterned after the forces of nature, fire, sun, water, wind, etc. It was, therefore, natural that with the freeing of thought from the established dogmas of the decaying social system, the Greeks should pass from the personification and deification of nature to the understanding of nature. Philosophers like Thales and Democritus ceased to regard the sun and moon as gods. Anaxagoras was imprisoned and condemned to death in Athens for stating that the sun was a fiery bulk of iron and that the moon was made of earth. But Athens was not so free as the rest of the Ionian city-states. However, the main point is that

was a short step from nature worship to nature philosophy, such as the early Greeks enunciated.

In these conditions of decay and growth, the Greek barbarians groped from superstition and fancy to investigation, speculation and science through the centuries. Slowly human thought crystallized with the transitions from the Meliscans, Thales, Anaximenes and Anaximander to Pythagoras, Xenophanes and Heraclitus, then to the Eleatics, Parmenides, Zeno and Melissus, and finally to the materialists—Empedocles, Democritus and Anaxagoras. It was from this long line of brilliant, ingenious and profound thinkers that Socrates, Plato and Aristotle derived their splendid heritage of logical reasoning, scientific method and data, and beauty and strength of expression. The great trinity of Grecian philosophers, then, we see, was no accident, no miracle. It was a very natural achievement of historical forces stamping their majestic processes on the minds of men.

Socrates, as a youth, frequented the scintillant, inspiring court of Pericles. As a young man, influenced by the piercing sagacity of Anaxagoras, and political and social ferment of the Athenian city-state, having contact with the common class in which he was born, he derived a variety of impressions and ideas. He manifested a remarkable trait of going directly to people for exchange and development of his ideas, constantly asking questions and enlarging upon his fund of information. He soon gathered about him a number of pupils whom he taught his method of attaining wisdom.

The Socratic method was the simple concentration of logical analysis resembling Zeno's "dialectic." However, unlike Zeno, instead of assuming an opponent's argument as true and then shattering it with the absurdities to which logical inference reduced it, he skillfully forced his opponents, by a series of questions, to define their ideas, and generally detected among the definitions absurd contradictions, which he proceeded to expose, thus demolishing his unfortunate antagonist.

The Socratic method was particularly effective in destroying all the established ideas of the immutability of morality and law as well as gods. We have seen how Athens, conservative in traditions as it was, ruled by a strong commercial class, contending against the masses in the struggle for democracy, erected powerful barriers against free ideas. Socrates, a victim of political strife, in his old age was charged with undermining the morality of Athenian youths by inculcating seditious doctrines in their minds. He was sentenced to death, and died bravely and tranquilly by drinking hemlock.

Plato was a pupil of Socrates. Upon the advice of his friends, Plato fled from Athens and spent many years traveling in different parts of the world, garnering knowledge in mathematics, logic, science, ethics, art and literature. From this great store of knowledge he elaborated his profound ideas touching upon all vital subjects of knowledge. Principal among his published works are his "Dialogues," and his "Republic," a utopian conception of government. It is claimed that we do not have a full knowledge of Plato's philosophy, because he taught his full doctrines only to his closest friends. However, most important of his philosophical ideas is his development of absolute ideas as the basis of all knowledge. According to Plato, ideas such as the good, the true and the beautiful, justice and right, were innate, unchangeable and universal. In the Platonic conception, wisdom exists apart from matter, the universe being ruled by an invisible pattern of intelligent ideas, which develop independently of material conditions. Upon the Platonic doctrine is based all subsequent philosophical idealism, expressed in various ways by philosophers, who followed Plato for 2,000 years into modern times.

Higher Education For Greek Girls

By HELEN LINGAS

SOME of us, I know, participate in the very common and par excellence modern Greek belief that higher education for girls is an absolute loss of effort, time and money. Parents generally believe that such an education is truly detrimental to the prosperity of their daughters' marital ties, in other words, marriage. But they are trebly wrong as I shall point out forthwith. Perhaps you will say: Our mothers and grandmothers had no higher education and they were good women and very happy. But let me explain a few things to you and I'm sure that you will all agree with me that times have changed, that it is wise to be adaptable, to do as the Romans do when you are in Rome.

First of all you will admit that the circumstances and surroundings in which our grandmothers lived are very different from those which their granddaughters will have to face. The mild and beautiful climate of Greece is very different from that of America, and especially Canada, where the winters are so long and severe and we the womenfolk are cooped up indoors, like hibernating bears, whereas our sisters in the fatherland live an outdoor life all year round.

The second point of difference is the following: Greece of today, like in ancient times, contains very few large cities; but most of the population lives in towns and villages where all the inhabitants know each other, greet each other on the street, the women of each neighborhood meet each other at the public fountain, at church, in the Agora, hold frequent back-yard meetings with their friends, relatives and neighbors. In short, what I want to bring out is the contrast between our social life there and here, where, unless we give a party or extend special invitations, nobody comes to our door except the milkman and baker. Therefore the climatic and social differences in our lives and in that of our grandmothers are in favor of the latter for not feeling the dire need of higher education as an exit to self-content and happiness and in our favor to acquire such a one.

Likewise there were two great drawbacks in our grandmothers' lives that hindered them from the so called academic culture. First, through lack of all modern conveniences, the girls of the family were kept too busy with the house chores from morning till night; and secondly, that infernal curse, the dowry, devoured all the money that the father of the girl could make. But on the contrary both these points—namely, plenty of leisure time brought about by electricity, the modern woman's faithful servant, no lamps to prepare, no fire to make, no water or wood to fetch from outside, but help of electric iron, electric floor machine, electric washing machine, and so forth; and no worry about a dowry—are strongly in favor of our American Greek girl certainly acquiring a higher education, provided she has the aptitude and taste for it.

Now let us find out what a higher education does to a girl. Education, I think, can be compared to the cultivation of the soil, which, by tilling, fertilizing and irrigation, becomes more fruitful and productive. Education has a like effect on the human intellect. The curriculum of all colleges and universities

throughout the civilized world consists of a standard knowledge of science, mathematics and languages. By learning science the otherwise forboding mysteries of our mother nature are made plain to us, and we can explain for ourselves the cause of such wonderful occurrences by which primitive peoples were struck with fear and awe! Higher mathematics is generally acknowledged as the best means of training for the human mind; and even if we do not make commercial use of it, and completely forget it in later years, still it has left its beneficial traces upon our thinking capacity and reasoning power, and has strengthened our memory for other things.

And last, but by no means least, what does learning a foreign language or two do for a girl? It throws open wide the door to perpetual friendship with the greatest minds that have ever lived. How much true happiness and true satisfaction lies in store for her in later life because she is not book-shy, having already been guided through difficulties and tasted abundantly during her university career. She is not daunted by the thought that lonely evenings are waiting for her after her day's work is done. She must not hurry out to a movie, or rather talkie, for which she must pay dearly, not only in money but also through the loss of her self-content and many other evil effects aroused therefrom. But on the contrary, the girl who has learned to love good books can sit by her own fireside and continue her friendships with great poets, wise philosophers, bewitching historians, and so on, and at the same time listen to that most wonderful modern blessing the radio.

Such leisure hours, for it is no longer a hard task but a great pleasure, greatly tend, I think, to bring about that much-coveted happiness for which all human beings long and strive after during our short stay on this planet. It is evident, then, that such a knowledge cannot disqualify a girl in the "marriage market," but should rather add to her "price," and demand as a desirable product, for such a girl should make an ideal wife, a broad-minded and pleasant companion, who should be in a position to share the heavy yoke of matrimony on an equal basis and on fair terms with her husband.

Now we have reached another important point in my argument. What kind of mother would such a girl make? Venizelos, in a recent exhortation to the Greek people as a whole, begged them to educate their female children, the future mothers of the race, stressing emphatically that only then can we hope for a certain and distinct betterment and advancement of our nation, which has been left behind in the race of modern scientific progress on account of the general illiteracy of our people.

It is apparent that such a girl would make an ideal, devoted, home-loving and understanding mother, a mother who can point out to her children the straight and narrow path leading to uprightness and happiness. I hope that I have succeeded in proving to you that higher education cannot harm a girl's future prospects as an individual, as a wife and as a mother.

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The Voice of the New Generation

A Young Man's View of the Problems of the New Greek Generation

By DIAMOND G. DIAMANTIDES
Springfield, Massachusetts

ARTICLES discussing the problems of our younger generation in former issues of *THE AHEPA MAGAZINE* interested me immensely with their sincere information on some of the real problems of our Greek youth in America; so much so, that some of the problems which I have been seeing for a number of years were forced to "pop" right out. On these I shall endeavor to give an opinion from a young man's viewpoint.

There is nothing in the world so uncharitable in inference and so merciless in criticism as is the Greek youth. The Greek youth of America is going under a most agonizing suppression which kills its will power, ambition, and free expression of ideas and thoughts for better and larger undertakings.

Today, we are living in an age of child supremacy. It is tough for the Greek parents but it is true. Boys and girls are no more permitted the "border-line" sport of swimming. Neither are the girls any more clothed in stockings, moccasins, and two-piece bathing suits that once conciliated propriety by means of additional skirts below the knees. They go to the beaches and public swimming pools wearing a one-piece suit that hangs from the shoulders and covers a delightful and insufficient number of undergarments which allow them to swing through life unconsciously, enjoying a body free to develop its strong young muscles. They swim and ride, hike, play tennis and golf, and are as modest as those who thought, only a couple or so decades ago, that the body was a disgrace to be covered as nearly as possible.

In our home life today, the radio and the telephone became part of the familiar household equipment. All of us use them as a matter of course, and can no longer get excited about these great discoveries. Nowadays, even airplanes hum over our heads without making us look up from our work.

Starting with the post-war crowd, we have people who fought the bad results of Puritanism and suppression. They were pioneers, discoverers, and some explorers, too. These people discovered new truths for us to use in our ever-progressing life, as in sex, for example.

Well, at least they uncovered them. Their successors were interested in the same truths, too. So are we. But this insistent shrillness strikes most of the new crowd as funny. "Why, yes, of course," they say; "what of it?"

In other words, we now live in an entirely new world. Superstitions, generation-after-generation traditions, our thought and ideas, and our whole life have gone through a terrific evolutionary process in the last few years. Since we live in an entirely new era, how can this new Greek generation adopt and follow strictly, from "a to z," every bit of our old "ethical code," as unfortunately it is being taught in our Greek homes? Why can't that ethical etiquette be modified to a limited extent, and adjusted to the new environment in which we live? Why have it hinder our social

progress, and make the Greek youth look in the eyes of other youths as fifty years behind time?

Association with the opposite sex is as natural and instinctive as eating bread and butter. A young man or a lady craves to be in the presence of the other. It is a persistent drive which we cannot resist. We all know it; we all can see it everywhere—in the dance hall, on the gym floor, at a beach, and in every gathering of both boys and girls. Psychologically, if one is denied this association in the open, he or she will try every other means possible to have it. The more we are denied to meet Miss "A" or go to Mr. "B's" party, the more we will try to find some way to get there. A clean truth will be replaced by a lie—but we will get there. To the

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The Ahepa, Greeks and Progress

By HELEN PANTOS

SINCE the first Greek immigrant landed on the shores of the United States the Greeks have been steadily progressing and forging ahead. This first immigrant was probably illiterate and without very much capital. However, by working earnestly and doing his best, he learned the American ways and customs. He came to a country whose language he did not understand. Yet, day by day, he learned more and more. Then, many more immigrants arrived.

Now let us glance at the Greek-Americans of today. Just see how far we have progressed since the day that first immigrant arrived! There are now Greek-American doctors, lawyers, business men, etc. Today, a great percentage of young Greek-Americans have an opportunity to receive an education—if not through college, at least through high school. I notice that every year more young Greeks are entering high schools and colleges. I myself am a student at a business college here. Several of my high-school friends have also entered institutions of higher learning. And year by year more young Greek people will be entering colleges.

Indeed, the Greeks in America have progressed in every single way—with one exception. We do not seem to have gone ahead very rapidly in our social life. And why not? The narrow-mindedness of the Greek people has hindered them from advancing in this respect. The parents do not allow their sons and daughters to mingle with the opposite sex. They believe that they are doing what is best for their children; but they are mistaken.

We young people in college cannot enjoy life to its fullest extent unless we do it on the sly; and who wishes to do that? I, for one, do not believe in doing things underhandedly. You may say that we do not go to college to fool away our time. True, we go to college to study. A college is, first of all, for the purpose of learning something useful, something that we can later turn into capital. However, you know the old adage, "All work and no play makes Jack a dull boy."

I believe that the trouble does not lie in the Greeks individually, but in the

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FRATERNITY NEWS

Ahepans Attend Episcopal Church of the Redeemer, Brooklyn, N. Y.

Celebrate 102d Anniversary

Dr. Lacey Officiates

THE 102d anniversary of Greek independence was celebrated Sunday night at the Episcopal Church of the Redeemer, 4th Avenue and Pacific Street. Five hundred members of the Greek fraternal Order of Ahepa were guests of the congregation, of which the Rev. Dr. Thomas J. Lacey is pastor.

The visitors marched in full regalia and occupied the center of the auditorium, which was filled with an interested congregation of Americans and Greeks.

The chancel was decorated lavishly in both Greek and American colors. Nicholas Levendis, a Greek lad, dressed in the traditional fustiniella costume, carried the Greek flag in the procession. Clergy participating in the exercises besides the rector, Dr. Lacey, were the Rev. L. A. Parker, the Rev. Demetrios Vichenchos and the Rev. Germanos Polis, who was the personal representative of the Greek Archbishop.

Dr. Lacey in bidding the guests welcome spoke as follows:

"We commemorate a resurrection tonight. With the words of a Greek Easter hymn by John of Damascus ringing in our ears, we celebrate the resurrection of a race, the rebirth of a nation. On March 25, 1821, the Archbishop of Patras unfurled the banner of Hellenic freedom and gathered resolute Greeks to fight for freedom from Turkish bondage even as their fathers fought at Marathon centuries before. The struggle went on for a decade and brought to light illustrious heroes whose chivalry and prowess are the common property of the world. The valor of Marco Bozzaris is known to our American schoolboys through Halleck's poem, which was in all our school readers in my boyhood and is still widely recited. He is the type of men like Klefts and Chistes, men like Diakos and Kanaris and Androussos, who counted no sacrifice too great in the cause of faith and fatherland.

"The Greeks in their struggle for freedom became the admiration of the world. Men of other lands and nations were fired with contagious enthusiasm. Byron espoused the cause, Daniel Webster raised his voice in defense of Greek liberty. Samuel Gridley Howe, finest symbol of American manhood, though a mere stripling, shouldered his musket and enlisted in the Greek army. The response of America was instant and spontaneous. Americans felt instinctively that the ideals of Greece are the ideals of America. They saw Greece waging the same kind of warfare that our sires waged under the lead of George Washington, whose bicentennial is being now commemorated in our land. One touch of nature makes the whole world kin. Whenever a blow is struck for liberty the heart of all humanity throbs and

quivers. Where'er a noble deed is wrought our hearts rise to higher levels. All Christendom felt the thrill of Greek heroism.

"The passion for liberty is inherent in the heart of man. Therefore I, as an American, celebrate the anniversary of Greek independence and love to recall those scenes so closely parallel to the struggles of our own Washington and his men.

"Welcome, you fellow Americans of Greek lineage. Your sires struck the earliest blow for freedom on Marathon's plain in the ancient days. You are the sons of those who brought democracy to flower in Athens under Pericles. I, the son of the young democracy of these United States, pay my tribute to Athens, mother of the first democracy of the world, and proclaim America and Greece are one in a common pursuit of liberty, which expresses our ideal of life."



Honorable Harry H. Woodring,
Governor of Kansas, Joins
Ahepa

AN INTIMATE glimpse at the young ex-service man who is Governor of Kansas is not complete without a word of introduction to give a picture of the parentage which produced this remarkable young bachelor who is guiding successfully the ship of state at a time when real executive ability and courage are essential.

Hines Woodring, the father, ran away from a home in Kentucky to carry arms on behalf of the Union during the Civil War. Fighting in the ranks of the Union, he found himself opposed by blood relatives in the Confederate forces and the task of shouldering a musket for the cause he believed just was made doubly difficult by this fact.

This sturdy Kentuckian came on to Kansas shortly after the war to settle in Elk City, Montgomery County, and it was here that the Kansas Governor was born 41 years ago.

The childhood pleasures of Governor Woodring's early life were partially denied him as he was forced to assist in the maintenance of a family which included (besides himself and his parents, five sisters. Rather straitened circumstances forced him from the schoolyard playground to the task of helping to make a living.

These early days of selling popcorn on the streets of the little town in which he was reared and of later being janitor in the First National Bank at Neodesha have tended to soften the Governor's outlook on life. The stern realities which he faced as a youth have made a humanitarian of the chief executive of Kansas and he has the sympathy and understanding for his fellow men that can come only through the school of experience.

A keen mind and the ability to apply it brought financial success rather early in life. Governor Woodring, following apprenticeship days as a bookkeeper, clerk and handy man in the bank at Neodesha, enlisted in the United States army in the tank corps. After the war he returned to private life to work in a bank at Kansas City, Mo., for several years before going back to Neodesha to become president of the bank in which he started as a janitor.

His first State recognition outside of financial circles came in 1928 when he was elected state commander of the American Legion.

His election in 1930 as Governor of the State in which his father pioneered was his first and only entrance into politics. Since his inauguration he has been instrumental in having passed by the State legislature one of the most comprehensive and human social welfare programs ever attempted in Kansas.

A pair of friendly blue eyes which can see the "other fellow's side," coupled with a magnetic personality and intense sincerity, have brought to Governor Woodring hosts of friends wherever he has appeared. He has the courage of his convictions and his sincerity of purpose have made him one of the most popular chief executives in the history of the State.

Ahepa is glad to welcome Governor Woodring into its ranks.

Gust Baines Appointed District Governor

BROTHER GUST D. BAINES, of Denver, Colorado, was appointed by the Supreme Lodge to fill the vacancy existing in District No. 27. The following letter received from Brother Baines shows what we may expect from him: ". . . I shall be ready to visit the Salida Chapter when they send and are ready for me, as no distance is too great when it is within my line of duty."



Young Ahepans of Regina, Canada

Regina Chapter CJ-13 Celebrates Greek Independence

ON THE 25th of March Regina Chapter No. CJ-13, of Regina, Saskatchewan, Canada, celebrated the 102d anniversary of Greek independence. The writer is a boy of fifteen:

"Both of my parents are Greek. I was born in Canada and am now a student at the Regina Collegiate Institute. After witnessing the ceremony, I felt (and I am sure that others in my position did likewise) proud of our ancestry. The program was as follows: The meeting commenced at 7:30 p. m. About 30 young Greek Canadians, dressed in old Greek costumes, marched into the lodge room. Standing at attention in the center of the room they sang the Canadian and Greek anthems. After that, Father Cohan of the Greek Church performed the Greek liturgy. The President of the chapter then explained the purpose of the meeting and called upon various students of the colleges represented there to speak, all of whom praised the work of the Ahepa. Other attractive numbers were introduced. Refreshments were served, and at 12 midnight dancing started, the celebration lasting until the early hours of the morning. All members and visitors left the hall well pleased with the affair. Now, my wish is that when I reach the age of twenty-one, I may become a soldier of the Ahepa."

JOHN THEIAS.

Charleston (South Carolina) Sons of Pericles Organized

MANY celebrations and social gatherings have taken place in our community and many more will undoubtedly occur, but the splendor and brilliancy of the organization of the Calhoun Chapter No. 71, Order Sons of Pericles, will never cease to stand out vividly in the minds of its attendants as an extraordinary event.

The Columbus Hall, artistically decorated, was almost filled to its capacity. The Ahepans, proudly wearing their fezzes, greeted the visitors with welcome smiles, while the Greek and American ladies, the local girls and especially those of Savannah, with their colorful spring apparel, gave the final touch to the whole assemblage.

Brief addresses were made by Mr. Tsackieris, Mr. Lemons, Senator J. C. Long, Mr. Stratos, Mr. Tsipoukas, Nick Mamalakis, Past President of Ajax Chapter, and William L. Campbell, newly elected Vice-President.

The following are the officers-elect: Elliott Botzis, President; William L. Campbell, Vice-President; Pete W. Lempesis, Secretary; Costa Rouso, Treasurer; George W. Lempesis, Master of Ceremonies; George Papatheopharastou, High Priest; Petro Botzis, High Guardian; George N. Lempesis, Inner Guard; John N. Lempesis, Outer Guard, and Pete Demos, James Giannaris and Pete Botzis, Advisory Board.

WILLIAM L. CAMPBELL.

Oak Park Chapter Hears Pantelis

THE Oak Park Chapter continued its educational program with a lecture on the vital subject of "Civic Duties," delivered by Attorney A. A. Pantelis, of Highland Park.

Mr. Pantelis is prominent not only in Ahepa but also in the American Legion circles and proved to be a speaker of unusual merit. His frequent references to passages in the Bible made the talk doubly interesting. Taking an active part in the affairs of the community was the point he particularly stressed.

District No. 7 Hears Archbishop

HIS Grace Archbishop Athenagoras was the speaker at a district meeting of all the Ahepa chapters in District No. 7. This meeting was called together by District Governor John A. Givas at Newark, New Jersey. It is estimated that 500 members were present. His Grace delivered a very inspiring and instructive lecture.

Declaration of Independence Gift to Ahepa Chapter

THOMAS JEFFERSON CHAPTER No. 230, of Elizabeth, N. J., initiated seven candidates at a meeting held February 27, 1932. More than 100 brothers were present. The initiatory degree was conferred by the degree team of Alexander Hamilton Chapter, of Paterson, N. J., with Sam Aros, President; Alexander Collis, Vice-President; John Pappas, Chaplain; John Vasilion, Warden, and Arthur Nikkas, Captain of the Guard.

Delegations from Eureka Chapter, Newark; Hudson Chapter, Jersey City; Raritan Chapter, Perth Amboy; Washington Rock Chapter, Plainfield; Monroe Chapter, New Brunswick; and Alexander Hamilton Chapter, Paterson, assisted in making the initiation an impressive and unforgettable ceremony. The new members are Phidias L. Pollis, Theseus Paras, Theodore Theodorakopoulos, Peter Peters, Peter Tsouras, Chris Pappahristou, and James Cabinos.

Dr. George Ladas presented to the chapter a framed copy of the Declaration of Independence. In a short speech Dr. Ladas expressed the hope that the Declaration of Independence would always symbolize to the members the goal and the high ideals that may be attained when a people forget all their petty jealousies and unite with a spirit of cooperation and good fellowship in a common cause.

NICHOLAS SAROS,
Secretary.

Greek Student at Elmira College in Charge of "Linguistic Diversion"

ELIZABETH MAKRES, a Greek student, who is a senior at Elmira (N. Y.) College, was in charge of the arrangements for an entertainment presented by the science of language class on Friday evening, January 15, under the direction of Prof. H. A. Hamilton.

The entertainment was called a "Linguistic Diversion," and was planned to depict the growth of language, characteristics of the different languages, and the costumes worn by those speaking the languages. As one of the seven descendants of the Indo-European group of languages, Greek was represented by Miss Elizabeth Makres, who told something about the Greek language and the differences between ancient and modern Greek, illustrating her explanation by reciting a few lines from the New Testament in both ancient and modern Greek.

During the first part of the program, Miss Makres, as President of the Classical Club at Elmira College, presided, introducing each of the speakers.

In the second part of the program, each student, dressed in the costume of the country she represented, told a little of the history of the language group she was depicting, and recited in that language the verse in John 3: 16.

After each student had spoken she took a position on the stage so that at the end there were 21 tribes represented in a gorgeous array of color and an unusual variety of costumes. The program came to a close with a discussion of an international language.

The Supreme Court of the United States

(Continued from page 6)

is distributed to several of them so that no one knows the complete decision. This precaution is necessary as the possession of advance information would give tremendous speculative advantage in the stock market. Vast sums of money and huge commercial advantages may hinge upon a decision of the Supreme Court.

Great as is the dignity of this august body, it does not lack its human touches and humorous incidents. Mr. Chief Justice White, one of the great Chief Justices, had been a Confederate soldier. He was appointed Chief Justice by President Taft, a Republican from the North. Associate Justices Harlan and Lurton, who sat on the Bench at the same time, fought on opposite sides in the Civil War and, by a strange coincidence of fate, exchanged shots during a battle in Kentucky. Some years ago a case involving a patent collar button was pending. While the attorney was arguing the case one of the Justices interrupted to ask if he understood the lawyer to say that if the button fell out of a man's shirt as he was dressing and rolled under the bed, the owner could recover it without swearing. The attorney replied that no such button could be invented. In the early days there was in Washington a famous boarding house where members of the Court lived. Having given some thought to prohibition even in those days the judges agreed that they would not drink wine at their meals except when it was raining. The great Chief Justice Marshall one day sent Associate Justice Story to the window to find out if it was raining. Story replied that it was not and there was no cloud to be seen. But Marshall had to find some way out of the predicament so he assumed a judicial frame of mind and declared that the Supreme Court had jurisdiction over the entire territory of the United States, and since no hour ever passed that it did not rain somewhere in the United States, it was raining within the jurisdiction of the Court at that moment and therefore he said, "Let us have our *mavrodaphne*!"*

One other incident will serve to illustrate that the preservers and expounders of the Constitution are human beings as well. Mr. Justice Day was a very small man, weighing hardly 100 pounds. His son was a giant in stature and a lawyer. He had occasion to appear before the Supreme Court while his father was on the Bench. When it was learned that Day, the lawyer, was the son of Day, the Associate Justice of the Court, one of the Justices leaned over to Justice Day and said, "Your son seems to be a block off the old chip."

A cursory examination of the history of the Supreme Court will not fail to reveal that this great tribunal is the magic balance wheel in the governmental machine. It maintains its equilibrium where often the legislative and executive branches fluctuate to one extreme or the other, depending on gusts of public opinion or perhaps moved by political considerations. The "fathers" may well merit our thanks for their foresight in making the judiciary independent of the other two branches and providing that judges should hold office during good behavior and should not be removed unless it be for high crimes and misdemeanors. Incidentally, it may be said, to the credit of the Supreme Court, that only once was the power of impeachment invoked against one of its judges, and that failed. The charges were more the result of political maneuvering and did not go to the integrity of the man's character. Fortunately,

the American people have invested the Supreme Court with a sacredness apart from the incumbents and even though an opinion may not coincide with their views, they know that the judges are thoroughly honest in their beliefs. This is well exemplified in the person of Chief Justice Roger B. Taney, who handed down the Dread Scott decision which in effect nationalized slavery. Although the Chief Justice was disliked by the people of the North, whose views were adverse to the decision of the Chief Justice, he continued on the Supreme Court even through the administration of President Lincoln. That a people should wage a bloody internecine strife to eradicate slavery and, though victorious, should allow the Chief Justice of the Supreme Court who rendered an opinion contrary to the contentions of the North, to continue in his office is a tribute to their respect for duly constituted authority.

It will further appear that the Supreme Court has jealously guarded the constitutional rights of the people against hasty and ill-considered action on the part of the legislative or the executive branches. It would be fair to say also that the Constitution has kept close pace with the unprecedented developments of the last 150 years without undergoing much change because the Supreme Court has been able to interpret it in such a way as to enhance and explain the connotation of the original document. Had the Supreme Court assumed a different attitude, many more amendments might have been required to meet changing conditions and the Constitution might be tossed around from year to year, amended and re-amended in such a way as to result in confusion and in loss of the dignity, permanence and flexibility which it now enjoys.

But some have been disposed to minimize the judgments of the Supreme Court, basing their argument on the fact that quite frequently on important questions the Court is divided, sometimes five to four. While one might be disposed to say that the Court should be locked up like a jury until it can render a unanimous verdict, it is too much to expect that nine men coming from all parts of the country, possessing diverse antecedents and trained in different schools of our institutional life, should agree on all phases of important economic and social questions coming to their attention. Moreover, dissenting opinions tend to maintain a proper balance between conservative and progressive thought and, in the course of time, the minority opinion sometimes becomes the majority. This is well illustrated in the interpretation of anti-trust legislation. The Sherman Anti-Trust Law of 1890, prohibiting all combinations in restraint of trade, was from 1890 to 1911 interpreted by a divided court to mean strictly what it said. In 1911 the famous Standard Oil case came up before the Supreme Court and at that time the personnel of the Court had changed, one of the new Justices agreeing with the former minority of four, thus making a majority of five, and interpreting the same law to mean only a combination in undue or unreasonable restraint of trade is illegal.

Regardless of what the intention of the "fathers" was as to the judicial branch, and what powers they intended to give or actually did give to the judiciary in the Constitution, the fact remains that the Supreme Court of the United States after 150 years possesses enough power to declare null and void an act of Congress or an action of the President and in that way effectively check those two branches of the Government. As the court of last resort, it reconciles many conflicting opinions of lower tribunals, both Federal and State. It stands supreme and from its decisions there is no appeal except to the Bar of Humanity.

* A brand of Greek wine.

(Continued from page 2)

holding the girls in line and a lot of them tried to sneak off on one pretext or another for a gin party or other social recreation with the boys who had gotten in for a few days from the trenches. But to make a long story short, these two gals had their way and ended the war by putting an embargo on what Mrs. Malaprop would have called "building and cooling."

But one can imagine the horror of "Bob" Shuler if he was on the raid, when the lovely Myrrha was caught with a pad under her kimono when trying to get away from Lysistrata's camp under the plea of an imminent visit of the stork! No preacher in fair practice and no vice squad without any practice at all could stand for that, and no wonder the comely Nance and her Greek maidens were all laid by the heels. Even if Brother "Bob" had not suspected that Pantages was again trying to put the hook of iniquity into the Los Angeles nose, he would not have allowed the morals of the reformed section bosses who have come in from "loway" to live, breathe and uplift Los Angeles to be thus tempted. "Bob" could have stood without a shock, Elmer Gantry taking Sister Lulu for a buggy ride, but as the guardian of the morals of the City of the Angels, it is his sacred duty to see to it that the sensibilities of those pure citizens are not shocked, who have moved in from Ebenezer, Piety Center and other sacred places in Kansas.

Indeed, one does not see why Miss O'Neil ever selected Los Angeles as a place to play a great drama which is so full of real art that over 2,000 years has produced nothing superior to it. If her play had brought a couple of horses and a sawmill on the stage, indeed if it had shown a successful burglar who had gotten rich and reformed, or a racketeer who in a beer war, had killed off all his opponents, got a year in jail, reformed and married the warden's daughter, there would have been nothing immoral or indecent about it.

The moronic yokels out in this favored spot of your "goddam" Golden West will take most anything in their fun and the grosser the better, if the moral lesson is preserved. A shotgun wedding on the stage would go big and a few murders and a couple of bank robberies, to say nothing of a seduction or a rape now and then, would not hurt any, if the villain at last repented and showed he was willing to do what was right by our Nell.

One can imagine nothing more out of place than "Lysistrata" in Los Angeles.

Appointed City Attorney

ACCORDING to a dispatch from Stockton, Utah, to the Salt Lake City *Telegram*, Brother N. J. Cotro-Manes has been appointed city attorney of Stockton. The appointment was announced by C. D. Brown, mayor of Stockton. Brother Cotro-Manes has been practicing law in Salt Lake City for the last ten years, and he is very prominent among the legal circles. He is a Past President of the Bee Hive Chapter, Past Deputy Governor of the 11th District, and has been very active in the Order in the Intermountain West.

We are informed that Brother Cotro-Manes will not move to Stockton, but will maintain his office in Salt Lake City and take care of the city affairs from his Salt Lake City office, with periodical visits to Stockton. Congratulations to the brother for his achievement, and a bit of friendly advice not to prosecute the poor souls too hard.

Kalamazoo Chapter Presents Jewel to Retiring President

BROTHER JAMES ADAMS, Past President of Kalamazoo Chapter No. 199, Kalamazoo, Mich., was presented with a Past President's jewel as a token of his services to the chapter. The presentation was made by District Governor Peter Magas at a banquet held in honor of Brother Adams. The officers of the Kalamazoo Chapter are:

James Morakis, President; George Lampros, Vice-President; Gus Dussias, Secretary; James Magas, Treasurer; James Adams, Peter Pishos, Michael Mouras, James Kalpakis, and Thomas Parker, members of the Board of Governors; Harry Fellas, Chaplain; Peter Armenis, Warden; George Stephens, Captain of the Guard; Peter Chekanis, Inside Sentinel; and Steve Missias, Outside Sentinel.



George Baseleon, Secretary of Peoria (Ill.) Chapter

I HAVE been following the articles appearing in THE AHEPA MAGAZINE which have apparently been the source of much favorable comment concerning the "Yellow Ticket" incident.

The Peoria Chapter No. 234, of which I am a member, has been receiving congratulatory letters from chapters throughout the States and letters expressing gratitude to the one who was responsible for the elimination of the objectionable scene from the said motion picture.

I wish to congratulate Brother Achilles Catsonis, who, through the power and influence of our glorious organization, had the scene eliminated and was assured by Mr. Will Hays that hereafter anything disrespectful to the nation of Greece, its history, and its people will never again appear in any picture. I particularly wish to congratulate Brother George Baseleon of the Peoria Chapter, who, after having witnessed the disgraceful incident, immediately wrote to the Supreme Lodge asking that the Ahepa take steps to stop the disrespectful occurrence.

This young man, who is 21 years of age, deserves our gratitude because after thousands of people had seen the same picture, he was the one who referred it to Brother Catsonis.

This proves that he is loyal and patriotic because, although American-born, he would not stand to have anyone in any way disgrace the country of his parents and his ancestors. This boy is beloved by all who know him because of his splendid character. He has served in the capacity of secretary for over three years and in 1929 was delegated to the Kansas City convention; at the time he was the youngest delegate to attend an Ahepa convention.

PETER HATZIS, Past President,
Peoria Chapter No. 234.

Beehive Serves Honey to Officers

THE Beehive Chapter No. 146, of Salt Lake City, Utah, notwithstanding the saline name of the city where it is located, served honey to the following officers: Sam Kounalis, President; George Cayias, Vice-President; George Comarell, Secretary; James Cozakos, Treasurer; George Diamond, Chaplain; Steve Goutras, Warden; Louis Limperopoulos, Captain of the Guards; Peter Tasoulis, Inside Sentinel; N. J. Cotromanes, Chairman; Tom Politz, Nick Mouskoundis, Tom Glezos, and Frank Dakolias, the last five constituting the Board of Governors. District Governor Athas, who acted as toastmaster, and Prof. P. S. Marthakis, main speaker of the evening, explained that the object of serving honey was to keep the officers sweet tempered.

Message from Aurora Borealis

FROM the Aurora Borealis Chapter, way up in Canada, District Governor George Plastiras, of District No. 34, reports that he has visited all the chapters in his jurisdiction except two, and that for the good reason that one of them (Polikos Aster Chapter, at Winnipeg) is 900 miles away from Edmonton. Brother Plastiras writes: "Unless a man is at leisure and of financial independence, he cannot visit as often as he likes to and therefore do his duty to our Order as he ought to. I find that the chapters are doing their best under present conditions and if they will not have any increase in membership, I am sure they will retain what they have."

THE Wolverine Chapter No. 142 wishes specifically to be on record with congratulations to you, who, through the power of our illustrious Order, made it possible to correct injustice done to our race, which might have been carried on unmercifully had they not found such a body as the Ahepa.

PETER ADAMPOPOULOS,
Secretary.

WE NOTICE that in the February issue of the AHEPA MAGAZINE you are vigorously protesting to Mr. Bert New for "The Yellow Ticket" insult. The boys of the Ogden Chapter wish to congratulate you for the splendid work you have undertaken.

P. J. GANNOS,
Secretary.

House Passes Dickstein Bill

(Continued from page 14)

United States, who, with their children born in this country in some cases, are not permitted to have a united family in the United States because the husband and the father is detained abroad until such time as a preference quota visa is made available for his use.

"Nevertheless these separations of wife and children from their husband and father are keen hardships upon that part of these families which is now American both in citizenship and residence—namely, the wife and children.

"An important fact demonstrated during the hearings, and by correspondence received by the committee, is that in many cases these American citizen wives are obliged to send money abroad to their own husbands, and this large amount is being sent and spent abroad, whereas the same amount would and could be spent and circulated in the United States by the reunited family when this bill and other immigration legislation becomes effective to facilitate the admission of these alien husbands.

"In some instances these husbands are being supplied with money by their wives, because if the husband took a job abroad he would have to enter into a contract in order to get the job. The wife here prefers her husband to remain free to accept an immigration visa upon a call from the American consul—which he could not accept without breaking his labor contract—and the primary wish of both the husband and the wife is that the husband may join his wife in America at the earliest possible date.

"The quota restriction against husbands of American citizens, simply by reason of the date on which the marriage occurred, thereby separating an American citizen wife from her husband, and in some cases separating American-born children from their fathers, does not contribute a whole-

some social condition for anyone in those separated families; and this bill seeks to correct a situation that certainly warrants immediate relief by Congress.

"The Senate has considered measures to correct this distressing situation in which these American-citizen wives find themselves, and when considered on the floor of the Senate the following brief debate occurred:

"Mr. Bingham: Mr. President, may we have an explanation of the bill?

"Mr. King: Mr. President, in a word, the bill gives to men the same right that women enjoy. It gives to husbands the same opportunity that their wives may have. They had the same right up to 1928, but were cut off then, so they are not admitted now.

"Mr. Bingham: In other words, this promotes the humanitarian features of the law?

"Mr. King: Exactly.

"Thereupon the Senate passed S. 2656, which is identical with phraseology used in the present bill, H. R. 10600.

"The Commissioner General of Immigration, in his annual report for the fiscal year of 1928, said, 'Legislation is strongly recommended which will place American-citizen wives and American-citizen husbands on an absolute equality in the issuance of nonquota visas.' The same language was used also in his annual reports for the years 1929, 1930, and 1931; verbal confirmation of this recommendation was made by the Commissioner General during the hearings this session of Congress."

Immigration Laws Strictly Enforced

(Continued from page 14)

visas which were issued during February, 1929, the same month of the last normal fiscal year, which represents a reduction in visas issued during this period of 90 per cent.

"Only 131* Mexicans were issued visas in February, 1932, as compared with 4,175 in February, 1928 (the last corresponding normal month before stricter enforcement began) or a decrease of 97 per cent.

"The American Consul General at Havana has reported the issue of 9* immigration visas to natives of Cuba during February, 1932, as compared with 62 in February, 1929, the same month of the last normal fiscal year, or a reduction of 85 per cent.

"These results have been accomplished by consuls of the United States in the enforcement of existing provisions of law in the light of present economic conditions.

"In this connection, consular officers have been informed that, in view of the serious unemployment which exists in the United States, particular care should be taken before issuing immigration visas to determine whether the applicants may become public charges. If any alien, upon whom the burden of establishing admissibility is placed by section 23 of the Immigration Act of 1924, should be unable to establish that he is not likely to become a public charge, the consular officer to whom he may have applied for a visa

(Continued on page 24)

Londos Feted at Stockton, California

BROTHER JIM LONDOS, the world's wrestling champion, was in Stockton, Calif., recently for the purpose, according to George D. Poulos (otherwise known as the "giant of the West"), "to keep his muscles in motion and pick up fish, too."



Photo Courtesy Joe Turner, Washington, D. C.

Champion Jim Londos and members of the Order of Ahepa, at Lincoln's Tomb, in an impressive ceremony and the placing of a wreath in memory of the martyred President, at Springfield, Illinois, together with notables in political and business life

TO PARAMOUNT ΣΑΣ ΠΑΡΟΥΣΙΑΖΕΙ



40 x 60

Τὸ τελειότερο καὶ εὐμορφώτερο Λάβαρο ποὺ κερδίζει πάντοτε τὸ πρῶτο βραβεῖο στὰς παρελάσεις.

- Ἀριθ. 1. Ζωγραφισμένο μονόκομμο \$50.00
 Ἀριθ. 2. Κεντημένο μὲ τὸ χέρι τὸ χονδρὸ μεταξωτὸ βέλβητ μονόκομμο καὶ μὲ ἓνα border \$75.00
 Ἀριθ. 3. Χειροκεντημένο μονόκομμο καὶ μὲ τὰ δύο borders \$90.00

Ἀριθ. 4. Χειροκεντημένο διπλὸ ὅπως εἶναι στὴ φωτογραφία. Ἐκατὸν δέκα πάντα δολλάρια.
 Τὸ κοντάρι, ὁ σταυρὸς, τὰ κορδόνια, ἡ θήκη, ἡ λουρίδα, ὅλα free μὲ τὸ Λάβαρο.

ΤΩΡΑ ΠΟΥ ΒΑΣΙΛΕΥΕΙ Η ΦΘΗΝΕΙΑ

Μπορεῖτε νὰ ἀγοράσετε τὰ ζουνάρια φτιασμένα διπλὰ blue μετὰξὶ ἀπ' ἔξω καὶ white μετὰξὶ ἀπὸ μέσα, 2 καὶ 3/4 yards long, 1 καὶ 2 μέγας μετὰξωτὲς ρούντες πρὸς δυνάμει δολλ. ἑκαττον.

ΓΡΑΒΑΤΕΣ ΑΠΟ ΧΟΝΔΡΟ ΜΕΤΑΞΙ

ἄξιες \$1.50 τώρα πρὸς \$1.00, μὲ τὸ ἐμπέτημα τῆς Ἀχέπα χειροκεντημένο ἀπὸ χρυσὸ μετὰξι.

ΤΟ ΖΟΥΝΑΡΙ ΚΑΙ Η ΓΡΑΒΑΤΑ

παίζουν τὸν μεγαλειότερο ρόλο στὰς παρελάσεις. Θὰ βοηθήσουν νὰ κερδίσετε τὸ πρῶτον βραβεῖον. Ἀγοράσατε τώρα πρὶν ἀκριβέην πάλι τὰ πράγματα.

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ΔΗΜΟΣ ΚΑΚΡΙΑΣ

53 STUART ST.,

BOSTON, MASS.

Higher Education for Greek Girls

(Continued from page 12)

And so I exhort you to give your female offspring the same chance in life as your boys. If a girl has a special talent for music, dancing, home economics, nursing, et cetera, allow her to follow her inclination. If she is good in school, send her to high school, college, university; teaching is a honorable vocation. But never force a child after a certain advanced age, to learn something for which it shows a marked dislike, for, as the proverb says: You can lead the horse to the fountain but you can't make it drink! Every child of high-school age is in a position to know his own abilities and shortcomings and therefore can select for himself his life's work.

Provided, then, that the family budget is not too slender, heroic efforts should be made on the part of the parents, to enable a young girl who is desirous of doing so, to attend a university or college, for a high-school training only gives us an insight of the things that are waiting for us, and I assure you that you will be well rewarded in years to come. Your daughters will bless you because you were enlightened enough to realize that money can be made and lost many times, but an education, once acquired, always exists, and such an opportunity knocks at our doors but once—when we are young. Besides, in what better occupation, both mental and physical (the latter is also compulsory during the four years), can a young girl spend the intervening years from the time she graduates from high school to the time she is of reasonably marriageable age. Many young girls are forced into a hasty and unwise marriage through lack of something worth while to occupy their attention, and so they accept the first suitor that comes their way. But not so the girl with an occupation; she can wait till Mr. Right Man begs for her worthy hand.

A young Greek girl who has been allowed to acquire a university education, and who most likely would have chosen Greek as one of the foreign languages required for the academic degree, will turn out to be the best preserver of our race and language, for women are naturally more conservative than men. She will surely bring up her offspring to be proud that Greek blood flows in their veins, that they should be proud heirs and worthy descendants of a gifted people, for she has learned that the Hellenes have always been the same, that we have not deteriorated or degenerated in the least.

I trust that I have succeeded in persuading you that higher education especially for our girls, the future mothers, will preserve our nationality and our language on the American continent. I dare to prophesy that your own daughters, endowed with our Greek intelligence and ambition, once given such a chance, will play an important rôle in the social and education life of this vast and united country and will soon make the Greek name respected by the whole American nation, whereas now only the enlightened minority know what Greek stands for.

Muskegon Chapter Holds Annual Dance

ONE of the most successful affairs ever held by our chapter was the third annual ball. It is an annual event, long looked forward to by both the members and our American friends. Our President, Gus Carvel, was very pleased with the outcome of this affair for our treasury is much richer at this time. The committee, with its chairman, Brother J. Demetral, are to be congratulated for their untiring efforts during the past two months to make this the outstanding event of our chapter. The members of the committee were Brothers Sam Danigelis, George Voulgaris and John Poulos. More than 400 people attended the ball, including many city and county officials. Brother Christ Agon, President of the Grand Rapids (Mich.) Chapter, headed a delegation from that chapter, and Brother John Prigoutis of Lansing, Deputy Governor, was the official guest of the evening. GEORGE STAYRON, Secretary.

POETRY

TO MY MOTHER

Mother, my love for you
Is like a shrine;
And I shall kneel before it
Till the end of time.

Looking at life and wondering why
Some days we laugh and some we cry,
Never to know what the next will bring—
Whether we'll sob or whether we'll sing.

Let's here pause and to life drink a toast;
Wishing to live it to the utmost.
Be it in sorrow or be it in joy—
Let's cherish each day as a child would a toy.
CARMEN PANTAGES,
Los Angeles.

Lemnian Threnody

Here, 'neath skies shorn of Egean breathings,
You sleep,
Moisture in your tomb from the rain of yester-
day.
Thy beauty-seeking eyes seek no more;
Once beautiful thou,
Who brought an antique beauty where'er thou
breathed;
And over thy stilled young heart,
A flower,
Stranger to these shores,
Shy, now unfolds its petals in the morning
sun.

ION THEODORE,
New York City.

I Loved Thee, Atthis

I loved thee once, Atthis, long ago.

—A Sappho Fragment.

I loved thee, Atthis, in the long ago.
Thou wert a godlike youth, slender and tall,
Fair as the purple shadow on white snow.
When hyacinths were blue beside the wall,
I loved thee, Atthis—Thou didst flee away.
And didst thou find a lovelier, sweeter one,
A fiercer passion in Andromeda?
'Tis well; that love is best that's soonest done.
The bee clings not forever to the rose;
The tide advances, swiftly it recedes;
The sunlight paints the mountain peak and
goes;
And love itself grows cold on what it feeds.
I loved thee, Atthis. . . . Lesbos is too small
To sanctuary love whose name is all.

ANN MINTURN,
Santa Fe, N. Mex.

A. T. Kolgaklis Wins President's Key at Fraternity Award

ARTHUR THEODORE KOLGAKLIS, of Savannah, member of the Sons of Pericles, was today among the outstanding honor students at Georgia Tech as winner of the President's gold key, one of the awards made at the "Tech Honor Day" annual event.

Believe It or Not

BROTHERS ALEXANDER G. LEGER and SAM BUSHONG, both members of Wichita (Kansas) Chapter No. 187, decided to beat the depression and so took two days off from their work and visited the members who were in arrears in dues. Here is what they say:

"In our chapter we have members from Newton, Salina, Junction City and various other points. We decided to see these brothers as we knew that the only reason they had not paid their dues was because no one had asked them to do so. We were gone for two days from our business. All the brothers paid their dues, attend the chapter meetings and are good Ahepans."

It is believed that the example of this chapter may well be duplicated by others. Many brothers haven't paid their dues simply through an oversight or just plain negligence, and they would be glad to do so if a committee were appointed by the chapter to visit them.



Peter Vournas
Director, H. M. O.

Hellenic Mandolin Orchestra Will Give Concert May 15

THE Hellenic Mandolin Orchestra of Chicago, under the direction of Brother Peter Vournas, will give a novel concert on May 15, Sunday, at 8.15 p.m., at Kimball Hall, Wabash Avenue and Jackson Boulevard. The orchestra was organized by Peter Vournas eight years ago. He has given many concerts in Chicago, in various communities and the Ahepa Chapters for different charitable purposes. He has appeared repeatedly at the Hines Speedway Hospital for the veterans of the World War, and gave them splendid entertainment. We are proud to say that Brother Vournas has the only organized mandolin orchestra in Chicago, consisting of 40 players and is able to give the public high-grade music. Brother Vournas is an able mandolin soloist, and at his concert, among his other solos, he is going to play Fritz Kreisler's "Caprice Viennois."

Oklahoma City Entertains Supreme President

THE Supreme President arrived from Memphis, Tenn., at 1:35 p.m. and was met at the depot by several of the brothers, including our good brother Ahepan, the mayor of Oklahoma City, Hon. C. J. Blinn. From the station the Supreme President was escorted to the Skirvin Hotel.

A special meeting was held in our chapter hall at 3 p.m. where the brothers heard the wonderful address of the Supreme President. He spoke both in English and in our native language, and what an address!

In the evening a banquet was given in honor of the Supreme President, which was attended by very prominent men of our State; namely, the mayor of our city, who delivered the welcome address; Mr. Carl Magee, editor of the *Oklahoma City News*, who spoke on citizenship, saying that the Greeks in America are making model citizens. The Lieutenant Governor, Hon. Robert Burns, spoke on fraternalism. A good historical address was delivered by the secretary of our governor, Mr. Claude Weaver. An address on education was made by Mr. Seifort, principal of Oklahoma Central High School. The invocation was given by Chief Justice of the Supreme Court, Hon. E. F. Lester. Supreme Court Justice E. R. McNeil was also an honored guest, as was Brother Frank Douglass, accompanied by Mrs. Douglass, Mr. Clifford Myers, court clerk, with Mrs. Myers. The toastmaster was Mr. Sam Gill, a local attorney. Mrs. Gill was also present. The main speaker was the Supreme President, who delivered an excellent address.

The next morning, March the 8th, Brother Booras left for Tulsa, Okla., accompanied by the president of the chapter and Brothers James P. Demoplos and John G. Collins.

Brother Booras' visit was enjoyed by all the members of our chapter and we hope his stay in our city was a pleasant one.

JAMES P. DEMOPILOS.

Immigration Laws Strictly Enforced

(Continued from page 22)

would have no other choice under section 2 (f) of the Immigration Act of 1924 than to refuse a visa. Section 2 (f) of the Act cited provides in part that:

"No immigration visa shall be issued to an immigrant if it appears to the consular officer * * * that the immigrant is inadmissible to the United States under the immigration laws * * * nor shall such immigration visa be issued if the consular officer knows or has reason to believe that the immigrant is inadmissible to the United States under the immigration laws."

"Official statistics for the first 17 months of the enforcement of the provision referred to (October 17, 1930, to February 29, 1932) indicate a total issue of 10,069 immigration visas, which when compared to the issue of 70,384 immigration visas during the same period of 1928, 1929 and 1930 shows a decrease of 86 per cent.



Mount Royal Chapter, Montreal, Holds Spirited Celebration

Zeus Chapter No. 88, Warren, Ohio, Holds Grand Ball

THE sixth annual grand ball of the Zeus Chapter of Ahepa held Thursday night at Moose Temple was noted as a real success and was attended by 200 couples. The interesting programs which were issued contained the names of officers and committee of the Ahepa, a message from the President, William Harris, the District Governor, J. D. Petrou of Akron, who was a guest here last night; the chairman of the committee, Mike Foundoulis, and an article on the annual pilgrimage to Greece, April 7. This item is by M. Gongaris, Secretary of the local chapter of Ahepa.

There was an interesting program of dances and a grand march led by Nick Nistes and Mrs. Agnes Lindsey of Youngstown. Special novelty numbers were presented by Prof. Nistes, Misses Helen and Katherine Maloney and Lois Davis, of Youngstown, who are always popular entertainers.

Serpentine and confetti and a special balloon novelty dance when a shower of balloons were released from a false ceiling above the dance floor added to the pleasure of the party.

Guests were present from Akron, Youngstown, Salem, and Cleveland. The committee in charge included: Mike Foundoulis, William Harris, William Comminos, E. Chimbithes, Michael Gongaris, Nick Kalogeras, Men. Sikalas, James Morris, James Evans, Andy Poulos, Basile Aronis, John Lardis, Christ Charnas, John Benetis, Harry Genthithes.

Lyle Biddlestone and his Buckeye Entertainers furnished music.

Says Coney Island . . .

I AM also enclosing one of our communications, reporting on the recent affair given by Coney Island Chapter of the Greek schools of the community. By this affair, ten Greek schools were aided, and 10 per cent of the proceeds were donated to the Greek Archbishop's appeal for the New York school.

"A word in the MAGAZINE would be greatly appreciated. We had a great crowd, and the committee gave us an affair at which everyone was satisfied."

Past Presidents of Indiana Chapters Initiate 14 Candidates

MORE than 125 Ahepans attended initiation exercises held by the South Bend Chapter No. 100 of South Bend, Ind. The event was known as "Past Presidents' Night" and was a wordless, voiceless tribute paid by the members of the Indiana chapters to their respective Past Presidents in recognition of their faithful, energetic, and enthusiastic efforts to promote and further the basic principles of Ahepa. No more fitting tribute could have been paid the Past Presidents than to confer on them the power of performing the ritualistic work involved in admitting the 14 candidates into the ranks of Ahepa. Past Presidents taking part were:

Lewis George, Gary, Ind.; Nick Mavrick, Kokomo, Ind.; Pendel P. Poledor, Peter A. Kamlis and Eugene Ellison, South Bend, Ind.; and Michael Lambros, Fort Wayne, Ind. Other notables who participated were George Borres, former Deputy District Governor, of Muncie, Ind.; Peter Magas, Kalamazoo, Mich., Governor of District No. 18; and William Zilson, Indianapolis, Ind., Governor of District No. 19.

The initiation exercises were admirably conducted by the Past Presidents. Large delegations of the chapters participating in the meeting were on hand to add further to the zest and enthusiasm of the gathering. Following the ritualistic work, Brother William Zilson addressed the audience, delivering an inspiring and impressive speech in which he traced the growth of the Ahepa and the struggles of Greek nationals in America.

The impressive program of the ceremony was carried out under the personal direction of President Nicholas A. Kamlis, of the South Bend Chapter No. 100, to whom much credit for the success of the "Past Presidents' Night" is due. It was his untiring and zealous efforts that brought about the introduction of fourteen new members into our organization.

ATHANASIOS TSIOLIS,
Secretary.

Stamford Chapter Has Impressive Gathering

A MOST impressive get-together was recently held by the Stamford Chapter No. 99, Stamford, Conn. There were many distinguished speakers. Miss S. E. Smith, head of the Racial Council and Citizenship Committee of Stamford, in her address emphasized the importance of education in night schools and stressed the advisability of obtaining citizenship papers. At the conclusion of her remarks she very appropriately read the Athenian oath by which the youth of Athens pledged to so demean themselves as citizens as to leave their city not only as good as it was transmitted to them by their fathers but even better. Though 2,500 years old, the oath is as applicable today as it was then. It is perhaps the most succinct lecture on citizenship ever written. The audience was so much pleased with this apt maneuver of Miss Smith that it arose and applauded heartily.

President A. N. Caras elicited considerable applause when he advised the ladies to send their husbands to the meetings of the Ahepa so that they would not get into mischief elsewhere. Appropriate remarks were also made by District Governor Vanech, P. Maryanopoulos, C. Ganellas, captain of the Lowell Patrol and Second Lieutenant in the U. S. Army, and Brother Kochombis of Danbury.

Entertainment was furnished by the son of Brother Trifon and Miss Matena Kombis.

Among the officers present were: A. N. Caras, President; William Sotire, Vice-President; John Sotire, Treasurer; J. N. Karukas, Secretary; S. Drougatos, M. Kasimatis, P. Maryanopoulos, J. Nestor, H. Fanos, D. Lappas and H. Trifon.—J. N. KARUKAS.

NOTICE

Many chapters send us death notices to insert in the MAGAZINE. In view of the limited space available, such notices will not be published.

The Voice of the New Generation

(Continued from page 19)

where or bring home anyone that you don't approve of. However, when you know where she is going, with whom she is going, and you happen to know the people of the house to which she is going, and know that you can trust her with her crowd, but object to it because "boys" are going to be there with whom she is liable to play a couple of games of "Spinning the Bottle," well, I could not think of any greater harm that you can do to your child both mentally and socially. You are simply ruining her initiative and will.

Dances, no doubt, belong in the nature of things to the "rose buds." Not that others may not dance, but nobody else ever enjoys dancing so much as a girl in her first few seasons. This is true with the boy, too. They both seem to enjoy dancing more than any other activity. Life seems to whirl before them, and they dance until the last note of "... there's no place like home," and then go home, some of them to dance in their dreams. Theoretically, that girl is being chaperoned by her mother, an aunt, or a much older cousin. I always pity these chaperons. How cruelly bad it is, for instance, on a quietly disposed woman in her fat fifties to attire herself in festal array, sometimes more than one night a week, and sit against the wall, while her offspring is gayly dancing in the center of the room. Their poor eyes will close now and then and their heads nod, but not in time to the music. Other chaperons will find themselves so tired and sick of this "awful" jazz music that they will leave the hall before half the dance is over, taking their children with them. If one could read into the minds of these unhappy children, he would no doubt read in them a touching question found on a baby's tombstone, "If so soon I must be done for, I wonder what I was begun for."

The dance or the party breaks up at 11:30 p.m. You never see a hip flask. To be sure, even in the good old days, when dancing and other amusements were so "refined," they seldom were in evidence on the dancing floor, but the effects often were. There is no effect of this sort among the dancing young generation of today—if there is, it is usually found in people looking from the side-lines. Neither is the breaking of the hostess' furniture any longer considered legitimate indoor sport, and yet, the word "chaperon" is overemphasized

for the comfort of the parents and discomfort of their children.

Parents, you have got to know a few things about the youth of today. You must learn and know its problems, the problems of your own children. Your children most often will not tell you their troubles, likes, and dislikes—they will not, because they were not encouraged to it. It is, therefore, up to you to find them out. If I lived with my parents probably I, too, would not have had the courage myself to express my own opinion in this article for fear of my father's everlasting and "soothing" heavy hand.

The whole disciplinary method under which you were brought up has undergone a subtle and undermining change for the better. By those supervising the home and even the school, childhood was viewed not as a segment of life but as a period of preparation for living. Unquestioning obedience, meaning that children should display no normal curiosity as to cause and effect, seemed to be the corner-stone upon which, in theory at least, discipline was being taught. Today, this grim philosophy, while it contributes to the comfort of the parents, produces—according to my limited observation—normal youngsters with their initiative and ambition forever gone, lack of will power, and some-

times violent little home rebels. Forced obedience, while necessary in dealing with babies and older children as a last resort, does not contribute to a child's development. On the other hand, conquering the young victim and breaking the will, which is the only quality a child has for making his life, does not bring any permanent results. Only time, understanding, and patience will cure, where violence merely holds a fault in check for future expression.

I recall an afternoon of intermittent bitter spankings, occasioned by a difference of opinion, between a father and a son, as to whether a passed car was a Chevrolet or some other type. The physical victory was the father's, no doubt; but I think not the mental. That boy may have had to agree because his father was stronger. Do you think that when that child grows up, he will have enough courage to face the world in which he is to live in the future straight, when he lives those years of his life, during which character and habits are being formed, under the influence of fear and dismay? I don't think so. He will gradually build about him an inferiority complex; he will not have the freedom of expressing his own ideas, and he will always be bound to follow what others do and say.

Children are the despair of their parents when the poor youngsters cannot be mastered. Mothers usually plan every detail of their children's existence, and as it usually seems it is often planned badly, because view points of today are not the same as those of thirty years ago. A child should be given the opportunity to acquire interesting knowledge and use its brain. If a brain is not used, it will never be developed. Mother's planning and mother's work will not help the child to do this. There is a different struggle for life in every generation and it is the duty of every parent to equip their sons and daughters with the new ways and methods. Let the child think and plan for himself. Show him how he can plan for something but don't do the planning yourselves. Let him, or her, get the experience of doing a thing themselves. They will then know something about it.

I don't see why a parent and a child can't be like friends—discuss problems frankly, play together, and have fun together. Most educated people are doing it and they seem to be getting along splendidly. A child of that sort may be impudent at times; but impudence like biting, spitting, fighting, bad words picked on the street, and a dozen other

(Continued on page 27)

Duluth (Minn.) Chapter Sends Wreath to Greece



BROTHER GEORGE ANDREWS, an officer of Duluth Chapter No. 267 and president of the Greek Community there, sailed to Greece on the Ahepa excursion after an absence of 30 years. The chapter conceived the novel idea of presenting a wreath to Brother Andrews to carry across the Atlantic and place it upon the grave of his father.



Hellas, America and Ahepa, a one-act play, was staged under auspices of Ahepa Chapter at Houston, Texas

Duluth (Minn.) Chapter Has Ambitious Program

WITH a curt introduction of "We have much work ahead" the Duluth Chapter No. 267 lists the following objectives:

We must get at least a hundred members.
A chorus.

We need systematic schools for our children with the best teachers, in order to uphold our language and religion, our traditions and our aspirations.

At least we wish to see two or more members realize the value of cooperation and join hands and give example to the rest of the business men that it works and can be done.

A comfortable hall and club rooms.

Practice of teams that will know the ritual parts of initiation by memory.

The funeral teams.

The installation of officers.

Ahepa plays for the open meetings to be staged in order to introduce our lodge to the non-Ahepans.

A banquet to introduce our lodge to the American public.

An orchestra.

Drill teams for parade purposes.

An efficient Secretary.

A monthly bulletin.

A reading room office for the Secretary.

Different initiation paraphernalia.

Uniforms for officers, and sword for the Captain of the Guards.

Complete set of jewels for the officers and Past Presidents.

A banner and two silk flags.

Sons of Pericles Chapter.

Educational Fund obligations.

A committee to organize a commercial body of members to save establishments owned by Greeks and to promote larger undertakings to compete with modern times. This will be realized when we know one another, when we follow the dictations of the majority, right or wrong in our own opinions, and when we have established strict rules and punishment of those who do not obey the principles of the Order.

Durham (N. C.) Ahepans Celebrate Easter

APPROXIMATELY 200 Greeks of Durham and neighboring cities met last night in the American Legion Hall to celebrate Easter and the 102d anniversary of the Independence of Hellas. The program was arranged by the Durham Chapter of Ahepa and the Greek ladies' society of Durham.

Speeches were delivered by representative Greeks of Durham, Raleigh, Greensboro, Danville, Va., and other cities and the aims and ideals of the Order of Ahepa were explained. A short history of the Greek movement for independence, which culminated March 25, 1821, also was given.

Greek school children of Durham presented short pageants of various phases of the history of Greece.

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Independence of Greece Celebrated at Cedar Rapids

THE Independence of Greece was celebrated at a joint meeting of Cedar Rapids Chapter No. 194 of the Order of Ahepa and the Pan Cretan Union. Hellenic children and women were guests of the two organizations. Representatives from Dubuque, Vinton and Davenport also attended the meeting.

Singing of "America," followed by the national anthem of Greece, opened the program. Addresses were given by Gust Asimnarakis, President of the Pan Cretan Union and chairman of the Hellenic school board of Cedar Rapids; by John Thomas, President of the Order of Ahepa and general chairman in charge of the program; by Paul Costos, District Governor of the Order of Ahepa, and by Mrs. Gust Gianivakis, teacher of the Hellenic school. Samuel Paulis presided as toastmaster.

Children took part in the program, a dramatic presentation portraying the love of Greeks for America, and the Greek ideals they have brought to this country. The children represented America, Greece, and the Order of Ahepa.

The following letter from President John Thomas will interest many chapters:

"I have the honor to be a charter member and the first Vice-President of the Cedar Rapids Chapter; and now, as President, I am happy to report that we are 100 per cent in sending the MAGAZINE to our outside members. We have only lost three members since organization, and show a gain of 63 members. Our Secretary reports a greater number that have paid their dues this year in comparison with the same date last year. Every member is lending his enthusiastic support to our Order. It is, indeed, a pleasure to report our progress to our National Headquarters and to say that we expect to keep Chapter No. 194 in the front ranks."

The Voice of the New Generation

(Continued from page 26)

vices, will have its little day and cease to be.

At any rate, childhood under this old régime can never be a particularly happy state when childhood should be made the best part of life. Then, and only then, is the individual of tremendous importance to himself, because later we are oppressed by the significance of our personalities, by the shortlived qualities of our pleasures, with the result that enjoyment of life is lessened by too much analytical thinking.

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"Yellow Ticket" in Canada

IN REFERENCE to the above-mentioned motion picture, our chapter has taken similar action in Canada as that of the Supreme Secretary, Brother Achilles Catsonis, in the U. S. A., the result of which we find entirely satisfactory.

Following is the correspondence that has taken place:

42 Beverley Street,
March 2, 1932.

Fox Film Corporation, Ltd.,
287 Victoria Street,
Toronto 2.

DEAR SIR:

As the mother chapter of the Ahepa in Canada, an organization of Greeks and Greek descendants whose object is not only the welfare of its members, but teaching them an understanding of their duties as Canadian citizens and moulding them into good Canadian citizens; We beg to call your attention to the film entitled "The Yellow Ticket" showing in some of our theaters in which there are some remarks which cannot but be taken as offensive by the races to which they refer.

For your information we enclose herewith copies of the correspondence between our American organization and the Motion Picture Producers and Distributors of America and the reply from Mr. Will H. Hays, President of the Motion Picture Producers and Distributors of America, Incorporated, which will explain fully what is objected to and what we would like you to do for us.

We do not know whether the instructions from Mr. Hays, which were to be given to all exchanges, includes the Canadian as well as the American, but trust in fairness to our people, you will see that in films in use in Canada containing this reference be recalled and the objectionable parts eliminated.

Thanking you in advance, we remain,

Yours truly,

E. DALLAS, President.

The Answer

March 4, 1932.

Mr. E. Dallas,
Lord Byron Chapter No. 1,
42 Beverley Street,
Toronto, Ont.

DEAR MR. DALLAS:

This will acknowledge your letter of March 2d, regarding parts in the feature "Yellow Ticket," which were found objectionable by your chapter. Please be advised that THESE PARTS WERE TAKEN OUT OF ALL PRINTS THAT WERE BROUGHT INTO CANADA about two months ago.

We can assure you that, if in the future, you hear of or see any part in any film which you may find objectionable to any race whatsoever, we will most certainly cooperate with your chapter in the eliminating of these parts from the film.

Yours very truly,

FOX FILM CORPORATION,
W. J. RED,
Assistant Branch Manager.

Ahepa, Greeks and Progress

(Continued from page 15)

Greeks as a whole. A parent may feel perfectly willing to allow his boy or girl to attend social functions, but he is afraid of what his neighbor might say. Let's imagine that a young lady is seen out in the company of a young man. A neighbor happens to see them—and what does he do? He trots straight over to the parents of this couple and tells them of what he has seen. After he has informed the parents, the usual procedure is to then spread the story around to his colleagues. Result: the boy and girl lose their reputations. Readers, this example is not at all preposterous. It happens very often.

This problem can only be solved by the parents, and only one course is open to them. They must give their sons and daughters freedom in spite of what their neighbors think and say. I do not say for the parents to give their children

freedom all at once. If a person is kept leashed in too long, and then given great leeway all at once, he is apt to fly off on a tangent. But by giving their boys and girls liberty gradually, we shall gradually become accustomed to the freedom; and in a very short time we shall enjoy life like all other young folks, without going to any extremes.

I regret that I am not sufficiently educated in Greek to write this article in that language. I think if this were written in Greek, it would reach more people. However, I believe that most of the Ahepans are sufficiently versed in the English language to be able to understand what I have written. It is up to the Ahepans to help remedy this situation. If they start to give their children more independence, they will be setting a fine example for the rest of the Greeks in America to follow.

We younger people all look to the Ahepa for a solution. The Ahepa cannot solve this serious problem by giving an annual dance. If this organization had more private socials and invited the Sons of Pericles and the young ladies of the various communities to attend, I think they would be pushing our cause up at least one more notch.

Mr. Editor, Ahepans, parents, readers, I urge you to do your part in helping the younger generation. Of course, the next generation will have all the freedom they want, because they will have benefited by our experience; but we of this generation also want to have a little enjoyment before we grow too old for it. If you do not give the youth of today a little freedom, they will probably take it anyway, and cause much heartbreak and sorrow. So won't it be much better to give us some independence outright, and remain happy? If we all pull together, young and old, I'm sure that we will be able to do something about this serious question before it is too late.

—HELEN PANTOS.

Ted Pulopoulos Wins Appointment to Annapolis

TED PULOPOULOS, son of Brother A. C. Pulopoulos, was recently appointed to enter the Annapolis Naval Academy next June. The appointment came after



Ted Pulopoulos

young Pulopoulos successfully passed the competitive examination which was held for two appointments allotted Congressman H. Malcolm Beldridge. Pulopoulos is now a sophomore in the University of Nebraska. A. C. Pulopoulos, his father, is one of the founders of the Omaha chapter and has served as its treasurer. George Pulopoulos, another son, is a member of the chapter. We congratulate Ted and his

parents, as well as the Omaha Ahepans, who will have a worthy representative in the Naval Academy.

Shall It Be "Greek" or "Hellenic"?

DEAR EDITOR:

"Greek"? What does it mean? Many more of us think in terms of "Greek" rather than "Hellenic."

Don't we speak a Greek language rather than a Hellenic language? How about our art and literature? Is it not Greek? Of course it describes it to the very point. Wasn't the American Bible translated from the Greek? Is not the Greek language the basis of all languages? Of course it was.

I am merely a member of the younger generation of today but I mean to tell you that I

and other young people in Lansing are doing our very best to keep it at the top where it has been for a very long time. You know, every once in a while I "run into" some young boy or girl who hates to admit that he or she is a member of that wonderful race, when all the time they should uphold its standard to the very top. We love our nationality and we're going to honor it.

So, Mr. Editor, again I will say that I'm in favor of the word "Greek" used rather than "Hellenic."

Very cordially yours,

MARGARET BARYAMES,
Lansing, Mich.



NEWS FROM GREECE



ΟΣΟΙ εκ των εν 'Αμερική διαμενόντων 'Ελλήνων επιθυμοῦσι νὰ κατοικήσωσιν ἁριστικῶς ἢ ἐπὶ μακρὸν χρόνον ἐν 'Ελλάδι, δύνανται νὰ μεταφέρωσι τὰ ἑαπλά αὐτῶν, ἅτινα ἀπετίλουν τὴν ἐνταῦθα ἐγκατάστασιν αὐτῶν, καταβάλλοντες μειωμένον δασμὸν.

Τὰ μεταχειρισμένα ἑαπλά καὶ σκεύη, συμπεριλαμβανομένων καὶ τῶν μεταχειρισμένων κλειδοκρυβίων, ἄρμωνιων, πιανολῶν, ραδιοφώνων καὶ αὐτοκινήτων, ἐπὶκεινται εἰς δασμὸν μὲν 5% ἐπὶ τῆς ἀξίας των ἐφ' ὅσον συνοδεύονται ἐπὶ πιστοποιητικῷ τῆς Πρωξενικῆς 'Αρχῆς ἢ ἄλλης τοπικῆς ἀπονομικῆς ἢ δημοτικῆς ἀρχῆς, ὅπου δὲν ἐδρεῖται 'Ελληνικὴ Πρωξενία. 'Αρχὴ, βεβαιώσῃς ὅτι ταῦτα ἀπετίλουν τὴν ἐνταῦθα ἐγκατάστασιν τοῦτον καὶ ἐφ' ὅσον μετακομίζονται εἰς 'Ελλάδα ἐντὸς τριμήνου ἀπὸ τῆς ἀφίξεως τοῦ κυρίου αὐτῶν, εἰς δασμὸν δὲ 10% ἐφ' ὅσον κοιμίζονται πέραν τοῦ τριμήνου, ἀλλὰ συνοδεύονται ἐπὶ τοῦ ἀνωτέρω πιστοποιητικῷ, καὶ εἰς δασμὸν 20% ἐπὶ τῆς ἀξίας αὐτῶν ἐφ' ὅσον δὲν συνοδεύονται ἐπὶ Πρωξενικῷ πιστοποιητικῷ.

Ἐάν ὁ ἐνδιαφερόμενος ἀπέκτησε τὴν 'Αμερικανικὴν ὑποκοινωνίαν, δὴν προηγουμένως νὰ ζητήσῃ τὴν ἐκδοσὶν ὑδρίας ἐγκαταστάσεως ἐν 'Ελλάδι ἢ τοῦλάχιστον ὑδρίας παρομοιῆς ἐπὶ ἐν τοῦλάχιστον ἔτος. Ἐπομένως αἱ Πρωξενικαὶ 'Αρχαὶ θὰ ἐκδίδωσι πιστοποιητικὰ μεταφοράς ἐπὶ τῶν ἐφ' ὅσον οἱ ἐνδιαφερόμενοι προσαγγάσωσιν ἔγγραφο τῆς Κεντρικῆς 'Υπηρεσίας 'Αλλοδαπῶν βεβαιῶν ὅτι ἐχορηγήθη ἡ ὑδρία ἐγκαταστάσεως ἢ διαμονῆς ἐνὸς ἔτους.

Εἰς τὸ κατασχθέν ἄρχειον τῶν κομμουνιστῶν ἐν Ἀθήναις, ἀπεκαλύφθη ὅτι ἡ Σοβιετικὴ Κυβέρνησις ἔχει ἔλθῃ εἰς συμφωνίαν μὴ ὁριομένης πλοικτικῆς νὰ μεταφέρουν πρῶτοντος τῆς Μόσχας, καὶ ὡς ἀντάλλαγμα ναυλόνην τὰ αἰρία των μὲ τὰ ἐκ Ρωσίας ἐξαγοσμένα προϊόντα. Ἐπίσης ἐκ τῶν ἐλέγχων προέκυψε ὅτι πρὸς ἐνίσχυσιν τοῦ ἐν 'Ελλάδι κομμουνισμοῦ, ἔχουν διατεθῇ τὰ ἑξῆς ποσά: 1½ ἑκατομ. ἐπὶ τῆς Διεθνούς 'Εργατικῆς Βοηθείας ὡς καὶ ἐπὶ 350 τῆς αὐτῆς ἐνόςτου, ἐπὶ τῆς Γ'. Διεθνούς 450 χιλ. καὶ 250 χιλ. ἐπὶ τῆς Διεθνούς 'Αντιμπαριστικῆς Ὄργανώσεως φασιστῶν. Τὴν κομμουνιστικὴν κίνησιν ἐν 'Ελλάδι διηύθυνον οἱ Δ. Κασσωπῆς, Γ. Κοζοῦφ καὶ Μιχαηλίδης, οἱ ὅσοι καὶ διέθεσαν τὰ ἀνωτέρω χρηματικὰ ποσά.

Αἱ ΜΕΤΑ τῆς Βουλγαρικῆς διαπραγματεύσεως δὲν φαίνεται νὰ ἐπαναληφθῇ συντόμως, λόγῳ τοῦ ὅτι ἡ Βουλγαρικὴ Κυβέρνησις δὲν ἐπιθυμεῖ τὴν ἐπίσπευσιν τῆς λύσεως τῶν μεταξὺ τῶν δύο χωρῶν διαφορῶν. Μέχρι τοῦδε ὡς δικαιολογίαν προσέβαλε τὴν μὴ ἐπιδίωξιν τῆς ἐπαφῆς διὰ τὴν μὴ ἐπίσπευσιν τῶν διαπραγματεύσεων. Ἀλλὰ καὶ μετὰ τὴν ἐκδοσὶν τῆς ἀποφάσεως τῆς Δικαστηρίου τῆς Χάγης, οὐδένα ἐνδείξει ἐμφανίζεται ὅτι θὰ ζητήσῃ τὴν ἐπανάληψιν τῶν διαπραγματεύσεων, ἀναμένονσα ὡς φαίνεται τὴν ὁριστικὴν ἐκδοσὶν τοῦ ζητήματος τῶν ἐπαναρθώσεων, ὅπου πρόκειται νὰ συζητηθῇ κατὰ τὴν τὸν προσεχὴ Ἰουλίον

συνερχομένην Λιάσκεν, ἵνα ἀναλόγως κανονίσῃ τὴν στάσιν τῆς. Ἐκ τῆς συναντήσεως τοῦ κ. Βενιζέλου μετὰ τοῦ Πρωθυπουργοῦ τῆς Βουλγαρίας ἐν Γενεύῃ ἐπιτίθεται ὅτι θὰ ἐξαιρεθῇ τῶς λείπει τῶν διαφορῶν μεταξὺ τῶν δύο κρατῶν.

Η ΔΕΥΤΕΡΑ Βαλκανικὴ Λιάσκες εἰς σφιδμαῖν κατέληξεν ἀφόρα ἐπὶ τοῦ προσχεδίου συμφωνίας ὅπου εἶχε ἐπαρθεῖ ὑπὸ τῆς 'Ελληνικῆς ὁμάδος, κατόπιν τῆς ἀντιρροήσεως τῆς Βουλγαρικῆς καὶ 'Αλβανικῆς ἀντιπροσωπείας ἀξιοσῶν ταυτόχρονον ἱκανοποιητικὴν δι' αὐτὰς λύσιν τοῦ ζητήματος τῆς προστασίας τῶν μειονοτήτων. Αἱ δύο ὡς ἀπὸ χωρῶν ἐπέγραψαν καὶ ἀντιγράψαν εἰς Σόφειαν, δι' ἧς ἀναγνωρίζεται Βουλγαρικὴ μειονότης ἐν 'Αλβανίᾳ καὶ 'Αλβανικὴ ἐν Βουλγαρίᾳ. Ἡ Σερβία ἀρνεῖται νὰ ἀναγνωρίσῃ τὴν ἐπαρθεῖν Βουλγαρικῆς μειονότητος ἐν Σερβίᾳ καὶ ἀπορροῖσι πᾶσαν συζήτησιν ἐπ' αὐτῆς, μὴ δεχομένη καὶ τὴν πρότασιν τῆς 'Ελληνικῆς ὁμάδος, ἥτις προέτεινε τὴν σύστασιν ἐπιτροπῆς σκοπὸν ἐξουσίας τὴν ἐξέτασιν καὶ τὴν λύσιν τῶν ζητημάτων τῆς προστασίας τῶν μειονοτήτων, ἐκτὸς τῆς ἡδὴ ὑπορχώσεως τοιαύτης παρὰ τῇ Κοινωνίᾳ τῶν Ἐθνῶν, καθότι ἡ ἐφαρμογὴ τῆς προστασίας ταύτης, θὰ ἐσημάνει τὴν ἰδρυσιν νέας Κοινωνίας τῶν Ἐθνῶν. Τέλος ἀπεφασίσθη ὅπως ὅλα αἱ προτάσεις μελετηθῶσι καὶ ἐπαρθεῖται πρὸς λύσιν ὁριστικῶν ἀποφάσεων εἰς τὴν ἐν Βουκουρεστίῳ Τρίτην Βαλκανικὴν Λιάσκεν.

Η ΔΩΔΕΚΑΤΗ Συνέλευσις τῆς Κοινωνίας τῶν Ἐθνῶν, λαβοῦσα ἐπ' ἄγαν τῆς τὴν πρότασιν τοῦ Διεθνούς Γραφείου 'Εργασίας ὅπου διενέργηται ἐργάταις πρὸς διαπίστωσιν τοῦ μέτρου πρὸς ἐπιτέλεσιν μεγάλων δημοσίων ἔργων, ἅτινα θὰ ἰδύναντο νὰ ἐλαττωσῇ τὴν ἐν Εὐρώπῃ ἀνεργίαν, μετ' ἰδιαίτερην ἐνδιαφερόντως ἐξέτασιν τῆς 'Ελληνικῆς προτάσεως σχετικῶς μὲ τὴν ἐκτέλεσιν τῶν παραγωγικῶν ἔργων Μακεδονίας. Ἐκ τῆς ἀποφάσεως τῆς Συνελεύσεως ταύτης, ἐνδεχόμενον εἶναι νὰ ἐκπηγῇσιν θετικώτεροι προτάσεις ἀπορροῦσι τὴν χρηματοδότησιν τῶν ἐγκατεστημένων δημοσίων ἔργων.

ΚΑΤΑ ΣΤΑΤΙΣΤΙΚΗΝ τοῦ Ὑπουργείου τῆς Ἐθνικῆς Οἰκονομίας, κατὰ τὸ παρελθόν ἔτος καταγράφησαν ἐν 'Ελλάδι 41,262 γόμοι, 191,161 γεννήσεις καὶ 105,665 θάνατοι. Ἡ μεγαλύτερα ἀναλογία διὰ τοὺς γάμους παρατηρεῖται εἰς τὴν Μακεδονίαν 7.74%, διὰ τὰς γεννήσεις ἐπὶ τῆς Μακεδονίας 36.63 καὶ διὰ τοὺς θανάτους εἰς τὴν ἡπειρὸν 18.75%. Μικροτέρα δὲ εἰς γάμους 5.80% εἰς τὴν Στερεάν 'Ελλάδα καὶ Εὐβοίαν, διὰ τὰς γεννήσεις εἰς τὰς Ἰωνίους νήσους 23.75% καὶ διὰ τοὺς θανάτους εἰς τὴν Κρήτην.

Ἀπὸ ἀποφάσεως φασικῆς ἀσέλειας τοῦ πληθυσμοῦ κατὰ τὰ 1929, ἡ Ἑλλὰς συγκρατεῖται μεταξὺ τῶν μάλλον ζοσιτωτέρων Εὐρωπαϊκῶν κρατῶν, κατέχουσα μεταξὺ αὐτῶν τὴν ἑβδόμη θέσιν.

Ἐκ τοῦ συνόλου τῶν γάμων 30,110 ἔδη-

λώθησαν εἰς τὴν βαπτιδὸν καὶ 11,148 εἰς τὰς πόλεις. Ἐπὶ γάμων γάμων κατ' ἐπαγγέλματα 462.14 εἶναι γεωργοί, 42.22 κτηνοτρόφοι, 23.36 ἱεροδιδασκαλοί, 20.94 σιγαφῶν, 17.74 παντοπώλαι, 15.97 ἑμποροί, 8.30 κτίσται καὶ 63.88 ἐργάται. Διὰ τοὺς Δημοσυνωγμούς τὸ ποσοστὸν εἶναι 0.56! Δηλαδή ἔνα τοῦ 200.

Οἱ ΟΛΥΜΠΙΑΚΟΙ Ἀγῶνες οἵτινες θὰ τελεσθῶσι ἐν Ἀθῆναις Ἀγγέλως ἀπὸ τῆς 30ῆς Ἰουλίου—14ης Ἀυγούστου ἐ. ἔ., θὰ εἶναι ἀντάξιον τῆς μεγάλης ἰδέας ἥτις πρὸ 35 ἐτῶν ἐνεθροίσθη τὰ διαφωρὰ ἔθνη ὡς ἀναγεννησάντων τοὺς Ὀλυμπιακοὺς Ἀγῶνας, οἵτινες τὸ πρῶτον ἐτελείσθησαν ἐν Ὀλυμπίᾳ κατὰ τὸ ἔτος 776 π. Χ. Ὁ,τι ἀνωτέρω ἔχει νὰ ἐπιδείξῃ ὁ κόσμος εἰς τὸν ἀθλητισμὸν, θὰ ἐφύσκηται ἐκεῖ ἀγωνιζόμενοι ἐντῶς καὶ κερδίσαντες μίαν νίκην ἢν ἀντιπροσέτι κλάδος ἀφῆνης, ὃν ὁ νικητὴς λαμβάνει, ὡς ἐγγένειον καὶ ἐν τῇ ἀρχαίᾳ.

Ἡ διοργανωτικὴ ἐπιτροπὴ ἐν Ἀθῆναις Ἀγγέλως, δὲν ἀφῆκε λίθον ἀμετακίνητον ὅπως καταστήσῃ ἀντικτὸν καὶ ἀληθινόν τὴν ἐκεῖ διαμνην, τῶσιν τῶν ἐπισκεπτῶν ὅσον καὶ τῶν ἀθλητῶν. Ἡ δὲ ἐπιτεχνία, ἂν κρίναι τις ἐκ τῶν μέχρι τοῦδε δηλώσεων τῶν διαφωρων κρατῶν περὶ συμμετοχῆς, εἶναι ἐξαιρετικῶς ἐκτεταμένη.

Ἡ Ἑλλὰς ἰδρύσασα τοὺς Ὀλυμπιακοὺς Ἀγῶνας κατὰ τὴν ἀρχαίτητα, ἀποφάσκει τῆς Ἀμερικανικῆς Ἐπιτροπῆς, ἑὰν προηγεῖται κατὰ τὴν παρελθόν των Ἐθνῶν Ὁμάδων τῶν ἄλλων κρατῶν, εἰς ἐνδεικνὴν τιμῇ.

Ὅσον καὶ ἂν αἱ σημεριναὶ οἰκονομικαὶ περιστάσεις ἀπαιτοῦσι ὅλας τὰς δυνατάς οἰκονομίας, εἶναι καθήκον τοῦ κράτους ὡς καὶ διὰ τὸν ἥμῶν, ὅπως παντὶ σθένει συνδράμωμεν τὴν Ὀλυμπικὴν Ἐπιτροπὴν τῶν Ὀλυμπιακῶν ἀγῶνων οἰκονομικῶς, ὅπως διεκδηθῇ αὐτὴ καὶ ἀποστήσῃ ἐν Ἀθῆναις Ἀγγέλως Ἑλληνικὴν Ὁμάδα ἁρτίως συγκροτημένην, ὡς πρὸς ἐπιτέλεσιν ἀντιπροσωπεύσῃ τὴν Ἑλλάδα, τὴν χώραν, ἥτις ἦτο ἡ αἴτις τοῦ ἀθλητισμοῦ. Βεβαίως οὐδένα ἀναμένει ἐκ τῆς Ἑλληνικῆς ὁμάδος νὰ δρῇ νίκας ὡς τὰ ἄλλα μεγάλα κράτη ἀναμένουν, ἐκείνο δὲ ποὺ περιμένουμεν καὶ ἐπιθυμοῦμεν νὰ διώξωμεν εἰς τοὺς Ἀμερικανικοὺς καὶ τὸν ἄλλον κόσμον, εἶναι, ὅτι ἂν καὶ ἡ Ἑλλὰς ἐπὶ τῇ τῶσας κακοχῆρας, ἐν τῷ τῷ ἔργῳ νὰ παρουσιάσωμεν ὁμάδον ἄξιον τοῦ μεγάλου ἀνταγωνισμοῦ, καὶ ὅτι δὲν θὰ παρῇ ἄρκετος χρόνος, ποῦ οἱ Ἕλληνες ἀθληταὶ θὰ διεκδικεῖν καθεὶ νίκην ἐν τῷ Σταδίῳ.

Η ΑΠΟΦΑΣΙΣ τῆς Δημοσυνωμικῆς Ἐπιτροπῆς ἐν σχέσει πρὸς τὴν Ἑλλάδα ἦτο πρὸς διουμένης, ἡ δὲ Κυβέρνησις ἀφῆκε ὅτι ἡ ἀνάγκη ἐπιδείξει τὸν σχηματισμὸν μιᾶς Ὀλυμπιακῆς Κυβερνήσεως πρὸς ἀντιμετώπισιν τοῦ οἰκονομικοῦ προβλήματος, ἐκάλει τὴν ἀντίσπευσιν τοῦ κ. Βενιζέλου καὶ ὑπὸ τὴν Προεδρίαν τοῦ κ. Ζαῖμη, ὅπως τοῦ ἀρχηγῶς τῶν κομμάτων εἰς σύσκεψιν. Κατὰ τὴν σύσκεψιν, ὁ κ. Βενιζέλος ἐξέθηκε τὴν πολιτικὴν ἢν ἐπαρθεῖται ἡ Κυβέρνησις καὶ

(Συνεχίσει εἰς τὴν Σελίδα 31)

Η ΔΥΝΑΜΙΣ ΕΝΟΣ ΕΚΑΤΟΜΜΥΡΙΟΥ ΕΛΛΗΝΩΝ ΤΗΣ ΑΜΕΡΙΚΗΣ

ΥΠΟ ΤΟΥ ΚΟΥ ΓΕΩΡΓΙΟΥ ΦΙΛΗ, ΠΡΩΗΝ ΥΠΑΤΟΥ ΠΡΟΕΔΡΟΥ ΤΗΣ "ΑΧΕΠΑ"

«ΕΛΕΥΘΕΡΟΝ ΒΗΜΑ», Μαρτίου 25, 1932.

Φίλε Κόριε Διεθνήτα,

ΚΑΤΑ την στιγμήν ταύτην, καθ' ἣν καὶ αὐτὴ ἡ πλειοψηφία χώρα τοῦ κόσμου μαστίζεται ἀπὸ δεινῆς οικονομικῆς κρίσεως καὶ ἕνας λαὸς 120,000,000 καταβάλλει υπερανθρώπων προσπάθειας πρὸς ἐπιπόνηον μέτρον ἀνταλλαγῶν, ἐλαχίστη μόνον ἔχει δοθῆ πρόσοχὴ ἐν συγκρίσει πρὸς τὴν σπουδαιότητά της εἰς τὴν ἐνεργητικὴν διὰ τὴν χώραν μας ἑλπίαν καὶ ἡθικὴν δύναμιν πρὸς τὸν ἑνὸς ἐκατομμυρίου Ἑλλήνων ἐν Ἀμερικῇ.

Ἄν εἴναι ἀληθὲς ὅτι ἐνίοτε ἡκούσθησαν αὐτοὶμα φωναὶ ἐνίων Ἑλλήνων πολιτισμένων ὑπὲρ ἐπιβολῆς τοῦ κολλοσιαίου διὰ τὴν Ἑλλάδα ἡθικῶς καὶ ὁλοκρῶ κεφαλαιῶν, εἶναι ἐπίσης ἀληθὲς ὅτι οὐδὲν μίαν μέγαν σήμερον ἔγινε σοδορὰ προσπάθεια πρὸς στρατολόγησιν τῶν δυνάμεων αὐτῶν αἰτινὲς καταβάλλονται, ἐνθ' οὗ ἡδύνατον νὰ ἀποβῇ πηγὴ πλούτου διὰ τὸ οικονομικῶς κλιδομαζόμενον μικρὸν σχετικῶς ἔθνος μας.

Ἡ Ἐκκλησιαστικὴ γαλήνη ἦτις ἀποκαταστάθη κατὰ τὴν μακροστούς ἐκ μέρους τοῦ Κράτους μας ἀνηδύνει, εἶναι τρανωτάτη ἀπόδειξις ὅτι ὅταν ἡ Κυβέρνησις ἀποραδοίῃ καὶ τὰ κατὰλληλα πρόσωπα διορίζονται, τὰ δυσκολώτερα ἀκούη προβλήματα μας ἐδῶ δύνανται νὰ ρυθμισθοῦν αἰσίως. Χρησιζέται μόνον μελέτημῶν προγράμμα καὶ οἱ κατέχοντες τὰ προσόντα ἄνδρες, διὰ νὰ ἐκταῖν αἱ δυνάμεις τοῦ ἐν Ἀμερικῇ Ἑλληνισμοῦ καὶ μετατραποῦν εἰς πηγὴν πλουτισμοῦ τῆς χώρας μας.

Ἐργασίαν καὶ ἐλέγχουσαν ἀρετὰ κατὰ τὰς τελευταίας ἡμέρας περὶ ἀναπτύξεως τοῦ Ἀμερικανικοῦ τουρισμοῦ διὰ τὴν Ἑλλάδα. Ἀναπτύξω, ἢ οὐχὲν εἴναι ἡ ἀπὸς θεωρητικὰ εἰς τὴν ἐφαρμογὴν ἐνὸς πρακτικοῦ τουρισμοῦ. Τί μέλλει γενέσθαι; Καθ' ἃ πληροφροσύνη, ἢ Ἑλληνικῇ Κυβερνήσει σκέπτεται σοβαρῶς νὰ θέσῃ πρακτικὴν λύσιν εἰς τὸ πρόβλημα διὰ τῆς ἀναδιοργανώσεως τοῦ τουριστικοῦ γραφείου — εἰάν παραδεχθῶμεν ὅτι τοιοῦτον τι ἐπὶ ἡμεῖς ποτε καὶ οὐοίαν.

Ἀνομιμολοῦν οἱ ἰθύνοντες ἐπιθυμοῦν νὰ διορίσουν ἄνδρας ἱκανοὺς καὶ ἐνδιεικνυμένους πρὸς ἐπιτυχίαν τοῦ σκοποῦ. Δὲν νὰ ληφθῇ ὅτ' ὅταν ἡ ἀνάπτυξις τοῦ τουρισμοῦ εἰς τὸ παρελθόν, μὲσω τῶν τουριστικῶν ἀντιπροσώπων τῆς Κυβερνήσεως, ἀπέβη ἀνεπιτυχής. Ὅτε καὶ ἐγένετο ἐνεργεία νὰ κινηθῇ τὸ ἐνδιαφέρον τῶν Ἀμερικανῶν τουριστῶν πρὸς τὴν γραμμικὴν κωτίδα τοῦ καλτισμοῦ. Οὐδεμία ἐλήφθη μέριμνα νὰ ζωνογονηθῇ μετὰ τοῦ Ἑλληνισμοῦ τὸ αἰσθημα τῆς ἐπανακαμψῆς τῶν εἰς τὰ ἱερὰ τῆς μητρὸς χώματα. Ἐργατίαι εἶναι ἢ «Ἀχέαι», ἦτις ἀπροσκλητῶς, ἀθυροῦς καὶ ἀναισθητοῦς ἦναι ἐν ἀποτικηματικῶς τὸ φρεῖν τοῦ τουρισμοῦ καὶ τῆς ἀμαδιζῆς πωλιννοστήσεως.

Ἀλλὰ εἴμεθα ἡμεῖς ἀποδομήτως οἵτινες ἐξαορῶμεν τὸν νέον ὀρίζοντα διὰ τὴν γενεάν καὶ ὅχι ὃ ἐν Ἑλλάδι ἐπὶ τριετίαν διατρίβων τουριστικῶς ἀντιπροσώπων.

* * *

Θὰ λάβῃ ἄρα γε ἡ Κυβέρνησις ὅτ' ὅταν τὴν πύραν τοῦ παρελθόντος ἀπομαρτυροῦν τὸν διορισμὸν ἀντιπροσώπων; Εἰς τὸ παρελθὸν διάφοροι ἀλλοδαποὶ ἐπρομηθήθησαν. Ἡ δεκαετής τῶν δρῶν δὲν ἐδικαιολόγησε τὴν ἐπαρξιν γραφείου. Διότι πῶς θὰ ἦτο δυνατόν ἀλλοδαπῶς τις Ἀρχιεπισκοπὸς νὰ κατάρθῃ καὶ ἐπαρξὴ τὴν ἐννοικίαν λέσιν τοῦ Ἐκκλησιαστικοῦ μας ἑνταῦθα ζητήματος ἐν ἀγνοίᾳ τῆς ἱστορίας, τῆς ἰστορίας μας, τῶν διαφορῶν μας, τῶν πόθων μας, τῶν ἀρετῶν μας καὶ ἀδυναμιῶν μας; Πῶς δὲ εἶναι δυνατόν Κυβερνήσις

τις νὰ ἐπιτύχῃ ἄνευ τῆς ἀμερίστου ἐπιστηροῦς τῶν κυβερνημένων; Κατὰ τὸν ἴδιον τρόπον ἀλλοδαπὸς διοργανωτὴς Ἑλληνικῆς προπαγάνδας εἶναι καταδικασμένος νὰ ἀποτύχῃ, ὥς ἀπεδείχθη, δι' ἑνὸς δεκαετιῶς περὶ πειρηματισμοῦ. Ὁ ξένος δὲν ἔχει τὰ ἐλατήρια — τὴν ψυχὴν — τοῦ Ἑλλήνου.

Αἱ ἡθικαὶ καὶ ἑλπίαι δυνάμεις μας δὲν εἶναι δυνατόν νὰ στρατολογήσθω διὰ μίαν ἄξιαν λόγον ἔθνικὴν πραγματικότητα ἐφ' ὅσον τὸ ἐν ἐκατομμύριον ὁμοειδῶν δὲ εἶναι δυνατόν νὰ ἔλθῃ εἰς ψυχικὴν ἐπαρξιν μετὰ τοῦ μὴ Ἑλλήνου ἀρχηγοῦ τῶν. Ἡ ἀλήθεια αὕτη τρανὴς ἀπεδείχθη ἄφ' ὅπου τὸ πηδάλιον τῆς ἐκκλησίας ἀνέληφθη ἐκ τῶν λατρευτῶν τοῦ Ἑλληνισμοῦ θεοκρατικῶν ἡγετῶν Μητροπολίτου Κορινθίας κ. Λαμασκηνῶ καὶ τοῦ νέου Ἀρχιεπισκόπου μας κ. Ἀθηναγόρου.

ΩΡΑ ΚΑΛΗ ΣΑΣ!

(ΣΤΗ ΤΕΤΑΡΤΗ ΕΚΔΡΟΜΗ ΤΗΣ ΑΧΕΠΑΣ)

Τώρα ποὺ πῆρε ἡ ἀνοξὴ πανόρημα νὰ προβάλλῃ. Καὶ μετὰ τὰ λουλούδια νὰ ἐρωτοτροπῇ τοῦ Ἀπριλίου. Καὶ τοῦ χειμῶνα τὸ «ἔχε-γεῖν» ἀκούει τοῦ ἀσπρομάλλη. Ποιοὶ νῦν αἰετοί, ποὶ μετὰ γλιστῶ καμώμελο στὰ χεῖλη. Τὴ διαπραγμὰ καὶ τὴ κρίσι ἀνερπῶν; Ποιοὶ νῦν αἰετοί, ποὶ μετὰ τριφυλὶα ταξιδεύουσιν; Τὸς ξέροι. Εἶναι οἱ ξενιτωμένοι μας ποὶ στὴν Ἑλλάδα πάνε. Σὺν σὲ ἱερὸ προσκόνημα. Τὴ Μάννα καὶ τὸ Γέρι. Νὰ ξαναῖδη καθίνας τοῦς. Κι' ἐνὶ μετὰ τοῦς δικούς τοῦς. Μαζὺ νὰ κάμουνε Ἀμερική. Νὰ πάρουν καὶ νὰ δώσουν. Εὐχὲς καὶ δόξα καὶ φιλά. Νὰ σθέσουν τοῦς καίμους τοῦς. —Χαρά στοὺς ποὶ ὁ' ἀξιοῦν τέτοια χαρὰ νὰ νοιώσουν!

Ὅπως δὲν ἔξοι ποτὶ στὰ ἔρημα τὰ ξένα. Δὲν ἔξοι τί θὰ πῇ καμῶς. Δὲν ἔξοι τί φαρμάκια. Ποὶ ἔχει ἡ πλάνα ἡ ξενιτιά. Πολλὰ ἀπὸ μᾶς, ὠμίνα! Γράμμα παρὰμαρα — ἂν κα' ἦρθεαι παιδάκια. Ἀνέλα... Τὰ νῆματα τὸν κανεὶς δὲ θὰ ἐπανῖδη!... Σὰ φρενυλῶ ὄνειρο μᾶς φαίνεται... Καὶ ὅμως. Πῶς ξαναγνῶναι ὁ ἀνθρώπος σὺν κόμῃ ἕνα ταξίδι. Στὴ μακρινὴ πατρίδα μας. Νάσαι καλὸς ὁ δρόμος. Γὰ ὅσους εἶστε τυγχνοὶ καὶ φέρετε ἀνάδα... Σὰ δὲ ποιοῖς ὅλοι μας γὰ νῆοισμα μαζὺ σας. Ὅταν γυρνᾶτε, φέρετε μᾶς κα' ἡμᾶς λίγη Ἑλλάδα... —Γεῖά σας, χαρὰ σας, βρε παιδά! Ἀντί! Ὁρα καλὴ σας!

Νέα Ὑόρκη.

ΓΙΑΝΝΗΣ ΑΡΓ. ΤΟΖΗΣ

ἰδρόσεως τῆς ἔθνοφελους ὁργανώσεως «Ἀχέαι». Ἡ καρποφόρος ἐργασία τῆς ἔσχεν ἐνεργητικὰ ἀποτελέσματα ἐδῶ καὶ ἐκεῖ, πέραν τοῦ Ἀτλαντικοῦ.

Δὲν εἶναι δυνατόν οἱ ἀρμόδιοι μας ἐν Ἀθήναις νὰ ἀγνοήσουν τὴν πρακτικὴν διὰ τὸ ἔθνος μας ἀμελησιμότητα ἐκ τῆς δυνατῆς στρατολογίσεως τῶν δυνάμεων τῆς ὁργανώσεως τοῦτον, αἱ ὁποῖαι μᾶς ἐσταίχσαν ἄνω τῶν 25,000,000 δολλαρίων καὶ εἶναι ὅμοιοι ἡδὴ πρὸς ἔθνικὴν δρῶσιν.

* * *

Καὶ εἰς τὸ παρελθόν ἔχω κόμῃ χροῖαν τῶν στηλῶν τοῦ ἀγαθοῦ «Ἐλευθέρου Βήματος» σχετικῶς μετὰ τὰ ἐνδιαφέροντα τοῦτο ζήτημα. Ἐσχον ἐπίσης τὴν τιμὴν προφορικῶς καὶ τὴν ἐγκαίριαν ἐγγράμω νὰ ἐπιβάλω πρὸς μέλη τοῦ Ὑπογραφικοῦ Συμβουλίου ἔλθω μέρων καὶ μέσων πρὸς ἀνάπτυξιν τοῦ κεκτημένου τοῦτον αἰοῦν. Ἐνεκα τῆς ἀμερικανικῆς τῶν ἀρμόδιων ὁμοῦς ἡ ὑπερανθρώπων τῶν ἀσχυλῶν ἔχει παραμυθῆθαι ἐπικινδύνος ἡ καλλιέργεια ἐκτεταμένων ἐν Ἀμερικῇ ἀγορῶν διὰ τὰ θαυμάσια καὶ προνομιούχα Ἑλληνικὰ προϊόντα. Θὰ ἡδύνατον κάλλιστα αἱ 50 χιλιάδες Ἑλλήνες καταστηματαζοῦν νὰ χρησιμοποιήσων ὡς μίαν λεγίων πωλητῶν τῶν ἀποτόνων μας, ἐάν ἐγνοοῖον τὸν τρόπον καὶ ἐτύγγανον τῆς καθοδηγήσεως ἀμφοτέρων, οἱ τε παραγωγοὶ ἐν Ἑλλάδι καὶ αἱ καταναλωταὶ ἐδῶ, ἂν τέλος, ἀντὶ ἀλλοδαπῶν ἀγνοούντων τελείως τῶσον τὴν πηγὴν τῶν

(Συνέχεια εἰς τὴν Σελίδα 32)

ΤΟ ΤΑΞΕΙΔΙ ΤΩΝ ΑΧΕΠΑΝΣ

ΕΡΧΕΤΑΙ, νάτο, δέν τό βλέπετε καλέ, νά ἡ 'Ελληνική σημαία, ὁ 'Εβρώνας, ἔρχεται ὁ 'Εβρώνας, ἐδόθη τό σύνθημα καί ἐπὶ τῆς τέλει τῆς χιλιετίας δημογόνων ἱστορίας τὰ βλέμματα νά ἴδουν τὸν 'Εβρώνα νά γλιστρήσῃ στὰ νερά περὶ φαντα καί νά πλησιάσῃ τὴν ἀποβάθραν "Commonwealth Pier."

"Ὅλα αὐτὰ τὸ πλῆθος ἐπὶ μίαν ὄραν περιμένουν τὸ πλοῖο. Ποῦ σὺν..... βρέθηκαν οἱ αὐτοὶ οἱ Greeks, ἐφώναζαν οἱ λιμενοφύλακες. Hello, Brothers, ἀκούεται ἡ πρώτη φωνὴ τοῦ Bro. Pete Magas ἀπὸ τὸ Kalamazoo, Mich. Φωνές, καὶ, ὡρμησε τὸ πλῆθος νά πληθύνῃ πάνω στὸ 'Εβρώνα πρὶν ἀκόμη κατεβῇ σκάλα. Εἰς μᾶτην προσελάθον νά συγκατήσουν τὸ πλῆθος οἱ λιμενοφύλακες.

"Ἔπαισεν ἡ σκάλα καί ἔπειτα τοὺς 500 'Αχέπανς ὡρμησαν νά ἐξέλθουν ὅπως ἴδουν τὸ Boston. Εἶχαν μετακίνησιν εἰς τὴν Νέα Υόρκη.

Χαιρετισμοί, φιλήματα, ζητωκραυγές, γνωστές 'Αχέπας προσγειώσιες. Καλῶς μᾶς ἔλθετε, παιδιά, καί καλὸ ταξίδι. Τὰ χαιρετισμὰ στὴν Πατρίδα. Νά γυρίσετε πάλι στὸ πλοῖο κατὰ τὰς 6 ἐφώναζε ὁ 'Υπατος Προέδρος καὶ ὁ 'Υπατος Ταμίης· μὴν ἡμερονομήτε στὰς 6. Ο. Κ. Mr. Supreme Pres., καί πρᾶγματι στὰς 6 ἔρχον οἱ ἐπιστρέφοντες, ὅπως ὁ Προσωπικὸς τῆς 'Αρχιεπισκοπῆς κ. 'Αθηναγόρας Καβάδας ἐγγυρῶνται ἐκ μέρους τοῦ 'Αρχιεπισκόπου καί τῆς 'Ελληνικῆς 'Ορθοδόξου 'Εκκλησίας τῆς 'Αμερικῆς στὰ χεῖρα τοῦ κ. Μπούρα τὴν σημαίαν τῆς 'Ελληνικῆς 'Ορθοδόξου, ὅπως τὴν παραδόσῃ στὰ χεῖρα τοῦ Πατριάρχου εἰς τὴν Κων-

σταντινούπολιν. 'Ο πατὴρ 'Αθηναγόρας ἐπὶ τῶσδε λέγει τῆς ὥρας μᾶς εἶχε μὴ τὰ μαγνῆται στὰ χεῖρα. 'Απῆλθεν ὁ κ. Μπούρας καὶ ὁ κ. Γαβρῆς.

Οἱ ἐπισκέπται οἱ οἱ ἔξω, ἀκούεται ἡ φωνή. 'Ο 'Εβρώνας σφύριζεν χαιρετισμὰ καί φιλήματα ἀποχωρισμοῦ. Θεέ μου τί συγκινητικὴ στιγμὴ. Φεύγαν οἱ ἀδελφοὶ 'Αχέπανς, φεύγαν καὶ τοῖς ἀχώριστοι μου φίλοι· ἦτο τὸ ταξίδι ποῦ νισταί-γούσα νά γάνω καί 'γὼ ὡς καὶ πολλοὶ ἄλλοι. Στὸ καλὸ, καλοὶ μου φίλοι καὶ ἀδελφοὶ 'Αχέπανς. Πέστε τὰ χαιρετισμὰ καὶ στὴ δικιά μου μάνα. 'Ἦτοι νά μὴ περιμένη στὴν ἀποβάθρα. Θὰ εἶναι μὰ γρη῏α μὴ κάταστρο μάλιστ'. Θὰ τεντώνῃ τὰ μάτια της νά ἴδῃ τὸ παιδί της. Εἴκοσι χρόνια ἔχει νὰ τὸ ἴδῃ. Πέστε της πῶς σὺ ἄλλο ταξίδι τῆς 'Αχέπα θὰ πάω καί 'γὼ, πᾶτε της νά γάνω κοινόφρα. Παρηγορησάτε τὴν τὴ στιγμὴ ποῦ δέν θὰ ἴδῃ τὸ παιδί της.

Πέστε τὰ χαιρετισμὰ καὶ στὴν Πατρίδα ποῦ μᾶς γέννησε. Προσηγορεύει καί γὰρ μένα τὸν Παρθενῶνα καὶ τὴν 'Αγία Σοφία. Πέστε καὶ σὺν Πατριάρχῃ μας ἐπὶ ἡ 'Αχέπα θὰ γείνῃ τὸ δεῖλ τοῦ χεῖρ καί ἐπὶ ἡ 'Αχέπα δέν θὰ ἀφήσῃ τὴν πόρτα τῆς 'Ελληνικῆς 'Ορθοδόξου 'Εκκλησίας τῆς 'Αμερικῆς νά κλείσῃ, καὶ εἴπη τὸ λάδι σὺν κανδήλῃ, δέν θὰ τὴν ἀφήσῃ νά χαθῇ.

'Ο 'Εβρώνας σφύριζεν ἡ σκάλα σπρώνεται καὶ ἀρχίζει πάλι σιγά-σιγά νά ἀναρτῶνται σὺν ὀρίοντα. Στὸ καλὸ, παιδιά, καί καλὴ ἀντάμωσις.

ΔΗΜΟΣ ΚΑΚΡΙΑΔΣ

Boston, Mass.

ΚΑΛΗ Η ΝΥΦΟΥΛΑ ΜΑΣ ΑΛΛΑ ΓΚΑΪΔΙΖΕΙ

ΣΥΜΠΤΩΣΙΣ νά συναντήσω προχθές ἓνα φίλον μου, τὸν ὅποιον εἶχα νά ἴδω ἀκριβῶς ἀπὸ τὴν ἡμέραν τὸν γάμον του, δύο περίπου χρόνια.

Εἶναι πολὺ στενός μου φίλος. "Ὁ! Στενότητος! 'Ενθὶ μάλιστα καὶ μετὰ βίας ὑγίει ἐννεύοντα πόνοντες. Τῶσον στενός, ὥστε εἶναι ἱκανός νά κρηφονατῇ ἀπὸ μιά κλειδοφόρετα καὶ μὴ τὰ δύο τὸν μάτι ταύτο-χρονως. Οἰκονομολογῶς δέ; 'Ο Θεὸς νά σᾶς φυλάξῃ. Τῶσον οἰκονομολογῶς εἶναι, ἀφοῦ ὁ ἀμειλίχης, διὰ νά μὴν πληρώσῃ ἐπιστήριον καὶ ἔλθῃ ἀπὸ τὴν Πατρίδα, ἐγεννήθη ἐδῶ. Καὶ τώρα ἀκόμη μανθάνει ὅτι διὰ νά κερδίξῃ τὸ πρῶτό φαγητό, κοιμάται μὴν τὰς δώδεκα, κ' ἔπειτα ἀπὸ τὸ φαγητὸν τὰ δόντια του τὰ ξύνῃ μὲ μεταχειρο-σμένα tooth picks.

Φαντασθῆτε μὲντοι ποῖος σημαῖος φθάνει ἡ οδοντομία του, ἀφοῦ κάθε φορὰ ποῦ παραγγίλῃ ῥοῖχα εἰς τὸν ῥάπτην του, ἀπὸ ὁκονομικῶν συνήθειαν τοῦ λέγει: —Κότταξε μὴ βάλῃς μανίνα στὸ γιλέκο... 'Ενθυμηθῆτε ἀκόμη ὅταν ἐννεύοντο διετάζεσαι ὅπως ἡ στέρας γείνῃ ἔξω εἰς τὴν αἰλὴν του, διὰ νά φάγουν ἡ κόττες τὸ ροῦ.

"Ἀς ἔλθωμιν τώρα εἰς τὴν ἡμέραν τοῦ γάμου του, ὅπου ἦσαν κ' ἐγὼ προσκεκλη-μένος. "Ὅσον διὰ τὸν γαμβρὸν, ἀπὸ τὰ ἀκώθεν ἐκαταλάβαιε τι σοὶ ἦτο. "Ἡ νύμφη ὅμως τοῖναντιόν. "Ἦτο πεντάμορφη... Ναί, ὁμορφὴ σὺν ἀρχάγγελος, σὺν Γαβριήλ. Τέλος πάντων... εἶχε ἡ νύμφη μας κατὰ δόντια ὅλα στὴ γραμμὴ καὶ ἄσπρα σὺν τολυμῆσις φρεϊνὸν τῆρ, καὶ κατὰ μάτια μαύρα σὺν

ἐλῆς Καλαμών. "Ἐνα λαμό! "Ἀχ! Τί λαμό; Μὰ νύστα μὲν ἔχονα τὸ στανό μου νά ποῦ ἀνέβαινε καλὸν τι εἶξ αἰτίας της, γὰρ νά μ' ἔφαρνε σὺν λαμό της ποῦ λέει ὁ λόγος. (Διὰ τοὺς πονηροὺς σκεπτομένους—συνγνώμη). 'Αλλά, ἂν καὶ μὴ τῶσα καὶ τόσα χαιρετισμὰ τὴν εἶχε προσκίσει ὁ μέγας δορυτὴς τὸν πάντων, εἶχε καὶ αὐτὴ, ὅπως καὶ ἄλλος ἀνθρώπος (ἐκτός ἐμοῦ, βέβαια) τὴν ἀνορθογραφίαν της· καὶ θὰ ἦτο πραγματικῶς τέλειος ἀγγελοῦς ἐόν, τὰ δύο της μαύρα μάτια, διὰ τὰ ὅποια σάν προσιὰ, δέν ἐγκάιδοναν. 'Ἐν ὀλίγῃς, σ' αὐτὸν τὸν γάμο εἶδα πραγματωποιούμενο ἓνα ρητὸ ποῦ λέει σὺν χωρίο μας: "Καλὴ ἡ Νυφούλα μας, ἀλλὰ γκαϊδίζει. 'Ἐγὼ νά σᾶς πῶ τὴ μάση ἀλήθεια, ἀφροσώμενος εἰς τὰ ἄλλα της χαιρετισμὰ καὶ εἰς τὸ δωρεὴν φερρόντι, δέν εἶχα προσέξῃ τὴν ἀνορθογραφίαν ταύτην, μὴν τις ἐπομένως τοῦ γάμου.

"Ὅταν καθίσαι νά γλύφωμιν καὶ τὸ τελευταῖο τοῦ γάμου κόκαλο, καλὴ μου τέχνη νά λάβω κάθισμα ἀκριβῶς ἀπέναντι τὸν νεονύμφον, καὶ ἡχαρίστησιν τὸν Θεὸν διὰ τὴν τέχνην μου ταύτην, διότι θὰ ἰδονάμην νά καταρῶσιν διὰ τελευταίαν φορὰν, καλὰ πλὴν τὴν... τὴν... τὴν... τοὺς νεονύμφους. 'Αλλά φέ! Σερβίρεται ἡ σούπα καὶ τότε ἐννοῶ ὅτι ἡ νύμφη γκαϊδίζει, διότι τὴν βλέπω ἀποτόμως νά ρομφῇ σούπα ἀπὸ τοῦ κομπάρου τὸ πιάτο.

Καὶ σὺν κεφαλῇ μας.

ΕΥΣΤΑΘΙΟΣ Α. ΜΠΟΖΙΚΑΣ

Fitchburg, Mass.

(Συνέχεια ἐκ τῆς Σελίδος 29)

τὰς ἐνεργείας αὐτῆς, ὡς καὶ ὅτι κατόπιν τῆς ἀποφάσεως τῆς Δημοσυννομικῆς Ἐπιτροπῆς, θεωρεῖ ἀναγκαίαν τὴν συγκατάθεσιν μιᾶς Οἰκουμενικῆς Κυβερνήσεως, ἥς δέν ζητεῖ νά προδιδῇ, φρονῶν ὅτι μία πολιτικὴ ἐφαρμοσμένη ἀπ' ὅλα τὰ κόμματα, θὰ εἴχῃ ἀσφαλῶς ἐπὶ τὰς σημαντικὰς περιστάσεις πολὺ καλλίτερα ἀποτελέσματα. 'Επίσης ἐδήλωσεν ὅτι εἰς μίαν μόνον περιπτώσιν δέν θὰ συμμετάσχῃ Οἰκουμενικῆς Κυβερνήσεως, εἰς τὴν περιπτώσιν κατὰ τὴν ὁποίαν ἤθελε κληθῇ ὁ 'Ελληνικὸς Λαὸς νά πληρώσῃ ὅλας τὰς δανειακὰς τὸν ἐσχευώσεις, καθὼς εἶναι πεπεισμένος ὅτι ὁ 'Ελληνικὸς Λαὸς δέν δύναται νά βαστάσῃ τὸ βάρος τοῦτο, διότι οὔτε περαιτέρω οἰκονομίαι εἶναι δυνατόν νά γίνον οὔτε νέο φόρος νά ἐπιβληθῇ.

"Ἡ σύσκεψις αὕτη ἀπέτυχε ἐπειδὴ ὁ ἀρχηγὸς τοῦ Αὐτοῦ κόμματος κ. Τσιλιάρης, δέν ἐδέχθη νά συμμετάσχῃ εἰς τὴν Κυβέρνησιν, δηλώσας ὅτι ἡ παρούσα Κυβέρνησις, ἥτις ἐν μεγάλῳ μέτρῳ εἶναι ἐνέτιμος τῆς καταστάσεως, ἀφίλει μόνη της νά ἀντιμετωπίσῃ τὴν κατάστασιν, ἀναλαμβάνουσα ἀκριβῶς τὰς πραγματικὰς ἐθέσεις.

Κατὰ τὴν ἀρχὴν τῆς συνελεύσεως ταύτης, ὁ κ. Βενιζέλος ἀπεφάσισε νά ἀνασηματίσῃ τὴν Κυβέρνησιν μετὰ τὴν ἐκάνονσιν τοῦ ἐξ Ἐφρώτης, ὅπου μετῴθη ὅπως παρῆντι εἰς τὰς συνεδριάσεις τοῦ Συμβουλίου τοῦ Συνδέσμου τῶν ἔθνων, ἐλπίζον ὅτι διὰ τῆς προσωπικῆς αὐτοῦ ἐπισκέψεως θὰ διευρυνθῇ ἐπιμελίστην νά ἐξισπρητῇ τὰ συμφέροντα τῆς 'Ελλάδος. "Ἦτοι εἰδικῶς θὰ ἐπιμνησθῇ ὅπως αἱ Δυνάμεις παραχωρήσων εἰς τὴν 'Ελλάδα ὁδοὺς δανείων 2½ εκατομ. λιρῶν κατ' ἔτος, πρὸς ἀποπληρώσιν τῶν παραγωγικῶν ἔργων καὶ διατήρησιν τῆς ἰσορροπίας τῶν εἰς χοῖρον καλῶν, διότι ἔαν ἐγκαίρως δέν παρασχεθῇ εἰς τὴν 'Ελλάδα βοήθεια, θὰ ἀνταρῶσθαι αὕτη νά ἐγκαταλείψῃ τὴν χοῖρον βάσιν.

ΟΛΟΕΝΑ, 'ΜΠΡΟΣ

(Ἀφαιρῶνται στὰ ἀπογευματινὰ 'Ελληνικὰ σχολεῖα. "Ἄδεται κατὰ τὸ "Keep the Home Fires Burning.")

Πάντα ἀγαπημένα
Πάντα ἀνενοήτως,
'Ενός εἶναι ὁ πόθος μας,
"Ὅλα ἐνὰ 'μπρός!
Καὶ 'Ελληνικὸ μας,
Καὶ τὴν εἰκό μας
Ὅτι τὸ διεξώμενον...
—Τῆς 'Ελλάδος εἰς!

Τὴν 'Ελληνική μας,
Τὴν τρανὴ Φύλῃ μας,
'Ὁ γὰρ μας ὁ γάμος
Στὴν 'Αμερικὴ,
Γλώσσα καὶ 'Εκκλησιὰ μας,
Μίστα στὴν καρδιά μας
Ὅτι τὸ θάψωμ βρεθεί,
Μίστα στὴν ψυχῇ!

Καὶ τὸν Παρθενῶνα,
Δόξης κολοσσῶνα,
Πίσω θὰ τὸν γυρίσωμ
Σὲ τούτῃ τῇ 'Ἠ!
Τὸ αἰώνιο πνεύμα,
Τῶν 'Ελλήνων αἶμα,
Ὅτι εἰς ἐκείνην ἔξω,
Στὴν 'Αμερικὴ!

ΑΓΓΕΛΟΣ Ν. ΑΛΕΞΟΠΟΥΛΟΣ

(Γιὰ τὸν Περσικὸν τῆς 'Αχέπας).

Η ΔΥΝΑΜΙΣ ΕΝΟΣ ΕΚΑΤΟΜΜΥΡΙΟΥ ΕΛΛΗΝΩΝ ΤΗΣ ΑΜΕΡΙΚΗΣ

(Συνέχεια εκ της Σελίδος 30)

προϊόντων όσον και την γεωλογία, νοοτροπία και τον χαρακτήρα του Έλληνα, οι άρμόδιοι ανέθετον τά της Έλληνικής προπαγάνδας εις εκλεκτούς μας Έλληνοαμερικανούς παράγοντας.

Οι μέλλοντες ν' αναλάβουν την εν λόγω προπαγάνδα έδει να είναι αντίληπτοι όχι μόνον της Αμερικανικής, αλλά και της Έλληνικής νοοτροπίας και αίσθησης γλώσσας, να έχουν ενδιαφέρον όχι μόνον θεωρητικώς ή απλού προσωπικού των συμφέροντος, αλλά γλωσσικόν ενδιαφέρον και εμπνευσιν της εθνικής μας ιδεολογίας, να έχουν άμεσίον κύρος και πλήρη προσόντα ως Αμερικανοί μεν μεταξόν των Αμερικανών, ως Έλληνες δέ μεταξόν των Ελλήνων. Και έν τέλει πρέπει να απαλαμβάνουν της άμεσίον εκτιμήσεως, αλληλεγγύης και έμπιστοσύνης του Έλληνισμού ένταύθα.

* * *

Ότι ο έν Αμερικη Έλληνισμός είναι διά την χώραν μας αληθής χρυσόφορος πηγή, αναγνωρίζεται κάπως και μετ' έπαυλάξουν παρά των άρμόδιων έν Αθήναις. Οι άρμόδιοι όμως όμιλούν τόσον εύγλωττως, ώστε ως παραθέσωμεν μόνον άλλους τούτων διά να γινή αντιληπτή ή σοβαρωτάτη διά την πατρίδα μας απώλεια, ένκα έλλειψως πραγματικού ενδιαφέροντος εκ μέρους των εις τό παρελθόν επενδύνων και της ανεξηγήτον ξενοαγαθίας τινών και του κατ' έπανάληφον και επί ματαίω διορισμού άλλοδακόν εις την διεύθυνσιν του γραφείου τύπου-τουρισμού έν Αμερικη, έν αντίθεσιν προς τό παράδειγμα όλων των κρατών της γης, άτινα αναθέτουν εις ίδιους ατόμων έκαυτός, άγνοής όμοιαν την διεύθυνσιν προπαγάνδας εθνικής, τουριστικής και έμπορευκής.

Υπολογίζονται οι κατ' έτος εις την Ελλάδα μεταβαίνοντες και εκάθην έπανακαμπτοντες όμογενείς εις περίπου 22.000, όστινες πληρώνουν δι' άποστολικά εισιτήρια περίπου 3.000.000 δολάρια έτησίως. Μία ικανή διεύθυνσις προπαγάνδας μας ένταύθα θα ήδύνατο να διωχτείται τό μέγιστον μέρος των κεφαλαίων τούτων εις την έμπορευκάνειόν μας γραμμήν, αντί ως γίνεται τώρα, όποτε τό μέγιστον μέρος τούτων ένδυναζόνται παρά ξένων άποστολικών εταιρειών. Υπολογίζονται έπίσης εις περίπου 10.000.000 δολάρια τά εις την Ελλάδα μετακομίζόμενα υπό των έξ Αμερικης έπισκεπτών έτησίως. Κατά συμπύκνωσιν ως τονόσωμεν άνω έτι τό επάναγκες κυβερνητικής ένσχέσεως της εθνικής μας άποστολής.

Τά έμβόματα και αί επί μικρά προθυμία καταθέσεις των Έλληνικών Τραπεζών έν Ελλάδα άνήλθον τό 1931 εις άνω των 35.000.000 δολαρίων.

Τό όλικόν ποσόν Αμερικανικού χρυσού εις Ελλάδα πωλούμενον έτησίως, άνέρχεται ήδη εις περίπου 48.000.000 δολάρια άνευ οόδε μίας των άρμόδιων ιδιαιτερας ένθαρσύνσεως και ήθικης ένσχύσεως. Τά ποσόν τοιούτο θα ήδύνατο εύκόλως να διπλασιασθή, άν τά διά την ένίσχυσιν γραφείου τύπου-τουρισμού έν ταίς Ηνωμέναις Πολιτείαις, άναρχόμενα περίπου εις 45 χιλιάδας δολάρια έτησίως, διετίθεντο όχι προς συντήρησιν άλλοδακόν διεθνούς, κατ' όνομα, αλλά προς πραγματικήν ένίσχυσιν του τουρισμού μας, του εξαγωγικού μας έμπορίου και της ένίσχυσεως των έν Αμερικη τραπεζικών μας ιδρυμάτων.

Γραφεία διεθνόμενα παρ' αντιθέτων και άσύνχρων άλλοδακόν είναι ήσυχαι άδύνατον να στρατολογήσουν τάς κολλοσιαίας ήθικας και όσας δυνάμεις του ενός εκατομμυρίου Ελλήνων έν Ηνωμέναις Πολιτείαις και Καναδά προς ένίσχυσιν της οικονομικώς δομαζομένης και χαμαζομένης πατρίδος μας.

Μετά ταύτας,

I. E. ΦΛΗΗΣ

Μποκάλω, Μάρτιος 1932.

Η ΜΑΝΑ

Της Μάνας τό παράπονο δέν θάνα τίποτε άλλο,
Αν τά παιδιά της την έξέχασαν στον κόσμο έδώ τον άλλο.
Όταν την Μάνα άφήναμε και έφεύγαμε στά ξένα,
Απ' την πνευμένη της καρδιά μας έλεγε με μάτια θαρραλέα.
Σύρτε παιδιά μου στο καλό και πάλιν να γυρήστε.
Την Μάνα που σας γέννησε να μην αλητμονήστε.
Την Μάνα σας την ακριβή και απ' τον θείον ή χάρι,
Στον κόσμο που σας έφερε σαν τό χρυσό καρδί.
Σύρτε παιδιά μου στο καλό και μη με αλητμονείτε,
Μήπως πεθάνω έξαρνα και τεις δέν θα με ιδήτε.
Και όταν στον τάφο κατεβώ με την καρδιά κλαυμένη,
Διά τά παιδιά μου θα ζήτώ να ιδώ, να μείνω αναπαυμένη.

Wichita, Kansas.

ΓΕΩΡΓ. Α. ΠΩΛΣΟΝ

(Οι Έχοντες Μητέρα έν τη ζωή, ως της γράφουν μίαν παρηγορητικήν επιστολήν, ή όποια θα είναι άρκετή διά να χαρή).

Morgenthau Sends Message

(Continued from page 7)

as we have been up before, we will go up again. It is fortunate that after we do take the downward crash we come to our senses and tighten our belts for the upward course again. What usually happens is this: Those who were way at the top of the prosperity peak fell to the bottom with a bigger crash than the ones who were not so high up. This second class, having fallen from a lower distance, has not suffered so severe a shock and will recover before the others.

"But, while we are at the bottom, I want you to tell the Greek boys and to impress upon them that they must learn frugal habits. Let me repeat those words for emphasis. The Greek boys must learn frugal habits during this depression so that when prosperity comes around again they will maintain a normal standard of living, consistent with their income."

Thus the genial and distinguished Philhellene ended his remarks. Mr. Morgenthau, because of his work with the refugees, has captured the admiration of the Greek people to such an extent that he was made an honorary citizen of Athens, an honor which in all the history of that famous city has been conferred on but 31 foreigners. His words carry great weight and should prove inspiring and instructive to all who read them.

The following poem by Joachim Miller is dedicated to Mothers' Day

"THE BRAVEST BATTLE"

The bravest battle that ever was fought,
Shall I tell you where and when?
On the maps of the world you will find it not;
'Twas fought by the mothers of men.

Nay, not with cannon or battle-shot,
With sword, or nobler pen;
Nay, not with eloquent word or thought,
From mouths of wonderful men.

But deep in a welled-up woman's heart—
Of woman that would not yield,
But bravely, silently bore her part—
Lo! there is that battlefield!

No marshaling troop, no bivouac song;
No banners to gleam and wave!
But oh, these battles they last so long—
From babyhood to the grave!

Yet faithful still as a bridge of stars,
She fights in her walled-up town—
Fights on, and on, in the endless wars,
Then silent, unseen, goes down!



GEORGE WHITE
GOVERNOR

STATE OF OHIO
OFFICE OF THE GOVERNOR
COLUMBUS

March 10th, 1932

Hon. Achilles Catsonis, Supreme Secretary
Order of Ahepa
Investment Building
Washington, D. C.

My dear Brother Catsonis:-

Permit me to say, that before associating myself with your splendid Order of Ahepa, I adhered to my invariable rule of learning as much as a neophyte would be permitted to know, concerning your tenets and objectives. To my gratification, I found that your ambitions were laudable. Since I have been permitted to wear the Ahepan fez, my vision has broadened.

It is now clear to me that your organization is bending its energies toward making cleaner, purer citizens and thereby producing a better America for us all. The American born and the Graeco-American have much in common. I think I may say everything in common. The pure Democracy of old Athens inspired our forebears to declare and carry into constitutional guaranty the doctrine that all power belongs to the people. Today, as I think of "the glory that was Greece", I am wondering if our own Washington, in the dark days when it looked as if our struggle for independence must fail, did not obtain much of his inspiration from the great Pericles?

I am impressed that the American-Hellenic Educational Progressive Association has been productive of much good, and for it the future holds wonderful possibilities. I am more than pleased, I assure you, to recognize myself as a private soldier in the Great Army that will eventually convert these possibilities into stern realities.

With kindest good wishes, I am

Most sincerely yours,

George White

GW/Mrn

ORDER OF AHEPA

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June 1932

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Number 6



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JUNE, 1932

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APPROACH TO THE NEW TOMB OF THE UNKNOWN SOLDIER. AMPHITHEATRE IN BACKGROUND





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AHEPA MAGAZINE

Official Organ of the Order of Ahepa

VOL. 6



NO. 6

JUNE, 1932

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PATRONIZE OUR ADVERTISERS

Appreciation from Ahepa

[Taken from the *Cincinnati Enquirer*, April 15, 1932.]

To the editor of the *Enquirer*:

DEAR SIR:

From time to time during the last few years copies of the *Cincinnati Enquirer* have reached this office and we have been pleased to see a great deal of space devoted to the activities of the Liberty Chapter of the Order of Ahepa of your city. Your issue of March 4 contains an editorial entitled "The Greek Citizen," wherein you have generously commended the Greek as an American citizen and spoken of the Order of Ahepa as a major force in promoting patriotism and expounding the principles of a democratic government.

We have taken the liberty of reproducing this editorial in the April, 1932, issue of our MAGAZINE, a few copies of which we are sending you under separate cover. But we feel that we should express our appreciation direct to you, and it is for that purpose that this letter is written.

It is highly encouraging to us, Mr. Editor, to know that the principles upon which the Order of Ahepa is founded, and the conduct of its members in the various communities wherein chapters are located, find approval in the minds and hearts of those who command influential positions and mold public opinion. It is true that although the Greek is a comparatively recent comer to these shores, he has nevertheless endeavored to orient himself to his new environment and to become a constructive rather than an obstructive or destructive force.

Without attempting to prepare a brief for his virtues, we feel justified in saying that the Greek as a rule is loyal to the form of government and institutions of America and we gave concrete proof of this during the World War, when it is estimated that more than 60,000 Greeks marched under the Stars and Stripes to maintain these institutions. He is generally self-supporting and law-abiding. But it is not enough that the Greeks believe themselves to be good citizens of the United States. It is equally, if not more important, that our American friends should find us to be so.

Editorial comments, such as your editorial of March 4, do more than pay tribute to those concerned. They encourage them to exert themselves to do even better. They give them a feeling of "at-homeness." To them it is significant that their efforts for self-improvement and for the dissemination of knowledge conducive to a better understanding of America, its history, traditions, institutions and aspirations are noticed by their American fellow-citizens. They feel the friendly hand of a neighbor and are not left to "paddle their own canoe" in a work which is admittedly praiseworthy. This feeling is not unnatural. Many of the persons concerned came to these shores some 25 or 30 years ago without a knowledge of the English language and without friends. It is not improbable that they experienced a strange feeling in those early years, and now, by comparison, we see the picture reversed. They have learned to talk to their American neighbors, become adjusted to their new environment, and feel the grasp of the friendly hand of their fellow Americans of native birth. The Order of Ahepa was founded to promote this feeling of good will and we have been very fortunate in having the American press on our side. Our work has been made lighter on that account.



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I deem it a duty, therefore, to extend to The Cincinnati Enquirer and to you, sir, as its editor, the unalloyed thanks of the Supreme Lodge of the Order of Ahepa. We feel highly honored and encouraged to continue our work when we see such comments as appear in your editorial, above referred to.

Atlantic City Chapter Hears Athenagoras

ON SUNDAY, May 15, the Atlantic City Chapter No. 169 held its second annual dinner and dance at the Neptune Restaurant, with over 200 in attendance. Our beloved President, Brother G. Stoicos, spoke briefly and explained the meaning of the word "Ahepa." He then introduced our District Governor, Brother John A. Givas, as toastmaster of the evening.

Brother Givas spoke in Greek in honor of our most reverend guests of the evening, the Archbishop Athenagoras and the Achimadritis Eerasimos Ilias, concluding with the introduction of the Most Reverend Archbishop Athenagoras, who spoke for about thirty minutes. The Archbishop praised the Ahepa excursion that went to Hellas, the Patriarch of Constantinople and of Jerusalem; he congratulated the Atlantic Chapter and the Greek community for their successful work in purchasing a building for the erection of a church and school, and, in closing his oration, he reminded us that this day was Saint Achilles Day and he offered his heartiest wishes to our Supreme Secretary, which was applauded by everyone present.

Archimandritis Ilias was then asked to say a few words and he explained the foundation of our religion and the cause for which our forefathers fought—the upkeeping of our religion and Hellas—naming His Holiness Patriarch Gregorios, Germanos, Archbishop of Patras, Lord Byron, Athanasios Diakos, Marcos Botsaris, Alexander Ypsilanti, Andreas Miaoulis, and His Holiness Archbishop Athenagoras, all as Hellenic heroes.

Brother J. N. Pappas, a very prominent lawyer of Newark, was introduced and, in a brief speech, explained the progress of the Order of Ahepa in the United States and Canada.

Other prominent members of the Ahepa were introduced as follows:

Bro. John Macaropoulos, Deputy Governor; Bro. George Galane, President, and Bro. Michael Loupassakis, Secretary, of the Washington Rock Chapter No. 114, Plainfield, N. J.; Bro. Ulysses Archontis, President, and William Chirgojis, Secretary, of the Eureka Chapter No. 52, Newark, N. J., and many others.

The entertainment committee, which consisted of Brothers Gus Johnson (chairman), George LaMarr, Christ Davis, Manuel Pappadoulis, William Prokos and George Simmons, were praised for their hard work in making this affair a success.

The Greek-American United Republican organization, the Greek-American Republican organization, and the Greek community were also thanked for their support.

Brothers Gus Johnson, George LaMarr and William Anthony, members of the publicity committee, report that the Atlantic City Chapter had a very successful celebration on Greek Independence Day and the Bicentennial of Washington, in conjunction with the Hellenic Orthodox Church and the Ladies' Auxiliary. The master of ceremonies of this affair was Bro. A. Speliotis.



THE AHEPA

ILLUSTRATED NATIONAL MONTHLY MAGAZINE

"BLENDING TRUE HELLENISM WITH GOOD AMERICANISM"



Youth and World Peace

(Address to Syracuse University Students on May 12, 1932, by Most Reverend Athenagoras, Archbishop of North and South America)

DEAR Reverend Powers, noble authorities of Syracuse University and dear students:

I consider myself exceedingly happy and highly honored in having today the privilege to find myself in this beautiful university city, in a glorious supreme institution of learning, to face reverend brethren, wise scholars and to be surrounded by the golden youth.

I hardly know how to thank you all for this boundless goodness, which captivates me and makes me yours for life.

Yet my pleasure is counterbalanced by my embarrassment. I was called upon to speak to an intellectual group. To the professors I could never dare to do this. I have heard so much about their wisdom that I am sure I could learn much from them, and very willingly I would become their pupil if that were possible.

But one finds it very difficult to speak even to the pupils of such professors. Nevertheless, I shall not conceal from you the fact that the invitation by the Hellenic student society, "Philomathia," to speak to the youth, has moved me very deeply. It fills me with enthusiasm, with that enthusiasm which characterizes the youth.

My dear students, you have, indeed, the power to create life. You are life itself. The law of death, this beautiful and necessary law which destroys and again creates anew, is functioning only as regards the individual. For the whole it is not existent, but it serves to maintain and keep this whole in perpetual youth. In this rejuvenation, the youth, an everlasting expression of the manifestation of life, are at the same time the pioneers of life. This phrase means so much. Pioneers of life!

In your brain everything has the transparency, the clearness of youth. Your soul, with its eyes wide open to everything, is a delicate and noble receiver of all notions from inside and outside.

Life for you is the primeval wonder, whence and when you are sound in mind, soul and body, you are left enraptured and dazzled. To you is given the impetus of creation to which you are advancing always forward in a bold and tireless pace—youth, everlasting, always cheerful, in the advanced lines of humanity, advancing to its evolution.

After these few words, what am I dreaming for you, for all the youth of the earth?

I shall not ask how and what you think, in which way you face life, and upon what you place your noble ambitions. Nor will I want to know if you are contented with life, with society, with modern civilization.

But I do believe that the time has come for you to create a new world, where the happiness of life shall not be considered as the privilege of the few, but as the right of all, wherein all shall have the same opportunities for development, wherein the peace and joy of the resurrection of Christ shall be the law guiding the life of men.

I will not speak as a theologian, although I am entitled to, thanks to my office, and for the good fortune that I am addressing students of today, among whom the savant of England, Lodge, as well as many others in this country, have traced strong religious tendencies.

You are called, my dear students, to offer exceptional services to humanity, for a rising, new civilization, which is to substitute the one of today's, to realize an old dream:

"Oh! the blessed eyes," sings Walt Whitman, "the happy hearts that know the fine guiding thread through this great labyrinth."

I do not know how many there are of these eyes and hearts, but that we are in a labyrinth after the war no one doubts, for there is none who does not feel the agony from the present terrible and unheard-of universal crisis.

In the middle of this crisis, one ardent desire is emanating and one voice is heard: That there shall prevail more respect and confidence among nations in order that all causes and possibilities of war shall disappear, in order that humanity shall form a unit, so that, under a general peace, all shall devote themselves to scientific progress and to the promotion of human happiness.

This ideology is not new. The old Greek philosophers, and especially the Stoics, developed theories of fraternity of men; and Kant did work the problem of an international organization to do away with war. Nevertheless, the country where real movements for peace were made is this great and beloved American federation. You know what was said one hundred years ago by Garrison, who was among the first to struggle for the overthrowing of slavery.

And religion? It is superfluous to mention here the evangelic spirit, the declaration of St. Paul: "There is no Greek or Jew." And yet, only after the destruction of the great war and in the face of terrific social dangers which it brought, they all understood the necessity of pacification, of reconciliation, of cooperation and of reconstruction. As the official historic beginning of this effort, we may consider the message of the late President Wilson before the American Senate, on January 22, 1917.

A short time after, the League of Nations was founded, which was hailed by many as the beginning of a new international régime, having as its chief object to guarantee the peace and safety of nations.

There is no doubt that peace has its enemies. They say the public and individual life of men will be altered in a degree which no one can foresee. They say, besides, that history affirms that wars have always been the creative forces of civilizations. And what is more important, they say the results of wars have caused always the vanguard of civilizations to be transferred from a degenerated people to a vigorous and robust people, for the good of civilization itself. None the less, it is a fact that our present civilization has come to a turning point, after which it will follow either the complete collapse or the reconstruction of this civilization.

It is exactly so! The pacifist ideal should not be counted as a revolution against the past, but rather as a tendency for reconstruction, as an effort of the nations to prepare another national life, more happy and more civilized. In other words, there are not only the political and social needs that push the peoples toward the new ideal, but because the hour has struck for humanity to begin a new life.

So much blood is not enough? So many atrocities are not enough? Was it not enough, the blood of the founder of the Christian religion, for the liberation of mankind?

What a joy! From everywhere comes the consoling voice that man wants to live to work for a better morrow, that the human spirit seeks to enlarge the means of prosperity and not to invent organs of destruction, that the human heart was made to love and sympathize with mankind.

You cannot imagine how glad I am to see this will and effort expressed in temples of muses among the pioneers of life.

Governments, universities, the League of Nations, other international organizations, national committees, international spiritual institutions, international conventions of ethical culture, the International Bureau of Education at Geneva, the International Confederation of Teachers' Associations, the International Bureau of the National Federations of the Middle Education, the International Bureau of Boy Scouts, the Y. M. C. A., the Carnegie Institution, and, above all, the Inter All World Union for International Friendship through the Churches—all are working in the last years to establish an international cooperation for disarmament and for the peace of the world, through youth, through the new generation.

I do not want to take advantage of your clemency to analyze even in general lines what is going on in these organizations, because, after all, I am not here to deliver a lecture; I am simply to greet the youth from whom we expect the definite realization of this dream.

I see you as other angels on Christmas night: "Glory to God in the highest, and on earth peace, goodwill among men."

Descend from this spiritual heaven, you students of the illustrious American universities and colleges, grasp the initiative of a cooperation between the youth of all the world. Fly upon the sinful, tired, tried humanity. Give a lesson to the governments, even to the churches. We are all waiting for you as the abiding shepherds. The light is breaking, the day will dawn. Don't you like the rôle? Amen!

(Courtesy of Philomathian Society under whose auspices he came to the university.)

America Lives

By DR. A. G. CRANE

President, University of Wyoming

(Address before the Cheyenne Chapter of the Order of Ahepa, February 16, 1931)

SCIENTISTS in the effort to find the border line between living matter and material substance have a number of tests.

One of these proofs of life is growth. The American Government is not static, fixed and crystalline. It has within it factors which provide for the possibilities of growth, change and modification. As long as it can remain plastic it is a living institution. If it should follow the path of many decadent governments and become too resistant to change, too firmly crystalline and fixed, it may be replaced through revolution or more peaceful evolution by another form of government, and America may take its place in ancient history. Institutions and governments arise in response to the call for improvement, for change, for progress, in recognition of newer social principles. They then too often become fixed and the hardening of the social arteries brings about weakness, disease and death.

It is indeed a surprising thing that America has maintained her plasticity, her youth, her life, in spite of a fixed formal written Constitution. The Constitution itself provides the means of its change and modification, but so cumbersome is the method, so slow of realization, that the change lags far behind human progress. Fortunately Americans have a genius for making even cumbersome machinery work, and so the Constitution has been subject to a constant, steady revision through court action and interpretation. Current practice runs ahead of formal amendment and establishes newer procedure, which later may be recognized in formal amendment. The American conservatism has not gone so far that it yet is unwilling to try new things. It might even be urged that we are too prone to think that all change is progress when oftentimes it is merely variation and perhaps not even the best variation. Last year's styles are today passé but it is not always certain that the modern is better.

One hears much today of the fear of radicalism. Things often are declared dangerous because they are strange and new. The doctrines, however, which advocate the destruction of American institutions as preliminary to the promised millennium present one distinctly vicious principle. This principle is the refusal to play the game according to its rules when there is already established an orderly method of securing any possible degree of change or improvement. Provision for change, growth and modification is written into the life of America's institutions. It is in itself an evidence of life, this provision for growth. Orderly procedure lies at the foundation of social stability. America both in law and custom provides for changes. He who advocates change may be mistaken, may be a radical, but he is not vicious if he proposes to get these changes by the orderly method of discussion, persuasion, education, experimentation and orderly change in our fundamental law. He becomes vicious when impatient with the ordinary forces of social evolution; he proposes to wreck the whole machinery of government and society in order to establish his dreams. Willingness to achieve changes by the orderly procedure established by the rules of the game is a basic principle of American government.

(Continued on page 7)

An Archaeological Cruise in the Aegean

By DR. L. H. CLEASBY

Professor of Classical Archaeology and Latin

(Illustrated lecture to Philomathian, Hellenic Student Society of Syracuse University)

The more precious legacy of Greek art is that divinely restless spirit which drives man forward in the pursuit of beauty, that through this beauty he may better comprehend the depth of his own being.

LET us start from the ancient Greek colony of Byzantium, on the European side of the Bosphorus; Constantine the Great, Emperor of Rome, changed its name to Constantinople, and just recently it has become Stamboul. We pass through the little sea which in antiquity was called the Propontis, or "vestibule," "anteroom" sea to the great Euxine or Black Sea; the little island of Proconnesus, however, produced so much marble that it not only changed its own name to Marmora, but bestowed the same name upon the Propontis. As we pass out from the Sea of Marmora into the Aegean we sail through the Strait of Dardanelles; according to Greek mythology little Helle, as the ram with the Golden Fleece was flying through the air carrying her brother and herself on his way to distant Colchis, here fell off, and dropping into the strait caused it afterward to be known as the Hellespont.

On our left, as we come out of the Dardanelles, is the northwestern corner of Asia Minor, known as the Troad, because here was the hill upon which the famous city of Troy once stood, the Troy which Homer tells us was besieged for ten years by the Greek forces under King Agamemnon of Mycenae. Heinrich Schliemann, retired wealthy merchant, took the words of Homer seriously and went to work in 1870 to dig on the hill of Hissarlik. He found not merely one city but many; today we can distinguish nine different settlements, each later one built upon the ruins of those which had preceded it. The sixth city is probably the one of which Homer sung. This very spring an expedition directed by Professor Carl Blegen, of Cincinnati, is once more trying to discover the secrets of ancient Troy.

Before skirting the coast of Asia Minor to the southward, we dart across up to the north for a moment to see the island of Samothrace, where the Hellenistic ruler, Demetrius Poliorcetes, set up a great monument to celebrate his naval victory over a rival king; this statue is the well-known Winged Victory of Samothrace, one of the most valuable of the treasures of the Louvre Museum in Paris. Now southward, keeping close to the shore of Asia, and catching fleeting glimpses of the great islands of Imbros, Lemnos, and Lesbos; the last is the home of the two great Greek lyric poets, Alcaeus and Sappho. On the shore opposite Lesbos in the third and second centuries before Christ arose the Kingdom of Pergamum; its kings had to fight for the very existence of their realm with wild people from the north, the Galatians—the same whom Caesar found in what is now France and called Gauls. To celebrate victories the Pergamene kings had various statues and monuments made; of these almost everybody has heard of the statue now in the Capitoline Museum at Rome which we used to call the Dying Gladiator; since he is not a gladiator, more correctly we speak of him today as the Dying Gaul. There were also erected at Pergamum to com-

memorate these same wars a great Altar to Zeus, which is now in Berlin, housed in a great museum built especially for it; it has a glass roof, to give to the reconstructed altar the effect of being out in the open air.

Next we pass by the Island of Chios, the home of the early Greek sculptor Archermos; past Ephesus, where was the magnificent temple to Diana; past Miletus, near which were found some massive seated statues of the sixth century; down to Halicarnassus, where in the fourth century reigned King Mausolus; he and his wife, Artemisia, built for themselves a mighty tomb or funeral monument, many fragments of which are today in the British Museum; this monument was called the Mausoleum, and the word still lives on today as the designation of certain more pretentious resting places for our own dead.

Just below Halicarnassus is a promontory which constitutes practically the very southwestern extremity of the continent of Asia; this is the land of Cnidos. From this ancient city state comes the impressive seated figure in the British Museum, the Mourning Demeter. Cnidos was noted in antiquity as the city for which the fourth century sculptor Praxiteles made his most famous statue, the Aphrodite of Cnidos. This statue itself no longer exists, but we have a copy of it in the Vatican Museum at Rome. Since we are speaking of Aphrodite, whom, as you know, the Romans called Venus, we might speed our little ship across the Mediterranean to Cyrene, a Greek city in Africa, where just a few years ago was found one of the most youthful and lovely Aphrodites which ever came forth from a Greek sculptor's chisel; she is now in the National Museum at Rome, wonderfully fresh and unharmed by time—except that she has lost her head completely! But to one who is accustomed to look at ancient works of art that is a mere trifle. With these two Aphrodites let us place a third, the most famous of all Greek statues in the world, the lady who is usually designated as the "Venus di Milo." She was found up in the island of Melos by a Greek peasant, while digging on his farm, and sold to the French Government; she stands now in the Louvre. If we wish to be 100 per cent Greek in mentioning her, we shall be careful to say the "Aphrodite of Melos."

Since we can change our course at will on this imaginary cruise, regardless of expenditure of time and whatever fuel our ship may be using, let us command the captain now from Melos to zigzag across the Aegean to southeast by east to the island of Rhodes, where once stood the Colossus, great enough to be listed among the Seven Wonders of the World. Rhodes was the birthplace of the three fine sculptors of the Hellenistic period, who made the group known as the Laocoon, now in Rome. The discovery of this in the Baths of Titus in 1506 was an epoch-making event in the history of art and esthetics.

We might profitably spend much time in cruising among the Cyclades; almost every one might furnish some important contribution to ancient Greek art and architecture—Delos, Naxos, Paros, for example. But the long island at some distance to the south of these, which seems, at least on the map, to be protecting them from the storms of the open Mediterranean, that island which was the seat of the marvelous Aegean civilization, the land of King Minos and the great mythological monster, the Minotaur—the Island of Crete. Here we have unearthed small cities and mighty palaces—especially the palace of the Double Axe at Cnossos. It would seem that the two-headed axe was a symbol of honor carved on the walls and pillars of this palace to consecrate the building to the greatest of the Aegean gods; the name of this axe was “labrys,” and so this was the palace of the labrys or labyrinth; this word came to be used of any building with intricate windings and many rooms, and we still use it today in the sense of a “maze.” Beautiful fresco paintings, delicate carvings in ivory, artistic pottery, sumptuous staircases with embryonic Doric columns, an open space with surrounding step-like seats called the “theatral area”—these are just a few of the mysterious contents of the very ancient Palace of Cnossos.

But we must hasten on to Athens. Near the island of Cythera, where Aphrodite came into being, according to one legend, by blithely springing up from the sea foam, was found at the bottom of the sea, the cargo of a ship wrecked many years ago. Some of the fragments of bronze were found to be parts of a superb statue of a youth with one arm outstretched—can he be Paris holding out the apple inscribed “To the Fairest?” This fine bronze statue, made up of skillfully put together pieces of bronze, is now in the Museum at Athens.

We land at Nauplia, a fine harbor on the eastern coast of the Peloponnese, and pay brief visits to the fortress of Tiryns, to Mycenae, with its beehive tombs, its Lion Gate, and its tunnel-encircled shaft graves where so many golden objects were found, and then back in our ship once more, we pass into the Saronic Gulf, and on to the Isthmus of Corinth, with no time for Epidaurus, the city devoted to the God of Healing and Medicine with its exceedingly well-preserved theater. After passing through the canal, we stop at Corinth just long enough to glance at the columns of the ancient temple, and the results of excavations by the American students, and the towering Acro-Corinth, then on through the Corinthian Gulf, stopping for an occasional view of some of the little towns along the southern shore, until we reach the important port of Patras. There is not time to go down to Olympic Games. No time for Ithaca, the home of the crafty Odysseus, or for Missolonghi where died the English poet Byron, who fought with the Greeks for their independence.

On our backward run through the Corinthian Gulf we will stop at Itea, and on donkey-back will climb up to Delphi, where was the sacred city and oracle of Apollo. Then back through the canal, north to get a look at Euboea, with its town of Chalcis, a short visit to the plain of Marathon, again into the Saronic Gulf, bestowing some words of admiration upon the ruins of Poseidon's temple at Sunium. In the bay, before disembarking, we will sail around a bit to get good views of Megara, Eleusis, Salamis, Phaleron, and finally the Piræus. Here we must leave our ship and journey by land to Athens.

Athens! This is the goal of our Aegean archeological cruise. But we have no time to discuss the many glories of ancient Athens or the admirable streets and buildings of the modern

Athens. The Palace, the house of Mr. Schliemann, the University, the Museum, the interesting, thickly settled quarter cut asunder by Hermes Street, and Aeolus Street—the ancient Agora, now being gradually excavated by the Greeks with some American assistance—no time to dilate on all of these fascinating subjects. So let us close our trip with a farewell glance at the Acropolis, which symbolizes for the lover of Ancient Greece all that was best and most beautiful in her art and architecture.

It is in art and architecture that the spirit of a race preeminently manifests itself. Greece, appropriating chosen elements from the civilizations of those nations which were at a high pitch of cultural attainment when she herself was emerging from the darkness which followed the passing of the resplendent Aegean age, found a field for her vigorous creative impulse in adapting, developing, and refining these borrowings, and in engrafting upon them very much that was peculiarly her own. She soon possessed an art and an architecture which were remarkably representative.

Two seemingly inherent tendencies of the Hellenic mind animate Greek architecture, sculpture, painting (in so far as we have knowledge of it), and the minor arts of pottery, bronze work, gem engraving, and the making of coins. These are an eager striving for beauty and an intense interest in man. The passion for the beautiful stands revealed in the perfection of the Parthenon, in the charm of the Aphrodite of Cyrene and the Hermes of Praxiteles, in the delicate yet dramatic painting of Brygos, in the superb coins of Syracuse. Whenever he may, the Greek artist chooses man as his theme. In architecture, Athena's temple is made glorious by the Panathenaic Frieze; athletes and manlike deities are the chief product of the sculptor's chisel; in ceramics, even on Dipylon ware man begins to dispute the decorative area with the geometric patterns and in the Periclean age reigns despotically upon the red-figured fars; the human head is a frequent design upon coins and gems. Undoubtedly it is the universal appeal of these two characteristics, human interest and sheer beauty, that has made Greek art, in its entirety, supreme among the arts of all ages.

To the modern world the significance of any ancient art lies in its intrinsic or absolute value, as measured by the principles of esthetics, and in its influence upon subsequent culture and civilization. No one can dispute the claim of Greek art to surpassing excellence in the creating of absolute beauty. That its influence still prevails also requires no proving. Greek architecture almost imperceptibly grew into Roman architecture; then, through an evolution not difficult to discern, it transformed itself into Romanesque, Gothic, Renaissance. Merely by the unconscious display of countless columns—Doric, Ionic, Corinthian—every European and American city acknowledges its architectural obligation to classic lands. Our sculptors, notwithstanding the exaggeration and abnormality of certain modern plastic representations of the human body, still study the marbles of Phidias and Scopas, because they recognize in them a subtle loveliness and the vital truth.

The more precious legacy, therefore, of Greek art is not the sagging column beside the blue Mediterranean or the goddess who illuminates a corner of some dim museum, but that divinely restless spirit which drives man forward in the pursuit of beauty, that through this beauty he may better comprehend the depths of his own being.



Hon. Warren R. Austin

Senator Austin Lauds Ahepa Principles

An Interview

By CHARLES A. WEBB

AMERICA can but profit from the Hellenic strain in her citizenship. The contributions of Greece to the science and philosophy of law, as exemplified in her great characters of history and the devotion to the theory of the subservience of self to the state, as emulated by the Spartan mother, are the heritage of this strain in our body politic.

An observation of Senator Warren R. Austin at close range impresses the writer with the thought that Ahepa, with its avowed purpose to keep the best in Greek civilization alive in the welding of the Greek with the American, is an organization that would have a strong appeal for a man of his type and character. He will get much from Ahepa; Ahepa should get much from him.

The New Senator from Vermont is a great lover of the law and a brilliant lawyer. His service during the few months he has been in the Senate has reflected the theory that leniency to the individual is severity to the state, a principle which dominated the law and philosophy of the Hellenic race.

No man could be imbued with greater admiration for his friends, or a more keen desire to demonstrate his friendship through acts of service to them. However, he had not long been in the Senate before giving expression privately to the deep impression made upon him of the great responsibility of a Senator as a representative of 125,000,000 people.

Thus, this promising young statesman had quickly realized that he could not, in his official action, be governed by the desires of his friends, his home city, his State, or any class of people, to the exclusion of the primary responsibility of serving all the people as a Senator of the United States.

It was with this solemn sense of responsibility and with his inherent respect for law, written and unwritten, that the junior Senator from Vermont took his seat on the floor day after day and listened quietly to provocative discussion among his seniors, his own well-known powers of oratory held in leash.

Not until leaders of his party requested him to apply his logical and analytical mind, together with his Demosthenic ability, to the exposition of the proposals aimed at destruction of the flexible clause of the tariff law, and the scientific application of tariff rates by the Tariff Commission, did Senator Austin prepare to break the traditional silence of a new Senator. A reading of the *Record* will disclose with what courtesy and fortitude he withstood the onslaughts of his political opponents in this, his maiden speech.

The exigencies of the present time are particularly rigid in the case of the lawmaker who must, if he be worthy, withstand, with Hellenic resistance, the high-pressure forces of propaganda and appeal to sympathy for the individual, or be in danger of becoming a party to the enactment of legislation which would weaken the very foundation of the Government itself. Recognizing that the interests of state are above those of individual desires, Senator Austin is facing his problems in the Senate with a full realization of these conditions.

He also realizes that the good citizenship and good Americanism of the people, the native stock, and that of other races who have adopted the United States as their country of allegiance as well, is being put to the test in these trying times when taxes and other obligations incident to the economy program are being added to the burden of the individual in the interest of a stable and financially sound Government.

He has an abiding faith that the citizenship of the United States will prove equal to this test, as it has in times of stress in the past, and that this citizenship will be strengthened by the members of Ahepa loyal to the inspiring traditions of their ancestry.

In a conversation regarding the present and future standard of citizenship of the American people, and the practical stimulation of love of country which willingly sacrifices self and private accommodation for the public good, Senator Austin said:

"The order of Ahepa, with its objective of blending true Hellenism with Americanism, and its specific undertaking to teach the Constitution of the United States and explain the forms of government in this country to its members, and especially with its undertaking to cause its members to become naturalized citizens of the United States of America, is one of the most praiseworthy organizations ever formed by a distinct race of people who have adopted this country for their Government and for their home.

"The principles of Ahepa are opposed to the dangerous propaganda of communists and others who would destroy the institutions found necessary to keep government free.

"The principles of Ahepa are in support of a strong government in which the law rules."

America Lives

(Continued from page 4)

It is especially fitting that this society of new Americans should meet at this time in Cheyenne and entertain members of Wyoming's legislature. Wyoming's legislature and scores of those in other States at this season demonstrate the freedom with which changes may be made in State governments. Anyone may propose changes, some fantastical, some perhaps vicious, but all are admitted to the forum of discussion, persuasion and ballots. The legislatures of the several States are experimental laboratories for proposing and inaugurating experiments in government. One State originates, other States copy, and soon there is established new, popular changes in taxation, government and social custom. If these new things prove their merit by the acid test of experience they become general and ultimately receive full sanction of law. It is indeed fitting that this society of new Americans by their action show their faith in American government, their allegiance and loyalty to the homes of their adoption, by this dinner tonight in honor of Wyoming officials. American government is alive and the proof of its vitality is its growth, its adaptability to changing conditions, and that these changes can be brought about by orderly procedure established as a basic law of the land. It is the best argument against revolution, destruction and appeals to force.

Anglican and Orthodox Cooperation

By REV. WILLIAM CHAUNCEY EMHARDT, Ph.D., S.T.D.

Counselor on Ecclesiastical Relations Protestant Episcopal Church, Member Spartan Chapter No. 26, Philadelphia, Pa.

IT IS a matter of gratification to note in the April number of THE AHEPA MAGAZINE that its columns are open to the consideration of the relationship between the Anglican and Eastern communions.

This relationship, however, is not confined to expressions of good will and occasional demonstration of a fraternal spirit. So much water has flowed under the bridge during the past ten years that it would seem in order to share the results with fellow Ahepans.

Both in Europe and America the basic principle and the motif of such relationships are so altered as to be unrecognizable and incomprehensible to those ignorant of their spiritual and diplomatic content. Philhellenism was and is the source of Anglican interest in orthodoxy. But then the conception of Philhellenism has shifted and its connotation changed. The modern Philhellene acknowledges the world's indebtedness to ancient Greece, but is more emphatic in proclaiming the vitality of contemporary Hellenism. Modern Greece is only incidentally the joy of the antiquarian and archeologist. The monuments on the sacred hills and in the hallowed groves, together with an heritage in letters, it shares with the world. The racial spirit, the psychical instincts, the intangible atmosphere that is Greece, is the peculiar inheritance of the Greek of today. As Phidias moulded from composite man the ideal Greek, so from the discordant elements in modern Hellenic life the world is slowly realizing that the true worth of Hellenism perseveres as an accommodating and vital factor in current history.

Evidence of this practical evaluation in ecclesiastical affairs is more apparent than in affairs of state. Dogma and tradition unsullied by the controversies that have riddled and atomized Christianity in the West are no longer mere matters of pride but a cause of thankfulness. A spirit of satisfaction is making way for an inspiration of cooperation and service. At the same time it is realized that the West with a more abundant opportunity to practice applied or practical religion has a message for the Near East. The East perceives that amid division and controversy in the West there has developed an instinct for accommodation and comprehension that is of permanent value. Building upon this concept the East has developed an ideal of the united church and to a large extent is taking a leading prophetic rôle in the trend towards unity.

With this background, Meletios, the present Patriarch of Alexandria, at that time Archbishop of Athens, visited the United States in 1918, accompanied among others by Chrysostomos, his successor to the archbishopric and Dr. Hamilear Alivisatos, the present dean of the Theological School of Rizarios and procurator of the Holy Synod of Greece.

This visit of Meletios gave occasion to the first frank round-table conference between Anglican and Orthodox. This conference, which was conducted by the late Bishop Courtney, with the writer as secretary, promoted a fuller understanding of the doctrinal position of the two churches. The conference was not apologetic but explanatory.

In 1920 the Metropolitan of Demotikon visited London during the Lambeth conference as the official delegate of the ecumenical patriarchate. Formal and informal conferences were held. The conference uttered a general expression of desire for intercommunion, and even went so far as to suggest that Orthodox and Anglican alike had a responsibility for the administration of the sacraments to members of the other communion in cases of isolation and emergency.

The Metropolitan, following the precedent set by Meletios while visiting America, took part in a formal service in Southwark

Cathedral, the Rev. Fr. Fynes-Clinton and the writer acting as his chaplains. Heretofore Eastern prelates visiting England had merely accepted the courtesy of a place of honor in the choir or sanctuary. This was the beginning of a series of such demonstrations of amity between the individual Anglican bishops and the individual Eastern prelates. We have in the next few years such expressions of fraternity demonstrated in America during the visits of Bishop Nikolai of Serbia, of Meletios after his election as Ecumenical Patriarch, the several prelates of the Eastern Churches in America, the Archbishop of Nablus, the Archbishop of Beirut and others.

In England we find Bishop Nikolai establishing a precedent by being the first non-Anglican to preach in St. Paul's Cathedral. In the following years we find the present Patriarch Dimitrie of Yugoslavia (then Archbishop of Belgrade), the Bishop of Monastir, the Metropolitan of Trebizond, the Vicar of Carlowicz, the Russian Archimandrite Serge and others received with honor as guests of the Church of England. These visits, however, are not to be taken as establishing economic relationships. They were merely, as has been said, expressions of amity accorded by one prelate to another.

The Bishop of Western Michigan in 1924 celebrated in the Chapel of Abraham in the Church of the Holy Sepulchre, Jerusalem, wearing at the time the omophorion (a pall) presented to him by the Patriarch. Later in the same year the writer celebrated at the same altar wearing an epitrachelion (Eastern stole) also presented to him by the Patriarch.

Practical recognition of our priesthood has been shown on several occasions by the gift of pectoral crosses worn in the East as symbols of the office of archpriest. The first of these was given by the Patriarch of Serbia to the Rev. Fr. Fynes-Clinton in 1920. The second by the Ecumenical Patriarch to the writer in 1922. Among other recipients are Canon J. A. Douglas, the Rev. R. E. Burroughs, formerly Chaplain of the Crimean Church, Constantinople; Father Corbould, Rector of Carshalton, Surrey.

Apart from these acts of amity, there has been an unofficial practice of economic relationships growing in volume for over thirty years. The presence of scattered Orthodox in smaller communities, especially in the South, brought our Church face to face with a grave problem. These people were Christians and their children born in America of Christian parentage and entitled to the sacraments. It would have been easy to absorb them; in fact other religious bodies did absorb many. The late Bishop of Southern Virginia, Dr. Beverly Tucker, adopted a far different policy. He administered sacraments to them, not as to churchmen, but as to Orthodox who were under his protection. As occasion offered, provision was made for visits of Orthodox priests. These customs have now become widespread.

In established Orthodox parishes clergy of the Episcopal Church have been invited as special preachers on the invitation of individual parish priests. On two occasions the writer preached at the request of the Metropolitan Platon when the latter pontificated.

All these have been irregular because no agreement of economic relationship obtains. It has been possible for individual hierarchs to recognize, and even authorize, these acts of hospitality as far as they apply to their own children. Such acts cannot be interpreted as extending beyond their own fold, nor as being binding upon their successors. It is understandable that internal conditions may influence a hierarch to reverse his own decision. A full recognition of a policy of economic intercommunion could come only from an ecumenical conference of the Orthodox communion, or from united recognition and authorization by all autocephalous churches.

II

PROGRESSIVE STAGES OF RAPPROCHEMENT

Happily, advances had been made that were leading, not merely to closer affiliation but to a fuller understanding. Dr. Frere's enlightening lectures delivered in Russia were well known in all centers of orthodoxy. The delegation to the Lambeth conference of 1920 included Professor Comnenos, who both in formal and private conferences arrived at a better understanding of Anglicanism. The conference with Meletios in New York in 1918, seemed to clarify the Eastern misunderstanding of the Anglican position. This fuller knowledge gave warrant to a commission to Professor Comnenos by the Holy Synod of Constantinople to study and report on Anglican ordinations. A favorable report was made. Consideration of the report was postponed for a year, when the Patriarch took advantage of the presence of the writer in Constantinople in 1922 to bring the issue to a head.

After a week's discussion with members of the Holy Synod and especially with Professor Comnenos, on the generally accepted views of the Anglican Church, a document was handed over to the writer for delivery to the Archbishop of Canterbury, containing the following:

"Accordingly the Holy Synod, on this opportunity taking under our presidency the matter under consideration and having examined it from every point of view, has concluded that, as before, the Orthodox Church the ordination of the Anglican Episcopal confession of bishops, priests and deacons possesses the same validity as the Roman, Old Catholic and Armenian Churches possess, inasmuch as all essentials are found in them which are held indispensable for the Orthodox point of view for the recognition of the 'Charisma' of the priesthood derived from Apostolic succession."

This decree was later accepted by the Patriarchate of Jerusalem, and by the autocephalous churches of Cyprus and Mount Sinai. In conversation with the late Pope and Patriarch Photios of Alexandria in 1924, the same attitude was adopted. The late Patriarch of Antioch accepted the principle in practice by appointing a priest to act under our National Council of the Episcopal Church in establishing contacts with Syrian Orthodox in America.

The decree, as such, was of small concern to the Anglican communion, whose priests were not at all in doubt as to the unassailable validity of their ordination. It was helpful, however, in their approach to Orthodoxy in desperate need of ministration.

The year 1925 marked a decided advance in corporate relations. A formal observance of the 1600th anniversary of the Council of Nicaea was held in London. A delegation of Orthodox headed by Photios, Pope and Patriarch of Alexandria, and including the Metropolitan Anthony of Kiev, the Metropolitan Evlogie, the Archbishop of the Jordan and others, was present. This was the first occasion at which the East had sent a semi-official delegation to the Anglican communion to share in common worship. The service in Westminster Abbey marked a decided advance in the trend toward rapprochement. The Bishop of Western Michigan and the writer, who were to attend the service at Westminster as representatives of the presiding bishop, were detained on the Continent and unable to attend. They did, however, attend the formal conference in the House of Lords between the Orthodox delegation and the Archbishop's committee on the Eastern Churches. The writer also with Canon Douglas of Southwark Cathedral and Mr. Athelstan Riley joined in a pilgrimage to Wales, culminating in an impressive service in St. David's Cathedral.

Since that time friendly visits have been continued. The several Anglo-Catholic pilgrimages to the Near East created a new interest in the Anglican communion among the Orthodox and opened opportunity for many acts of comity.

It was from this background that the Archbishop of Canterbury issued his invitation to the Ecumenical Patriarch of Constantinople to send a delegation to the Lambeth conference of 1930.

To those who followed the development of a closer understanding during the few weeks the Orthodox delegation remained in London there was a growing conviction that the Holy Spirit is actively present in the councils of the churches. The spontaneous expres-

sion of the several hierarchies as they responded to the invitation of the Archbishop of Canterbury evidently came from those whose vision was momentarily turned from the vexations of diplomacy and the cross plays of ecclesiasticism.

They were full of hope. From the East they sent messages full of promise and good will to their beloved and gracious host in London. As they gathered for discussion in London they were conscious of their ecclesiastical responsibility and mindful that their voices would carry in increasing volume eastward. They had come to London on a mission of good will. They felt compelled, however, to think and speak as custodians of the heritage and traditions of orthodoxy. We approached the conference through currents and cross currents of hope, good will, wariness and dread. We emerged with gladdened hearts and eyes turned toward a vision of promise. Truly God was with us.

In America, reunion is maintained as the ultimate goal. However, more immediate problems and imperative needs are found within our gates. Millions of Orthodox are within our borders. Hundreds of thousands are spiritually stranded. Tens of thousands are living in isolation. Agnosticism, Protestantism, Rome, are reaping their toll. By a mere gesture the Episcopal Church could have won the lion's share of converts. But these are our brethren in Christ; reunion with their Mother Church is our ultimate goal. A sense of spiritual stewardship fills our breast. The Orthodox Communion is too venerable an organization and too much beloved as our spiritual ancestor to be wounded by her offspring. Hence the almost universal policy of ministering to the needs of the Orthodox as spiritual wards for whom we hope some day to render account. Although without full authority our clergy throughout the land practice *oikonomia*, and meet the spiritual needs of the Orthodox as they severally arise. In this spirit the writer received the following instructions from the National Council as the basis of activities when he was sent to London at the time of the Lambeth conference:

"Resolved: That the Secretary on Ecclesiastical Relations be instructed to express as the opinion of this Council that cooperation with the Eastern Churches forms the soundest foundation of a program of unity, and that he emphasize the large part that coordination of interest of all Christian bodies of America in the Eastern Churches is playing in the larger program of Christian unity."

During the Lambeth conference a group of Anglican bishops met frequently with this official delegation of the Orthodox Church appointed by the Ecumenical Patriarch.

The two delegations assembled for four sessions in the drawing room of Lambeth Palace. A large table had been placed in the middle of the room, with additional seats on either side. The chairmen of the respective delegations sat vis-à-vis on either side flanked by their respective associates. A smaller table was placed nearby for Canon J. A. Douglas and the writer, who acted as advisers. Amid these surroundings took place the most important conferences between East and West since the Council of Florence.

Before studying the results of the discussion let us see the nature and force of the report set forth by the Lambeth conference. This is aptly stated in the encyclical.

While the conference was inhibited from making a declaration, it does make an emphatic statement that carries with it the approval of more than three hundred bishops. Although not binding the conscience, such a statement challenges the attention of members of the Anglican communion, and bespeaks more than an academic consideration.

While the discussions of the conference were of a private nature and are incased in inhibitions, certain aspects of the discussions are evident to the most casual reader of the report and résumé of the discussions. Whatever may have been the contribution of others, the two chairmen, the Pope and Patriarch of Alexandria, and the Rt. Rev. Dr. Headlam, Bishop of Gloucester, were the spokesmen of their delegations and the directors of the discussion. To their balanced judgment, depth of learning, and consecration to the cause of unity the important decisions of the conference are largely due.

(Continued in next issue)

Our Democracy

By HON. CARRINGTON T. MARSHALL

Chief Justice of the Supreme Court of Ohio

I AM glad to comply with the request of my esteemed friend Catsonis for a few observations on government. For more than 20 years I have closely watched the progress of those of our citizenship of Hellenic origin, and I am frank to say that there is no other class of immigrants who so quickly orient themselves to the conditions of their new environment. I am therefore sure of sympathetic readers and equally sure of an efficient medium of expression through the columns of THE AHEPA MAGAZINE.

America has been called a melting pot of races and cults and creeds. Into this crucible has been poured the most enterprising elements of the characters of every land, and in the fierce contests of civic rivalry, there can only be the survival of the fittest. It has only been during recent decades that Greece has made a considerable contribution to the American composite, and we have been the poorer because of that delay. Ancient Greece was pre-eminently the cradle of art, science and literature. The civilization of Egypt was thousands of years more ancient, and in every respect more luxurious, but it made but few contributions to scientific thought which have endured. It may justly be claimed that Greece has made a larger contribution to world culture than any other nation. The names of Socrates, Plato, Aristotle, Homer, Solon, Demosthenes, Pericles and Alexander are household words in every land where reason, truth and culture are prized and honored. If the spark of genius has slumbered for a season, it promises to again burst into flame, and Ahepa is the medium through which it will find expression.

Our American character is a composite of Scottish thrift, Irish humor, German steadfastness, French vivacity, Scandinavian patience, English moral worth, and Italian love of the beautiful. To these have been added Greek culture, but unfortunately that culture has come through scholastic enlightenment, rather than admixture with the blood of the descendants of those great characters who were the embodiment of the "Glory that was Greece."

America is a new nation not yet enriched by a wealth of tradition, but yet old enough to boast a glorious history. The courage of our soldiers has been demonstrated on a hundred bloody battlefields. The patriotism of our citizens is unsurpassed by that of any other nation. The statesmanship of our national leaders has never failed us in any crisis. In the economic field our captains of industry and finance have developed our natural resources into fabulous wealth. In the short space of 140 years, we have outstripped the world in wealth, power and influence.

As the wealthiest nation in the world, it may be inquired whether we are making a proper use of our resources. As the most powerful nation, it is important that our power should never be abused. As the most influential nation, it behooves us to exert that influence for the good of humanity everywhere.

Americans desire to live their own life, and to promote their own destiny entirely free from the entanglements of Old World controversies. We acknowledge no responsibility for their quarrels. We owe no obligation to guarantee their adjustment on a just and peaceful basis. Yet we are a peace-

loving people, and want our relations with all the nations to be on a peaceful basis. We shall always maintain our own rights, by peaceful means if possible, by unstinted force if necessary.

We are sadly misjudged by other nations. They charge us with a spirit of selfish isolation, while our real attitude is one of rightful independence. Yet in a larger sense, we must always be conscious of our being a part of the world, and the need that it be a unified world, a peaceful world, a tolerant world. Surely, all right-minded, high-minded, broad-minded Americans would like to think of an America fired with the spirit of unselfish service, the desire to help other nations to carry their burdens, to rise from their poverty and to overcome their hatred and distrust.

Unfortunately, the world does not measure our national character by an unselfish standard. For 140 years in the minds of the people of foreign countries, Americanism has been the synonym of selfishness.

For 140 years they have had a feeling that we desire to progress ahead of other nations, to prosper at their expense, to triumph over them, to gain an advantage in trade relations, to become richer though it might be necessary for them to become poorer, to thrive while they perish. The world is prone to look upon Americans as selfish money grabbers, who are willing to appropriate to themselves more than a fair share of the world's advantages, while unwilling to bear a fair share of its burdens and responsibilities. This feeling is intensified by our delay and reluctance in adhering to the Permanent Court of International Justice, and upon this point a very large proportion of our own people have a feeling that this is a just criticism. The United States Senate, in delaying and refusing ratification of the World Court treaty, has not reflected the sentiment of the overwhelming majority of our people.

The antiwar treaty, known as the Kellogg Treaty, marked a distinct forward step toward permanent friendly relations with other nations, but it will be only a meaningless gesture unless we join with other nations in making universal the jurisdiction of the Court as a means of judicial settlement of controversies which have always been and will always be potential causes of war.

There is an insistent demand for justice between nations as between individuals. We have repeatedly submitted our controversies with other nations to arbitration, which, after all, is only a method of compromise. Surely it would be better to become a member of the Permanent Court, and to have the assurance that the right of each controversy be determined and measured by sound principles of international law.

The experience of the last 13 years since the beginning of the World War has demonstrated the interdependence of nations and the need of cooperation if the world would enjoy peace and prosperity. Else why the need of treaties? What brought about the International Chamber of Commerce? What has promoted international conventions on banking,

(Continued on page 24)

The Romance of Greek Immigration to the United States

By REV. THOMAS J. LACEY, PH. D.

GREEKS are a comparatively recent addition to the complex stream of American life. In 1848 only one arrived in New York. Ten years later only two are reported. At the close of the Civil War there were less than 100 in the United States. In 1896 our consul to Greece says that there is no emigration to the United States or any other country. In a decade the entire situation was reversed. In the single year 1914 we received 35,832 Greeks. This change dates from 1891, when the failure of the currant market struck at the heart of this national industry and drove the sons of Hellas, like Argonauts of old, to seek their fortunes in other lands.

From ancient days Greeks were free, venturesome, seafaring men, and when economic necessity reinforced the hereditary "wanderlust" they readily followed the traditions of their bold, colonizing forebears, whose national epic was *cruise and maritime adventure*.

Every section contributed to the emigrant stream and every section of America began to receive Hellenic immigrants. In New York Greeks early found a center in the neighborhood of Pearl and Madison Streets. They settled throughout New England, where there is scarcely a town without Greek representatives. In Lowell, Massachusetts, you will find Greeks along Market Street, beginning at Dutton. The gold dome of Holy Trinity Church, at Jefferson Street, is picturesque in its contrast

to the ramshackle surroundings. The signs leave a visitor no doubt concerning the Hellenic character of the neighborhood—Nausika Steam Laundry, Acropolis Cafe, Athens Coffee House, Alexakos, the grocer, with Greek and American flags.

From the Atlantic seaboard Greeks made their way through Pennsylvania into the Ohio valley. In Cincinnati they secured the old Franklin Bank, on Third Street, and used it as a church for many years. This was singularly fitting, since the edifice was modeled after an ancient temple with Doric columns. In recent years they built a house of worship on Vine Street.

Westward the procession moved to Chicago and found its habitat along South Halsted Street, in the vicinity of Hull House. Jane Addams made a survey and published the earliest document on the life of Greeks in America. Classic plays rendered by Greeks in their native tongue became a notable feature of this settlement. In 1893 a church was erected on Johnson Street. On Good Friday the stores in the neighborhood were draped in purple and black, and at midnight the procession

of the *επιταφιος* marched through the streets with gleaming tapers. Today Greeks have dispersed all over the city.

The migration continued through the principal towns of the Midwest. Greek youth were among the patrons of the gymnasium and swimming pools at the Y. M. C. A. In Kansas City and Omaha wrestling and boxing meets were among the winter activities.

The stream kept moving. Greeks were found in the mines at Sunrise, Wyoming. They established a prosperous community in Salt Lake City. They pressed on to California. They early felt the lure of the South. The earliest community was established in New Orleans in 1867 by cotton merchants and from its inception the minutes were kept in English. The newer

stream established strongholds in Norfolk, Birmingham, Atlanta, Charleston, Savannah, Jacksonville, and throughout Florida. The census of 1900 credits Florida with a Greek population of 93 persons. Today there are 1,200 Greeks in Tarpon Springs alone.

A study of the sketches of early settlers now running in *Atlantis* shows a somewhat even distribution of Greeks throughout the entire country, north, south, east and west, and fixes the date of arrival principally in the early nineties.

Not only has the Greek found his way to every section but he has entered every industry. If you smoke a cigarette you pay tribute to

the Greek pioneers—Anargyros, Stephanos and Melachrinos—well known in the tobacco industry.

In earlier days our confectioneries commonly bore titles "Olympia," "Marathon" or "Athens," betokening the Greek proprietor, who in some places gained a monopoly in spite of the fact that Plato's ideal Republic places a ban on Athenian confections. In late years the tendency to drop Hellenic titles would indicate that the owners have identified themselves more intimately with American life.

If you purchase a bouquet you will find most likely the shop is owned by a Greek. A Greek florist in Brooklyn leaped into fame because a mayor of New York became known as his steady patron.

The economic activities of Greeks extend to peddling, shoe-shining, milling, mining, fruit vending, restaurant keeping,



Greek children in Florida plead for schools

sponge diving and the florist, confectionery and moving-picture industries.

In Lowell, Massachusetts, large numbers find employment in the mills and produce some of the finest spinning in America. In Newport, Rhode Island, they engage in lobster fishing. Furriers from Macedonia have introduced their trade into New York, where they originated the art of piecing together small skins. Tarpon Springs, on the Gulf coast of Florida, possesses the largest sponge exchange in the world. Sponge diving has for generations been a monopoly of the Greeks, centering in Aigina, Hydra, Spetsai, Trikeri, Hermione and Kranidi. In 1908 divers were introduced into Tarpon Springs, where they have built up a vast industry.

In economic life the strong traits of Hellenic character come to the fore—*independence, self-reliance, thrift, ambition.* The newcomer takes the first job that offers, accumulates a little money and then launches out for himself. He is a shrewd business man and reproduces the energy of his ancestors. Homer represents the wily Diomed as suggesting to Glaucus an exchange of arms to seal their friendship and forthwith gives his bronze in return for the costly gold of the Trojan.

The first comers from Greece were males. In 1903 our consul reports that thousands from Sparta have sought homes overseas. Some villages have sent all their able-bodied men. Married men left wives and children at home. In 1905 women began to arrive. The women do not work outside the home, are never found in sweatshops, industry or domestic service. The lad supports his sister until she is settled in life. The women are first-class housekeepers. Their homes are clean and comfortable. The girls in some measure hold aloof from society and the tradition of the homeland is still strong if I correctly interpret Mr. Petroutsa's article in a recent issue of the magazine.

The Greeks have a high reputation for thrift, rarely apply for public relief or seek municipal lodging places. They bring to their new home a spirit of enterprise and are singularly free from crime. Violations of the sanitary code and of corporation ordinances make up their chief offenses and as they rise in the economic scale the percentage declines.

The intense individualism, so marked throughout their racial history, has come to the surface here in jealousy, feuds, factions, rivalry of leadership and quarrels. It crops out everywhere in communities, church and press. The mill agents at Lowell complain of the factiousness of Greek employees who form small groups in constant altercation with one another.

When a body of Greeks settles in a locality the first step is the organization of a community, with officers, executive committee and financial obligations. Daniels commends the Greek community as the working model of a broadly democratic plan of organization. While its first care is to make provision for religious services, it functions as the representative voice of the colony. Greeks are everywhere loyal to the Orthodox Church and, although the Hellenic Church is recent in the religious life of America, it has costly and striking buildings as at Lowell, Canton, Gary, etc. From the outset the Church was administered in a thoroughgoing, democratic way, with the power in the hands of each community, which engaged and discharged its priest at will. With the coming of a bishop in 1918 plans were initiated toward a more careful supervision and organization. The loyal adherence of Greeks to their church can always be counted on. Attached to each church is a school. Greeks are keenly alert to the value of religious education.

The coffee house is a conspicuous institution in a Greek neighborhood, whether in New York, Lowell, Chicago or Tarpon Springs. It is distinctively Hellenic, and is found all over the Near East. It was introduced into England in 1652 by Konopios, a Cretan. The famous De Coverley papers mention the "Grecian Coffee House" in Devereaux Court kept by Constantine, a Greek,



The late Bishop Darlington visits Greek lobster fishers at Newport, Rhode Island

who introduced a new and popular way of making coffee. At any hour you will find men sitting around small tables sipping Turkish coffee, smoking cigarettes, playing cards, or engaged in noisy, vehement disputation. As the Teuton from the days of Tacitus was proverbial for indulgence in beer, so the Greek from Homer's day was noted for sobriety. In the heroic age wine was diluted with water. Drunkenness was rare. The coffee house becomes a concrete example of social heredity. The walls are ornamented with gay-colored chromos depicting scenes in Hellenic history. The Greek is steeped in the traditions of his race. In the corner you spy a man poring over the newspaper. The coffee house is always well supplied with newspapers. The Greeks are great patrons of the press and keep well informed concerning the happenings of the world. *Atlantis*, founded in 1894, holds the distinction of pioneer of journalism. *National Herald* came upon the field more than a decade later and has expanded rapidly, both in clientele and in the extent of its publications. Each paper issues an attractive illustrated monthly magazine, and each has a nation-wide circulation. In addition, there are numerous local papers. In earlier years the Tarpon Springs *Leader* carried an occasional Greek page.

(Continued on page 24)

Baltimore Prepares for Convention



Key monument
at Eutaw and
Lancaster Streets
and Francis Scott
Key, author of
"The Star-
Spangled
Banner"



WHEN Greek meets Greek—they hold a convention.

That might well take its place among Hellenic proverbs of the future, so impressive are conventions becoming under the guidance of Ahepa.

At any rate, according to C. J. Coventaros, chairman of the Executive Committee in charge of arrangements for the 1932 Ahepa Convention at Baltimore, August 23 to September 4, if present indications of hard work on the part of members of the Worthington Chapter No. 30 mean anything, the big party this year will

be something to file away in one's memory along with other outstanding events of Grecian history.

Chairmen of seventeen committees have been appointed and they in turn have appointed workers to serve on the committees to take care of the tremendous amount of detail necessary to assure a convention of even greater magnitude and splendor than those of the past. The Citizens Committee, which is composed of Baltimoreans of social, political and business prominence, embraces the names of a hundred men, headed by Governor Albert C. Ritchie of Maryland and Mayor Howard W. Jackson of Baltimore, who are the honorary chairmen. They have expressed in their letters of acceptance to serve on this committee, the warmest welcome to the delegates and their families who will attend the Ahepa Convention in August.

So varied and attractive are the facilities of entertainment at Baltimore that it is impossible to impress too strongly the desirability of including the entire family in the delegate's entourage, according to Mrs. P. Nicholson who is chairman of the Ladies Entertainment Committee. She assures the delegates that every effort will be made to entertain their wives and children and cordially invites them to spend their vacations in Baltimore during the convention.

"As a vacation spot, Baltimore has about everything to offer except a desert," said Mrs. Nicholson. "There is swimming in the Atlantic Ocean to the east and mountain climbing in the hills to the west and either within a few hours of Baltimore. The beautiful Chesapeake Bay affords bathing, boating, fishing, and enough sea food to delight the hearts of the most fastidious.

"Nor is historical background lacking," continued Mrs. Nicholson. "There are the battlefields of Gettysburg—a two-hour drive from Baltimore. There is historic Frederick and the home of Barbara Fritchie, made famous by Whittier's

equally famous poem. Annapolis, where lies the body of John Paul Jones, famous Revolutionary War hero, and the home of the United States Naval Academy is but 25 miles away. It was at Fort M'Henry that Francis Scott Key wrote his famous anthem, "The Star-Spangled Banner" during the bombardment of 1812. And Washington, the Nation's Capital, is but an hour away by bus, automobile or train."

Peter Samios, chairman of the Parade Committee, reports even at this early date that arrangements are already being made to include United States Army, Naval and Marine, as well as fraternal units in the demonstration which will take place through the streets of Baltimore on September 1.

Arrangements have been made to award prizes to the visiting patrols making the best showing and details will be forwarded to each of the Chapters of the Order of Ahepa as soon as the nature of these awards have become specific.

It is to be desired and urgently implored, according to Mr. Samios, that each and every chapter of Ahepa in the United States and Canada be represented in the grand parade, by delegates, patrols, floats or other impressive devices. Civic bodies, chambers of commerce, and industrial organizations, it has been reported, will be found cooperative in the matter of raising funds to send representative bands, patrols or other marching units to Baltimore to advertise their community.

The program for the week of the convention is a most ambitious one, and includes balls, teas, luncheons, dinners, bay trips, excursions and an afternoon of Hi-Jinks built around Jim London and other well-known Greek wrestlers and athletic performers. Many other events in addition to the regular business sessions, which will be held in the Lord Baltimore Hotel, are scheduled to be placed on the program when details have been more thoroughly worked out.

Compensation

Dear God! My soul, pain dimmed yet made to love,
Still longs to dwell with spirit lives above,
Because within my heart a silent grief
Is ever longing for a balm relief

To bring a something I have never known;
Responsive to my soul in melody and tone,
Perhaps some flower out of opal mist,
Or cords from lips I never saw or kissed—

But which in clear, euphonic carols bring
The love cadence only angels sing.
The songs of faith more sweet and dearer than
The drifting overtures expressed by man.

The ecstasies of faith that heal the heart
And bid perplexities of life depart,
And lift the soul on love's own lyric wave
To a prophecy of Light beyond the grave.

KATHRYN KANSAS THEODORE,
Racine, Wis.

Vitamins: Our Invisible Life-Savers (L. D.)

What They Are and How to Get Enough of Them

By DR. CHARLES J. DEMAS

EVERYBODY has heard about vitamins—those mysterious things in food which nobody can see, smell, or taste.

But unless we get a proper quantity of them, we are likely to be feeble, have various diseases, and may even die.

There are at least six, and each one of them has special work to do. No one of the vitamins seems to be able to take up completely the work of any of the others. Some others are suspected, but not yet proved.

Different vitamins exist in different foods; so that eating one food may leave the diet still short of some other vitamin.

If a person dislikes and cannot eat any of the main vitamin foods, it often is possible to get the necessary supply by eating larger amounts of some other food containing a smaller quantity of the vitamin thus left out. For details about the percentages of vitamins in all common foods, the inquirer must consult the tables prepared by the U. S. Department of Agriculture.

No one knows for sure what the vitamins are or how they work. Two of them, Vitamin A and Vitamin D, are believed to have been isolated in reasonably pure chemical form, but even these identifications are uncertain. Probably all of them are chemical compounds of some kind, very tiny quantities of which are needed for some operation of the human body.

They probably supply no actual food values. What the vitamins do is to oil the machinery somehow, or perhaps to supply tiny amounts of chemicals needed for one of the body's vital reactions.

Although science's knowledge of vitamins is only about 30 years old it explains many mysterious observations made in past centuries. Travelers and crews in sailing ships, for example, used to suffer frequently from scurvy, now known to be caused by the absence of Vitamin C, supplied by many fresh fruits and vegetables.

Once the Emperor Augustus of Rome was ill and about to die. He had an intense craving, the naturalist Pliny records, for lettuce. But this the Emperor's physician would not permit.

Fortunately for his life, the dying Emperor dismissed this physician and got another who would allow the lettuce. Recovery followed promptly. It is reasonably certain, modern physicians believe, that the Emperor really was suffering from some disease caused by lack of one of the vitamins, perhaps Vitamin A or Vitamin B. The lettuce that he craved supplied this missing material.

It does not do to assume, however, that all cravings indicate some missing vitamin. People often crave sugar, although refined sugar contains no vitamins. Also, many people sicken and die from beriberi or pellagra without having the slightest craving for the foods that would supply the missing vitamins and cure the disease.

Lack of Vitamin D causes the children's disease called rickets, a softening of the bones

that makes bowlegged babies with deformed chests. It has been known for generations that cod-liver oil is a cure for this disease. If administered before the bone deformities become too great. The reason for this is that the oil or substance of the majority of animal livers is rich in Vitamin D. Egg yolk is another food that contains this vitamin plentifully, and children who eat plenty of fresh eggs are unlikely to develop rickets, which doubtless is one reason why this disease never was common among country children.

Another reason for this fact is the relation which has been discovered between Vitamin D and sunlight. Sunlight or any other good source of the ultra-violet rays will cure or prevent rickets, just as does cod-liver oil. The secret is the power of the rays to manufacture Vitamin D in the body itself.

Many plants and animals, including the human body, contain a chemical called ergosterol. This, when exposed to the ultra-violet rays, is converted into another chemical which apparently is none other than Vitamin D. When a sickly baby is exposed to rays some of the ergosterol is converted into Vitamin D, which then does not need to be supplied by cod-liver oil or other foods.

A reasonable quantity of fresh eggs probably is enough to supply all of the vitamin D that the average body needs, without resorting to any kind of artificial or modified material.

Another vitamin now believed to have been identified chemically is Vitamin A. The substance concerned in this instance is the yellow chemical called carotin, which is what gives the color to carrots. This is present, also, in the majority of green vegetables, like spinach. Carotin either is Vitamin A or gives rise to that vitamin by some change in the body.

Vitamin A, we are told, is the vitamin most likely to be lacking in the average American diet. Many of us tend to eat concentrated foods like meat, potatoes, bread, and sugar. These are good, but they lack Vitamin A almost completely. Larger amounts of fresh milk and green and yellow vegetables will tend to reduce the number of colds, and to prevent other kinds of germ infections.

Another vitamin which may be lacking in the average American diet is Vitamin B, which acts to prevent nervous disorders like neuritis and certain kinds of paralysis.

Vitamin B is plentifully supplied by liver and fresh lettuce. It is chiefly Vitamin B, also, which is present in uncooked yeast and probably is responsible for the occasional effects of this material in improving health. Many fresh vegetables also contain reasonable amounts, although not so much as lettuce or liver.

It is probable that anyone who makes it a practice to eat one or two fresh, green vegetables at least once a day will get enough of all three of these vitamins, A, B, and D, for ordinary life, although possibly not to cure a diseased condition that already exists.

Vitamin C probably is rarely lacking in any

normal diet of fresh foods, although it is possible that some individuals who live almost entirely on meat and potatoes may get mild, scurvylike disorders. The effect of lack of Vitamin C, it now is believed, is to damage the blood capillaries. The blotches and sores which appear on the skin in cases of scurvy are extreme instances of this. Very small amounts of oranges, lemons, raw cabbage, or uncanned sauerkraut are sufficient, however, to ward off any such danger.

Vitamin E, discovered not long ago by Prof. H. M. Evans, of the University of California, may be lacking in some instances in the diet of expectant mothers, and should be supplied in such instances by fresh vegetables, lettuce, and meat, or by food containing the germ oils of wheat or other grains. Usually, however, there is no serious lack of this vitamin or of Vitamin G. Ordinary diets apparently supply them.

It is not difficult, the following chart will show, to provide a diet which will contain necessary amount of all the vitamins, as well as the needed quantities of energy-producing foods like fat and sugar. Nor does the ordinary individual need to give up his or her favorite foods to get vitamins. All that is necessary is to be sure that none of the six known vitamins is absent altogether from the diet.

Portrait of a Young Girl

Your eyes are deep, like shoreless seas
Wherein a mermaid kingdom lies;
They have the eloquence of trees,
The magic gleam of starlit skies.

Your lips are flames of perfumed fire,
That glow with ecstasy and bliss;
Their smile is filled with sweet desire,
And holds the treasure of a kiss.

Your pearly teeth are daisies' snow,
With petals set in graceful line,
They are like fields where blossoms blow
And sweetly scented breezes pine.

Your hair is darker than the night—
A moonless night with shadows deep;
It has the calm and strange delight
Of weeping-willows, fast asleep.

Your face is like a tropic flower
That blooms in hue of purest white;
Its soulful beauty has the power
To shine with a celestial light.

Your loveliness is like a shrine
Where beauty kneels in silent prayer—
Raising her thoughts to heights divine,
Weaving for them a golden stair.

A stair to climb each trembling star
And rend the veil of soft moonbeams,
And reach a fairyland afar—
The heaven of enchanted dreams.

—EMMANUEL PASORAS.

Solutions to the Problems of Our Younger Generation

By DENA JEVAS, B. A.

SOME guiding hand must have led Miss Vires to write that article entitled "Problems of Our Younger Generation" in the July number of THE AHEPA MAGAZINE last year, for since then others have written showing the mental state which exists among the younger people of our race. Miss Vires and the other writers have expressed fully the situation which confronts the Greek youth today; and it is certain that something must be done immediately to alleviate the existing conditions. I want to take this opportunity to congratulate all of them for having the courage, in spite of criticism, to put forth the thoughts that arise in our minds daily, but which we are reluctant in expressing because of the unfavorable opinion that is formed of us by those who refuse to understand youth. Since these other writers have produced only facts I shall attempt to set forth solutions to these problems. Every day I hear someone saying, "What are we going to do?" The question usually comes from the feminine sex, for they lack the audacity to defy their parents' wishes and "go out." As a result of this the young Greek girl sits at home and sulks or resorts to secretly meeting someone who oftentimes is not of her race.

What is the natural outcome of all this? The gradual destruction of our race and this we should never tolerate. What I mean by destruction I shall explain with a typical example of what is going on in our Greek-American homes daily. Of course there are exceptions to this example, but a very few. The young Greek man having married a girl of another race breaks up with her in due time because of differences arising from religion and customs. His life is ruined! What has happened to the young Greek girl who might have married the above man if they had been permitted to cultivate their friendship? She has been married to a man many years her senior, a man who has been chosen by her parents. Here again is an unhappy marriage, for their tastes, age and manners are not alike; but again the feminine sex is at a disadvantage, for to break up her home or get a divorce means she will be cast away from her friends and most of the time she can not return to her home, so she is like the forlorn Medea of Eriepides.

In my humble opinion I believe that education will solve the problem of youth—education not only for father and son, but for mother and daughter as well. Education in any form, whether self-taught, grade-school, or in higher institutions, will make one more broad-minded and more understanding, enabling the various members of the family to be confident in one another; at least, enabling them to discuss intelligently and work out a solution of any problem which youth may have to combat with such as selecting a mate or making friends.

Ahepa and the Sons of Pericles are doing much to educate the masculine sex of our race. Ahepa is teaching our fathers to become good citizens and the better citizens they become the better Greeks they are and they will contribute more to the Greek ideals. As it is necessary for a Greek to obtain citizenship through education in language and history, so it is necessary for a Greek father through education to learn the American ways and customs in order that he may understand his American-born children.

The Sons of Pericles are encouraging the education of the young Greek men and by doing so they are keeping the boys out of the street, for the boy in the street is detached; unless some motive prevails "the gang" gets him and he is exposed to evil influences.

As Ahepa and the Sons of Pericles grow I hope that they will extend their work to the women as well. Here I wish to produce the second solution to the problem of youth, especially to the women folk—that is, the formation of a women's auxiliary to the Order of Ahepa. Such an organization would greatly help to elevate the position of the women of our race in society and at the same time exhilarate the spirit of the Ahepa men. The Greek women are in great need of the Ahepa teachings and it is up to that organization to encourage the formation of an auxiliary. Every Greek woman should try to learn the English language, for it is only when she can speak the English language that she can come in contact with American women and can adopt their culture. Having learned the language, culture and ways, the Greek woman will be able to understand the actions of her American-born daughter.

It was a great thing when man first lifted up his head, looked about him and said, "I, too, will be educated." This phrase may be used to characterize the aspirations of a young Greek girl, for it is only recently that girls of our race have been entering higher institutions of learning. Education is no longer a luxury but a necessity in a girl's life. Education gives a girl ability and makes her the possessor of a social background. It gives her executive ability for the political or business world and trains her in citizenship. Thus, possessing all these qualities she is on an equal footing with her fellow brother. She no longer is frustrated in the presence of the opposite sex, as Miss Vires states in her article. This last statement may seem absurd but it is true. An educated girl has the ability to converse, to make lasting friendships and to command respect from her fellow brother. She no longer has to take a "back seat" and let the girls of the other races "ride" her.

I offer education and a ladies' auxiliary as possible solutions to the problems facing Greek youth today. It is through education we learn to respect and appreciate the merit of our people. I mean education in a broad sense; that is, we must teach our people to be broad-minded, to understand each other, to trust and respect each other, and to turn a deaf ear to destructive criticism, for progress can be attained only through an intelligent, cooperative and steadfast fight against the mistrust of man. It will be through a ladies auxiliary that the teachings of Ahepa will become complete. Such an organization will enable both Greek men and women to study and discuss and bring about effective solutions to the problems which arise among the youth of our race.

In conclusion, I wish to congratulate Miss Vires again for stirring up our minds to a most vital question. I wish to make one final plea, since "E" in Ahepa stands for education and intellectual freedom is the all-inclusive philosophy of Ahepa; then, fathers of Ahepa, educate not only your sons but your wives and daughters as well. I hope this will be a strong objective in the near future, so that the daughters and wives of Ahepans may organize a fraternal organization in which they strive to uphold ideals such as their fathers and husbands are doing in Ahepa, and their brothers and sons are doing in Sons of Pericles, in order that we shall see clearly before us the true significance of fraternalism and bind ourselves all together in a more broad-minded, more understanding and a more confident family chain, turning our backs to destructive criticism, which only brings unhappiness to our race.

An Answer to A. J. Petroutsas

By P. L. POLLIS

I HAVE not been able to ascertain from A. J. Petroutsas' article in your March, 1932, number what status the author occupies in the human family—whether a male or female, Miss, or Mrs.—hence my failure to address the author formally.

As a beginning, let me introduce myself. I am free, young, white, and male; I am Greek and I like French-fried potatoes. I am not a woman-hater.

With that introduction, I may say, I agree with A. J. Petroutsas that the social intercourse (or the lack of it) between American-born Greek boys and girls is a problem. Since we are all interested in its solution, we must be careful to avoid broad and general statements; that is, we must not begin by calling Greek parents "indifferent, hypocritical, nature-curling, abnormal, unprogressive," etc. Let us approach this question from an impartial, scientific angle. Mark Twain once said, "An argument is like a plank; at the beginning of the seesaw there are two ends to it, and when the seesawing is over, the two ends are still there." A. J. Petroutsas, Miss Vivienne Vires and myself may serve to stimulate thought and discussion by Greek-Americans on this topic, but we cannot hope to solve it definitely merely by registering our objection or our approval of its present-day phases.

There are a few flaws, may I say, in the analysis of the problem by A. J. Petroutsas which are both of a logical and a practical nature. Let us consider them separately.

First, the impression conveyed to the reader of that article is that the practice of employing a third person to effect a matrimonial union is distinctly a Greek custom. That impression—as developed by the sentence, "When she hears her native American classmate or chum speak of her sweetheart, beaux or latest crush, the poor little Greek girl yearns, wonders, but says nothing"—that impression, I repeat, is decidedly erroneous, to say the least. There is a long line of cases in the law books on marriage settlements and on contracts in consideration of marriage which begins at about 1500 and extends down to today. A recent case was one decided by Justice Cardozo in 1920 in which the participants to the marriage were an Italian and a German (*DeCicca vs. Schuetzler*). The doctrine of such agreements is well recognized in the law of England and in the common law of the United States and is one of the oldest doctrines in the law of the continental countries as well. It still flourishes today. The general application of this practice among other peoples may be carried on with more secrecy, subtlety, finesse, and tact than the oftentimes crude, bungling (and less often) brutal manner in which some Greek parents employ it, but the practice is the same in principle.

Personally, I do not approve of this practice in the majority of instances, but facts are facts, and if it exists among most civilized peoples there must be both a need and a justification for it. "Face the truth though it sear thine eyeballs," said Shakespeare. Let us see if in fact a need and a justification for such a procedure do exist.

No two individuals are exactly alike. We may accept that statement without debate. If nothing else is different, at least their faces are dissimilar. It follows that no two girls are exactly alike: neither in their mental outlook nor in their biological make-up. However, though this is true as to individual peculiarities, it must be modified as to group characteristics. Most women and girls fall into groups or types, the members of which, though different individually, are reason-

ably similar generally. Again, one group differs from another. Generally speaking, Latin girls differ materially from Nordic girls; and both these groups are apart from the Greek girl. For instance, the Nordic girl (into which classification the Swedish girl belongs) does not mature biologically till she is 17 or 18 years of age. The Latin girl is more akin to the Greek girl in that both mature biologically considerably earlier. Physiological changes bring with them altered mental outlooks. The result is that Latin girls become sex conscious earlier than do Nordic girls. Mind you, Mr. Editor, no unpleasant connotation attaches to these statements; they are simply facts of applied feminine physiology and psychology.

Because of these apparent differences between the various groups of women and girls, each nation has striven to evolve systems and codes of behavior most adapted to meet the characteristics of the particular group representing the particular nation. As an illustration, in Spain adultery was a capital offense until recently. Today, it is punishable there by ten years imprisonment of either or both of the parties. In Greece, it is regarded a much smaller offense. Here in the United States, it is a misdemeanor. Again, Mr. Editor, I wish to remind my readers that I state facts as they are before me, and that by this article I cast no aspersions on any particular nation, creed, religion or group of women.

These differences between women of particular groups have their roots in divergences of the physiological make-up, the cultural background, and the traditions and history of each group. Whatever classification embodies the Greek girl, one thing is certain, the Greek tradition is one of restricted freedom to mingle. From the Golden Age of Pericles down to today, the Greek tradition has worked satisfactorily for the Greek. He has not seen fit to change it.

Now this is no reason why he should not change it if, indeed, conditions are such today as to warrant a change. Are they? There is no flagrant indication that they are in the majority of cases; but for the sake of this discussion, let us assume they are. The next query is, Are the Greek-Americans themselves ready to change the Greek tradition? They are not. Mature Greek-American women have shown unwillingness to abandon an old and reliable practice for a new, untried substitute. The question is entirely up to the women and they have settled it as a group. Most women are not in favor of complete repression and I concur in this opinion. Repression is not restriction; it is admitted and conceded that there are numerous instances of absolute repression of the Greek girl. Safe as this course may be from the social standpoint, it is unwise and it leads to the result indicated by A. J. Petroutsas. But the practice of absolute repression is the exception rather than the rule among the Greek-Americans of today. If Petroutsas' article deals with just these exceptional cases, I heartily agree in the objection to them.

So much for the point of view of the parents: Let us now consider why many of the Greek-American girls are unmarried or "have fallen by the wayside," as A. J. Petroutsas puts it. Is it because their parents have failed to pick a suitable mate? With a few exceptions, no. Is it because there are no suitable young men? No. Is it because they (the girls) are "fussy"? Yes, in the majority of cases.

The modern Greek-American girl is a mixture of (1) the old

(Continued on page 23)



FRATERNITY NEWS

Educational and Social Activities of Upper Manhattan Chapter No. 42

AT OUR regular meeting on March 4, the Upper Manhattan Chapter, No. 42, Order of Ahepa, was signally honored by the presence of the Most Reverend Athenagoras, Archbishop of the Greek Orthodox Church in North and South America, who, at the invitation of our District Governor, Bro. George Papaeleas and our President, Bro. John P. Peterson, visited our chapter, and before a large and distinguished audience of Ahepans, in which all the chapters in the metropolitan area were officially represented, delivered an inspiring lecture on one of the most vitally important problems confronting mankind at this stage of civilization.

His Eminence took as his theme the World Disarmament Conference now convened at Geneva.

He began the presentation of his discourse by giving an enlightening review of the efforts of European statesmen during the past hundred years to achieve a reasonable degree of disarmament and closed his introductory remarks by stating that the present convocation is but a continuation of those previous efforts to bring about the realization of humanity's hope for permanent peace.

Coming to the deliberations of the statesmen now assembled in the Palace of Justice, in the peaceful city of Geneva, the Most Reverend Athenagoras gave a brilliant and masterful exposition of the developments that have taken place up to now. These events he interpreted and analyzed in such a scholarly manner, and with such lucidity and clarity, that made a deep and lasting impression upon everyone present, and revealed our Archbishop as a profound student of government and history.

In conclusion, the Most Reverend Father expressed the firm conviction that the labors of the conference now in progress will culminate in considerable success, and that public opinion, determined to realize its fondest hope, will demand another conference within a reasonable time in which the final triumph of peace will be recorded. And that thereafter, an era of unprecedented progress and prosperity will follow in which glorious Hellas, tranquil and united, is destined to play a prominent rôle.

The first initiation ceremonies of the new administration took place on March 18, and were decorously conducted by our esteemed District Governor, Bro. George Papaeleas, with the able assistance of our worthy President, Bro. John P. Peterson.

This occasion was made more significant and impressive by the presence of Past Supreme Governor E. Jannetis, who came all the way from Springfield, Mass., to deliver the address of the evening.

Accordingly, our distinguished brother, at the completion of the first part of the initiation ceremonies, commenced the rendition of his lecture, the subject of which was the "Philiki Etairia," a subject on which he is preeminently fitted to speak because of his extensive research concerning it. And for over an hour, Brother Jannetis, in his brilliant, fluent style, enlightened us by his graphic narration of this heroic episode in the cause of Hellenic emancipation.

His description of the tragic sacrifices that were made by the members of that patriotic society for the liberation of the Motherland had the stimulating effect of reinforcing us spiritually to work harder for the fulfillment of the lofty ideals and principles of our great Order.

The eighth anniversary of the Upper Manhattan Chapter No. 42 was fittingly celebrated on April 2, in the main ballroom of the Wm. McKinley Temple. Over 300 Upper Manhattanites with their families and friends attended. Our festivities committee provided an excellent program of entertainment, and the orchestra of Brother Vasilatos satisfied the desires of both young and old. And an abundance of refreshments was on hand to please the appetites of everyone.

This event was made more important because of the presentation during the course of the evening of the Past President's jewel to our former President, Bro. George Papaeleas. A fez was also presented to Brother Papaeleas, symbolic of his present station as Governor of our District.

The presentation address was made by Past President Coronis, who extolled Brother Papaeleas for his vigor and energy and for the notable accomplishments of his administration during the year 1931, which were duly and properly recognized by the San Francisco Convention by elevating Brother Papaeleas to the District Governorship.

GEORGE DIMAS,
Assistant Secretary.

Pullman Chapter Celebrates George Washington Bicentennial

PULLMAN CHAPTER No. 205 of Chicago recently celebrated the George Washington Bicentennial. Members of the American Legion served as flag bearers. The ceremonies were very impressive. The chairman of the affair was Brother Lookas. Among the notables who spoke were: Alderman Sheldon W. Govier, Captain of Police, Mr. Johnson, Rev. McKenzie, Walter Roy, Business Manager of the Chamber of Commerce; Brother Kyriakopoulos, District Governor, and Brother Collias, Past President of the Oak Park Chapter.

After the speeches refreshments were served and the dancing commenced. Everyone left for their homes joyful and enthusiastic.

Governor King Speaks

ON Sunday April 10, 1932, an Ahepa rally was held in Baton Rouge, the Capital of the State of Louisiana, which was attended by nearly 100 Ahepans with their families from New Orleans who motored to Baton Rouge for the occasion, a number of Ahepans from Baton Rouge and a few Ahepans from other cities.

The New Orleans delegation was headed by Brother A. E. Couloheras, Governor of District No. 23 and President of the New Orleans Chapter, and by Brother V. I. Chebithes, Past Supreme President, who happened to be in New Orleans at the time.

In the morning the Ahepans in small groups visited a number of places of interest, such as the new State Capitol, the Louisiana State University, etc. In the afternoon a parade was held through the main section of the city. The Ahepans dressed in their uniforms made a wonderful impression. After the parade an open meeting was held in the Eagles' Hall. Paul Hope, Past President of the Andrew Jackson Chapter and at present its Secretary, introduced the different speakers. Bro. A. G. Plakidas, of the faculty of Louisiana State University, welcomed the visiting Ahepans to Baton Rouge. Bro. V. I. Chebithes then made a wonderful address, touching upon the history of Hellenic people in America, the history of the Ahepa and the principles and ideals of our fraternity. Alvin O. King, Governor of the State of Louisiana, was then introduced. He extended an official welcome to the visiting Ahepans into the city of Baton Rouge, and lauded the Greek people for their wonderful record as law-abiding and progressive citizens. The program was brought to a close with an address by Bro. A. E. Couloheras. Later in the afternoon a closed meeting was held and one candidate was initiated.

The arrangements committee for this affair was composed of Brothers John Vlahos, Nick Johnson, A. G. Plakidas and Jim Perkas, of Baton Rouge, and Brothers Paul P. Hope and Pete Vlahakis, of New Orleans.

A very interesting joint meeting of the officers and members of Galveston Chapter No. 276 and Houston Chapter No. 29 was held in Galveston on April 17, 1932. The meeting was attended by the entire membership of the Galveston Chapter and about 50 members of the Houston Chapter. Brother George Mamoulides, President of the Galveston Chapter, presided at this meeting. A. E. Couloheras, Governor of District No. 23, addressed the meeting and announced that the first district convention will be held in Galveston. The officers and members of both chapters enthusiastically endorsed the idea of having the convention and pledged their support. The meeting was then addressed by Brothers J. Stathakos, Past President of the Galveston Chapter, John Nickolas, President of Houston Chapter, and G. Pappas, Past President of the Houston Chapter. The meeting was followed by a buffet supper.

Modesto Chapter No. 246 Elects a Queen for the Prosperity Exposition



Mary Frances Stefan, Prosperity Queen, Modesto

ON APRIL 7, 8, 9, 1932, the American Legion, Modesto Post 74, celebrated the first Prosperity Exposition. All organizations were invited to participate in the queen contest. The Modesto Chapter saw in this invitation an opportunity to present itself and elect an Ahepa queen.

The Order of Ahepa at large spared neither time nor money to make a good impression. The assistance of the neighboring chapters, and every Greek in our community was solicited, and with a true Ahepanlike spirit was gladly given.

On April 6, at 12 p. m., the final count was over, and our girl was elected with 477,500 votes.

The Prosperity Queen is the charming and cultured Miss Mary Frances Stefan, daughter of Brother and Mrs. Stefan. The persons attending the festival numbered upwards of 5,000, and included many high officials of the city of Modesto, high officers of several Legion Posts, and all members of the Modesto Chapter of the Order of Ahepa.

Miss Stefan was escorted by our City Financial Commissioner, William Falger, a Philhellenic American, who always has something good to say about the Order of Ahepa and every Greek, and the words he used were: "It is a great pleasure to crown an Hellenic girl among 5,000 inhabitants of the city of Modesto."

The maids of honor to the queen were Miss Dorothy Fink, an American girl, sponsored by the Patterson American Legion, and Lucille Wilson, from Ceres, Calif., also an American girl.

Following the coronation, the queen was presented with a beautiful diamond dinner ring.

On the last day of the celebration Miss Stefan thanked the American Legion and

everyone present, and also thanked the Order of Ahepa for their splendid support.

The following excerpt, taken from a letter written by Mr. William Falger, Commissioner of Finance and Revenue of the city of Modesto, to President Angelo of the chapter, speaks for itself:

Modesto, Calif.
April 28, 1932.

MR. M. E. ANGELO,
President Modesto Chapter 246,
Order of Ahepa,
Modesto, Calif.

MY DEAR MR. ANGELO:

The winner of this contest was none other than Miss Mary Stefan, daughter of one of the merchants of our city and a young lady of the Grecian race. This is the first time that a lady of your own race has been so honored.

Queen Mary was all that one could wish for to act in the role of queen. She was of a charming personality, well liked in the community, and the manner in which she carried herself all during the affair won for her a great host of new friends and I am sure that we are all proud of her, especially your splendid organization which is doing so much good for our community.

I was proud that your organization had selected me as the one who was to act in the capacity of crowning Queen Mary and of presenting to her the honors she had won besides the crown as queen, and also presenting her to her vast number of friends who had come to witness the affair.

To you, your splendid organization and to Queen Mary I wish you continued success in your many endeavors for that which is good and uplifting.

"The Greeks Had a Word for It"

"The Greeks had a word for it" is a popular saying these days and the local Order of Ahepa, the national Greek society, seems to feel that the word is "success." At any rate, they put their candidate, Mary Frances Stefan, over with a lung as Miss Prosperity and she will reign during the balance of the Prosperity Exposition.

Miss Dorothy Fink, the Patterson Post's candidate, was a close second and in a last-minute spurt nearly went over the top. The final count was Mary Stefan 477,500, Dorothy Fink 400,000, and Lucille Wilson of Ceres was third with 207,500.

The rivalry was most keen, but all the girls were good sports and the losers congratulated the winner with good grace.

Baltimoreans Prepare for Convention

Success Predicted

ANTICIPATING the enormous amount of detail attached to entertaining approximately 4,000 visiting delegates to the national convention of Ahepa which will be held here in August, C. J. Covantaras, in charge of arrangements for the local Worthington Chapter No. 30, which will act as host to the convention, has surrounded himself with an extensive group of committees and subcommittees to cope with the task.

"With banquets, parades, balls, outings, drill-team competitions, athletic events, and excursions to nearby points of historic interest to be arranged, to say nothing of the regular business meetings to be planned," Mr. Covantaras said, "This convention is far from being a one-man job."

Carrying out his conviction, he has arranged to invite a committee of more than 100 prominent citizens of Baltimore to welcome the visiting delegates and will ask Mayor Howard W. Jackson to name a chairman. Chairmen for 16 other committees, which, in turn, will name their own subcommittees, have been appointed and preliminary work on the entertainment features started.

The convention which will be held here from August 28 to September 4, inclusive, will attract delegates from every State in the Union and every effort will be made to surpass the colorful convention of last year which was held in San Francisco, Calif.

Ahepa is a word coined from the first letters of the words "American Hellenic Educational Progressive Association," the official name of the organization which will hold the convention. The Order is composed of Americans of Hellenic birth or extraction who are desirous of placing the Greeks in a better light in the eyes of other Americans than they have been in the past. There are 600 chapters of the Order throughout the United States representing more than 35,000 members.

Those comprising the executive committee of the convention as announced by the Visitors and Convention Bureau of the Baltimore Association of Commerce are: C. J. Covantaras, chairman; Harry G. Pappas, treasurer and chairman of the finance committee; Thomas P. Agnew, chairman of the program committee; Gus Cavacos, chairman of the publicity committee; Angelo Shiadaressi, chairman of the reception and entertainment committee; Mrs. P. Nicholson, chairman of the ladies entertainment committee; N. Sakolos, chairman of the hotel arrangements committee; P. Nicholson, chairman of the hotel reservations committee; N. D. Cousantino, chairman of the souvenir program committee; Capt. Peter Samios, Westminster, Md., chairman of the parade committee; Nick Coronis, chairman of the banquet committee; John Pavos, chairman of the hall committee; G. Thomas, chairman of the patrols committee; George B. Petite, chairman of the decorations and concessions committee; N. Coureris, chairman of the badge committee; and G. Gianacos, chairman of the registration committee.

Lehigh Chapter No. 60, Order of Ahepa, Sponsors Greek Play

Allentown College to Present Eighth Annual Play, "Trojan Women," June 3

ALL American citizens of Hellenic birth or ancestry who desire to see a colorful and appealing presentation of Greek drama at its best are welcomed at the June 3 presentation of Euripides' "Trojan Women" at Cedar Crest College, two miles from Allentown, Pennsylvania. This is the eighth annual presentation of a Greek tragedy at the Lehigh Valley college and is well worth the evening's trip, for the play will be presented at 6.30 p.m. to allow business men and women to see it.

In order to encourage these presentations, the Lehigh Chapter of the Order of Ahepa is donating \$100 for the scenery, the walls of Troy, which form the background for the whole play, and for costumes which are designed, dyed, and made by the home economics students at Cedar Crest. The play ends with a pyrotechnic display representing the burning of Troy as the Grecian fleets depart for their beloved Hellas.

The story of the play, as every true student of Hellenic culture knows, deals with the farewell of the Trojan women, Hecuba, Cassandra, and the departure of Helen of Troy from the conquered city. In the delightful outdoor theater at Cedar Crest, which seats over 2,000 persons, one can live over again the classic days when Odysseus, Menelaus, Agamemnon, Pyrrhus, and the other mighty heroes of ancient Greece, tired from a decade of warfare, chose, respectively, Hecuba, Helen of Troy, Cassandra, Andromache for their prizes from among the Trojan women. One may see the Greek dancing of the chorus and semichorus as trained during the past year in the majestic rhythms of Hellenic choral song and the dignified movements of the dance which once graced the shores of Athens, Thebes, and Olympia.

This presentation of Euripides' famous play comes as a whole year's study of Greek culture at Cedar Crest. Not only is the annual play given four times: first by the freshman class, then by the sophomores, then by the juniors (May 12) and finally on June 3 by the seniors but the literature of Greece is studied by the upperclassmen interested in the classics. Thus the college girls learn to fathom the life of Greece in its Golden Age by a careful study of Greek drama and literature. Scholars and classes in Greek tragedy from Lehigh, Moravian College, the University of Pennsylvania, Franklin and Marshall, and other institutions of learning are seen each year among the awed spectators who feel the religious solemnity, the vivid coloring, the power of fate and of the gods in the plays which were given in honor of Dionysius in the original theater carved out of the rock on the Acropolis hillside.

Not only at Cedar Crest, but also at other American colleges, Greek plays are the commencement dramatic activity: at Bates College in Maine; at Barnard College where games are given on Broadway, New York; at the University of Kentucky, and at the Bennett School at Millbrook, near Poughkeepsie, New York. At this school of drama, Edith Wynne Mathison and her husband, famous English actors, presented a finished Greek play in their delightful outdoor theater this year, giving "The Trojan Women." Miss Mathison has sponsored and aided in the Cedar Crest production.

For hundreds of years English and American

scholars have considered Greek as the backbone of the classical tradition. Lord Byron of England, who gave his life fighting for Greek liberty, was one of the first modern poets to call attention to the relationship of the Greek struggle for liberty with the modern ideal of freedom for the home of the classics.

The Greek ideal of beauty, the Greek love of individualism, the Greek color, and pride in the Greek heroes before Troy, are redolent in all these Greek tragedies. They remind us of the delightful lines of Lord Byron about Greece from the third Canto of "Don Juan" in which he praises Greek power in the written word. He bids England awake to the culture and art of Greece:

"The isles of Greece, the isles of Greece;
Where burning Sappho loved and sung,
Where grew the arts of war and peace,
Where Delos rose and Phœbus sprung!
Eternal summer gilds them yet."

"The Scian and the Teian muse,
The hero's harp, the lover's lute,
Have found the fame your shores refuse:
Their place of birth alone is mute
To sound which echo further west
Than your sires' 'Islands of the Blest!'"

Convention of District No. 23 to Be Held in Galveston

IN A joint meeting of the Galveston and Houston (Texas) chapters, held on April 17, in the presence of District Governor A. E. Couloheras, it was resolved that the annual district convention of District No. 23 should take place in Galveston, Tex., on July 17 and 18, 1932. A group of loyal Ahepans under the chairmanship of the President of the Galveston Chapter, Bro. George Mamoulides, are speeding up preparations for the convention.

"We invite every brother Ahepan of District No. 23 to attend this annual convention and spend a few days in the city of Galveston, the port and playground of the Southwest. We also invite their families and friends, for a real Southern hospitality is awaiting them on the shores of the Gulf of Mexico. They will be at home with us and we will make them happy and they are bound to forget the depression."

"The committee on arrangements is preparing an elaborate program for this occasion. Our headquarters will be at the aristocratic Hotel Buccaneer by the Sea."

Lexington Chapter Places Wreath on Tomb of Henry Clay

THE Henry Clay Chapter No. 258 of Lexington, Ky., following its annual custom, placed a wreath upon the tomb of the man after whom it is named and whose inspiring words in Congress during the struggle for Greek independence are well known to many Ahepans.

Brother Louis Constant, the President of this chapter, reports that this event was followed by an informal celebration attended by many brothers and visitors.

Londos Visits Portland Chapter

BROTHER JIM LONDOS, world wrestling champion, paid a visit to H. W. Longfellow Chapter No. 82 at Portland, Maine. There were present at this visit members from Lewiston, Augusta, Bangor, Saco and Biddeford. After the meeting the chapter in a body attended a wrestling match.

Salinas Valley Chapter Gives Successful Dance

ONE of the most delightful affairs of the season was given last Saturday evening, when members of Salinas Valley Chapter, Order of Ahepa, sponsored their second annual ball, in the banquet room of Hotel Cominos.

More than 150 members and their friends from all points throughout the valley assembled for the affair, together with visiting groups from San Francisco, Oakland, San Jose and various points in the central coast counties. All attending were unanimous in their praise for the local group's efforts in presenting a dancing party of unusual brilliance, and the merry crowd attested to a most enjoyable and well conducted affair.

Among distinguished guests present were: Louis Francos, President of the San Jose Chapter, Order of Ahepa, and T. Voudoures, President, and G. Lagios, Secretary, of Pacific Chapter, San Francisco.

Excellent music was furnished throughout the evening by Ken's orchestra, and special favors were presented during the dance, with one prize awarded, being sent by the local Ahepa group to Governor Rolph.

Committee in charge of the dance, proceeds of which will go to the Salinas Valley Chapter fund, included: Gus Melissa, chairman; Gus Lafakas, C. Chakamelias, Peter Crist, and Peter Boson.

News from Albany Chapter No. 140

THE fifth annual ball and beauty contest of Albany Chapter No. 140 was held on Sunday, May 8, at the St. Sophia Hall. The entertainment committee, headed by Brother Andrew Stockton, spared no efforts in making this event a stupendous success and they are to be congratulated. Ahepans from many surrounding cities, along with their families and American friends, attended.

Miss Sophia C. Pappadopoulos (or Pappas), the beautiful 17-year-old daughter of Mr. and Mrs. Constantine Pappas, of Albany, was chosen Miss Ahepa in the beauty contest in which not only the Greek girls of Albany competed but those from many surrounding cities. Miss Pappas is a student at Albany High School. Second and third prizes were awarded to the Misses Sophia Meleo and Mary Karrepis.

* * *

The dedication of the port of Albany will take place on June 6. The members of the Albany Chapter, along with those of the Greek organizations of Schenectady and Troy, N. Y., are feverishly preparing to participate in the ceremonies and parades and cooperating with the city officials to the fullest extent. All nationalities will be represented. Brother Z. D. Jimmas, Past Deputy Governor, is the chairman of the Greek representation.

* * *

The following delegates were elected to represent the Albany Chapter at the fifth district convention at the meeting of the chapter on May 16: George D. Jooney, Em. Ermedis, N. Ballos, Past Presidents, and Evan Fortoulakis, President.

JOHN N. PERRARIS,
Chairman of Publicity Committee.

Denver Celebrates Greek Independence

THIS is to inform you of our banquet ball of March 25, commemorating the national independence of Greece. This noble function held under the auspices of the Denver Chapter No. 145 was a very brilliant affair attended by State, city officials, members of our chapter as well as our neighbor chapters—Cheyenne and Pikes Peak—who helped us a great deal in making this affair such a tremendous success. Brother Mitchell N. Chris, President of our chapter, in his capacity as the toastmaster, briefly explaining the meaning of this noble function said:

"We have met together this evening to commemorate an event in the lives of a race of people who more than any other contributed to the liberties of men's lives. Celebrating the anniversary of the independence of Greece we pay high tribute to our illustrious forefathers in appreciation of the part which they played in making this world safe for democracy. This noble function, however, has a much deeper meaning and significance if it be wisely conceived, because the revolution of Greece was not a mere war of an enslaved nation in order to secure certain rights and privileges, or even a national independence. It was more than that, it was a gigantic struggle for predominance of such high and noble principles as European civilization against Asiatic oppression and barbarism, Christianity against Mohammedanism, and democracy and liberty against the dreadful Turkish despotism, tyranny, and slavery.

"For these and other things, however, the civilized world is deeply indebted to Greece—but when the revolution began the great powers refused to give any aid. We are, however, deeply indebted to the United States of America, because it was the first great country that offered us sympathy, encouragement, and aid in those times of stress and strain. Although proud of race heritage we have chosen this country as our home, to live, defend it and be buried in."

Dr. David C. Bayless the principal speaker, who enjoys the undisputed reputation as the outstanding orator of our city, was supreme in his eulogy of Greece and Greeks living in this city, and being the chairman of the Community Chest and unemployment drive, praised very highly our Chapter for donating 3,000 meals to the unemployed and destitutes of our city.

Brother Nikias Calogeras (Vice-Consul of Greece) spoke in behalf of the Greek Republic, urging our fellowmen of Greek extraction to be loyal to our adopted country—however, we should never cease to remember and help our Motherland.

The toastmaster, Brother Mitchell N. Chris, with brief and appropriate remarks introduced the State and city officials, who spoke highly of our country and our people living in this country as having the best of traditions and background to make very useful citizens.

Our banquet ball was held at the Cosmopolitan Hotel (our city's best), in the Egyptian Hall, and was attended by such distinguished guests that our chapter must feel proud, that regardless of the prevailing depression throughout the country it spared no time or efforts in putting this affair over on a big scale, thanks to the tireless work of the Executive Commit-

tee, consisting of the following brothers: Mitchell N. Chris, chairman; Dr. John Theodore, John Panagopoulos, Emmanuel Zouredes, George Milliotis.

Officers present were: Mitchell N. Chris, President; James Pappas, Vice-President; John Panagopoulos, Secretary; Louis Kaboris, Chaplain; Gust Gatscos, Warden; Louis Karabinos, Captain of Guards; James Betzelos, Inside Sentinel; Ted West, Outside Sentinel.

Guests of Honor: William Adams, Governor, State of Colorado; Edwin C. Johnson, Lieutenant Governor; Mr. and Mrs. George Begole, Mayor of Denver; Judge and Mrs. Benjamin C. Hilliard, Judge, Supreme Court of Colorado; Judge Charles Butler, Judge, Supreme Court of Colorado; Judge and Mrs. E. V. Holland, Judge, District Court; Judge Robert Steele, Judge, District Court; Judge H. A. Calvert, Judge, District Court; Judge Walter White, Judge, Justice Court; Frederick Hunter, Chancellor, University of Denver; Miss Emily Griffith, Principal, Opportunity School; Mr. and Mrs. Del Sullivan, Head, Naturalization Bureau; Mr. Frederick Emmerich, Assistant Director, Naturalization Bureau; Mr. and Mrs. Earl Wettengel, District Attorney for City and County of Denver; Mr. Carl Milliken, Commissioner of Safety for City and County of Denver; Judge and Mrs. Frank McDonough, Sr., Judge, District Court; Judge A. T. Oranhood, Judge, District Court; Prof. O. S. Wood, University of Denver; Albert Clark, Chief of Police. Toastmaster: Mitchell N. Chris. Principal Speaker: Dr. D. C. Bayless. Banquet Ball Committee: Dr. John W. Theodore, George Milliotis, John H. Panagopoulos, Emmanuel Zouredes.

MITCHELL N. CHRIS

Sons of Pericles Chapter Established at Fall River

WE REPRINT the following from the Fall River Herald of May 9:

"With many members of the Order of Ahepa and of the Sons of Pericles, the junior branch, of the Ahepa, from Providence, Lynn, New Bedford, Brockton, Newport, Pawtucket, and Nashua, N. H., in attendance, the members of the newly organized branch of the Sons of Pericles in this city, sponsored by the Fall River Ahepa, were initiated with impressive ceremonies in Moose hall, yesterday afternoon, and the officers of the new organization, installed in the evening.

"Sixteen young men were initiated into the Order, 15 from this city and one from Lynn, who came down with the Shore City delegation. The installation was in charge of Andrew Depopoulos of New Bedford, Past President of the Sons of Pericles of that city. Alex Alexiou of New Bedford was master of ceremonies. The installation was open to the public and was attended by relatives of many of the members.

"The visiting officials from New Bedford and Lynn were in charge. The work was all the more impressive with each visiting president of the Sons of Pericles installing one of the new officials of the local organization.

HISTORY OF ORDER

"The Sons of Pericles was organized in Manchester, N. H., in 1926. Its purpose is to encourage the principles of brotherhood, promote

justice and fidelity, welfare and happiness of the members, instill the spirit of American patriotism and stimulate the love and admiration for the Hellenic culture, tradition and ideals.

"The day's program opened with services at the Greek Church on Cherry Street, at which Rev. Dr. Kontonikolas, in charge of the Greek community here, officiated. Many of the visitors were present for this service at which a special ceremony was held in observance of the fifth anniversary of the Fall River Order of Ahepa. President Constantine Courtis of the local branch and many officers and members were also present.

"Luncheon was served in the building following the service. The initiation of members of the new Sons of Pericles Chapter was held in the afternoon, followed by a buffet luncheon at 6 at Moose hall, attended by members of the organizations and their families.

\$800 FOR CHURCH WORK

"Officials of the various chapters of both the Ahepa and the Sons of Pericles spoke in the evening at the public installation. During the ceremonies, John C. Georgiopoulos, chairman of the committee in charge of the Ahepa hall held here recently, presented James Bounakis, president of the Greek community, a check for \$800, representing the proceeds of the ball, to be used for the benefit of the Greek Church. Mr. Georgiopoulos was also chairman of the committee in charge of yesterday's program.

"The work of the Lynn patrol during the initiation and installation drew much favorable comment. The patrol, composed of about 30 members, nattily dressed in blue and white, staged numerous drill formations under Commander Frank Skalkos and Assistant Commander Nick Baganos, President of the Lynn Sons of Pericles. This patrol, which is the only one in the country, has made many public appearances.

"Among the visiting officials were John Kufdakis of Providence, Past President and Past District Governor of Ahepa; George K. Demopoulos, President of Providence Ahepa; Christ J. Colocousis, President of Brockton Ahepa and Arthur Rezos, President of the Newport Sons of Pericles.

Deputy Governors of District No. 7 Active in Their Work

DEPUTY District Governors John Macaropoulos and August Rogokos of District No. 7 are not missing an opportunity to visit the chapters committed to their charge. Brother Macaropoulos made eight visitations during one month and Brother Rogokos, seven. These two brothers certainly deserve congratulations for their splendid work.

Great Falls to Initiate Notables

GREAT FALLS Chapter No. 229 of Great Falls, Montana, is contemplating the initiation of Hon. J. E. Erickson, Governor of the State of Montana, and Hon. W. H. Meigs, District Judge of Great Falls. These initiations are to take place at the District Convention of District No. 31, of which Brother Theodore Daldakes is the District Governor. The convention is to be held in Butte, Montana, on the 15th and 16th of June.

Chester Chapter Continues Lecture Series

FIRM in the belief that Ahepa is dedicated to the cause of education, the Chester Chapter No. 79 held its second educational meeting on Tuesday night, April 19. The Ahepans attended *en masse*, and there were also many other Greek residents of Chester—an attentive and appreciative audience.

The President of the chapter, Brother Nickolas D. Diacumakos, after welcoming all, explained the purpose of the meeting. "There are more than 100 Greek children attending the public schools of our city. You, their parents, are being given this opportunity to learn what they are doing, what is being done for them, and what you can do to help them and their teachers."

Charles P. Larkin, President of the Chester school board, the first of the guest speakers of the evening, made a clear and forceful address as to the mechanism of the local school system. He explained that by law of the Commonwealth of Pennsylvania the city of Chester is a city of the second-class school district.

In comparing the school system with a large corporation he said, "There is a board of directors, a superintendent, his assistants, the teaching staff, and the working material (children)." While explaining the work of the school board, he remarked that the members of the board are business men who handle personal affairs during the day and conduct the affairs of the school system without compensation. In conclusion, Mr. Larkin made an appeal to all the taxpayers to aid the city to continue and bring into completion the extensive school building program that was already under way.

Dr. David A. Ward, Superintendent of the Chester schools, after first outlining the origin and history of the American public school system, declared its purpose to be the production of better citizenship. "The prerequisites of good citizenship," he continued, "are health, discipline, social adaptability, and character, all of which the American public school endeavors to cultivate and safeguard. But co-operation from the parents is essential. There is an immeasurable value in an understanding between the teacher and parent in everything that pertains to the welfare of the child."

Dr. Ward showed that a common understanding can be brought about only by personal contact. "Make a personal visit to your child's school. Invite the teacher to your home; you will find them to be personable, likeable men and women of the highest type." He also referred to the importance of the parent-teachers' associations.

Of special significance to Ahepans were Dr. Ward's remarks concerning adult education, which he termed "the newest of our educational movements." Night schools, Americanization classes for immigrants, and the extension of free education up to and including two years in college should all be fostered, for there is great need for the education of adults. It is evident, then, that the program of our fraternity is in perfect harmony with the best and most modern trend in educational thought. For does not the Ahepa consider it her mission to help enlighten adult Greeks in the finer things that their adopted country, America, has in store for them?

The Rev. C. Hadzimetriou, D.D., pastor of the Greek Orthodox Church, Philadelphia, also addressed the group in the Greek language. His talk was mainly centered about the coming festivities of the Church, and he outlined and gave complete information as to the Holy Week routine of the church members.

A delegation from the Hercules Chapter of Philadelphia was present. It is most gratifying to see the Ahepans of the neighboring chapters are eager to learn with us.

ANTHONY G. KAPOURELOS.

Dorizas Addresses Lancaster Ahepans

BROTHER MICHAEL DORIZAS, professor of philosophy at the University of Pennsylvania, addressed Red Rose Chapter No. 71 on "The Purposes of Ahepa" at the annual dance and entertainment of the chapter held Sunday evening, April 10, 1932, at Lancaster, Pa.

The social was ably supported by many brothers from the surrounding chapters. Other prominent Ahepan guests present were District Governor, Dr. George Paskopoulos and Gust Mantis, of Reading, Pa., and a large delegation from Philadelphia, Pa.

The program included both Greek and American dancing with several novelties. Many prizes were awarded and refreshments were served. The program committee consisted of Brother Mike Franzos, chairman, John Thomas, Gust Mantis, Thomas Dantes and John Goumas.

The chapter is sponsoring a gathering for the benefit of the Hellenic Orthodox Church, "Evangelismos," to be held Sunday, May 8. All the expenses for the affair will be defrayed by contributions made through the individual brothers.

Former Supreme Lodge Officer Chocolate Artist

C. PULAKOS, former Supreme Governor of the Ahepa, and familiarly known as the "Chief White Duck" of the Boston Convention, as well as the Miami convention delegate who insisted on "going down on record as saying nothing, like the rest of the delegates," reveals himself to be more than a restaurateur and confectioner—he is an artist in a class by himself. From the *Erie* (Pa.) *Daily Times* we take the following:

"Behind the scenes of his business Gus is an artist with an artist's heart and soul. But he can't keep art from creeping into the business. The Erie man, a chocolate sculptor, is said to be the world's only artist who creates figures with hot chocolate. Many do fancy doodads with icing and small figures in heavy chocolate, but Gus takes rich, creamy chocolate, when it is still warm, and creates buildings, animals, and goodness knows what else. His latest effort is the making of the Erie Warner Theater building into a chocolate miniature. 'There are 100 pounds of chocolate in it,' said Pulakos today. 'It stands about 36 inches high. I worked on the design for several weeks.' So really realistic is the miniature that the Warner management asked to have the chocolate building put on display in their lobby. 'What will happen to it? I told them to divide it between the kids,' said Gus.

"Other designs of Gus include a chocolate replica of the Cathedral of Notre Dame, which weighed 700 pounds. People traveled many miles to see it.

"The Ben Hur Chariot Race is another of his designs. Listen to Gus narrate an experience about it: 'I labored hard to make a wheel look as though it capsized in the race, as history relates. A woman dropped in and told me how sorry she was that the wheel had broken in the window. On another occasion the heat crumpled the wagon in a pioneer window scene. Several complimented me on how naturally I had constructed the broken prairie schooner.'



Bicentennial Scene, Done in Chocolate by Gus Pulakos

First Annual Convention of the 23d District, Order of Ahepa, to be Held at Galveston, Texas

IN a joint meeting of the Galveston Chapter No. 276 and the Houston Chapter, Alexander the Great No. 29 held on April 17, 1932, in the presence of our District Governor, A. E. Coulouheras, it was resolved that our annual district convention take place in the city of Galveston, Texas, on July 17 and 18, 1932.

A group of loyal Ahepans under the chairmanship of Brother George Mamoulides, President of the local chapter, are speeding up preparations for same. We invite every brother Ahepan of the 23d District to attend this annual convention, and spend a few days in the city of Galveston (the port and playground of the southwest). A most hearty and brotherly welcome will be extended to all Ahepans, their families and friends. A real Southern hospitality is waiting for them on the shores of the Gulf of Mexico. They will be at home with us. We shall make them happy, and make them forget the depression.

The Committees of arrangements are preparing an elaborate program for this occasion. Our headquarters will be at the aristocratic Hotel Bucaquer by the sea.

JOHN METAXIS

Billings Chapter Holds Easter Party

MORE than 150 members of the Billings (Montana) Chapter No. 237 and their friends enjoyed an Easter Sunday "party" at the Parisian Garden. The purpose of this get-together was to acquaint non-Ahepans with the principles and purposes of the Ahepa and to interest them in becoming members of the Order. Guests arrived from Butte, Montana, Casper and Sheridan, Wyoming, as well as from many other nearby towns.

The speakers were Brothers George Poulos and P. Sargen of Butte, and J. Tousses of Sheridan. They explained in a very interesting way just what the Ahepa stood for, its accomplishments and purposes. Brother Sargen also spoke about the first annual convention of District 31 which is to be held in Butte on June 15 and 16, and urged that a large delegation from all the chapters be there. This was promised him. The remainder of the evening was spent in American and Greek dancing.

The entertainment committee consisted of Brothers George Alevizakis and Bill Georgelas, to whom much credit for the success of the "party" is due.

A Worthy Example

BROTHER CHRIS G. GANOS, Secretary of Milwaukee Chapter No. 43, writes: "We have had quite a number of delinquent members for the past year, but through the great efforts of the officers we have reduced the number to only six. We are going to keep the work up and expect to be able to send in the per capita for the first half of this year very promptly."

The above clearly indicates that what most chapters need to reduce the number of delinquents is more work on the part of the officers.



Judge Clyde I. Webster Joins Ahepa

BORN at Eaton Rapids, Michigan, August 10, 1877. Graduated at University of Michigan, Literary Department, Degree of Ph.B., 1899, and from the Law Department, LL.B., 1901. Practiced law in Detroit. Appointed United States Attorney for the Eastern District of Michigan by President Taft in August, 1912. Served full term until August, 1916. Now dean of the third judicial circuit of Michigan (Wayne County Circuit Court), having been a judge of this court since 1917.

Belongs to all orders of Masonry. Also a member of Ahepa, Elks, Odd Fellows and Knights of Pythias. Received 33d degree in Masonry in Boston in 1918. Was Potentate of Moslem Temple, Mystic Shrine, in 1925, and is now Imperial First Ceremonial Master. Will be Imperial Potentate of all Shriners of North America in 1937. Member and Past President of Detroit Rotary Club.

Syracuse University Welcomes Athenagoras

CHURCH HEAD VOICES FAITH IN AMERICANS MORE RELIGIOUS THAN ARE EUROPEANS, VISITOR DECLARES

(From the Syracuse Post Standard, The Syracuse Herald, and the Syracuse University Daily Orange)

AMERICANS are a deeply religious people, even more so than the citizens of a majority of the modern European states in the opinion of His Holiness Athenagoras, Archbishop of the Greek Orthodox Church in North and South America, who arrived yesterday afternoon for a two-day visit at Syracuse university and the local Greek Church.

The tall, stately clergyman, who has been in this country little more than a year and who has proved instrumental in the unification of the Greeks in America, has much faith in the future possibilities of the "melting pot" of the world.

"Crime conditions in the United States are appalling," he said, "but they are so far outweighed by the good, wholesome attributes of the people that I am ready to discount the evils

as being in any way indicative of what the future has in store for America.

RECEIVED BY DIGNITARIES

The reception committee which welcomed to Syracuse his grace consisted of Mayor Roland B. Marvin, Vice-Chancellor William P. Graham, the Rev. Dr. William Harrison Powers, Chaplain of Syracuse University, and Christ Loukas of the University Sociology Department, and fifty representatives of Greek, Russian and Episcopal churches. His grace officiated at vesper services in Hendricks Chapel, after which a reception was accorded him in the Colonial room. At this reception Mrs. Charles W. Flint, Mrs. William P. Graham, Mrs. Perley O. Place, Mrs. Carl Leebrick, Mrs. Herbert Shenton, Mrs. William Davey, Miss Bernice Meredith and Mrs. T. R. Fisher acted as hostesses. The ceremonies at the reception were impressive.

The procession of university deans and faculty members clad in their official robes, choir boys of St. Michael's Guild of Grace Episcopal Church, four representatives of the Episcopal clergy attired in their vestments and the archbishop wearing over his black gown a bright red robe with a long trailing train, comprised the procession to the chapel.

At the main entrance to the chapel they were greeted by six women students, attired in classical costumes and others representing Miss America, Miss Greece, Miss Philomathean and Miss Syracuse. Byzantine music featured the service with singing by the Russian choir.

The archbishop was introduced by Rev. Dr. William H. Powers, dean of the chapel. Messages from Bishop Fiske and Rt. Rev. Edward Coley, suffragan bishop, were read by Rev. C. Patterson-Smith. Among other ecclesiastical representatives present were Rev. Neofitos Iosafios, pastor of St. Sophia's Church; Father Arthur Merriman of the Church of Our Saviour, Rev. Sidney Heath of St. Albans Church, and Rev. John Ogburn of St. Phillip's Church.

Speaking of peace the distinguished prelate said:

"The pacifist ideal should not be counted as a revolution against the past, but rather a tendency for reconstruction, as an effort of the nations to prepare another national life.

"There is none who does not feel the agony from the present terrible universal crisis.

"But in the middle of this crisis, one ardent desire is emanating that there shall prevail more respect and confidence among nations in order that all causes and possibilities of war shall disappear and all shall devote themselves to a scientific progress and to the promotion of human happiness.

"This ideology is not new, but it is a fact that our present civilization has come to a turning point, after which will follow either the complete collapse or the reconstruction of this civilization."

His visit to Syracuse was under the auspices of the Philomathians, Hellenic Society of Syracuse University. The university committee acting in conjunction with the Philomathians consisted of Vice-Chancellor Graham, Dr. Perley O. Place, Dr. William R. Davey, Dean William H. Powers, Mr. Hurlburt Smith, Chairman of the Board of Trustees of the University, and Mr. Christ Loukas of the Sociology Department.

North Platte Valley Holds Memorable Gathering

WE QUOTE from the Bridgeport News-Blade:

"March 25, 1932, marked the 111th anniversary of the independence of Greece. The people of Greece had fought against Turkish rule for more than 300 years, and naturally this day means a great deal to all people of Greek nationality. The people of Greece are very grateful to the American people because many of our great statesmen, including in their number Daniel Webster, Henry Clay, and others, participated and bent every effort in their endeavors to assist the Greek people in their struggle. It is a day that is observed by Greek people throughout the world. This year it had particular significance because we are all celebrating the Bicentennial of George Washington's birth.

"The Order of Ahepa had been working on the celebration for months last past. On the morning of March 25, 1932, services were held in the Church of Kemis Theotocou of Bayard, Nebraska. People were in attendance from Sidney, Alliance, Scottsbluff, North Platte and Bridgeport, besides other places throughout the North Platte Valley. At noon a sumptuous banquet was spread in the Masonic hall at Bayard, and there were in attendance several hundred people. A splendid list of talks had been prepared. Mr. N. G. Beskas, President of the North Platte Valley Chapter No. 168 of the Order of Ahepa, presided as toastmaster. Mr. Yale H. Cavett of Bayard gave a splendid address on the life of Washington. C. G. Perry of Bridgeport talked on the Order of Ahepa, dealing particularly with its principles and ideals. Mr. Herman Schroeder, mayor of Sidney, Mr. Martin Dimrey, candidate for State Senator from the Sidney district, Mr. E. E. Dueker, mayor of Bayard, Mr. Vern Bottom, president of the Bayard Lions club and Mr. J. A. Stockwell of Bayard all responded to impromptu talks.

"For a number of years last past the residents of the Greek community have taken a great interest in community affairs, and it was developed at the meeting that a great many of those present had through the efforts of some of the individual members of the community and particularly through the efforts of the Order of Ahepa, acquired their citizenship. One of the high-lights of the banquet was the singing of 'America' and the Greek national anthem by a chorus of little girls. It was a most enjoyable occasion."

Ahepan County Attorney Praises North Platte Chapter

BROTHER C. G. Perry, County Attorney of Morrill County, Bridgeport, Nebraska, a distinguished American who has rendered invaluable services to the Ahepa, writes as follows:

"Notwithstanding the fact that we are 175 miles away from the nearest chapter, we have managed to initiate ten new members and have several applications on file. If you will look at your map of the United States you will realize our isolated position, and perhaps be surprised when I tell you that we draw our members from great distances. Some of them reside 100 miles west, others 40 miles north,

40 miles south, and 100 miles east. It means that in some instances our brethren must travel 200 miles to attend the meetings. In this period of depression the spirit of Ahepa is demonstrated in their faithful attendance. While we are only a small chapter and few in numbers, we have accomplished a great deal when everything is taken into consideration. We are particularly proud of the fact that some 25 of our members have become citizens since the inception of the chapter, and each and every one of them is taking an active part in the civic affairs of his particular community. This is particularly noticeable in the interest being demonstrated by the members in public school activities, and we feel that our little chapter is a force for good in each community represented by our chapter.

"Our membership is largely drawn from agricultural communities, for which reason it is a practical impossibility for us to have a delegate in attendance to national conventions, inasmuch as our members are actively engaged in their work at the time conventions are held. In spite of the depression we hope that we may have a delegate at the national convention.

"We have noticed in the last several issues of the magazine letters concerning the use of the words 'Hellenic' or 'Greek.' Unfortunately, there are millions in the United States who do not know what the word 'Hellenic' means, but everyone knows what the word 'Greek' means. It is the Greek language, it is the Greek people, and the Greek history that you read about, and seldom, if ever, do you hear anyone mention Hellenic history. It strikes me that there is a heritage in the word 'Greek' that should not be lost sight of. Personally, I am with the young lady from Chicago who insists that the word 'Greek' should be used instead of 'Hellenic.'"

Aristides Chapter Appoints Educational Committee

THE administration of our chapter this year has appointed an educational committee. The object of this committee is to find the ways and means for this chapter to hold lectures and debates. So far they have been very successful. The first debate was given on February 14, at our own Ahepa home, with Ahepans and their families present. The first lecture was given on February 29, by a local prominent physician, who talked on a very important hygienic subject. This lecture was open to the public. Upwards of 500 people attended.

During the month of March another debate and lecture was given and it was very well attended. After each debate and lecture some sort of an entertainment is given. We plan to give these lectures and debates until we adjourn for the summer.

The seventh annual ball of our chapter will be held on Friday, May 6, at the Pythian Hall. Music will be furnished by a well known or-

chestra. The committee is working day and night to make this affair a success.

At the next debate our chapter will challenge the Peabody Salem Chapter. The subject to be debated will be decided by both chapters.

The Sons of Pericles Chapter of our city are organizing a patrol team, and they will make their first public appearance at our annual ball. We ought to feel proud of our sons, the future Ahepans, who have such an interest at heart.

Preparations are under way now for our chapter to participate in the Washington Bicentennial parade that will be held during the latter part of June.

Cedar Rapids Welcomes District Convention

FROM a Cedar Rapids (Iowa) newspaper we take the following:

"More than 500 persons are expected to visit Cedar Rapids for the Order of Ahepa district convention at the Roosevelt Hotel June 26 and 27. The Cedar Rapids Chapter of Ahepa No. 194, will be host.

"Supreme officials recently notified Ahepa District Governors to select the city of their area best qualified to entertain the convention. After a survey of District No. 25, Paul M. Costas of Cedar Rapids, District Governor, awarded this city the meeting.

"Delegates will attend from chapters at Minneapolis, St. Paul, Rochester, Des Moines, Mason City, Waterloo, Fort Dodge, and Cedar Rapids. A parade, banquet, and addresses by prominent speakers appear on the program.

"The Order of Ahepa in its letters signifies the American-Hellenic Educational Progressive Association. The body has 365 chapters, 36 districts, and 34,000 members. Its ritual is in English and it sponsors a constructive citizenship program. The Supreme Lodge was founded at Atlanta in 1922 and the local chapter in September, 1928.

"The committee, headed by J. F. Currell as general chairman, are: Publicity and program, J. F. Currell, chairman, Paul M. Costas, and John Thomas; finance, Dan Coffas, chairman, Tom Thomas, Nick Kiriakos, and Gus Simos; hotel, Samuel G. Poulos, chairman, Tom Siamis, and Louis Chipokas; banquet, John Costas, chairman, Tony Siamis, and Louis Hedges; reception, Dan Coffas, chairman, Nick Kiriakos, Alex Varvaris, Gus Simos and Mike Pagananos; and parade, Gus Chifis, chairman, J. F. Currell."

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Our Democracy

(Continued from page 10)

medicine, surgery, hygiene, child welfare, and a score of other matters affecting the public welfare of the whole world?

It is the realization that the social, economic, industrial and even political welfare of the people of each nation is closely related to and even dependent upon the well-being of every other nation. So long as America was prosperous, other nations were able to maintain reasonably stable economic conditions, but our depression of the past three years has brought the whole world to a like state. We have learned that no nation can long prosper while all other nations are depressed, that no nation can rise upon the ruins of other nations, neither can it fall without dragging others down. Trade currents do not range within the territory of a single nation; but, like the great ocean currents, sweep around the world. Before the World War the United States was a debtor nation. The people of Europe were investors in our securities to the extent of more than ten billions of dollars. During and since the war, our investors have purchased those securities and have invested more than ten billions in foreign securities. This difference in the state of the account represents our net balance of trade in about 15 years. Our unparalleled prosperity and our enormous investments in foreign countries increased the general inflation until the bubble burst in 1929. Deflation and readjustment are the problems which now confront us. In the midst of unexampled plenty and overproduction of all commodities the world is troubled by unemployment, economic depression and even starvation.

The patience and the patriotism of the people of all nations is sorely tried. That communism and bolshevism have been successfully combatted is a great tribute to the stability of human kind in this trying period. The sudden transition from unprecedented prosperity to the greatest depression in our history has put our citizenship to a supreme test. The stabilizing influence of Ahepa has been an important factor in meeting that test.

The Romance of Greek Immigration to the United States

(Continued from page 12)

For the past 25 years the Greeks have entered into American life. By tradition and temper they are predisposed to the best ideals of our country. Their historic love of statesmanship, democratic spirit, initiative, self-reliance and thrift make them a desirable asset in any locality. They participate actively in civic affairs. They are public spirited and adjust themselves easily to our ways. As a representative of the older American stock, I say to these sons of Hellas, *καλώς μάς ἤλθετε*.

Gypsies Are Not Greeks

DEAR SIR: I have read in the *News-Tribune* * * * in regards to the gypsy bands that are now located in your city. Permit me to say that these people have represented themselves as Greeks, in order to secure a license for their respective business, whatever source it may be. I would like to inform you that such a statement is untrue. As far as we know there has never been any kind of gypsy tribes in our race.

We understand that these people have caused numerous complaints, and for this reason I would like to call your attention to the matter as we do not wish to be classified as such. We

are doing everything to present the Greek people of this country in the best of character as well as law abiding American citizens. For this and various reasons we have formed what is known as a national American Hellenic Education Progressive Association, or the Ahepa.

Most of the Greeks of Beaver Falls belong to this organization and have requested the officers of their respective chapters to kindly ask you to correct this mistake in any way possible, as it will be very highly appreciated.

JOHN BOROVILLOS,

Secretary Ahepa, New Castle Chapter 87.

The following resolution was passed by the Council:

"Be it resolved that no reflection whatever was intended against the nationality of Greek residents within our community, and it is the opinion of this Council that the same are good, peaceful and law abiding citizens."

(Signed) C. W. CALVIN, Mayor; CHARLES RUHE, City Clerk.

An Answer to A. J. Petroutsas

(Continued from page 16)

Greek conservatism plus (2) the independent pioneer spirit of the new Greek. However, because of the fact that the older generation of Greek-Americans as a body have not yet fully adapted themselves to their new environment (they retain the old folk songs, dances, customs, etc.); whereas, contrarily, the younger generation have not only adapted themselves to such environment but have gone even beyond *in spirit*—because of these facts, the second element (independent pioneer spirit) is emphasized a bit too strongly in the modern Greek-American girl. Consequently, the average Greek-American girl balks at the suggestion that she marry anything short of a genius (in his mental ability) or short of an Adonis (in his physical appearance). Now, *personally*, I admire a girl who strives to better her position. In fact, it is a mark of greatness in any character who can rise above his or her environment. But the next question which faces us is, How many of the genius-Adonis type are available among the young male Greek-American generation? The answer, though distasteful to the romantically inclined, is: Very few. If this is true—and it is—the undaunted, pioneering girl will look elsewhere. She will ask, How many of that desirable type exist among the males of other peoples? The answer is identically the same.

What to do, now? The romantic girl will pine and fret, and bewail her existence. Her practical sister will choose as wisely as possible from the material at hand. Love of the esthetic, the artistic, the romantic aspects of life is inborn in the Greek. He craves perfection. Hence the large number of Greek-American girls who have "shelved" themselves. They would have been wiser to have observed the rule of the ancient Greeks, "Seek moderation in all things."

I admit here and now that there are cases among the Greek-Americans where a girl is carelessly, ill-advisedly and brutally forced to take unto her a partner not of her own choosing. This practice is unfair, to say the least, and should be strongly condemned. But such cases are exceptional *today*. If A. J. Petroutsas's article deals with these exceptional cases, I am in entire accord with the views expressed in it. But if that article portrays such cases as illustrating a general practice among Greek-Americans, then it conveys a misguided impression.

Finally, What does freedom mean? Does it mean untrammelled and unbridled disregard of all conventions and restrictive behavior? Or does it mean action unrestrained as much as is convenient *under the circumstances*? Obviously, it means

the latter. *Freedom*, being an abstract term, is incapable of precise definition. It has therefore a meaning which is *relative* and variable, depending on time and place. Consequently, it has been interpreted variably by different groups of people to the end that it may best serve their temperament and their needs. In the time of the decline of the Roman Empire, freedom meant unbridled licentiousness; among the old Puritans, it meant church attendance and prayer.

Like most systems of behavior, that one followed by Greek-Americans is far from perfect. But it is not altogether wrong, and that is the conclusion reached by the reader of Petrousa's article.

In closing, the object of this article is not to belittle or accuse of inability of good behavior the young generation of Greek-Americans. If a fair, two-sided presentation of facts as the author sees them in the light of human experience has been presented, he will be well satisfied that his suggestions will not be orphaned and cast aside by his readers, fair and otherwise.

District Governor Katopothis Reports Progress in His District

WE SUMMARIZE briefly a report received from District Governor S. E. Katopothis of Seattle, Wash.:

"Gladstone Chapter No. CJ-6 of Vancouver, British Columbia, held several important affairs and the spirit of fraternalism is magnificent. The brothers are doing wonderful work in assisting needy families of the members and helping the unemployed to secure jobs.

"The Mount Baker Chapter No. 255 of Bellingham, Wash., likewise follows the policy of assisting its unemployed members to locate themselves. This chapter is very small but they do splendid work toward the advance of Ahepanism.

"Cascade Chapter No. 256 of Everett, Wash.—There are quite a few members unemployed but the District Governor is very optimistic about the welfare of the chapter.

"The Mount Hood Chapter No. 154 of Portland, Ore., was visited by me along with Brother Lentgis, former Deputy Governor. This chapter likewise assists its needy members and its unemployed. The chapter is in a very satisfactory condition. Plans are being made for the district convention which is to be held at Portland, Ore., June 8, 9 and 10.

"Mount Rainier Chapter No. 262, Chehalis, Wash.—This chapter is very active. They hold many social and educational meetings and have initiated five new members and have five new applications to act upon. Splendid spirit; splendid work.

"Grays Harbor Chapter No. 179, Aberdeen, Wash., is progressing very nicely, considering that 90 per cent of the members are unemployed due to the closing of the lumber mills of that city.

"Mount Olympus Chapter No. 180 of Spokane, Wash., is doing fine work in maintaining the Ahepa spirit among its members.

"Apple Blossom Chapter No. 263 of Wenatchee, Wash., is doing its best to keep up the work of the Ahepa.

"The Juan de Fuca Chapter No. 177 of Seattle holds an educational meeting once a

month. The last lecture was very well attended, the speakers being Mayor John Dort, who spoke on 'Unemployment' and Justice Walter B. Beals of the State Supreme Court who spoke on 'Law and the Citizen.'

"Port Angeles Chapter No. 272, Port Angeles, Wash.—This chapter is the smallest in the district but represents unity of action in all its undertakings. They are doing splendid work for the betterment of their chapter.

"The Olympic Chapter No. 178, Tacoma, Wash.—The spirit of fraternalism prevailing in this chapter is beyond expression.

"The Sons of Pericles and Maids of Athens of Seattle, Tacoma and Portland, are doing splendid work. Basketball games are regularly held which are very well attended. They have now organized indoor baseball teams.

"In conclusion, I am well satisfied with the work of the chapters of this district and the loyalty of the members. The spirit of Ahepanism prevailing in all the chapters is magnificent and the members are very enthusiastic about the Order, regardless of their difficulties with respect to the general depression."

District No. 21 Gives Ball at the Hotel Sherman

UNDER the inspiring leadership of District Governor G. A. Kyriakopoulos, of District No. 21, the chapters of that district gave a combined ball in the grand ballroom of the Hotel Sherman. This will remain one of the memorable events of the year. Governor Emmerson of Illinois was expected to attend and was prevented only by the fact that he had to attend the governors' conference. He did, however, send his compliments to the chapters, thanking them for the invitation and wishing that the affair would be successful in every way.

President Adam Porikos of Chicago Chapter No. 46, President Peter Vassilos of Woodlawn Chapter No. 93, President George J. Pappas of North Shore Chapter No. 94, President Lew Blatz of Oak Park Chapter No. 104, President P. Kyriazopoulos of Garfield Chapter No. 203, President Peter Poullos of Evanston Chapter No. 204, President Gust Grapas of Pullman Chapter No. 205, and President G. N. Nikolopoulos of Logan Square Chapter No. 260, assisted by committees from their respective chapters, cooperated to the fullest extent with the District Governor in planning for this affair.

Liberty Chapter Organizes "Crack" Degree Team

THE Liberty Chapter No. 127 of Cincinnati recently organized a degree team composed of the following members: Fred Maroules,

George Beam, master of ceremonies, and Peter C. Malas, John P. Harritos, George Kordis, James Kappas and Chris P. Harritos.

Fred Maroules is President of Liberty Chapter and George Beam, Peter C. Malas and John P. Harritos are Past Presidents.

Four members of the degree team, namely, Peter C. Malas, George Beam, Fred Maroules and John P. Harritos, have been chosen as Liberty's delegates to the seventeenth district convention, to be held in Middletown, O., July 3 and 4.

George Canell and George Kalometes, also prominent in the affairs of the Order, will be alternates.

Son of Ahepan Active in School

FROM the Keene (N. H.) *Evening Sentinel* we learn that John G. Doukas, whose father is a member of the Keene (N. H.) Chapter, is a busy student in school. "Last week he took part in a minstrel show at his school, which was later presented at one of the churches. He is one of the principal characters in the annual school play 'Nightmare.' He is also a member of the baseball team. Despite all these outside activities, young Doukas was on the honor roll for his studies."

Daughters of Penelope Report Progress

DAUGHTERS OF PENELOPE Chapter "EOS," of San Francisco, has established two new subordinate Chapters outside of California; one, the Arete Chapter, in Dubuque, Iowa, and the other, the Electra, in Kansas City, Mo. A third sister chapter is pending in Houston, Tex.

Your Ahepa brothers, M. G. Bellas, President of Cedar Rapids Chapter; S. A. Agnos, Secretary of the Heart of America Chapter No. 73, and J. L. Nicholas, President of Alexander the Great Chapter, Houston, Tex., have shown the most admirable spirit towards the success of these auxiliary organizations. It is due to the indefatigable and continuous exertions of workers such as these, coupled with the co-operation of some ladies of the above named Ahepa Chapters, that the Daughters of Penelope, whose chief aim is the cultural and social development of the community, has been able to accomplish so much in the two and one-half years of its existence. Such Ahepans are to be praised beyond measure because they work along idealistic lines that prove practicable.



Winston-Salem Ahepans Win Marching Prize



NEWS FROM GREECE



ΣΧΕΤΙΚΩΣ με την Παραδουνάβειον Ένωσιν η Ελλάς αναγνωρίζει την επισταχτικήν ανάγκην οικονομικής ανασυγκροτήσεως των Ευρωπαϊκών κρατών, μεταξύ των οποίων και αυτή είναι εκ των μάλλιν πληττομένων εκ των συνεπειών της παγκοσμίου κρίσεως, δεν θα ήρθε δε ουδεμίαν αντίρρησην εφόσον πρόκειται περί ειδών ατινα δεν παράγει και σύστημα προτιμήσεως των οποίων δεν θίγεται αυτήν. Έχουσα όμως υπ' όψιν την πραγματικήν τροπήν ην προσλαμβάνουν αι πανταχόθεν ανακύπτουσαι δυσκολίαι προς διατήρησιν του εξωτερικού της εμπορίου, επιθυμεί να γνωρίξη ότι πραγματοποιουμένη τυχόν ταύτη Παραδουνάβειος Ένωσις, δεν θα άποτέ νέν πλήγμα κατά το εμπορίου της. Φοβείται δηλονότι μη ή συμπέσις της ένωσης ταύτης με περιορισμένην εκτασιν, αποτελέσθι δυσχερείαν της ιδέας γενικωτέρας Ευρωπαϊκής οικονομικής συνεργασίας, προς ην είχαν αποβλέψη εξ αρχής μετά μεγάλου ενδιαφέροντος και συμπαισίας, και μήπως άντι καταργήσεως προδευτικής των φραγμών κατά της τριτατης συνεργασίας, όρθωθούν μόνον ευρότερα όρια των συναρτισμένων ούτω Κρατών προς τά έκτός του συναρτισμού παρεμένοντα.

ΤΟ ΖΗΤΗΜΑ της άπαγορεύσεως της εισαγωγής Έλληνικών οίνων εν Γαλλία έλθου δια της υπογραφής εν Παρισίοις συμπληρωματικής συμφωνίας, δι' ης η Ελλάς παραιτείται της εισαγωγής των 325,000 εκατολίτρων επί βασιμ 55 φρ. και άποκτά το δικαίωμα μηνιαίας εισαγωγής 40,000 εκατολίτρων με τον κοινόν έλαχιστον βασιμόν των 84 φρ. Είς άντάλλαγμα της υποχωρήσεως της Ελλάδας, η Γαλλική Κυβέρνησις άνταλαμβάνει την υποχρέωσιν να έπιτρέψη την μέχρι της 1ης Αυγούστου 1932 εισαγωγήν 60,000 εκατολίτρων Έλληνικών οίνων επί καταβολή του παλαιού βασιμού των 55 φρ., προς τούτοις δε και την υποχρέωσιν αγοράς Έλληνικών καπνών κατά την περίοδον Ιουνίου 1932 — Ιουνίου 1933 αξίας 19,000,000 φρ. άντι των 13,000,000 φρ. δια τά όποια έδωκεται κατά την σύμβασιν της 23ης Μαΐου 1931.

Η ΕΛΛΗΝΙΚΗ ΚΥΒΕΡΝΗΣΙΣ επιθυμεί να διευκολύνη την είς Ελλάδα καθόδον των Έλλήνων του εξωτερικού, εφόσον τον υπ' αριθ. 5405 Νόμον, όστις έχει ως έξης:

"Έλληνες το γινος κάτοχοι ξένων διαβατηρίων έκδεχόμενοι υπό των εν άλλοδαση ξένων άρχων, άρχόμενοι είς Ελλάδα, άπαλλάσσονται παντός έλέγχου όσον άφορά τας στρατιολογικάς ατέλει υποχρεώσεις και την έγγραφην αυτών και των

οίκονγενειών των είς τά μητρώα άρρέων ή δημοτολόγια, έφ' όσον δεν παρεμεινούν εν αυτή πλέον των 6 μηνών, άρχόμενων από της ημέρας της εισόδου των είς τό Έλληνικόν έδαφος. Ούτοι προκειμένου να άναχωρήσωσι μετά την παρέλευσιν του έξαμήνου, υποχρεούνται να ώσιν έρωδιασμένοι δια πιστοποιητικού ή βεβαιώσεως επί του διαβατηρίου περί άναγνωρίσεως της ξένης των ίθαγενείας.

Τών αυτών εδεργετημάτων άπολαμβάνουσι και οι εν τω εξωτερικώ διαμένοντες Έλληνες ύπηκοοι και άρχόμενοι είς την Ελλάδα με διαβατήρια των Έλληνικών Προξενικών Άρχων.

Ούτοι άμφοτέρων των κατηγοριών δεν να προσκομίσωσι είς τον Άστυνομικόν Έλεγχον Διαβατηρίων, εκ της δικαιοδοσίας του όποιου θα εξέλθωσι, γραμμάτιον έν Δρ. 300 έκδεχόμενον ύπέρ του Δημοσίου Ταμείου, έφ' όσον κατά την έξαμηνον έν τω Κράτει παρεμεινών των δεν έρύθμισαν όριστικώς την ίθαγένειάν των ή τας στρατιολογικάς υποχρεώσεις των.

ΚΑΤΑ την τελευταίαν έν Γενεύη συνάντησιν των κ.κ. Μιχαλάκοπουλου και Μαρίνγιοβιτς, ο τελευταίος προσέκαλεσεν έπισήμως τον κ. Μιχαλάκοπουλον όπως έπισκεφθή το Βελιγράδι, τοΰθ' όπερ πρόκειται να γίνη προσεχώς είς ανταπόδοσιν της περυσινής έπισκέψεως του πρώτου είς Αθήνας.

Κατά την συνάντησιν ταύτην συνωμίλησαν και περί σχεδίου υποβληθέντος υπό της Γιουγκοσλαβίας είς την Ευρωπαϊκήν έπιτροπήν της Πανευρώπης, ήτις από κοινού μετά του Διεθνούς Γραφείου Εργασίας και προς άνακούφισιν από της διεθνούς ανεργίας εκάλεται άπαράται της Συνελεύσεως της Κοινωνίας των Έθνών τά διαφορά Κράτη είς υποβολήν σχεδίου δημοσίων έργων. Το σχέδιον τοΰτο συνίσταται είς την σύνδεσιν του Δουνάβειος δια διώρυγος 612 χιλιομέτρων μετά του Μοράβα και Αξιού καθισταμένων πλωτών μέχρι Θεσσαλονίκης.

Υπολογίζεται ότι τοΰτο θα έσυντόμευσ την από Ρότερνταμ είς Σουξή συγκοινωνίαν κατά 3,000 χιλιομέτρα.

Με την πρότασιν ταύτην κατ' άρχήν συμφωνεί και η Ελλάς.

Ο ΜΕΛΛΩΝ να υποβληθή προϋπολογισμός της Ελλάδος προβλέπει αύστηρητάτος οικονομίας, αι δε βαρύνει θα περιεκόσων από 11 1/2 διακατομύρια είς 8 1/2. Μεταξύ των οικονομικών δε θα ζητήση να έπιβλή η Κυβέρνησις είς ή καταργήσις των Γενικών Διοικήσεων Ηπείρου, Κρήτης και Θράκης, διατηρούμένης μόνον της Γενικής Διοικήσεως Μακεδονίας, ή όποια άν δεν περιλάξη και

την Γεν. Διοίκησιν Θράκης, θα περιλάξη πάντως τους νομούς Δράμας και Καβάλλας, οι όποιοι άνήκουσιν είς τά φυσικά όρια της Μακεδονίας.

Δι' έτέρου νόμου έπίσης όρίσθη όπως ο μισθός των εν τω εξωτερικώ ύπηρετούντων Διπλωματικών και Προξενικών ύπαλλήλων καταβάλλεται είς αύτούς είς Λίρας Άγγλίας άντι Δολλαρίων ως μέχρη τοΰδε άγένετο.

Επίσης όπως επέβλη έμπορικόν ίσοζύγιον και περιορευθή ή άραχμή, θα περιορισθή ή εισαγωγή από 50 μέχρι 90% των κάτωθι ειδών:

Κονταρέων, τυρού, όπωρων, οίνων, έρίου, μπισκότων, βουτύρου, χειροκτιών, ύποδημάτων, βελούδων, μεταξωτών, όλομαλινών κλωστοκαπταμάτων, ταπήτων, αυτόκινήτων, ποδηλάτων, μετασυκατών, φυσιγγίων, τιμάντου, ραπτομηχανών, φωτογραφικών μηχανών, φωνογραφων, σάπωνος και παιχνιδιών.

Ο ΚΑΤΩΘΙ πίναξ έμφανίζει την εισαγωγήν γκιανθράκων είς την Ελλάδα κατά τά τρία τελευταία έτη κατά χώρας:

Χώρα	1929	1930	1931
Άγγλία	Τόννοι 525,518	517,914	571,855
Γερμανία	» 37,033	37,033	37,933
Ρουσία	» 153,469	209,072	276,469
Γαλλία	» 64,447	72,228	64,640
Έτεροι χώροι	» 2,972	971	2,031
Όλικόν ποσόν	783,441	827,251	922,955

"Ένεκεν της μεγάλης έξαγωγής τεχνολογικών δια την αγοράν έκαικοντάων χιλιάδων τόννων γκιανθράκος, άποφασίς να περιορίση την εισαγωγήν των γκιανθράκων. Ο περιορισμός οΰτος της εισαγωγής εν Ελλάδι άνθρακος εκ του εξωτερικού, έσχεν ως άποτέλεσμα σχετικήν αύξησιν της έξαγωγής του Έλληνικού λιγνίτου και χρήσιν αύτου είς τας περισσότερας των βιομηχανικών έπιχειρήσεων, ένεκα τούτου όλοι αι έπιχειρήσεις λιγνίτου εν τη χώρα προεταρκαυάζονται ίνα αναπτύξωσι την έκμετάλλευσιν των κοιταγμάτων λιγνίτου, του όποιου η έξαιρετική ποιότης άναμολογείται υπό πάντων εν Αθήναις.

ΩΣ ΕΠΙΣΗΜΩΣ έδήλωσεν η έν Ελλάδα Έπιτροπή των Ολυμπιακών Αγώνων, ένεκεν οικονομικών δυσκολιών δεν θα δονηθή ν' άποστείλη αύτη Έλληνικήν Αντιπροσωπείαν είς τους Αγώνας του Αθ' Άγγελας, έκτός άνω οι έν Αμερική Οργανισμοί και τα κοινά θα ήσαν διατεθειμένοι να άντιπρόσωπον οικονομικώς την προσπάθειαν της Ολυμπιακής Έπιτροπής δια την έκπρωτώρησιν των εθνικών (Συνέχεια είς την 32αν Σελίδα)

Η ΦΙΛΗΜΕΝΗ

Υπό ΗΛΙΑ ΤΖΑΝΕΤΗ

Η ΛΕΝΙΩ της μαμμής ήτο τὸ πῶς ὁμορφο, τὸ πῶς γνωστικὸ ἀλλὰ καὶ τὸ πῶς πτωχὸ κορίτσι τοῦ χωριοῦ. Ὁρφανὴ ἀπὸ πατέρα, ζῶσε μὲ τὴν μητέρα της καὶ τὴν μικρότερη ἀδελφὴν της τὴν Κατίνα στὸ πτωχικὸ των σπιτίου ποῦ ἦτο καὶ ἡ μόνη περιουσία των. Μάννα καὶ κόρες ξενοδοχοῦσαν τὸ καλοκαίρι τότε στὴς σταφίδες, τότε στὸ θερισμὸ καὶ τότε στὸ ἐλαιομάρμα καὶ ἔτσι ἐκέρδιζαν μερικὰ χρήματα γὰρ νὰ ζοῦν πολὺ πτωχικά. Τὴ Λενιώ δὲν τὴν στενοχωροῦσε τόσο πολὺ ἡ πτωχεία ὅσο τὴν στενοχωροῦσε ποὺ δὲν εἶχε πατέρα ἢ ἀδελφὸν διὰ νὰ ἀισθάνεται πῶς ἔχει κάποιον ἀνδρὶκὴν προστασίαν. Ὅσο μεγάλωνε, τόσο ἠσθάνετο περισσότερον τὴν ἀνάγκη τῆς ἀνδρὸς προστασίας. Ἐπειδὴ τὰ κάλλη της ἦσαν ἀφορμὴ νὰ τὴν περῶσουν, νὰ τὴν κοτάρουν καὶ νὰ τῆς παίζουν ἐρωτὰ ὡς οἱ νέοι τοῦ χωριοῦ πλῆθος καὶ πτωχοὶ ποὺ εἶχαν ξετρελλαθῇ μὲ τὰ κάλλη της καὶ τῆς ἐβγαλὲν ἕνα σωρὸ τραγοῦδια ἐρωτικὰ καὶ τῆς ἔκαμαν πατινάδες ὅταν ἤρχοντο στὰ κέφια.

Κερά μαμμή, κερά μαμμή,
Ἄς τὴ Λενιώ σου νὰ πᾶς δὴ,
Ἔδωγα στὴ πόρτα σου Λενιώ,
Γιατὶ θὰ γείνη μακαλειό.

Λύτὰ καὶ ἄλλα τραγοῦδια τραγουδοῦσαν οἱ νέοι τῆς Λενιώ, ἐκείνη ὅμως ἦτο πολὺ γνωστικὴ καὶ ἀπέφευγε τῆς ἐρωτοτροπίας διότι ἐγνώριζεν ὅτι ἦσαν κατὰ τὸ πλείστον ἱεροπαιὰ καὶ ἀπατηλαί. Μόνον ὁ Γιάγκος ὁ ἀγαπῶν πτωχὸς καὶ αὐτὸς ἀλλὰ τίμος καὶ ἐργατικὸς νέος, ἐσβέτο τὴν ἀφάνεια καὶ σκευνοτήτα τῆς Λενιώ, ἐπειδὴ ἦτο καὶ αὐτὸς ὁμορφὸς καὶ ἀπέφυγε τῆς παρὲς ποὺ ἔκαμαν τῆς πατινάδες.

—Δὲν εἶναι σωστὸ βρε παιδί, ἔλεγε ὁ Γιάγκος στοὺς ἄλλους νέους, νὰ περῶτε ἕνα ὁμορφὸ κορίτσι. Λύτὰ δὲν εἶναι πολλὰ καρίσια πράγματα.

Ἐφθασε μάλιστα μέχρι τοῦ σημείου νὰ χτυπηθῇ μὲ τοὺς ἄλλους νέους γιὰ τῆς πατινάδες ποὺ ἔκαμαν τῆς Λενιώ, καὶ ἀπὸ τότε πλέον ἤρχισε νὰ φημιόρεται ὅτι θὰ εἶναι ἐρωτὰς στὴ μέση γιὰ νὰ δείχνῃ τέτοια ἐνδιαφέρον ὁ Γιάγκος.

—Μὰ ἂν εἶν' ἀλήθεια πῶς ἀγαποῦνται, πῶς θὰ ζήσουν οἱ ἔφημοι ποὺ δὲν ἔχουν στὸν ἥλιο μοίρα, ἔλεγε μερικὲς γυνῆς ποὺ σέζητοσαν τὸ πρῶγμα.

Ἡ ἀλήθεια εἶναι πῶς δὲν ἔπρεπε καθόλου ἐρωτὰς στὴ μέση καὶ ὁ Γιάγκος ἠθέλησε νὰ σταματήσῃ τῆς πατινάδες ἀπὸ ἱστορικὰ αὐστημάτων ὠθημένους πρὸς τὴν ἀπροσάφιστη οὐκαρμένη. Ἀπὸ τὴν ἡμέραν ὅμως ποὺ χτυπηθῇ μὲ τοὺς ἄλλους νέους καὶ τὸν πῆγαν οἱ χωροφύλακες στὴν ἀστυνομίαν, ἡ καρδιά τῆς Λενιώ ἤρχισε νὰ χτυτᾷ γιὰ τὸν εἰρηνὴ καὶ ἱστορικὸν Γιάγκον ποὺ μόνος αὐτὸς ἐπαρρησιώθη νὰ καταλάβῃ θύσαν ἀδελφὸν καὶ προστασίαν τῆς πτωχῆς οὐκαρμένης. Ἐνα βαθύτατον αἰσθηματικὸς πρὸς τὴν Λενιώ καὶ τὴν οὐκαρμένην τῆς ἔβλεπε νὰ κερδίζῃ καὶ τὸν Γιάγκο. Ἔτσι, χωρὶς νὰ ὁμιλοῦσαν ποτὲ κρυφὰ ἢ φανερά λόγια ἐρωτικὰ, ἀνεπτύχθη μέσα τὸν αἰσθηματικὸν καὶ θεοῦ ἀγάπην. Ἡ ἀγάπη ὅμως ποὺ δὲν κρύβεται καὶ εἰσέρκει ἐκείλους εἰδικὰ μέσα συζωνοσύνης, σιγὰ σιγὰ ἔφτασε τὴ Λενιώ καὶ τὸν Γιάγκο εἰς ἐπαφὴν καὶ

ἐξεδήλωσαν τὴν πρὸς ἀλλήλους θερμὴν ἀγάπην των. Ὅσον μεγάλωνε ἡ ἀγάπη, τόσο ὁ Γιάγκος ἐσκεπτετο σοβαρώτερον διὰ τὸ μέλλον τῆς ἀγαπημένης του καὶ τὸν κατέτρωγεν ἡ ἰδέα τῆς πτωχείας. Σαφηνά, ἀπεφάσισε νὰ πωλήσῃ τὸ μοιράρι του ποὺ ἦτο καὶ ἡ μόνη του περιουσία καὶ νὰ φέρῃ γιὰ τὴν Ἀμερικὴν μὲ τὴν ἀπόφασιν νὰ κερδίσῃ χρήματα καὶ νὰ ἐπιστρέψῃ νὰ στεφάνωσῃ τὴ Λενιώ μὲ κάποιαν ἀσφάλειαν διὰ τὸ μέλλον των. Τὴν ἀπόφασιν του αὐτὴν τὴν εἶπε στὴ Λενιώ, ἀλλὰ ἐκείνη δὲν ἠθέλει νὰ χωρισθοῦν, ἐν τῇ αἰσῇ ὅμως ἐπακούσεν, ἀφοῦ τῆς εἶπεν ὅτι μόνον καὶ μόνον γιὰ νὰ τὴν κέρσῃ εὐτυχίαν ἀπεφάσισε τὸ μακρινὸ αὐτὸ ταξίδι. Τὸ βράδι ποὺ θάρρεγεν ὁ Γιάγκος, συνηγγιθὴν κρυφὰ μὲ τὴν Λενιώ γιὰ νὰ τὴν ἀποχωρετήσῃ καὶ νὰ τὴν ἐνθαφίσῃ.

—Μὴ κλαῖς, τῆς λέγει, καὶ μὴ στενοχωρεῖσαι. Γιὰ τὸ χατήρι σου καὶ γὰρ τὴν εὐτυχίαν σου κάνω αὐτὸ τὸ ταξίδι. Μὲ τὰ πρῶτα χρήματα ποὺ θὰ πᾶσω θὰ σοῦ στείλω τὸν ἀρραβῶνα μας. Τώρα γὰρ πρόχειρο ἀρραβῶνα καὶ μὲ μάρτυρα μόνον τὸ φεγγάρι θὰ σοῦ δώσω ἕνα φιλή. Πρὶν σχεδὸν ἡ Λενιώ καταλάβῃ τί θὰ τῆς ἔλεγε, τὴν ἀγκάλιασεν ὁ Γιάγκος καὶ τῆς ἔδωκεν ἕνα θερμὸ φιλή στὸ μέτωπον καὶ ἀμέσως ἐχάθη μέσα εἰς τοὺς στενοὺς δρόμους τοῦ χωριοῦ προσέθετας τὰς λέξεις «ἔχε γιὰ Λενιώ μόν, μὴ μὲ ξεχνᾷς».

Ἡ Λενιώ, ποὺ πρῶτὴ φορὰ ἠσθάνθη τὸ ῥίγος τοῦ ἀγκάλιαστος καὶ φιλήματος τοῦ Γιάγκου της, κατεντροπύσθη καὶ ἔσπευσε νὰ φέρῃ ἀπὸ τὸν τόπον τοῦ ἐργημάτων ὅσων νὰ διαπράξῃ μέγα ἀμάρτημα. Κατὰ κακὴν τύχην ὅμως τῆς Λενιώ, μάρτυρας τοῦ φιλήματος δὲν ἦτο μόνον τὸ φεγγάρι ἀλλὰ καὶ ἡ γυνὴ Λαδοῦ ποὺ παρρησιώθη ἀπὸ τὸ μισανθρωπικὸν παρὰ τῆς τῆς σκηνῆς τοῦ ἀποχωρετήσαντος τὸν δὲν χωρίζοντων ἐρωτικῶν νέων. Τὴν ἄλλη μέρα, ὅχι μόνον ὅλο τὸ χωριό, ἀλλὰ καὶ ὅλα τὰ πέριξ χωριά ἐγνώριζαν ὅτι ὁ Γιάγκος πρὶν φέρῃ γιὰ τὴν Ἀμερικὴν ἐφύλησε τὴ Λενιώ καὶ ἀπὸ τότε πλέον ἔκριναν νὰ τὴν λένε Λενιώ τῆς μαμμῆς καὶ τὴν ἔλεγον ὅλοι καὶ ὅλες «Φιλημένη».

Ἔτσι βγήκε τὸ ὄνομα τῆς Λενιώ καὶ τὴν παρεφρονοῦσαν ὅλες οἱ γυναῖκες σὰν δακτυλοδεικτούμενη καὶ ἀμάρτωλη. Ἐκεῖνο ὅμως ποὺ τῆς κόσισε περισσότερον, ἦτο ποὺ μὲ τὸ δικὸ της ἀμάρτημα πῆγε στὸ λαμό της καὶ τὴν μικρότερη ἀδελφὴ της, διότι τὴν ἐφώταζαν καὶ ἐκείνην «Κατίνα τῆς Φιλημένης». Στὴν ἀρχὴ τῆς ἐκείνης ποὺ καὶ ντυοῦσαν νὰ βγαίῃ ἔξω, ὅταν ὅμως πῶγαν τοῦ Γιάγκου πῶς τὴν λένε Φιλημένη, καὶ ἐκεῖνος τῆς ἀπήγγελλε νὰ μὴ δίδῃ μὴ πεντάρα γιὰ ὅλον τὸν κόσμον, ἔκρινε νὰ στενοχωρηθῇ ἀφοῦ εἶχε πᾶ σκεπτικὴ νὰ ἀκούῃ μὴ τὸ νῆον τῆς ὀνομα.

Δὲν πέρασαν πέντε μῆνες ποὺ ἔφυγεν ὁ Γιάγκος καὶ ἡ Φιλημένη ὅχι μόνον ἔλαβε τὸν ἀρραβῶνα ποὺ τῆς ἐπιστῆθη ἀλλὰ καὶ χρήματα καὶ ἄλλα δῶρα. Ἔτσι, πᾶς ἔβλεπε τὴν κακογνώσιστάν τοῦ κόσμου ἡ Φιλημένη ἦτο εὐτυχὴς μέσα στὸν δικὸν της κόσμον ποὺ ἀποτελεῖτο ἀπὸ τὴν μένην της, τὴν ἀδελφὴν της καὶ τὴν φτωχογραφίαν τοῦ Γιάγκου της. Ὅσον μάθαιναν οἱ ἄλλες γυναῖκες τὸ δῶρα καὶ τὰ χρήματα ποὺ λάβαιναν ἡ Φιλημένη

καὶ τὰς προόδους τοῦ Γιάγκου στὴν Ἀμερικὴν, τόσο μακάριζαν καὶ ζήλευαν τὴν τύχην τῆς πτωχῆς καὶ παρεφρονημένης κόρης. Τὰ χρόνια ὅμως περνοῦσαν καὶ ὁ Γιάγκος κάθε χρόνον ἀνέβαλλε τὸν ἐρχομὸν του καὶ τοῦ ἐξερροῦσθαι νὰ γράφῃ καὶ νὰ στέλνῃ δῶρα καὶ χρήματα.

Πέρασαν δεκαπέντε χρόνια. Ὁ Γιάγκος ἦτο πλέον σαφὲς χρόνον καὶ ἡ Φιλημένη τρανταχὸς ποὺ σαφηνά ἤλθε τηλεγράφημα ἀπὸ τὴν Νέαν Ὑόρκην ὅτι ἀνεχώρησεν ὁ Γιάγκος. Ἡ Φιλημένη ἦτο μέσα στὴς εὐτυχίας της ποὺ ἐντὸς ὀλίγου θὰ ἔβλεπε τὰ ὄψια τῶν χρόνων πραγματωσιμῶν. Ἐτοίμασε τὰ προκία της, ἄσπριον καὶ οὐκαρμένην τὸ πτωχικὸ των σπιτίου καὶ οἱ μέρες τῆς φρονώσαν χρόνιας ὅπου ἔλθῃ ὁ Γιάγκος τῆς στὸ χωριό. Ἐν τῷ μεταξὺ ἔλαβε γράμμα του. «Νὰ εἶσαι ἑτοιμὴ» τῆς ἔγραφε «διότι οἱ δουλειές μου δὲν θὰ μὲ ἐπιτρέψουν νὰ μείνω πολὺ καιρὸν στὴν πατρίδα. Θὰ στεφανώσω καὶ θὰ φέρω γιὰ τὴν Ἀμερικὴν». Τὸ γράμμα αὐτὸ ἠθέλησε τὴν εὐτυχίαν τῆς Φιλημένης καὶ τῆς μικρῆς οὐκαρμένης της.

Τὴν παραμονὴν τῆς Παναγίας κατὰ τὸ βράδιον ἔφθασεν ὁ Γιάγκος στὸ χωριὸ καὶ πῆγε κατενθεῖαν στὴς μόνες ἀδελφῆς του ποὺ ἦτο μεγαλειότητα ἀπὸ κείνον καὶ παντρεμένη. Πῆγαν πολλοὶ νὰ τὸν ἴδωσιν καὶ νὰ τὸν καλοσοῦσιν. Ἀργὰ τὴν νύκτα πῆγε καὶ ἡ Φιλημένη μὲ τὴν μητέρα της καὶ τὴν ἀδελφὴν της. Ὁ Γιάγκος τὰς ἐδέχθη μὲ μεγάλην χαρὰν καὶ ἐκαμάρωσε τὴν Λενιώ του ποὺ διέτρεπε ὡς μῆτα στὰ χωριὰ τῆς φρεσμάτα τῇ ἡλικίᾳ της κορμοστασία καὶ τὴν ἀγνὴν ἀνθρωπότητα τοῦ προσώπου της. Ἡ Φιλημένη ἐπίσης χωρὶς νὰ διώλῃ πολλὰ ἀπὸ σκεπτικὴν καὶ οὐκαρμένην ἀχόρταγα τὸν Γιάγκο τῆς μὲ τὸ ἀρχοντικὸν του παρουσιαστικόν, τὰ χρυσὰ του δόντια, τὴν μεγάλην καδένα τοῦ ρολογιοῦ του, τὰ ὄψια του δακτυλίδια καὶ τὰ ὁμορφα ροῦχα του μὲ τὸ μεταξωτὸν του πουκάμισο. Τὴν ἄλλην ἡμέραν πῆγαν ὅλοι μαζί στὸ πανηγύρι τῆς Παναγίας στὸ Κάτω Χωριό. Ἐκεῖ ὁ Γιάγκος ἐχόρευε τὴ Λενιώ του καὶ πέταξε στὰ βροχὰ σαράντα Ἀμερικανικά δολάρια καὶ χωρὶς τὰ κερδίσματα ποὺ ἐπρόσφερε στοὺς φίλους.

Τὴν ἄλλην ἡμέραν πῆγε ὁ Γιάγκος στὴς Λενιώ του τὸ σπίτι καὶ ὁμιλοῦσαν διὰ τὸν γάμον καὶ διὰ τὸ ταξίδι. Τὸ ἴδιον βράδι ἐπισκέφθη τὸν Γιάγκο στὸ σπίτι τῆς ἀδελφῆς του ὁ καθηγητὴς Βελῆς μὲ τὴν κόρην του τὴν Καίτη ποὺ παραθέσαν στὸ χωριό. Ὁ καθηγητὴς ἐξήγησε διαφόρους πληροφωρίας περὶ τῆς Ἀμερικῆς καὶ ἡ Καίτη ποὺ ἦτο πολὺ μορφωμένη καὶ ἔξευρε καὶ ἀρετὰ κατὰ τὰ Ἀγγλικά ἔδωκεν ὅσον μῆρος εἰς τὴν συζήτησιν. Χωρὶς, διαχρηστικὴ μὲ κομμένη μιλία καὶ ὁρμητικὴν τρώσιν, ἔκρινε ἀρίστην ἐντύπωση εἰς τὸν Γιάγκο. Μόλις ἔφυγεν δὲν παρέλκει νὰ πῇ στὴν ἀδελφὴν του ὅρα μὲν λόγῳ γιὰ τὴν Καίτη. Ἡ ἀδελφὴ του ποὺ δὲν ἔχονε τὴν Φιλημένην, δὲν ἔχασε καιρὸν, πῆγε τὸν Γιάγκο ἀπὸ τὸ χέρι, κάθησαν οἱ δὲ τὸν ἰδιαιτέρως καὶ ἤρχισε νὰ τοῦ λέγῃ:

—Βλέπεις Γιάγκο μὴ τί ὁραῖα κορίτσι εἶναι ὁ τύπος μας; Ἐλβετ εἰς ἀμορφήν ποὺ εἶναι ἡ Καίτη; Καὶ μόνον ἡ οὐκαρμένη;

Ξέρει γράμματα πολλά, ξέρει 'Εγγλέζικα και Γαλλικά, έχει τρόπους, είναι αξιοκαταπρόσημα, είναι της μόδας με κομμένα μαλλιά και δεκαοχτάρα. Αιτή σου ταιριάζει Γιάνκο μου και όχι η χωριάτικη ή Φιλημένη που την έχει ο κόσμος οσοσούχο. Πριν ο Γιάνκος συνείδησε από την απρόσδοτον πρότασιν της αδελφής του, εκείνη έπρόσθεσεν: —Εί- ναι δεκαοχτάρα Γιάνκο μου και από σόι, κόρη του Βελλή του καθηγητή, όχι της πει- νισμένης της καρά μαμαίης.

—Όλα κ' όλα αδελφή μου. Μόνον αυτό δεν θά γείνη ποτέ, απήντησεν ο Γιάνκος. Πώς να την προσδοκώ την καμμένη την Λε- νιώ που με περιμένει τόσα χρόνια; Κ' έπειτα τι θά πη ο κόσμος;

—Σε πρόκειται λέει; Βέβαια και σε περι- μένει γιατί δεν την ήθελε κανείς. Για τον κόσμο μή φοβάσαι. Όλοι οι γνωστοί θα ποίνε απράδο του του Γιάνκου που πήρε γυ- ναίκα που του ταιριάζει. Και είδες πως σε γλασκονάσε Γιάνκο μου. Τα σώλια της έτρεχαν όσο ο' έβλεπε μες τα μάτια. Είναι τραλλή μορφή σου.

Αι έπισκέψεις του καθηγητού και της Καίτης έανελεθήσαν μέχρις ότου η τσαχ- πύνα ή Καίτη είχε μισοαυχλωτίσει τον Γιάνκο, ο οποίος ήρχισε χωρίς να το θέλη να συγκρίνη την Καίτη με την Λενιώ και να ερμήκει ότι ή Καίτη θά έκανε καλλι- τεραν ένταξιν στους φίλους του στην 'Αμερική και θά τον έζηλευαν όλοι. Από τον άλλη πάλιν έονέπτετο την ποικίλη αγά- πη της Λενιώς και ήθελε να φανή πως πότεν πιστά και τίμα. Σγά αγα όμοις με τα πς και πς του γράσαν τα μυαλά, έφερε τας σχέσεις με τη Λενιώ και μια Κε- ρισκή έγιναν οι γάμοι του με την Καίτη. Η άωωση ή Λενιώ είχε κλειστή μες στο στήτι της και έλασε μέσα νύχτα. Την ή- μερα του γάμου του Γιάνκου έπαιε στο χρε- δού. Έκάλε και βλεστημοόν τη μαίρη της τής. Από κείνη την ήμερα όμως την σπλαήθησεν όλο το χωριό και όλοι τάβαλαν με τον Γιάνκο που έράνη άπιστος και άτι- μος. Έν τώ μεταξδ ο Γιάνκος με την Καίτη έαγαν για την 'Αμερική και ή δεσπογι- μωνή ή Φιλημένη ήρχισε να μαρμαρύνει και να λίσση σάν το κερι.

Μόλις είχαν πέντε μήνες στην 'Αμερική και ή Καίτη όχι μόνον όυλει πλέον τελείως τα 'Αγγλικά αλλά έξαιερικανίσθη και' ό- λην την γραμμή. 'Ηδεν πολυτελή έπι- στει, θάματα, έσπερίδες, άκριβδ αιώσηθη- τον και γενικά οι άξιώσεις της ήσαν έπε- ρωκεσθ της όποιος ο Γιάνκος δεν ήδύνατο να βιασασθ. Έτσι αγα αγα ήρχισεν ή γρήνη και ή φαντασία. Εκείνος προσε- σθε να βιασασθ τας όρέξεις της, αλλά όαίτη τον έλεγε γέρος, άγροώματος και χω- ρωτή. Ο Γιάνκος ήρχισε πλέον να έννοι το σφάλμα του που δεν πήρε γυναίκα της τάξεως του και της ήλικίας του και ο νους του έτρεξε πάντοτε αόκωτος στην πιστήν του Λενιώ. Έπί ένα χρόνο έξηκολούθη ή άόκωτος όιος των μέσα σέ διαρκή γρήνη και άρεσθ: που έκαιαν τον Γιάνκο να άσπρίσων τα μαλλιά του, άφ' ενός από της στενωόχους και άφ' έτέρου από της στενωόχους διά την άτιμίαν του προς την Λενιώ.

Ένα βράδυ γήρισε στο στήτι του από το μαρμαρύν του καπνόμενος ότι κάποια νέα φα- σαρία θά έδημιούργη ή γυναίκα του. 'Η- νούε την πόρτα και μόλις μπήκε μέσα είδεν έπάνω στο τραπέζι ένα σημείωμα. Το πήρε άμέσως και μετ' έκπληξους άνέγνωσε τά εξής:

—'Αγαπητέ Γιάνκο: Δεν ταιριάζομεν ούτε στην ήλικίαν, ούτε στην άναιτροφήν, ούτε στην κομωσίαν. Ίσως λάθος που σε πήρα και σδ έκαμες έγγέλμια που δεν πή- ρες τη Φιλημένη. Φεύγω διά παντός με ένα νέον που μου ταιριάζει και τον αγαπώ. Απ- σμάνησε με και μη με γυρτίεις άδικως.

Καίτη.

Ύστερα από κάμποσον καιρόν ο Γιάνκος χωρίς να άναζητήση την Καίτη του έδωθε διαζύγιον, έπώλησε το μαγαζί του και έπέ- στρεψε στην 'Ελλάδα. Έμεινε στις 'Αθή- νας δυο μήνες σκεπτόμενος και άήμονος σφέ- δια πως να πάη στο χωριό και πως να έπα- νορθώση το μεγάλο του άδίκημα. Έν τέλει άπεφάσισε να πάη στο χωριό, να φθάση εκεί νύχτα και χωρίς να τον ίδη κανείς να πάη στο στήτι της Λενιώς, να πείση ότι πό- δια της, να της ζητήση συγγνώμην και να την πάρη γυναίκα του. Ένοίκιασεν ένα ή- λογο από την πρωτεύουσα της έπαρχίας και έφυγε για το χωριό, μόνος και άγνώριστος. Όταν έφθασε μισή ώρα έξω από το χωριό είχε βασιλέψει ο ήλιος και έκουεν τον δρό- μον του. Στάθηκε σέ μια βρύση να πη νερό και τότε άντελήθησε ότι οι καμπάνες της εκκλησίας του χωριού χτυπούν αλι- θερά. Ένας τσοπάνης ήλθε να πη νερό και τον ήρώτησεν ο Γιάνκος γιατί χτυπούν οι καμπάνες.

—Πέθαν ή Φιλημένη πατριώτη. Την χτύπησε κείνος ο άτιμος ο 'Αμερικανός, εί- πεν ο τσοπάνης και έφυγεν.

Ο Γιάνκος έμεινε σάν κερανόληκτος. Οι καμπάνες του φωνόναν ότι χτυπούν, δυνατότερα μες τ' αυτιά του. Τα γόνατά του ήρχισαν να τρέμουν. Έκάθησε στο ή- λογο και με σκαμμένη την κεφαλή σάν βα- ρυσά άρρωστημένος γήρισε πίσω. Μες το σκοτάδι της νύκτος ήκουε διαρκώς της καμ- πάνες και έβλεπε μπροστά του το φάντασμα της Λενιώς. Έτσι μες το σκοτάδι σάν κατα- δοκόμενος έγγέλματις χάθηκε ο Γιάνκος χωρίς να μάθη κανείς που πήγε και τί άπέ- γινε.

Πέρασαν είκοσι χρόνια. Κανείς δεν πο- τοίσε πιά για τον Γιάνκο. Η ιστορία όυος της Φιλημένης είχε γίνει πιά ένα δογμα- τικό παραμύθι πολύ συνηνητικό μεταξδ των χωρικών εις όλα τα χωριά της έπαρχίας. Πέθαν και ή καρά μαμαίη και ζούσε μόνον ή Καίτη που είχε παντρευτή ένα πτωχό άγροώτακα. Μια μέρα ή Καίτη έλαβεν ένα γράμμα από την Τραπεζαν και την χα- λοόσαν να πάη στις 'Αθήνας να παραλάβη δέκα χιλιάδες λίρες που της έστειλε κάποιος θείος της Βασίλειος Παπαδόπουλος από τας 'Ινδίας. Όλο το χωριό έγινεν άνάστα- τον για την καλήν τέχνη της πτωχής Κα- τίνας και όλοι έπιστηναν ότι έτρώκετο περί λάθους άφού ή Καίτη δεν είχε κανένα θείον ούτε μακρινόν με το όνομα Παπαδόπουλος. Η έπαγγελία όυος συνωδίνετο και με έπι- στολήν που περιέγραφε λεπτομερώς όλην την γενεολογίαν της Καίτης και έτα ή Τραπεζα της παραδωκε τα χρήματα. Όλοι έμωορίζαν την τυχρή Καίτη που έγινεν ή πρώτη άρχόντισσα του τόπου από τον ά- γνωστον και μεστειριώδη θείον της.

Πριν άόμοια σταματήσουν οι ζωνοί πε- ρητήσεις στα καπνιστά, σπύς όρώσεως και στα στήτια για την καλήν τέχνη της Καί- τας από τον μυστηριώδη άγνωστον θείον της, ένας γήρος με πικρά άσπρα γένια που φωνόταν πολύ άσθενώς, έφθασε στο μο- ναστήρι της Φανερωμένης που ήτο στην κο-

ρυφήν του βουνο από πάνω στο χωριό ζη- τών έπιμόνος να ιδη τον ήγούμενον ίδιαι- τέρως. Μόλις τον δέδεχθ ο ήγούμενος, ο άγνωστος γήρος του είπε: Πάτερ ήγού- μενε, έρχομαι από το Τράνσβαλ. Είμαι πολύ άμαρτωλός άνθρωπος και θέλω να ζήσω πλησιέστερον προς τον Θεόν τα όλίγα έτη που μου έμειναν να ζήσω. Θά ζω όπως ζούνε όλοι οι καλόγεροι, αλλά έπειδή δεν δύναμαι να έργασθώ και δεν θέλω να έπι- βαρύνω το μοναστήρι σάς προσφέρω πεντα- κόσιες λίρες που είναι όλη μου ή περιουσία διά να καλυφθούν τα έξοδα της τροφής μου και έννεγίρουν εις τον ήγούμενον ένα σαρ- κιδιον με της πεντακόσιες λίρες. Ο ήγού- μενος έμεινε έκληκτος που πρώτην φοράν έδέχετο άνθρωπον με χρήματα στο μο- ναστήρι για να τον καλογερίνη και έδεχθη μετά μεγάλης χαράς και έξαιρετικών περι- ποιήσεων τον νέον αδελφόν του τον όποιον χειροτονήθιντα εις καλόγηρον άνόμισαν πατέρα 'Ιάκωβον. Ο πατήρ 'Ιάκωβος είχε σχεδόν τον καλλίτερον κοτόνα και του έδι- δαν έκλεκτήν τροφήν, εκείνος όμως έπέ- μενε να νηστεύη και να προσεύχηται όπως οι άλλοι καλόγεροι παρά το γεγονός ότι ή έγεία του έχαιροτίνετο διαρκώς. Είς τον ήγούμενον είχαν ειπεί ότι άνωμάζετο Γεώρ- γιος Καλκίτης, ότι κατήγετο από την Κε- κρον και ότι δεν είχε αδελφία ούτε συγ- γινεί.

Η μόνη έννοχόληση του πατρός 'Ιακώ- βου ήτο να διαβάη έκκλησιαστικά βιβλία ή να ομιλήη καθημέρας στο δώμα του κη- λισ και άπεναν εις όρας όλοκλήρους αμύ- λητος το μικρό χωριό που έκαίνετο όλό- κληρον με την εκκλησίαν του, το σχολείον του και το νεκροταφείον του. Είχε φθάσει βαρύν χειμώνας και ή κατάσταση του 'Ια- κώβου είχε χειροτερέψει. Ένα βράδυ είχε μεγάλην χιονοθύελλαν και ή κατάσταση του ήτο κακή αλλά ήρηθή να του γέρον τον ιατρόν. Την αήγην ως ανήθος αρρώ- θησαν οι καλόγεροι και είδαν μετ' έκπλη- ξους ότι ο άσθενής πατήρ 'Ιάκωβος δεν ήτο εις τον κοτόνα του ούτε μέσα στο μο- ναστήρι. Οι νεώτεροι καλόγεροι κατά δια- τήγην του ήγούμενον βγήκαν έξω και είδαν έπάνω στα χιόνια τα ίχνη ανθρώπου που έφυγεν από το μοναστήρι. Ακολούθοντες τα ίχνη, έφθασαν πλησίον του νεκροταφείου που ήτο πέρα από το χωριό! Εκεί είδαν πέντε έξ λίκους να τραβούν ένα μαύρον όγκον. Οι λίκοι έφυγον και έμεινε μια λί- κωνια έπάνω στον μαύρον όγκον που ήτο το πτώμα του πατρός 'Ιακώβου. Έκεί τέλους έφυγε και ή λίκωνια και οι καλόγεροι πή- ραν το πτώμα του πατρός 'Ιακώβου όπως ήτο κομματοσμένο και παραμορφωμένο και το μετέφεραν στο μοναστήρι. Μετά την τα- φήν, ήρωσαν το μικρό μαυινόλα του πα- τρός 'Ιακώβου, βρήκαν μέσα εκατόν λίρες, μερικά βιβλία και ρούχα, μια πάλαφ φωτο- γραφία της Φιλημένης και έγγραμμα διά των όποιων έπιστολιετο ότι ο πατήρ 'Ια- κώβος ήτο ο Γιάνκος ο άγοράτης και όλλα έγγραμμα διά των όποιων έπιστολιετο ότι με το ψευδώνυμον Παπαδόπουλος είχε στείλει της είκοσι χιλιάδες λίρες στην Κα- τίνα. Η τήρη της συνειδήσεως τον είχε σπταίρη και κατά της τελευταίας του στιγμής άπεφάσισε να πάη να πεθάνη έπάνω στον τάφον της Λενιώς του, αλλά δεν πρό- λαβε, διότι απέβη στο νεκροταφείον τον κατεσπάρησαν οι λίκοι.

Από τότε πέρα, στο χωριό όλης της έπαρχίας που γνώριζαν την ιστορίαν της Φιλημένης, όλοι πιστεύουν ότι ή Φιλημένη είχε μεταφρωθθ σέ λίκωνια και κατεσπά- ρη με τα δόντα της τον άπιστον άγαθη- τιστ της.

ΠΟΙΑ Η ΟΙΚΟΝΟΜΙΚΗ ΣΩΤΗΡΙΑ ΤΗΣ ΕΛΛΑΔΟΣ. - ΑΝΑΠΤΥΞΙΣ ΤΩΝ ΑΔΗΛΩΝ ΠΟΡΩΝ ΤΗΣ ΧΩΡΑΣ ΚΑΙ ΤΟΥ ΕΞΑΓΩΓΙΚΟΥ ΑΥΤΗΣ ΕΜΠΟΡΙΟΥ ΕΝ ΑΜΕΡΙΚΗ. - ΤΙ ΚΑΤΩΡΘΩΣΕ ΔΡΑΣΤΗΡΙΟΣ ΠΡΟ- ΞΕΝΟΣ ΕΝΟΣ ΜΙΚΡΟΥ ΒΑΛΤΙΚΟΥ ΚΡΑΤΟΥΣ

Υπό Ν. Ι. ΚΑΣΣΑΒΕΤΗ

ΔΕΝ είνε δυνατόν βεβαίως νά δικαιωσθῇ ἡ κατάσταση αὐτή τῶν ἐξακολουθητικῶν ἐξωτερικῶν διανείων διὰ τὰ συγκρατηθῇ ἡ χώρα μας ἐν τῷ οικονομικῷ ἰσορροπίας. Τὰ δάνεια ἐπὶ μίαν ἔσφαρξιν είνε καλὰ καὶ ἀναγκασισταί, καὶ ἀναγκαῖα ἀκόμη ὡς προσωρινὰ οικονομικὰ μέτρα, ἀλλ' οὐδὲν διαρκὲς καλὸν δύνανται νά ἐπιφέρουν διὰ τὴν σταθερὰν οικονομικὴν σωτηρίαν τῆς χώρας.

Ἡ Ἑλλὰς οὐδέποτε ἐν τῇ ἱστορίᾳ τῆς ἐντὸς μᾶς καὶ πλέον ἐκατονταετηρίδος ἀπὸ τῆς ἀνιστάσεως τῆς κατ' ὀρθὴν ἡ ἐκείνη νά ἰσοσκελίσῃ τὸν προϋπολογισμὸν τῆς διὰ τοῦ ἐξαγωγικοῦ τῆς ἐμπορίου προτίστας, τῆς ναυτιλίας καὶ τῶν ἀδελῶν πόρων τῆς, καὶ τοῦτο διότι εἰσάγει ἐμπορεύματα καὶ ἄλλα εἶδη πρώτης ἀνάγκης κατὰ πολὺ περισσότερα ἀπ' ὅτι ἐξάγει.

Ἐπὶ τούτῳ ἤδη δεκαετηρίδας ἡ ἰσοσκελίσις τοῦ προϋπολογισμοῦ τοῦ κράτους μας δὲν στηρίζεται ἐπὶ τῶν ἀδελῶν πόρων, τῶν ἐμβασιμῶν τῶν Ἑλληνικῶν καλοσημῶν Ἀποκατὰ τοῦ ἐξωτερικοῦ, τῆς Ἑλληνικῆς Ἑμπορικῆς Ναυτιλίας, καὶ τῶν δωρεῶν μεγάλων ἑθνικῶν ἐνδυνάμειων. Ἀπὸ τοῦ 1910 δὲ καὶ ἐντέθεν ἰδιαιτὰ ἀπὸ τὰ ἐμβασιμῶν τῶν Ἑλλήνων τῆς Ἀμερικῆς καὶ ἐν μέρει ἐπὶ τῆς Ἑλληνικῆς Ναυτιλίας.

Τὰ χρηματικὰ ἐμβασιμῶν τῶν Ἑλλήνων τῆς Ἀμερικῆς τὰ ὁποῖα ἐξήχθησαν εἰς τὸ ἀνώτατον αὐτῶν ὄρον κατὰ τὸ 1920 ὅτι ὑπερέβαιναν τὰ 100,000,000 δολαρίων, ἀρτίως νά ἐπολογισθῶσι κατὰ μέσον ὄρον εἰς 25,000,000 δολαρίων ἐτησίως. Τὰ δὲ μέσα Ἑλληνο-Ἀμερικανῶν ταξιδιωτῶν ἀποκαταστάσαντες εἰς Ἑλλάδα ποσὰ νά ἐπολογισθῶσι εἰς 10,000,000 δολάρια περίπου ἐτησίως, ὅτινα μετὰ τῶν ἄλλων ἐμβασιμῶν ἀποτελοῦν ἐν σύνολῳ ἐκ 35,000,000 δολαρίων ἐτησίως.

Τούτων ὁμοῦ ἐχόντων, τὸ ἐτήσιον ἔλλειμμα τοῦ προϋπολογισμοῦ τῆς χώρας μας ἀνῆλθεν κατὰ τὸ 1930 εἰς 30,000,000 δολάρια. Βεβαίως δὲν ἐπαύουν ἄλλαι πληροφόροι πηγὰί ἐν τῇ νῦν νά δύνανται νά ἀντλήσῃ ἡ χώρα μας τὸ ἀναγκασιστὸν πρόσθετον συνάλλαγμα πρὸς ἰσοσκελίσιν τοῦ προϋπολογισμοῦ τῆς ἐκτὸς τῶν ἀδελῶν πόρων—ἦτοι, Τουρισμός, ἐντατικὴ ἀνάπτυξις ἐξαγωγικοῦ μας ἐμπορίου, ὡς καὶ ἡ Ἑμπορικὴ μας Ναυτιλία.

Ἀς σημειώσωμεν πρὸς στήν ὅτι αὐτὴ ἡ μακρὰ ἀρχαῖος κατ' ἑκτίαν Ἑλβετία, ἦτις δὲν ἔχει, παρ' ὅλας τὰς φημισμένας Ἀλπεῖς τῆς, τὸ θαυμάσιον μεταμεριδιὸν κλίμα τῆς Ἑλλάδος, στερεῖται τῶν ἱστορικῶν μνημείων καὶ τοιαύτων τῆς χώρας μας, καὶ ἐν τούτοις κατορθώνει νά ἀπορροφᾷ ἀπὸ τὴν βιομηχανίαν τῶν ξένων περὶ τὰ 460,000,000 χρυσὰ γράμματα, ἦτοι 90,000,000 δολάρια ἐτησίως.

Ἀς ἑλθωμεν ἤδη εἰς τὸ ἄλλο ζήτημα τῶν τῆς Ἀμερικῆς Ἑλλήνων ταξιδιωτῶν καὶ ἐξ Ἑλλάδος εἰς Ἀμερικὴν, τῶν ὁποίων ὁ ἀριθμὸς ἀνέρχεται κατὰ μέσον ὄρον εἰς 20,000

ἐτησίως, τὸ δὲ διατιθέμενον ποσὸν διὰ τὰ ἀποπληροῦν εἰσότητά των μόνον ἐπολογίζεται ἐτησίως εἰς ἄνω τῶν 2,750,000 δολ.

Ἐπὶ τῇ ὑποθέσει ἤδη ὅτι τὸ ἄνω δαπανώμενον κολλοσιμὸν ποσὸν εἰσότητων ἀπερροφᾷτο παρὰ τῆς Ἑθνικῆς μας Ὑπερωκεανείων Ἀποπληροῦσας, μεγίστη θὰ ἐδίδετο οικονομικὴ βοήθεια εἰς τὸ ἔθνος μας ἀπὸ ἀποφύρας ἐξωτερικοῦ συναλλάγματος.

Τὸ ἐξαγωγικὸν μας ἐμπόριον εἰς Ἀμερικὴν ἀπ' ἐτίμων δύναται νά ἀναπτειχθῇ διὰ καταλλήλων δραστηριῶν ἐνεργείας τῶν Προξένων καὶ τοῦ Κρατικοῦ Γραφείου Ἐμπορίου ἐν Νέα Ὑόρκη εἰς ἄνω τῶν 75,000,000 δολαρίων ἐτησίως.

Καὶ δὲν εἶναι ἀπίθανον τώρα νά ἐγερθῶσιν οἱ αἰῶνες μεμφόμενοι καὶ ἀπιστοδοῦντες νά ἀποκαλέσων διμαγωγικούς τοὺς ἀριθμοὺς αὐτοὺς, ἡμᾶς δὲ ἀντιποδοῦντες! Ἀλλὰ διὰ τοὺς ἔχοντες ἀρετὴν αἰετὶν ζωῆς, πιστὴν εἰς τὸ ἔργον των, καὶ ἀρσένων πρὸς τὴν πατρίδα, τὸ πρῶτον δὲν εἶναι ἀδύνατον. Εἶναι ἐν φρονιμότητι παρὰ δόνημα, ἐν πρακτικότητι ἐγγύημα, τὸ ὅποιον προφασίαν νά φρονιματίζῃ καὶ αὐτοὺς τοὺς φῶς καὶ θεοὶ καὶ ἐξ ἐπαγγέλματος ἀπιστοδοῦντες, κατὰ τὴν νοσηρὰν γνώμην τῶν ἀπὸ τῶν ἐπὶ ποτε δὲν ἠμπορεῖ νά γένῃ σὺ Ρωμαῖος, καὶ ἐπομένως τῆς Ἑλληνικῆς Ἐθνικῆς εἶναι καταδεδεικμένον ἐκ τῶν πρώτων εἰς τὴν ἀπάντησιν ἡ στασιμότητα, ἡ τὴν ἐπ' ἀντιπῶν των εἰς τὴν πρωτόγονον κατάστασιν τοῦ 1830!

Καὶ διὰ τὰ ἑλθόμενα εἰς ζωντανὰ παραδείγματα ἑθνῶν μικρῶν ποδὲν ἑθνοποιήσαν ἐμπορικῶς ἐντὸς πενταετίας καὶ μόνης! Ἰδοὺ ἡ ἀγνωστός μέχρι τοῦδε καὶ μικρὰ χώρα τῆς Βαλτικῆς ΛΑΤΒΙΑ. Μετὰ τὸν παγκόσμιον πόλεμον τὸ 1918 ἐκέρχθη ἀντὶ-ξωτῆρον κρατικὸν, ἐπὶ τὸ δημοκρατικὸν πολιτικόν, μετ' ἔκτισαν 25,000 τετραγωνικῶν μιλίων καὶ πληθυσμὸν περίπου 2,000,000 ψυχῶν.

Τὶ συνέβη ἔκτοτε! Ἐνὸς τὸ 1926 τὸ ἐξαγωγικὸν τῆς μικρᾶς Λατβίας ἐμπόριον εἰς τὰς Ἡνωμένας Πολιτείας ἀνῆλθετο εἰς μόνον δολ. 5,000,000, ἀρτίως ἐξῆλθεν κατὰ τὸ 1931 εἰς 60,000,000 δολαρίων!

Ἐξ ἄλλων ὡς πρὸς τὴν Ἑλλάδα τὸ σύνολον τοῦ ἐξαγωγικοῦ τῆς ἐμπορίου κατὰ τὸ 1931 ἦτο περίπου 40,000,000 δολάρια! Ἐνὸς δὲ τὸ ἐξαγωγικὸν τῆς χώρας μας ἐμπόριον κατὰ τὸ 1926 (ἐν ἀντιπαράθεσιν πρὸς τὴν Λατβίαν) καὶ συγκριθεὶς μετὰ τῆς Ἡνωμένης Πολιτείας ἦτο 16,000,000 δολ., τὸ 1931 κατέβηκεν εἰς μόνον 3,564,000 δολ. Ἀρτίως, κατὰ τὴν αὐτὴν πενταετίαν καθ' ἣν ἐδοκιμασθῆναι τὸ τῆς μικρᾶς Λατβίας ἐξαγωγικὸν ἐμπόριον εἰς Ἀμερικὴν, τὸ τῆς Ἑλλάδος ἐμειώθη τετράκις καὶ πλέον! . . .

Σημῶμεν Ἀμερικανὸς πολιτικὸς ἑλθὼς μου μοὶ ἐπέστησε τὴν προσοχὴν τοῦ ἐξαγε-

τικοῦ τούτου φαινομένου τετραστίας ὄντως αὐξήσεως τοῦ ἐξαγωγικοῦ ἐμπορίου νῦν καὶ μικροτάτης χώρας καὶ μοὶ ἔδωκε τὴν ἐξηγήσασθαι ὅτι τοῦτο ἀφ' ἑαυτοῦ εἰς τὴν προσοχὴν καὶ μόνον προσοχίαν καὶ δραστηριότητα τοῦ ἐνταῦθα Γεν. Προξένου τῆς Λατβίας, ἀνδρὸς ἐμπνευσμένου μετὰ τὰς νεώτερας ἰδέας δράσεως καὶ μελετήσαντος ἐνδελεχῶς ἀπὸ ὅλας τὰς πλευρὰς τὸν τὸ ζήτημα τῶν ἀναγκῶν τῆς ἀμερικανικῆς ἀγορᾶς ἐν σχέσει μετὰ τὴν χώραν του, ἐπιδόθη κατόπιν δραστήριως εἰς τὸ ἔργον, ἀνέπτυξε εὐρείας σχέσεις μετ' Ἀμερικανῶν εἰσαγωγῶν διαφωτιστῶν τούτους καταλλήλως, εἰς τρόπον ὅστε ἡ πατρίς του νά ὠφεληθῇ τεραστίως ἐξάγοντα ἤδη ἐτησίως εἰς ὄγκον, περὶ τὰ 120,000,000 δολ. (χορηγία 60,000,000 δολ. ἀξίας).

Αὐτὰ, κύριοι, κατορθοῦνται διὰ τῆς μελέτης παρὰ τῶν ἀρμοδίων Προξένων ποὺ γνωρίζουν τὸ ἔργον των καὶ μεριμνοῦν πρᾶγμα διὰ τὴν ἐμπορικὴν ἀνάπτυξιν καὶ τὰς ἀνάγκας τοῦ ἔθνους των.

Μόνον διὰ τῆς συνεχοῦς μελέτης καὶ παρακολούθησιν τῶν ἐμπορικῶν πραγμάτων ἐν τῇ ἀμερικανικῇ ἀγορᾷ, διὰ τῆς θελήσεως, τῆς δραστηριότητος, τοῦ πατριωτισμοῦ, τῆς ἐπιμονῆς, καὶ θερμοῦ ζήλου κατορθοῦνται πάντα ταῦτα, τὰ ζήλευτὰ καὶ ἄνευτὰ ἄντως ἔργα, ὡς τὸ τοῦ Γεν. Προξένου τῆς Λατβίας, καὶ κατ' ἀκολουθίαν ἰσοφύζονται οἱ ἀποστολισμοὶ μᾶς μικρᾶς χώρας.

Καὶ αὐτὰ εἶναι ἀναμφισβήτητα γεγονότα ἵνα ἀποστομώσωμεν διὰ παντός τοὺς ἐξ ἐπαγγέλματος μεμφόμενους καὶ ἀπιστοδοῦντες τῆς Ἑλλάδος, οἵτινες θέλουν νά πιστεύσωσι καὶ αὐτοὶ καὶ ὅλοι οἱ ἄλλοι κόσμος, ὅτι ἡ Ἑλλὰς δὲν εἶναι δυνατόν νά σωθῇ, νά ζήσῃ ἐκεί ὅπου ἔφησας! Προκαταβολικῶς καταδικάζοντες ἕνα λαὸν 6,300,000 ζωντανῶν, δραστηρίων ἀνθρώπων, ἀλλήλων πατριωτῶν, εὐκαλῶν ἀπογόνων ἐκτὸς Κολοκατρίνης, Καρτισκάκης καὶ Μιασῆς, καὶ τῶν νεώτερων ἐκείνων τολμηρῶν ἡρώων ποδὲν ἀνέπεσαν τὴν Ἑλληνικὴν Σημαίαν εἰς τὴν ἀσφαλίαν τῆς Τζουμαγιάς καὶ ὠδήγησαν αὐτὴν εἰς τὰ πρόθετα τῆς Ἀγέρας! Καὶ φρονεῖν λεληθῶς ὅτι ἕνας λαὸς τοιοῦτος δὲν ἔχει τὴν ζωτικότητα, τὴν ἐμπορικὴν τόλμην καὶ ἐπιμονὴν καὶ ἐκαστότητα νά θελήσῃ νά σωθῇ καὶ νά ἐπανέρῃ τὴν οικονομικὴν τὴν ἰσορροπίαν!

Καὶ βροντοφωνοῦμεν εἰς τοὺς μετὰ τὴν αὐτοαποκρίσιν καὶ ἀπιστοδοῦντας διὰ τὸ μέλλον. Μάλιστα, κύριοι ἀπιστοδοῦσες! Ἡ Ἑλλὰς δύνανται, καὶ θὰ δυναθῇ διὰ μόνης τῆς βοηθείας τῶν Ἑλλήνων τῆς Ἀμερικῆς, νά ἀνακύρῃ ἐκ τῶν οικονομικῶν τραυμάτων τῆς! Νά ἀναπτειχθῇ τὸ ἐξαγωγικὸν ἐμπόριον τῆς, τοὺς ἀδελφῶν πόρους τῆς ἰδίᾳ καὶ τὸν Τουρισμὸν τῆς, εἰσάγασα ὅττι πλεῖστον τοῦλάχιστον 30,000,000 δολ., ἐντὸς τῆς ἐπερχομένης πενταετίας! Κατὰ τὸ αὐτὸ δὲ χρονικὸν διάστημα διὰ τῆς ἐντατικῆς ἀναπτύξεως τοῦ μετὰ τῶν Ἡνωμένων Πολιτειῶν ἐξαγωγικοῦ τῆς ἐμπορίου, θὰ προσέβῃ εἰς ποσὰ 50-70,000,000 δολ. εἰς τὸν πλεόντων τῆς χώρας, καὶ αὐτοὶ θὰ κατορθώσῃ νά ἰσοσκελίσῃ διαρκῶς ἐν τῷ μέλλοντι τὸν προϋπολογισμὸν τῆς, νά γένη τὸ οικονομικὸν ἰσχυρὸν τῆς, καὶ τοῦτο χωρὶς νά ἐκδοθῇ τὸ ἐπίπεδον τῆς ζωῆς τῶν Ἑλλήνων λαοῦ, ἀλλὰ πρὸ παντός χρονίζεται καταλλήλως ἡγεσία τοῦ ὅλου ἔργου, δραστήριος, δυνατὸς ἡγετορὸς ἐνταῦθα.

Two Noteworthy Documents

RESIGNATION OF MR. CHIEF JUSTICE TAFT

Order of February 24, 1930

It is ordered by the Court that the accompanying correspondence between members of the Court and Mr. Chief Justice Taft upon his retirement as Chief Justice of the United States be this day spread upon the minutes and that it also be printed in the reports of the Court.

SUPREME COURT OF THE UNITED STATES

Washington, D. C., February 10, 1930.

DEAR CHIEF JUSTICE:

We call you Chief Justice still, for we can not quickly give up the title by which we have known you for all these later years and which you have made so dear to us. We can not let you leave us without trying to tell you how dear you have made it. You came to us from achievements in other fields, and with the prestige of the illustrious place that you lately had held, and you showed in a new form your voluminous capacity for work and for getting work done, your humor that smoothed the rough places, your golden heart that has brought you love from every side, and, most of all, from your brethren whose tasks you have made happy and light. We grieve at your illness, but your spirit has given life and impulse that will abide whether you are with us or are away.

Affectionately yours,

(Signed) OLIVER WENDELL HOLMES,
WILLIS VAN DEVANTER,
JAMES CLARK McREYNOLDS,
LOUIS DEMBITZ BRANDEIS,
GEORGE SUTHERLAND,
PIERCE BUTLER,
EDWARD T. SANFORD,
HARLAN F. STONE.

Hon. William H. Taft.

UNITED STATES SUPREME COURT

Washington, D. C., February 12, 1930.

MY DEAR BRETHREN:

I can not adequately say how deeply I am touched by your affectionate letter. I regretted for many reasons the necessity of tendering my resignation, but none so strong as the ending of those pleasant associations with each and all of you, which during the past nine years have been so dear to me. Only the advice of my doctors and my own conviction that I would be unable to continue adequately the great work of the Court forced me to leave you. That work, in your hands, will go on as well without me, but I am grateful, nevertheless, for your words of appreciation.

Sincerely yours,

(Signed) WM. H. TAFT.

Mr. Justice Holmes, Acting Chief Justice
Mr. Justice Van Devanter
Mr. Justice McReynolds
Mr. Justice Brandeis
Mr. Justice Sutherland
Mr. Justice Butler
Mr. Justice Sanford
Mr. Justice Stone.

ORDER OF AHEPA

Ahepa Magazine

July 1932

Volume VI

Number 7



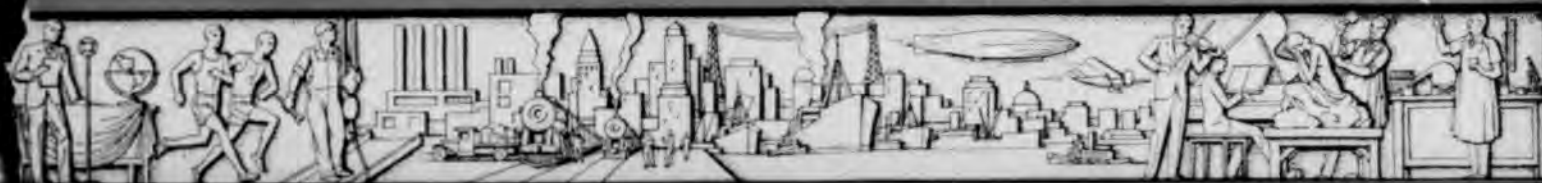
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JULY, 1932

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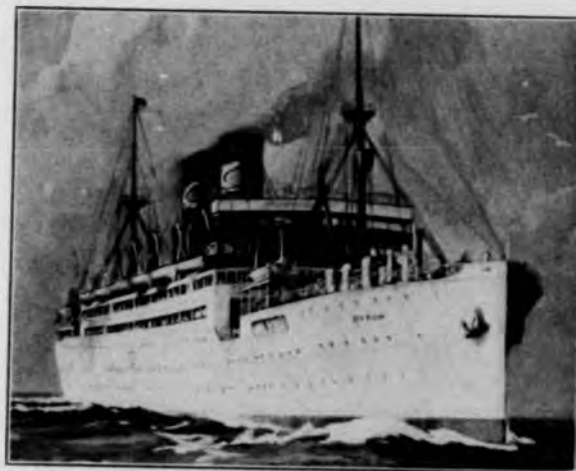
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AHEPA MAGAZINE

Official Organ of the Order of Ahepa

VOL. VI



NO. 7

JULY, 1932

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ACHILLES CATSONIS, Editor

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PATRONIZE OUR ADVERTISERS

"Iphigenia in Tauris" Presented by Salem College

TOM GIANOULIS, of High Point, North Carolina, sends us the following clipping from the Greensboro (N. C.) Daily News:

"WINSTON-SALEM, May 14.—Pages of history were turned back centuries this afternoon at Salem College when the Greek drama 'Iphigenia in Tauris,' presented for the first time in 412 B. C., was produced in the natural amphitheatre, Salem College, by the Pierrette players, the college student dramatic organization. Because of its classical value, and due to the widespread publicity given the one of last year, 'Antigone,' the event was attended by a large and appreciative crowd.

"A new and original angle was developed through the efforts of Dean Charles G. Vardell, Jr., head of the Department of Music, who composed the musical interludes and accompaniment for the dances, played by Miss Eleanor Shaffner, harpist. The drama was coached by Dr. Pearl V. Willoughby, the chorus by Earnest Leslie Schofield, and the dances by Miss Helen Hart Fuller. The two solo parts were sung by Miss Mary B. Williams, Wilmington, and Miss Margaret Bagby, Winston-Salem.

"All characters were appropriately costumed, these being authentic reproductions. Those taking part were: Iphigenia, Miss Mary Virginia Pendergraph, Mt. Airy; King Thoas, Miss Adelaide Silversteen, Brevard; Orestes, Miss Edith Kirkland, Durham; Pylades, Miss Beulah Zachary, Brevard; a herdsman, Miss Margaret McLean, Lumberton; a messenger, Miss Virginia Mall, Bluefield, W. Va.; the Goddess Pala Athana, Miss Emily Moore, Mt. Olive; the priestesses, Miss Phyllis Nor, New York City; Miss Lois Patrick, Fort Pierce, Florida, and Miss Elizabeth Boone, Jefferson.

English Tourist Met with Accident in Greece

AN ENGLISH tourist, David Cochrane, who had gone to Greece and disappeared about a year ago and who it was supposed had met with foul play, was found dead on the 25th of April at the foot of a mountain near Delphi. There is no question but that Mr. Cochrane accidentally fell off the mountain which he had climbed in order to witness the sunset. His pocketbook, containing his name and other papers of identification, as well as money, was intact so that the theory that he was murdered for money is not tenable.

Hellas

Beautiful Greece, country of glory,

Virtue, skill and heroism;

Land of love and poetry,

Philosophy, art and optimism.

Your genius fed this Mother Earth,

Your intellect spread rays of mirth,

Yet envy, peril and vengeance loomed

From little worlds that wished you doom.

Through all your strifes your sons were famed

'Cause they kept their hearts like steel,

And welcomed death than shame

Their sires unbroken seal.

Though their lives were mortal, ephemeral,

Their souls know no decay;

Their deeds are immortal, perpetual

And shine with the dawning of each day.

H. T. P., Hazleton, Pa.



"A Greek Peasant Home"

Photographic Study by NICKOLAS BURIS



THE AHEPA

ILLUSTRATED NATIONAL MONTHLY MAGAZINE

"BLENDING TRUE HELLENISM WITH GOOD AMERICANISM"

Ahepa's Tenth Anniversary

July 26, 1922 « » July 26, 1932

THIS month marks the tenth anniversary of the founding of the Order of Ahepa. It was on July 26th, 1922, in Atlanta, Georgia, when the founders met to discuss the possibility of establishing an organization among the Greek people of the United States. Just how far they visualized the Ahepa of today is conjectural and, for our purposes, immaterial. The fact remains that out of that nucleus has evolved our present fraternity numbering some 300 chapters in the United States and about fifteen in Canada. A brief summary of the work of the Ahepa was given in an editorial entitled "The First Ten Years of the Ahepa," which appeared in the January, 1932, number of our magazine. It is not our purpose at this time to repeat what we have there said but to make a few observations which may be looked upon as cardinal points for every Ahepan to keep in mind—

- (1) The Ahepa is intended for the Ahepans and should be governed by them—not by outside influences.
- (2) The Ahepa should look primarily to the welfare of the Greek people in the United States.
- (3) The Ahepa is a fraternal order, and the benefits to its members are found in the element of good will it creates.
- (4) We should not lose sight of the fact that the Ahepa is an American organization, and our policies should be consistent with our declared objects—Loyalty to the United States, allegiance to its flag, reverence for its history and traditions, and a constant striving for the betterment of our adopted country are basic principles of the Ahepa.
- (5) The Ahepa can be no better than the Ahepans and it will be as good as they are. Every Ahepan is potentially an ambassador of good will for his organization and for the Greek race. Our American friends will judge the Ahepa largely from the Ahepans with whom they come in contact.
- (6) The Ahepa wants to preserve and fuse into the composite of American culture the noblest attributes of Hellenic civilization and character and co-operates with educational institutions in their efforts to perpetuate Greek learning.
- (7) The Ahepa should be the centrifugal and centripetal force in all matters affecting the Greek people in the United States.
- (8) Ahepans should look upon themselves as members of a big family, in which mutual respect, love and

devotion should be the predominant and unalterable rule.

- (9) There should be no room in the Ahepa for malice, envy or hatred, nor should petty quarrels over irrelevant subjects be countenanced either within the chapter rooms or among the Ahepans.
- (10) Every Ahepan should prefer to be a man of progressive outlook and cheerful countenance, remembering always to do a good deed when opportunity arises and to make the path of life happier because he has passed through it.
- (11) The Ahepans should take an active part in the affairs of their community, bearing in mind the exhortation of Pericles to the youth of Athens, that we should strive to leave our city not only as good but even better than we found it.
- (12) As American citizens, the Ahepans have an important rôle to play in the Nation's progress, and should devote their inherent talents for statesmanship in a constructive way. Since politics is a Greek word, the Ahepans should be solicitous about keeping the game of politics on a high plane.

The above twelve principles are the ones which readily come to mind and which we believe, if followed, will not do anybody any harm. They are not intended by any means to delimit the possibilities of the Ahepa. Rather are they suggestive as guiding principles. But the Ahepa is a dynamic, not a static organism. Much depends upon the Ahepans as to the mien of Ahepa twenty-five years hence, or even ten. We may prophesy or rationalize and we may still be wrong in our conclusions. Time will tell. It behooves us, nevertheless, to do the best we can for the Ahepa of the future, and though we may fall short of our expectations or those of the Ahepans of tomorrow, yet our acts are likely to be more *apropos* and, at any rate, more sympathetically judged, if we act intelligently, calmly and unselfishly.

Let every Ahepan on the 26th day of July, on the occasion of the tenth anniversary of the founding of our Order, make a pledge to himself—that in spite of occasional shortcomings of the Ahepa as an institution, of its leaders, and of its members, the Ahepa is still the best and most serviceable organization ever founded by the Greek people in the United States, and that in his generous way he will overlook these deficiencies, consider the accomplishments of the Order and reaffirm his faith in and devote his energies to it. Let us all join on this the tenth birthday of the American Hellenic Educational Progressive Association and loudly proclaim, "Long live the Ahepa and great may be its work."

Our Great Heritage from the Greeks

By DR. PERLEY OAKLAND PLACE

Professor of Latin, Syracuse University

The world at large knows not of the lasting contributions to civilization by your ancestors. Therefore, it becomes your permanent duty to interpret them to the world. Let no one accuse you of negligence to convey the meaning of the social ideals of your ancestors to humanity. Let our great heritage be an overflowing source of inspiration.

THE pleasure which an admirer of the ancient Greeks feels when he speaks to an intelligent audience on the Greek contribution to civilization is not only great but also inexpressible. But when he speaks to the descendants of this glorious people this pleasure increases until it changes into assurance that the Greek spirit will never die but will be kept alive as long as there is human life. It is, indeed, an inspiration to be with you, and I wish to thank Mr. Loukas for asking me to speak to you on a subject that is so dear to us.

In speaking of our debt to Greece and Rome I shall call your attention chiefly to Greek civilization, whose essential quality is creative power. The Greeks created the forms of their literature, expressed in architecture and art their instinctive love of beauty, and in philosophy reached heights to which the modern world turns in wonder.

The Romans, with their constructive genius in administration, organized the Mediterranean world under their enduring system of law, developed their cultural life in the light of their legacy from Greece, preserved the best in Greek civilization, and transmitted it with their own contributions and their own qualities of character to the western world.

Greek civilization reached into the western Mediterranean in the seventh and sixth centuries before the Christian era, when the Greek traders established settlements in southern Italy, eastern Sicily, and at the mouth of the Rhone. These colonies were already prosperous city states while Rome was still a small settlement of shepherds.

In Athens, with only 30,000 citizens, the Greek genius reached its highest fruition in literature, philosophy, and art in the hundred years following the Persian invasions of 490 and 480 B.C., when the Greek world, like England after the defeat of the Spanish Armada, emerged triumphant, drawing from the dangers new courage and renewed youth. The Greek world became young again. Under the leadership of Pericles, Athens became "the soul of Greece"; the Greek genius reached its highest expression. When Pericles died in the plague of Athens (432 B.C.), the city was left without a competent leader. For eleven years Athens withstood attacks until the exhausted rival states made a temporary peace (421 B.C.). A few years later the brilliant and unscrupulous Alcibiades influenced Athens to undertake to extend her power to Sicily (415 B.C.), and the disastrous defeat at Syracuse left Athens almost at the mercy of her enemies. When finally her fleet had been lost and the grain ships from the Black Sea had been intercepted, Athens surrendered to Sparta (404 B.C.), her walls were dismantled, and her empire became merely a memory. The effect of the wars is seen in Athenian literature and sculpture—there followed a period of agony of the spirit; philosophy now turned increasingly to individual happiness, and sculpture became more personal, more emotional. The great days had passed. Now Athens, without political power, remained in the light of her

past glory a mountain range in the geography of mind and spirit, the frontier of the civilization of mankind.

The Greek city states were powerless against the armies and intrigues of King Philip of Macedonia (336 B.C.). The impassioned eloquence of Demosthenes had awakened the hope of preserving their independence under the leadership of Athens. It was too late. The Greeks had never been able to unite in the larger patriotism which alone would have provided protection against the danger from the north. Philip planned to unite Macedonia and Greece in a new patriotism by the conquest of Persia. His death left his plans to his son, Alexander the Great, who began in 336 B.C. his march of conquest to the very frontier of India. His vast plans for Hellenizing his eastern empire, with Babylon as its capital, included the building of new cities as centers for the diffusion of Greek culture. Of these cities the most famous was Alexandria, built in the delta of the Nile (332 B.C.). His stupendous plans were ended by his death (323 B.C.), and his empire was divided by his generals. Alexandria, under Ptolemy I, became the great commercial city of the Mediterranean, and succeeded Athens as the center of Greek learning, until Egypt became a part of the Roman Empire of Augustus (30 B.C.).

Only sixty years after the death of Alexander the Great the Romans occupied Tarentum in southern Italy (272 B.C.), and their simple life was deeply influenced by the culture of the Greeks. Soon came the long and desperate struggle against the queenly city of Carthage, a Phoenician colony. After 24 years, Rome's victory gave her western Sicily (241 B.C.), and from the great city of Syracuse the full tide of Greek influence now really began with the imitation of Greek masterpieces.

The second war with Carthage, which began with Hannibal's invasion of Italy (219 B.C.), further increased the national spirit of the Romans, and their final victory over Hannibal, on the plain behind Carthage (202 B.C.), brought under Roman authority Spain and all Sicily. Soon Rome's power included Macedonia, Greece, and northern Asia Minor; and finally the third war with Carthage ended with the destruction of that city (146 B.C.), and left Rome supreme in the western Mediterranean. Then arose great economic and social problems, and intense political strife which ended in the establishment of the imperial government of Augustus (27 B.C.). The struggle with Carthage was a crisis in the history of the civilization of western Europe. Carthaginian supremacy would have meant an inferior culture for the western world; and Rome could not have performed her supreme service—keeping back the barbarians of the north until the best of the ancient civilization had penetrated western Europe so deeply that it could not be destroyed.

During the closing years of the Roman Republic the Greek civilization increasingly pervaded the cultural life of the Roman aristocracy, and even the education of the sons and daughters

was entrusted to Greek teachers. From the Greeks came the models for Latin literature, for Roman architecture and art—in short, the whole pattern for expressing the life of the soul. At the same time the Romans preserved the qualities of character which were inherently national and had been developed in their long struggle for existence. Among these qualities is a seriousness of purpose (*gravitas*), which found expression in an exalted conception of the duties of citizenship and in an enduring system of law and administration. The highest example of Roman character as moulded by Greek civilization is Cicero with his devoted patriotism, high idealism, delightful urbanity, and tolerant eclecticism in philosophy. He drew from the accumulated wealth of his wide familiarity with Greek literature the materials for his essays, which made him a momentous influence in the history of civilization. Concerning the *De Officiis*, Henry Sidgwick says: "There is probably no ancient treatise which has done more to communicate a knowledge of ancient morality to medieval and modern Europe." Cicero perfected the Latin language, moulding it to greater sensibility in the life of the soul; and he is the interpreter of Greek culture to the Roman world. This task he considered a patriotic service, for in his own words, "Athens, mother of civilization, learning, agriculture, justice, law!"

Throughout the Roman Empire, which extended on the north to Scotland, the Rhine, and Danube, on the east to the Euphrates, and included northern Africa and Egypt, the cultural life gained from Greek influences and steadied by the solidity of Roman character was established as a part of the policy of administration. The ideal of the Empire was peace. The far-flung frontiers were defended by a smaller army than little Switzerland has today.

Finally the frontiers of the Empire broke under the tides of barbaric invasions. Saint Augustine saw Alaric's Goths in possession of Rome, and, in contrast, had a beautiful vision of the Eternal City of God (404 A.D.).

Constantinople was captured by the Turks in 1453 A.D., and what had become the mere shadow of the eastern Roman Empire passed suddenly away. Then the Greek language was brought back to Italy, and it was a vital force in the revival of learning. There was escape from medieval mysticism. The course of poetry, already begun by Dante and Petrarch, was changed, and the whole method and spirit of medieval art and architecture was abandoned. There was freedom of mind and imagination. Greek culture had come back to the western world!

The scholars of the Renaissance saw a vision of life in ancient Athens in the words of Pericles, as given by Thucydides. I quote only a fragment:

"Our constitution is named a democracy because it is in the hands not of a few, but of the many. Open and friendly in our private intercourse, in our public acts we keep strictly within the control of law. We acknowledge the restraint of reverence; we are obedient to those in authority and to the laws, more especially to those which offer protection to the oppressed and those unwritten ordinances whose transgression brings admitted shame.

"We are lovers of beauty without extravagance, and lovers of wisdom without unmanliness. Wealth to us is not mere means for display, but an opportunity for achievement."

Surely this was a life for men to lead: by this vision the life of the western world was renewed!

"The mark of the true classic," says Dr. Duff of the University of Durham, "is the power of giving pleasure to the

young and old of many generations through some fascinating and constantly renewed testimony to nature."

Having briefly surveyed the creative power of Greek culture in the western world, we shall now trace in brief perspective the development of Greek literature. About 1200 B.C. Indo-European tribes with their herds pressed southward from the Balkans; succeeding migrations broke into the valleys, finally occupying all the Greek peninsula. The artistic civilization which had come from Minoan Crete was submerged, and the native language gave way to the speech of the invaders, which we call Greek. Then followed Dark Ages. The invaders finally reached the coast of Asia Minor, and formed groups of settlements. In one of these migrations Troy was besieged and destroyed. Finally, there emerged the stage of civilization that is revealed in the Homeric poems, which belong to the tenth and ninth centuries B.C.

Since the Homeric poems are at the foundation of the subsequent intellectual life of Greece, I shall linger with them. In the "Iliad" we find tribal kings and their tribal councils of chiefs. There is splendid heroism, and countless glimpses of colorful life overshadowed by a vague power called fate. A picture of the campfires before Troy has been beautifully translated by Tennyson:

"As when in heaven the stars about the moon
Look beautiful, when all the winds are laid,
And every height comes out, and jutting peak
And valley and the immeasurable heavens
Break open to their highest, and all the stars
Shine and the shepherd gladdens in his heart:
So many a fire between the ships and stream
Of Xanthus blazed before the towers of Troy."

Among the heroes, Hector stirs deeply our sympathy, but Achilles dazzled the ancient world. He has the intense passions of a child or savage; like a child, he has room for only one emotion at a time. In the final meeting of Hector and Achilles, Homer sees the feelings of both, yet he presents both heroes with the impartiality of the recording angel. In contrast, the farewell of Hector and Andromache is a scene of exquisite tenderness. It is a part of the deep humanity that pervades the poem. The scene in which the aged Priam comes by night to the Greek camp, bearing a ransom for his dead Hector, is wonderful: we see splendid nobility and high courtesy in a dreadful situation.

The "Odyssey," probably two or three generations later than the "Iliad," is a sequel to it, and gives the adventures of Odysseus while he is returning to Ithaca, his island home; and how he dealt with the lawless chiefs who had seized his dwelling and were rival suitors for his faithful wife Penelope. Odysseus relates his adventures with consummate skill, and he has gained a sympathetic understanding of mankind; hardships have not left him harsh or cynical—merely wise.

"And in one whirling gust the hurricane
Snapped the mast midway; far into the main
Fell yard and rigging; and beneath the surge
He sank, nor for a while his head again
Out of the overwhelming wave could lift:
Yet withal marking where the wrecked raft lay,
He plunged amid the waves and caught at it,
And crouched amidships, keeping death at bay."

(T. MACKAIL.)

In the Homeric poems, which for centuries were recited by professional readers, the rhapsodists, we find the elements that were moulded by the Greek genius into lyric poetry, drama, oratory, and ethical philosophy—the whole evolution of Greek intellectual and spiritual life.

Early in the sixth century B.C., on the island of Lesbos, Sappho's voice was heard, melodious, magical in its simplicity and beauty. Thus she addresses the evening star:

"Thou, Hesper, bringest homeward all
That radiant dawn sped far and wide,
The sheep to fold, the goat to stall,
The children to their mother's side."
(Tr. SIR RENNELL REID.)

Byron expanded this fragment with fullness of detail which enriches the imagination, but Sappho's restrained simplicity stirs the imagination and releases it into fields of infinity. Sappho's love poetry has the blaze of passion in which her divine simplicity and vast spiritual force are fused in perfection:

"Oh, my sweet mother, 'tis in vain,
I cannot weave as once I wove,
So 'wilder'd is my heart and my brain
With thinking of that youth I love."
(Tr. THOMAS MOORE.)

Perhaps the world's greatest master of simple beauty is Simonides (d. 468 B.C.). Thus he glorifies those who fell in the war with Persia:

"Into the dark death-cloud they passed, to set
Fame on their own dear land for fadeless wreath,
And dying died not. Valour lifts them yet
Into the splendour from the night beneath."
(Tr. H. HEADLAM.)

The creative power of the Greek genius reached perhaps its highest expression in the Drama, which is, in the words of Swinburne, "probably, on the whole, the greatest spiritual work of man." Aeschylus, Sophocles, and Euripides are called by Robert Browning "the tragic triad of immortal fames." The Greek genius lifted the drama from the buffoonery of the primitive rustic festival that welcomed the farmer's new year.

Concerning the Greek tragic drama, it should be noted that a play is simple, with no comic relief, and with no underplot. The "Electra" of Euripides may be compared with "Hamlet," without Polonius, Laertes, Ophelia, the grave diggers, and other characters. In Euripides' plays the tension is relieved by the choral songs often of exquisite poetry. Thus in the "Medea" Athens is praised:

"They are hungered, and lo, their desire
With wisdom is fed as with meat:
In the skies is a shining of fire,
A joy in the fall of their feet:
And thither, with manifold dowers,
From the North, from the hills, from the Morn,
The Muses did gather their powers,
That a child of the Nine should be born;
And Harmony, sown as the flowers,
Grew gold in the acres of corn."
(Tr. GILBERT MURRAY.)

Herodotus (484-426 B.C.) is "the Father of History," and his account of the Persian wars is the first masterpiece of Greek prose. Influenced by contemporary drama, he presents historical events as largely depending upon the character and purposes of individuals. Unlike modern historians, who tell their story and interpret it, Herodotus merely tells his story, and allows the character and events to convey their own meaning. His descriptions are dramatic and vivid. He makes real the

eastern Mediterranean world and he is a prince of story-tellers. He is Homeric in that his history has more color and movement than that of a more contemplative historian.

Thucydides (b. 471 B.C.) is the "first scientific historian." As a boy of twelve he heard Herodotus read from his "Histories" at Olympia, and resolved to devote himself to this field of literature. In his account of the Peloponnesian War he presents the part which Athens had in the great struggle; he was an Athenian patriot, but he writes with such impartiality that the reader could hardly guess whether he was an Athenian or a Spartan.

We have eleven comedies of Aristophanes, the great master of the comic stage—more than a combined Molière, Shaw, and Shelley. In each comedy he presents an explosive idea, and propounds a fantastic, but desirable, project which set society upside down; and he works out the result in small scenes, with lyrics either beautiful or witty. In the "Lysistrata" he shows a remarkable sympathy for the point of view of the Athenian women who wish to end the war. The "Clouds," in which he attacks the teachings of Socrates, is perhaps the most splendid piece of comedy in the world. After Aristophanes, the "New Comedy"—the comedy of manners—is best represented by Menander (342-291 B.C.). The "New Comedy" was a storehouse of plots for the Roman comic poets Plautus and Terence; and from these Molière gained much, and from Molière came our own comedy of manners.

I quote from a choral of the "Clouds":

"Clouds of all hue,
Ride we aloft with our garments of dew,
Come from old Ocean's unchangeable bed,
Come till the mountains' green summits we tread,
Come to the peaks with their landscapes untold,
Gaze on the earth with her garments of gold,
Gaze on the rivers in majesty streaming,
Gaze on the lordly invincible sea;
Come, for the Eye of the Ether is beaming;
Come, for all nature is flashing and free.
Let us shake off this close-fitting dew
From our members eternally new
And sail upwards the wide work to view
Come away, come away."
(Tr. B. B. ROGERS.)

Now we turn for a brief moment to Greek philosophy. Other peoples have cultivated literature and art, but Greece alone originated philosophy.

Greek philosophy, it may be said, is the history of our own spiritual past. Plato, in particular, underlies all our western civilization.

By "philosophy" the Greeks meant an endeavor to understand the world and man, having for its chief object the right and true path of life. It taught the supreme importance of the soul, or personality.

In Athens, Socrates (d. 399 B.C.) by his personality turned the whole current of philosophy to human life and happiness; he taught men to banish prejudices and to aim high. He lived the life he taught, did what he thought was right without fear or favor, and died as beautifully as he had lived, with charity for all and malice toward none. In Plato's "Phaedo" we hear Socrates:

"Let a man be of good cheer about his soul, who . . . has sought after the pleasures of knowledge; and has arrayed his soul . . . in her proper jewels, temperance and justice and courage and nobility and truth—in these adorned, she is ready to go on her journey."

(Continued on page 23)

Our Democracy—Part 2

By HON. CARRINGTON T. MARSHALL

Chief Justice of the Supreme Court of Ohio

The success of any democracy must always be in proportion to the purity of the stream of its citizenship.

Liberty is often confused with license. That kind of liberty which does not lead to an unqualified obedience to law and constituted authority is as hypocritical as that pretense of religion which does not lead to a virtuous life.

THERE is no subject more timely, no subject more widely discussed during recent years than the observance and enforcement of laws. After 138 years of existence as a nation, we are seriously confronted with the problem of enforcing our laws. No small part of the problem is the growing spirit of disrespect and even hostility to law and constituted authority.

Government is defined as "the authoritative direction and restraint exercised over the actions of men in communities, societies or states." All government is a mockery and an empty name whose authority is not recognized and whose restraining power is not exercised.

The rising tide of crime and radicalism suggests the need of a better understanding between the government and the governed, and a clearer declaration of governmental authority.

It is said that more crimes and offenses are committed in the United States each year than in all the rest of North America, South America and Europe combined, though the population of those countries is three times greater. The number of homicides in the United States is twice as great as in those combined populations.

Approximately 500,000 persons are committed to jails and penitentiaries in the United States each year, and an equal number discharged. It is the annual turnover of our prison population. That enormous figure does not take into consideration other hundreds of thousands who commit less grievous offenses for which only a fine is imposed. It is a sad commentary upon our democracy that where the sovereign people rule and make the laws, so large a number of them persistently and defiantly break the laws of their own making. Every one of those hundreds of thousands of men and women who are in discord with the genius of our institutions and have rebelled against its laws, have been restored to citizenship. Every one of them wields a power through the ballot which may offset that of the most high-minded statesman who has given his entire life to service and sacrifice.

The success of any democracy must always be in proportion to the purity of the stream of its citizenship. The total volume of that stream is 122,000,000 units, and as it flows along it receives 500,000 units of impurity each year. That contaminating influence cannot continue indefinitely without bringing disease and death to our boasted democracy. To the enormous numbers of our prison turnover must be added still larger numbers of those who have committed offenses for which they have never been convicted or even detected.

Offenses against our laws are not limited to private citizens. Unfaithfulness to public trust and disregard for the oath of office have contributed in equal measure to that of the dis-

honesty of the private citizen to shake our confidence in popular government.

Each year shows an increasing number of public officials who are guilty of corruption in office. The list includes congressmen, governors and cabinet officers. Occasionally, though rarely, a judicial officer is added to the list. More than 2,000 agents of the revenue department of the Federal Government have been dismissed. An equal number of enforcement officers have proven unfaithful. Other thousands equally guilty have evaded detection.

There seems to be a growing feeling that one need only respect and obey the laws he approves and that he may condemn and defy the laws he disapproves.

Government grants certain rights and privileges of protection to life, liberty and happiness, and it is a corollary to that principle that there is imposed upon the citizen the duty and obligation of obedience and respect to that government and its laws. No government is entitled to respect and, in fact, cannot long endure after confessed inability to enforce its laws. Much depends upon our concept of liberty.

Liberty is often confused with license. That kind of liberty which does not lead to an unqualified obedience to law and constituted authority is as hypocritical as that pretense of religion which does not lead to a virtuous life. It was said by the great Burke that the only kind of liberty which is really enjoyable is that which is limited by law. Certain limitations upon liberty are necessary to the preservation of liberty itself.

The revolt against authority has reached beyond those who are free agents and has progressed to those who have been convicted and sentenced. Within the period of less than three years, no less than twelve serious outbreaks have occurred in state prisons.

1. On July 23, 1929, a revolt at the Auburn (New York) prison resulted in the death of two persons and damage of \$250,000.

2. On December 11, 1929, a similar occurrence at the same prison resulted in eight deaths.

3. On August 1, 1929, a revolt at the Leavenworth Federal Penitentiary resulted in one death.

4. On October 3, 1929, an outbreak at Canon City (Colorado) State Prison resulted in 13 deaths and damages amounting to hundreds of thousands of dollars.

5. On April 19, 1930, the Rhode Island State Prison at Howard was in rebellion, 2 persons being killed.

6. On July 22, 1930, the prisoners of Clinton Prison, New York, rebelled, killing three persons and burning several buildings.

7. On March 14, 1931, 1,100 prisoners at Joliet, Ill., rebelled, wrecking shops, dining hall and kitchen. Four persons were shot, one fatally.

8. Another less serious riot occurred at Joliet on March 17, 1931, this being entirely between prisoners.

9. In April, 1931, a riot occurred at the Vandalia (Illinois) State Prison in which five convicts were more or less seriously wounded.

10. On May 24, 1931, another more serious revolt occurred in which 600 convicts participated, seven prisoners were wounded and four escaped. Five large dormitories were burned.

11. On April 21, 1930, there was a revolt at the Ohio Penitentiary at Columbus in which 322 prisoners were burned to death and enormous damage done to property.

12. August 27, 1931, a riot occurred at the Marquette Branch of Michigan State Prison. Four men attempted to escape. A physician and a trusty were shot. The four men then committed suicide.

Even those who are law abiding fail to appreciate the full obligations of citizenship.

A candidate for President of the United States in 1920 received approximately a million votes, though he was at the time a convict, languishing in the Federal Penitentiary at Atlanta.

In 1914 a candidate for governor of one of the States had served a prison term for train robbery, yet he secured 17 per cent of the votes cast. The same year a candidate for U. S. Senator was under indictment for a serious crime, yet he received 28 per cent of the votes.

In 1922 a candidate was nominated for district attorney who had been convicted of a serious crime and he received 42 per cent of the votes cast.

In 1924 a candidate for Congress was elected, although he had served a term in a penitentiary for conspiracy against the laws of the United States.

The people are prone to criticize the Government, its officials and its laws, but it is apparent that they themselves are not free from criticism.

The question is sometimes asked whether our laws can be enforced. The answer must be emphatically in the affirmative.

If they cannot be enforced, then our Government has become one of men and not one of laws. If they cannot be enforced, then the law is no longer supreme, and life, liberty and property are no longer safe but have become the prey of the criminal classes. If we cannot enforce our laws, no nation can enforce its laws and civilization will have reverted to chaos and anarchy. The solution of the problem lies with the people.

It must be realized that in our democracy our private citizens are the real producers of good government. The overwhelming majority of the American people are politically sane and law abiding.

The American consciousness will eventually be aroused.

The true American spirit will reassert itself.

Judge Mack Lauds Purposes of Ahepa

HONORABLE ALFRED MACK, Judge of the Court of Common Pleas for the First Judicial District of Ohio, sent the following letter to Brother John P. Harritos:

"MY DEAR FRIEND:

"It was my firm intention to acknowledge through you, to Liberty Chapter No. 127, Order of Ahepa, the honor and pleasure of having had the opportunity of addressing the mem-

bers of your fine Order, and mingling with them. Busily engaged in the discharge of my duties, I assumed I had observed the courtesy due you and Liberty Chapter. So, therefore, though belated, let me extend to you, and through you, to the members of Liberty Chapter, my sincerest thanks for the opportunity afforded me to address them and join with them in sociability.

"It is certainly impossible to conceive an organization having more patriotic, more altruistic, or honorable purposes than that of your Order.

"In the broad realm of enlightened human endeavor, no order, society, organization, party or group can be found having as an objective higher purposes.

"It is not surprising that the descendants of the Greeks, who gave to the world such examples of valor and patriotism, such fine specimens of art, such culture and cultivation of the beautiful and honorable, should in these days of turmoil and the mad chase for wealth, pursue the paths of their forebears.

"No truly good Ahepan ever is other than a truly good citizen. He may not be the wisest or the most influential, but he is always the reliant strength of the nation, the one who, in its hour of direct need, can be depended upon to uphold its aims and purposes. No sincere Ahepan is before the bar of justice as a violator of the law, a seeker of injustice, a defender of the wrong. When he strays from the straight path, it is but momentarily: it is the weakness of human nature that causes the error. The strength of his faith, and the lessons lingering in mind and touching the heartstrings, quickly bring him back to the true life, and the open light of God's glorious sunshine, to the ranks of the valiant and noble. The better the Ahepan, the less chance for a departure from the true and correct, the quicker the recoil from error to rectitude.

"Again expressing my deep obligation, and cherishing the hope that I may again have the opportunity to mingle with the members of your chapter, I remain,

"Very sincerely yours,

"ALFRED MACK."

Editor Lauds Ahepa

FROM a Danbury (Connecticut) newspaper we quote the following part of an editorial which was written in connection with the Ahepa excursion to Greece:

"While Saul ruled in Israel, Athens became a republic. This was a thousand years and more before the Christian era. A hundred years later Greek epic poetry was at its height.

"In 776 B.C. the first Olympic games were held, of which our own Olympic is an imitation. Then began the first Olympiad from which the Greeks reckoned time.

"The Greeks gave to the world Solon, Leonidas, the Parthenon, Alcibiades, Pericles, Aristotle, Plato, Socrates, Demosthenes, Philip and Alexander.

"They produced so many statesmen, generals, artists, architects, poets, playwrights, mathematicians and philosophers that no equal population, on an equal area of the world's surface, ever has produced so many human beings of vast and exceptional genius.

"It is stimulating to reflect that some portion of this noble blood exists in America in those who have come to us from Greece. Those Americans who are revisiting the fatherland will feel proud of their ancestors. They will be stimulated to give to the country of their adoption the best of what they bring from Greece, by which so many mighty souls were nourished."

"When Greek Meets Greek They Hold a Convention"

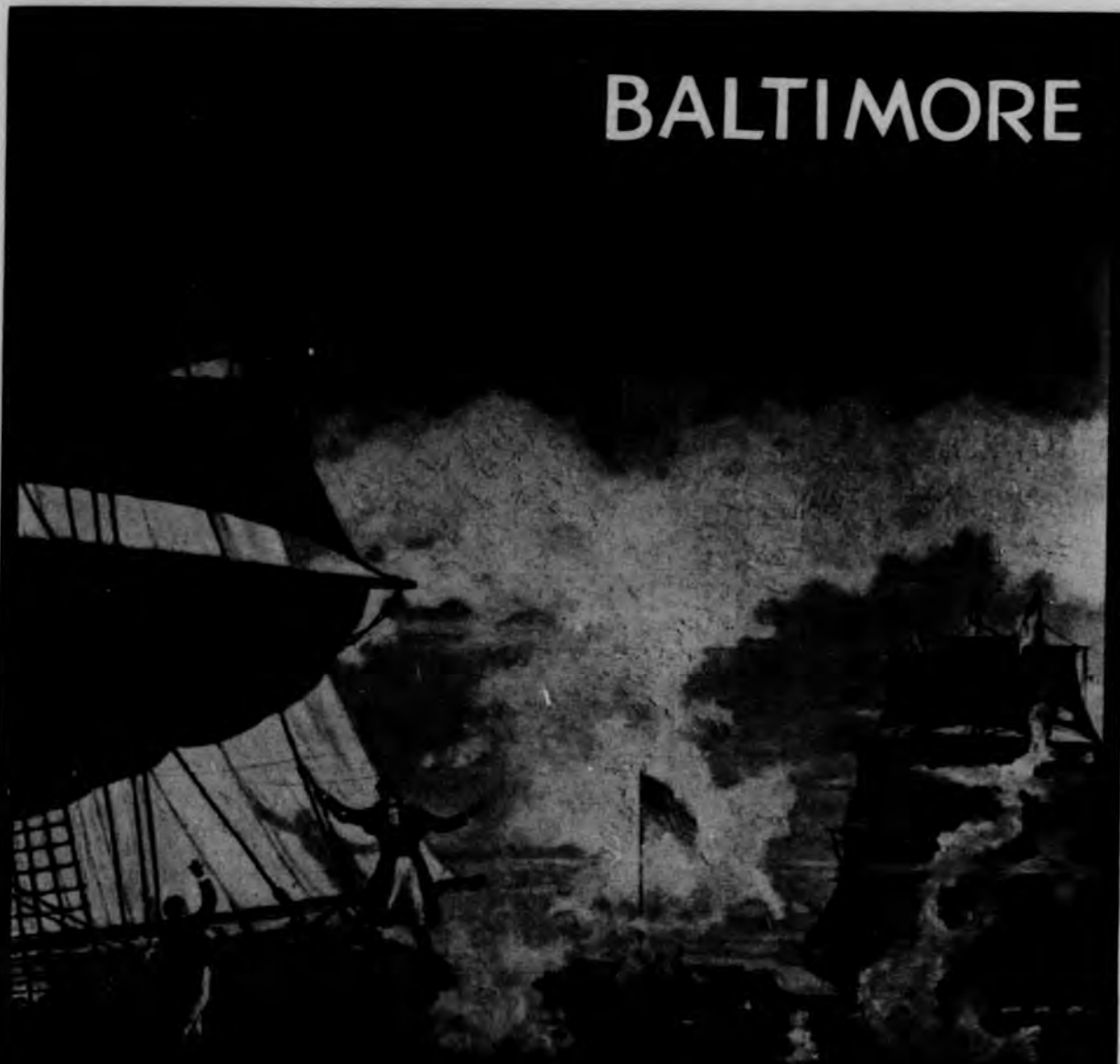
Tenth Annual Conclave of Ahepa in Baltimore

LORD BALTIMORE HOTEL

August 29 - September 3

Mayor Jackson Sends City's Check for \$2500 with Promise of Another Thousand if Needed

BALTIMORE



• • BIRTHPLACE OF THE • •

Star Spangled Banner

SEPTEMBER 14 1814

WORTHINGTON CHAPTER NO. 30, acting as hosts of the Order of Ahepa during the 10th Annual National Convention at the Lord Baltimore Hotel, August 28 to September 4, was made happy this week through the receipt of a check from the Board of Estimates of the City of Baltimore in the amount of \$2,500.

Mayor Jackson had previously pledged the city to support the Convention in this amount, with a further promise of a thousand dollars additional in case the Finance Committee should run into a deficit.

The Executive Committee have set up a headquarters office in Suite 346 of the Lord Baltimore Hotel, and installed a number of paid employees to carry out the plans formulated by the various committee chairmen and their subcommittees. Altogether, there are seventeen committee chairmen, and each reports progress.

N. D. Couzantino, Chairman of the Souvenir Program Committee, says:

Busy Times in Baltimore

All eyes are turning to Baltimore for the 10th Annual Convention of our beloved Order of Ahepa. And what a welcome everybody will get here! There will be not a dull moment, whether you are a delegate or a visitor.

Under the capable direction of Bro. C. J. Coventaros, Chairman of the Convention Committee, together with Bro. A. Schiadaressi, President of the local Baltimore Chapter, and all the members of the Executive Committee, headquarters have been opened in Suite 346 of the Lord Baltimore Hotel, Baltimore, Md., and a corps of active workers have been marshaled to help in the preparations. There are seventeen committees, each of which has its own special purpose and duties. All the committees report regularly to the Executive Committee on the progress being made.

A large number of prominent and influential Baltimore citizens, with His Honor Governor Albert C. Ritchie and His Honor Mayor Howard W. Jackson, have formed a Citizens' Committee to help us in our undertaking. This committee, in addition to the Governor and the Mayor, are as follows:

Citizens' Committee

Those who will serve on the Citizens' Committee under the chairmanship of Friend L. Wells are: Senator Millard E. Tyd-

ings, Representative T. Alan Goldsborough, Representative David J. Lewis, Representative Charles J. Linthicum, Representative Stephen W. Gambrill, Senator Phillips Lee Goldsborough, Representative William P. Cole, Jr., Representative Vincent L. Palmisano, Henry F. Broening, President, Baltimore Federation of Labor; Charles H. Buck, President of the Baltimore Real Estate Board; W. W. Cloud, Herbert K. Dodson, William C. Carter, President, Old Town Merchants and Manufacturers Association; Charles B. Gillet, Charles D. Gaither, Commissioner of Police, Baltimore City; Ernest Green, Acting Postmaster; Grand Master William R. Gorsuch, Masonic Temple; Rear Admiral Thomas C. Hart, Superintendent of United States Naval Academy; Carlton Harrison, Secretary, Y. M. C. A.; L. Manuel Hendler, James E. Hancock, President, Society of the War of 1812; Col. Harry C. Jones, Chairman, War Memorial Commission; Irving H. Kohn, Rabbi Morris S. Lazarov, Mrs. Charles O'D. Mackall, President, Maryland Division, United Daughters of the Confederacy; Major Gen. Paul B. Malone, Commander, Third Corps Army Area; Prof. C. W. E. Miller, Johns Hopkins University; E. Lester Muller, President, City Council; Michael A. Mueller, Charles E. Moylan, President, Lions Club; Louis A. Mueller, President, Knights of Columbus Home; William R. Padgett, Brig. Gen. Milton A. Reckord, Maryland National Guard; J. N. Rowse, President, Civitan Club; Charles E. Reiman, Judge R. E. Stapleton, H. H. Taggart, Edward M. Thomas, Raymond S. Tompkins, Dr. David E. Weglein, Superintendent of Public Schools; Henry N. Warfield, President, Fire Underwriters Association of Baltimore; Paul C. Wohlman, Past Commander in Chief of the Veterans of Foreign Wars; Ira B. Yeakle, G. Frank Young, Past President, Kiwanis Club; Frederick Philip Stieff; A. L.

McGee, Maryland Department Adjutant, American Legion; Edward Hanlon, President, Park Board; C. W. Peeples, President, Traffic Club; Dr. V. Asteriades and Dr. Walker Thomas.

Brothers in Ahepa, we can well say that nothing is being left undone to make this year's National Convention an overwhelming success. We are amply financed, and are asking your support by honoring us and the city of Baltimore with your presence during the Convention. It is a good idea to form parties and groups for the Convention.

Bro. A. Raptis, Chairman of the Transportation Committee, is negotiating for special rates and prices for groups on



The old Shot Tower at Fayette and Front Streets



Left: Maryland Institute—School of Art and Design.
Below: Baltimore's Museum of Art in Wyman's Park

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the different railroads. Please write to the Committee in Suite 346, Lord Baltimore Hotel, Baltimore, Md. We have many maps available and shall be most pleased to send them to you, with information as to prices and routes. We are also prepared to give you information as to the best and most interesting routes to Baltimore. Make good use of this service. It is intended for your convenience.

The Publicity Committee, under the leadership of Bro. G. Cavacos, is now very active, informing all the members of the Ahepa as to the Convention and what the different committees are doing to assure its success. Articles and notices are being supplied to all our newspapers and periodicals, as well as the general press, to keep everybody informed of what is being done.

Most certainly we must tell you of some of the good things being gotten ready for delegates and visitors by our Entertainment Committee in charge of President Angelo Schiadaressi. All the members of this committee are as busy as bees, and it would not be polite to tell you everything that will be in store for you. We have to leave some pleasant surprises. We must, however, tell you that Mrs. Nicholson has organized the ladies in a special group to help in looking after the comfort and entertainment of our guests, and we can vouch for the fact that they are doing fine work.

Baltimore is so well situated for allowing visitors to enjoy themselves! With Chesapeake Bay at its door, you are certain of excellent bathing, swimming, boating and fishing right at hand. Real close, only several hours away, is the Atlantic Ocean; and in the other direction are the Blue Ridge Mountains. Historic Washington, the Capital of the Nation, is less than an hour away by train, bus or automobile. Baltimore

itself, however, will prove a veritable treasure for sightseeing.

Baltimore is the home of "The Star-Spangled Banner," the National Anthem to the American Flag. Historical places abound throughout the city. And the monuments! After visiting here, you will understand why it is called the Monumental City. Remember, also, that this is the place that has made sea food famous. You will delight in the shore and sea-food dinners you will obtain in Baltimore.

One of the features that, in all probability, will be arranged is a boat trip on the picturesque Chesapeake Bay, with a stop at the United States Naval Academy in the nearby city of Annapolis. Then, the sailing back to Baltimore under the friendly eyes of a romantic late summer moon. On this trip, in a palatial steamer, you will enjoy a fine entertainment and a crab feast. It will provide something for you to talk about in the future.

There is one thing more we must just tell you about. That is our Souvenir Program or "Yearbook." Under the guidance of Bro. N. D. Couzantino, chairman, the committee is preparing a "Yearbook" which, we feel, should be the most comprehensive record of the Order of Ahepa yet achieved. It will be a volume that any of our brothers will be well proud to keep forever in his library.

One of the features will be the many pictures of members and groups. It might be well to state here that anyone who desires his picture perpetuated in this "Yearbook" does not have to send us a cut; he has to supply only the photograph. Any of our chapters and any of our brothers who wish to participate in the "Yearbook" should write to the Souvenir Program Committee at our National Convention Headquarters, Suite 346, Lord Baltimore Hotel, Baltimore, Md.

There remains only one thing more to stress: If you have not yet done so, start planning at once to come to Baltimore for the 10th

Annual National Convention of the Order of Ahepa, August 28th to September 4th, inclusive. You will get a royal welcome and reception; you will be entertained continuously, and have a joyous visit. You will find us waiting to meet you right here in Baltimore, and to greet you with the key of the city.



Peabody Institute



Baltimore's War Memorial



Skyline of Baltimore

Can Fraternity Survive the Depression?

By THEODORE C. ANDRONICOS

Supreme Vice-President, Order of Ahepa

IN THESE troubled times we find ourselves confronted with serious problems at almost every turn; and the individual who yesterday could dismiss with a shrug the little obstacles that occasionally presented themselves, now meets a difficult and trying task in striving to avoid facing severely important questions of almost hourly interval. The many who shook off the shackles of holding a mere job in days gone by to rise to self-reliance through establishment in business or profession, now probably look back rather ruefully to the years when the job was all that mattered; and there are doubtless men who inwardly long for a turn-back of the calendar. Happy, indeed, were those pioneer years in our memories!

Now, in an almost inconceivable process of changing, we find ourselves shunted from pillar to post in the mad scramble for existence—the blind struggle to maintain our homes and our stores—and the unfortunate let-down that has given all of us so much to think about in its ruthless stripping of ideals, of plans and of hope.

With the curtailment of our resources, and even the stinting of comforts and conveniences that have meant so much to our loved ones and dear ones, we are now compelled to place ourselves in the position of virtually fighting for self-existence against all other interests, elements and groups. We are tempted to shut ourselves into a little retreat, where we can concentrate on our own affairs, our needs and our determination to stand firm against further onslaughts that may be hurled at the security of our home, our business and our future.

Isolation Not Good

In bringing about such a form of isolation we are drawing dangerously close to the precipice of moodiness and unsoundness. We must realize that our own plight cannot possibly be as bad as that of some of our neighbors; and we do appreciate the fact that there are still some friends to whom we are bonded through mutual problems.

To preserve our belief in mankind and our faith in civilization, we reason that if there was ever a time for man's fairness to his fellow man to assert itself, that time is now. The wealthy class has suffered from the depression as much if not more, proportionately, than the man of small means; and the whole scheme of things has brought about a realization of our own helplessness individually, and a sensing of the small part we play in this great drama of life.

Should we turn then from our associations, our societies and our friends? Is it fair that in the general plan of retrenchment we act hastily, and give way to the phantom belief that our Fraternity can do nothing for us in these times? Let us consider the new order of things, and see just how an organization like our beloved Order of Ahepa can serve in the crisis.

Unity is Strength

Scant meetings and diminished financial receipts are unfair nowadays. Reasoning minds agree that if ever there is or was a time for fraternity to serve a purpose that time is right now! Adequate legislation to prevent a slackening of world commerce, confidence and industrial courage in the future can

and will be proposed and carried into effect but only through the intelligent and sincere initiative of our great fraternal orders, representing hundreds of thousands of citizens. Adjustment of economic and community conditions can only be fulfilled through the experience and advice of the great leaders of fraternity. Resumption of social welfare and the knitting together of the fiber of our men and women, both young and old, can be best accomplished through the meetings, the gatherings and the interchanges of our orders and their subordinate chapters and unit. Ways and means of obtaining employment, rehabilitating deflated business and financing the deserving man who is entitled to a chance to "come back," can be realized more readily through proper and loyal devotion to fraternal duties and in following out the precepts and the lessons of our own splendid Order than through all other means.

Order Deserves Support

Our chapters can and must do their part to maintain the interest and the morale of members by making the meetings interesting and the work of the committees productive. Community welfare, employment aid, charitable and assistance activities—all these and more must come into the programs of our chapters. To the men who want to maintain an active and lively part in the Order, the hand of friendship and of fraternity must ever be extended; even though times such as these may require the support by the chapter of dues that otherwise may be a bit tardy in coming into the treasury.

Our beloved Order of Ahepa can and will survive the depression, and with greater glory, finer ideals and more inspiring accomplishments! However, these achievements are possible only through the cooperation, the attendance and the interest of all officers and all members, regardless of place or position, of circumstances and cares. Let us make our Order a worthwhile organization, equipped to meet every test, and ready to serve every member, despite the handicaps and distress of the present day, which, after all, will toughen the sinews of strength, and give us all the courage and spirit to carry on!

It's the way you show up at the show-down that counts.

Church Receives Aid from Ahepa

LO, the Ahepa's name, just like Abou ben Adhem's, led all the rest in Tacoma, when the financiers of our church had counted the accumulated money from the Pre-Easter Drive for funds to help the sadly depleted church treasury. The Olympic chapter of the Ahepa, through the bounteous cooperation of all the Ahepa chapters in the country, amassed a sum of more than three hundred dollars that proved to be a veritable god-send to the harassed church officials who had found that other looked-for sources had failed them in their hour of need. Our church is again functioning, thanks to the Ahepa spirit of cooperation.

Publicity Committee { ANGELO J. MANOUSOS,
ANTHONY ARGER.

Anglican and Orthodox Cooperation

By REV. WILLIAM CHAUNCEY EMHARDT, Ph.D., S.T.D.

Counselor on Ecclesiastical Relations Protestant Episcopal Church, Member Spartan Chapter No. 26, Philadelphia, Pa.

(Continued from last issue)

It is inspiring to study the résumé of these discussions realizing, as the Lambeth report states, in what seems to be a note of amazement, that these discussions did take place with the results recorded. The résumé, as attested by the Metropolitan of Thyateira and the Bishop of Gloucester, is as follows:

A RÉSUMÉ OF THE DISCUSSIONS, JULY 15 TO 18, 1930

Between the Patriarch of Alexandria with the Other Orthodox Representatives and Bishops of the Anglican Communion at Lambeth Palace

1. It was agreed that a Joint Commission of Orthodox and Anglicans should be appointed for the consideration of questions of doctrine.

2. It was agreed by the Anglican bishops that the "Terms of Intercommunion Suggested between the Church of England and the Churches in Communion with Her and the Eastern Orthodox Church," published under the auspices of the Archbishop of Canterbury's Eastern Churches Committee in 1921, though not officially communicated to the different provinces of the Anglican Communion, are not inconsistent with the mind and doctrine of the Anglican Church.

3. It was agreed by the Orthodox delegation that the suggested "Terms of Intercommunion," though they had not yet been officially considered, would form a useful basis of discussion with certain modifications.

4. It was stated by the Anglican bishops that in questions of faith the authentic decision would be given in the Anglican communion by the whole body of bishops without, however, excluding the co-operation of clergy and laity during the discussions.

5. It was stated by the Orthodox delegation that the final authority in matters of doctrine in the Orthodox Church lies with the whole body of bishops in synod, without excluding the expression of opinion by clergymen and laymen.

6. It was stated by the Anglican bishops that in the Anglican communion the bishop has jurisdiction in questions of discipline through his own court in the first instance, with due provision for appeal to the provincial court or a similar body.

7. It was stated by the Orthodox delegation that in the Orthodox Church spiritual causes are tried in spiritual courts, sentence being given in the case of a bishop by a court of bishops, in the case of other clergymen by the bishop through his own court.

8. It was stated by the Anglican bishops that in the Anglican communion ordination is not merely the appointment of a man into a particular post, but that in ordination a special *charisma* is given to the person ordained, proper to the Order, and that the nature of the special gift is indicated in the words of ordination, and that in this sense ordination is a *mysterion*.

9. It was stated by the Anglican bishops that the Preface to the Ordinal declares "that from the Apostles' time there have been these Orders of ministers in Christ's Church; bishops, priests, and deacons," and that to preserve unbroken succession the rules regarding ordination have been framed "to the intent that these Orders may be continued, and reverently used and esteemed, in the Church of England."

10. The Orthodox delegation stated that they were satisfied with regard to the maintenance of the Apostolic succession in the Angli-

can Church in so far as the Anglican bishops have already accepted ordination as a *mysterion*, and have declared that the doctrine of the Anglican Church is authoritatively expressed in the Book of Common Prayer, and that the meaning of the XXXIX Articles must be interpreted in accordance with the Book of Common Prayer.

11. It was stated by the Anglican bishops that in the sacrament of the eucharist "the body and blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper," and that "the body of Christ is given, taken and eaten in the Supper only after an heavenly and spiritual manner," and that after communion the consecrated elements remaining are regarded sacramentally as the body and blood of Christ; further, that the Anglican Church teaches the doctrine of eucharistic sacrifice as explained in the Answer of the Archbishops of Canterbury and York to Pope Leo XIII on Anglican Ordinations; and also that in the offering of the eucharistic sacrifice the Anglican Church prays that "by the merits and death of Thy Son Jesus Christ, and through faith in His blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His passion," as including the whole company of faithful people, living and departed.

12. It was stated by the Orthodox delegation that the explanation of Anglican doctrine thus made with regard to the eucharistic sacrifice was agreeable to the Orthodox doctrine, if an explanation were to be set out with all clearness.

13. It was stated by the Anglican bishops that in different parts of the Anglican communion, Anglican clergy, at the request of Orthodox clergy, provide sacramental ministrations to Orthodox laity, who are out of reach of their own Church's ministrations; that such clergy always desire to keep the Orthodox to whom they minister faithful to the Orthodox Church and are ready to teach them the Orthodox faith and to notify Orthodox bishops or priests of persons thus receiving their ministration or instruction.

14. It was stated by the Orthodox delegation that the whole question of arrangements in such circumstances is to come up for discussion at the forthcoming synod of the whole Orthodox Church.

15. It was stated by the Orthodox delegation that it is the practice of the whole Orthodox Church not to re-baptize after Anglican baptism.

16. It was stated by the Orthodox delegation that in its forthcoming pro-synod the Orthodox Church would probably not object to recognizing the Baptism of children and their instruction from Orthodox books by Anglican clergy, or to marriage, or any other rites being performed by Anglican clergy (in case of need and where no Orthodox priest is available), provided that all persons baptized or married are properly registered as Orthodox, and their names notified as soon as possible to the competent Orthodox authority.

17. It was stated by the Orthodox delegation with regard to the holy eucharist that, pending a formal decision by the whole Orthodox Church, and therefore without giving the practice official sanction, for which it has no authority, it is of opinion that the practice of the Orthodox receiving holy communion from Anglican priests in case of need and where no Orthodox priest was available, might continue, provided that an Orthodox authority did not prohibit such a practice.

ARCHBISHOP OF THYATEIRA: G. A. C. GLOUCESTER.

This résumé must be interpreted in the light of the full report. In reference to Section I the report states that this Joint Theological Commission might report to the pro-synod of the Holy Orthodox Church, and to the Lambeth conference, or to the synods of the churches in the Anglican communion. It must be remembered that preparations are now far advanced for holding a pro-synod of the Orthodox Church, at which many difficult questions which lie before that Church may be discussed. The relations of the Anglican communion to the Orthodox Church will be one of the questions which are to be discussed at that synod, and it is most important that an accurate statement on the various points which have been under consideration between the two Churches should be laid before it. This proposal was accepted by the Orthodox delegation.

It will be seen that dogmatically the Orthodox and the Anglican communions find themselves in substantial agreement on the two essentials of Catholic faith, the interpretation of the nature and authority of the ministry and the intention of the sacraments, especially the sacrament of the eucharist.

It seems unnecessary to state that the provision for occasional and exceptional ministrations does not mean that we are in intercommunion, nor carry with it an invitation to present ourselves at each other's altars when priests of our respective Churches are available. In cases of extreme illness, or in cases where remoteness from his own Church renders ministration by a priest of his own communion impossible, a communicant of either communion may receive the sacrament from a priest of the other communion.

It is an open secret that this provision was made especially in relation to the needs of the Orthodox in America. The recognition of this existing need and the provision made to meet it carries with it the challenge to the clergy of the Episcopal and Orthodox Churches.

It must be repeated with emphasis that this provision is made merely for those in extremis or for those far removed from an Orthodox or Anglican priest.

III

Following the Lambeth conference, as provided in the résumé, the joint conference of the committee appointed by the Ecumenical Patriarch and the Archbishop of Canterbury met in Lambeth Palace, England, in October, 1931, for discussion of doctrinal questions as a step towards intercommunion and unity. The conference considered the following topics:

1. The Christian revelation.
2. Scripture and tradition.
3. The creed of the Church.
4. The doctrine of the Holy Spirit.
5. The variety of customs and usages in the Church.
6. Certain questions regarding the sacraments.

It was found in most of these that they were in substantial agreement. It might be interesting to give one or two quotations:

Considering the Scripture and tradition, the following agreement was attained:

"Everything necessary for salvation can be founded upon Holy Scripture as completed, explained, interpreted, and understood in the holy tradition, by the guidance of the Holy Spirit residing in the Church.

"We agree that by holy tradition we mean the truths which came down from our Lord and the Apostles through the fathers, which are confessed unanimously and continuously in the undivided Church, and are taught by the Church under the guidance of the Holy Spirit.

"We agree that nothing contained in tradition is contrary to the Scriptures. Though these two may be logically defined and distinguished, yet they cannot be separated from each other nor from the Church."

Considering variety of customs and usages in the Church the following report was made:

"With regard to ecclesiastical customs or usages we distinguish two classes, those which according to St. Photios are based on the authority of a general or catholic decree, and are thus obligatory for the whole Church; and those which have only a local character, which every local church is therefore free to accept or not. We agree with St. Augustine that every Christian should accept the customs and usages of the Church to which he belongs."

Considering the Sacraments, note the following agreement:

"We agree that with regard to the manner of celebration of sacraments a variety of custom and rite is acceptable, provided that the things essential to the Sacrament are preserved."

The following closing statement covers progress of the conference:

"We have been able in the time at our disposal to discuss several fundamental questions which concern the Christian faith. There are others which we have not had the time to consider and we hope it may be possible to arrange a further meeting at some subsequent date to continue our discussions. But we would like to say in conclusion that we believe that in spite of differences there is much underlying agreement between our two Churches. We agree that the basis of intercommunion should be a union of faith, but we do not think that it is our function to determine what measure of divergence may be considered legitimate. We think that that is a matter which must be determined by the bodies to which we would report—the Holy Synod of the Orthodox Church and the convocations and synods or conventions of the Anglican communion."

This report is signed by the Bishop of Gloucester, representing the Archbishop of Canterbury, and Germanos, Metropolitan of Thyateira, representing the Ecumenical Patriarch.

It was the privilege of the official representatives of the Episcopal Church to discuss intimately problems of interrelationship with Metropolitan Damaskinos of Corinth while visiting in America, as the Exarch of the Ecumenical Patriarch, and with the present archbishop.

The occasion of the arrival of the new archbishop gave opportunity to express formally the attitude of the Episcopal Church by receiving his grace as a guest of honor at a dinner associated with the meeting of the Commission on Ecclesiastical Relations. It was followed by an offer by the Bishop of New York of the use of the Cathedral of St. John the Divine to the Hellenic Church in America as a fitting place in which the Greeks could receive their new archbishop as their shepherd.

A noteworthy expression of the close association between the two Churches was shown in the official recognition by the presiding bishop of the Episcopal Church of the importance and significance of the Epiphany service at Tarpon Springs, by sending for the first time an official representative of the Episcopal Church to that gathering. Rev. Robert F. Lau, D.D., Vice-Counselor of Ecclesiastical Relations, conveyed to the archbishop at Tarpon Springs the greeting of the Episcopal Church to the Hellenic Orthodox Church on such an auspicious occasion, and took occasion to assure his grace that it was not merely an expression of good will, but a token of the respect and admiration in which the Orthodox Church and her members are held. Dr. Lau, in his official capacity, accompanied the archbishop on several of his visitations.

It is hoped that this is the beginning of the exchange of official greetings on momentous days in the Church's life which may be continued. It is by such official acts of love and courtesy that the foundations of intercommunion are to be laid.

Fourth Ahepa Excursion to Greece

By HARRIS J. BOORAS

Supreme President

ONCE more the Ahepa banner is triumphantly unfurled over the white road of the broad Atlantic, and the fourth excursion of the Order of Ahepa is on its way to the motherland.

To detail the celebrations prior to departure would require volumes of writing, for on the evening of April 8, 1932, it seemed as though the entire citizenry of Boston had betaken themselves to the pier to bid "bon voyage" to those fortunate beings who were about to leave for the historic shores of glorious Hellas. The city band of the New Athens of America bestirred the air with tones of farewell, while the Ahepa excursion band, under the direction of Brother Don Avlon of New York, responded to the musical greetings and felicitations. After appropriate messages from city and State officials, the excursionists received the blessings of the Church from the representative of His Grace the Archbishop, Right Reverend Kavados. The Supreme President appropriately responded to all the messages, thanked the gathering for their greetings and finally gave order for the Steam Ship *Byron* to raise anchor and commence its holy mission.

It was 9 p. m. when the proud Ahepa steamer, in full decoration and with brilliant electric sign "Ahepa" sparkling on its dome, pulled off from the Boston pier. With bands playing, with whistles blowing, the voices and cheers of the departing and those remaining filled the air with exalting emotion. The fourth Ahepa pilgrimage to Mother Hellas was now on its way!

En Route

From the moment of departure to the hour of landing it seemed as if though the sea and the air, the sun and the moon, and all the elements had combined to make this the most pleasant voyage that has ever been ventured over the waters of the broad Atlantic. The 700 Ahepans, their families and friends formed one great family under the roof of the Ahepa steamer—all with one soul, one heart, one determination—to make the fourth excursion as triumphant, if not more glorious, than those that had preceded it. From the gentleman, Captain Sigalas of the *Byron*, to the last man of the crew the excursionists found unprecedented cooperation and service. It was not a steamer at all; it was one great fraternal home, with Ahepa rules and regulations, with no class distinctions, with no ranks or titles. All were equal and one. It would, indeed, require the extraordinary pen of Herodotus to be able to express the spirit and enthusiasm that possessed these 700 souls comprising the excursion of the Ahepa. Suffice to state that not one

complaint was registered, not one unpleasant moment was witnessed.

A great deal of credit belongs to the Greek Line and the captain in command of the ship for the cleanliness that prevailed and for the wholesome, excellent and plentiful food that was served throughout the voyage.

Several Ahepa meetings were held on board, during which several candidates were initiated. Every second day the boys drilled on deck in preparation for the celebrations at Athens. Our Supreme Councilor, Brother Nicholson, served as commander of training, and in a short space of time he succeeded in perfecting a real military unit. On the day before landing a farewell meeting was held, which was attended by the captain and the officers of the steamer, during which the Supreme President expressed the appreciation and thanks of the excursionists for the manifold conveniences and excellent service and comfort extended to them by the entire personnel of the steamship. Captain Sigalas appropriately responded, stating that he was very proud to have been the captain of the steamer conveying such an admirable body of men to the shores of Hellas. After that, general order was given for all to prepare for the morrow's landing.

The Arrival

It was Thursday afternoon, April 21, when we first beheld Grecian land! The thrill, the joy, the ec-

stasy of heart brought about a general spell of emotion on the entire army of excursionists—it was no longer a dream! Before our eyes rose majestically the hills and mountains of Laconia. In their midst we beheld the peak of historic Mount Taegetos! Before our vision appears a little town, now a hamlet. Further into the interior is the spot of ancient Sparta! It is all Greece, we are in Grecian waters! Tomorrow we land!

Friday morn at 6 o'clock we are all on deck, all impatient, all filled with emotion, all anxious to disembark and step again on the sacred soil of the motherland. We are now by the island of Hydra; the tugboat *St. Nicholas*, with members of the police (for the inspection of passports) and the gentlemen of the Athenian press, meets the *Byron* and they all embark. It was the first exchange of greetings. A squad of Grecian aeroplanes now encircle the proud steamer, dropping flowers and the first official message of welcome from Prime Minister Venizelos.

Slowly and majestically the gorgeous Ahepa steamship in full colors, carrying 700 impatient hearts, is now approaching Phalerum Bay, the port of historic Athens. We now behold the hills and mountains of renowned Boeotia; the beautiful city of modern Athens unfolds majestically before our vision; the



Ecumenical Patriarch Photius II with Supreme President Booras



*Ahepans Honor
Unknown Soldier.*

*Supreme Lodge Members
with Ecumenical Patriarch
Photius II at Constantinople.*



*President in
Greece & Su
Presid Bo*



*President Zaimes Greets Ahepans.
Ahepans Greeted by Officials.*



*Patriarch
Hellas
Senior
Alt
Fa*



*Ahepans with Mayor Mercuris
and His Excellency, Leland B.
Morris, charge d'Affaires of the
United States, Leaving the
Metropolis of Athens.*

*Ahepans Pay Respects to
Venizelos.*



*Ahepa Officials Ready to
Disembark.
Arriving at Fanari.*



*Part
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sacred hill of the Acropolis rises magnificently from the bosom of the renowned capital. History unfolds itself everywhere before our eyes—we approach the cradle of civilization. The majesty of modern and ancient Hellas is now greeting us!

The steamer anchors in the calm and blue sea of historic Phalerum Bay, which is now literally covered with small boats laden with armies of impatient souls coming to meet us. There at the shore, thousands of people have gathered, eagerly awaiting our disembarkation. It seemed as if though the entire cities of Athens and Piræus had turned out to witness our arrival and extend their greetings.

There was not a soul whose eyes were not filled with tears, whose heart did not throb with joy and emotion at that memorable hour of our arrival. For in that fleet of rowboats and amidst that great army at the shore we could now see a mother or a father, a sister or a brother, a beloved relative or a friend with tearful eyes focused on the mass of the excursionists, looking for their dear ones returning home.

Those who were fortunate to obtain permits to come on the steamer were now permitted to ascend together with the committee of State and city officials. The American and Greek flags, together with the Ahepa banners, were now unfurled on deck, while the Ahepa orchestra played "America," the hymn of Hellas and that of Ahepa.

We now officially received the greetings of the Hellenic democracy from the lips of Mr. Chimbidas, director of the governmental political bureau, and those of the city of Athens from Mr. Paraskenopoulos, representative of his honor the mayor. Many other organizations greeted us with words of welcome and floral tributes. The Supreme President appropriately responded to all the addresses and expressed the greetings and felicitations of the Order of Ahepa and Hellenism of America to the people of Greece.

After the ceremonials, all disembarked with great order, and in a few moments the Supreme Lodge and most of the excursionists, were off for the magnificent Acropole Palace Hotel, which was to serve as the Ahepa excursion headquarters.

The Celebrations

On Friday, the first day of our arrival, no official functions took place, for all the boys were busy reuniting themselves with their families and friends.

On Saturday morning all Ahepans in uniform assembled at the hotel, whence, in automobiles fully decorated with Greek and American flags, they betook themselves to the City Hall of Athens. With the city band playing, we entered the City Hall in proper order and in company of many officials, where we were cordially received and appropriately welcomed in behalf of the city by His Honor Mayor Merkures. The Supreme President responded to the warm address of the mayor, and conveyed the greetings of the Ahepa to all the citizenry of the proudest city in the world.

After the impressive ceremony at the City Hall the procession, in company of the mayor and many other dignitaries, proceeded to the metropolis of Athens, where services were held and the blessings of the Church received from the lips of His Grace Rt. Rev. Metropolitan Chrisostomos. The Supreme President, as an expression of esteem and respect for the blessings of His Holiness, proceeded and kissed the hand of the Metropolitan in the name of all Hellenism of America.

From the beautiful Metropolis, the great body of Ahepa pilgrims, in solemn procession, marched to the Tomb of the Unknown Soldier. There, under the glittering blades of the soldiery and evzones, and before the eyes of thousands of spectators, the Supreme President, with appropriate remarks,

placed a wreath in behalf of the Fraternity. The ceremony was so simple, so solemn and so impressive that it left an everlasting impression on the entire Hellenic nation.

In the afternoon of the same day the Ahepa was tendered an excellent reception by the Chamber of Commerce, which was attended by the most prominent officials of the nation. In the evening a dance was given in honor of the excursionists at the Acropole Hotel by the Greek-American Society and the American Legion Post of Greece. The dance was most impressive and was attended by the most important personages of the Capital.

On Sunday morning the Supreme Lodge and many Ahepans were received and cordially welcomed at an open meeting of the Masonic Lodge of Athens. In the afternoon the Ahepans visited many museums and historic places.

In the evening of the same day, the Ahepa tendered its official banquet at the Acropole Hotel, in honor of the officials of Hellas, and as a token of esteem and appreciation for the warm welcome and cordial reception extended by the nation to the fourth Ahepa excursion. The banquet was a triumphant success and was attended by the most renowned public officials of Greece, including His Excellency, Prime Minister Eleutherios Venizelos.

On Monday afternoon, by courtesy of the National Bank of Greece, the ancient, impressive drama "Media" was played in honor of the Ahepa at the Odeum of Herodes Atticus. The performance was most extraordinary and most impressive, in that there at the renowned open theatre at the base of the Acropolis, we were transformed to the life of glorious Athens of old.

In the evening, at the invitation of Hon. A. Papanastasion, Ex-Prime Minister, the Supreme Lodge attended a dinner of the Political and Commercial Science Society, where we were most impressively received.

On Tuesday the Excursionists visited many other historic spots of the Capital, and in the evening, in full body, we ascended the Hill of Immortal Acropolis, which had been electrified in our honor. To detail the glory of the Acropolis and its magnificent temples and relics is beyond my poor power—for its greatness cannot be recorded in words; its beauty cannot be expressed by the touch of a pen. The Propylæa, the Parthenon, the Temple of Athena Nikê, the Erechtheion and all the other supreme structures of those extraordinary men of old, remain as an unchallenged superior counterpart to the progressiveness of modern society, and as a monument to the greatness of Hellas that shall never die. The educated man of modern society should not and cannot consider himself perfected unless and until he visits this glorious, historic spot and bows before the real cradle of civilization.

During the following days and also after Easter, the Supreme Lodge, composed of the Supreme President, the Supreme Treasurer Brother Jarvis, and the Supreme Councilor Brother Nicholson, together with the District Governors, Brothers George Eliades, George Cassimates and Peter Megas, paid official visitations to His Excellency Alexander Zaimis, President of Greece; His Excellency Eleutherios Venizelos, Prime Minister; His Excellency Andreas Michalakopoulos, Minister of Foreign Affairs; His Excellency L. Morris, Chargé d' Affairs of the United States, and many other prominent officials of the Hellenic nation.

The fourth Ahepa excursion to Mother Hellas has left an everlasting impression on the Hellenic people, for it was marked with unprecedented simplicity and promptitude. The people, the press and all the officials expressed their gratification in sincere tones. The Ahepa is perpetually enthroned in the

(Continued on page 23)

President, Governor, Judge, Praise Ahepa

March 30, 1932.

His Excellency, Herbert Hoover,
President of the United States,
White House, Washington, D. C.

DEAR MR. PRESIDENT:

You are head of the Executive Department of our common country and therefore interested in all American progress, so I feel impelled to drop you a line in regard to my observations of the Americans of Atlanta who were former Greeks. Within them still lives the fire of the heroes of Thermopylae and Marathon. They constitute a body of the very best citizens of this, the capital city of Georgia. But I wish especially to call attention to their Americanism. They have organized, as you no doubt know, a society known as the Ahepa, the object of which is to make such American citizens as to maintain the traditions of old Greece and give to them, as to their children, as Americans the same loyalty that their forefathers possessed. Of all the citizens of Atlanta, none have surpassed them in the honor paid by them to the memory of George Washington's bicentennial and all that this means to the future of our country. At two meetings held for that purpose there were in attendance hundreds of the most representative Greeks. One was a banquet and the other was at their leading Greek church. It would have thrilled the heart of the most patriotic son or daughter of the American Revolution to hear the addresses which were made by those formerly Greeks but now most ardent Americans. I would feel it an excellent omen for the future of the United States if all emigrants of other countries would follow the example of the Greeks.

With assurance of my cordial regards, I am

Yours respectfully,

RICHARD B. RUSSELL,
Chief Justice, State of Georgia,
Supreme Court.

April 21, 1932.

Honorable Richard B. Russell, Sr.,
Chief Justice, Georgia Supreme Court,
State Capitol,
Atlanta, Georgia.

DEAR MR. CHIEF JUSTICE:

This will thank you sincerely for your letter giving me the benefit of your observations of the Georgians in Atlanta who were formerly Greeks.

I agree with you as to the illustrious qualities of citizenship possessed by these worthy citizens.

In times like these, it is good to know that we have these splendid citizens in our midst, who are ever mindful of the welfare of our country, and who are patriots in peace as well as in war.

It was a matter of deep regret to me that I was unable to attend the recent banquet given by the National Order of Ahepa, but I understand that this was a most successful meeting from every standpoint, and I want to commend, personally and officially, the Atlanta Greeks on their impressive observance of the George Washington Bicentennial.

With highest regards and best wishes, I am,

Cordially yours,

RICHARD B. RUSSELL, JR.

April 1, 1932.

MY DEAR MR. CHIEF JUSTICE:

The President has received your letter of March 30th and has noted with interest what you say of the citizens of Greek origin who are now residents of Atlanta.

He appreciates your kindness in writing.

Sincerely yours,

LAWRENCE RICHEY,
Secretary to the President.

Honorable Richard B. Russell,
Chief Justice, State of Georgia,
Supreme Court,
Atlanta, Georgia.

"Iphigenia in Tauris"

ON MAY 14, at Salem College in Winston-Salem, N. C., in a beautiful natural amphitheater on the campus, "Iphigenia in Tauris" was presented by the college dramatic club, assisted by the glee club. Music for this occasion was composed by Charles G. Vardell, Dean of the School of Music at Salem College.

"Iphigenia in Tauris," by Euripides, was first presented at the Greater Dionysia in Athens, probably in 412 B. C. or in 414 B. C. It deals with the peaceful close of the long and terrible story of descendants of Tantalus, who by their insolence, overweening pride and violence brought upon themselves continuous woe and disaster. In this play it is supposed that Iphigenia, instead of being actually sacrificed by Agamemnon at Aulis, was snatched away by Artemis and borne through the air to Tauris where she was made priestess at the shrine of Artemis. This shrine was stained by the blood of strangers who were there sacrificed to the goddess. The spell of the altar was over Iphigenia who consecrated the victims to this cruel rite. In her heart Iphigenia cherished a hate for all Greeks because of the deception that took her to Aulis, presumably to be wed to Achilles, yet the memory of Argos was dear to her and her mind was divided between the desire to avenge herself upon Greece by sacrificing a Greek at the altar of Artemis and her desire to save some traveler and send him home to Argos with a message to her kindred. This is the situation at the opening of the play.

The first Greek to appear in the land of Tauris after the arrival of Iphigenia was Orestes, whom she had not seen since his babyhood. Orestes, after years of woe and semi-madness consequent on his deed of justice upon his mother in vengeance for her murder of his father, driven through many lands by the Furies, avenging his filial impiety, had come to Tauris, bidden by Apollo to take to Athens an image of Artemis which had fallen from heaven in the land of the Taurians, a savage tribe.

Orestes is accompanied by his faithful friend, Pylades, who risks the dangers of this savage land in order to give comfort to his half-mad friend. Both fall into the hands of the Taurians, who bring them to the priestess for sacrifice. This leads to the great scene of recognition, which is one of the most appealing scenes in ancient Greek drama. By a clever ruse Iphigenia is able to save both her brother and his friend,

(Continued on page 24)



FRATERNITY NEWS

Illini Hears Lecturers

THE open meeting of the Illini Chapter No. 201, Champaign, Ill., held on May 18, was the most outstanding one that ever took place in our chapter. Among the main speakers of the day was the Rev. A. Damaskou, of the Greek Orthodox Church, Decatur, Ill. He spoke of the importance of religion in our modern civilization and cited the accomplishments of the Ahepa for the Hellenism of America.

Dr. G. Mylonas, professor of classics and archeology at the University of Illinois, made a very interesting comparison of the ancient civilization to the contemporary one. After the meeting the audience adjourned to a dinner given at the Majestic Cafe in honor of Professor Mylonas, who is soon leaving for Greece to continue as director of the archeological excavations in Eleusis. All the members of the community seemed to have deeply enjoyed the eventful evening, realizing the great importance of similar gatherings.

FRANK MORRIS,
President.

Woodrow Wilson Chapter Holds Open Meeting

THE Woodrow Wilson Chapter No. 241, Order of Ahepa, Newport News, Va., held an open meeting, May 26, 1932, at 8.15 p. m., at the Original Hall Club. The meeting, a great success, was attended by distinguished officers of the lodge and by many prominent citizens of the community. Approximately 100 persons attended the exercises, which were presided over by N. C. Zoumplis, President of the Woodrow Wilson Chapter. The meeting was turned over to the toastmaster, George Lampros. A program of speaking was followed by dancing during which refreshments were served.

Among the speakers were District Governor C. G. Paris, of Quantico, who discussed the present and future program of the Ahepa; George Pahnos, Secretary of the Robert E. Lee Chapter in Norfolk, whose subject was, "Why We Are Ahepas"; and S. Lampros, Past President of the local chapter who read an original poem that dealt with patriotism, the real spirit of Ahepa and the pilgrimage of Ahepas to Constantinople. President N. C. Zoumplis congratulated the Ahepa for its good work, and pleaded for cooperation.

The entire program was arranged by the program committee, consisting of R. J. Kassolis, chairman; George Lampros, Louis Castriches and Harry Nichols.

THEODORE G. ANAS,
Secretary.

Tucson, Arizona, Reports Progress

AS YOU see, the special drive we put on is bringing results and at our next meeting we are scheduled to initiate six more new members. This new blood will help matters considerably in our chapter and allow us to carry on even better than before.

About three weeks ago our chapter gave a very successful picnic. More than 250 people attended, and everyone present had nothing but praise to offer for the affair. We have decided to make it an annual affair and better from year to year.

Our chapter, through the efforts of Bro. A. L. Peters, member of our chapter and conductor on the Southern Pacific Lines, was able to secure a free pass for the Greek priest of the Phoenix (Arizona) Greek community, Reverend Koutroulis, from the following railroad systems: Southern Pacific Lines, Santa Fe Lines and the Rock Island. Mr. Wilson is the local superintendent for the Southern Pacific, and it was through him we were successful in getting the pass.

GEORGE DIAMOS,
Secretary.

Ventura Chapter Breaks Into Print

THE Ventura (California) Chapter No. 220 sends us the following report for insertion in the magazine, and we notice it is the first time that chapter has asked to have any of its activities published in our official organ. We are glad to comply with their request:

"At our regular business meeting, which was held at the Masonic Temple, delegates were elected to attend the District Convention of District No. 29, which will be held at Santa Barbara, Calif. The delegates elected were George Poulos, Charles Stagikas, Peter Kiri-kos and Tony Antonelis. That evening we had with us Dr. M. Post from the Hesperia Chapter, Los Angeles, who gave a splendid lecture, illustrated by picture slides on dentistry. Among the visitors was our good Supreme District Governor George Ellis and B. Tom Leventis, of Chicago. District Governor Ellis informs us that Brother Jim Londres, world's wrestling champion, will participate at this convention."

CHARLES STAGIKAS,
Secretary.

Rock Springs Chapter Has Proud Graduate

MISS BELLA KARAHALIOS was the first Greek girl to graduate from high school in Sweetwater County, Wyo. She was very active in her school work and took part in many social and scholastic activities. The Greek people of this community, says our correspondent, are very proud of Miss Karahalios.

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Houston Chapter Gives Charity Dance

ALEXANDER the Great Chapter No. 29, Houston, Texas, gave a play of America, "Hellas and Ahepa," from Reverend Gerotheou's book, and a dance for charity. Fifty per cent of the receipts went to our Greek community school, and the balance was divided among the poor Greek families of Houston.

As President of Chapter No. 29, I want to congratulate Reverend Gerotheou for his good work of the Ahepicos Pharos. Also, I want to express my sincere thanks to Brothers John Papadas, George Petheriotes, P. V. Pappas, Theodore Peet, Tom Teflos, the committee of arrangements and the girls and boys who took part in the play as follows: Miss Mary G. Peet as "Hellas," Miss Panagiota Ferdianakis as "America," Miss Catherine Petheriotes as "Ahepa," young Gus G. Malavazos the "Onion," Nick B. Kuskakis as "O Micros" Ahepan, James G. Petheriotes as "Hellenopaidi" and Mrs. James Angelos for her beautiful songs.

JOHN NICHOLAS,
President.

The Biddeford and Saco Chapter Holds Annual Ball

THE Biddeford and Saco Chapter No. 252, of Maine, recently held its annual ball and banquet in Paquins Hall. The ball was one of the most elaborate affairs of the season, and was largely attended by Ahepas and their friends from neighboring New Hampshire and Massachusetts chapters. At the banquet, which was combined with the ball, Past President Peter Victor acted as toastmaster, very ably carrying through the program, which included, among others, a piano recital by Miss Anastasia V. Coronios, the talented daughter of Bro. Bill Coronios, Past Warden of the chapter. The committee on arrangements included the following: Sam Anagnostes, chairman; Brothers Tsomides, Victor, Bisios, Chriss, Throumoulos, Kanedis, Coronios, Vranites and Economos. The flower girls were the Misses Vasilopoulos, Economou, Drogitis and Coronios.

Governor and Judge Initiated at Ahepa Convention

HON. J. E. ERICKSON, Governor of the State of Montana, and Hon. W. H. Meigs, District Judge of Great Falls, Mont., were initiated into the Ahepa at the District Convention of District No. 31. Supreme Vice-President T. C. Andronicos and District Governor Theodore Daldakis officiated. In the evening a banquet was held at the Finlen Hotel, Butte, Mont., at which time Governor Erickson, Judge Meigs, Mayor McTaggart and Brother Andronicos delivered inspiring addresses.

Londos Features at Congressional Ball Game

REPUBLICANS and Democrats extended the congressional battlefield to Griffith Stadium at Washington, D. C., in the 1932 Political World Series. The baseball game was given for the benefit of the unemployed in the District of Columbia, and all the players were members of Congress, who evidently felt that they were making a real and tangible contribution to the unemployment situation, as the proceeds of the game were all turned over for the unemployed. In order to add to the gate appeal Jim Londos, world's heavy-weight champion, was invited to give an exhibition wrestling bout, and he willingly volunteered his services for the good cause. His opponent in this exhibition was also a Greek—a boy of Youngstown, Ohio, Jack Zarnas by name—and the bout was arranged through the courtesy of Promoter Jack Turner.

Former boxing champion Gene Tunney was also one of the participants, having been called to referee the game. On the side of the Democrats, Congressman McMillan, of South Carolina, was the captain. Congressman Vincent Carter, of Cheyenne, Wyo., piloted the Republicans. It was current prophecy that as the game went so would the election. For your information, the Republicans won the game, and if there is aught in prophecy—well, the conclusion is not necessary. Neither will we give you the score, but it was almost 4 to 1.

President Hoover, who was scheduled to pitch the first ball, not being entirely certain as to the outcome of the game, pitched his tent in the White House, but Vice-President Curtis marched at the head of the Republican bat swingers. Many other dignitaries from the Cabinet, the Department of Justice and the Supreme Court, including the venerable Chief Justice, witnessed the unique Political World Series. Londos was loudly cheered as he made his appearance, and his gallant demeanor ingratiated him in the hearts of the Congressmen ball players who appreciated very much his special trip to Washington to be present and to assist in their program.

Des Moines Chapter Gives Impressive Banquet

FROM the *Des Moines Register* we quote the following article, describing the banquet given under the auspices of the Des Moines Chapter of Des Moines, Iowa:

"Expressions of loyalty to the American flag were made Sunday night by speakers who addressed a crowd of 500 Iowa Greeks and their friends at the annual banquet of the Order of Ahepa, national Greek fraternity, at Hotel Fort Des Moines. The banquet, at which George Paradise, Sioux City attorney, presided, climaxed a full day of services conducted by the fraternity. D. G. Michalopoulos, Past President of the Hellenic center in Chicago, declared that Ahepa was 'born out of the appreciation of what America had done for Greeks.' He said members were 'for America, right or wrong.'

"Mayor Lewis, District Judge Meyer, Municipal Judge Allen and Prof. Sherman Kirk, of Drake University, told of what Greece had contributed to the world in culture, art, literature and athletics. Greetings to the Des Moines

lodge were extended by P. G. Sikokis of Chicago, Supreme Governor of Ahepa. Tom Ralles, Des Moines restaurant proprietor, Past President of the Des Moines Chapter, was presented with a medal by Paul Costas, of Cedar Rapids, Governor of District No. 25 of Ahepa, in recognition of his work for the order. Ralles was head of the Des Moines Chapter during 1931.

"Other speakers were Ray Harman, executive secretary of the Des Moines Junior Chamber of Commerce; Henry S. Nollen, president of the Equitable Life Insurance Co. of Iowa; and C. D. Royal, Des Moines attorney, Des Moines representative of the Greek consul general.

"Large delegations were present from Cedar Rapids, Boone, Ames, Mason City, Fort Dodge, Sioux City, Waterloo and other Iowa cities. The fraternity has 310 chapters in the United States with a total membership of 35,000, it was announced. Tom Panagos is President of the Des Moines Chapter.

"Four new members were initiated at a ceremony at Hotel Fort Des Moines Sunday afternoon. They were C. D. Royal, attorney, D. S. Strigles, Angel Bardas and John Zarnas."

Solon Chapter Awards Prizes

SOLON CHAPTER No. 5, of Savannah, Ga., sponsored an essay contest among the students of the Savannah High School, under the title, "What Greece Contributed to Civilization," with three prizes of \$10, \$5 and \$2.50 in gold. Judges of the contest were Hon. Peter W. Meldrim, Judge of the Superior Court of Chatham County; Hon. Alex R. MacDonnell, Judge of the Municipal Court of Savannah, Ga., and D. G. Bickers, Editor of the *Savannah Morning News*.

The three prizes were awarded to the following winners: First prize—James Haley, \$10 in gold; second prize—Miss Emely Scordas, \$5 in gold; third prize—Nick Mamalakis, \$2.50 in gold, honorable mention—Miss Pauline Constantine.

The essay contest committee of Solon Chapter was composed of Brothers John Nichols, chairman; Charles Lamas, Theo. Kolgaklis, Panos Karatassos and Peter Chiboucas. Through Bro. Andrew Lamas, chairman of the Publicity Committee, the story of the first winner was published in the *Savannah Morning News*.

Our chapter inaugurated the educational meetings at the first meeting in June. Bro. George Lamas, Past President of Solon Chapter, gave the first lecture, which was largely attended and well received. The theme of Brother Lamas' lecture was "The Past and Present Condition of the Greeks in America." The next lecture will be held on July 7, and the speaker will be Bro. James Carellas.

The District Convention of the chapters of the 14th District will be held in Charleston, S. C., on July 10 and 11, under the auspices of Plato Chapter No. 4. Delegates elected to District Convention from Solon Chapter are Brothers James Carellas, Nick Parris, Charles Lamas and John Demosthenes. The District Governor of the 14th District is Bro. Charles E. Lemons, President of Solon Chapter, who will preside over the convention.

ANDREW LAMAS,
Chairman, Publicity Committee.

Gladstone Chapter, Vancouver, British Columbia

MAY 25th witnessed the first open educational meeting of the Gladstone Chapter, Vancouver, B. C. Over 200 people were present to hear the brilliant and capable speakers, who certainly put this initial effort over with a bang. Included in the Seattle and Bellingham delegations, which came to pay their respects to the Gladstone Chapter, were Governor Katopothis, Brother T. Lentgis, Brother and Mrs. Morris. Alderman H. DeGraves, well-known barrister, representing the Mayor, and Mr. Walter Owen, were the local speakers.

The meeting was opened with regular lodge procedure, Brother Tom Stamatis acting as chairman. Alderman DeGraves, the first speaker, complimented the Ahepa on its work and ideals, and expressed the hope that the second District Convention would be held in Vancouver. Governor Katopothis next gave an outline in brief of the educational program of the Order and explained the purpose of the open meetings. He also assured the chapter that the 1933 Convention would be held in Vancouver. Following the Governor, Mr. Walter Owen gave a most interesting and instructive discourse on British court laws and procedure. A very young and talented entertainer, Miss Patton, presented a song and dance number. Mrs. Morris then spoke in Greek, choosing as her subject, "The Greek Woman Through the Ages," in which she traced the parts played by famous Grecian women in the development of Greek civilization. Mrs. H. Santos played a piano solo and sang a song in Greek, and was followed by the final speaker, Mr. Morris, who took as his theme, "The Ahepa and Civilization." He showed the similarity between Ancient Greece, the first beacon light of progress as compared with the modern English race of today.

The meeting closed with the National Anthem and all retired to the banquet room for refreshments.

Gladstone Chapter Celebrates

CHAPTER C. J., No. 6, of Vancouver, B. C., Canada, sends the following news:

"On the evening of May 24, Bro. Tom (Anastasis) Stamatis, President of Gladstone Chapter, Vancouver, B. C., celebrated his name day at his home. Brother Stamatis had issued an invitation to all the members of the chapter to attend with their families. A large number of brothers and their wives, as well as other friends of Brother Stamatis, who availed themselves of the opportunity and enjoyed themselves to their hearts' content.

"A pleasant surprise was experienced by the gathering when at 11 p.m. a voice over the radio wished Brother Stamatis 'Many happy returns of the day,' immediately followed by an instrumental recording of the 'Ahepa March.' Credit is due to W. Vallas and G. Elefthery for this original and novel innovation."

Ahepan Reelected Mayor

BROTHER WM. McKEIGHAN, member of the Flint (Michigan) Chapter, was reelected mayor of that city. Brother McKeighan is serving his third term as mayor and we extend our congratulations to him.

Marthakis Replies to "Draper Farmer"

FROM the Salt Lake City Desert News we take the following letter of P. S. Marthakis, former Supreme Vice-President of the Ahepa: Editor, Desert News.

Draper Farmer's uncalled for and unfair attack upon foreign-born citizens of this country caused resentment of all liberty-loving persons who are striving their utmost to adhere to the best traditions of our fair country. May I, therefore, be permitted to make a few observations?

"Do not the Greeks coordinate with the citizenry of this country? Do not the Greeks maintain good churches? Do not they seek to build good home life? Are not educational advantages keenly sought by the Greeks? Do not Greek students prove themselves generally worthy. Is it democratic to stay the progress of any Greek person of such worthy ideals? Will such methods as the *Draper Farmer* suggests add strength to our democracy? Will it help to keep America the 'melting pot' of the nations?"

"Tolerance is the basic principle upon which this great government is built. Evidently, the *Draper Farmer* is totally ignorant of this essential pillar of our democracy. 'Make them talk American or get out of here' cries our friend, *Draper Farmer*. The Hellenic Post of the American Legion of Salt Lake City, whose membership is composed of men who were born in Greece, has within its membership men who were unable to master the King's English. These men occasionally converse in Greek. Would the *Draper Farmer* ask them to get out of this country for which they fought and were willing to pay the supreme sacrifice upon the battlefields of France?"

"The officers of the Daughters of the American Revolution, the Sons of the American Revolution, and the American Legion, the three ultrapatriotic organization, have complimented the officers of the Hellenic Post for their many patriotic projects. True Americans cooperate with the societies and use honorable means in order to solicit the grace of their fellow men."

"Would it be asking too much to request the *Draper Farmer* to disclose his own nationality?"

P. S. MARTHAKIS.

Janetis Contributes to "The Ahepa Magazine"

WE ARE glad to inform our readers that Bro. E. L. Janetis, whose writings have frequently appeared in the magazine, will contribute regularly again. This news will be welcomed by the many readers of his very interesting stories and articles.

Hoover Greets Londos

JIM LONDOS, world's wrestling champion, during a recent visit to Washington, was presented to President Hoover by Congressman Johnson, of South Dakota, and Achilles Catsonis, Supreme Secretary of the Ahepa. The President evidenced a keen interest in meeting the champion and asked several questions. Promoter Joe Turner, Tom Parks, of St. Louis, Maragon, of Washington, and several others were included in the party.

Ahepan Wins Electrical Award

THE National Electric Light Association, an organization composed of practically all the electric public utilities in the United States, this year offered five prizes in a nationwide competition for the best five papers submitted on various phases of the electric light and power industry. There was a contest on accounting subjects, one for commercial subjects, one on public-relations subjects, one for engineering or technical subjects, and a gold medal for the best paper on any subject concerning the industry.

The paper of Brother Stathas, entitled, "Fundamental Relationships Between Price and Consumption of Electric Service," was submitted for the engineering or technical award, whose donor is Mr. James H. McGraw, of the McGraw-Hill Publishing Company. He receives the award of \$250 "for the best treatise on any engineering or technical subject."

In addition, the above paper was adjudged "the most meritorious treatise submitted on any subject concerning the electric light and power industry," and was awarded the grand prize, consisting of a gold medal, whose donor is Mr. Henry L. Doherty, of the Henry L. Doherty & Company, New York. The prizes were awarded at the national convention on June 10, at Atlantic City.

Mr. Stathas has been employed by the Milwaukee Electric Railway & Light Company since 1923, after his graduation from Marquette University with the degree of Bachelor of Science in Electrical Engineering. In 1929 Marquette also conferred upon him the professional degree of Electrical Engineer. At present he is employed in the Operating Research Bureau of the company as senior engineer, dealing with special investigations of engineering problems, public-utility economics, rates and other various special investigations.

Homer Chapter Announces Winners of Scholarships

FROM a note received from E. J. Lagouros we are informed that Homer Chapter No. 65, of Bethlehem, Pa., offered two substantial prizes for the best essays on Greek literature to be written by students of several colleges participating in the contest. The following are the winners: Miss Jane Riegel, of Bethlehem, Pa., a student at the Moravian Seminary and College for Women, and Mr. Harry Brooks Osborn, of Newark, N. J., a student at Lehigh University. The faculties of both institutions have praised the Homer Chapter for this contest.

Omaha Chapter Presents "Liberators"

THE Omaha Chapter No. 147, of Omaha, Nebr., gave its first annual show on June 12, entitled the "Liberators." This is a patriotic and religious play centered around the Greek Revolution of 1821. About 200 attended the performance and the show was a real success. It was under the direction of George Phillips. Other members of the cast were Nick Angelakos, Peter Angelot, Nick Angelakos, James Sideris, Mrs. Geo. Moustaka, Amelia Katsoura, Geo. Angelakos, Geo. Moustakas, Geo. Phillips, Geo. Kageros, Christ Pappas, Tom Polyzois, Gus Puloopoulos, and George Payne.

Lewiston Chapter Holds Annual Ball

(Abridged from report of Leon Frangedakis)

THE George E. Chase Chapter No. 128 of Lewiston, Maine, held its annual ball in the Eastland Hotel, which was largely attended. The grand march was very impressive and was led by District Governor Matthew Frangedakis. A young lady recited "The Struggle of the Souliotes for Independence," and a group of maidens performed the famous Zalongo dance.

The committee in charge consisted of John Likousis, chairman; Louis Constantine, Peter Constantine, John Moustakis and George Speres.

After the dance visitors from Maine and New Hampshire were entertained at the home of the president, Harry Gamitis, and his gracious wife.

The girls who participated in the historic dance were the Misses Vasiliki Zaimes, Athena Zaimes, Helen Kovakos (who also recited the poem), Vasiliki Panagiotidou, Triantafili Nicholaou, Venetia Sarelakou, Alexandra Soulakou, Marka Nicolaou, Marka Feritsani, Maria Kolodatu, Stella Sakelaris and Marka Likousi.

The girls received instruction for the dance from Mr. Padlakis.

The proceeds of this affair will go toward defraying the expenses of the district convention to be held at Portland, Maine, July 4, 5 and 6.

The general committee consisted of Harley Vetas, chairman; Ernest Zacharias, vice-chairman, and many others.

Activities of Norfolk Chapter

GEORGE PAHNO, Secretary of the Robert E. Lee Chapter No. 122, of Norfolk, Va., reports that his chapter is holding its meetings regularly and having a good attendance. The last meeting of each month is devoted to educational lectures. One of the recent speakers was Mr. John Alfriend, cashier of the National Bank of Commerce and Trust, who spoke on the economic conditions of the country and predicted that better times are on the way. He urged his listeners to live within their incomes and not to spend more than they earn. Mr. Alfriend's talk was very instructive. A surprise visit was paid by District Governor C. G. Paris, otherwise known as "The man who knows his Quantico," who traveled all the way from the Marine Barracks to say "Hello" to the boys of the Robert E. Lee Chapter, and to urge them to participate in the District Convention. The Secretary of the Norfolk Chapter, together with Votsis, recently journeyed to Newport News to assist the Ahepa Chapter in that city in carrying out its first open meeting.

**ATTEND THE TENTH
ANNUAL CONVENTION OF
THE AHEPA AT BALTIMORE
OPENS OFFICIALLY
AUGUST 29, 1932
LORD BALTIMORE HOTEL**

Our Great Heritage from the Greeks

(Continued from page 6)

Finally, we pause to consider the achievements of the Greeks in science. These, while historically important, are significant for the spirit of free enquiry which is characteristic of the Greek genius. By the power of clear reasoning the Greeks rose above the traditional beliefs and superstitions enshrined in the imaginative beauty of their mythology, and sought for rational principles in the complexities of the material world, until Leucippus (fl. 435 B.C.) reached the conception of a world formed from atoms combined in an infinite void—the very basis of modern physical theories.

In Athens, Plato's school of philosophy contributed to mathematical knowledge; and Aristotle's achievements were the foundation of comparative anatomy and zoology. His pupil Theophrastus was the father of modern botany. It is Aristotle, however, who takes us into the atmosphere of modern science: he is the founder of organized and methodical research, elaborately collecting material and laying massive foundations for the temple of learning.

After Aristotle, the achievements in science were chiefly at Alexandria, which succeeded Athens as the center of learning for 200 years. The great Library remained nearly 1,000 years; it was destroyed by the Saracens (642 A. D.)

"It towered up, the wonder of the world, its whole roof bright against the rainless blue; and beyond it, among the ridges and pediments of noble buildings, a broad glimpse of the bright sea."—(KINGSLEY, "Hypatia.")

In the Alexandrian Age, as in our modern world, the vast accumulation of knowledge became unfavorable to originality; the mind became too busy with assimilating what others had left to see the world freely for itself. The Greek spirit became, therefore, less centrally and fundamentally in accord with humanity.

The Greeks started science on the right lines: (1) the desire to know; (2) the determination to find a rational explanation of phenomena; (3) openmindedness; (4) industry and observation.

In the modern world the achievements of science are stupendous; scientific progress is at the center of industry and commerce. From the whirl of machines one turns to the world of spiritual beauty, unclouded imagination, delight in intellectual truth—the world of the Greeks and Romans.

Early and late Greek architects were interested in perfection. However, in seeking the perfect form of the perfect temple, the early Grecian builders were limited either by ignorance or by preference, to the simple structural method. Ultimately, they arrived at a perfection that we now acclaim as one of the greatest to which men have ever attained, but so profound was the lesson their labor is capable of teaching us that we have never even guessed its meaning, for it transcends the art of building and points plainly a way that no other race has yet succeeded in clearing away the rubbish that still encumbers it. Whatever is true in the field of architecture is also true in all others fields of their endeavor. Their contributions are unsurpassed.

These, in brief, are some of the lasting contributions to civilization by your ancestors. But the world at large knows not of them. Therefore it becomes your permanent duty to interpret them to the world. Let no one accuse you of negligence to convey the meaning of the social ideals of your ancestors to humanity. Let our great heritage be an everflowing source of inspiration.¹

¹ An address to the Philomathian, Hellenic Student Society of Syracuse University.

Fourth Ahepa Excursion to Greece

(Continued from page 18)

hearts of all Greece, its name is revered and respected by all its people. A great deal of credit belongs to the leaders of past excursions, Brother Phillier, Brother Jenetis, Brother Alfange and others, who contributed so abundantly to the glorification of our Fraternity in the realm of Mother Hellas.

Of equal, if not of much greater, significance was the extension of the present excursion to Salonica, Constantinople and the proud islands of the Aegean Sea. In this respect the Ahepa and Hellenism of America were glorified, because this was the first time in the history of Hellenism that a sacred pilgrimage of this nature was ever undertaken. Ahepa's official visitation to Constantinople for the purpose of paying homage and respect to His Holiness, the Head of the Orthodox world, Ecumenical Patriarch Photius IV, marks an epoch making event, and this gracious act has received the acclamation and approval of the entire Hellenic world. The Church, the Hellenic nation, Macedonia, Constantinople, and all the islands of the Archipelago have acclaimed Ahepa as truly the champion of the proud Hellenic heritage and all its noble attributes and learnings. The detailing of events concerning this holy pilgrimage to Constantinople I leave to the able pen of our industrious Supreme Councilor, Brother Nicholson, who, I know, will most skilfully deal with the subject.

The success of the fourth Ahepa excursion has been most triumphant, and I am, indeed, happy and proud to have had the privilege to act as the Commander-in-Chief of this most extraordinary and most impressive expedition.



Brilliant Profit Maker!

Here's Cryst-O-mint, the brilliant new member of the profit-making Life Savers family—the Mints and Fruit Drops With the Hole—that defy summer sun and pile profits into your cash register the year round.

Keep *all* the flavors well displayed up front on the counter—Pep-O-mint, Wint-O-green, Cl-O-ve, Lic-O-ri-ce, Cinn-O-mon, and Vi-O-let and the Fruit Drops, too: Lemon, Orange, Lime and Grape. And they'll do the rest, pushed by colorful advertising to millions. Watch your stock . . . be sure it is complete and keep sales and profits at top-peak!

LIFE SAVERS, INC.

PORT CHESTER, N. Y.

"Iphigenia in Tauris"

(Continued from page 19)

though but for the intervention of the goddess Athena, the ruse would have failed.

The characters of this play are less exalted than the persons in plays by Aeschylus and Sophocles, but more human and tender. In Iphigenia we see a very keen study of the feminine mind. Her emotions swing from wrathful hate of Helen, whose elopement with Paris was the indirect cause of disaster to the House of Atreus, and tender solicitude for the fate of Achilles with whom a marriage had been her youthful dream. Orestes presents an interesting psychological study. Wearied with his long suffering, half doubting the goodness of the gods, yet obedient to them, torn with the memory of his dreadful but necessary deed, he is almost more willing to die than to live, yet when the opportunity to live comes he seizes it with alacrity and acts with decision and courage.

This is the second presentation of an ancient Greek drama at Salem College. The play given last year was "Antigone," by Sophocles. Both plays were directed by Dr. P. V. Willoughby, head of the Department of English at Salem College.

These plays have not been presented in the ancient manner, with masks, but have been adapted to modern stage technique.

The plan of Salem College is to work up a cycle of four Greek plays, so that each one will be presented once in a student generation. For these plays Dean Vardell is preparing music in the ancient mode to which the choruses are sung, and to which the chorus moves in stately rhythms in coming on and off the stage.

The immortal beauty of the plays and their universal appeal is attested by the enthusiastic support of them from the citizens of Winston-Salem.

Characters in the Play

Iphigenia	Mary Virginia Pendergraph
Orestes	Edith Kirkland
Pylades	Beulah Zachary
Thoas, King of Tauris	Adelaide Silversteen
A Herdsman	Margaret McLean
A Messenger	Virginia Nall
Pallas Athena	Emily Moore
Attendants on Iphigenia	
	Elizabeth Boone, Phyllis Noe, and Elois Padrick
A Soldier	Margaret Wall
Chorus of Captives:	
	Margaret Bagby, Virginia Bailey, Frances Butner, Irene Clay, Josephine Courtney, Tommye Frye, Rebecca Hines, Wanda Mary Huggins, Caro McNeil, Marjorie Mendenhall, Rosalie Smith, and Mary B. Williams.
Harpist	Eleanor C. Shaffner

Directors:

Pearl Vivian Willoughby
Ernest Leslie Schofield
Helen Hart Fuller.

In Defense of Greek Customs

FOR various reasons the March issue of THE AHEPA MAGAZINE was the first I had occasion to read for a period of two years. In this issue I read an article which interested me immensely. It was entitled "Our American-Born Greek Children" and was written by Mr. A. J. Petroutsas.

My interest was not casual but one of intense disapproval and objection to the statements brought out by Mr. Petroutsas regarding the intermingling of sexes among the Greek children, and the failure of Greek people residing in America to drop certain customs which do not agree with the current American ones.

Briefly, here is my argument:

Mr. Petroutsas objects to and criticizes the Greek people who, on coming to America, fail to drop their old customs in favor of the current American ones. He particularly emphasizes the custom regarding the mingling of sexes among their children.

Indeed, a number of the customs might be dropped to a very profitable advantage, as Mr. Petroutsas states, but when he reprimanded the Greek customs of regulating strictly the mingling between sexes of their children, he plunged into this problem with only a one-sided view of the matter.

Of course I do not wish to establish in your mind that I am correct without doubt, but I am only bringing out arguments that I deemed correct after hours of concentration and study.

Strict adherence to certain rules regulating the mingling of the sexes was one of the factors which helped to produce a Greek nation which at one time was capable of enlightening and ruling the world. The products of this superb nation are still in the limelight of importance. But what happened when strict adherence lapsed. Degeneration ensued and rooted the Greeks out of their positions of superiority. As a very specific example of my meaning, I offer the history of the city of Corinth.

Now let us go back to modern times. At present in America it is well known and understood that there are not many ties to prevent free mingling of sexes. What is the result of such unrestricted freedom?

Divorces, which were so uncommon before this freedom became prevalent, now have become worn-out subjects in gossiping circles. Broken-up homes as a subject of gossip has also dwindled down to incidental talk. Marriage, whose sacredness most of us are trying to uphold, is daily being menaced by this freedom of mingling between sexes.

But let us overlook those facts for a minute and consider this point. Mr. Petroutsas indirectly infers that allowing a girl to have beaux and the like will act the part of a stimulant in enabling her to get a higher education.

All well and good, but consider this: Will a girl who goes through the steps of obtaining a higher education with beaux instead of desire as a stimulant, be benefited by so doing? Of course not to any material advantage to her or society. Her place is at home under the surveillance of her mother as you, no doubt, agree.

But don't mistake me as being against educating our daughters. I'm only trying to show the worthlessness of attempting to educate girls stimulated by the desire of having beaux instead of a natural inclination to acquire knowledge.

In view of all these facts, why should the Greeks drop this custom and allow all these nemesis to again take a firm root upon them, providing, of course, they have not as yet done so? Let them stand as the advocates of a philosophy which will have the natural qualities of upholding the world from another degeneration and probably ultimate disappearance of our present civilization.

Yours truly,

JAMES MANALATOS.



Left to right: Representative Johnson, London, Representative Baldrige, and Catsonis.

World's Wrestling Champion Meets Former Inter-Collegiate Champion

Jim London, World's Wrestling Champion, is shown above shaking hands with Congressman H. Malcolm Baldrige of Nebraska, former inter-collegiate wrestling champion. Congressman Baldrige was responsible for the appointment of Ted Pulpoulos to the Annapolis Naval Academy. Ted is the son of Ahepan A. C. Pulpoulos of the Omaha chapter. Congressman Royal Johnson of South Dakota is shown in a characteristic pose, introducing one champion to the other. Both Congressmen are good friends of London.

Joliet Chapter No. 131 Host to District Convention

WITH the time approaching for holding district conventions, word comes that the District Governor of District No. 21, Brother George A. Kyriakopoulos, has awarded the 1932 convention of his district to Joliet, Ill.

The Joliet Chapter will be host to hundreds of visiting Ahepans, their families and friends during the two-day convention to be held on July 24 and 25, and it is making elaborate plans for entertaining. Sight-seeing trips, initiations and a banquet and dance are some of the features on the tentative program.

Joliet, the "City of Champions," as it is sometimes called (it is the home of Miss America 1927, and also of the National Championship High School Band, 1926, 1927, 1928 and 1931), is planning to make this a long-remembered event.

Delegates who will represent Joliet Chapter at the business sessions of the convention are: Spiro J. Tsenes, James Deimer, George Griparris and Christ Athans. Alternates chosen are: John Ninos, Nick Demos, Michael Pappas and Gust Daros.

SPRING

It is morning and the skies are clear,
The sun shines warm and bright;
Their merry songs of springtime cheer,
The birds have poured since morning light.

No breath disturbs the growing grass,
The air is all intensely still;
No leaflet rustles as I pass,
And quiet broods o'er dale and hill.

An hour has passed; the angry sky
Is frowning darkly on the world;
The lightning flashes from on high,
The thunderbolt is fiercely hurled!

And now the heavens burst into tears,
And falling on the flowers, each appears
Ready in thankfulness to sing.

Anon, and brightly smiles Day's King,
Wild flowers are springing fresh and fair;
The birds are striving each to sing
Until they flood the freshened air.

All nature laughs through changeable hours,
Then o'er winter's death she weeps,
Yet bringest the rarest of her flowers
To deck the cold earth where she sleeps.

Sweet spring, so full of fragrant bloom,
Resplendent with your sun and shade,
So soon to sink into the tomb,
Where all our buried years are laid.

We mortals know the hours of life
Are changeable as your changeable days;
When shade and sun and storm are rife,
Yet beautiful in every phase.

Still, we must go beyond the clouds,
The seven lined rainbow is concealed;
And the storm that us enshrouds
Is cleared away, 'twill be revealed.

—GEORGE JAMES MICHALOPOULOS,
Chicago, Ill.

Ahepa Commemoration Services

THE members of the Olympic Chapter No. 178, of Tacoma, Wash., met Sunday, May 29, to revere and commemorate their departed brethren in the Church of Saint Nicholas in our city. The services had the usual pomp and picturesqueness that characterize our liturgical gatherings. The gathering at the church was of type that usually makes plain that the Ahepa has something doing inside. The Ahepans and their families filled our church to capacity and heard the priest extol the virtues of our lodge and its principles. The people in the church were visibly impressed by the services and the humility that marked them.

Successful Convention Held in Butte, Montana

BROTHER THEODORE DALDAKES, District Governor of District No. 31, sends us the following report of the First Annual Convention of his district:

"The first annual convention of the 31st District of the Order of Ahepa opened in Butte on June 15th, at ten A. M., with Brother Peter Sargen, the President of the Butte Chapter, presiding. About 250 members were present, as well as the mayor of the City of Butte, Hon. Archie McTaggart; Judge J. J. Lynch, District Judge of Butte; Supreme Vice-President Theodore Andronicos; District Governor Theodore Daldakes, and many other dignitaries.

"At about five P. M. of the same day, Supreme Vice-President Andronicos, District Governor Daldakes, and twenty-five members drove to Helena, Montana, a distance of about sixty-five miles, and there initiated into the Order of Ahepa Hon. J. E. Erickson, Governor of the State of Montana, and Hon. W. H. Meigs, District Judge of Great Falls, Montana. The ceremony was very impressive.

"On the evening of June 15th a class of candidates was initiated into the Order, after which dancing was enjoyed and refreshments were served to those present, among whom were members of the Butte lodge, delegates and visiting members and their families.

"On June 16th the regular order of business of the convention was resumed, and the election of the next District Governor was held. Brother Sam Carras, of the Missoula Chapter, was chosen as District Governor for the ensuing year. Great Falls, Montana, was selected as the meeting place for the next annual convention of the District, to be held in 1933.

"On the evening of June 16th a banquet and dance were given at the Finlen Hotel. There were 278 present at the banquet, among whom were many of Butte's leading citizens. Short talks were made by a number of our guests, and the principal speech of the evening was delivered by our Supreme Vice-President, Theodore Andronicos, which was very enthusiastically received by all present.

"Taking everything into consideration, our first annual District Convention was a complete success in every respect and we all feel that some good will come from the gathering."

Convention of District No. 3 Comes to Gay Close

Third Annual Ball of Maud Howe Elliott Chapter

THE first annual convention of the Third District of the Ahepa was officially brought to a close on Tuesday evening, June 14th, with the third annual ball of the Maud Howe Elliott Chapter No. 245, of Newport, R. I., held at De La Salle Academy auditorium.

The feature of the evening was the presentation of flags to the chapter. Shortly after 10 o'clock the curtains on the stage were drawn, revealing the illuminated emblem of the Order of Ahepa. Massed about it were giant ferns and palms.

On each side of the stage were two miniature flag-staffs and as the two flags were presented, miniature flags were raised on the staffs and flew to the breezes of a hidden electric fan.

Mrs. Jennie Sisson presented an American flag to the Chapter on behalf of the Lawton-Warren Women's Relief Corps, while a Greek flag was presented to the chapter by Miss Era Cassimatis on behalf of the Ladies' Aid Society of St. Spyridon's church.

The American flag was received by President Stamos Logothets of the chapter and he also received the Greek flag. There were about 50 in the Relief Corps delegation and a pleasing added feature was their drill, spelling out the name "Lawton Warren." In connection with the presentation of the Greek flag Mrs. George Cassimatis spoke.

A group of Greek boys and girls in native costume made a striking effect in connection with the presentation of the Greek flag to the president of the Newport Chapter. Miss Eva Cassimatis, representing Greece, spoke briefly of the ideals of the Greek race. Following the presentation of flags, the Imperial Serenaders played the national anthems of the respective countries.

The grand march, another feature of the program, was led by Mayor Sullivan and Mrs. Maud Howe Elliott. Close behind were Capt. G. R. Rowell and Mrs. Max Levy, Judge Max Levy and Athena Logothets, District Governor and Mrs. George E. Cassimatis, Mr. Stamos Logothets and Mrs. Mortimer A. Sullivan and Mr. and Mrs. Paul Apostolides. Mrs. Maud Howe Elliott, Mrs. Levy, Miss Athena Logothets and Mrs. Cassimatis were presented with bouquets. John Kofoukakis of Providence directed the grand march.

The following members served on the various committees:

Ball Committee—Paul Apostolides, chairman; Ernest Kralis, secretary; Angelo Fotelis, treasurer.

Entertainment Committee—Ernest Krallis, chairman, Zaharias Vouras, Steve Mellikas, Arthur Tasso, Peter Palmer.

Decoration Committee, Arthur Rizos, chairman, Angelo Axiotis, Stamos Logothets, Charles Petropoulos, Zaharias Vouras.

Ticket Committee—A. A. Axiotis, chairman, Arthur Rizos, Angelo Fotelis, Theodore Mellikas, Theodore Simopoulos.

Checking Committee—Louis Poulos, Theodore Simopoulos.

Program Committee—Charles Petropoulos, chairman, Angelo Fotelis, Theodore Simopoulos.

Publicity Committee, James Dialekmenos. Invitation Committee—Theodore Mellikas, George Roses.

The delegates selected Springfield, Mass., as the 1933 Convention City of District No. 3. Brother Christ Catocousis, President of Brockton (Mass.) Chapter No. 57, was elected District Governor of District No. 3, succeeding Brother George E. Cassimatis of the Maud Howe Elliott Chapter.

Rt. Rev. Archbishop Athenagoras, accompanied by the visiting delegates, paid an official call on Mayor Mortimer A. Sullivan and the board of aldermen at the mayor's office in city hall. Accompanying the group were Chairman Paul Apostolides of the general committee; Christy Petropoulos and A. B. Cascambas.

Following a chat with the mayor and Alderman William A. Hanley, who was present, the party was shown the city hall by the mayor and then photographed on the city hall steps. The archbishop left for Pawtucket shortly after.

(Mrs. Maud Howe Elliott, after whom the local chapter is named, presented all of the delegates to the convention with a copy of her book, "Lord Byron's Helmet." This is a romantic story of the helmet brought back to this country by Mrs. Elliott's father, Dr. Samuel Gridley Howe, who, inspired by Lord Byron, devoted five years of his life in Greece to the cause of Greek Independence. The helmet has since been returned to Greece by Mrs. Elliott.

Ahepan Nominated for State Legislature

HUNDREDS of Sioux Cityans on June 6th honored a youthful career that has been unique in its achievements under handicap. Their approval took form by nominating this alert young Greek, Brother George M. Paradise, a member of Sioux City Chapter No. 191, as Representative from Woodbury County in the State Legislature of Iowa.

Immediately upon arriving in the United States twenty years ago, Brother Paradise (then only 14 years of age) squared his shoulders and started out to make himself a real American citizen. Shining shoes by day and studying at night, he soon mastered the English language and prepared himself for college entrance.

Then followed four years at Morningside College and three years of legal study at the University of Minnesota, all the while working during his spare time to pay his expenses. Today he is a successful attorney in Sioux City and enjoys the confidence of the community and the admiration and respect of the legal profession. We congratulate him and wish him success.

Hippocratis Chapter Holds Picnic

THE third annual picnic of the Hippocratis Chapter No. 230, of Rochester, Minnesota, was held Sunday, June 19th, at the Recreation Pavilion. About two hundred members, including a delegation from Mankato and Austin, with their families, attended the event.

A program of athletic events took up the afternoon and prizes were given to the winners. Brother Tom Haros, from Fort Williams, Canada, explained in a very interesting way just what the Ahepa stood for, and cited its accomplishments and purposes. He spoke in both English and Greek. A special feature of the picnic was the barbecued lambs.

Brother J. Pougialis was chairman of the committee. He was assisted by Mike Cafes and several others, all of whom are to be congratulated for their hard work in making the picnic a success.

Brother Frank Marmas was seen having a good time dancing the "Kalamatiano."
J. GORMANOUS, Secretary.

Zeus Chapter Stages Play

THE following players, under the direction of Mr. John Kalatzis, comprised the cast of "The Slave Girl" which was presented by the Zeus Chapter No. 88, Warren, Ohio, on June 12th: Nick Kalogeras, Angela Kalatzis, Angela Fotinos, John Kalatzis, Vasilios Aronis, K. A. Dimitropoulos and Mary Amorgianou.

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Η ΙΣΤΟΡΙΚΗ ΕΚΔΡΟΜΗ ΤΟΥ 1932

ΟΙ ΑΧΕΠΑΝΣ ΕΙΣ ΤΗΝ ΕΛΛΑΔΑ ΚΑΙ ΕΙΣ ΤΗΝ ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΙΝ.--

ΤΟ ΠΡΟΣΚΥΝΗΜΑ ΕΙΣ ΤΟ ΟΙΚΟΥΜΕΝΙΚΟΝ ΠΑΤΡΙΑΡΧΕΙΟΝ

(*Αρθρον τοῦ κ. ΜΙΧ. ΡΟΔΑ)



ΙΚΑΙΟΥΜΑΙ, ἀπὸ τὰ πραγματικά γεγονότα, νὰ λογι-
ρισθῶ ὅτι εἰμαι ἀπὸ τοὺς ὀλίγους δημοσιογράφους ποὺ
ἔχουν παρακολουθήσει τὰς ἐκδρομὰς τῆς «Ἀχέπας» εἰς
τὴν Ἑλλάδα ἀπὸ τὸν πρῶτον χρόνον μέχρι σήμερον καὶ
κατὰ συνέπειαν νὰ γίνω ὁ ἱστορικός τὸν. Αἱ ἐκδρομαὶ
τῶν Ἀχέπανς ἔγιναν πλέον ἓνα εἶδος πατριωτικοῦ θε-
σμοῦ μὲ τὰ εὐεργετικώτερα ἠθικά, πνευματικά καὶ οἰκονομικά ἀπο-
τελέσματα.

Σὰν τὰ χειρόδονα κάθε ὁμιλίας μᾶς ἔρχονται τὰ Ἑλληνοπόλιν τῆς
Ἀμερικῆς καὶ φτερουγίζουν ἀπὸ τὴν μία ἄκρην τῆς Ἑλληνικῆς χώ-
ρας ὡς τὴν ἄλλη, γυμίζουν τὴν ψυχὴν τὸν μετὰ ἑλλήνων ἀρώματα, με-
τὴν πνοὴν τοῦ πατρίου ἐδάφους, ποὺ ὅσο κι' ἂν εἶναι πτωχὸ καὶ πολυ-
δασυσμινόμενον, πάντα ἔχει τὰ θέλητρα καὶ τὴν ἀγαπῶσύν του.

Ἡ ἐφετηρὶ ἐκδρομὴ τοῦ 1932 θὰ μείνῃ εἰς ὅλους μας ἱστορικὴ
καὶ γιὰ τὴν «Ἀχέπας» ἓνας τίτλος πραγματικῆς τιμῆς γιὰ τὰ γόνιμα
ἠθικά καὶ πατριωτικά ἀποτελέσματά της, γιὰ τὸ προσκύνημα ποὺ
ἔγινε καθ' ὅλην σχεδὸν τὴν Ἑλλάδα καὶ τὴν Κωνσταντινούπολιν, γιὰ
τὴς δύσκολας οἰκονομικὰς περιστάσεις ποὺ ἐπαραγματοποιήθη, γιὰ τὴν
προτίμησιν τῆς Ἑλληνικῆς σημαίας τῆς ὑπερωκεανίου ἀτμοπλοίας,
πρᾶγμα τὸ ὁποῖον ἐξετιμήθη ἀπὸ τὸν ἐπίσημον καὶ ἐν γένει τὸν Ἑλ-
ληνικὸν κόσμον.

Ὁ «Βύρων» ὑπὸ τὸν πλοίαρχον κ. Σιγάλαν, ἀφ' οὗ ἐπλέυνε τὸν
ἀκεανὸν καὶ τὴν Μεσόγειον, ἐνφανίσθη μὲ τὴν συγκινητικὴ γαλανό-
λευκὴ σημαίαν του εἰς τὰ Ἑλληνικά ὕδατα τὴν 21ην Ἀπριλίου καὶ
τὴν ἐπομένην κατέπλεσε ὑπὸ τὸν γενικὸν ἐνθουσιασμόν εἰς τὸ Νέον
Φάληρον. Ὅταν εἰσῆλθε εἰς τὰ νερά τοῦ Σαρωνικοῦ, σμῖνος ἀερο-
πλάνων ἔφρεν τὸν Χαιρετισμὸν τοῦ Προσβιτουργίου κ. Βενιζέλου
πρὸς τὰ ξενιτεμένα παῖδιά τῶν ὁποίων τὰ μάτια εἶχαν ὑγρασθῇ μὲ
τὸ ἀντίκρισμα τῶν ἑλληνικῶν θαλασσῶν καὶ βουνῶν, μὲ τοὺς καπνοὺς
τῶν παραλιακῶν σιπών.

Ἡ γενομένη ἐπὶ τοῦ «Βύρωνος» συνάντησις τῶν ἐκδρομῶν καὶ
τῆς ἐπιτροπῆς τῆς ὑποδοχῆς ἐπέθεξε αὐτόχρονα συγκινητικὴ. Ἡ
Ἀττικὴ διὰ τῶν ἀντιπροσώπων τῆς καὶ τὸ Ἀστυ τῆς Παλλάδος
προσέφερον τὰ δροσερὰ ἄνθη ὡς δῆγμα τῆς ἀδελφικῆς στοργῆς καὶ
ἀγάτης. Ἡ Κυβέρνησις διὰ τοῦ γενικοῦ Διευθυντοῦ τοῦ πολιτικοῦ
γραφείου κ. Π. Ταμπιδάρου προσεφώνησε τοὺς Ἀχέπανς καθὼς
καὶ οἱ ἀντιπρόσωποι τοῦ Δήμου Ἀθηναίων καὶ Πειραιῶς. Πρὸς ὅλους
ἀπήντησε μὲ ὀλίγα λόγια ἐγκάρδια καὶ μετὰ πατριωτικῶν νοσημάτων
ὁ Πρόεδρος τῆς Ἀχέπας κ. Χαροῦλας Μπούρας, ὁ ὁποῖος ἐπαρνοῖσσε
τὰ μέλη τοῦ προεδρείου, τὸν ἑσπῶτον Ταμίαν κ. Ἀνδρέα Γιαβῆ, τὸν
ἑσπῶτον σύμβουλον κ. Σωτήριον Νικολσον, τοὺς περιφερειακοὺς κυβερ-
νήτας κ. κ. Γ. Κασσιμάτην, Μέγαν, Ἠλιάδην καὶ ὅλους τέλος τοὺς
ἐπιλέκτους ἐκδρομῆς.

Ὁ Ἀθηναῖος τύπος περιέγραψε μὲ τὰ θερμότερα λόγια τὴν ἀφι-
ξὴν τῶν Ἀχέπανς καὶ παντοῦ ὅπου ἐνφανίσθησαν ἐγένοντο ἀντικει-
μενον ζῆτρων καὶ ἐγκαρδίων ἐκδηλώσεων. Τὴν 23ην, κατὰ τὴν
προσκλησίαν, ἐγένετο τιμητικὴ δεξιῶσις εἰς τὸ Δημαρχεῖον Ἀθηνῶν
καὶ ἀμέσως κατόπιν εἰς τὸν Ναὸν τῆς Μητροπόλεως πανηγυρικὴ δο-
ξολογία, εἰς τὴν ὁποίαν ἐχοροστάτησε ὁ Ἀρχιεπίσκοπος Ἀθηνῶν κ.
Χρυσόστομος.

Μετὰ τὸ πέρας τῆς δοξολογίας οἱ Ἀχέπανς συνοδευόμενοι παρὰ
τοῦ Ἀθηναϊκοῦ κόσμου μετέβησαν εἰς τὸν Τάφον τοῦ Ἀγνώστου
Στρατιώτου ὅπου ὁ κ. Μπούρας κατέθεσε στέφανον ἐκ δάφνης εἰς
ἐκδήλωσιν τῆς εὐγνωμοσύνης τοῦ Ἑλληνισμοῦ τῆς Ἀμερικῆς διὰ τὰς
θυσίας ὑπὲρ τῆς Πατρίδος.

Τὴν ἐσπέρην τῆς αὐτῆς ἡμέρας ἐδόθη χορὸς εἰς τὰς αἰθούσας τοῦ
Ἀρχιεπισκόπου - Πάπας ὅπου παρεβύθησαν πλείστα ἐπισήμοι καὶ τὰ ἐκτε-
κτότερα μέλη τῆς Ἀθηναϊκῆς κοινωνίας. Τὴν ἐσπέρην τῆς 24ης εἰς
τὸ αὐτὸ Ξενοδοχεῖον ἐδόθη τὸ ἐπίσημον γεῖμα τῆς «Ἀχέπας», εἰς τὸ
ὁποῖον παρεκλήθησαν περὶ τὰ 200 πρόσωπα, μετὰ τῶν ὁποίων ὁ
ἀντιπρόσωπος τῆς Κυβερνήσεως καὶ Ὑπουργὸς τῶν Ἐξωτερικῶν κ.
Α. Μιχαλακόπουλος, ὁ Πρόεδρος τῆς Βουλῆς κ. Θ. Σοφούλης, ὁ ἀντι-
πρόσωπος τοῦ Προέδρου τῆς Δημοκρατίας στρατηγὸς κ. Ταρσοῦλης,
ὁ ἀρχηγὸς τῆς Δημοκρατικῆς Ἐνώσεως κ. Παπαναστασίου, ὁ ἐν
Ἀθήναις ἐπιτετραμμένος τῶν Ἡνωμένων Πολιτειῶν κ. Μούρας, πλεί-
στοι πολίτευται καὶ ἄνθρωποι τῶν γραμμάτων καὶ ὥραιων τεχνῶν.

Κατὰ τὴν διάρκεια τοῦ γεύματος προσήλθε καὶ ὁ κ. Βενιζέλος,
ὁ ὁποῖος ἀφ' οὗ ὀλίγων ἐξαφῆσε τοὺς Ἀχέπανς, ἐζήτησε συγ-

γνώμην διὸτι δὲν ἠδύνατο νὰ τοὺς συντροφεύσῃ μέχρι τέλους, ἰδιω-
νικετηρὶν ἐπειγούσης ἐργασίας. Χρῆν σημαντικῶς ἐξετέλεσε ὁ κ.
Γ. Ἠλιάδης, ὁ ὁποῖος μὲ ἀξιοσημείωτον ἐγγλωττίαν καὶ πολὺ χιόημα
ἐπαρνοῖσσε τὸν πρόεδρον κ. Χαρ. Μπούραν καὶ τοὺς κ. κ. Νικολσον
καὶ Γιαβῆ καὶ κατόπιν ἔδωσε ἐλληλοδιαδόχως τὸν λόγον εἰς τοὺς
κ. κ. Ταμπιδάρου, Μιχαλακόπουλον, Παπαναστασίου, Σοφούλην,
τὸν ἀντιπρόσωπον τῶν Ἡνωμένων Πολιτειῶν κ. Μούρας.

Ὅλος ἐπλέξαν τὸ ἐγκώμιον τῆς «Ἀχέπας» καὶ γενικότερον τοῦ
Ἑλληνισμοῦ τῆς Ἀμερικῆς, ὅλοι διεκήρυξαν τὴν χρησιμότητα τῶν
ἐκδρομῶν καὶ τῆς πονηρῆς ἐπικοινωνίας τῶν πέραν τοῦ ἀκεανὸς τέ-
κνων μετὰ τῆς μητρὸς Ἑλλάδος. Πρὸς ὅλους ἀπήντησε μὲ ἓνα
πατριωτικὸν καλὸν καὶ μὲ τὴν χειμαρρῶδη σιτηρικὴν του ὁ κ.
Μπούρας, ἀποσπᾶσας τὰ χειραστροτήριά των καὶ τοὺς θερμότερους
ἐλαίους.

Τὴς ὑπολοίτους ἡμέρας τῆς παραμονῆς εἰς τὰς Ἀθήνας τὸ προ-
εδρεῖον ἐπισκέφθη τὸν Πρόεδρον τῆς Δημοκρατίας κ. Ἀλέξανδρον
Ζαΐμην, τὸν Πρωθυπουργὸν κ. Βενιζέλον καὶ τὸν Ὑπουργὸν τῶν
Ἐξωτερικῶν κ. Μιχαλακόπουλον καὶ ἔσχε ἐνδιαφερόσας συνομιλίας
ἐπὶ ζητημάτων τοῦ Ἑλληνισμοῦ τῆς Ἀμερικῆς. Ἰδιαιτέρως πρέπει
νὰ σημειωθῇ ἡ ὑπόμνησις τοῦ Προεδρείου πρὸς τοὺς ἐπισήμους ὁποῦ
ἐπιταχινθῇ ἡ ἀνάγκησις μεγάλων ὑπερωκεανίων ἀτμοπλοίων διὰ νὰ
δύναται νὰ ταξιδεύῃ ὁ Ἑλληνικὸς κόσμος μὲ τὴν σημαίαν του ἀνέ-
τως καὶ νὰ ἔρχεται πικνότερα εἰς τὴν ποθητὴν πατρίδα.

Κατὰ τὴν διάρκεια τῆς παραμονῆς εἰς τὰς Ἀθήνας τὸ Προ-
εδρεῖον τῆς «Ἀχέπας» εἰσέλασθη ὁπως πραγματοποιήθη καὶ ἡ πρώτη
ἐκδρομὴ εἰς Κωνσταντινούπολιν μὲ ἀντικειμενικὸν σκοπὸν τὸ προσ-
κύνημα τοῦ Οἰκουμενικοῦ Πατριαρχείου καὶ τῆς Ἀγίας Σοφίας. Καὶ
ἡ ἐκδρομὴ ἐξεφαλίσθη ὑπὸ τοὺς καλλίτερους ὁρους μὲ τὸ ἀτμοπλοῖον
«Ἀνδρὸς» τῆς Ἑθνικῆς Ἀτμοπλοίας. Εἰς τὴν ἐκδρομὴν ἔλαβον με-
ρος ἐκτὸς τῶν μελῶν τῆς «Ἀχέπας», τὸ προεδρεῖον τοῦ ἐνταῦθα Ἑλ-
ληνοαμερικανικοῦ συνδέσμου, ἀποτελούμενον παρὰ τῶν κ. κ. Παπα-
γεωργίου, Δημητρίου, Βέρρα καὶ Βουδοῦρη καὶ ἀκριτὰ μέλη τῆς Ἀθη-
ναϊκῆς κοινωνίας.

Ἡ ἐκδρομὴ ἐγένετο τὴν 14ην Μαΐου, καθ' ἣν στιγμὴν ὁ «Βύρων»
ἀπέπλεε καὶ πάλιν διὰ τοὺς λιμένας τῆς Ἀμερικῆς. Μία γενικὴ
χαρὰ ἐκυριάρχησε μετὰ τῶν ἐκδρομῶν καὶ ἓνας γενικὸς πόθος
ὁποῦ φθάσαν τὸ ταχύτερον εἰς τὴν μεγάλην Ἐδρὰν τῆς Ὁρθοδο-
ξίας. Μετὰ τῶν ἐκδρομῶν ἦτο καὶ ὁ Μητροπολίτης Κορινθίας
κ. Δαμασκηνός, ὁ ὁποῖος ἐπισκεψάμενος τῆς εἰςκαρίας ὁποῦ ἐπισκεψθῇ
καὶ χωρετῇ τὸν Οἰκουμενικὸν Πατριάρχην.

Ἡ «Ἀνδρὸς» περιέπλεσε τὰ παράλια τῆς Ἀττικῆς καὶ τῆς Εὐ-
βοίας καὶ τὴν 15ην Μαΐου περὶ τὴν μεσημβρίαν εἰσῆλθε εἰς τὸν Θεο-
μαϊκὸν κόλπον ὅπου καὶ ἀνεβίβασε τοὺς ἐκδρομῆς εἰς τὴν Μακεδον-
κὴν πρωτεύουσάν ὑπὸ τὸν γενικὸν ἐνθουσιασμόν τῶν κατοίκων τῆς.
Ἐκ μέρους τοῦ γενικοῦ Διοικητοῦ καὶ τοῦ Δημάρχου ἐχωρέτισαν
τοὺς Ἀχέπανς ἀνάτοκα ἐπάλληλα καὶ τοὺς προσεκύλισαν ὁποῦ
τοὺς ἐπισκεψθῶν.

Ἡ πρώτη ἐπίσκεψις μετὰ τὴν ἀπόβασιν ἔγινε εἰς τὸν Ναὸν τῆς
Ἀγίας Σοφίας καὶ τὸν ὑπὸ ἀνοικοδόμησον Ἀγιον Δημήτριον, τὸν
κοιμώμενον τῆς πόλεως, καὶ μετέπειτα εἰς διάφορα ἄλλα Βυζαντινὰ
μνημεῖα.

Τὸ ἀπόγευμα ἐδέχθη τοὺς Ἀχέπανς τιμητικώτατα εἰς τὸ Κυβερ-
νεῖον ὁ γενικὸς Διοικητὴς Μακεδονίας κ. Γονατᾶς καὶ ἐπὶ παρουσία
τοῦ Μητροπολίτου Κορινθίας κ. Δαμασκηνοῦ ἐξέφρασε τὴν εὐγνω-
μοσύνην του διὸτι εἰς τὸ πρόγραμμα τῆς ἐκδρομῆς περιελήφθη καὶ
ἡ Μακεδονικὴ πρωτεύουσα, ἡ ὁποία ἀναγεννᾶται ἐκ τῆς τέφρας τῆς.
Μετὰ τὸ κυβερνητικὸν ἐγένετο ὑποδοχὴ εἰς τὸ Δημαρχεῖον καὶ κατόπιν
ἐπίσκεψις τοῦ Ἀμερικανικοῦ Ἀνατολικοῦ κολυμβητοῦ, ὅπου τὰ προσω-
πὸν του ἐξεδήλωσε τὰ θερμότερα ἀσθήματα πρὸς τοὺς Ἀχέπανς
καὶ τὰς εὐχαριστίας του.

Ἡ παραμονὴ ὀλίγων, ἔστω, ὥρων εἰς τὴν Θεσσαλονίκην ἐπέθεξε
διὰ τοὺς Ἀχέπανς μία ἀδιάκοπος πατριωτικὴ χαρὰ, διὸτι εἶδον μίαν
νέαν πόλιν μὲ ὥραιας οὐροδομὰς καὶ δρόμους, γυμνὰν ζοὴν καὶ χί-
νησιν, μὲ τὸν ἑθνικὸν παλμόν της, στόλισμα τῶν βορείων ἐπαρχιῶν
τῆς νέας Ἑλλάδος, ἀπόκτιμα ἐκ τῶν κοινῶν ἀγώνων καὶ τῶν θυσιῶν
τοῦ Ἑλληνισμοῦ, κέντρον μᾶς νέας ζωῆς οἰκονομικῆς καὶ πνευματι-

κῆς, ἀπὸ τὴν ὁποίαν διαρκῶς ἐκπηγάει καὶ διακίνηται παντοῦ ὁ νεώτερος Μακεδονικὸς ποιητισμὸς.

Τὴν πρωίαν τῆς 16ης, μετὰ τὴν ἀναχώρησιν ἐκ Θεσσαλονίκης περιπελεύσαμεν — εἴχα καὶ ἐγὼ τὸ εὐτύχημα νὰ συνταξιδεύσω μετὰ τοὺς Ἀχέιανς — τὸ Ἅγιον Ὄρος, τὸ κέντρον τοῦ Ὁρθοδόξου ἀσκητισμοῦ μετὰ τὰς περιφρήσεις μονᾶς του, διηλθόμεν μετὰ τὴν Αἰμὼν καὶ Ἰμβρου καὶ τὴν μεσημέριαν τῆς αὐτῆς ἡμέρας εἰσέλθομεν εἰς τὰ στενὰ τῶν Λαοδαινέων, ὅπου τὸ θέαμα ἦτο ἀρκετὰ ἐνδιαφέρον μετὰ τὴν Εὐρωπαϊκὴν ἀκτὴ ἀπὸ τὸ ἕνα μέρος καὶ τὴν Ἀσιατικὴν ἀπὸ τὸ ἄλλο, μετὰ τὰ μνημεῖα τῶν Ἀγγέλων καὶ Γάλλων, τὰ ἐρειπωμένα χωρία καὶ φρούρια ἐκ τῶν ὁδίων τῶν πολεμικῶν, μετὰ τὴν ἱστορικὴν πεδιάδα τῆς Τρωάδος, ὅπου ὁ ἀρχαῖος ἑλληνισμὸς ἐξασπράτισσε πάντως ὅπως τιμωρήσῃ καὶ ἐκδοκῇ τὴν ἀρπαγὴν τῆς Ἑλένης παρὰ τοῦ ἰσθμοῦ τῶν Πιρραίων Πάρεδς. Ἐκεῖ εἰς τὴν Τροίαν δὲν ἐπύρχον παρὰ ἐρείκια. Ἡ ἑλληνικὴ ὁμὸς δόξα διατηρεῖται ὡς τὴν ἔβλεπον ὁ μέγας ποιητὴς τῆς ἀρχαῖότητος Ὅμηρος.

Ἡ πρώτη συνάντησίς μας μετὰ τὰς Τουρκικὰς ἀρχὰς ἐγένετο εἰς τὸν λιμένα τῶν Λαοδαινέων, ὅπου ἐγένετο ὁ τυπικὸς ἐλεγχος τῶν ναυτικῶν ἐγγράφων τῆς «Ἀνδρως». Μόλις ἀπέλυσε ἐκεῖθεν διὰ Κωνσταντινουπόλεως, τὸ προεδρεῖον τῶν Ἀχέιανς, διὰ τοῦ προέδρου αὐτοῦ κ. Μπούρας, ἀπεστάλη χωριστικῶν τηλεγραφήματα εἰς τὴν ἐπισκοπὴν τῆς Ἑλληνοαμερικανικῆς Ὁργανώσεως εἰς τὸν Προέδρον τῆς Τουρκικῆς Δημοκρατίας Μουσταφὰ Κεμάλ μετὰ τὰς ἀκολουθοῦσας λέξεις:

«Ἡ Ἑλληνοαμερικανικὴ Ὁργάνωσις «Ἀχέιας» ἐπ' εὐκαιρίᾳ τῆς πρώτης ἐπισκέψεώς της ἐν Τουρκίᾳ, ἐποβάλλει τὰ σέβη της πρὸς τὴν ὑμετέραν Ἐξουχίαν, τοὺς θερμοὺς χωρισμοὺς καὶ τὰς εὐλογικαῖς εὐχὰς της πρὸς τὸν Τουρκικὸν λαόν.

Υπὸ τὸ αὐτὸ πνεῦμα ἀπεστάλη ραδιοηλεκτρικῶς χωρισμὸς καὶ πρὸς τὸν Διευτὴν Κωνσταντινουπόλεως. Τὴν πρωίαν τῆς 17ης ἡ «Ἀνδρως» ἐνεργιστῶς σηματολόγησε μετὰ Ἑλληνοαμερικανικὰς σημαίας πρὸς τὴν Κωνσταντινουπόλιν καὶ ἀφ' οὗ ἔκκει μίαν διαδρομὴν ἀνάμειον εἰς τὰ μαγευτικὰ στενὰ τοῦ Βοσπόρου, ποῦ ἔμεινεν ἀλησμόνητος εἰς ὅλους μας, ἐπανελάμβανε καὶ ἠγκυροβόλησε πρὸ τοῦ Γαλατᾶ.

Αἱ Τουρκικαὶ ἀρχαὶ ἐτέθησαν πρόθεμα εἰς τὴν διάθεσιν τῶν Ἀχέιανς καὶ ἡ ὑπερησία τοῦ Τουρκισμοῦ διέθεσε τὸν ἑλληνομαθητὴ λατὸν Σουλταὴν Βεῖ ὅπως μᾶς συντροφεύσῃ εἰς τὰ διάφορα μνημεῖα καὶ ἀεισώματα σημεῖα τῆς πόλεως. Οἱ Ἀχέιας ἀποδοχθέντες τοῦ Ἑλληνικοῦ ἀποστολίου ἐπισκέψαντο δι' ἀτμακῶν τὸν Κρότιον Κόλλον καὶ κατόπιν ἀπὸ τῆς ἀποβάθρας τοῦ Φαναρίου κατηνέβησαν μετὰ ὑπερτάτην συγκίνησιν εἰς τὸν Ναὸν τοῦ Πατριαρχείου, ὅπου ἐτέλεσθη ἐν τῷ μῶσφ γενικῆς κατανύξεως δοξολογία, χοροστατήσαντος τοῦ Μητροπολίτου Φιλαδελφείας Μαξίμου.

Μετὰ τὸ πέρας τῆς δοξολογίας, προσηλυμένων τῶν ἱερέων καὶ χορῶν νέων, οἱ ὁποῖοι ἐφαύλον τὸ Χριστὸς Ἀνίστη, οἱ ἐκδρομαῖς ἀνήλθον εἰς τὸ Πατριαρχεῖον, ὅπου ἀνέμεινεν εἰς τὴν μεγάλαν αἴθουσαν τοῦ θρόνου ὁ Οἰκουμενικὸς Πατριάρχης Φώτιος ὁ Β'. Ἡ συνάντησίς του μετὰ τοὺς Ἑλληνας τῆς Ἀμερικῆς ὑπῆρξεν αὐτόσημον ἱστορικῆ καὶ συγκινητικῆ. Δύστρονα ἐυλημήσαν τὰ μάτια ὧν, διότι εὐρέθησαν ἀπέναντι τοῦ ἀρχηγοῦ τῆς μεγάλης Ὁρθοδοξίας, ὁ ὁποῖος ἱστατοὶ εἰς τὸν θρόνον της μετὰ τὴν ἀδάμαστον πίστιν του.

Ὁ Μητροπολίτης Κορινθίας κ. Δαμασκηνὸς εἰς ἕνα λόγον σύντομον, ἀλλὰ γεμάτον ἀπὸ συγκίνησιν, ἐπαρρησίασεν εἰς τὸν Οἰκουμενικὸν Πατριάρχην τὸν Προέδρον κ. Μπούραν, τὸν νομικὸν Σύμβουλον κ. Νικόλαον, τὸν ἱερατὸν Τομῆαν κ. Α. Γαβὴ καὶ τὰ λοιπὰ ἐπὶ λεκτὰ μέλη τῆς «Ἀχέιας». Ἀμέσως κατόπιν ὁ κ. Μπούρας ὑπέβαλε τὰ σέβη καὶ τὴν εὐγνωμοσύνην τῶν μελῶν τῆς Ὁργανώσεως καὶ τοῦ Ἑλληνισμοῦ ἐν γένει τῆς Ἀμερικῆς, διὰ τὸ ἐνδιαφέρον τὸ ὅποιον ἐπέδειξε ὁ Οἰκουμενικὸς Πατριάρχης ὑπὲρ τῆς ἐκκοινωνήσεως τῆς Ἐκκλησίας ἐν Ἀμερικῇ καὶ διὰ τὴν ἀποστολὴν ἀξίων καὶ θεληματικῶν ἀντιπροσώπων του πρὸς πραγματοποίησιν τοῦ ἔργου τούτου.

Ὁ κ. Μπούρας ἐτόνησεν ἐπίσης τὴν γενικὴν ἐυλάβειαν τῶν Ἑλλήνων πρὸς τὸ Πατριαρχεῖον, τὴν εὐλαβικὴν ἀφοσίωσιν καὶ τὸν πόθον ὧν ὅπως εἰς τὸ μέλλον ἐπισκέπτονται τὴν Κωνσταντινουπόλιν καὶ λυμάνουν τὰς εὐχὰς καὶ τὰς εὐλογίας τῆς Μητροῦς Ἐκκλησίας.

Ὁ Οἰκουμενικὸς Πατριάρχης πλήρης ἀγάτης, καλοσύνης καὶ συγχαίσεως, προσεφώνησε ὡς ἑξῆς τοὺς Ἀχέιανς:

«Περὶ τὴν ἐκκλησίαν ἐν Κυρίῳ τέκνα,

«Ἢ χαρὰ καὶ ἡ συγκίνησις τῆς Μητροῦς Ἐκκλησίας ἐπὶ τῷ προσκινῆται ὧν εἰς τὴν σελτὴν καὶ ἅγιον Αὐτῆς ἴδραν ἕνα ἀγαθόν. Χαίρει ἀγάτως, ἀγαπᾷ μου τέκνα, ἡ Μητὴρ Ἐκκλησία ἐπὶ τῷ προσκινῆται ὧν εἰς τὴν σελτὴν, διότι ἐποδίζετα κατὰ τὴν ἱστορικὴν ταύτην στιγμήν οὐ μόνον περικλυμένα καὶ ἐλεγκτὰ ἀδόκητα Αὐτῆς τέκνα, τὰ ὅποια διὰ τῆς ἀρετῆς, τῆς καρτερίας καὶ τῶν ταχθήμενων πόνων αὐτῶν ἀνδείχθησαν τίμημα καὶ ἐλεγκτὰ πολίται ἐν χώρα μεγάλῃ εἰς πολιτισμὸν, εἰς ἐπιστήμην καὶ εἰς ἐλευθερίαν, ἀλλὰ συνῆμα καὶ ἐγγενὲς ἐκπροσώπων τῆς ἐν Ἀμερικῇ ὁμογενείας, ἡ ὁποία παρ' ὅλης τῆς σκληρότητος τοῦ βίου ἡγερταὶ διὰ τὴν διατήρησιν ἀλώβητον τὴν πίστιν τῶν Πατέρων καὶ τὰς ἀγίας τοῦ Γένους παραδό-

σεις καὶ νὰ μεταδόσῃ αὐτὰς ἀδίκτους καὶ ἀσπίλους εἰς τὰς ἐπέρχουσας γενεάς.

«Ἀλλ' ἡ μήτηρ Ἐκκλησία κατὰ τὴν στιγμήν ταύτην ἐν τῷ προσκινῆται ὧν εἰς τὴν σελτὴν μόνον περικλυμένα καὶ περικλυμένα Αὐτῆς τέκνα καὶ μόνον ἐκπροσώπων γενικῶς τῆς ἀγαπῆτης Αὐτῆς ἐν Ἀμερικῇ ὁρθοδόξου ὁμογενείας, ἀλλὰ δεῖξεται ἰδιαιτέρως τοὺς εὐγενεστάτους καὶ εὐσεβεστάτους Διοκῆτας τῆς ἐκτίμων Ὁργανώσεως «ΑΧΕΠΑ», ἡς τὸν μέγαν σκοπὸν καὶ τὸ μέγα ἔργον γνωσκούσα, μετὰ χαρᾶς δροττεται τῆς ἀγαθῆς εὐκαιρίας ἵνα ἐπιδαφείσῃ πρὸς τὸ ἐκτίμων Σωματεῖον τὰς εὐχὰς καὶ τὴν εὐλογίαν Αὐτῆς καὶ ἐγκαρδίας νὰ συγχαρῇ τοὺς Διοκῆτας καὶ τὰ μέλη αὐτοῦ.

«Καλῶς ὠρίσατε ἱερὰν, περικλυμένα τῆς Ἐκκλησίας ἀδόκημα τέκνα, καλῶς ὠρίσατε, ἐλεγκτὰ ἐκπροσώπων τῆς εὐσεβεστάτης καὶ φιλογενεστάτης ὁμογενείας τῆς Ἀμερικῆς, καλῶς ὠρίσατε οἱ Ἀρχιεπίσκοποι τῆς εὐλογημένης ΑΧΕΠΑ.

Ἡ Μητὴρ Ἐκκλησία εἶναι εὐνοεστῆς, διότι δύναιται κατὰ τὴν στιγμήν ταύτην τῆς ἐκκοινωνίας μετ' ὧν νὰ συγχαρῇ πάντων ὧν διὰ τὰ ἀδόκητα ὧν πρὸς Αὐτήν, διὰ τὴν ἀφοσίωσιν ὧν πρὸς τὰ ἱερὰ καὶ τὰ ὅσα τοῦ Γένους, νὰ εὐλογῇ ὧν καὶ τὸ ἔργον ὧν, νὰ διαδύσῃ δι' ὧν τὰς εὐλογίας Αὐτῆς καὶ πρὸς ὁλόκληρον τὴν ἐν Ἀμερικῇ ὁμογένειαν, νὰ χωρεῖται δι' ὧν τὸν καλὸν Πατέρα καὶ Ποιμένα ὧν καὶ νὰ εὐχῇ εἰς ὧν καὶ εἰς πάντας ὧν, εὐστάθειαν καὶ πᾶσαν παρὰ Θεοῦ κραταιάσιν πρὸς συνέχισιν τοῦ ἀρξαμένου ἁγίου ὁργανωτικοῦ ἔργου τῆς ἐκεί ὁμογενείας ἔργου.

«Τὸ ὠραῖον τοῦτο ἔργον ὧν τῶν ἐν Ἀμερικῇ ἀποδύμων τῆς Ἐκκλησίας τέκνων ὑπὲρ ὁργανώσεως πασῶν τῶν κοινοτικῶν δυνάμεων ὧν ἡ Μητὴρ Ἐκκλησία παρακολουθεῖ μετὰ προσοχῆς καὶ ἀγάτης μετῆς, ἡ δὲ χαρὰ αὐτῆς ἐπὶ τούτῳ εἶναι μεγάλη.

«Εἴη τὸ δόγμα τοῦ Κυρίου εὐλογημένων δι' ὅσα ἡ ἐν Ἀμερικῇ ὁμογένεια σήμερον ἐργάζεται διὰ τὸ ἔργον τῆς εἰρήνης, τῆς ἐνότητος καὶ τῆς προαγωγῆς αὐτῆς.

«Ὁ Κύριος ὁ Θεὸς ὁ εὐλογὴ ἰσοδύναμις καὶ αἰωνίως τοὺς ἐργάτας τοῦ ἁγίου τούτου ἔργου καὶ ἐκείνους ὅτινες παρεκείσαν τὸ ἔργον τοῦτο, μετὰ τῶν ὁποίων περιφανεστάτην θέσιν κατέχει ὁ ἱερωτάτος Μητροπολίτης Κορινθίας καὶ τετιμημένος καὶ ἀγαπητὸς ἀδελφὸς κύριος Δαμασκηνός, τὸν ὁποῖον μετ' ἁφ' αὐτοῦ χαρὰς βλέπομεν νῦν μετὰ τῶν ὧν.

«Κύριος ὁ Θεὸς ὁ εὐδαφείη πλουσίαν τὴν χάριν καὶ τὴν εὐλογίαν αὐτοῦ εἰς πάντας ὧν, εἰς τὸν ἱερωτάτον καὶ περικλυμένον Ποιμένα ὧν καὶ ἁγίον Ἀθηναγόραν καὶ εἰς πάντας τοὺς καπνίζοντας καὶ ἐργαζομένους καὶ συναντιλαμβανομένους ὑπὲρ τοῦ ἁγίου ἔργου.

«Διὰ τῶν εὐχῶν καὶ τῶν ἀδοκῆτων τούτων τῆς χαρᾶς καὶ τῆς στοργῆς ἡ Μητὴρ Ἐκκλησία ἐν ταῖς ἀγκάλαις Αὐτῆς περιεσφίγγουσα ὧν, προσφωνεῖ καὶ αὐτὴν ὧν ἀπὸ μέσης καρδίας: «Καλῶς ὠρίσατε, περικλυμένα ἐν Κυρίῳ τέκνα.

Μετὰ τὴν πατριωτικὴν προσφώνησιν ἅπαντες ἐδέχθησαν τὰς εὐλογίας καὶ ἀπεσφίγησαν εἰς τὴν αἴθουσαν τῶν ὑποδοχῶν. Ὁ Πατριάρχης, τοῦ ὁποῖου ἡ χαρὰ καὶ ἡ συγκίνησις ἦτο ἐκδηλῶς, ἐδέχθη τὸ Προεδρεῖον τῶν Ἀχέιανς εἰς τὸ γραφεῖόν του εἰς ἰδιαιτέραν ἀφώρυσιν καὶ ἡ συνομιλία τῶν διήρκει ἐπὶ ἀρκετὴν ὥραν ἐπὶ διαφόρων ζητημάτων σχετιζομένων πάντοτε μετὰ τὴν ζωὴν τοῦ ἐν Ἀμερικῇ Ἑλληνισμοῦ. Μετὰ τὴν εὐκαιρίαν αὐτὴν τὸ Προεδρεῖον προσέφη εἰς τὸν Πατριάρχην ἕνα ἀναμνηστικὸν χρυσοῦτον Εὐαγγέλιον, τὸ ὅποιον ἀπέστειλε αὐτῷ ὁ Ἀρχιεπίσκοπος Ἱερουσαλὴμ καὶ Ἀθηναγόρας.

Ὁ Πατριάρχης μετὰ τὸ πέρας τῶν ἰδιαιτέρων συνομιλιῶν προσέκαλε τὸ Προεδρεῖον καὶ ἀρκετὰ μέλη τῶν Ἀχέιανς εἰς τὴν Πατριαρχικὴν Τράπεζαν. Κατὰ τὴν διάρκειαν τοῦ γεύματος ὁ Πατριάρχης μᾶς εἶπε δι' ὀλίγων τὴν ἱστορίαν τῶν Πατριαρχείων, τὰ ὅποια εὐρίσκονται εἰς τὴν θέαν μᾶς Μονῆς τοῦ 12ου αἰῶνος, καθὼς καὶ τὴν ἀξίαν τῶν διαφόρων κεκτημένων τῶν. Ἐπίσης ἐξέφρασε πλειστάκις τὸν ἐνδοξασμὸν του πόσον διὰ τὸ ἔργον τοῦ Κορινθίου Δαμασκηνοῦ ἐν Ἀμερικῇ, ὅσον καὶ τοῦ νῦν Ἀρχιεπισκόπου κ. Ἀθηναγόρα, ὁ ὁποῖος ἀπολαμβάνει τῆς ἀπολύτου ἐκτιμήσεώς του. Καὶ προσέθηκε γενικώτερον διὰ τοὺς Ἑλληνας τῆς Ἀμερικῆς ὅτι ἐπὶ αὐτοῦ ἐγνωρίσθημεν καὶ προσεπαύωμεν θὰ εἴμεθα περισσότερον φίλοι. «Ὅταν δὲ ὁ κ. Μπούρας ἐπανελάβε τὴν δόξαν ὅτι ἡ ἐκδρομὴ τῶν Ἀχέιανς θὰ γίνετα καθ' ἑαυτὴν εἰς τὰ Πατριαρχεῖα, ἡ συγκίνησις τοῦ Πατριαρχοῦ ἐκορυφώθη καὶ ἀνεκάλυψε ὅτι ἔχει ἤδη λάβει τὴν ἀπόφασιν ὅπως περιοδίσκῃ προσεχῶς εἰς διάφορα κέντρα τῆς Ὁρθοδοξίας, μετὰ τῶν πρώτων δὲ θὰ ἐπισκεφθῇ καὶ τὸν Ἑλληνοαμερικανικὴν Ἀμερικῆς διὰ τὴν γνωρίσῃ ἐκ τοῦ πληθύνει μετὰ τὴν πατριωτικὴν ἐκκοινωνίαν του καὶ τὴν ἐνότητά του πρὸς ὅλας τὰς φιλοφρόδους ἐκδοχάς.

Οἱ ἐκδρομαῖς τῶν Ἀχέιανς μετὰ τὰς εὐλογίας τοῦ Πατριαρχοῦ τὸν κατὰ τὴν διήμερον παραμονὴν τὸν εἰς τὴν Κωνσταντινουπόλιν ἐπισκέψαντο τὴν Ἁγίαν Σοφίαν, τὸν ἱστορικὸν Ναὸν ὁ ὁποῖος ἀπὸ τῆς ἡμέρας τῆς ἀλώσεως ἔχει μεταβληθῇ εἰς Τουρκικὸν τίμημα καὶ τοῦ ὁποῖου τώρα μόνον ἀποκαλύπτονται τὰ θαυμάσια χρυσοῦνα μωσαϊκά, τὰ διάφορα μωσαϊκὰ καὶ μνημεῖα, τὰ ἀνάκτορα τοῦ Τσι-Καὶ, τοῦ

έπερχο-

τῶ προ-
φύλαγμα
Αὐτῇ ἐν
τοῦς εὐ-
ανώτοις
ἡσυχασ-
σῇ πρὸς
ἡ ἔγκαρ-

ἀπόδημα
ἰτῆς καὶ
οἱ Ἄρ-

αὐτὰ τὴν
αν ἡμῶν
ἂν πρὸς
ὁ ἔργον
ὡλετηρον
ὂν Πα-
λάντας
ἐνέχσαν
ἔργου.

ον τῆς
ν δυνά-
της καὶ

Ἀμερικῇ
ἐνότη-

ας τοῦ
τοῦτο,
ος Μη-
κίως
μεταξὺ

τὴν εὐ-
ημένον
καπι-
αλίου

αἱ τῆς
γγοῖσα
ζ ὥρι-

ας εὐ-
ὁ Πα-
δὲχθη
ιτέραν
ἡ δια-

Ἀμε-
προσέ-
ἄλιον,
γρας.
προσε-

Πα-
λατι-
δοταία
ς καὶ

αὐτῶν
ὡμα.
ἡ τῶν
ησις
ἡ τὴν

ἡθο-
ισμὸν
κοπι-
προδ-

οχου
πολιν
ἀπὸ
καὶ
μο-

ποῦ,

ὅπου φιλάσονται διάφορα καλὸν καὶ ἀδυσαντοστάσια ἀντικει-
μένα τὸν κατὰ καιρὸς Σουλτάνον.

Τὴν 17ην οἱ κ. κ. Μπούρας, Νικόλαον καὶ Γιαθὴς μετέβησαν καὶ
πάλιν εἰς τὰ Πατριαρχεῖα καὶ ἀπεχαιρέτησαν τὸν Ὁλοκαταρτιστὴν Πα-
τριάρχην, ὁ ὁποῖος ἀπέστειλε εἰς τὸ ἀεροπλάνον ὀλίγον πρὸς τοῦ ἀπο-
πλου του τὸν Μητροπολίτην Φιλαδέλφειας Μάξιμον, ὅπως διαβάσῃ
τὰς εἰχὰς του πρὸς ὅλους τοὺς Ἀχέαντας καὶ τὴν εὐλογία του διὰ
τὸ νῦν ταξίδιον. Τὸ ἑσπέραις ἦν «Ἀνδρῶς» ἀπέκλεισε ἐκ τῆς Κων-
σταντινουπόλεως με κατεύθυνον τὴν Μυτιλήνην, ὀλίγον δὲ πρὸς τοῦ
ἀπόπλου ἐλήφθη ἐξ Ἀγκύρας ραδιοηλεκτρογράφημα τοῦ Προέδρου τῆς
Τουρκικῆς Δημοκρατίας Μουσταφᾶ Κεμάλ, διὰ τοῦ ὁποῖου ἠρξαρί-
σται τὸν κ. Μπούρα διὰ τοῦς χειρετισμοῦς του καὶ ἤρξατο εἰς τοὺς
Ἀχέαντας καλὸν ταξίδιον κατὰ τὴν διάσκεψιν τῆς ἐκδρομῆς των.

Οἱ ἐκδρομῆς εὐρίσκοντο κατὰ τὴν διάρκειαν τοῦ πλοῦ των με τὴν
συγγίνην του ἱεροῦ προσκεννήματος τὸν Πατριάρχην καὶ τὸ ὄραμα
τῆς Κωνσταντινουπόλεως ποῦ θὰ μείνῃ ἀλησμόνητον εἰς ὅλην τὴν
ζωὴν των.

Τὸ ἀπόγευμα ἀφ' οὗ διήλθον ἐμπροσθεν τῆς Τενέδου, ἐφθάσα-
μεν εἰς τὴν Μυτιλήνην, ὅπου αἱ τοπικαὶ ἀρχαὶ καὶ ὁ Δήμαρχος κ.
Πετρόπουλος μᾶς ἐπεδέχθησαν ἐπὶ τοῦ ἀεροπλάνου καὶ εἰς τὸ Μέ-
γαρον τοῦ Δημοσθένους. Ἡ παρουσία τῶν Ἀχέαντας ἐν τῷ μέσῳ τοῦ
Νησιωτικοῦ Ἑλληνικοῦ κόσμου ἦτο μία εἰχάριστος ἐκπληξίς. Ἀπὸ
τὴν Μυτιλήνην κατηβήθη ἡ «Ἀνδρῶς» εἰς Τήνον, ὅπου κατέκλεισε
τὴν πρωίαν τῆς 19ης Μαΐου.

Αἱ τοπικαὶ ἀρχαὶ καὶ ὁ Δήμαρχος κ. Ἀλαβάνος ἦλθον εἰς τὴν
ἀποβάθραν πρὸς ἐποδοχὴν τῶν Ἀχέαντας καὶ ἐκείθεν ἐν σώματι κατη-
βήθησαν εἰς τὸν Ναὸν τῆς θαυματουργοῦ Εὐαγγελιστρίας, ὅπου
ἐτελέσθη δοξολογία. Μετὰ τὸ πέρας τῆς δοξολογίας ἐγένετο δεξι-
σις εἰς τὰ Γραφεῖα τῆς Ἐπισκοπῆς τοῦ Ναοῦ καὶ ἐπισκέψεως τοῦ
Μουσίου, ὅπου εἶναι συγκεντρωμένα τὰ ἔργα τῶν Τηνίων καλλιτε-
χνῶν, ζωγράφων καὶ γλυπτῶν, τοῦ Γκιζῆ, Χαλιπᾶ, Νικηφόρου, Λύ-
τρα, Φιλίππου, Λαζάρου, Ζώου καὶ ἄλλων.

Κατὰ τὴν διάρκειαν τῆς δεξιόσεως ὁ Δήμαρχος κ. Ἀλαβάνος
προσεκίνησε ὡς ἔβλεπε τοὺς Ἀχέαντας:

«Ἡ πόλις τῆς Τήνου δι' ἐμοῦ τοῦ ἔχοντος τὴν τιμὴν νὰ ἀντιπρο-
σωπεύῃ ταύτην, μετὰ χαρᾶς καὶ ὑπερηφανείας ἐληγοφύνηται ἐκ τοῦ
χθὲς τὴν νύκτα ληφθέντος τηλεγραφήματός Σας τὴν συγχαρητικὴν
ἀπόφασιν Σας νὰ τιμήσῃτε διὰ τῆς ἐπισκέψεώς Σας τὴν μικρὰν ἄλλ'
Ἰερὸν Νῆσον μας καὶ λυπεῖται διὰ ἀργὰ πληροφορηθεῖσα τὴν ἀν-
ξίν Σας δὲν τῆς ἐδόθη ὁ ἀπαιτούμενος χρόνος νὰ δεχθῇ Ὑμᾶς δι'
ἐξαιρετικῶν Τιμῶν, ὡς ἀρμόζει εἰς τὰ τόσον φιλόστοργα τέκνα τῆς
Ἑλλάδος, τὰ τρωπὸν ἐν τῇ ξένῃ τῷ Ἑλληνικῷ ὄνομα διὰ τῆς φιλο-
πονίας, τῆς ἀρετῆς καὶ τοῦ ἐπιχειρηματικοῦ πνεύματος, ὡς καὶ τῆς
πρὸς τὴν πατρίδα ἀγάπης.

«Ἡ ἱερὰ ἡμῶν Νῆσος ἔχουσα τὴν εὐεχρίαν νὰ ἐγκλιθῇ εἰς τοὺς
κόλπους τῆς τοῦ ἱεροῦ Θεοσώφισμα, τὴν θαυματουργὸν Εἰκόνα τῆς
Θεομήτορος, θεωρεῖται εὐτυχὴς διὰ τὴν ἐπισκεψὴν Σας καὶ τὴν ἡμέ-
ραν ταύτην μετὰ χαρᾶς θὰ ἐνθυμῆται.

«Κατ' ἔτος καὶ κατὰ τὰς ἐγκαινιασθείας ἐπισκέψεις Σας ἀνὰ τὴν
Ἑλλάδα, ἡ Τήνος μετὰ παραπάνον ἐβλεπεν ὅτι μικρὰ οὐδὲν δὲν παρη-
λαμβάνοιτο εἰς τὸ Πρόγραμμα τῶν ἐπισκεψέων Σας» ἤδη εὐεχρίσασα
νὰ σὰς ἴδῃ ἐπὶ τοῦ ἱεροῦ τῆς, χαίρειται Ὑμᾶς μετὰ ἐργασίαν χαί-
ροισιμον καὶ δέεται εἰς τὴν Παντάνασσαν Πολιορκίαν τῆς Νήσου,
νὰ διαφυλάττῃ ἡμᾶς καὶ τὰς ἀκοινοῦντας ἡμῶν ἡμέρας καὶ νὰ εὐδοκῇ
τὰ ἔργα Σας ἐκεῖ μαζὶ ἐνθα ἐργάζεσθε, ἐπ' ἀγαθῷ τῆς πατρίδος.

«Ζήτωσαν οἱ ἐν Ἀμερικῇ Ἑλληνες.

«Ζήτωσαν οἱ Ἀχέαντας».

Εἰς τοὺς λόγους τοῦ Δημάρχου ἀπήντησαν καταλλήλως ὁ κ. Μπού-
ρας ἐξωτερικῶς ὅλην τὴν εὐλάβειαν τῶν ξενιτευμένων Ἑλλήνων
πρὸς τὴν θαυματουργὸν εἰκόνα τῆς Παναγίας, ἀπὸ τὴν ὁποίαν
ἀντλοῦν ἐλπίδας καὶ δύναμιν.

Κατὰ τὴν ἀλαγώγον παραινῶν τῶν Ἀχέαντας εἰς Τήνον ἐγέν-
οντο αἱ θερμότεραι ἐκδηλώσεις καὶ ὅταν ἐξήρχετο τοῦ λιμένος τὸ
ἀεροπλάνον ἐφύγθησαν αὐτίστως κανονοβολισμοὶ μετὰ τὴν γνωστὰ ἀφ-
σκούλα καὶ οἱ κώδωνες τοῦ Ναοῦ τῆς Εὐαγγελιστρίας ἔχοντες χαρ-
μοσύνας ἐπ' ἀρετὴν ὡσαν. Εἰς τὴν Σύρον, τὸν τελευταῖον λιμένα
τῆς ἐκδρομῆς, ἐπεδέχθησαν ἐπὶ τοῦ ἀεροπλάνου τοὺς Ἀχέαντας ὁ Δή-
μαρχος μετὰ τῶν λιμενικῶν καὶ δικαστικῶν ἀρχῶν.

Τὸ Προεδρεῖον τῶν Ἀχέαντας ἐκλήθη εἰς τιμητικὴν δεξίωσιν εἰς τὸ
μέγαρον τοῦ Δημοσθένους, ὅπου μετὰ τῶν ἄλλων παρευρέθη καὶ ὁ
Μητροπολίτης κ. Φιλάρετος, πρῶτον Ἐπίσκοπος Σιγῶν. Κατὰ τὴν
διάρκειαν τῆς δεξιόσεως ἡ δημοτικὴ φιλαρμονικὴ ἐπαίναξε διάφορα
τεμάχια.

Ὁ Δήμαρχος κ. Ἐσφι. Παπαδάμ, γόνος παλαιᾶς ἀριστοκρατι-
κῆς ἀκατοικίας τῆς Σύρου, προσεκίνησε ὡς ἔβλεπε τοὺς Ἀχέαντας:

«Σταθασμότατε, ἀξιότιμε κ. Πρόεδρε τῆς ΑΧΕΠΑΣ, Κυρία
καὶ Κύρια,

«Πρὶν ἡμεῖς τὸ κύκλον τοῦ πανηγυρισμοῦ τῆς ἀδελφικῆς συγ-
κεντρώσεως ἡμῶν ἐν τῇ μεγάλῃ ταύτῃ, ἐπιθυμοῦ νὰ σταματήσω πρὸς
στιγμὴν διὰ νὰ μετρώσω ἂν μπορῶμαι τοὺς παλμούς τῆς καρδίας μου

δοιομένης ἐκ τῆς μεγάλης χαρᾶς ἣν δοκιμάζει τὴν στιγμὴν ταύτην
ἐνθουσιάζοντες μεταξὺ σας καὶ καμαρώνοντες τὰ φαιδρὰ μετωπία σας,
ἀλλὰ καὶ τὰς ζωηρὰς συγχαρητικὰς ὡς βλέπω ζωογονοῦσιν εἰς τὸ
πρόσωπόν σας, διότι διακοσμημένα εἰς ξένους τόπους καὶ ἀρῶν-
τας ἐνθουσιάζοντες εἰς τὸ αὐτὸ προσκελεῖς πατρῶν ἔδαφος, συναποκο-
μίζοντες ὅλα τὰ εὐγενῆ αἰσθήματα, ἅτινα ἐνεργετοῦσιν εἰς τὰς καρ-
δίας σας ἡ ἱερὰ Πατρίς.

«Τί καὶ ἂν ζήτε εἰς τὴν ξένην;

«Τί καὶ ἂν εἴθε μακρὰν μαζ;

«Τί καὶ ἂν ἐργάζεσθε ἐπὶ ἄλλων οὐρανῶν, τὸν ἀγῶνα τῆς ἐντί-
μου ἐργασίας;

«Ἐννοῶ καλῶς ὅτι ὁ νοῦς σας προσβλέπει πάντοτε πρὸς τὸ Πο-
λεὸν ἄστρον τῆς Ἑλλάδος. Ὅτι ἡ ψυχὴ σας εἶναι ἐστρωμένη πάν-
τοτε πρὸς τὴν πατρίδα σας, ὅπου ἐπάρχον καὶ φιλάσονται ὡς τὰ
ἅγια τῶν ἁγίων, τὰ κειμήλια τῆς παρσμένης ζωῆς σας μετὰ τὰς ποι-
κίλλας ἀνιμνήσεις σας.

«Αὐτὸ τοῦτο μία τοιαύτη Πατρίς δὲν λησμονεῖται ποτέ.

«Ἐννοῶν τὸ κύκλον τοῦ ὁποῖου συμβολίζει τὴν ἐκδήλωσιν τῆς
χαρᾶς ἡν αἰσθάνομαι ὡς Δήμαρχος Ἐκπομπῆς διὰ τὴν ἐπισκε-
ψὴν Σας,

«Προσάνα ὑπὲρ τῆς ὑγείας καὶ εὐμερείας πάντων ἡμῶν, ἐχόμε-
νος ὅπως καὶ κατὰ τὸ προσεχὲς ἔτος ἀξιοθώμεν, ἐπὶ καλῆς συν-
θήκας νὰ αἰσθανθώμεν τὴν χαρὰν τῆς ἀδελφικῆς ἐπισκέψεώς Σας».

Εἰς τοὺς λόγους τοῦ κ. Δημάρχου ἀπήντησε ὁ κ. Μπούρας μετὰ τὴν
συγχαρητικὴν ἐκφράσειν, μετὰ παλινῶδη λογισμὸν, μετὰ μίαν πατρι-
ωτικὴν ἔξαρσιν, ποῦ ἔκαμε ὅλην τὴν ἐκλεκτὴν συγκατάθεσιν νὰ ξε-
σπῇ εἰς ζωηρὰ καὶ παρατεταμένα χειροκροτήματα.

Μετὰ τὸν Πρόεδρον τῶν Ἀχέαντας ἔλαβε τὸν λόγον ὁ Μητροπο-
λίτης κ. Φιλάρετος, ὁ ὁποῖος ἀφ' οὗ ἐπαρουσίασε μετὰ καλεστικὰ λόγια
τὸν κ. Μπούρα, τὸν κ. Γιαθὴν καὶ τὸν κ. Νικόλαον, ἐξιστόρησε τὸ
ἔργον τῆς Ὁργανώσεως ἐν Ἀμερικῇ καὶ τὴν ἐνδογενετικὴν ἐπίδρασιν
τῆς μεταξὺ τοῦ ξενιτευμένου κόσμου τῶν ὁμογενῶν, τὰ ἡθικὰ ἀποτε-
λέσματα τῆς πολιμύχου καὶ ἱστορικῆς δράσεώς της καὶ τὰ πατριω-
τικὰ ἰδεώδη τῆς ποῦ εἶναι ριζωμένα βαθυὰ εἰς τὴν ψυχὴν καὶ τὴν
καρδίαν ὁλων τῶν μελῶν της. Καὶ τέλος ἠρόθη ὅπως αἱ ἐκδρομαὶ
αὗται ἀποτελέσουν καὶ εἰς τὸ μέλλον τὸν στενότερον ψυχρὸν καὶ
πνευματικὸν δεσμὸν μεταξὺ τῶν πέραν τοῦ ὠκεανοῦ Ἑλλήνων καὶ
τῶν ἐνταῦθα ἀδελφῶν των.

Μετὰ ταῦτα οἱ Ἀχέαντας ἐπισκέφθησαν συνοδευόμενοι ἐπὶ τοῦ
Δημάρχου, τοῦ Μητροπολίτου καὶ τῶν Δημοτικῶν Συμβούλων, τὴν
λέσχην τῆς πόλεως, τὴν ὁποίαν ἐθαύμασαν διὰ τὴν ἐνδογενετικὴν καὶ
τὴν πολιτετικὴν της καθῶς καὶ τὸ Δημοτικὸν Θέατρον, ἕνα ἀπὸ τὰ
κορυφαῖα Θέατρα τῆς Ἑλλάδος.

Μετὰ τὰς ζωηρὰς ἐντυπώσεις ἀνιχώρησαν οἱ ἐκδρομῆς ἐκ Σύρου
καὶ ἐπανήλθον εἰς τὸν Πειραιᾶ καταγοητευμένοι ἐκ τῆς ὅλης περιο-
δείας τῶν διὰ μέσου τῶν Ἑλληνικῶν θαλασσῶν καὶ τῶν Ἑλλη-
κῶν κέντρων.

Αὐτοὶ εἶναι ἐν γενικαῖς γραμμαῖς ὁ ἀπολογισμὸς τῆς ἐκδρομῆς
τῶν Ἀχέαντας εἰς τὴν Ἑλλάδα καὶ τὴν Κωνσταντινουπόλιν κατὰ τὸ
1932, ἀπολογισμὸς πλοῦτος καὶ γόνιμος εἰς ἀποτελέσματα. Ἡ πνευ-
ματικὴ ἐλαφὶς μετὰ τοῦ Ἑλληνικοῦ κόσμου, ἡ ἐν γένει συμπεριφορὰ
καὶ ἡ εὐπρέπεια τῶν μελῶν τῶν Ἀχέαντας, ἡ εὐλάβειά των πρὸς τὴν
Ἐκκλησίαν καὶ τὸ Κέντρον τῆς Ὁρθοδοξίας, ἐδημοσίωσαν ἕνα
σταθμὸν εἰς τὰς προσπάθειάς καὶ τοὺς ἀγῶνας των. Ἀνεγνωρίσθη
παντοῦ καὶ παρ' ὅλων, ἐπισήμων καὶ ἰδιωτῶν, ἡ ἀξία τῆς ὁργανώ-
σεως καὶ τοῦ πατριωτικῶν ἰδεῶδων της.

Ἡ ἐρετινὴ ἐκδρομὴ ἐστέρη ἐπὶ πλήρους ἐπιτυχίας καὶ τὸ Προ-
εδρεῖον τοῦ ὁποῖου ἀντιπροσώπευσε τὴν ὅλην Ὁργάνωσιν, δύναται
νὰ εἰπῇ ἀδίστακτα, ὅτι δικαιούται νὰ ὑπερηφανεύεται διότι ἐξεπλή-
ρωσε τὴν ἀποστολὴν του κατὰ τὸν καλλίτερον καὶ ἀξιοπρεπέστερον
τρόπον. Ἐξετιμήθη ἡ εὐγένεια καὶ ἡ συμπεριφορὰ ὁλων καὶ δι' αὐτὸ
τὰ ὀνόματά των θὰ μείνουν ἀλησμόνητα ἀπ' ὅλους μας ἐνταῦθα.

Ἡ «Ἀχέας» ἀπέδειξε ὅτι εἶναι μία ἐθνικὴ Ὁργάνωσις μετὰ εὐρύ-
τερα ἰδανικά, μετὰ συνείδησιν τοῦ ἔργου καὶ τῆς ἀποστολῆς της, μετὰ
εὐγενέστερα αἰσθήματα. Μετὰ τὴν ἐκδρομὴν τοῦ 1932 ἀνοῖξε νέους
δρόμους καὶ μετέφερε τὴν συγγίνην χιλιάδων μελῶν της πρὸς τὸ
Ὁλοκαταρτιστὴν Πατριαρχεῖον ποῦ ἔχει ἀνάγκη ποικίλης ἐποχῆς μετὰ
τῶν ὁρθοδόξων τέκνων των. Ἀξίζει τοῦ πραγματικοῦ θαυμασμοῦ
μας, ἀλλὰ καὶ τῆς ἐγγνωμοσύνης, διότι μετὰ τῶν ἄλλων ἀγαθῶν
ἡ «Ἀχέας» διὰ τοῦ προεδρεῖου της ἐνίσχυσε κατὰ τὰς ἡμέρας τοῦ
Πάσχα τὰ φιλανθρωπικὰ ἔργα ὑπὲρ τῶν πτωχῶν τῶν ἁγίων Ἀθη-
νῶν καὶ Πειραιῶς μετὰ σημαντικὰ ποσὰ καὶ προσέφερε καὶ ἀξιολόγον
οἰκονομικὴν ἐνίσχυσιν εἰς τὸ Ὁλοκαταρτιστὸν Πατριαρχεῖον εἰς τὰς ἡμέ-
ρας αὐτὰς τῶν γενικῶν ἀναγκῶν.

Δι' ὅλων αὐτῶν τοὺς λόγους ἡ ἐκδρομὴ τοῦ 1932 μπορεῖ χωρὶς
κομμίαν ἐπιβεβαιῶν νὰ χαρακτηρησθῇ μετὰ ἕνα λόγον. Ἱστορικῆς.

Ἄ θ ἦ ναι, Μάιος.

MIX. ΡΟΛΑΣ

ΠΑΡΑΤΗΡΗΣΕΙΣ ΚΑΙ ΣΚΕΨΕΙΣ ΔΙΑ ΤΑ ΠΡΟΒΛΗΜΑΤΑ ΤΗΣ ΝΕΑΣ ΓΕΝΕΑΣ

Υπό ΗΛΙΑ ΤΖΑΝΕΤΗ

ΕΔΙΑΒΑΣΑ με πολύ ενδιαφέρον τὰς διατριβάς που ἐδημοσίευσαν εἰς τὸ περιοδικὸν τῆς Ahepa αἱ δεσποινίδες Βαίρη καὶ Πάντου καὶ ὁ νεαρὸς φοιτητὴς κ. Διαμαντίδης. Καὶ αἱ τρεῖς διατριβαὶ θίγουν ἓνα πολὺ λεπτὸν θέμα ποῦ εἶναι σοβαρὸν πρόβλημα τὸσον διὰ τὴν νέαν μας γενεάν ὅσον καὶ διὰ τοὺς Ἕλληνας γονεῖς. Πρόκειται περὶ τῶν κοινωνικῶν σχέσεων τῶν δύο φύλων τῆς νέας μας γενεᾶς ἐν Ἀμερικῇ. Καὶ οἱ τρεῖς διατριβουργοὶ ἐκδηλώνουν τὰς σκέψεις τῶν με διαφόρα ἐρωτήματα καὶ συστάσεις πρὸς τοὺς Ἕλληνας γονεῖς καὶ καταλήγουν εἰς τὸ ὁμόφωνον συμπέρασμα, ὅτι οἱ Ἕλληνας γονεῖς εἶναι πολὺ αὐστηροὶ εἰς τὴν διατήρησιν παλαιῶν ἐθίμων ὅσον ἀφορᾷ τὰς σχέσεις τῶν δύο φύλων καὶ ἐν τέλει καταλήγουν εἰς συστάσεις ὅπως χαλαρωθῶν οἱ περιορισμοί. Πιστεύουν ὅτι αἱ Ἑλληνίδες καὶ τὰ Ἑλληνόπουλα πρέπει νὰ ἀπολαμβάνουν τὴν διέπουσαν σήμερον κοινωνικὴν ἐλευθερίαν, νὰ πηγαίνουν ἐλευθέρως εἰς τὰ θεάτρα, εἰς τοὺς χοροὺς, εἰς τὸ κολύμπι κ.τ.λ. καὶ οὕτω θὰ προαχθῶν αἱ σχέσεις τῶν καὶ θὰ δημιουργηθῇ ἐρωτικὸν αἰσθημα με κατὰ τὴν ἐν ὁμογενῇ φυλετικῇ γάμον. Εἰς τὰς διατριβάς τῶν ἐπίσης θέτουν τὸ λογικὸν συμπέρασμα ὅτι οἱ αὐστηροὶ περιορισμοὶ φέρουν ἐνίοτε ἀντίθετα ἀποτελέσματα καὶ ὅτι κάθε τι ποῦ ἀπαγορεύεται μετ' αὐστηρότητος γίνεται περισσότερο ἐπιθυμητὸν καὶ ἐν τέλει εὐρίσκεται τρόπος νὰ ἀποκτηθῇ αὐτοβούλως ἢ κρυφίως, καὶ ὅτι ἡ αὐστηρότης αὕτη ἀναγκάζει τοὺς νέους νὰ καταφεύγουν εἰς ἀλλοεθνεῖς νέας αἱ ὁποῖαι ἀκολουθοῦν ἀδέσποτοι τὴν νέαν ζωὴν καὶ οὕτω αἱ νεαρὰ Ἑλληνίδες θὰ μείνουν κατ' ἀνάγκην στὸ ράρι.— Τρέφω ἀπεριόριστον ἐκτίμησιν εἰς τὰς δύο Ἑλληνίδας ποὺ ἐγράψαν καὶ τὰς ὁποίας εὐχευ νὰ γνωρίσω προσωπικῶς καὶ νὰ ἐκτιμῇσω τὰς Ἑλληνοπρεπεῖς χάριτας τῶν, ὅταν καὶ εἰς τὸν σεμνὸν καὶ λαμπρὸν νεαρὸν φοιτητὴν τὸν ὁποῖον ἐπίσης ἐγνώρισα προσωπικῶς. Θὰ μοῦ ἐπιτρέψουν ὅταν νὰ τοὺς ἀπαντήσω σὺν πατέρα καὶ σὺν ἀνθρώπῳ ποῦ νομίζω ὅτι ἐγνώρισα ὁπωσδήποτε τὴν ζωὴν, ἐμελέτησα ἐν τῷ μέτρῳ τῶν δυνάμεών μου τὰς διαφόρους φάσεις τῆς καὶ ἀπασχολήθην με τὸ λεπτὸν πρόβλημα τὸ ὁποῖον τὸσον εἰλικρινῶς θίγουν.

Ἐν πρώτοις, ἀγαπηταὶ Ἑλληνοπούλας καὶ Ἑλληνόπουλα ποὺ ἐγράψατε διὰ τὸ πρόβλημα αὐτό, θέλω νὰ σὰς συγχαρῶ διὰ τὸ ἐνδιαφέρον σας ὑπὲρ τῆς φυλετικῆς μας ὑποστάσεως διὰ τῶν δεσμών τοῦ γαμοῦ καὶ θέλω νὰ κάμω μερικὰς παρατηρήσεις ὅχι μόνον σὲ σὰς ποὺ ἐγράψατε ἀλλὰ καὶ εἰς ἐκείνους ποὺ δὲν ἐγράψαν, διότι ἐλπίκατος ἡ νέα γενεὰ σκέπτεται ὅπως καὶ σεις. Συνεπῶς ἀποτεινόμεναι πρὸς ὅλους σας καὶ θέλω νὰ τὰ ποῦμε σὺν πατέρα καὶ παιδιᾷ. Πιθανόν νὰ σὰς πικράνω με μερικὰς πικρὰς παρατηρήσεις καὶ ἀποκλῶς θὰ με κατατάξετε εἰς τὴν κατηγορίαν τῶν παλαιοδοξῶν, αὐτὸ ὅμως δὲν ἔχει σημασίαν.

Εἰσθε εἰς τὸ ἀνθος τῆς νεότητός σας καὶ ἐγεννήθητε εἰς μίαν ἐπαναστατικὴν ἐποχὴν ποὺ τὰ πάντα ὑπέστησαν ριζικὴν ἀλλαγὴν. Ἡ νεοτροπία σας συμβαδίζει με τὸν ρυθμὸν τῆς ζωῆς ποὺ βλέπετε καὶ αἰσθάνεσθε. Ἡ νεότης κρίνει τὰ πράγματα ἀπὸ τὴν ἐπιστάνειαν. Οὐτε τὸ βάθος ἐρευνᾷ, οὐτε φροντίζει νὰ διεισδύσῃ εἰς τὸ ἀόριστον μέλλον. Ἡ νεότης ζῇ μόνον με τὸ παρὸν καὶ ἀκολουθεῖ τὰ κοινωνικὰ ρεύματα τῆς ζωῆς. Κατὰ συνέπειαν, βλέπετε με τὰ μάτια καὶ καθοδηγεῖσθε με τὴν καρδίαν. Τὸ μυαλό σας, μυαλό τῆς νεότητος, παίζει μικρὸν ρόλον, διότι εὐρίσκεται εἰς κάποιαν προσωρινὴν νάρκωσιν διὰ τὴν ἐξυπησὴν ἐν καιρῷ ὅταν θὰ εἶναι ἰσως ἀργά. Ἡμεῖς ὅμως οἱ γονεῖς βλέπομεν με τὰ μάτια, σκεπτόμεθα με τὸ μυαλό, καὶ ἀφήνομεν τὴν καρδίαν μας νάρκωμένην. Μελετοῦμεν βαθειὰ τὰ πράγματα καὶ προσπαθοῦμε νὰ διεισδύσωμεν εἰς τὸ μέλλον, σκεπτόμενοι καὶ ἀγωνιῶντες διὰ τὸ καλὸν σας.

Σὰς, σὰς ἐνθουσιάζει ἡ ὁρμή τῆς νέας κοινωνικῆς ζωῆς πρὸς τὰ ἄκρα με τὰς νέας περὶ τῶν σχέσεων τῶν δύο φύλων θεωρίας τῆς. Ἡμεῖς μὲς ἐμβάλλοι: εἰς μελαγχολικοὺς συλλογισμούς. Σεις ἐγνωρίζετε αὐτὴν τὴν ζωὴν, ἡμεῖς ὅμως ἐγνωρίζομεν καὶ τὴν ἄλλην. Με κάποιαν ἐπιφυλάξιν νουσταλοῦμεν τὴν παλαιάν.

Ἡ παλαιὰ εἶχεν ὀλιγωτέρας ἀκρότητας καὶ περισσοτέρας χάριτας. Ἡ νέα ἔχει περισσοτέρας ἀκρότητας καὶ ὀλιγωτέρας χάριτας, ἀλλὰ καὶ αἱ ὀλίγαι αὐταὶ σὺν τῷ χρόνῳ θὰ ἐξαφανισθοῦν.

Στὴ παλαιὰ ζωὴν ποὺ ὑπῆρχεν ἡ πατριαρχικὴ οἰκογένεια, ὁ ἄνδρας ἦτο ἄνδρας καὶ ἡ γυναῖκα ἦτο γυναῖκα. Ὁ πατέρας ἦτο πατέρας, στυλὸς καὶ ἀγρυπνὸς φρουρὸς καὶ προστάτης τῆς οἰκογενείας του με πλήρη συναίσθησιν τῶν καθηκόντων του καὶ τῶν ὑποχρεώσεων του πρὸς τὴν σύζυγον του καὶ τὰ τέκνα του. Ἦτο βασιλεὺς τῆς οἰκογενείας του. Ἡ μητέρα ἦτο ἀληθινὴ βασίλισσα τοῦ σπητιοῦ τῆς. Ἀρσενικὴ σύζυγος, στοργικὴ μητέρα καὶ ἀκάματος οἰκοκυρά. Ὅλη τῆς ἡ σκέψις καὶ ὅλος τῆς ὁ πόθος ἦτο ἡ εὐτυχία τοῦ ἀνδρός τῆς καὶ τῶν παιδιῶν τῆς. Ὁ ἄνδρας τῆς ἦτο ὁ βασιλεὺς τῆς, τὰ παιδιὰ τῆς τὰ πριγκηπόπουλά τῆς καὶ τὸ σπητάκι τῆς ἦτο τὸ παλάτι τῆς. Ἀπὸ τέτοιους γονεῖς καὶ σὲ τέτοιον περιβάλλον γεννηθήκαμεν ἡμεῖς. Ἐλατρώσαμεν καὶ λατρεύομεν τοὺς γονεῖς μας καὶ προσπαθοῦμεν νὰ ἀκολουθήσωμεν τὸ παράδειγμα τῶν. Ἡ στενὴ καὶ θερμὴ οἰκογενειακὴ ἀλληλεγγύη καὶ ὁ ἀλληλοσεβασμὸς μὰς ἔκαμε νὰ αἰσθανώμεθα ἀπὸ μικρᾶς ἡλικίας εὐθύναν διὰ τοὺς γονεῖς μας καὶ διὰ τὰ μικρότερα μας ἀδέλφια. Στὴν ἡλικίαν σας εἴχαμεν ξεχρεώσει πατρικὰ χρέη, εἴχαμεν παντρεθεῖ ἀδελφὰς καὶ ἡμεῖς τὸ στήριγμα καὶ τὸ καύχημα τῶν οἰκογενειῶν μας. Στὴν νέαν ζωὴν αὐτὸ πιθανόν νὰ λέγεται κουταμάρα, ἡμεῖς ὅμως τὸ θεωροῦμε ὡς εὐγενέστατον αἰσθημα ποὺ λέγεται αὐτοβουλία. Εἰς τὰς σχέσεις μας καὶ εἰς τὴν ἀποκατάστασιν μας, τὸν κυριώτερον λόγον τὸν εἶχαν οἱ γονεῖς μας. Εἰς ἡλικίαν τριάντα καὶ σαράντα ἐτῶν ἀκόμα, δὲν παίξαμεν χαρτιά, οὔτε ἐκαπνίζαμεν μπρὸς τὸν πατέρα μας. Στὴν νέαν ζωὴν αὐτὸ ἰσως νὰ θεωρεῖται γελοῖον γὰρ μὰς ὅμως ἦτο μίαν ἐκδήλωσις βαθύτατου σεβασμοῦ καὶ εὐλαθείας πρὸς τοὺς γεννητόρας μας.

Με αὐτὰς τῆς παλαιᾶς ιδέας ἐμεγαλώσαμεν ἡμεῖς καὶ ἤλθαμεν εἰς αὐτὴν τὴν χώραν, χωρὶς χρήματα, χωρὶς γλώσσαν, χωρὶς ἐφόδια καὶ χωρὶς προστασίας. Παιδιὰ στὰ χρόνια ἀλλὰ ἄνδρες στὴ ψυχῇ, ριθθήκαμε στὸν σκληρὸν ἀγῶνα τῆς ζωῆς μετὰ σὲ ἀράντα ἐμπόδια, συντηρήσαμεν γονεῖς, ἀπεκατεστήσαμεν ἀδελφὰς, ἐπροστατεύσαμεν μικροτέρους ἀδελφούς καὶ ὅταν ἐκτελέσαμεν τὰ ὑπερτάτα αὐτὰ καθήκοντά μας, ἐσκέσθημεν διὰ τὸ good time τὸ δικό μας, good time ὅμως σεμνόν, σοβαρόν καὶ λογικόν. Παντρεφτήκαμε κατόπιν ἀμοιβαίας ἀλληλοεκτιμήσεως με ἑρῶτα ἀγνόν καὶ θερμὸν ποὺ διατηρεῖται μέχρι θανάτου καὶ ὅχι με ἑρῶτα τῶν θεάτρων καὶ τῶν κοσμικῶν κεντρῶν ποὺ εἶναι κατὰ τὸ πλεῖστον ἑρῶς ψεύτικος καὶ μουρδαρικός καὶ ξεθυμαίνει στὴν πρώτην πνοὴν τοῦ ἀνέμου. Κ' ἐφέραμεν σὰς στὸν κόσμον. Ὁ πατέρας δουλεύει μέρα-νύχτα διὰ νὰ μὴ γνωρίσῃ τὰς στερήσεις ποὺ πέρασεν ἐκεῖνος καὶ ἡ μητέρα σας ἐργάζεται σὺν σκλάβῳ νὰ σὰς δώσῃ κάθε εὐτυχίαν καὶ χρηστὴν ἀνατροφήν. Οἱ γονεῖς σας ἀγωνίζονται διὰ τὸ μέλλον σας καὶ ὀνειρεύονται τὴν εὐτυχίαν σας. Ζοῦν γιὰ σὰς, ἀναπνέουν γιὰ σὰς καὶ ἡ καρδίαν τῶν πάλαι γιὰ σὰς. Αὐτοὶ εἰμεθα ἡμεῖς, οἱ γονεῖς τῆς παλαιᾶς σχολῆς. Τώρα θὰ ἔλθωμεν καὶ σὲ σὰς καὶ στοὺς γονεῖς τῆς νέας σχολῆς.

Στὴν οἰκογένειαν ποὺ δημιουργεῖ ἡ νέα ζωὴ, ὅλα ἔχουν γείνει κεραμιδαριό. Δὲν γνωρίζει τὸ σκαλὶ τὸν ἀρέντη. Ὁ ἄνδρας δὲν ξεῖρει ἂν εἶναι ἄνδρας καὶ σύζυγος καὶ ἡ γυναῖκα δὲν ξεῖρει καθόλου τί εἶναι. Τὰ παιδιὰ μόλις μπορέσουν νὰ αὐτοσυντηρηθοῦν πέρνει κάθε ἓνα τὸν δρόμο του με δικό του μπικράκι. Οὔτε ἀλληλοεκτιμήσεως ὑπάρχει οὔτε οἰκογενειακὴ ἀλληλεγγύη. Ἐχει γείνει θαλασσοποῖσις τῶν ὑποχρεώσεων καὶ τῶν καθηκόντων τῶν. Ἡ σύζυγος δὲν θέλει παιδιὰ διὰ νὰ μὴ δεσμεύῃ τὴν ἐλευθερίαν τῆς, καὶ ἂν τυχόν καὶ ἀποκτήσῃ τοιαῦτα, τὰ μητρικὰ τῆς καθήκοντα τὰ θεωρεῖ ἀγχαρία. Ὁ σύζυγος πολλάκις νευαντεῖ καὶ περιποιεῖται τὰ παιδιὰ, μαγειρεύει, σπουνγαρίζει, πλύνει καὶ περιποιεῖται τὸ σπῆτι καὶ εἰς τὴν πρώτην εὐκαιρίαν ἡ θὰ ἀπιστήσῃ καὶ θὰ φύγῃ μακριὰ ἀπὸ τὴν οἰκογένειαν του ἢ θὰ διαγῇ

ΟΛΟΙ ΟΙ ΔΡΟΜΟΙ ΟΔΗΓΟΥΝ ΕΙΣ ΤΗΝ ΒΑΛΤΙΜΩΡΗΝ

τὴν ὁρατὴν τοποθεσίαν τῆς, ἂν θεωρεῖ ὡς προνόμιον τὸ γεγονὸς ὅτι ἀπέχει μίαν μόλις ὥραν ἀπὸ τῆς Washington, δικαιούται ἐξ ἴσου νὰ υπερηφανεύεται καὶ διὰ τὴν συγκοινωνίαν τῆς.

Κέντρον μεγάλῃς ἀεροπορικῆς κινήσεως, συνδέεται ἀεροδρομικῶς μὲ ὅλα τὰ μέρη τῆς Ἀμερικῆς. Τὰ ἀεροδρόμια τῆς θεωροῦνται ἀπὸ τὰ τελειότερα τῆς χώρας αὐτῆς καὶ ἐπομένως οἱ ἀελοῖοι οἱ ὅποιοι θὰ προτιμῶσιν τὸ μέσον αὐτὸ τῆς συγκοινωνίας, οὐδεμίαν θὰ συναντήσουν δυσκολίαν.

Τὸ σιδηροδρομικὸν τῆς δίκτυον εἶναι πυκνώτατον καὶ οἱ δρόμοι τῆς εἰς θαυμασίαν κατὰστασιν. Τὸ ἴδιον θὰ ἦτο δυνατόν νὰ ἐπαναλάβῃ κανεὶς, προκειμένου νὰ ὁμιλήσῃ καὶ περὶ τῆς θαλασσίας συγκοινωνίας.

Ὅσοι ἀπὸ τὰς Δυτικῆς καὶ Μεσοδυτικῆς Πολιτείας προτιμῶσιν νὰ κάμουν τὸ ταξεῖδι μὲ αὐτοκίνητον, θὰ προσθέσουν εἰς τὸ ἐνεργητικὸν των μίαν ἀκόμη ἐπιπρόσθετον ἀπόλαυσιν, τὴν διάδασιν τῆς ὁμοειδέως τοῦ Allegheny, γνωστῆς εἰς ὅλην τὴν Ἀμερικὴν διὰ τὰς φυσικὰς τῆς καλλονάς.

Μόλις διέλθῃ κανεὶς ἀπὸ τὸ Greensbourg, Pa., ὁ δρόμος ἀρχίζει νὰ γίνῃται ἀνωφερικὸς, οἱ λόφοι μεταβάλλονται εἰς βουνὰ ἀρκετοῦ ὕψους καὶ ὁ ταξιδιώτης μεταφέρεται ἔξωθεν μέσα εἰς ἓνα ἐνερῶδη κόσμον, ὅπου ἐνῶ τὸ αὐτοκίνητον τρέχει ἐπάνω εἰς τὸν ἀσφαλτοστρωμένον δρόμον, αἱ εἰκόνες μὲ κινηματογραφικὴ ταχύτητα διαδέχονται ἡ μία τὴν ἄλλην. Πρὶν προφθάσῃ κανεὶς νὰ θαυμάσῃ τὸ πανόραμα τοῦ ἀπλώνεται ἐμπρὸς του, τῇ στιγμῇ ὅπου τὸ αὐτοκίνητον περνᾷ ἐπάνω ἀπὸ καμμιὰ κορυφῇ, εὐρίσκεται ἔξωθεν μέσα σὲ μιὰ μαγευτικὴ κοιλιάδα, ὅπου ὁ δρόμος τοῦ ἀκολουθεῖ γιὰ λίγο τὸ ρεῦμα τοῦ ποταμοῦ, γιὰ νὰ εὐρεθῇ ἀργότερα στὰ πλάγια τῆς ἀντικρινῆς βουνοκορυφῆς.

Παντοῦ πρασινάδα, παντοῦ βάσι ἀπέραντα, παντοῦ νερὰ ἀφθονα καὶ ὁ δρόμος κατὰσπαρτος ἀπὸ γραμμὰς χωριοῦδανια καὶ ἀπὸ ξενοδοχεῖα καὶ ἐστιατόρια παντὸς εἴδους.

Ὁ δρόμος αὐτὸς περνᾷ καὶ ἀπὸ τὸν περίφημον Gettysbourg, πρᾶγμα τὸ ὅποιον συντείνει οὐχὶ ὀλίγον νὰ αὐξάνῃ τὴ δημοτικότητά του μεταξὺ τῶν τουριστικῶν κύκλων.

Καὶ ἐκεῖνοι ὅμως οἱ ὅποιοι θὰ ἔλθουν ἀτμοπλοικῶς, θὰ ἀπολαύσουν τὰ μαγευτικὰ ἀκρογᾶλια τοῦ Chesapeake Bay. Ὁ κόλπος αὐτὸς εἶναι περισσύτερον γνωστὸς διὰ τὰ ἀφθονα στρεῖδια καὶ καθύδια τὰ ὅποια παράγει καὶ μὲ τὰ ὅποια τροφοδοτεῖ μέγα μέρος τῆς Ἀμερικῆς, παρὰ διὰ τὴν καλλονὴν του, ἐν τούτοις θεωρεῖται ἀπὸ τοὺς ὡραιότερους κόλπους τῆς Ἀμερικῆς, καὶ τὸ ταξεῖδι μὲ τὰ ἀτμόπλοια τὰ ὅποια ἐκτελοῦν τὴν συγκοινωνίαν μεταξὺ Νόρφολκ καὶ Βαλτιμώρης, εἶναι ἀπὸ ἐκεῖνα τὰ ὅποια δὲν λησμονοῦνται εὐκόλως.

Ὅλοι οἱ δρόμοι ὁδηγοῦν εἰς τὴν Βαλτιμώρην καὶ οἱ δρόμοι αὗτοι πρέπει κατὰ τὴν ἐποχὴν τοῦ συνεδρίου νὰ γεμίσουν ἀπὸ Ἀχέειαν, οἱ ὅποιοι ρθάνοντες εἰς τὴν πόλιν μας, ὅς εἶναι βέβαιοι, ὅτι θὰ εὐρεθῶν πρὸ ἀληθινῶν ἐκπληξέων.

ΠΑΡΑΤΗΡΗΣΙΣ

Maids of Athens Hold Dance

ONE of the most successful social affairs of the year was the third annual June dance of the Maids of Athens, of Tacoma, Wash., held in the Crystal Ballroom of the Winthrop Hotel.

A tap dance by the Misses Helen and Goldie Phill and a balloon dance were the double feature of the evening.

The hall was well filled, and among the distinguished guests were Governor of the 3d District, Mr. S. E. Katopodhis; former Supreme Governor of the 13th District, Dr. N. S. Cheek; and former Deputy Supreme of the 13th District, Mr. T. D. Lentgis.

The dance was most efficiently managed and much credit for its success should go to the committee arranging the affair, of which Miss Lena Davis was chairman, assisted by the Misses Helen Constantine, Penelope Angelus, Maxine Mamoussis, Georgia Vitos, and Mary Davis.



Left to right: Helen Harden as Menelaus, Edith Searle as Heruba, the leading rôle, and Charlotte Lewis as a member of chorus of "Trojan Women," a Greek play given at Cedar Crest College, June 3, sponsored by Lehigh Chapter of Ahepa

"Trojan Women"

BEFORE an audience of 1,200 people in the outdoor theater at Cedar Crest College on the evening of June 3, the undergraduates presented Euripides' "Trojan Women," a Greek drama 2,300 years old. The Lehigh Chapter No. 60, Order of Ahepa, sponsored the production, and representatives from the Ahepa Chapters in Philadelphia, Tamaqua, Slatington, Reading, Lebanon, Stroudsburg, Bethlehem, Easton and Palmerton attended.

With an elaborate setting, representing the walls of Troy, the play, in the translation of Sir Gilbert Murray of Oxford, was permeated with beauty and pathos throughout. Especially noteworthy was the elaborate natural dancing of the chorus, clad in beautiful colored costumes.

The music for the composition, written by the head of the college department of music, was especially fitting the dignity, grandeur and poignancy of grief which was the dominating motif in the story.

The Futility of Disputes

(From a letter of Thomas Jefferson to Thomas Jefferson Randolph, dated Washington, Nov. 24, 1808)

I HAVE mentioned good humor as one of the preservatives of our peace and tranquillity. It is among the most effectual, and its effect is so well imitated and aided, artificially, by politeness that this also becomes an acquisition of first-rate value. In truth, politeness is artificial good humor; it covers the natural want of it, and ends by rendering habitual a substitute nearly equivalent to the real virtue. It is the practise of sacrificing to those whom we meet in society all the little conveniences and preferences which will gratify them, and deprive us of nothing worth a moment's consideration; it is the giving a pleasing and flattering turn to our expressions, which will conciliate others, and make them pleased with us as well as themselves. How cheap a price for the good will of another! When this is in return for a rude thing said by another, it brings him to his senses, it mortifies and corrects him in the most salutary way, and places him at the feet of your good nature in the eyes of the company.

But in stating prudential rules for our government in society I must not omit the important one of never entering into dispute or argument with another. I never saw an instance of one of two disputants convincing the other by argument. I have seen many, on their getting warm, becoming rude, and shooting one another. Conviction is the effect of our own dispassionate reasoning, either in solitude, or weighing within ourselves, dispassionately, what we hear from others, standing uncommitted in argument ourselves. It was one of the rules which, above all others, made Doctor Franklin the most amiable of men in society, "never to contradict anybody." If he was urged to announce an opinion, he did it rather by asking questions, as if for information, or by suggesting doubts. When I hear another express an opinion which is not mine, I say to myself he has a right to his opinion, as I to mine; why should I question it? His error does me no injury, and shall I become a Don Quixote, to bring all men by force of argument to one opinion? If a fact be misstated, it is probable he is gratified by a belief of it, and I have no right to deprive him of the gratification. If he wants information, he will ask it, and then I will give it in measured terms; but if he still believes his own story, and shows a desire to dispute the fact with me, I hear him and say nothing. It is his affair, not mine, if he prefers error.

There are two classes of disputants most frequently to be met with among us. The first is of young students, just entered the threshold of science, with a first view of its outlines, not yet filled up with the details and modifications which a further progress would bring to their knowledge. The other consists of the ill-tempered and rude men in society, who have taken up a passion for politics. (Good humor and politeness never introduce into mixt society a question on which they foresee there will be a difference of opinion.) From both of those classes of disputants, my dear Jefferson, keep aloof as you would from the infected subjects of yellow fever or pestilence. Consider yourself, when with them, as among the patients of Bedlam, needing medical more than moral counsel. Be a listener only, keep within yourself, and endeavor to establish with yourself the habit of silence, especially on politics. In the fevered state of our country no good can ever result from any attempt to set one of these fiery zealots to rights, either in fact or principle. They are determined as to the facts they will believe, and the opinions on which they will act. Get by them, therefore, as you would by an angry bull; it is not for a man of sense to dispute the road with such an animal.

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ORDER OF AHEPA

Ahepa Magazine

August 1932

Volume VI

Number 8

THE AHEPA

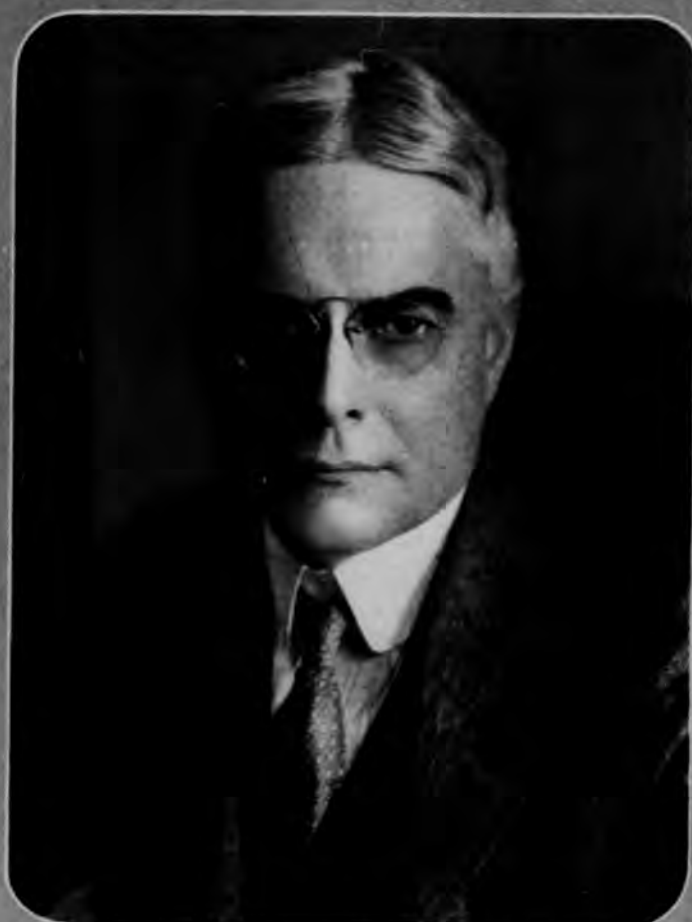
ILLUSTRATED NATIONAL MONTHLY MAGAZINE



VOL. VI, NO. 8

AUGUST, 1932

PRICE, 25 CENTS



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PORT CHESTER, N. Y.

AHEPA MAGAZINE

Official Organ of the Order of Ahepa

VOL. VI



NO. 8

AUGUST, 1932

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ACHILLES CATSONIS, Editor

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PATRONIZE OUR ADVERTISERS

Along the Ahepa Trail

By DR. T. J. LACEY

I've traversed the Lackawanna,
I've pursued the Susquehanna,
But give me the good Ahepa trail.
There's a welcome from the heart
And good dinners a la carte,
For my Greek friends never fail.

I've been hitting the trail of Ahepa conventions, covering over 2000 miles in a car bearing the sign "Repeal 18th Amendment." This is no indication of my views on prohibition. I borrowed the car and the sign went with it, giving rise to a revision of Yankee Doodle:

A good Ahepan came to town
Ariding in a Ford;
It bore a sign "Repeal 18"
Across the running board.

Motoring in Central New York I found myself in a distinctly Hellenic atmosphere as I passed through the towns of Marathon, Delphi, Homer, Ithaca and finally Syracuse, where the 5th District conclave was in session. I pressed on to Ohio, reaching Middletown for the convention of District 17, where I was the speaker at the opening session. We adjourned for a picnic, where some 400 men, women, boys, girls and babies in arms gathered for an old time frolic and partook of a fine luncheon.

On the home stretch I made three States in one day—lunch in Ohio, supper in West Virginia and overnight in Pennsylvania, reaching Long Island for the 6th District convention, where I delivered the invocation and participated in the great parade in a gayly decorated automobile with a group of Delphians. The town was moved and even the theatres bore the signs "LOEW'S ASTORIA WELCOMES AHEPANS."

Sunday found me again on the wing. I reached Scranton at night. Hellenic names gave place to titles suggesting the mining region and the stationery of Hotel Casey bore the inscription "Buy Burn Boost Anthracite." Even the chapters in District 9 bear names suggestive of the environment—"Black Diamond" Anthracite, etc., etc. The convention was preceded by a grand initiation ceremony.

Sing a song of pilgrims,
Our rector is the beat;
He follows the Ahepa trail,
North, South and East and West.
One day he is in Scranton,
The next in Syracuse;
He'll surely reach the North Pole
If you but turn him loose.

Attend the
Tenth Annual
Convention of

THE AHEPA

Baltimore, Md.

Aug. 28-Sept. 4



THE AHEPA

ILLUSTRATED NATIONAL MONTHLY MAGAZINE

"BLENDING TRUE HELLENISM WITH GOOD AMERICANISM"

What Shall We Do at the Baltimore Convention?

SHORTLY after the August issue of THE AHEPA MAGAZINE goes through the mails the delegates will find themselves on their way to Baltimore, where the tenth annual "parliament" of the Greeks is to take place. In order that we might the more intelligently transact the business of the convention and to be of some assistance, particularly to those delegates who are attending for the first time, we have deemed it advisable, in lieu of an editorial, to outline briefly some of the problems which are likely to demand attention.

(1) *Sons of Pericles.*—The problem is to perfect a harmonious liaison between the Order of Ahepa and its junior organization, the Sons of Pericles; and it is a very important problem—perhaps more important than any other facing the Ahepa, as it affects its future membership.

We cannot hope to continue the Ahepa solely with its present membership or with what few potential candidates may cross the Atlantic under the present restrictive immigration policy of the United States. It follows that the membership in the future will be composed largely of Americans of Greek parentage. It may be a question of ten, fifteen or twenty-five years, but if the present immigration policy continues, the conclusion above indicated is inevitable. That being the case, it behooves us to make the Ahepa so attractive to the juniors that they would of their own accord enter its ranks immediately upon graduation from the Junior Order.

In doing that we must take into serious consideration the fact that these boys are born and brought up in the United States, in an environment considerably different from that in which we saw the light of day, and, to all intents and purposes, are Americans. We cannot—neither have we a right to—assume an attitude which would in any way result in maladjustment and make it difficult for these boys to function as American citizens in their native land. But they do have a rich background of Greek culture which their Greek parents transmitted to them, and that background we can develop and cultivate and make them proud of their ancestry—make them feel the peers of their fellow men, equals among equals—not apologetic of the fact that they trace their lineage to old Hellas, but, on the contrary, elated because of it. In this issue there appears an article, "I'm a Greek," by Miss Georgianna Chilakos, a native-born girl of Greek parentage. Take a look at it and see how you like it.

Now the Sons of Pericles was organized in Manchester, N. H., shortly before the Ahepa convention which was held in Philadelphia, toward the latter part of August, 1926. There the boys sought official recognition, which was refused solely because the Ahepa charter did not give the Order the right to create and have auxiliaries; but it was resolved that the charter be amended for that purpose, and so it was. At our next con-

vention, held in Miami, Florida, August 29, 1927, it was moved and unanimously carried that the Sons of Pericles be adopted as the Junior Order of Ahepa (see pages 103-4-5, printed minutes, Miami convention). This was our fifth convention. Four years have gone by; four more conventions have taken place and still we have not evolved a satisfactory method of cooperation between the two organizations. The Supreme President of the Junior Order, Bro. Stephen S. Scopas, has recently reported that he is working on a plan, known as the "graduation certificate plan," which is intended to facilitate and assure the transition from the junior into the senior order. This, it seems to us, is evidence that the boys are willing to cooperate and it shows the right attitude on their part. Now the seniors should feel similarly inclined, as undoubtedly they are, in the hope that this very important problem may be definitely and satisfactorily solved at Baltimore. The details of this plan are not very complicated and will be presented to the convention.

(2) *Financial condition of the chapters.*—Undoubtedly the depression has affected the financial stability of some of our chapters, as it has practically every other institution; but it seems that aside of the depression our chapters have suffered from being overgenerous and from being called upon to meet the needs of others when their own are urgently pressing for attention. We are not callous to the demands of charity, but it is well to keep in mind that charity begins at home. We cannot long continue being useful either to ourselves or to others if we cannot place our own house in order. We cannot help repeating a recommendation which we made to the Boston convention under the title, "Don't Kill the Chicken." It is as pertinent now as it was then, and should be brought to our attention again and again until all of us, including members of the Supreme Lodge and chapter officers are indoctrinated in the philosophy that the average poor Ahepan did not join the Order solely or principally for the purpose of being repeatedly called upon to contribute to one drive or another. He has been driven enough. Let us give him a respite so that it will be a joy to him to go to a meeting of the Ahepa. The recommendation reads:

"In my report to the Kansas City convention, under the title 'The Ahepa Is Not a Milking Cow or a Collection Agency,' I recommended that we put a stop to continuous calls for money. This recommendation I will continue to make and emphasize until the convention decides to agree with me that the Ahepa is not in fact 'a milking cow nor a collection agency,' and that if we continue our frequent expeditions into the pocketbooks of Ahepans, we will be 'killing the chicken' for good. It is well to aspire to do noble things. It would be a benediction if the

Ahepa were in a position to minister to the needs of suffering humanity. But charity begins at home.

"There is no end to worthy causes. Year in and year out, many of them will be forced to our attention by persons and institutions interested in them. While it is not recommended that the Ahepa should turn a deaf ear to all calls of charity, it is strongly urged, nevertheless, that it execute first and foremost its pledges and its duty toward its own members; and that it be prudent first and generous afterwards. And it must be so, for we cannot carry on much longer. Frequent appeals for money have a demoralizing effect upon the members.

"It is pertinent to keep in mind that the income of the average Ahepan is not very munificent. Yet from that limited source he has to meet domestic obligations at home and abroad, provide education for his children, pay for unavoidable social incidentals, and keep up his membership in several fraternal organizations.

"Even the most ardent Ahepans will hesitate to attend meetings if they are made to feel that whenever they go they must contribute. Let us therefore declare a truce for one year at least and taboo all sorts of financial drives. In the eight years since its establishment the Ahepa has contributed generously to many worthy causes. Let others do their share. Let us not kill the chicken."

More so this year than ever before, our chapters find it difficult to collect dues from those who are out of work. The chapters are making heroic efforts to keep these members in good standing, in some instances preferring to pay their per capita tax from the treasury rather than to suspend some really good Ahepans where the only excuse for suspension is their inability to pay dues; but which is counterbalanced by the unquestioned fact that these same boys are Ahepans to the core and would not feel that they had been fairly treated if suspended solely on that ground. The chapters, the Supreme Lodge and the convention, in the light of this situation, may well consider whether it is advisable for the Ahepa to be jeopardizing the stability of its own chapters in order to respond to outside calls.

It may be stated that during the five years of our connection with the Headquarters we have had more requests this year from the chapters for special dispensation to charge an initiation fee less than the minimum prescribed by the constitution than we had in the four years preceding. Likewise, we have been called upon to make many adjustments in per capita tax and magazine subscriptions on the plea that the condition of the chapter treasury was rather "thin."

(3) *District conventions*—This year was our first experience with district conventions. It was too much to expect that the legislation adopted at the San Francisco convention would have foreseen all the contingencies that might arise, and provide for them. It is unfair to judge the new system from the results of the first year, although we have had fewer chapters established and less new members than during any other year within our memory. This may be attributed to the depression, on one hand; and, on the other, to the fact that our field for new chapters is practically exhausted. The success or failure of the new system depends not to a small extent upon the caliber of the District Governor and the time he has at his disposal for the proper administration of the affairs of his district. Some of the District Governors this year have rendered valuable assistance to Headquarters by urging the chapters to place themselves in good standing with the Supreme Lodge. The fact that many of them have been re-elected by their districts is a tribute to

the judgment of the delegates who elected them at San Francisco. Some points that may come up for discussion are:

a. Should the district conventions be held as at present, either in June or July, or should the time be definitely fixed?

b. Of what practical benefit are the district convention if held as late as the last week in July? Would it not be better to have them held earlier in the year, so that more time could be allowed before the national convention to put into operation recommendations of the district conventions? They are too close to the national convention and are overshadowed by it. If we continue having national conventions annually and district conventions as well, it would be advisable to shift the time so that the one will not come on top of the other. Some chapters this year said they could not send delegates to the national convention because they spent their money sending delegates to the district convention. This would not hold true in districts whose chapters are confined to a radius of 50 to 75 miles, but has weight in some of our Midwestern districts where distances between chapters are measured in hundreds of miles.

c. Assuming that no change is made in the time of holding the district conventions or in the frequency of the National Convention, would it be best for the new District Governors to take office at the close of the district conventions, or at the end of the National Convention? If the first should prevail, the terms of the 36 District Governors would begin and end at different times. All things being equal, it is preferable to have their tenure of office coinceptive and coterminous—that is, to begin at the same time and to end on a day certain for all the District Governors.

d. The duties and powers of the District Governors need clarification.

(4) *Biennial conventions*—Heretofore we have had a National Convention every year. It was felt that the Ahepa was a new institution and these annual conclaves strengthened its foundations and gave the chapters new life for the intervening period. There are many who still hold to this view, who feel that the benefits derived are commensurate with the expenditures incurred and that we should continue having annual conventions. Others interpose the argument that annual conventions are too costly and that they are not necessary, especially if we are to have district conventions during the year or years when we do not have a National Convention. Some like the annual conventions but believe that there is too much politics played for the election of officers and would be willing to retain the annual convention provided officers were elected for two years, "so that we can have one peaceful convention out of two." In deciding this proposition the following issues should be kept in mind:

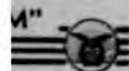
a. Is the cost incident to a convention counterbalanced by the good resulting from it?

b. Is the Ahepa still in a stage of development requiring annual "injections" of enthusiasm to sustain its growth?

c. If so, do the district conventions furnish an efficient substitute and are they less costly to the fraternity at large?

(5) *Group insurance—Death Benefit Fund*—In one form or another propositions on group insurance and death-benefit plans were submitted to the Boston and San Francisco conventions. In both they were rejected, except that at the San Francisco convention it was agreed that the Supreme Lodge be authorized to create, establish and operate in conjunction with and at the Headquarters of the Order, a mutual, cooperative death-benefit department. Fully realizing the difficulties inci-

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dent to a successful administration of such a project, the Supreme Lodge with some diffidence submitted a plan to the chapters to ascertain their sentiments on this important question, as the delegates at the convention were fairly evenly divided. The substance of the plan is that the chapters assess and collect from their members annually \$2 and send it to the Supreme Lodge on a certain day, said money to be held in trust in a separate account to be known as the Death Benefit Fund. On the death of the member so insured, his beneficiary is to receive \$200 if he has been a member of the Fund one year; \$250 if two years; \$300 if three years; \$350 if four years, and \$400 if five years or more. The plan was interpreted to be voluntary. It was further stated that the plan, if approved by three fourths of the chapters, would become operative on the first day of January, 1933. The operative date was purposely placed far ahead so as to allow more deliberate discussion of the plan at the Baltimore convention. As might be expected, most of the chapters accepted the plan. However, only about 165 have responded and even if they had all voted in the affirmative the plan would not go into operation for failure to receive the approval of three fourths of the chapters. It is well to point out that the plan had its limitations and, if adopted without considerable modification, would have placed the fraternity in a difficult position. The premium of \$2, even assuming it could be collected when due, was inadequate for the benefits promised. Statistics show that even an insurance company would be unable to give so large a benefit for so small a premium and it surely cannot be expected that the Ahepa could do better. Moreover, the unfortunate experience of other organizations which have attempted insurance should save us the embarrassment of learning the same lesson by suffering the same losses. If we are determined to put into operation any plan of insurance which proved disastrous to other larger fraternal organizations, we must be prepared to show that we are better qualified than they were and that we will succeed where they failed—all of which is highly problematical. We have talked insurance at our recent conventions and there seems to be some demand for it. However, no matter how great the demand, the Order of Ahepa cannot afford to jeopardize its existence by entering upon an enterprise fraught with dangers.

(6) *Ahepa Magazine*—Lack of space prohibits a lengthy consideration of many other potential issues, but a brief mention should be made of THE AHEPA MAGAZINE. Heretofore the magazine corporation had operated at a substantial loss, and a serious situation was facing the Fraternity if it had to cover the annual deficits of the publication out of Supreme Lodge Funds. There were two alternatives: either to discontinue the magazine or reorganize the office and operate it more economically. The second was preferred. The entire magazine staff was eliminated and the work of the corporation was assumed by the Headquarters, under direction of the Supreme Secretary. The results are most gratifying. The Convention will not be called upon to appropriate thousands of dollars to meet losses of the magazine department. On the contrary, we are happy to announce that a substantial profit was made. How this was done, even during this depression, when few publications are earning profits, is a matter which we will not discuss here. An emergency existed and it had to be met. It was met, but whether such arrangements should or could continue on a permanent basis is a question deserving serious consideration.

Threshing It Out

"Take the Grain and Leave the Chaff Behind"

By J. B. SNOW

Wherein We Attend a Greek Picnic and Learn What a Real Woodland Festival Is Like, and Even Dream of Nymphs and Things

(From the *Wyoming Eagle*)

IT IS not often that we are able to enthuse over a picnic. Not for years have we thought of a picnic other than in the light of man's gift to the ants, and spiders and things that take possession of the premises as soon as the ground is spread with food.

But last Sunday we had a change of heart. Oh, the ants and the spiders were there, of course. One could no more hold a picnic without insects than the Republicans could hold their national convention without the seats filled with Federal office holders.

But, as we started to say before we were sidetracked by the aptness of comparing insects and Federal office holders, the picnic last Sunday was different. It was a Greek picnic, with the Cheyenne-Laramie Chapter of the Order of Ahepa as the host.

Out in the wooded domain of Helge S. Sture-Vasa, Greek people of Cheyenne and Laramie ate, drank and danced in the land of the Viking. Barbecued chicken, barbecued lamb, barbecued young pig. Even the knob on the end of our nose appeared to have been barbecued, judging from its color when we returned to town. Or should we blame the punch bowl? Ah, what punch! Gallons and gallons of it. Gallons of the best punch ever we did imbibe, and what with various other things that glorious afternoon we began to feel somewhat Hellenic ourself and longed to shed our clothing and our avoirdupois and cavort hither and yon among the trees as did once those Grecian nymphs of mythology who were wont to haunt the Vale of Tempe. Oh, George Kisciras, our host extraordinary, just look what you did to us!

Laughter and song, and over there a little group of these children of Athens is doing a Grecian dance, and somewhere else a bare-handed Hercules with bulging muscles is pulling a chain apart, while off in a clearing in the woods there is a wrestling match in progress, and soon there will come the foot races. Oh, Pheidippides, you who were the greatest runner of all the ancients, you who ran from Marathon to Athens nearly twenty-four hundred years ago with news that the Persians had been routed, how you would have loved to have seen those races!

Here, for a few brief hours, we caught a glimpse of Greece, and loved it!

"This," we bubbled to the wife, "is the life! And to think that Ulysses left home for twenty years."

"Perhaps," suggested she significantly, "Penelope was watching the liquid refreshments too closely." Wives are like that! And what a man Ulysses must have been. He got away for twenty years and we couldn't get away for twenty minutes.

When Greeks met the gods on such occasions as these, how the gods must have paled with envy. How Zeus, enthroned way up there on Mount Olympus, must have longed to come down from his golden chair to play a bit at a Grecian festival!

"Isn't it wonderful?" we asked the wife, hoping to resume friendly relations after we had fought, and lost, another battle of Thermopylae. "Here we are, for once in our life, really enjoying a picnic, a good, old-fashioned European picnic—"

(Continued on page 6)

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Our Tenth Anniversary

By HARRIS J. BOORAS

Supreme President

ON THE last Monday of August, in the year of our Lord one thousand nine hundred and thirty-two, the stroke of the gavel will call into session the Tenth Annual Convention of the Order of Ahepa. That sound will call to order delegates from 305 chapters, representing close to 40,000 members of our proud fraternity.

Ten years ago this vast assemblage would have been an utter impossibility. Hellenism was then so torn asunder by homeland political strife and ecclesiastical differences that the most hopeful, optimistic observers deemed complete unification and concord an utter impossibility.

The birth of the Ahepa, on July 26, 1922, brought about a complete metamorphosis! Like the spark hidden in the ashes, the idea of fraternalism and better understanding, under principles purely American, instantaneously burst into flame. Its torch, carried with proudness by men of high vision, conveyed the radiant light of brotherhood and good understanding to every corner of our land. Within ten years it marshaled under its standard over 300 chapters in every city of the United States and Canada, with an enrollment of close to 40,000 soldiers of the best crop of Americans of Hellenic ancestry.

From the first convention at Atlanta, in 1922, to the tenth one at Baltimore this year, we pass ten years of steady, hard, conscientious work for the glorification and unification of Hellenism of America. The triumph of the Ahepa has been the triumph of all Hellenism.

On our tenth anniversary we find Hellenism completely united in all things. The recent ecclesiastical convention in New York City brought about the unification of orthodoxy in the United States. It was the teaching and education of Ahepa for the past ten years that added abundantly to the establishment of this ecclesiastical concord. Thus a new institution, a new fraternity, has arisen under the leadership of our talented clergy, which has for its purpose the maintenance and perpetuation of Hellenic Church and school. All the activities of Hellenism in that respect should be centered within the bounds of this notable church fraternity. The Ahepa has always maintained this view, and on that account has declared itself as a nonpartisan organization. It is, indeed, gratifying to note that what Ahepa has preached, and for what it was perhaps misunderstood in some quarters, is now a blessed reality. It is, therefore, very evident that no other fraternity which dedicates

its sole purpose to the same cause as the church organization is any longer needed in the life of Hellenism, for if such other exists for the same cause, it would be not only an impediment to the progress of our church organization, but also an extra burden and expense to Hellenism of America.

We need, therefore, but one more fraternity other than that of the ecclesiastical organization; one that, while it supports and assists the latter in every way possible and finds its roots in its teachings and education, goes one step further and brings Hellenism to closer understanding and activity with the entire American citizenry. This other organization is the Ahepa, through the teachings and doings of which, for the past ten years, the name Hellenism of America has been glorified in every corner of the earth.

The Ahepa is the child of American spirit and life. It has been built, created and maintained under purely American standards and ideals. Its first letter "A", standing for America, signifies that it is an American organization, primarily and principally dedicating itself to the work of true Americanization of its members. It has in the past ten years steadily educated its members, and Hellenism in general, in the true precepts of Americanism—obedience to the laws of the land, respect to the Constitution of the United States, allegiance to the flag, acknowledgment of American ideals and principles, appreciation of the value of citi-

zenship and the sacred duties attendant thereto. In short, it has succeeded in educating its members to be good, law-abiding American citizens. It has instructed them to take active part in all civic, social and commercial activities of cities and towns where they reside, and the American nation in general.

In the ten years of its existence, it continually prompted its membership to charity of thought and charity of act. The streams of its unostentatious charity have reached every corner of our land and Mother Hellas. Thousands upon thousands of dollars have been given to the relief of misery and suffering in our various municipalities. It has, beyond that, maintained a standard in not permitting any one of its members or their families, or even other Hellenic families, in our various municipalities, to become public charges. It has assisted hundreds of orphans, and has given openly to scholarships for needy students, so that they could obtain an education. With thousands of dollars it has come to the rescue of earthquake, hurricane and flood sufferers. It has answered the call of every



Greek Church in Atlanta, Georgia, where first meeting to organize the Ahepa was held. (Arrow points to the exact room where the pioneers of the Ahepa met for the first time)

worthy benevolent and charity organization, which can be confirmed by the American Red Cross, the Near East Relief and other charitable institutions.

The Ahepa has maintained that to become a good American citizen one must be implanted with a racial background as such. On that account one of its purposes is to revive and marshal into active service for America the best attributes of Hellenism. By that is meant that the Ahepa strives to revive, cultivate and preserve in its members the noblest attributes and characteristics of their grand Hellenic nationality, and thus fertilize and enrich the background of the American citizenry emanating from the Hellenic people. In this manner the citizens of the Hellenic ancestry will in turn contribute the elements of their racial nobility to the great American melting pot, for the glory and splendor of the American nation.

To accomplish this the Ahepa has actively supported all Hellenic institutions in which the greatness of Hellenism is taught. It has, therefore, contributed abundantly in thousands of dollars to the support of the Hellenic churches, schools, libraries, etc., for what lover of art, or science, or of anything pertaining to civilization would deny that it is most honorable and praiseworthy to preserve and spread for the benefit of humanity Hellenic culture, language, history, art and science? Or that those things, serving as a racial background to an American, would render him the best product and the best type of citizen that our nation deserves?

As further advancement of this effort, the Ahepa, as a pioneer in the thought, has led four excursions of its members to Mother Hellas, prompting them thereby to bow with reverence before the altar of civilized society, and to enrich and revive their noble Hellenic attributes; and thus refreshed, to return to America and zealously take up their share of duty in preserving, enriching and perpetuating the destinies of our great American democracy.

The Ahepa excursions have also served to bring into closer understanding and relationship the two greatest democracies of the world: Hellas, the noble mother of all democratic institutions, and America, the proud daughter and champion of the same.

The Ahepa is a pioneer in many praiseworthy undertakings. It is a pioneer in its own self-creation, for it is the first and only organization of its type in America, composed largely of foreign-born and dedicating itself to the task of self-Americanization. It is a pioneer in the excursion movements to Mother Hellas, having led four successful excursions to the shores of that glorious democracy. In its recent excursion it again became a pioneer when it triumphantly led its pilgrimage to the shores of the Bosphorus and Constantinople, for the purpose of paying tribute, reverence and respect to the head of the Orthodox world, His Holiness, Photius II, Ecumenical Patriarch.

The kingdom of Ahepa has performed a service to mankind, and Hellenism in particular, which can never be estimated within the realm of dollars and cents. But if one should ask what has been added to the erection of this archontic temple, the question cannot be answered without

some degree of speculation. What have the ten conventions cost the fraternity at an average of \$100,000 each? What have 40,000 members contributed from dues alone the past ten years at an average of \$10 per annum per member?

What has each member expended in the past ten years in answering all the functions and all the callings of the fraternity? What have the 300 chapters contributed during the last ten years for charities, schools, churches, etc., at an average of \$10,000 for each chapter? What have these chapters expended for halls, club rooms, equipment, patrols, degree teams, etc., for the past ten years at an average of \$4,000 each? What have the four Ahepa excursions spent, each carrying an average of 1,000 men and each person spending approximately \$2,000?

What has it cost chapters and members for banquets, parades, dances and other public functions, in order to glorify the Hellenic name in their particular communities? What has the Supreme Lodge expended for the last ten years at an average of \$75,000 per year? What collections have been made by headquarters for scholarships, orphans, sufferers and other purposes? These figures, conservatively calculated, spell \$50,000,000.

That is what the Ahepa Temple has cost to erect. It stands today as the shrine of Hellenism throughout the entire world. Its armies are now continuously refreshed by the zeal and the enthusiasm of the youth that daily enroll within its ranks. Its greater greatness lies before it. The golden pages of its ten years of activity will serve as inspiration to its more glorious future. The Ahepa will live forever, serving America, serving Hellas, serving mankind.

Threshing It Out

(Continued from page 4)

"I suppose," she interrupted us wickedly, "you are about to say 'an old-fashioned European picnic with ALL the trimmings.'"

We changed the subject, and tried again. "This scene," we pointed out as calmly as we could under the circumstances, "might have been enacted beneath the shadows of Mount Olympus thousands of years ago. It is the sort of thing ancestors of these happy people here might have been doing along about the time of Troy. Helen, herself, if she hadn't been so sophisticated, might have been out doing things like this and might never have left good old King Menelaus and Paris might never have shot Achilles in the heel—"

"And I suppose," interrupted our ever helpful Better Half, "Ulysses and his boy friends would never have gone by-by in the wooden horse."

We would gladly have hurled ourself into the Hellespont!



First Annual Convention of the Ahepa, Atlanta, Georgia, October 14-17, 1923

Our Democracy—Part 3

By HON. CARRINGTON T. MARSHALL

Chief Justice of the Supreme Court of Ohio

Member of the Order of Ahepa

FROM the very beginning of our Government there has been a controversy over the respective sovereignties of the States and the Nation. There has been an unceasing struggle between the advocates of local government by the States and those who advocate greater centralized power in the Nation.

Although our Government has been in operation only 144 years, it is the oldest constitutional government in the world, and was at the time of its institution the greatest experiment in democracy ever attempted. The greatest difficulty in launching that experiment was found in the jealousies of the Colonies and the unwillingness of the people of the States to give up any portion of their independence or submit to any degree of centralized power. This was the paramount issue in the earliest efforts of the Colonies toward cooperation, and became an issue in every step toward union. It was the main topic for discussion in the Constitutional Convention in 1787 and the main difficulty in the way of ratification of that document.

The foundations of the Federal Government had not yet been firmly placed until the statesmen and leading citizens of that period began to divide themselves into two great classes.

The first had a vision of a mighty Republic with equal sovereignty of the citizens. They had profited by the experience of the Articles of Confederation and knew that no super-government could rest upon a number of independent sovereignties and still be made to function. That there must be the direct and immediate allegiance of the citizen, with the power to draw the service of the citizen into the army and his purse into the public treasury. The other class appreciated and perhaps exaggerated the need of organization by the States.

However important that issue seemed to the patriots of the Revolutionary period, it was debated at length in the Philadelphia convention and settled by the sixth article of the Constitution, which declared that the Constitution and the laws of the United States shall be the supreme law of the land. This very clear declaration decided the issue, but did not end the controversy. It was the outstanding obstruction in way of ratification of the Constitution and ratification by the larger States was only carried by a narrow margin.

In 1798 the legislatures of Kentucky and Virginia passed resolutions which stated principles of State sovereignty wholly inconsistent with Federal sovereignty, and declared that the Federal Government was not the exclusive or final judge of the extent of the powers delegated to it. Not content with such revolutionary acts on their own part, they appealed to other States to cooperate in "maintaining unimpaired the authorities, rights and liberties reserved to the States and the people."

To the lasting credit of the other States, they declined to respond to the appeal and suggested that the remedy must be found in the amendment of the Federal Constitution in the manner prescribed by law. Nevertheless, the doctrine of States' rights continued to be asserted and was debated in other State conventions, in Congress and in several notable cases in the Supreme Court of the United States; and, fed by the dissatisfaction of every cult and enterprise out of harmony with the

majority and the party in power, it grew and developed until it finally culminated in a great Civil War.

The storm which had raged for ninety years over the question of paramount sovereignty and which was finally determined by the arbitrament of the sword did not by any means determine the exact limitations of the authority and jurisdiction of the Federal Government. The re-establishment of the Union in 1865 marked an epoch from which has dated a new beginning in the encroachments of Federal authority. Pursuant to the power given to Congress to regulate commerce between the States, Congress has passed many laws which have destroyed a large portion of the autonomy of our State governments, and the encroachments upon the proper balance between the powers of the Federal Government and the powers reserved to the States under the Constitution has become an acute issue.

The fathers of the Revolution, when they framed the Federal Constitution, combined national strength and individual liberty in a remarkable manner. Some of the men of the Convention were profound students of the ancient governments which had tried popular government. Greece in her pursuit of liberty had overlooked the need of strength which union brings. Rome fell into the opposite error and cultivated nationalism to the point where a tyrant was developed, which stifled liberty. Our forefathers steered a clear course between the Scylla of the liberty of Greece and the Charybdis of the nationalism of Rome and combined the two extremes in such perfect fashion as to secure the fullest benefits from both. Those principles of local self-government, which were so fondly cherished and safeguarded in the fundamental law, have been squandered and dissipated by succeeding generations.

The right of suffrage has come to be measured by a national standard. Our whole economic, social, commercial, industrial, educational, religious and social life has become nationalized.

In local political campaigns, national issues and policies have become the dominant argument, and honesty, efficiency and integrity is no longer the test of fitness of local officials. Our banking institutions for the most part are under the regulation of a Federal Comptroller.

The major portion of public transportation comes under the regulations and control of the Interstate Commerce Commission. Our most prolific sources of public revenues are made subject to Federal levies of taxation. Competition in trade is safeguarded by Federal agencies, and all attempts to limit competition must run the gauntlet of a Federal Trade Commission.

The benefits of pure foods and the danger of narcotics are the subject-matters of congressional action.

Even religion has caught the spirit of centralization. The church is no longer the provincial meeting place of worship. Each church congregation is a unit of a great national or perhaps international organization, which teaches and dictates doctrines and dogmas to an extent which reminds us of the days and the experiences of the Inquisition.

Many religious organizations carry on national campaigns for money to build great cathedrals at populous centers. It is

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Immigration Topics

Protecting the Immigrant

By HONORABLE WILLIAM N. DOAK

Secretary of Labor

Remarks at Conference With Representatives of Foreign Language Groups, Department of Labor, July 7, 1932

RACIAL pride and traditions are usually more or less revered by all people alike. There is that tie of blood that grips the heartstrings of everyone everywhere, causing a natural drift of the different racial groups together. Perhaps the outstanding example of these tendencies is that of the Jewish people, who in fact, strictly speaking, have had no nation of their own for centuries, yet in a remarkable way have preserved so many of their racial customs and traditions. However, there is that outstanding character of almost all of the racial groups, especially of the present time, in that all can meet together and agree on a common form of government with mutual respect for the rights and privileges of all.

The first great example of the past is our Republic of the United States. My opinion as to the foundation of our structure of government is the Declaration of Independence, and the arch in its keystone—the simple declaration: "That all men are created equal and endowed with certain inalienable rights." Then the fathers building on that foundation, gave us the Constitution, with marked checks and bounds safeguarding it in such a way as to prevent precipitate action, due to the outbreaks of passion, or mere political expediency. As the result of the wisdom of the builders, we are today able to proclaim our independence and liberties to the world—in fact, to see nearly all the nations of the earth change their forms of government.

That which is true of personal freedom is likewise true as to the practice of conscience or religion. Therefore, neither racial prejudice nor religious intolerance has a part in our national life or every-day intercourse with each other. I prefer to be a citizen in all the term implies.

Thanks to my early teaching and lifelong conviction, I am a devout apostle of the doctrine of our fathers of the Republic on matters of race and religion.

Having been called for the immediate present to the one position where, perhaps, the temptations to be swayed in judgment by racial or religious prejudice, on account of my personal contacts with humans of all races and sects, is more pronounced than falls to the lot of others I all the more can appreciate the importance of keeping above suspicion, if possible, in my intercourse with all groups constituting our national life. We have been styled a homogeneous people, others have designated our country as the melting pot of the world. In any event, we have evolved or refined the greatest form of civilization that so far has been found.

Hard Times and the Alien

By JOHN N. FINLEY

Address Delivered Under the Auspices of the Foreign Language Information Service

MY OWN alien ancestors came to this country exactly two centuries ago, when there were no quotas or other restrictions except Indian perils and hardships of the frontier. They came on a vessel that might have been named the *Thistle* or the *Shamrock*. I am also the ancestor of eight descendants of the *Mayflower*. With such a background I have come to say a word about the alien of our own day and the problems he faces in these difficult times.

Not for a hundred years have fewer immigrants been entering the United States. This is the result both of our new immigration policy and of the depression. Hard times have always resulted in fewer men and women turning to the New World in hope of better economic opportunity.

In spite of restricted immigration, the last census showed that the number of foreign born in this country had increased to over fourteen million—14,000,000 Americans by choice, not by accident of birth, as with most of us, but men and women who have deliberately chosen this country in preference to all others. If we add their 26,000,000 children, we have almost a third of our great population who are immigrants or the children of immigrants, forty million people who, themselves or their parents, have come to us from all corners of the

(Continued on next page)



Hon. William N. Doak
Secretary of Labor

You have been invited here today for the purpose of ascertaining the best methods obtainable for the preservation of the rights of those different racial groups against encroachment by vile enemies who are seeking to undermine our fundamentals and contaminate our people through devices of fraud, deceit and various kinds of crookedness, parading under the guise of benevolent protectors. In this matter I think that the action of calling representatives of our different racial groups together is not only proper, but it appears to be a serious obligation. Therefore, I wish to express my grateful appreciation for your most generous response to my invitation.

There is no set program for our procedure during this conference, preferring to discuss the different problems that may come up in the most informal way. Each member of the conference will please feel free, frank and unhampered in his expressions. Freedom and frankness will assure success, where any other course will retard our program, if it does not destroy the purpose for which it was planned. I shall present to you separately some thoughts for your consideration at a later time.

(Continued from preceding page)

world. Never before has there been such a mingling of peoples. Here in New York City only one out of every five of us has native born white parents. In our other great cities the proportion of old stock is but slightly larger.

The conviction that we were admitting the alien more rapidly than we could assimilate him, resulted ten years ago in reversing our policy of free immigration and in limiting the number of immigrants who might be admitted to our shores. This attitude toward the alien has been further quickened by hard times. It is not unnatural, perhaps, that with so much want and suffering the presence of the newcomer should be resented. "Let him go back," it is urged. "We have troubles enough of our own. Had we admitted fewer immigrants, there would be more jobs for the native born." Recently a large patriotic organization voted a resolution urging that all unemployed aliens be deported. This action is unfortunately only too typical of a growing discrimination against our "Americans by choice." We often make it harder for them to find employment. We sometimes exclude them from the benefits of relief work. We charge them, contrary to the facts, with most of our crime and racketeering. They are stepchildren in the land of their adoption.

Before this tide of unfriendliness and discrimination is permitted to increase, let us squarely face two facts. First, immigration to the United States has virtually ceased. Actually three immigrants are leaving the country today for every one who enters. The unwisdom of any new immigration, when millions here are unemployed, is generally conceded. Most of the 35,000 immigrants who will be admitted during the fiscal year ending June 30th are the elderly parents of American citizens, or the wives and minor children of immigrants already admitted. They are not competitors in our labor market. As compared with these 35,000 immigrants, some 100,000 will leave the United States this year. The great problems of assimilation and employment are not being increased by new immigration.

The second major fact is this. The great mass of immigrants whom we have admitted to the United States are here to stay. There is no turning back for them or for us. There is always indeed a small current of emigration. In hard times this tends to increase. But even in a year like this, the outward flow is negligible compared with the great mass of foreign born. No such foolish and inhuman action as that of deporting all unemployed aliens is ever likely to be countenanced. Those who might be deported under existing laws were estimated two years ago by the Secretary of Labor to be 100,000. Today the number is less. Neither by deportation nor by voluntary departure will the number of our foreign born be substantially decreased. For good or ill we have admitted them to our shores and to our destinies. They are here to stay. Whether we like it or not, they are a part of our future.

These two facts may well serve as foundation for a new attitude in America on this problem. Nothing is to be gained by letting opposition to further immigration express itself in hostility to the immigrant already here. Yet that confusion is preventing action demanded by both fair dealing and self-interest.

In the last decade we have passed from a century of immigration into an era of assimilation. Let no one identify that process merely with learning English and civics. Naturalization is only an incident in it. Assimilation is the incorporation of the immigrant, his children and their heritage into a new America. For no nation can absorb thirty-seven million immigrants in one hundred years without itself undergoing profound

changes. Assimilation is not, as some would have us believe, simply an abandoning by the new arrival of all he brings, and the imitation of what he finds, but a process of creation for immigrant and America alike. The immigrant will be transformed, but we too undergo change. The problem is not only to give to the newcomer the finest and best of our traditions but to encourage him to give of his best in building the America of the future.

The answer will not be written for any man living to see. If the outcome must be left to future generations, we can, at least, be sure of certain policies that alone can lead to any worthy goal. Any program of genuine assimilation must include four elements.

First, an understanding of our language, laws, and institutions on the part of the immigrant.

Second, equal opportunity and friendly understanding on our part toward the immigrant. Once we have admitted a man for permanent residence, we cannot in fairness or decency discriminate against him. Only an attitude of tolerance and fair dealing will promote effective unity.

Third, participation by the newcomer in the common life of the nation. With the individual immigrant such participation often comes about naturally enough. But too often our foreign born people have in self-protection become segregated into more or less separate groups with a life of their own. These groups need to be brought into friendly participation in the many activities of our community and national life.

And, fourth, a recognition of what the newcomer has to contribute from his own cultural heritage and encouragement of such contribution. I wish there were time to read the eloquent words in which a former Secretary of the Interior, Franklin K. Lane, pictured the gift our immigrants have brought and laid at the altar of America—their music and poetry, their arts and crafts, stout hearts, hands with which to work, minds that could conceive.

A program of assimilation such as I have outlined is being forwarded by the organization under whose auspices I am speaking tonight—the Foreign Language Information Service.

(Mr. Finley then proceeds to enumerate the various ways in which the Foreign Language Information Service assists the alien.)

Justice and sound policy require a reduction in the present naturalization fees. They require, too, changes in our deportation laws. As recommended by the Wickersham Commission, the Government should have discretion not to deport when it will separate American families. Let me illustrate by a case recently handled by the Foreign Language Information Service. Nineteen years ago a girl came with her parents from Norway. Her father was not naturalized until she was over 21 so that she remained an alien. Later she married an American citizen and had two children born in this country. A few years ago she developed a nervous disease. Thinking that a change of scene might benefit her, her family sent her back for a visit to Norway. On her return to the United States the nervous trouble recurred and it was necessary to place her for a time in a public institution. She was promptly ordered deported as a person who within five years after entry—her last entry—had become a public charge and insane. When our officials feel compelled to deport the wife and mother of American citizens under circumstances of this sort, it seems obvious that our deportation laws need to be humanized. It is no wonder that the Wickersham Commission, after a year's study, came to the conclusion that in the enforcement of our deportation laws "many persons are permanently separated from their

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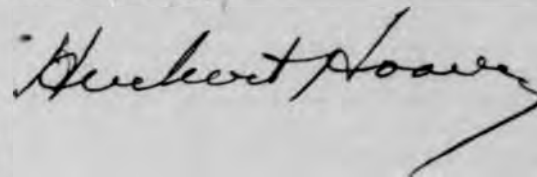
THE WHITE HOUSE
WASHINGTON

August 10, 1932.

My dear Mr. Catsonis:

I have had occasion frequently to commend the work of the Order of Ahepa and am especially pleased to do so again on this its tenth anniversary. Our citizens of Hellenic descent bring with them the heritage of a glorious civilization which enriches our own. They are law-abiding, industrious and loyal to our institutions. They have demonstrated their patriotism both in peace and in war. They make splendid citizens and we are happy to have them in our midst. I will be obliged if you will express to the delegates in convention assembled at Baltimore my cordial greetings and good wishes for the continued success of the Order of Ahepa.

Yours faithfully,



Mr. Achilles Catsonis,
Supreme Secretary,
Order of Ahepa,
Washington, D. C.

Flashes from Baltimore

Tenth Annual Convention of Ahepans Promises to Surpass All Others

Citizens of Baltimore, State and City Officials Extending Unstinted Cooperation to Committee for Success of Convention

C. J. Coventaros, Chairman of the Convention Committee, Extends Invitation to Ahepans to Attend Baltimore Convention

PREVIOUSLY we have tried to picture to you the scenes and beauties of the city of Baltimore which is to be the scene of this year's Tenth Annual National Convention. Baltimore is really an ideal spot. It is a city of homes and hospitality. Nowhere else will you find such opportunities for recreation. Seashore on one side, mountains on the other side and the Bay at the front gate beckon to everybody to have a good time.

Baltimore, the Gateway to the South, is truly called the City of Opportunity. It has given us the opportunity to act as your hosts, to greet you with the key of the city and we are glad to say that we are ready for you. A royal welcome will be yours while you are in our midst.

The Worthington Chapter has worked hard to get ready. The officers, committees and members have all cooperated in a real Ahepan spirit, and I am proud to say, "We are ready for you."

The rest is entirely up to you. If you want to have a vacation such as you will dream about forever after, if you want to partake of our hospitality, if you want to march with a thrill through elaborately decorated streets to the stirring music of many bands, or watch the parade from the sidelines, if you want to renew old friendships and acquaintances, if you want to mingle with the master minds of our people—then come to Baltimore during the week of August 28th to September 4th.

C. J. COVENTAROS,
Chairman, Convention Committee.

Outline of Program

No stone is being left unturned by members of Worthington Chapter No. 30 to make the Tenth Annual Convention of the Order of Ahepa an outstanding success. It is the hope of Bro. C. J. Coventaros, Chairman of the Convention Committee, that when the delegates and visitors to the convention leave for home again that they will tell their less fortunate brethren in their home town that the Baltimore Convention was, indeed, the best ever.

The seventeen members of the executive committee and the members of the subcommittees realize that running a convention is a big job—and they are going about it in a big way. Having undertaken the task and accepted the responsibility of acting as hosts, they are determined that the only regret that any visitor will have will be that the convention had to come to an end.

Convention activities will begin with church services at noon

on Sunday, August 28. At 2 o'clock the delegates will entrain for Annapolis, visit the Naval Academy and partake of the hospitality of Annapolitans who are members of the Ahepa. This promises to be a most enjoyable affair and it is hoped that all who come to the convention will arrive in time to take part.

Registration and the collection of credentials of the delegates will go forward from 9 a. m. Sunday until all are enrolled. The registration desk at the Lord Baltimore Hotel will also serve as an information bureau. Angelo Schiadaressi, President of Worthington Chapter and chairman of the reception and entertainment committees, reports that 22 members of his committee have volunteered for service at the railroad stations and steamship companies to greet the visitors upon their arrival in Baltimore. Arrangements have been made by Supreme Secretary Catsonis for visitors to the Ahepa convention to return on one-half fare, provided 100 one-way certificates are presented to him at the convention. Be sure to ask your railroad representative for a certificate when you buy your ticket.

Promptly at 10 on Monday the convention will assemble and by 10:15 the gavel of the Supreme President Booras will drop and the meeting be on in earnest. Archbishop Athenagoras will pronounce

the invocation, after which Mayor Howard W. Jackson will extend the welcome of the city, to which a response will be made. Business sessions are scheduled for the afternoon and evening. On Tuesday morning and afternoon business sessions will be held, and in the evening the Grand Ball will take place in the Calvert Ball Room of the Lord Baltimore Hotel. Wednesday, a short business session will be held in the morning, allowing ample time for the delegates and visitors to prepare for the parade which is scheduled to start at 2 p. m. On Thursday, business sessions will be held morning and afternoon, while at night the Banquet will take place, also in the Lord Baltimore Hotel. Friday, the usual business sessions, and at 7 p. m. the visitors will leave for a Moonlight Trip down the beautiful Chesapeake Bay. More dancing and a crab feast to appease the hungry. On Saturday the election of officers and the choice of the next convention city will be voted on at the business sessions. An informal program is under consideration by the committee for Saturday evening. Sunday, many of the delegates and visitors are expected to go to Washington.

One of the highlights of the week will be the parade. Approximately \$1,000 has been allotted to the decoration committee to dress up the streets along the route of the parade with Ahepa banners. As much again is expected to be spent by merchants and business houses, who are being approached by the official decorator. All we need now is to have "man-

(Continued on page 14)



C. J. Coventaros
Chairman, Convention Committee

Mayor Jackson Extends Welcome

BALTIMORE,

July 21, 1932.

It is with great pleasure that I welcome to Baltimore the annual meeting of the American-Hellenic Educational Progressive Association. I know that your delegates will find many points of interest in our city, and feel sure that their stay will prove most pleasant and instructive.

Baltimore has ever extended warm hospitality to its visitors.

Your organization has accomplished much for the progress of Greek nationals.

I congratulate the Ahepa on its good works and trust that the years to come may see its continued growth.

Yours sincerely,

(Signed) HOWARD W. JACKSON,
Mayor.



E. Lester Muller
President, Baltimore City Council

Governor Ritchie Greets Ahepans

ANNAPOLIS, Md.,

July 25, 1932.

I salute the Order of Ahepa as its members assemble in Baltimore for their Tenth Annual Convention. The Maryland free State—a sovereign democratic State of today—greet you as descendants of the first democracy of the World 2,000 years ago, and warmly and heartily bids you welcome.

Very truly yours,

(Signed) ALBERT C. RITCHIE,
Governor.

President of the City Council Praises Baltimore Greek Community

Supreme Lodge Officers and Delegates, and Visiting Members to the Tenth Annual Convention, Order of Ahepa, Lord Baltimore Hotel, Baltimore.

GREETINGS, MY FRIENDS:

May I add a word of welcome to the many you have already received.

This is the home of hospitality. We have no keys to offer you, because there are no keys to Baltimore. It is always open to all visitors, and all Baltimoreans are happy at all times to extend the hand of good fellowship to those who visit us and to those who come here to hold their meetings and to discuss the problems of interest to them.

The Greek community in Baltimore has become a very important unit among our people. The Greek-Americans have taken a lively interest in our civic affairs and are contributing in a large measure to the success of Baltimore. They are all good citizens and we are proud of them. May they continue in their acts so helpful to the progress of the city and may a full measure of prosperity be theirs.

My friends, you are welcome and may your visit be most pleasant and may your deliberations bring success in every way. You can feel at home in Baltimore, because it is home to all.

Most cordially,

(Signed) E. LESTER MULLER,
President, City Council.

Annapolis Civitan Club to Take Part in Convention Ceremony

Arrangements have been completed by the executive committee with the Annapolis Civitan Club to present as a special feature of the trip to Annapolis the re-enactment of the resignation of General Washington as Commander-in-Chief of the Continental Army.

The scene will be re-enacted in the exact spot where this historical event occurred, in the ancient State House at the Capital of Maryland. The costumes used are authoritative



Members of the Annapolis Civitan Club who will take part in the Ahepa Convention ceremony

reproductions of those worn by members of the Continental Congress and General Washington. See photograph.

The Order of Ahepa is highly appreciative of the public spirit manifested by citizens of Baltimore and Annapolis. They have extended their unstinted cooperation to make our Convention a success. We are grateful to the Civitan Club of Annapolis for their willingness to reenact this historical scene.



Photios II, Ecumenical Patriarch, sends greetings to Ahepa



Ἐκτιμῶντες κύριε Ἐκλεκτάρι, τὸν ἐν κοινῇ ἀγαθὸν καὶ ἁγίον Πατριάρχην, χάρις εἴη τῇ ὑμετέρᾳ ἀντιμῶτῳ καὶ εὐχὴν κατὰ θεόν.
 Ἐλθέμεν προσηύχον τὸ ἀπὸ καὶ τοῦ παρελθόντος μηνὸς νίκην ὁμῶν τῷ μαρτυροῦντι ἡ ἀποστολὴ τῆς ὑμετέρας φωτογραφίας οὐδὲ τὸ ἀνεκδοκίμου καὶ καμῶν, ὅσα πρόκειται. Ἦναι ἐκδοθῇ ἐπὶ τῇ εὐκαιρίᾳ τοῦ δευτέρου ἔτους τοῦ συνεδρίου τῆς ΑΧΕΠΑ.
 Μετὰ σπουδῆς εὐχόμενοι παρακολουθοῦντες τὰ ἐκ τῆς πόλεως ἀγαθὰ ἀπογεύματα καὶ εὐχόμενοι ὅπως τῆς καλῆς εὐχῆς πάντοτε, ἐπὶ τοῦ θεοῦ εὐλογίᾳ, κατιστάσῃ καὶ προσηύχῃ, ἀξιωματικῶς δὲ τιμῶντες καὶ εὐλογοῦντες καὶ τὴν πρὸς τοῦτο σπουδαίαν φιλικὴν καὶ φιλογενὴ συμβολὴν τῆς μεγάλῃς ὁμῶν ὀργανώσεως, εὐσεβήσαντες ἰδιαίτερον εὐχαρίστησιν πατρικὴν ἀνταποκρινόμενοι εἰς τὴν ἐκ θεοῦ ἐκπερασμένην ἐπιστολὴν ὁμῶν καὶ τῆς ὑμετέρας ἀντιγραφῆς καὶ ἀποστέλλοντες αὐτὴν τῇ παραύρῳ μετ' εὐχῆς ἀγαθῶν οὐδὲ τὸ ἀνεκδοκίμου ὁμῶν τῇ ὑμετέρᾳ φωτογραφίᾳ.
 Ὁ κύριος εὐλογεῖ καὶ ἀμείβει πάντας τοὺς φιλοῦντας καὶ ἐργαζομένους τὸ ἔργον.
 Ἡ χάρις αὐτοῦ καὶ τὸ θαῖον ἔλεος αὐτοῦ μετὰ τῆς ἀγάπης ὁμῶν καὶ τῶν λοιπῶν μελῶν τῆς ἀποστολικῆς ἀντιγραφῆς.

Λεωνίδας Σουλῆς ἱερ.

Ἐκτιμῶντες κύριε Ἐκλεκτάρι, τὸν ἐν κοινῇ ἀγαθὸν καὶ ἁγίον Πατριάρχην, χάρις εἴη τῇ ὑμετέρᾳ ἀντιμῶτῳ καὶ εὐχὴν κατὰ θεόν.

Friend L. Wells, Chairman, Citizens Committee, Baltimore Convention, Invites Ahepans to Baltimore

As chairman of the Citizens Committee of the Tenth Annual Convention of the Order of Ahepa, I wish to impress upon the delegates and visitors who honor Baltimore with their presence on this occasion that all Baltimore is preparing to make this convention a gala event. Spectacular pageantry is a great stimulus to civic morale. When the decorators string the last piece of bunting along the route of the parade the people of Baltimore will be anxiously awaiting the tramp of the marchers, the beat of the drums, the sight of these proud men and women of Hellenic extraction who have so deservedly earned the distinction of being good Americans, alert and responsive in their attitude toward the civic, social, educational, economic and political affairs of the nation.

The War Memorial Plaza facing the City Hall, where the reviewing stand is located, will present a gorgeous sight, resplendent with color. Our famous Governor Albert C. Ritchie and our beloved Mayor Howard W. Jackson will be on hand to welcome you, and have promised to take an active part in a number of features on your program.

I would call attention to the architecture of our War Memorial Building. It is patterned after a Greek temple. The Savings Bank of Baltimore Building resembles the Temple of Theseus. The old McKim School on East Baltimore Street and many other public and private institutions in Baltimore are designed after the Grecian style.

Many of you will recall that Baltimore was the home of the late Dr. Basil Gildersleeve, of Johns Hopkins University, noted Greek scholar. Personally, I do not pose as a student of Greek art, literature and philosophy; but I have a good memory for maxims and I like to reflect again and again on the chief maxims of the seven wise men of Greece, viz:

"Know thy opportunity."—Pittacus.

"Most men are bad."—Bias.

"Know thyself."—Solon.

"Consider the end."—Chilon.

"Avoid excess."—Cleobulus.

"Nothing is impossible to industry."—Periander.

"Suretyship is the precursor of ruin."—Thales.

Yes, I am sure that all Baltimore holds a reverent regard for the noble heritage which is yours. It holds, too, a healthy respect for the industry, the integrity and the intelligence of its citizens of Greek extraction who never fail to contribute to any cause or movement in the welfare of the community.

We look forward with great pleasure to your coming.



Friend L. Wells
Chairman, Citizens Committee

Flashes from Baltimore

(Continued from page 11)

power" and plenty of drill teams and bands. Up to this time the number of drill teams who have promised to put in their appearance has been most gratifying, but the more the merrier, and it is hoped for the good of Ahepa that more will make up their minds to come at the last minute. Bring along your banners and flags. Also, as far as possible, the committee would like to see all delegates and visitors march in the official Ahepa parade garb. If you cannot buy the costume in your home town, you can get it when you come to Baltimore. White shoes, white trousers, white and blue sash, white shirt, blue necktie— inexpensive, but highly colorful.

Bro. N. D. Coucantino, chairman of the souvenir program committee, reports that the work of completing the program is going forward in fine shape. It will be a treasure of memories to be preserved for posterity. If your chapter has not sent along a group photo of its 1932 officers there is still time to do so. Individuals, too, are sending in historical and business sketches to be worked up into quarter, half and full-page advertisements. Remember that headquarters have been established in suite 346, Lord Baltimore Hotel, Baltimore, Md. Write us for information of any kind and make your reservations early.

TENTATIVE PROGRAM

Sunday, August 28—

Noon, Church services.

2 P.M., Visit Naval Academy.

All Day, Registration.

Monday, August 29—

10 A.M., Open session.

Afternoon, Business session.

Evening, Business session.

Tuesday, August 30—

Morning, Business session.

Afternoon, Business session.

Evening, Grand Ball.

Wednesday, August 31—

Morning, Business session.

2 P.M., Parade.

Thursday, September 1—

Morning, Business session.

Afternoon, Business session.

Evening, Banquet.

Friday, September 2—

Morning, Business session.

Afternoon, Business session.

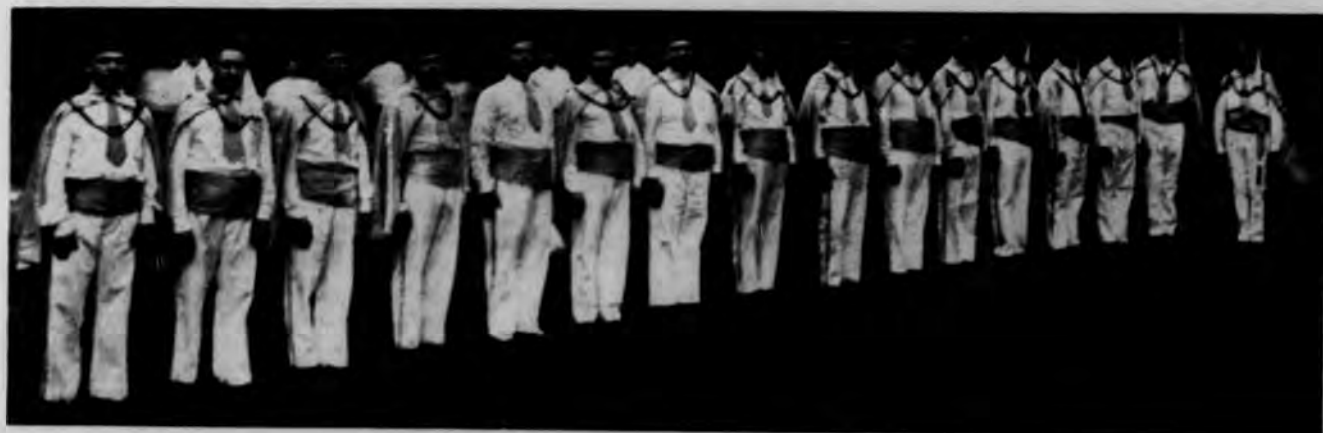
Evening, Moonlight trip.

Saturday, Sunday, and perhaps Monday, Business Session.



Ladies' Entertainment Committee

From left to right, 1st row: Mrs. S. Radou, Miss Irene Daskalaky, Mrs. P. Nicholson, Mrs. P. Spanakos, Mrs. P. Capson. 2nd row: Mrs. H. G. Pappas, Miss Anastasia Pappas, Miss Julia Pappas, Miss Anna Cosmides, Miss Marie Constantinides, Miss Despina Constantinides, Mrs. Cleanthes Pappas. 3rd row: Mrs. Anthony Synodinos, Miss Janetis, Miss Betty Pamfilis, Miss Helen Papaclion.



The Baltimore Ahepa Patrol will be there to greet the delegates

Sermon with Grecian Liturgy of Saint John Chrysostom, June 26, 1932

By DOCTOR MARC WILKINSON

Grace Episcopal Church, Colorado Springs

SCRIPTURAL TEXT:

*Make a joyful noise unto the Lord, all ye lands.
Serve the Lord with gladness; come before His presence with singing.
Know ye that the Lord, he is God; it is he that hath made us, and
not we ourselves; we are His people, and the sheep of his pasture.
Enter into his gates with thanksgiving, and into his courts with
praise.*

—One Hundredth Psalm.

WITH praise and thanksgiving we come this morning into His presence. With heartfelt gratitude to our sister Church and to our brethren in the Anglican communion we come as guests into this beautiful sanctuary of a common God.

With greetings of welcome and the spirit of Christian friendship we of the Order of Ahepa come today to open a convocation in the atmosphere of the Church, under the roof of this temple of God.

To those who have come, within the ranks of Ahepa and without, to those of the Hellenic and the Anglican communions, those of the great Church of the East who mingle with those from the great Church of the West, we extend the spirit of brotherly love.

To those of all nations, of all creeds under God, to every distant spot of the universe, we of the Orthodox Church today extend you love and charity and friendship, and we ask it of you in return.

What more noble exposition of the spirit of brotherly love and Christian friendship could there be in this welcoming by His Eminence Bishop Ingleby and the good people of the Protestant Episcopal Church of their brethren of the Hellenic Orthodox?

What a noble gesture toward the consummation of the angelic song that was heard in the heavens of the Far East 1900 years ago, "Peace on earth, good will to men," is this intermingling of the East and the West in bonds that, praise God, shall never be broken.

The hand of friendship has been extended in the past a great many times, from the West to the East, and again from the East to the West; hands of the two great faiths which observe a common communion and worship a similar liturgy, until now the Hellenic and Anglican, are united not only in the bonds of friendship and common worship, but are now upon the very brink of a union into a great combined church in itself.

Today, when there is chaos abroad, physical hunger and in many cases an apparent absence of spiritual hunger, communicants of the Grecian and English churches stand together, their faiths unshattered by adversity, battling for a great cause which overcometh all obstacles.

Our brethren of the Anglican Church, escaping many of the physical sufferings which have befallen the Eastern churches in the past decade, have extended a willing hand of help. The English Church is today not only aiding, but actually supporting, the work in America of our Russian Orthodox faith.

Torn from the cathedral in which he had labored for so many years and cast into the streets as a result of bolshevistic control of Russian Church properties, His Eminence Metro-

politan Archbishop Platon was granted immediate succor by the Episcopal diocese of New York and he labors today and thousands of the faithful gather at Holy Eucharist in the city of New York in a new cathedral which was granted free of all obligation by the magnificent Episcopalians to the afflicted Orthodox.

The Orthodox Church is suffering today as none other has. It is exiled from Russia, its priests and ecclesiastics are slain, its people are forbidden the sacraments and the teachings of the Master and Christ Jesus. Its children are growing into young manhood and motherhood in ignorance, yes, in blasphemy, of the Church. Cathedrals are burned, holy vessels are destroyed, sacred relics and ikons are defiled. There is no God, Red Russia tells the Orthodox and the other churches of the world, but the god of desire.

There are the new Russian commandments:

Thou shalt have no god before thee.

There is no Sabbath day; it belongs to the realm of a superstitious past. Seven days shalt thou labor for the economic uplift of the soviet state.

Thou shalt not kill except in the service of the state.

Thou cannot commit adultery, for there is no sanctity of marriage.

Thou shalt not steal except as the state commands.

Thou cannot covet thy neighbor's house, his wife or his property, for it is all yours in the name of the state.

And so the march of blood-red Russia goes on.

But underneath it all there is heard as the increasing thunder, as it rolls nearer and nearer from the mountainside, the voice of an agonized people; as Moses cried aloud in Ancient Egypt, "Jehovah, see the afflictions of Thy people and hear their plea."

And as God answered then, He will heed and answer today. There will be, there must be, an awakening in Russia, and an awakening for the rest of the world if civilization is to endure. And in this struggle for a spiritual re-awakening the Orthodox Church is proud to have as its ally its nearest friend, the Anglican Church.

There is no racial line, no color line, no line of language in the work of God and His Church.

(Continued on page 18)



An excellent example of Byzantine art—ivory panel depicting Romanus II and his wife, Eudocia. About A.D. 945. From the Cabinet des Médailles, Paris

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Greek Mind Aimed at Perfection of Humanity

By DANIEL W. TERRY, A. M.

Dean, Cazenovia Seminary, Cazenovia, New York

IT IS a well-known fact that the founders of this nation, who settled on the bleak New England coast, did not come here merely in quest of adventure or material gain. They came that they might have freedom to develop those principles of liberty in religion and government that would lead to the attainment of the highest and fullest experiences of life. The four original and fundamental American ideals were religion, education, law and order, and self-government. Some have visualized these by four buildings situated on corners of the typical New England village green or square. There were the church, the schoolhouse, the jail, and the courthouse. Consequently, considering the marked devotional spirit of these pioneers, it is altogether natural that the earliest schools should have been started on religious foundations. The Harvard charter of 1650 declared the object to be "the Education of the English and Indian youth of this country in knowledge and godliness." In 1701 Yale was started with a handful of books, a handful of students, and a handful of teachers, and also a heart full of trust in God and a conviction that the education of the American youth should be built on a religious foundation. For the first century these schools were not more than academies.

Such a tradition and such ideals were still dominant in the field of education when Cazenovia Seminary was founded. Projected in 1819, it formally opened under its charter in 1824, and has since been in uninterrupted operation. For many years it gave impulse to the cause of sound moral and intellectual training before the modern public high-school system could be said to have begun. . . . During the hundred years and more of its existence the Seminary has sent forth many scores of eminent leaders into church and state, professional and business life. Among these we are very happy to include as a distinguished alumnus Mr. Achilles Catsonis, the Supreme Secretary of the Ahepa fraternity and the editor of its magazine.

I wish to take this unusual opportunity to bespeak my profound admiration and respect for a people that has had so great an influence on the world's civilization. I am aware that there have been three marked world "tempers" or "race spirits" which, though still somewhat individual at the beginning of the Christian Era, have blended to make the best type of civilization the world has known. The temper of religious emotion might have been typified in that first century by Israel. Rome showed a genius for law and government and exemplified the legal temper. The ideals of the Greek mind were the perfection of humanity, physical and mental beauty, culture and art. The Greek had the intellectual and esthetic temper, and this last has leavened and permeated the whole lump.

It was my great privilege two years ago to stand upon the Athenian Acropolis. There in full view were the storied Mount Lycabettus, the Pentelic hills, whose quarries supplied the marble for the Parthenon, and the Hymettus range, early famous for its honey. But here at last I stood within the Parthenon, that temple that marks the perfection of Greek genius, a thing of symmetry and loveliness. From this height one looks down upon the theater of Dionysius on the southern slope, the earliest theater that the science of the spade has brought to our view. Here the first performance of the dramas of the great tragedians Aeschylus, Sophocles, and Euripides took place,

as did also the comedies of Aristophanes. Again, just to the northwest of the Acropolis, one may look down upon the Areopagus or Mars' Hill, where the highest court of ancient Athens was wont to meet. One still sees, cut in the solid rock, the flight of steps up which, no doubt, St. Paul trod on that memorable day when he was led hither to address the assembled elders. Here in the words, "For we are also his offspring," he quoted the Greek poet and Stoic, Cleanthes:

"Chiefest glory of deathless gods, Almighty for ever,
Sovereign of Nature that rulest by law, what name shall
we give thee?
Blessed be thou, for on thee should all things call that are
mortal,
For that we are thy offspring; nay all that in myriad
motion
Lives for its day, on the earth, bears one impress, thy
likeness upon it;
Wherefore my song is of Thee and I hymn Thy power
forever."
(Hastings Crossley.)

While it is commonly stated that modern western civilization is based on the Roman, still it must be recalled that Roman civilization at its best had been powerfully influenced and moulded by Greek thought. As early as the middle of the second century B. C. we find at Rome Panaetius the Stoic philosopher and Polybius, the historian, men of preeminent culture, having great influence on the literary circles of the city. The latter we are told "turned the attention of aristocratic Romans to problems of government and administration." In the following century Posidonius, a pupil of Panaetius, gave a still deeper and a more appealing meaning to Stoicism, which thus became the dominant philosophy of the Roman State, and influenced St. Paul and the writer of St. John's gospel.

On the other hand the doctrines of Epicurus (about 300 B. C.) came to Rome from Magna Graecia in southern Italy. The Epicurean opposed the Stoic in his view of the origin of things. He held to a materialistic view of the origin of the universe, denied that a divine Providence had anything to do with its formation, and therefore denied the doctrine of immortality of the soul. These two philosophic systems, Stoicism and Epicureanism, have been the two fundamental doctrines that have touched the heart of man from the beginning to the present hour.

Greece also had great influence in moulding Latin literature. This we all have noticed in the case of Rome's greatest poet, Vergil, for in his three major works, the "Eclogues," the "Georgics" and the "Aeneid," he took as his models Theocritus, Hesiod and Homer.

Such great names as Plato and Aristotle remind us that Greece early taught and exemplified the supremacy of the mind. She posited those fundamental ideas of man's life and destiny that have been his subjects of thought through succeeding centuries.

Today, institutions of learning everywhere should be alert to the possibility of the charge of a tendency to discount learning, especially among college men, a charge such as was brought forward nearly a generation ago. In 1908 Woodrow Wilson,

(Continued on page 36)

An Appreciation of the Glory That Was Greece

By WILLIAM E. MC CLUSKY, M. A., LL. B., A. B.

ONE may wonder at the temerity of the writer but my justification lies in the fact that the glory that was Greece has ever been a source of admiration and wonder. The opportunity which your organization affords for the inculcation of the culture of ancient and modern Greece into American life is unique. It is doubtful whether you will find an organization similar to yours in any part of the world. It is founded upon a concept which is remarkable in that it utilizes the principles of Americanization for the advantage of the individual and for the cultural advancement of your adopted land. You have an historical past out of the depths of which much can be taken to the advantage of these United States.

America is an educated nation. It is one, however, that in its eagerness to achieve material progress has not found much leisure to pursue the cultural side. The wonder is that under the stress and strain of our modern life that we today, as a nation, retain much of the ideals and the idealistic concepts that actuated the forefathers and founders of this Republic.

Geographically your country is not much larger than the State of New York. Included within this area may be mentioned some four or five hundred islands in, around and near the shore. These constitute the modern and the ancient Greece, and the islands are just as important and essential in the consideration of the history of Hellas as the mainland itself, for it was in

"The isles of Greece! the isles of Greece!
Where burning Sappho loved and sung,
Where grew the arts of war and peace—
Where Delos rose, and Phoebus sprung!"

The mainland is mountainous, rocky and indented by deep bays and there is scarcely a point that is over 100 miles from the ocean. The wonder is that from such a terrain could have sprung a race so gifted in all the arts, so accomplished in all noble deeds and so endowed with the spirit of fidelity and courage as to have left their impress upon the history of the world and upon the tongue of every cultured nation on the globe. Byron said "all except their sun has set," but your

gathering in convention is a living and convincing proof that the poet was wrong.

Turn the first pages of recorded history and you will find your ancestors standing before the walls of wind-swept Troy, fighting for the ideal which has maintained the sanctity of the home and the sacredness of the hearthstone. I care not whether the "Iliad" was written by one or by a thousand. It represents

a nation well advanced and with a literature and an art which may have been equaled but has never been surpassed. Where in all the range of literature is there an epic equal to the "Iliad" or the "Odyssey"? Virgil attempted to surpass them in the "Aeneid," but he produced merely an excellent imitation. France, Spain, Germany and England have all tried, but have fallen short of the mark.

It may be urged that it was only in the field of the epic poem that the ancient Greeks excelled. The few remnants that we have of the lyrics of Sappho

are convincing proof that in that line she was the mistress of the modern lyric poet. To understand and appreciate the drama in all its richness and in all its greatness and all its tragedy, one must have read and studied Sophocles and Euripides. It was the Greek dramatic school which conceived and perfected the four dramatic unities and every modern play must possess those qualities. Comedy had its greatest exponent in the person of Aristophanes. The modern French dramatic school is reproducing his two famous plays.

Consider history, not as an abstract thing, but as an accomplishment. The first and foremost of his day and the centuries that followed was Herodotus. He was as talkative and credulous as an old woman, but the outstanding fact is that many of the well-nigh incredible stories which he related have recently been proved to be true by archaeologists. It is only recently, in excavating in Asia Minor, that Grecian shields were found amidst the ruins of a destroyed temple. The shields were filled with darts. It was at first believed that these shields must have been trophies brought from the shores of the Mediterranean, until one of the leaders of the expedition recalled a passage in Herodotus describing the death of certain Greek mercenaries to a man defending their employer from the Egyp-



The Acropolis of Athens

tians. The riddle was solved. Where in the world can you find a more detailed, moving, living, historical narrative than in Xenophon's "Anabasis"? From the moment the story opens, through all the marches across the sandy desert, through the forbidding mountains into the dark, bleak valleys, until the day when the wearied travelers climbed a range of hills and saw to the north a blue, glittering sea, which meant home and safety, there is interest and entertainment. If you wish a master stylist, who has been followed by the craftsmen of succeeding ages, you need but examine Thucydides. He is indeed the master historian.

What schoolboy has not heard of Pericles and Demosthenes? We have all heard the story of the efforts of the latter to overcome the physical impediment from which he suffered. The reward was great. Posterity acclaims him as the greatest orator the world has ever known. His speeches against Phillip of Macedon have created a form of oratory peculiar in its nature and denoted by the word "philippic," a type of speech in which is concentrated irony, satire, sarcasm and bitterness. It was the last despairing cry of the Athenian democracy. So powerful were the speeches that Phillip made it his duty to hunt him down, but the great Alexander and the treachery of his friends finally achieved that end.

Turn from the practical and consider the purely intellectual. In that field Greece was and is preeminent, with Socrates, Plato and the last, but greatest of them all, Aristotle. Here we had a man of such unusual intellectual powers that in all the history of philosophy there has been but one man who ever surpassed him. The principles of Aristotle are taught today, not as museum relics, but as a growing, living, ever-present system of philosophy.

Fortunate are you, O sons of Greece, to have been reared in the mellow sunshine of centuries, to have played in the vale of Tempe, to have listened to the thunder of Olympus, to have played your childhood games beneath the Acropolis, to have rested beneath the lengthening shadows of the Parthenon, to have had your lullabies sung to you in a tongue that reaches back to the dawn of history, and to have drifted off into slumber, lulled by the breezes that blow off the seas that washed the shores of smiling Salamis and wind-swept Troy. •

You have a past that is filled with the riches of art and science and literature. You have been steeped in the culture of forty centuries. The pride in your American citizenship should not dull your appreciation of what you and yours have been and what you stand for. America is in need of that cultural heritage which is yours as long as

"The mountains look on Marathon—
And Marathon looks on the sea."

JAMES B. GUIMES
CERTIFIED PUBLIC ACCOUNTANT

1432 Broadway,
Bryant 9-3422-3
New York, N. Y.

618 E. 21st Street,
Buckminster 2-0309
Brooklyn, N. Y.

Sermon with Grecian Liturgy of Saint John Chrysostom, June 26, 1932

(Continued from page 15)

We are proud that we are Grecians, that we carry in our veins the blood of an immortal and cultured people, as are others proud that they are Italians, Russians, English, French or American-born. We would retain that honor of heredity and the Church would wish us to; aye, unto the last, when the stars twinkle in the heavens and one by one they go out, and the sun and the moon become as dust; but with that racial heritage we cherish equally, even to a greater degree, the heritage of the Church of God. It was St. Paul who wrote in his epistle to the Colossians: "There is neither Greek nor Jew, but Christ is all, and in your hearts."

We recognize cheerfully and happily that we are but His children, the sheep of His pasture, whether we partake of the communion of the united Anglican and Hellenic vessels, or those of any church of God.

We recognize our own humbleness, our own feebleness in the hand of fate and the finger of God.

Striving to serve God as we may in our own humble way, we seek to bridge the gap of human understanding, because we believe that once we have come to understand our fellow man and to live with him in peace and good will that we have opened the way toward a real understanding with God.

It was an American who wrote in part on the humility of man, as he looked back over the life and military activities of a great French general:

"I thought of the orphans and widows he had made, of the tears that had been shed for his glory, and of the only woman who had ever loved him, pushed from his heart by the cold hand of ambition.

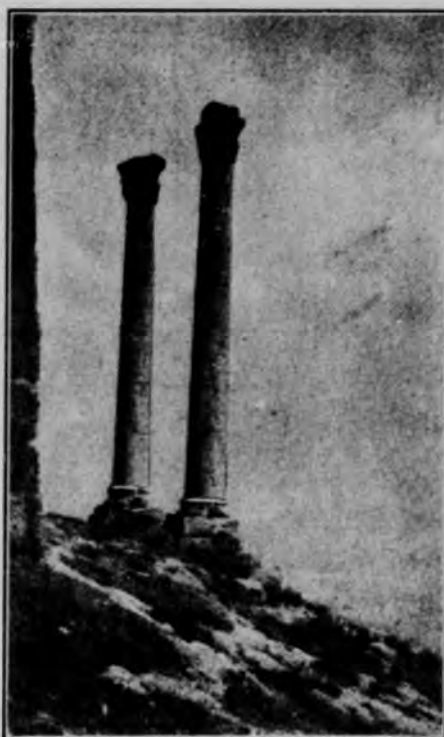
"And I said that I should rather have lived in a hut, with a vine growing over the door, and the grapes growing purple in the kisses of an autumn sun.

"I should rather have been that poor peasant, with my loving wife by my side, knitting as the day died out of the sun, with my children upon my knees, and their arms about me.

"I should rather have been that man and gone down to the tongueless silence of the dreamless past than to have been that imperial impersonation of force and murder known as Napoleon the Great."

If there were to be one message to come today from the Orthodox Church, it would be a message that echoes in memory from our mothers' knees in far-off lands—in our memory of childhood days in Athens, or in Sparta, or Macedonia or Mitylene, wherever it may have been: A message that echoes in the hearts today of 125 millions of the Eastern churches, a message that wafts its way across the oceans and re-echoes today in this beautiful sanctuary as it does within the walls of St. Sophia and Holy Sepulchre—a message of the humbleness of man and of the glory, the magnitude and the joy of a living God.

May the peace and the blessing of God the Father, the Son and the Holy Ghost rest upon you and abide with you, from all ages to all ages, now and forevermore.



Silent monuments of a glorious civilization

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"I'm a Greek"

By GEORGIANNA CHILAKOS

"I'M A Greek!" How many of you, my dear readers, are willing and proud to acknowledge your race before mankind with a pride and zeal that is akin to nothing that has ever been known or done before? A large majority must honestly confess that they do not do so with the pride that all Greeks must feel when the question of nationalities comes up in any general run of conversation. Since confessions are in order, I must confess that I myself, when I was a small youngster, did not loudly proclaim the land of my father's birth. Is it not because we feel the smug provincialism of most of the small towns of this great country in which we now live? Is it not because we have not tried hard enough to show the uneducated the true value of the Greek race?

You who are fortunate in living in the large cities, where there are many others like you, are not going against an almost complete ignorance of the Greek people because you have your numbers backing you; but what of the small-town people who do not yet realize that the Greek people are neither "Wops" nor anything else but Greeks.

It is the duty of each and every one of us to show America and the rest of the world that we are every inch of us as good Greeks as those of the days of Socrates, Demosthenes, Pericles and the rest of those illustrious Greeks that have made the name of Hellas immortal on history's pages. What good does it do us if the college professors and college students know that the Greek race is the most cultured and noble race in the world if the common man in the streets and next door does not know this fact? It is with this man that we have daily contact and not with the learned college professor, and it is with this man's children that we associate and not with those students who are broadminded enough to take up Greek in college.

Picture the position of the children of Hellas in America before the Ahepa came into being! Most of them were unknown; a lot of them knew only their immediate relatives; people were taking advantage of them; they were not a unified group and they did not have one half the opportunities which they now take for granted! Their sons and their daughters were running around thoughtless of the very elementary principles of the Greek race, and they themselves were beginning to forget the language, customs and living of their own people so many thousands of miles away. Then with the coming of the Ahepa, all of this was changed. People became cognizant of the Greek race; interest in the Greeks was revived; the many members became brothers with famous and well-known Americans and won fame for themselves on their own hooks. Then, too, a familiarity with other men and their families went a long way towards making them feel at home in this, their adopted, country; and finally the Ahepa has united them in a bond so strong that it is not easily broken and has promoted a better feeling among both Americans and Greeks tending towards a better citizenship. Their sons and their daughters have joined the Sons of Pericles and Maids of Athens or other auxiliary groups and are perpetuating the Greek race, people and customs. The annual pilgrimage, for such it is, back to their homeland serves to bring about a greater love for their country (if such is possible) and helps the folks home both economically and socially. Thus the Ahepa is prolonging the feeling of good will for the homeland and is offering a means towards renewing their relationships with our own Hellas.

That small peninsula jutting out into the Mediterranean Sea in Southwestern Europe has been the buttress between barbarism and civilization! It has fought the battle of the world singlehanded and has spilled rivers of precious blood of the cream of its youth that we might eat properly, behave as human beings, that we may live in houses and not caves, in order to have freedom from the terror of all Europe. If the Greek people had not valiantly gone forth in battle against the Turkish rule, the rest of Europe might now be under subjugation and even you and I might not now be holding forth in such a manner.

The Ahepa has been the means for we who live here in America to know the wonders and have the opportunity to see this country which otherwise would be just a wonderful story or just a dream and to keep the flame of enthusiasm for Greece alive in our hearts and our souls.

All of the love for Greece that I possess is due to a father who so loves his country that he is not willing that his children be accused of ignorance as to the wonderful history of such a nation! Many times I have listened in spellbound wonder as he has related to me the stories of that country from which he came; and I have found that the flame of my desire has been fanned to a blaze, and I yearn to visit this land which I have never seen and to walk in the streets in which those men walked, to see the Parthenon in all its glory and to taste those foods which only the Greeks have and know how to cook. I want to see those blue Mediterranean waters and the lovely skies and to visit all the places that I can possibly visit in the time that I will have.

Deep-blue Mediterranean waters, smiling blue Mediterranean skies and a sun-kissed land—that's my picture of our own Hellas! O magic word! The visions it brings forth are as limitless as the twinkling stars of the heavenly vault overhead, visions—dreams, glorious dreams—with hopes of seeing the reality. The very name Hellas fills one with a consuming desire to visit that land of our fathers' birth! And to those who have been so very fortunate as to have been born there, to what longings does it not give birth?

This is directed to those who have not had the privilege of seeing this glorious country, for those who have seen it know far better than I do its wonders and enticements. Don't you often wish that you could go over there and visit this land where civilization had its birth? Don't you paint dream pictures of what this wonderful land is like? Don't you yearn with an intense longing to see—just once—this land of our fathers and forefathers?

The story of those women who did not want to give up their freedom but preferred death by leaping off a precipice is to me the best example of independence and loyalty. The story of the Greek patriarch Gregorios is to me the most sublime of all martyrs and the stories of the Greek patriots are to me more precious than jewels or money. These things alone are enough to make anyone proud of Hellas, but when you take into consideration the many other things which are to be found in Greek history you find so many of them that it is hard to be proud enough. These people have thrown the torch to us, their part of the race is run and it is up to us to carry the torch high and

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Home-Coming

A Tale of the Far East Before the Earthquake

By GEORGE JAMES MICHALOPOULOS

MY TRIP across the continent had been a long one—interminable, it seemed; and my only thought on arrival was a good hot bath and twelve hours sleep before sailing the next morning via the *Yokohama Maru* for Japan.

It was one of those Seattle mornings, drizzling and foggy. I walked the docks in search of my steamer, after having checked my luggage. It is still the cause for unceasing wonderment that I found it. The *Yokohama Maru* was certainly a small steamer, and quite unseaworthy, I thought for the North Pacific. Those of you who have traveled know the mild ferociousness that is the North Pacific's during March. But despite the ship's small size I comforted myself with the fact that the fare was reasonable in proportion.

The bowing, Japanese steward showed me to my stateroom on A Deck, sucking in his breath with a great show of Nipponese politeness. One consolation, I was not to share my quarters with any other seasick mortal. The passenger list consisted of eighteen, eight of which were missionaries.

Rough sea and much rain kept us indoors, to enjoy ourselves with such pastimes as presented themselves. They were, namely, the ship's library, consisting of a set of Victor Hugo and a few books on travel. Aside from these I retired to the smoking room to play poker or bridge or kill time between shouts of "Boy!" and ordering round after round of drinks.

Two weeks of this, however, became tiresome. The boat was stuffy and uncomfortable. The urge for a little exercise came upon me, almost simultaneously with the calmer weather, so that it was possible to walk the decks.

I had gone forward on the promenade deck and was standing under the bridge, watching the waves break over the bow to rush down the deck and pour through the scuppers, when: "Nasty weather, eh?" He was tall and muffled in a high-collared Burberry ulster, with a cap pulled well down over his forehead. He was Scotch, so I judged from his accent; but his dark, yellowish skin belied the fact that he was the Clyde-side man his accent indicated.

He introduced himself as Angus MacDonald, an engineer by profession, educated in Scotland and lately in charge of bridge construction in South Africa and Canada. He told little of his history. And it was not until we were well within Tokyo Bay, with the verdant hills of Japan on our left and an hour distant from port, that he gave me his story.

"It will be a strange home-coming for me," he said. There was a silence, broken only by the babbling of the Nipponese seamen and the raucous blasts of the ship's whistle. "You may have guessed that I am an Eurasian. They tell me any old-timer in the Far East can tell one on sight."

I managed to gather my thoughts sufficiently to reply. "Yes, perhaps, but I was not certain. Many Scotch are darker in complexion than you."

"My father was a Scotch engine driver, employed at an earlier day by the railways in Japan. You know, there were few white women in Japan in those days. Well, I suppose he became lonesome and made one of those 'Madame Chrysanthemum' arrangements, made famous by Pierre Loti, the great French writer.

"I cannot remember my childhood very clearly, as I was sent to Scotland shortly after my fourth birthday." He stared across the bay with fixed gaze. "Well, some missionaries volunteered to take me home on their leave and place me in school. I can recall faintly the Japanese children screaming, 'Ainoko! Ainoko!' which means—

"Half-caste," I interrupted.

"Yes, and pelting me with stones," he continued. "My father sent me money regularly for my education. But since leaving school I have drifted around a bit, and it has been years since I have heard from him directly.

"A few days before my departure I received a letter from him, forwarded to me in Calgary, Canada, from Australia, which was my last address known to him. It was dated months before. He told me his end was near, and, being past eighty, he wished to see me once more before he died. Now you can see why I am not a particularly interesting companion."

"Just the opposite," I said, having found his story exceedingly interesting. "If there is anything I can do—"

"Yes, if you will be kind enough, there is. You have lived in Japan for years, you say, in Kobe. Fujieda is about 130 miles from Yokohama on the way to Kobe, so I gather from the Imperial Government Railway maps. It will be in your direct route. Also you have a knowledge of Japanese. It would simplify matters greatly for me."

There were still two days remaining before the expiration of my leave. With time to kill before reporting for duty and scenting an adventure, I gladly offered to be his guide.

We disembarked after tipping the stewards. Passing customs in those days were mere formality.

Once assured that we had not more than the duty-free allowance of cigarettes, we were permitted to leave the customs shed, and, leaving our luggage in charge of the Grand Hotel porter, Martin, known to all travelers in the Far East, we selected two rickshas from the long line kept at a distance by the inevitable *Junsa san*, or Japanese policeman.

In response to the ricksha coolies' "Doko," I replied, "Grand Hotel," and we were off, bumping over the cobblestone drives and past the red-brick, bonded warehouses, to the gate of the customs compound, where we were halted for a final interrogation by the guards.

Once turned into the Bund we made good time, our coolies shouting in a manner that is typical of the Japanese only, "Hi! Hi!" and ringing their bells for the right of way.

A fifteen-minute ride past the United Club, Club Hotel, Standard Oil, Oriental Hotel, Canadian Pacific on our right, with the ships of the world on our left, brought us to the Grand Hotel, where we were soon registered and shown to our rooms overlooking the bay.

After dinner we walked up Water Street in the old foreign settlement and across the canal to inspect the Motomachi.

MacDonald was fascinated by the bright kimonos, Dama-scene ivory carvings and other merchandise to tempt the foreigner. We were both very tired and turned in early.

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American Tax Laws and the Greek Business Man

By JAMES B. GUIMES, C. P. A.

THE following is an extract from the article of the Rev. Dr. Lacey entitled, "The Romance of Greek Immigration to the United States," published in the June number of THE AHEPA MAGAZINE.

"The Greeks have a high reputation for thrift; rarely apply for public relief or seek municipal lodging houses. They bring to their new home a spirit of enterprise and are singularly free from crime.

"Violations of the sanitary code and of corporation ordinances make up their chief offenses; and as they rise in the economic scale the percentage declines."

All American citizens of Greek extraction have, I think, read with pride the unbiased appraisal by the Rev. Dr. Lacey of the characteristic social and business behavior of the average Greek in the United States.

The well-merited praise for all the good points is, of course, somewhat dimmed by the incidental reflection upon his character, because of the average Greek's occasional disregard of municipal ordinances and attempted evasions of Federal and State tax laws and other fiscal regulations.

Metaphorically speaking, this acts like a blot on the escutcheon, and it hurts; but it is nevertheless true, and it is my aim to indicate from my professional experience the reason for such "distempered" actions.

Such misbehavior is not typical only of the Greeks. Other sections of the American business world of far different origins have been known to act in the same way.

I said "distempered" rather than "ill-considered" actions because petty evasions of the tax laws (aside from strictly criminal concoctions) are usually due to the mental irritation of the harassed taxpayer by the imposition of harsh and oppressive (*sic*) tax rates and regulatory provisions.

This attitude is due mostly to the ignorance of the subject rather than to ill-nature or intent to deceive; and a certain amount of information (and proselytizing education) is quite necessary to overcome it.

In the first place, the American tax laws and impositions are far from being harsh and oppressive when compared to similar laws in other countries, such as England, France, Italy and Germany, not to speak of Greece, where every article of consumption is heavily taxed, if I am correctly informed.

Secondly, whether we like it or not, it is axiomatic and fundamental that all good citizens should obey the laws. Revision and repeal of unjust and obnoxious laws is quite possible in this country, so that outright disobedience is neither logical nor safe.

The Greek business man and wage-earner, together with other American residents (citizens or noncitizens), are required by law, among other things, to help defray the incidental expenses of the Federal and State governments through the instrumentality of filing periodically so-called income-tax returns and paying such taxes as are accruing thereunder.

Income taxation is, of course, not the only source of government revenue, but it is the one most directly personal and the one most commonly misunderstood. Property, excise and other taxes do not ordinarily bother the average individual, as they are handled by more seasoned business people and corporations.

It does not follow that everybody must pay taxes. No income, no tax; but everyone is required by law to file tax returns. And there are not many of us business men and wage-earners (work-

ers and professionals) that do not come under this provision. As a matter of fact, one must be either a minor or insane or legally incompetent to be exempt; and even they are subject to certain proofs and regulations.

It follows, then, that it is the duty of all good citizens (male or female) to inform themselves of the law and comply with its requirements. It is all the more incumbent upon the business man who operates through a corporation to do (or refrain from doing) all that the law demands in order to enjoy unmolested all the privileges that the corporate form confers.

Going back to Dr. Lacey's statement, I would say that, as it is socially proper and legally safe for business men to comply with all the municipal health ordinances in stores and shops and factories (as directed by health inspection), so it is equally proper and safe for everyone (in business or otherwise) to comply with tax rules and regulations at all times.

In order to prepare a basis for computation of the tax, the law makes it mandatory upon all taxpayers to keep books; and for this reason power is given to the Commissioner of Internal Revenue to prescribe rules and regulations as to the type of information desired and as to the kind of books and records that should be kept, and which will best disclose a true statement of taxable income. Without proper and accurate books of account the true taxable income of a taxpayer (individual or corporate or estate) cannot be calculated. In that case (and also for nonfiling of returns and other delinquencies) there are penalties prescribed by the law that have been known to be drastic.

Without exaggeration, quite a number of otherwise "smart" business men have been caught in the meshes of the law and paid very dearly for their folly in disregarding the law or deliberately evading and falsifying their taxes.

Al Capone is not the only one who came out the wrong way. There are any number of other less spectacular cases on record. As a matter of fact, a number of delinquent cases arise in some part of the country from day to day, and punishment is sure to follow.

It is a false sense of security for a respectable business man to rely on the diligence (or lack of it) of the government inspectors. True, there are far too few inspectors for this important work of checking up on returns filed, or checking up on delinquent taxpayers. But sooner or later something happens that puts someone in the government service on the track of such delinquents: a possible enemy may "snitch"; a man may want to buy or sell his home or business—the tax situation will be broached. Or one may happen to be in a car or other accident—the police may have him cross-examined as to taxes. Or one may need to borrow from a bank or other credit agency—again the tax situation is sure to crop up; or a man may wish to travel abroad—he cannot very well appear for a visit without producing a clear slate in respect of taxes. Or a man may be sued for divorce; he may want to apply for citizenship; he may want to perform any number of legitimate and necessary functions; even in a court action of his own initiation, if he has been lax or deliberately false, he is subject to penalties of fines and imprisonment plus interest on back taxes, etc. He cannot escape if he is a normal, self-respecting individual. Ignorance of the law is no excuse. Everyone can make it his business, for all practical purposes, to consult the professional in this line. As the medical doctors are necessary for the bodily health of the community, so are the business doctors necessary for the health of the business community—the lawyer and the public accountant.

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Dr. Howard E. Rondthaler, President of Salem College

ALTHOUGH Greek drama is not new to American colleges, yet a new impetus has been lately given it by the cooperation of Ahepa chapters. In the belief that it is encouraging the institutions and players, whose joint efforts serve to perpetuate Greek drama in American colleges, THE AHEPA MAGAZINE intends to devote some space from time to time in recording such activities. In this number we will make a brief record of "Iphigenia in Tauris," "Electra" and "Trojan Women," presented respectively at Salem College, Winston-Salem, N. C., at Indianapolis, Ind., by the Sabert Berryman Players, and at Cedar Crest College, Allentown, Pa.

James Orphanos, Governor of District No. 13, writes us that Dr. Howard E. Rondthaler, President of Salem College, is interested in Greek drama and honored the presentation of "Iphigenia in Tauris" by his presence, and has graciously consented to prepare an article on the subject for the exclusive use of THE AHEPA MAGAZINE. "Iphigenia in Tauris," presented for the first time in 412 B. C., was produced in the natural amphitheater of Salem College by the Pierrette Players, the college student dramatic organization. A large crowd was in attendance, including a substantial number of Ahepans, headed by District Governor Orphanos. Dean Charles G. Vardell, Jr., head of the Department of Music, composed the musical interludes and the accompaniment for the dancers, played by Miss Eleanor Shaffner, harpist. The drama was coached by Dr. Pearl V. Willoughby, the chorus by Ernest Leslie Schofield, and the dancers by Miss Helen Hart Fuller. The two solo parts were sung by Miss Mary B. Williams and Miss Margaret Bagby. All characters were costumed in authentic reproductions. Those taking part were: "Iphigenia," Miss Mary Virginia Bendergraph, Mt. Airy; "King Thoas," Miss Adelaide Silversteen, Brevard; "Orestes," Miss Edith Kirkland, Durham; "Pylades," Miss Beulah Zachary, Brevard; a herdsman, Miss Margaret McLean, Lumberton; a messenger, Miss Virginia Mall, Bluefield, W. Va.; the "Goddess Palas Athena," Miss Emily Moore, Mt. Olive. The priestesses were Miss Phyllis Noe, New York City; Miss Lois Patrick, Fort Pierce, Fla., and Miss Elizabeth Boone, Jefferson.



Miss Charlotte Beeson as "Electra"



The Sabert Berryman Players in "Electra"

Salem College is one of the oldest institutions in the South, dating back 150 years. We are glad to note that with the countless innovations that have forced themselves upon our educational system, venerable institutions like Salem are still holding fast to the immortal tragedies of ancient Greece.

District Governor William Zilson, of Indianapolis, Ind., reports that the Sabert Berryman Players presented "Electra," Miss Charlotte Beeson taking the leading part. The Indianapolis Chapter has been active in reviving interest in Greek civilization, having recently awarded several prizes to the students of neighboring educational institutions who wrote the best essays on the subject,



The women of Troy weep for their fallen city. Queen Hecuba of Troy addresses the chorus of Trojan Women

"Greek Contributions to the Civilization of the World."

Another institution which stresses Greek drama is Cedar Crest College, of Allentown, Pa. Beginning with 1925, when the "Antigone of Sophocles" made its debut upon the stage of this institution, there have been annual plays, including the "Alcestis" and "Electra of Euripides." This year the "Trojan Women" by the same dramatist, in the English version of Gilbert Murray, was presented. Mr. John Tallmadge, of Cedar Crest, submits the following report on this production:

"When the people of Athens gathered in the spring for the festival of Dionysius, the god of wine, they came seeking beauty and the meaning of life and death. With the rebirth of the vine, the new life of trees and flowers, there arose within them wonder at the eternal beauty which lies beyond change and human error. Similarly, the students at Cedar Crest have spent the springtime of the past eight years following the trail of beauty of Greek dramas; for each year a Greek play of Sophocles or Euripides is presented four times—once by the freshmen, once by the sophomores, once by the juniors, and once by the senior class. The last presentation is made at commencement, an event which was especially successful this year because of the gift of \$100 from the Lehigh Chapter No. 60 of the Order of Ahepa and because over 1,200 persons viewed Euripides' 'Trojan Women' in the picturesque outdoor theater of the college, two miles from Allentown.

Members of Ahepa Attend

"In addition to members of the Ahepa Society from Allentown, members of the Order from Philadelphia, Lancaster, Reading, Palmerton, Slatington, Stroudsburg, and Easton also attended, according to Secretary John Stamm, of the Allentown Chapter. George P. Fullas, President of Lehigh Chapter, said:

"For three consecutive years the chapter has sponsored the Cedar Crest

College Greek plays given in the solemn atmosphere with which they were acted in the theater of Dionysius, which was carved out of the rock which formed the Acropolis."

"George Kalfas, chairman of the Greek play committee of Lehigh Chapter, arranged to have the Greek organization provide the walls of Troy background which made this year's drama so effective, since the central plot of the drama centers around the lament of the women of Troy for their ruined city: Hecuba for Priam; Cassandra for her losses; Andromache for Hector; and Helen for Paris.

Plot of "The Trojan Women"

"The play opens with Hecuba, former Queen of Troy, prostrate before the walls of her beloved city of Troy. It is dawn of the last day in the life of a great nation. The long years of fighting are over. Up from the sea comes the god Poseidon whose hand built these walls, to mourn the destruction of his people. As he looks upon the desolation, the goddess Athena, whose will has caused the war, appears beside him. Angered at the irreverence of the Greeks, she foretells the trials and sorrows which shall attend their homecoming.

"But morning has come. The gods disappear and Hecuba wakes. Women creep out to find her, and together they weave a song of the glory of Troy and the woe of its fall, the destruction of all they hold dear. The ships stir upon the shore, soldiers approach to lead away Cassandra, ravished and made mad. Hecuba cannot lift a hand to save her daughter, the priestess of Apollo.

"Before her departure however, Cassandra prophesies the downfall of her captor, Agamemnon, and fills the Greek soldiers with such fear of her strange words that they cannot touch her. More soldiers come from gathering the spoils of the battlefield, bringing with them Andromache, lovely wife of the prince of Troy. Before the eyes of the women her little son, Astyanax, is taken away to be dashed from the walls. The

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A scene from the "Trojan Women" from the production at Cedar Crest College, Allentown, Pa.

Sergeant Gust Billis, World War Hero, Decorated for Valor by United States and France

(Taken from Dubuque Times-Journal, December 12, 1926)

FEW Dubuquers know that one of America's outstanding World War heroes, who won the Distinguished Service Cross for deeds of valor, is now a resident of Dubuque.

As modest as he was brave, the central figure of this story goes about his business giving no indication that he ever did anything extraordinary for his country. This in spite of the fact that his heroism won praise from high Army officials, including General Pershing.

The war hero with which this story deals is Gust Billis. Doubtless had he known the reason why one of his friends borrowed his medals recently and inquired quite extensively into his war record, this article would never have appeared. For Billis, modest hero that he is, does not care for publicity.

Over in France they called Billis, a member of Company 3, 113th Infantry, "the machine-gun hound." The official records of his company show that he accounted for 27 German machine guns in the Argonne fighting. He usually went out with a small detachment of men. He was a dead shot and fearless. His buddies often said he had a charmed life. "Why those bullets went right through him without wounding him," one little doughboy once exclaimed.

Saved Captain's Life

In addition to his prowess as a machine-gun exterminator, Billis is credited with having saved Capt. L. E. Sullivan, of Caldwell, N. J., from death when snipers got his range. The captain was in a clump of bushes and the bullets were whistling about him. Billis crept through the grass and dropped the three snipers from a camouflaged platform with three shots.

Ask him what he did to get the Distinguished Service Cross and he replies: "Nothing."

Captain Sullivan, his company commander, was not so reticent in speaking about Billis, however, after the company had returned to this country. "I admire Sergeant Billis," the captain said at Camp Merritt. "He does not know what fear means. He has endurance, initiative and courage. When I told Billis to do a thing I could rest assured that it would be done right."

"He has 27 machine guns to his credit. No matter where we happened to be, if he heard a machine gun in action he would always disappear from our lines. It was annoying at first, but we got used to it, but as much as we watched we were never able to tell when and how he got away from our lines. He invariably returned in an hour or two later with a German machine gun on his shoulder. 'Here!' he'd say. 'Where do you want this damn thing put?'"

Exterminates Nest

"One day, however, he was away three hours. I was worried and the boys thought sure he was picked off. He had never stayed that long before. I sent a detail of men out to look for him. It was useless, because Billis showed up without their aid.

"Where have you been?" I asked him. "Oh, I was out for a walk and got me a machine gun on the way," he answered. I

asked him where it was. He told me he was tired of carrying them back to the company every time he got one but he offered to show it to me.

"We crawled for several hundred yards through brush, bushes and marsh to a spot where I saw one of the nicest machine-gun nests imaginable. The gun was there all right and so were five of the enemy—dead. Billis had picked them off with his rifle, one by one. When he shot the first one he moved rapidly away from the spot—drew a bead on the second and so on until he got all five."

Billis originally came from Olympia, Greece, settling in Menomonie, Wis. He was employed by a piano manufacturing company in Menomonie. He served with Company H, Wisconsin National Guard, on the Mexican border in 1916. He was in Omaha when the war broke out, but became ill with pneumonia and could not get into the service at that time. On May 11, 1918, however, he enlisted at Battle Creek, Mich., and on the same day left for overseas.

Wears Croix de Guerre

After his return to this country, Billis was awarded the Croix de Guerre with gilt star by the French Government in recognition of his exceptional bravery. The gilt star is a mark of special distinction. The citation received by Billis was executed in the French language, the United States War Department furnishing a translation, which is reproduced, in part, as follows:

"With the approbation of the Commander-in-Chief of the American expeditionary forces in France, the Marshal of France, Commander-in-Chief of the French Armies in the East, cites in the Order of Army Corps, 'Billis, Gust, Sergeant, Company A, 113th Regiment of American Infantry: Saved the life of an officer of his company by attacking and killing two Germans who were about to strike him in the back. At different times he attacked machine-gun nests, making prisoners and capturing the machine guns.'"

Cited by United States

Billis' citation from the United States Government in awarding him the Distinguished Service Cross said in part:

"American Expeditionary Forces United States Army, Distinguished Service Cross Citation. Sergeant Gust Billis, Company A, 113th Infantry, distinguished himself by extraordinary heroism in connection with military operations against an armed enemy of the United States at Bois de Armont, France, on the 12th day of October, 1918, and in recognition of his gallant conduct I have awarded him, in the name of the President, the Distinguished Service Cross.

"Awarded on 14th January, 1919.

"JOHN J. PERSHING,
"Commander-in-Chief."

In addition to his Croix de Guerre and Distinguished Service Cross, Billis also has medals for his Argonne and Mexican border service.



French Strother

Book Review

MAID OF ATHENS, by French Strother. Garden City, N. Y.: Doubleday, Doran & Company, 1932. Price, \$2. Reviewed by George C. Vournas.

*"Maid of Athens, ere we part,
Give, oh, give me back my heart!"*

So wrote Byron. But the young American diplomat in this book on modern Greece sings another tune. He, too, loses his heart to Greece; but more to the maid than the Muse. For the sake of Thea Milo, beautiful young tragedienne, he is willing to dare not only her stern and devoted peasant father, her unyielding brother and the deep-rooted customs of her country, but the Fates themselves.

Here is a book, they will say, with a Greek background. It is more than that. It breathes the very atmosphere of Hellas. To those who have never seen its "bold and towering mountains, the dusty plains, the purple waters, the far reaches of the Aegean and the sun-drenched violet heavens. . . the Acropolis and the serene loveliness of its ruined temples," the author introduces the Greek scene with a meticulous attention to color and detail. A few strokes of his pen and there is Athens today, with its red-tiled roofs and American automobiles, its little outdoor cafes and gesticulating people busy with the everlasting coffee and conversation.

He has somehow caught the spirit of the peasants, too. "Simple folk," he calls them: "but no simpletons—inured to a life of poverty, but characteristically Greek in unconscious pride of individuality and independence." He remarks the natural friendliness between the classes. "The Greeks invented democracy," he concludes, "as well as the word for it."

What nostalgic memories to the Greek far from home must this book arouse, describing as it does old familiar scenes, even to the smallest detail of a dinner menu. No doubt such a reader has known a Kadros, Akopoulos, Papadakis or Georges, and their words here awaken familiar echoes in his mind.

But this is not a book to appeal to a limited group because of a special setting; nor is it simply an interesting novel. Mr. Strother has

adopted the dialectic style made famous by the ancient Greeks to discuss certain timeless problems that plague the human race in its social and international relationships, and, entertaining as is his romantic plot, it is merely a vivid screen behind which the author speaks as philosopher and moralist.

For example, he considers the customs of Greece (where "the position of women is more oriental than European"), and especially the dowry system of the land "where a girl gets exactly the kind of husband her dowry will buy" and can only hope that "love will be born, like little children." Books have been written on that subject, but a single sentence here sums up the prevalent feeling. A peasant, discussing the recent wedding of the "richest virgin in Achaia," is asked whether she is beautiful. "How could a woman be ugly," he replies, "with such a dowry?"

International marriage comes in for a good share of attention. Like Shaw, the author has his people express their beliefs and then proceeds to show, as the plot unfolds, which ones are substantiated by life.

"I will control my destiny," says Tim. And he makes his bold attempt. "Magnificent," his defiance is applauded by a friend: "but it isn't life!"

The book fairly bristles with major adjustments and maladjustments to life.

Can an artist combine marriage with a career and be happy? Or, like Thea, must he miss fulfillment in one or the other? Or both?

Is it possible to translate a talent, however transcendent? Or is it true that while "a Sophocles and Aeschylus say much to all races, they said everything to the Greeks?"

Is one a slave always to his early environment. Was it not possible for Thea to have found happiness away from her native land?

These are some of the questions Mr. Strother raises—and answers. His solutions may not be yours. And perhaps the Fates are not always so relentless when you brave tradition as they were to Thea. But the story fascinates and stimulates, and brings sympathetic insight into life in those far-off "Isles of Greece."

Such is "Maid of Athens." I recommend it to intelligent readers everywhere.

Note.—Mr. Strother, for many years Managing Editor of *World's Work*, now Administrative Assistant to President Hoover, dedicates his book to the internationally known and beloved by all Greeks Henry Morgenthau and Mrs. Morgenthau, as follows:

"Before his own eyes saw the glory that is Greece, the author first learned of its magic spell from 'Kyrios' Henry Morgenthau and Mrs. Morgenthau, to whom this book is affectionately dedicated."

Editor's Note:—Mr. French Strother, author of the "Maid of Athens," began as a reporter. He was on the staff of *World's Work*, 1904-07; Associate Editor of the *California Weekly*, and State Superintendent of Public Instruction of Sacramento. Returned to *World's Work* in 1912 as Managing Editor and was Associate Editor, 1923-26; since 1929, Administrative Assistant to President Hoover.

Besides the "Maid of Athens," he is the author of "Fighting German Spies" (1918) and collaborator with Mr. Morgenthau in "All in a Lifetime" (1922) and "I Was Sent to Athens" (1929). He was with Ambassador Morgenthau in Greece when this distinguished friend of Greece went there as Chairman of the League of Nations' commission for the rehabilitation of the refugees. Hence, Mr. Strother writes from first-hand experience and his characters are typically Greek. It is sincerely hoped that he will continue his interest in us and that his "Maid of Athens" will find many enthusiastic readers among the Greeks of this country.

Hard Times and the Alien

(Continued from page 9)

American families with results that violate the plainest dictates of humanity."

These are only a few of the measures for which the Foreign Language Information Service is working. Changes such as I have suggested in our attitude toward the alien, depend on your support. Especially is this true today when hard times tend to strengthen the forces of fear and prejudice. If assimilation is to go forward smoothly and fruitfully, there must be a policy of fair dealing and friendly understanding toward our Americans by choice.

In concluding let me quote the words which Woodrow Wilson used seventeen years ago in addressing a gathering of newly naturalized citizens:

"You have taken an oath of allegiance to a great ideal, to a great body of principles, to a great hope of the human race. You have said, 'We are going to America not only to earn a living, not only to seek the things which it was more difficult to obtain where we were born, but to help forward the great enterprises of the human spirit—to let men know that everywhere in the world there are men who will cross strange oceans and go where a speech is spoken which is alien to them if they can but satisfy their quest for what their spirits crave; knowing that whatever the speech, there is but one longing and utterance of the human heart, and that is for liberty and justice.'"

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FRATERNITY NEWS

Doings of Ahepa Chapters Arranged According to Districts

District No. 1, Matthew Frangedakis, District Governor.

City of Portland Presents Portrait of Henry Wadsworth Longfellow to Ahepa Chapter

HARRY GAMILIN, President of Henry Wadsworth Longfellow Chapter No. 82, Portland, Maine, reports that the chapter was host to the district convention of the First District on June 3, 4 and 5. The convention opened on Sunday with church services in the morning and a sightseeing trip in the afternoon. On Monday a well-arranged parade was held through the main streets of Portland and a wreath was placed at the monument of Henry Wadsworth Longfellow. A banquet took place in the evening, at which Alexander Varkas, of Boston, was the toastmaster. The speakers were Rev. Doctor Morris Turk; Philip Stylianos, of Nashua, N. H.; George L. Pappas, of Rutland, Vt., and Hon. James Barlow, Mayor of Portland, who presented to the Ahepa chapter a picture of Henry Wadsworth Longfellow as a gift from the city of Portland. The main speaker of the evening was Burleigh Martin, Republican candidate for Governor of Maine, who praised the Ahepa in his remarks and invited the national convention to Portland in 1933. Keene, N. H., was selected for the next district convention. The committee on arrangements included Harry Gamelin, chairman; Ernest Zacharias, George Magelis, Peter Constantine and John Evangelos.

District No. 2, George Eliades, District Governor.

FROM a report of District Governor George Eliades we quote the following:

"The condition of the chapters in my district is good, taking into consideration the fact that

conditions throughout New England are the worst in the country. No new chapters have been established as the field has been pretty well covered and there are no more cities in which chapters could be successfully established. The membership of the existing chapters has been substantially increased."

George Thompson, of Brookline, was elected District Governor for the coming year.



District Governor George E. Cassimatis placing wreath on monument of American Legion at Newport, R. I., during convention of District No. 3. Others in the group are Rev. G. Stephopoulos; A. Apostolides, chairman of the committee; Rev. Michaelides, of Pawtucket, R. I.; Archdeacon P. Comnenos, and His Grace, the Archbishop of North and South America, Athenagoras.

District No. 3, George E. Cassimatis, District Governor.

Convention reported in detail in July issue of the magazine.

District No. 5, Charles Stathakos, District Governor.

Syracuse Entertains Fifth District Convention

ONE of the most colorful gatherings of Ahepans was that of the Fifth District, held at Syracuse, N. Y., on June 28, 29 and 30. The convention was officially opened at 10 a. m., June 28th, by Deputy District Governor Nicholas Anagnos, who also welcomed the delegates on behalf of the convention committee. Invocation was offered by Rev. Iosafaios and Dr. Lacey. Addresses of welcome were made by Mr.

H. Connan, representing Mayor Marvin; Hon. Willis Sargent, member of the New York State Assembly, and Mr. Harold M. Day, manager of the Convention Bureau of the Syracuse Chamber of Commerce. Daniel Pananicles, of the Syracuse Chapter, responded to the addresses of welcome. Rev. Thomas J. Lacey, traveling ambassador of the Ahepa, gave a very inspiring talk. He was followed by Peter Spyros, President of the Syracuse Chapter, who welcomed the delegates.

Phillies Speaks

George E. Phillies, past Supreme President of the Order, speaking at the banquet held at the Hotel Onondaga on the character of George Washington, said: "In my judgment the power of Washington was in his self-confidence and enthusiasm. Both of these qualities are inherent in American tradition and in American thought and action, but if ever they were needed, today is the time for them to be brought forth."

Dean Andrews Pays Tribute to Greece

Dean Paul Shipman Andrews, of the College of Law, Syracuse University, paid an

eloquent tribute to the Greeks. In his short talk he pointed out that in twenty centuries man has never learned to use the human mind as a tool with better efficiency than did the ancient Greeks. "If you take away the glory that was Greece," he said, "you have nothing and civilization falls at your feet."

Other distinguished guests who spoke at the banquet were Senator George R. Fearon, Mayor Marvin, Justice Ernest Edgecomb, of the Appellate Division; T. Aaron Levy, of the Americanization League of Syracuse; Dr. Perley O. Place, of the University; Rev. Dr. Thomas J. Lacey, of Brooklyn, and A. Polyzoides, editor of the *Atlantis*. Mack Payne Storm was the toastmaster.

Officers of the convention were Nicholas Anagnos, chairman, who was subsequently elected District Governor of the Fifth District; Louis Costas, of Binghamton, Vice-President; Charles Zutes, of Rochester, Secretary, and

Daniel Pananicles, of Syracuse, Assistant Secretary.

The central committee in charge of convention arrangements was composed of the following members of the Syracuse Chapter: Nicholas S. Valentine, general chairman; Nicholas Anagnos, vice-chairman; Peter Spyros, Don Macris, Peter Zaharis D. Vlassopoulos and T. Limpert.

Dr. Lacey, commenting on the convention, says: "I had a grand time in Syracuse. The convention scored a big success and those fellows deserve a whole lot of credit. They spared neither time nor money, and it was inspiring to note the response of the American community."

District No. 6, George Papaeleas, District Governor.

FROM one of the New York dailies we quote the following pertaining to the district convention of the Sixth District, embracing the Metropolitan chapters:

"The convention was opened yesterday at the Courthouse with the singing of both Greek and American national anthems by the Rumbanis Choir. The invocation was made by the Rev. Archbishop Athenagoras of the Greek Church. After introductory remarks by chairman of the convention committee George E. Johnson, Borough President Harvey delivered an address of welcome.

Willis a Speaker

"Others who spoke were Walter I. Willis, vice-president of the Queens Chamber of Commerce; District Attorney Charles S. Colden, Public Administrator Alfred J. Kennedy, who recently received the Order of Commander of Phoenix from the Greek Government; the Rev. Archbishop Athenagoras and George Papaeleas, District Governor of Ahepa.

"In the afternoon the delegates and members met, and after the organization of the convention settled down to the minor business of the day. A reception, entertainment and dance by the Sons of Pericles, junior organization of the Ahepas, was held in Castle Hall, Astoria, later in the evening."

Mr. George E. Johnson was elected District Governor for the coming year.

Hermes Chapter Entertains

ON JUNE 30, Hermes Chapter No. 186, of New York City, commemorated its fourth anniversary. Brother Peter G. Chingos reports that the ballroom was filled to capacity, and Ahepas enjoyed an interesting program of entertainment and music under the leadership of Nicholas Angelopoulos and his society dance orchestra. The members of the entertainment committee, under the chairmanship of George Gavaris, are to be commended for their unselfishness in sponsoring this affair. Much to the satisfaction of everyone, that dynamic young personality, Peter G. Chingos, Vice-President of the Hermes Chapter, who was the master of ceremonies for the evening, introduced the President of the chapter, Aleck Cootsis, who spoke a few minutes on behalf of the chapter and its members. The following distinguished guests honored the occasion: V. I. Chebithes, past Supreme President; George Papaeleas, District Governor; George Cordes, past President of Delphi Chapter No. 25, and delegations from various chapters.

District No. 7, John A. Givas, District Governor.

Convention Held at Asbury Park

JOHN A. GIVAS, of Newark, N. J., and member of Washington Rock Chapter No. 114, Plainfield, N. J., was re-elected Governor of New Jersey Ahepa District No. 7 at the first annual convention of the district held at Asbury Park, N. J., on June 29 to 30.

The two-day session was opened on Wednesday noon at the Convention Hall of the seashore resort, with speeches of welcome by President Spiro Pappayliou, of the host Thomas A. Edison Chapter No. 287, and by city officials of Asbury Park. Wednesday evening was devoted to the Ahepa symposium, held in the Hotel Berkeley-Carteret. Mr. Pappayliou introduced Dr. A. N. Antoniou, of Newark, Vice-President of Eureka Chapter No. 52, as toastmaster, who in turn conveyed the sincere regrets of District Governor John A. Givas for his inability to attend because of injuries he sustained in an auto accident a couple of days previous.

Robt. M. Holmes, Mayor of Avon-by-the-Sea, was introduced by Toastmaster Antoniou, and was followed by Judge Ward Kremer, of Asbury Park, who urged the return of Greek culture for the enlightenment of the modern hitherthither, mad-rushing business world, and expressed a fond hope that the Ahepa would become the means of indicating to the Americans the proper channels to restore to modern civilization the ancient Greek culture. Michael Dorezas, former University of Pennsylvania athlete and now a professor at his Alma Mater, spoke on Soviet Russia and briefly outlined his viewpoint on the instability of the Red Five-Year Plan and the Soviet dream of an international commonwealth. Other prominent men addressing the 400 Ahepas and their friends included: the Rt. Rev. Athenagoras, Archbishop of the Greek Orthodox Church in North and South America; the Greek Consul General, Pindaros Androulakis, of New York; the Rev. William N. Blackman, of the Simpson Methodist Episcopal Church, of Asbury Park; V. I. Chebithes, past Supreme President of Ahepa; the Rev. Panos Constantinides and Komenos Soukaras, Secretary of the host chapter. Toastmaster Antoniou also introduced outstanding leaders of Ahepanism in the State of New Jersey, among whom were included Deputy Governors John Macaropoulos, of Plainfield, and August Rogokos, of Paterson, and past Deputy Governors Peter Adams, of Paterson, Peter Kitsos, of Newark, E. Geo. Vaffens, of Plainfield, and Jean Kossarides, of Paterson.

The second day was devoted entirely to business of the Order of Ahepa in general. The deliberations were presided over by District Governor John A. Givas, who, although injured about the face, arms and legs, left a sick bed to personally present his report for the past year and to strongly advocate recommendations which he specified therein.

Since this was the first State convention, the business meeting was opened with the organization of an executive body. The chairman of the convention being the District Governor by Supreme Lodge mandate, the delegates proceeded to elect a vice-chairman and secretary. Past President Andrew C. Angelos, of Paterson, and Michael J. Loupassakis, of Plainfield,

were unanimously elected to the position of vice-chairman and secretary respectively.

Atlantic City was selected for the 1933 convention, which will be held the first Monday and Tuesday in June, 1933. Resolutions approved the move of Archbishop Athenagoras to found a national Greek orphanage in the United States, ordered a study of the need for a New Jersey Greek orphanage, and asked support for the junior order, the Sons of Pericles. Other constructive recommendations were incorporated in the report of District Governor Givas which was unanimously approved.

The various delegates participating in the deliberations of the convention included: Peter N. Kitsos, A. T. Patouris, James Apostolakis and Dr. A. N. Antoniou, of Eureka Chapter No. 52, Newark; August Rogokos, Andrew C. Angelos, Samuel Aros and John Vasilios, of Alexander Hamilton Chapter No. 54, Paterson; Achilles Cocosis and Thomas Shissias, of Camden Chapter No. 69, Camden; Peter Skokos, James Millas, Louis Limberakis and Daniel Vafas, of Trenton Chapter No. 72, Trenton; John Skourlas, Marcus Gousis and P. Midatsos, of Monroe Chapter No. 75, New Brunswick; E. George Vaffens, Astor Tsibikas, John Callas and N. Manoliades, of Hudson Chapter No. 108, Jersey City; John Macaropoulos, George Galane, Peter Econom and Michael J. Loupassakis, of Washington Rock Chapter No. 114, Plainfield; James Noker and Gus Gutsis, of South Jersey Chapter No. 162, Millville; Constantine Stoicos, M. Moschides, Gus Johnson and Anthony Achillas, of Atlantic Chapter No. 169, Atlantic City; James J. Carden, Nicholas Saros, Andrew Filias and T. Harriton, of Thos. Jefferson Chapter No. 280, Elizabeth; Theodore Kiskaras, Jean Kossarides, John Carter and John Anthony, of Bergen Knights Chapter No. 285, Hackensack; Spiros Pappayliou, K. Soukaras, Rev. Panos Constantinides and Louis Karantzas, of Thomas A. Edison Chapter No. 287, Asbury Park; and Simon Kyriazis, Kenneth J. Doukas, Anthony Sagalas and Christos Nicolakakos, of Raritan Chapter No. 288, Perth Amboy.

District No. 35, E. Killmanis, District Governor.

THE convention was held at Hamilton, Ontario, Canada. The meeting was called to order by presiding officer, E. Killmanis, District Governor. Invocation was given by Rev. Bro. A. Papastamatiou. The opening address was delivered by the District Governor. He instructed the delegates as to the merits of the new system of district conventions, inviting delegates to formulate subjects to be brought up in a summarized and systematic way, in order to eliminate lengthy and aimless discussions and conclude in the shortest time possible.

Delegates in attendance included E. Dallas, P. Exacoustos and P. Palmer, of the Lord Byron Chapter; N. Poulos and N. Cooper, of the Maple Leaf Chapter, and J. Harrakas, S. Parris and G. Karrys, of Lord Nelson Chapter.

P. Peters of the Lord Byron Chapter acted as secretary of the convention. P. Exacoustos was elected District Governor. The convention closed with an address by retiring District Governor Killmanis and prayer by Papastamatiou.

District No. 8, C. J. Coventaros, District Governor.

Four-State Chapter Host to District No. 8

Blue Ridge Chapter No. 193 of Hagerstown, Md., which draws its membership from cities located in Maryland, Virginia, West Virginia and Pennsylvania, generous in its hospitality

FROM the *Morning Herald* of Hagerstown, Md., July 11, 1932, we quote the following: "A colorful banquet at the Colonial Hotel last night, attended by more than 200 Ahepans, their wives and distinguished guests, was the high spot on the program of the opening day of the first annual district convention of the Order of Ahepa, composed of Americans of Hellenic descent.

"Amid attractive surroundings and with welcoming addresses by the mayors of four cities in the territory comprising Blue Ridge Chapter, the host, the assemblage heard stirring talks from distinguished speakers in which the aims and objects of the association were outlined and high tributes paid to the membership for their loyalty to the country of their adoption.

Secretary Speaks

"Achilles Catsonis, the Supreme Secretary, in a masterful oration which was listened to with rapt attention, told of what the organization had accomplished in inculcating into Americans of Hellenic origin the duties and responsibilities of citizenship. He exhorted the membership to daily practice in their lives the ideals taught by Ahepa, saying that the Order can only be as good as its members. He spoke of the immigration of members from Greece to America and of the difficulties encountered in becoming adapted to the new environment. He told how the order was conceived with the idea of making it conform to the spirit of America, of its rapid growth and of its accomplishments in development of loyalty to the country.

"The wonderful heritage of the Greek race was touched on and the admonition given that lives of the members be so moulded that they would be worthy descendants of their great ancestors.

Membership Praised

"Judge Frank G. Wagaman in his remarks said that it had been his privilege to grant letters of citizenship to many in the audience. He spoke of love of beauty inherent to those of Greek descent and the beauty of the Greek language. He paid a tribute to the local members for their splendid citizenship. He dwelt at length on the sturdiness of the Greek race, of its advancement and achievement and the proud heritage which is theirs.

"His closing message was 'Be a good Ahepan.'

"Rev. Dr. Walter Byron Stehl, rector of St. John's Episcopal Church, spoke of the ancestry of the members and pointed to some of the famous men of Greece whose names will ever live. He spoke of the glory of their background, of the achievements in architecture, sculpture, drama and philosophy. But with culture and education, Dr. Stehl said, there must be religion. Just as ancient Greece was dependent upon the church, so the country today is founded upon a belief in God. The highest

contribution Ahepans can pay is loyalty to God, he said. They must be soldiers of Jesus Christ for God.

"Dr. Stehl said Ahepans should look with the deepest pride upon their heritage and ancestry.

"The banquet was opened with an address of welcome by James Koliopoulous, past President of Blue Ridge Chapter, who introduced with fitting remarks George C. Vournas, past Supreme Counsellor. Welcomes were extended by Mayor Munshower, of Frederick; Mayor S. G. Matthews, of Westminster; Mayor Shyrock, of Winchester, Va., and Mayor Reuben Musey, of Hagerstown.



Miss Mary Pappas
Elected Queen by Akron Ahepans

"Mayor Musey paid high tribute to the Order, to its ideals and to its members. He spoke of the local members who have made good, progressive business men and splendid citizens.

"State Senator C. H. Clippinger, of Franklin County, Pa., for many years district attorney of the county, said the Ahepans were men who added to the municipalities in which they resided. They are standing on the ramparts of good citizenship, he said, and are helping build the nation.

"Other speakers included James Pananes, of Chambersburg, President of Blue Ridge Chapter, and C. C. Caventaros, of Baltimore, the District Governor.

Presidents of the various chapters at the convention were introduced by the toastmaster. Among the distinguished guests introduced was Dillides Costa, celebrated painter.

"A splendid menu was catered by the Colonial Hotel and featured ice cream in the Ahepa colors. The invocation was by the Rev. Dr. Stehl. There was a musical program which featured an xylophone quartette directed by Samuel Strine and a tenor solo by Amos Harper with Asher Adelman as accompanist."

District No. 9, Dr. George E. Paskopoulos, District Governor.

Judge Praises Greeks at Scranton

FROM the *Scranton Republican* of July 12, 1932, we quote the following pertaining to the district convention of District No. 9 held in that city:

"The glories of ancient Greece, its statesmen, philosophers and soldiers, were lauded at the first annual banquet of the Ahepa societies of the State in the Green Room of the Hotel Jermyn last night. The banquet was the main social event of the ninth district convention which is being held in this city the first three days of the week.

"James Veras, chairman of the convention committee, introduced Attorney P. E. Kilcullen, who served as toastmaster at the affair. Councilman Harry Apgar, in behalf of the city, delivered a brief address of welcome.

"Justice George W. Maxey, of the supreme court, delivered the main address. Justice Maxey extolled the Greeks for their past history and stated that he has 'always been a friend of Greek people.'

Will Never Seek Office

"'I'll never run for another office,' the justice stated. 'I'm one man who is satisfied with his job, so I'm not speaking here tonight to get votes. I've always had a keen friendship for the Grecian people.'

"Other speeches were given by Constantine Constantas, Vice-Consul General of Greece; Dr. George Paskopoulos, District Governor; Dr. T. J. Lacey, Brooklyn, and Stephen Kaloss, President of the district organization.

"Entertainment during the dinner was furnished by Miss Dina Traversini, dancer; Salvatore Ronssalle and Tony Cardi, stringed instrumentalists, and the Greek choir.

"The banquet was arranged by a committee headed by Mr. Veras. He was assisted by John F. Davis, secretary; Stephen Kaloss, Peter Kaldes, Peter Gabriel, Peter Staikos, Chris Colovos, Paul Kaldes, Steve Gabriel, Charles Procopiou, Peter Chakiris and John Pappas.

"Yesterday's session of the convention opened at 11 o'clock with a general meeting in the Chamber of Commerce auditorium. Albert Rosenberg, assistant city solicitor, welcomed the delegates to the city in behalf of Mayor Fred K. Derby, who was unable to attend. Luncheon was held at the Chamber of Commerce cafeteria shortly after noon.

The main business session of the day was held at 2.15 o'clock in the afternoon at which plans for today's outing at Nay Aug Park were announced. A parade of the delegates will be held through central city at 3.30 o'clock this afternoon."

The parade started at 3.30 p. m. An unusual feature of this parade was the attendance of the Binghamton Chapter's patrol, which gave an excellent exhibition. The parade was led by James Veras, chairman of the convention, and the Vice-Consul of Greece. Members of the Binghamton patrol were: James Strepelis, Theodore Carria, Paul Mowit, James Katsaris, James Dallas, Peter Sapatis, Louis Costas, Nick Agatheas, Peter Matallas, Stratis Matallas, James Paskalides, Peter Tras, Nicholas Bolois and Chris Floris.

Dr. George E. Paskopoulos, of Reading, Pa., who was re-elected District Governor, in exhorting the Ahepans of his district to be true

to the ideals of Ahepa, said in part: "The spiritual edifice known as the Ahepa shall endure forever and shall become increasingly greater from generation to generation. Your District Governor is happy and considers it fittingly appropriate that the first district convention should be held in the city of Scranton, the home of the greatest builder in the realm of the Ahepa, James Veras—the man who, more than anyone else, has sacrificed to give impetus and leadership to a movement that is gaining headway today far beyond anything else conceived in the minds and hearts of our American Greeks."

District No. 10, John D. Petrou, District Governor.

Canton Chapter No. 59 Celebrates Tenth Anniversary of Ahepa

GEORGE PELAY, President of Canton Chapter No. 59, reports that "On July 10, 1932, our chapter celebrated Ahepa Day in the following manner:

"First.—In the morning the members and visitors attended church services, where Rev. Pantazonis spoke eloquently about the virtues of our fraternity.

"Second.—In the afternoon 500 Ahepans in uniform, featuring the Warren (Ohio) patrol and the newly organized Maidens of Athens, paraded through the business section of this city and such was the impression made by them that since that day Ahepa is the talk of the day.

"Third.—After the parade the members and visitors assembled in the Ahepa Hall, where they listened to the address of welcome by Mayor James Secombe. They also heard Clerk of Court B. B. Beck speak on fraternalism.

"Fourth.—Following this a class of 20 candidates were initiated in honor of past Supreme Secretary Nickas. District Governor John D. Petrou officiated. This was followed by the initiation of 11 new members of the Sons of Pericles.

"Fifth.—In the evening there was a gala dance in the Ahepa Hall and a good time was had by the several hundred Ahepans present and their friends."

District No. 12, C. G. Paris, District Governor.

"THE first convention of District No. 12, held under the auspices of the Robert E. Lee Chapter No. 122, of Norfolk, Va., was a great success and exceeded our expectations. All chapters in the district were represented by large delegations.

"The brothers first attended church services in our local church, where the address of welcome was delivered by our pastor, Rev. Neophytos Bambacos. After the church services every-

body proceeded to the beautiful Hygeia Club, about 15 miles out of Norfolk, on the banks of the Chesapeake Bay, where tables were set with all kinds of delicacies. It was a memorable event and will linger long in the minds of the Norfolk community. Practically the entire Greek community was entertained, and everyone was satisfied, thanks to the committee on arrangements. The committee certainly deserves the credit and thanks of the chapter. A seven-piece orchestra provided modern dance music for the younger set, and a Greek orchestra played the 'Kalamatiano' and the 'Tsamiko' for the older group.

"In the afternoon and evening a short business session was held, with our District Governor, Bro. C. G. Paris, presiding. Many constructive suggestions were brought up by the delegates which will be presented to the national convention.

"In the afternoon a swimming contest took place and a beautiful cup was presented to young Gus Psimas.

"Brother C. G. Paris was elected to succeed

States, symbolic of the friendship existing between the two republics.

"Three hundred American Legionnaires who attended the unveiling of a monument in Athens in 1930 presented the President of Greece with forty-eight State flags, gifts from the various governors. In return the Legionnaires received forty-eight flags of Greece to bring back to the governors.

"The unveiling in 1930 was a part of the Greek observance of the 100th anniversary of its independence from Turkey. The monument was erected to American patriots who aided the little country from 1821 to 1830, in its war for freedom.

"Governor Conley and, in all probability, Senators M. M. Neely and H. D. Hatfield, will attend the Bluefield meeting.

"As yet, definite acceptances from a number of celebrities invited to the convention have not been received. Among them is Patrick J. Hurley, Secretary of War.

"Convention headquarters feels fairly certain, however, of the presence of Hanford MacNider,

former National Commander and present Minister to Canada. In a recent letter to the committee Mr. MacNider said he would put forth every effort to be here.

"He is not unknown to Legionnaires of this area due to a visit he paid Bluefield in 1922.

"Preparations are being made to receive 6,000 visitors at the four-day convention."

District No. 13, James Orphanos, District Governor.

American Legion and National Guard Participate in Convention of Thirteenth District

Public Spirit of Ahepa Praised by Greensboro Citizens

FROM the Greensboro Daily News we abstract the following:

"Ahepans from principal cities of North Carolina and east Tennessee held jointly in Greensboro yesterday their first annual district convention and July 4 celebration, bringing here more than 100 members whose wives and families boosted the number of visitors beyond 500.

"James Orphanos, of Winston-Salem, was re-elected Governor of the district, comprising this State and a part of Tennessee. Theodore Antonatos, of High Point, was made Secretary and Treasurer. Charlotte, closely contested by Winston-Salem, was chosen for the next convention and celebration, July 4, 1933.

Colorful Parade

"A colorful parade down Greene, across Edward's Place and up Elm Street was the opening feature of the convention. Led by the American Legion drum and bugle corps, about 100 members of Ahepa, dressed in white with



Minneapolis Ahepans Visit Governor Olson

Left to right, front row: Spear A. Zucker, George N. Boosalis, Mr. Day, Governor Olson of Minnesota, George Assemis, Thomas N. Christie, Thomas Kalogerson. Second row, left to right: Thomas Pappas, Christie Gean Koplis, D. N. Karalis, and George Xanthis

himself as Governor of the District, and Hopewell, Va., was chosen as the meeting place in 1933.

Thus ended the convention, with wonderful impressions, and we meet again in Hopewell in 1933.

GEORGE PAHNO, Secretary,

Robert E. Lee Chapter No. 122.

Bluefield Chapter Presents Greek Flag to Governor Conley of West Virginia at American Legion Convention

JAMES RANTIS, of the Bluefield (W. Va.) Chapter No. 132, sends us the following report:

"Governor Conley will receive a flag of the Greek republic at ceremonies in Bluefield during the American Legion convention August 7, 8, 9 and 10. The presentation will be made the morning of August 8, by a committee including State Commander Jack H. Thornton, of Sistersville, and J. H. DeMetro, of Weirton, chairman of the Greek-American societies in this State.

"National colors of Greece are being presented to governors of all of the forty-eight

white and black shoes and sashes of contrasting color, took part in the parade. The fez was a mark of distinction. Rear of the parade was brought up by a troop of National Guards.

"Reviewing the parade from the Dixie building were Mayor Paul C. Lindley, Mr. Orphanos, James F. Mickel, State Commander, V. F. W.; Max Hendrix, Commander of the Henry K. Burtner Post of the American Legion; Col. E. L. Gilmore, United States Army reserve officer; Norman A. Boren, local attorney; Edwin Martenet, president of the Young People's Democratic club of Greensboro; George A. Younce, former solicitor of this district and honorary member of General Greene Chapter, Ahepa.

"Following the parade, the Ahepans went by bus and automobile to Guilford battleground, where a wreath was placed on the statue of General Nathaniel Greene, for whom the local chapter is named. They arrived at the battleground shortly after 11 o'clock.

"As the members stood at attention before the statue of General Greene, Mr. Younce spoke briefly in introducing the District Governor, principal speaker. The former solicitor pointed to the meaning of Ahepa—American Hellenic Educational Progressive Association—and its aim 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.

"Mr. Orphanos, in a brief address, touched on what he termed the 'essence of Americanism.' Tracing the development of the American commonwealth, he told how 'men cast out of the old world, embraced the new world with fanatical devotion,' so that 'centuries-old prejudices, which held in bondage the dweller of aged Europe, were buried in the fathomless depths of the Atlantic.'

Mr. Orphanos' Address

"'America,' he said further, 'became definitely the grave of the theory of class distinction. Grotesque prerogatives of European loyalty and medieval privileges of the upper classes were relegated by the American fathers to the ridicule of the free and now equal citizens of the new country.

"Let us look for the answer to the classic liberality of their form of government—their real and genuine democracy. Let us find the answer in their millions of athletes in the Greek simplicity and symmetry of their archi-

ture, in the simple dignity characteristic of highest officials as well as lowliest laborers. The answer is that Americanism is the most genuine child of the ancient Greek spirit and, in many instances, a betterment of the Hellenic civilization and a complement of it through the experience of the ages that have elapsed since the days of Pericles. The glorious transatlantic republic has adopted as its model, since the declaration of independence, the ancient Athenian principles of civic and national government.'

The Only Public Celebration

"No little significance was attached by observers, many of them Greensboro citizens, to the fact that Americanized Greeks take far more seriously their citizenship duties than many native Americans. Their parade, as was pointed out by the mayor, was the only outward indication that July 4, Independence Day, was being observed in Greensboro.

Wives of visiting Ahepans were entertained in Greensboro by Mrs. John Mills, Mrs. Pete Agrafartis, Mrs. Pete Skalchunes, Mrs. J. N. Patterson, Mrs. D. H. King, Mrs. Harry Pappas, Mrs. Ruby Benes and Miss Katherine Skalchunes.

The following editorial appeared in the *Twin City Sentinel*:

Orphanos Again Heads Ahepa

"No group of American citizens deriving its origin from another country is more loyal to American ideals than the Greeks. The Greeks who have either been naturalized or were born in this country have a society known as the American Hellenic Educational Progressive Association, known more generally as the Ahepa, a word made up of the initials of the longer title.

"This society has selected, and very appropriately too, the Fourth of July, as the day for meetings of the Ahepa. It is organized in districts, North Carolina and Eastern Tennessee constituting a district. The district meeting for this year was held Monday at Greensboro. The presiding officer was James Orphanos, a Winston-Salem Greek, whose administration was signally approved by his election to succeed himself.

"America and Greece have much in common. The ideals and principles of Athens, enunciated and practiced extensively in the age when that

city was in the ascendancy, exerted a mighty influence upon the science of government and paved the way for modern democracy. When Greece was fighting for independence in the nineteenth century, this country proved a staunch friend. And the Greeks, always a grateful people, have never forgotten that friendship."

District No. 14, Charles E. Lemons, District Governor.

Plato Chapter No. 4, of Charleston, S. C., Entertains Convention of District No. 14

UNDER the auspices of Plato Chapter No. 4, the 14th District held its first annual convention at the Francis Marion Hotel in Charleston, S. C. Mayor Burnet R. Maybank welcomed the Ahepans to the city of Charleston in the following complimentary terms:

"The city of Charleston, South Carolina, extends a cordial welcome to the members of your organization and trusts that you will find your stay here enjoyable. Charleston numbers among its best citizens many hundreds of persons of Grecian origin who, through their personal enterprise and loyalty and the medium of their national organization, the Order of Ahepa, have made a splendid contribution to this community and it is with sincere pleasure that we welcome the delegates to the 14th District convention and extend through them an invitation to select Charleston as the site of the national convention of Ahepa when next it convenes."

District Governor Lemons in exhorting the Ahepans to be steadfast to the Ahepa, asked the following questions:

"Do we need Ahepa? Does your community need Ahepa? Is there a Greek community today in the land of our adoption that needs Ahepa? I am strongly of the opinion that we do need Ahepa, that your community needs Ahepa, and there are more Greek communities that need Ahepa, because in all our history ever since we immigrated to this country we accomplished more in the past ten years, and we have done what many claimed, the impossible, Ahepa has done it."

One of the features of the convention was the church choir of Atlanta, which made a special trip to be present at the convention. This choir of 18 voices is the pride of the Atlanta Greek community. Thanks is due to Mr. Peter Demos and the members of the entertainment committee who made it possible for the choir to appear at the convention.

District No. 17, George Steffens, District Governor.

Chief Justice Marshall and Dr. Lacy Grace Ahepa Convention

FROM the *Middletown News Signal* we take the following:

"The initial services of the convention were held at the Greek Orthodox Church of Saint Constantine on First Avenue, where the local group had prepared a special program for the guests. The Rev. Thomas J. Lacey, pastor of the Church of the Redeemer in Brooklyn, N. Y.,



Greek Church Choir of Atlanta, Ga., which took part in services of 14th District Convention at Charleston, S. C.

gave an address on the principles of the Ahepa organization. Rev. Lacey was ordained in Middletown a number of years ago. He gave many interesting reminiscences since his service in the Middletown Church.

"Rev. Lacey said in part: 'It is natural for us Americans to be interested in Ahepa because the principles of Ahepa are the principles of America. In the dawn of history Greeks struck the first blow on behalf of liberty at Marathon, and Pericles developed the earliest examples of democratic government at Athens. We learned our ideals of liberty and democracy from the Greeks. Coming to our shores as immigrants, Greeks at once felt at home in the United States and became loyal citizens because they discovered that America incarnates the principles which they learned from their forefathers.'

"Another of the highlights of the convention program was the parade on Sunday afternoon. Led by the drum and bugle corps of the Man o' War Post of the American Legion in Lexington, Ky., and followed by the Lexington Chapter of the Lodge bearing the banners 'Let Us Show You Blue Grass Hospitality,' the Ahepans made a colorful display.

"Many diversions were enjoyed by the conventionists Sunday. A picnic was held at Armco Park in the afternoon. Carrington T. Marshall, Chief Justice of the Ohio Supreme Court, addressed the convention on the importance of Ahepa principles toward Americanizing the sons and daughters of Greece. The remainder of the afternoon was devoted to the enjoyment of a program of merrymaking provided for by the local organization.

"Justice Marshall said: 'I am profoundly interested in Ahepa. I think we ought to follow the classic Greeks in their close personal attention to civic affairs.'

"The Ahepa creed is along lines that make for the finest type of citizenship. I pay tribute to the excellence of our citizens of Greek lineage and I count it a privilege to be at this gathering."

"George Steffens, District Governor, offered a response to Justice Marshall's speech and called the delegates into the first executive session.

"In conclusion of the first day of the convention, an informal dance was held by the group at the Dixie Highway open air dance pavilion. There the group was entertained for the remainder of the evening.

"Peter C. Malas, Past President of the Liberty Chapter of Ahepa in Cincinnati, was elected District Governor of the lodge at the closing of the two-day session of District 17 last night. Sessions were conducted at the Civic Association building.

"The second session opened yesterday morning at 9:30 o'clock with the invocation offered by Rev. Lacey.

"Rev. Franklin A. Stiles, pastor of the First Baptist Church of this city, addressed the delegates at 1:30 yesterday afternoon. Rev. Stiles selected as his topic 'Independence Day.' He congratulated the Ahepans upon their spirit of good citizenship and pointed out the fact that they should be proud of the principles of democracy since their nation was the founder of the principles upon which the United States were based.

"In the final part of the session, held im-

mediately following the address of Rev. Stiles, the convention passed a number of resolutions governing District No. 17. They selected Lexington as the place of their next meeting.



Supreme Vice-President Andronicos, District Governor Daldakes and other Ahepans attending convention at Butte, Montana

mediately following the address of Rev. Stiles, the convention passed a number of resolutions governing District No. 17. They selected Lexington as the place of their next meeting.

"The Middletown Lodge welcomed 500 fellow Ahepans Sunday when the district convened the 1932 convention. Delegates and visitors from all parts of Kentucky and southwestern Ohio assembled at the Civic Building.

"Following the welcome extended to the delegates by the reception committee, the members of the Order were taken to Manchester Hotel where they established their headquarters.

"Louis T. Nein, City Manager, expressed the welcome of the city in entertaining the group while they were in the city. He urged they should enjoy themselves to their utmost during their brief stay."

The committee in charge consisted of George T. Poolitsan, chairman; George Lambesis, James Rigas, Paul Matthews, Theodore Chifos and Stavros Vradelis.

Gus Collis, secretary of the Henry Clay Chapter No. 258, Lexington, Kentucky, writes as follows:

"About 30 Ahepans of Lexington went to the district convention and took with them the American Legion drum and bugle corps, consisting of 60 pieces. After hard work we succeeded in getting the 1933 convention for Lexington. We are going to work hard to make

Mayor Wilson Speaks at Ahepa Anniversary Celebration

OFFICERS of the 17th District, Order of Ahepa, were installed in office by retiring District Governor George Steffens, Dayton. The three new officers, all past Presidents, were Peter C. Malas, District Governor; John P. Harritos, District Secretary, and George Beam, Treasurer.

The evening also marked the tenth anniversary of the founding of the Order. Mayor Russell Wilson was the chief speaker. Other speakers were: George Steffens, Dayton; Dr. A. George, University of Cincinnati; Peter Malas, George Beam, John Magoulas, pastor of the Holy Trinity Greek Church, Cincinnati. More than 200 persons attended.

Thank You, Mr. Mayor!

WRITING on the 26th of July, 1932, the tenth anniversary of the Order of Ahepa, Mayor Russell Wilson of Cincinnati, a member of Liberty Chapter No. 127 of that city, congratulates Ahepa on its achievements. Following is the text of

the Mayor's letter, and we thank him sincerely for his thoughtfulness:

"MY DEAR MR. CATSONIS:

"I offer you my best wishes upon the tenth anniversary of the founding of the Order of Ahepa. I congratulate you and your associates at the Washington headquarters and elsewhere upon the great success which the organization has achieved during the comparatively few years of its existence. It is a source of much pride to me to be a member of the Ahepa and to share in the activities of the progressive men and women who form the Cincinnati chapter.

"The Order of Ahepa has grown vigorously and flourished in the past ten years. I am confident that the next decade will find it playing an increasingly important part in the destiny of our country.

"Very truly yours,
(Signed) RUSSELL WILSON."

Columbus Chapter Presents Bag of Instruments to Young Medic

DR. C. H. SOLOMONIDES and J. Chirakis, publicity committee of the Columbus (Ohio) Chapter, report as follows:

"Our last meeting was the most pleasant we have had in many a day. It was a good all-around social meeting, with plenty to eat and

drink. We had made special plans to honor one of our brothers who had just graduated from the College of Medicine of Ohio State University. Our very fortunate brother is Thomas N. Manos, youngest brother of our chapter's President, Theodore Manos. Dr. C. H. Solomonides took the floor and presented Dr. Manos with a bag of medical instruments, a contribution from the members of the chapter, congratulated him, and wished him a successful career. Dr. Manos was spellbound—his speech was touching, he was so happy.

"Dr. Manos is now serving a year's internship at the White Cross Hospital, where Dr. C. H. Solomonides is a senior member of the staff. We heartily wish Dr. Manos success, thus honoring not only himself but his family, his country and his chapter."

District No. 18, Peter Magas, District Governor.

Convention Held at Grand Rapids, Michigan

THE convention began its work Monday, June 25, at the Pantlind Hotel, acting District Governor A. C. Lingon presiding. Rev. A. Palaynes offered the invocation and welcomed the delegates to Grand Rapids.

Among other business to be brought before the convention was a communication by representatives of the Women's Auxiliary of Detroit, asking official recognition by the Ahepa. The request will be presented to the national convention at Baltimore.

Among the speakers at the banquet were Constantine Tsangadas, of Detroit; Superintendent Leslie A. Butler, of the public schools, who explained the significance of the letter "e" in the word "Ahepa"; Mrs. George W. Clark, Americanization teacher, of Muskegon; Rev. Herbert McConnell, president of the Ministers' Conference; Dan Jinnaris, of Lansing, and Christ Agon, president of the Furniture City Chapter No. 196, Grand Rapids. The toastmaster was Mr. Lee H. Bierce, former secretary of the Association of Commerce of Grand Rapids. Mayor John D. Karel and City Manager George W. Welsh welcomed the delegates. Honored guests at the banquet included the following: Orrie J. Sluyter, clerk of United States District Court; Judge Leonard D. Verdier, of Circuit Court; Judge Arthur F. Shaw, of Superior Court; Dean Charles E. Jackson, of St. Mark's Pro Cathedral; Judge Frank A. Hess, of Police Court; Thomas Brower, clerk of Police Court; City Commissioners Henry W. Walstrom and Anthony C. Panfil; Rev. James W. Haywood; Prosecutor Bartel J. Jonkman; Rev. George W. Buckner, Jr.; State Senator Ernest T. Conlon; John A. Collins; Mayor Harvey Whetzel, of East Grand Rapids, and Earl W. Munshaw, former prosecutor.

Anthony C. Lingon was elected District Governor for the ensuing year.

Ann Arbor Chapter Holds Picnic

THE annual picnic of the Ann Arbor Chapter was held on Sunday, July 3, at Pleasant Lake, Mich. After a hearty lunch, prizes were auctioned off, Bro. Charles Preketes acting as

auctioneer. Dancing followed. This chapter recently initiated nine new members.

District No. 19, William Zilson, District Governor.

Marilynn Knowlton, Shortridge Senior, Wins Ahepa Essay Contest on Greece

MISS MARILYNN KNOWLTON, 3541 Birchwood Avenue, a senior in Shortridge High School, was awarded first prize in an essay contest on the topic, "Contribution of Greece to Civilization," conducted under auspices of James Whitcomb Riley Chapter No. 232, Indianapolis, Ind.

Second prize was given to Miss Geraldine Longest, of Arsenal Technical High School.

The awards, in cash, were presented by Prof. A. H. M. Stonecipher, one of the judges in the contest, at a dramatic program sponsored by Ahepa in the Kirshbaum Community Center. Other contest judges were Judge Harry O. Chamberlin, of Marion Circuit Court, and J. P. Edmison, of *The Star*.

The program included presentation of the play "Electra" of Sophocles, by the Sabert Berryman Players. Miss Charlotte Beeson as "Electra" had the leading rôle.

Other members of the cast were William Beeson, Forrest Comrie, Mildred Arbuckle, Frances Wolfe, J. W. Vaughn, Gaylord Allen, Patty Warner, Ruth Rugh, Eileen Buck, Alma Oldham, Esther Angrick, Laura Duffy, Ruby Hackney, Betty Taylor, Eleanor Summer and Alma Van.

William Zilson, Indiana District Governor of Ahepa, and officers of Riley Chapter, Thomas Marinos, President; Ira M. Holmes, Vice-President; Gus Alexander, Secretary, and Paul Janapos, Treasurer, were in charge of arrangements.

The James Whitcomb Riley Chapter of Indianapolis recently presented on the stage the play entitled "Athanasios Diacos."

District No. 20, Charles Shane, District Governor.

THE district convention of District No. 20 was held at Waukegan, Ill. District Governor Charles Shane, of Milwaukee, Wis., was re-elected Governor of the district. Numerous resolutions for the good of the Order were adopted. Brother Shane served as chairman of the convention, Brother Charles E. Stephan as Vice-President, and Bro. George Abott, Secretary.

District No. 21, G. A. Kyriakopoulos, District Governor.

DISTRICT GOVERNOR G. A. KYRIAKOPOULOS reports that Bro. Arthur H. Pepore's was elected Governor of District No. 21, and that the convention held at Joliet, Ill., was a huge

success. Says he, "More than 700 people from all over the State and other parts of the surrounding States visited the convention. Ceremonies were held in a church; 475 plates were served at the banquet. Dancing followed until midnight. The city prosecutor of Chicago represented the mayor at the banquet. Bishop Callistos was present. Chicago Heights was chosen as the next convention city."

District No. 22, Dr. C. B. Johannides, District Governor.

FROM Brothers Frank Morris and Peter N. Tomaros, President and Vice-President, respectively, of Illini Chapter No. 201, Champaign, Ill., we have the following report of the chapter's picnic:

"The Illini Chapter held its fourth annual picnic at Crystal Springs Park, Muncie, Ill., on Sunday, July 17. The picnic was attended by members and their friends from the chapters at Champaign, Springfield, Peoria, Decatur and many surrounding cities. Father Damascus of the Decatur Church held open-air services and made a wonderful talk following the church services. This was followed by the baptism of the son of Mr. and Mrs. Gust Holveas, of Danville, with Mr. Frank Morris as godfather. The child was named George Ahepan Holveas. The 300 members and their friends then enjoyed a dinner of barbecued lambs, during which a program of Greek songs and dances was given by local talent, a loud speaker being used to reach all on the picnic grounds. Games, races, contests and the winning of prizes furnished much amusement for all. The day closed with all voting it the most successful of all picnics."

District No. 24, Anderson Sanderson, District Governor.

CONVENTION was held at Wichita, Kans. Three hundred delegates and members of the Ahepa gathered at Wichita for the first district convention of District No. 24. Representatives of six chapters located in Wichita, Tulsa, Fort Worth, Dallas, Kansas City and Oklahoma City were present.

Reverend Eurotas, pastor of the Hellenic Orthodox Church at Kansas City, opened the session with the invocation. The delegates then sang the national anthems of Greece and America. Harry Cottman, Wichita mayor, gave an address of welcome, followed by another by Alex Leber, President of the Wichita Chapter. "Ahepa" was the subject of a speech by Reverend Eurotas. An address was given by Glenn Porter, representing Governor Harry Woodring, who was unable personally to attend the conference.

Chief of Police O. W. Wilson was the next speaker on the program, followed by a talk on "The Young Ahepan," by George Cumos of Kansas University. A. P. Sanderson, Governor of the 24th District, talked on "Brotherhood." The morning speaking program was brought to a close by a response to Sanderson's talk by C. R. Nixon, Supreme Governor of Tulsa.

Officers of the Wichita Chapter include Alex Leber, President; Paul Fotopoulos, Vice-President; George Poulson, Secretary; Sam Bushong, Treasurer; Harry Regas, Chaplain; Harry Janapoulos, Warden; Albert Offenstein, Captain of the Guard; Paul Nikakis, Inside Sentinel; James Farris, Outside Sentinel, and Paul Brown, Counselor, and Louis Gochis, Gus Balafas, Sam Fotopolous, Gus Jay, Andrew Konnis, and John Apostol, Board of Governors.

The program of the convention was arranged by Alex G. Leber, chairman, assisted by Albert Offenstein, George Poulson and Gus Jay. Mr. Offenstein is also in charge of publicity.

The new District Governor is James F. Demoplos, of Oklahoma City, Okla.

President John C. Collins, of Oklahoma City Chapter No. 240, writes that the delegates of his chapter attending the district convention were very much pleased with the brotherly manner in which the business of the convention was transacted and with the hospitality extended them by members of the Wichita Chapter. They feel particularly pleased that the new District Governor is a member of their chapter and that the next district convention will be held in Oklahoma City.

The Oklahoma City Chapter celebrated the tenth anniversary of the founding of our Order. Over 300 Ahepans and their friends met to rejoice on that auspicious occasion. President Collins welcomed the visitors with appropriate remarks, and Miss Angelina Collins played the national anthems of America and Greece on the violin.

The newly elected District Governor, James Demoplos, explained the purposes of the Ahepa and narrated its accomplishments during the past ten years. He was followed by Brothers Trifon and Papanonis. A huge Ahepa birthday cake was ushered into the lodge room by the committee on refreshments and it didn't take long before the cake vanished.

Tulsa Chapter Gives Play Entitled "Kakos Dromos"

V. W. BIRLIS, of the publicity committee of the Tulsa (Oklahoma) Chapter, reports as follows:

"On Sunday, June 26, 1932, Tulsa Chapter No. 13 gave a melodramatic play entitled, 'Kakos Dromos,' for the benefit of the Greek schools of this community. It was under the direction of Mrs. Artemis Argentos, our teacher, and Stephen Prayannis. The play was preceded by a beautiful dialogue given by the students of the Greek schools and created much enthusiasm. The various parts were played by the following:

"America	Helen Geola.
"Greece	Christine Andriopoulos.
"Ahepa	Marguerite Costakis.
"What is Ahepa?	Koula Pappas.

"The play was well acted and we are proud of all our group of amateur players and their wives. They are fast becoming veterans of the stage. This is the third play that has been given for the benefit of our local community and we desire to thank and congratulate the unselfish efforts of all in this patriotic and charitable cause. The cast of the play was as follows:

Pericles Xanthos, the father	Geo. Geramoustos
Artemis Xanthos, mother	Kalleope Athas
Miltiadis Xanthos, son	Theo. Kritikos
Ella Xanthos, daughter	

Mrs. Stephen Prayannis	
Lycougos Drosinos, attorney	Nick Johnson
The reporter	Xenophon Zuppas
Judge	George Andrews
Court clerk	Tom M. Parson
Jack Williams (Ella's sweetheart)	Stephen Prayannis
The bailiff	George Athas

"Following the play the Tulsa Little Theatre Players offered a one-act comedy entitled, 'Whose Money,' which was very delightfully received. Tulsa Chapter is particularly proud of the work done by its officers and members of the chapter. The play was attended by many of our brothers and families from surrounding districts, many coming as far as 300 miles to make this occasion a success.

"It is the desire of Tulsa Chapter to thank through the official magazine of the Ahepa the players, the entertainment committee, Tulsa Little Theatre Players, advertisers and all others who participated and helped make this play a success."

District No. 25, Paul Costas, District Governor.

Cedar Rapids Welcomes Ahepans

Governor Turner Gives Stirring Address

FIVE hundred Ahepans gathered at Cedar Rapids for the first convention of District No. 25. Governor Dan Turner, speaking of the Ahepa, said: "Probably not in the history of our country has any fraternal group in ten years of organization made greater strides and set forth higher ideals. I address you tonight as Americans. Five generations have come and gone since our country was first founded. This is a critical period. In each generation our people have been confronted by perplexing problems comparable to those which confront us today. But whether they were problems of economic disturbance or war, our mothers and fathers did not attempt to evade the issue. We can't be too 'cocksure' of ourselves. We need self-sacrifice again today. The time has come for you and me and all our people to begin to devote ourselves to that program which will bring the Government closer to the people. We must make it impossible to say that eight million men with families depending on them are out of employment. We must make it impossible for any American to say he has been denied the inalienable right to work. We want to vindicate the faith of our fathers and will go forward to a happier tomorrow."

Peter E. Kamuchey, of St. Paul, traced the Greeks' passion for freedom and explained why the Greeks make good American citizens.

Justice John M. Grim, of the Supreme Court, told the Ahepans that they "can well be proud of the nation from which you come," and termed the ancient Greeks as "men of rare genius, whose ideas have survived the cataclysms of all the centuries."

Spiros Comos, past President of the Moline (Illinois) Chapter, delivered a George Washington Bicentennial oration.

Bishop Conducts Service

The Right Reverend Callistos, of Chicago, conducted a service on Sunday morning at St.

George's Church. In this he was assisted by Rev. C. Morkides, of Des Moines; Rev. Joseph Kacere, of St. Georges, and Rev. Mr. Tsamados, of Waterloo, Iowa.

County Attorney Carl Hendrickson praised the Ahepans and commended them as loyal American citizens.

Pete Testipis, of Moline, brought greetings from the junior order.

Mayor W. H. Stepanek welcomed the delegates. He said, "You can well be proud of your people. You have demonstrated and proved yourselves as loyal American citizens of Greek extraction. The Ahepa practice of teaching American history and the Constitution of the United States may well set an example for all Americans."

Arthur Peponis brought greetings from the Supreme President. District Governor Paul Costas welcomed the delegates. George M. Paradise, of Sioux City, Iowa, Republican nominee for State Representative, was the toastmaster. J. F. Currell was chairman of arrangements. John Thomas, President of the Cedar Rapids Chapter, introduced the toastmaster. Entertainment was offered by Elmer Young, Miriam Zambrakis and the Cedar Rapids Municipal Band.

Demosthenes Chapter Active During the Year

Thomas N. Christie, chairman of the publicity committee of Demosthenes Chapter No. 66, Minneapolis, writes:

"Speaking of the forgotten chapter, I want to emphasize the fact that though our chapter's name does not appear in the Ahepa publication, nevertheless we have been very active," and proceeds to mention some of the activities, as follows:

"The chapter donated the proceeds of a dance, amounting to \$125, to the local Greek school as part of the chapter's contribution to its education program. The chapter celebrated Greek Independence Day and the George Washington Bicentennial. A second ball was held for the benefit of the treasury.

"Through the efforts of Brother Christie the chapter officers paid a visit to the Governor of the State, Hon. Floyd B. Olson. The Governor expressed his appreciation and praised the members of the Ahepa and the Greeks in general.

"The chapter was represented at the district convention in Cedar Rapids by Spiro Boziotis; George Assemis, the President, and George Xanthis. Mr. and Mrs. D. N. Karalis also attended the convention. Brothers Thomas N. Christie and Christie GeanKoplis were elected delegates but were unable to attend.

"The tenth anniversary of the Ahepa was also fittingly celebrated.

"On June 21st a special gathering was held to which the new District Governor, Peter E. Kamuchey, was invited and at which he addressed the brothers. Members of the St. Paul Chapter were also present."

District No. 26, C. C. Harvalis, District Governor.

OMAHA (NEBRASKA) CHAPTER No. 147 was the host of the district convention of District No. 26. District Governor C. C. Harvalis officially opened the convention and presided over it. A. A. Andros, of Lincoln, Nebr., was

vice-chairman, and George J. Blaetus, of Omaha, secretary. The Omaha Chapter has accepted the suggestion of the Chamber of Commerce of Omaha to ask for the national convention for that city to be held in 1933. Many sound recommendations were adopted. George M. Paradise, of Sioux City, Iowa, was elected District Governor. Sioux City, Iowa, was selected as the next convention city.

District No. 27, Gust D. Baines, District Governor.

THE convention was held at Colorado Springs, Colo., on June 26 and 27, and was opened with religious services according to the liturgy of St. John Chrysostom at the Grace Episcopal Church, the Rev. Artemios Stamatides, of Pueblo, officiating and the Rt. Rev. Bishop Fred Ingley and Dr. Marc Wilkinson assisting. In the afternoon a picnic was held at Stratton Park.

A special feature of the convention was the patrol of the Cowboy Chapter of Cheyenne, Wyo.

President George Theodoran, of Pueblo Chapter No. 160, welcomed the delegates. Addresses were made by District Governor Gust Baines, of Denver, Colo.; Dr. Marc Wilkinson, of Pueblo, Colo.; George Kiscaras, of Cheyenne, Wyo.; Dr. John Theodore, of Denver, Colo., and Brother John Dimmis, of Albuquerque, N. Mex.

Gust Baines was elected to succeed himself as District Governor.

District No. 28, George Georgiades, District Governor.

28th District Holds First Convention

THE first convention of the 28th District was held in Albuquerque, N. Mex., on the 7th and 8th of July, under the auspices of the First American Chapter No. 174. Delegates from Colorado, New Mexico and the Texas Panhandle were present to represent their respective chapters in the convention, and unanimously reelected Bro. George Georgiades, of Grants, N. Mex., District Governor.

Santa Fe, N. Mex., was the city chosen for next year's convention. The chapter officers are: Gus D. Brukas, President; Chas. Pouls, Treasurer; Peter Souris, Vice-President, and John G. Capels, Secretary.

Gallup Chapter Gives Banquet

ACTING SECRETARY JAMES DOIMAS gives us the following report on the banquet held under the auspices of the Gallup Chapter to commemorate the tenth anniversary of the Ahepa:

"This notable function, held under the auspices of Gallup Chapter No. 265, was a very brilliant affair, attended by city officials, members of our chapter, as well as those of our neighboring chapters—Albuquerque and Santa Fe, who helped us a great deal in making this affair a tremendous success. Bro. Pete J. Blatsios, the worthy President of our chapter, briefly explained the meaning of this notable function to all brothers present, using in forceful voice our divine mother language.

"Bro. R. Katson, Deputy Governor of the 28th District, the principal speaker, was supreme

in his explanation about this celebration to all visitors present.

"Bro. Pete Theodoratos, our esteemed Vice-President, spoke briefly to the assembly, explaining the meaning of this function.

"Bro. Nick Totos, our respected Treasurer, who is also our past President and the first President of our chapter, praised very highly the entire Order.

"Our beloved Bro. George Georgiades, Governor of the 28th District, as toastmaster, with brief and appropriate remarks, introduced the city officials, who spoke highly of our country and our people living in this country, especially the Ahepans, as having the best of traditions and background to make very useful citizens.

"Our banquet hall was held at the White Cafe and was attended by many distinguished guests. Regardless of the prevailing depression, our chapter spared neither time nor effort in putting this affair over on a big scale, thanks to the tireless work of the executive committee, consisting of the following: Brothers Gus Kalablikis, chairman, Gus Alexandris, James Sofronis, George Karras, Spero Kosmos.

Officers present were: Pete Blatsios, President; Pete Theodoratos, Vice-President; James Doimas, Acting Secretary; Nick Totos, Treasurer; Harry Katsimihis, Chaplain; Spero Kosmos, Captain of the Guard, and James Doimas, Warden."

District No. 29, George Ellis, District Governor.

THE convention was held at Santa Barbara, Calif., on June 20, 21 and 22. Delegates of seven chapters were present. Supreme Vice-President, Theodore C. Andronikos, was a guest of honor. George Kalliris, of San Diego, was elected District Governor.

The official banquet was a huge success.

The American Legion offered its band of 60 men free of charge, stating that they "considered it an honor to lead your patriotic organization not only this time but any other time. We have followed the good work of the Ahepa."

The Chamber of Commerce placed at the disposal of the delegates meeting halls, printed matter, badges and automobiles for sight-seeing trips.

The dance was also a feature event, the grand march being led by the queen of the Olympic Games and Supreme Vice-President Andronikos. From the *Santa Barbara Daily News* we take the following editorial:

Welcome to Ahepa

"Santa Barbara will be host this evening and tomorrow to members of the Order of Ahepa from many cities of California and Arizona. The Order is composed of Greek citizens who, looking back upon the past, are inspired to high ideals through the history of the ancient Greeks, a people to whom the world is indebted for much of its highest cultural inspiration. Coming to this country the Greek, appreciating the opportunities which freedom makes possible, has shown his devotion to our governmental and educational system by seeking to attain the highest plane of citizenship, and today one finds these sincere people occupying places of trust in almost every phase of government, and in almost every honorable endeavor.

"Through the Order of Ahepa he seeks to give his country and his children a thorough knowledge of our democratic form of govern-

ment, and to teach them an intelligent patriotism. Santa Barbara welcomes the Ahepa convention with the open hand of friendship."

District No. 30, Chris E. Athas, District Governor.

THE following activities relative to the convention of District No. 30 were reported by C. E. Athas:

"The convention was held at Salt Lake City, Utah, on July 24, 25 and 26.

"On Sunday morning, July 24, at 10 a. m., a mass meeting was held at the Greek Orthodox Church, and in the afternoon a picnic, at City Creek Canyon.

"On Monday morning, July 25, a general session was held at the Newhouse Hotel, Salt Lake City, at which Mayor Louis Marcus and other city and State officials welcomed the delegates. On the same evening a mass meeting took place in the Odd Fellows Hall, music being furnished by the Ahepa Junior Band.

"On Tuesday, July 26, two business sessions were held at the Newhouse Hotel, followed by a banquet in the evening for all Ahepans, their wives and friends.

"The committee in charge of the program was composed of District Governor C. E. Athas, N. J. Cotro-Manes, P. S. Marthakis, Harry Metos and Tom Politz."

District No. 31, Theodore Daldakis, District Governor.

THAT the convention of District No. 31, held in Butte, Mont., was a success is evidenced by the fact that the delegates initiated Governor Erickson and Judge Meigs. The convention was held at the Hotel Finlen.

The District Governor, commenting on the convention, says: "It surely was a wonderfully successful convention and a great boom for all the Greek communities in Montana. We are receiving congratulations from citizens of Butte and other parts of Montana."

Sam Carras, of Missoula, Mont., was elected District Governor.

District No. 32, George Tryphon, District Governor.

THE convention was held at Marysville, Calif. The opening exercises took place at the Memorial Auditorium and were presided over by James Bravos. Invocation was offered by the Reverend Mistakides of the Greek Orthodox Church of Sacramento. Addresses of welcome were delivered by Assemblyman James Frazier, Senator W. P. Rich and Mayor Henry Blue. The afternoon session was opened by District Governor George Tryphon and Theodore Andronikos, Supreme Vice-President, the latter of whom delivered a very inspiring address. At the banquet John Valles, of San Francisco, acted as toastmaster. Many dignitaries of the city were present.

James Bravos was elected District Governor, and Salinas, Calif., was selected as the next convention city.

District No. 33, S. E. Katopothis, District Governor.

THE district convention was held at Portland, Oreg., on July 8, 9 and 10. Over 300 attended from the various chapters of the North-

west and declared the convention an outstanding success.

Representatives of the city and the Portland Chamber of Commerce welcomed the delegates at the official opening at the Multnomah Hotel, which was the headquarters of the convention, on Friday at 2 o'clock. On Saturday, the Portland Chapter of the Maids of Athens entertained the ladies with a luncheon at Kelly's Restaurant, followed by an automobile tour of the city and its surroundings. Saturday evening a formal banquet and ball was held in the grand ballroom of the Multnomah Hotel. Short but inspiring talks were made by Judge James Crawford, representing Governor Meier of Oregon; District Governor S. E. Katopothis; Dr. N. S. Checkos, and a stirring address was given by B. F. Ervine, editor of the *Oregon Journal*.

On Sunday morning services were attended at the Holy Trinity Orthodox Church, Father Tsarouchas officiating. Sunday afternoon the delegates and friends motored to Viking Park, where a delicious barbecued lunch was served, followed by dancing and Olympic games. The chapter of the Sons of Pericles participated, those of Seattle making away with the honors, and these Olympic games promise to become an annual feature of the conventions. Dancing was enjoyed until a late hour.

The following editorial appeared in the *Oregon Journal*, which has the largest circulation of any newspaper in the Northwest.

Ahepa

"A notable convention was held in Portland last Friday and Saturday. It was the annual gathering of the Ahepa. Ahepa is the American Hellenic Educational Progressive Association. The convention was made up of several hundred delegates from the Northwest.

"It was notable because of its aims and its work. The organization is an association of naturalized and American-born Greeks, banded together to perfect themselves and their youth for American citizenship.

"Its work is distinctly educational. Persons of prominence are invited to its meetings to discuss governmental topics. Industrial leaders are called in to speak on general or special phases of industry. Men of distinction in other fields are utilized at their meetings in special educative discussion.

"There is a very marked patriotism among members of the association. From the time of Pericles the people of Greece had notions of advanced government. Human freedom was visioned and dreamed of by many of the old Greek leaders. The first organized government that allowed participation by the people in the councils and acts of state was in Greece. Traditionally and historically, it is a Grecian heritage to be devoted to popular and progressive government.

"This phase of Greek character was exemplified in the World War. Of the 500,000 Greeks in the United States 67,000 joined the colors and went overseas. Eight thousand of them made the supreme sacrifice. The percentage of enlistments by Greeks in the American Army was larger in proportion to population than that of any other race.

"The annual convention of Ahepa in Portland closed with a banquet. The occasion was especially notable in the high character of the after-dinner addresses. There were many of them, and nearly all were delivered with a foreign accent. But they were in superb Eng-

lish and adorned with high ideals, noble motives and often brilliant oratory. The toastmaster was Thomas Georges, who was born in Greece but is now a well-known Portland citizen and an exponent and exemplar of highminded American citizenship.

"There are 300 organizations of Ahepa in America. The organization came into existence about ten years ago. Lessons in citizenship could be learned by numerous Americans from Ahepa."

Professor Soward Addresses Gladstone Chapter

THOMAS STAMATIS, President of Gladstone Chapter, C. J. No. 6, of Vancouver, Canada, reports as follows:

"The Gladstone Chapter, C. J. No. 6, of Vancouver, British Columbia, held its second monthly educational meeting on Wednesday, June 22, under the chairmanship of President T. Stamatias.

"The first speaker was Mr. Eleutherios Stavrianos, a young student of the University of British Columbia, who spoke briefly on 'The Value of Education.' After pointing to the importance of education in the past history of Greece, he then showed that it was even more essential today, in order to keep with the modern conditions. In conclusion, he raised the question of the Greek youth and their freedom and he made a plea for a more liberal attitude on the part of the parents.

"The chapter was very fortunate and honored in having as its main speaker for the evening, Prof. F. H. Soward, of the Department of History of the University of British Columbia, whose subject was, 'Some Aspects of the International Situation.' Professor Soward dealt chiefly with the problems of tariffs, reparations, disarmament and the fall in prices. In conclusion, he stressed the need for an international point of view in facing the present depression. The meeting was then successfully concluded with musical entertainment and the serving of refreshments."

District No. 34, George Plastiras, District Governor

THE convention was held at Edmonton, Alberta, Canada. From the *Edmonton Bulletin* of July 4, 1932, we abstract the following, dealing with the convention held in that city under the auspices of the Aurora Borealis Chapter, C. J. No. 10:

"Members of the fraternal organization of the Order of Ahepa gathered Sunday evening at the first annual district convention banquet at El Patio Cabaret. Visiting delegates from the three prairie provinces and distinguished guests were in attendance.

G. Plasteras, toastmaster and governor of Aurora Borealis Chapter No. 10 of the Ahepa, in a few opening remarks sketched the origin and objects of the association.

"The name 'Ahepa' is formed from the initial letters of the words Anglo-Hellenic Educational Progressive Association," he said. "It is a fraternal organization. It seeks to promote loyalty, patriotism and altruism and to perpetuate good fellowship.

"We hope, by our efforts, to contribute to the success of our foster mother, the land of our choice—Canada."

"In proposing the toast to Canada, Mr. Plasteras gave a short history of the Greek nation, mentioning its ancient glory, then speaking of its enslavement by Turkey, and finally telling of its break for liberty and of the British intervention which enabled it to throw off the yoke of the Turk.

Gratitude to Britain

"To Great Britain goes our gratitude for her help in restoring the Greek nation," he said. "We shall endeavor to marshal our efforts and ideals to help make Canada a great nation," he concluded.

"Replying to the toast, Senator Major General W. A. Griesbach, C. B., C. M. G., D. S. O., V. D., K. C., spoke of the antiquity of the Hellenic race and its accomplishments. Speaking of the tasks of building up Canada, he stressed the need of population. 'Canada will always hold out a welcome to the race which gave culture, law and art to the world 2,000 years ago; she will always welcome the Greeks,' said Major General Griesbach.

"Speaking to the same toast A. U. G. Bury, M. P., stated that the world has a debt of gratitude to the Greeks for their contributions to law, philosophy, art and architecture. 'Canada is proud to have you people,' he said, 'and we who have come from other countries are proud to be associated with you in this new country.'

Urges Home Visit

"In the lecture on modern Greece, Prof. W. H. Alexander, Ph. D., urged the Greeks who were Canadian born to get back and see the land of their forefathers. Speaking of the Greeks at home the professor told of their industry, which he said impresses the visitor and at the same time fills him with sympathy for the people in their task of eking out a living from the rocky country. He spoke of the hospitality of the Greeks in their native country, and urged them not to forget this national trait. 'We should be a happier country,' he said, 'if hospitality were more spontaneous.'

"Con Johnson, proposing the toast to the Province of Alberta, paid tribute to the laws and enforcement which make for personal security in this country, adding that the Greek people resident here were trying to bring up their children to appreciate this country and particularly this province.

"Col. F. C. Jamieson, K. C., M. L. A., replying to the toast, spoke of some of the difficulties of living under the present constitution but said that all could live happily in this new country if they showed the good old British qualities of patience and fair play.

Welcomes Visitors

"G. Spillios, proposing the toast to the city of Edmonton, asserted that he was proud to be a citizen. Responding to the toast, Ald. C. Gerald O'Connor, speaking in the absence of Mayor D. K. Knott, welcomed the visiting members of the organization. Chief Constable A. G. Shute, speaking to the same toast said he felt that an organization such as this brotherhood of Hellenes was a fine thing.

"Proposing the toast to the Ahepan visitors, Harry Lingas welcomed the delegates from other cities. In his reply, H. Pappas of Regina expressed the hope that the Ahepa would accomplish greater things in its second decade than in its first.

Home-Coming

(Continued from page 20)

At the conclusion of breakfast next morning, we chartered an open motor car and were driven out to the Sakirragiego station, after a breath-taking exhibition of skill by our chauffeur, who dodged carts, foot passengers and cars like a mad man.

Fortunately Fujieda was not an express stop, so our local train, making all stops, gave MacDonald ample opportunity to view the scenery. He was fascinated by the rice fields, laid out with rectangular regularity, by the thatched houses of the villages, with the bamboo-clad hills in the distance.

Soon we passed into the mountains and were almost stifled by the smoke seeping through our coach, despite the closed windows, as we rushed through the tunnels.

Just after entering the lowlands at Kodzu, the clouds lifted and Fuji appeared in all its conical, snow-capped grandeur. I was kept busy answering his thousand and one questions about every conceivable subject, no less object. He insisted on buying at each station, from the Japanese peddlers which infest Japanese railways, some native delicacy, such as *bento* lunch box (rice, fish, etc.); pots of weak, green tea; stone bottles of *Saki*; *onagi domburi* (eels and rice), and a dozen other digestion wreckers for the foreigner.

We rattled along at an average speed of twenty miles per hour and finally arrived at Fujieda station late in the afternoon. And again the importunate rickshamen. We jogged up the village street, solid tires being the vogue in that country.

Fujieda was a typical country town, with little, two-story shops edging the roadway, the signs of some making comical attempts at English, as "Foreign Fancing Gods"; but for the most part in the native characters.

A good mile-and-a-half run brought us to the little house which the coolies assured us was the "*Seyojin no Uchi*," or the foreigner's house. Pronouncing MacDonald was beyond them.

Our men put down the shafts of the rickshas, and we stepped down to pass through the little gate with its jangling bell and across the tiny garden to the house entrance.

A little old, nearly bald Japanese woman came to greet us. Her teeth were jet black. It is an old Japanese custom to blacken the teeth of its women so they will not appear attractive to any other man. I explained in Japanese our mission and was given a polite "*Cheri Nasi*," or "Deign to enter," in reply. I had already explained to MacDonald the necessity of removing our shoes before stepping up onto the *tatame*, or padded matting, covering the floor.

A feeble voice inquired in Japanese, "*Kiku*," or "Who has come?" I signed MacDonald to go in alone.

I could barely discern, by the dim electric light suspended from the ceiling, the figure of MacDonald, bending low over his father's body which lay on the floor. The little Japanese woman stood, swaying back and forth, sobbing to herself. Several other Japanese were assembled about. I turned my head. The meeting between father and son had been too sacred. Finally, slowly, seemingly aged in those few, short minutes, MacDonald rose and approached me, where I was sitting on the floor.

"He has passed beyond," he said. "Let us go."

"But, MacDonald," I said gently, "do you not wish to stay for the funeral?"

"No," he replied, "my duty is done. What little he has goes to her, whom, I suppose, I should call mother."

Tears rendered us incapable of further speech.

Greek Mind Aimed at Perfection of Humanity

(Continued from page 16)

then President of Princeton University, spoke at the Phi Beta Kappa banquet at Yale. In his address on "The Training of Intellect" he said, "Learning is on the defensive, is actually on the defensive, among college men, and they are being asked by way of indulgence to bring that also into the circle of their interests. Is it not time we stopped asking indulgence for learning and proclaimed its sovereignty? Is it not time we reminded college men of this country that they have no right to any distinctive place in any community unless they can show it by intellectual achievement? That if a university is a place for distinction at all it must be distinguished by the conquest of the mind?"

EDITOR'S NOTE.—The Supreme Secretary, Achilles Catsonis, having spent three years as a student and two years as a teacher at Cazenovia Seminary, recalls with unalloyed pleasure the associations formed while there and is happy to recommend the Seminary to prospective students. Dean Terry, the author of this article, Master of Arts, both from Yale and Northwestern Universities, is Professor of Greek at the Seminary.

On Greece

You have scattered your seeds listlessly,
And I was born,
Born to breed another seed,
Born to love another meed,
Another country claimed me more,
I blended love and weighed it 'fore
I found for you, my native Greece,
A love flower bloomed in me.

O Soil of my Fathers,
Poets, sages, lovers, men,
I think of you in tremor
Lest I with dust to cloud my dream
Of Elfin make, of nymph and faun,
That danced in wild delight
'Neath olive groves and shaded vines of grape,
Then slept.
Old Neptune's camp of Blue
Lies calmly 'round your terrace,
Breathing the soft perfumed air.

Ah! Will I ever see you, even to be the last?
To hear once more the chime of bells,
The shepherd's lute, the bleat of sheep,
To tread o'er footmarks of my former years
And say that, "Now I live?"

I remember you like a tale I heard
'Bout me and your beauty:
When once I plucked the breezes from the winds,
And wove them flowery wreaths,
And adorned the heads of youths
And maidens dancing to the lute;
That was a dream, and dream will ever be;
Until my open eye will suck
Your gracious beauty,
Still, still will I be,
Though soul-thunder's booming,
Raging, gnawing, creeping
In my breast.

—PETER E. ZANGAR.

"I'm a Greek"

(Continued from page 19)

to hand it on with a better record and to the glorification of Greece as a present of this generation to the next.

Perhaps this all sounds egotistical; perhaps it is too much like smug, empty patriotism, and if it is these things you must pardon the too ardent zeal of a lover of her country, for although I am American-born I feel and love Greece as if I were one of her closest daughters and I feel that maybe deep down in your hearts you will agree with me. You cannot know of a passion for all lovely things that are, and the denial to enjoy them; you cannot know what it is to know of such a wonderful place and not to see it; and you must be patient because after all you have been there and lived in the places that I will see if it is the last thing that I do in this life.

Perhaps you recall that poem by that staunch Philhellene, Robert Browning. It is entitled "Pheidippides" and the closing lines are:

"So is Pheidippides happy forever—the noble, strong man
Who could race like a god, bear the face of a god, whom a
god loved so well;
He saw the land saved he had helped to save, and was suf-
fered to tell
Such tidings, yet never decline, but, gloriously as he began,
So to end gloriously—once to shout, thereafter be mute:
'Athens is saved!'—Pheidippides dies in the shout for his
meed."

The fire that helped him to run the race, to bring aid, to fight, to run back and give the news is the fire that must burn in the hearts and souls of all Greeks; and when I first read this poem I was so thrilled that I could think of nothing one-thousandth as wonderful or patriotic as this Marathon. It is up to us to get aid for Greece, to spread her wonders throughout the world and to be able to say after the race is over, "Athens and Greece and her people are saved from mediocrity." I think that such writings should be read by all in order that they too may be fired with the love that comes to such men as Browning, Byron, Howe, Webster and those many others had for this country so full of history and beautiful surroundings. The man next door and his children would find a perusal of this kind of reading a welcome release from the sordid routine of his life and would enjoy slipping into this dream world through the help of the gifted writings of these people.

Don't you think that these things are such as to make you want to get up on a rooftop and to yell at the top of your lungs, "I'm a Greek?"

In closing I throw a challenge to all Greeks, all members of the Ahepa and all Americans to raise the estimation of the Greek people in your own cities and to further the cause of international understanding by (1) All Americans being tolerant towards the Greek descendants of those men whom they respect; (2) all Greeks being the best examples of good citizens in your cities and showing respect of the law, and (3) by all members of the Ahepa keeping up your praiseworthy work and helping more Greeks to be better Americans and better Greeks in the bargain! Now I propose a new toast:

"To the glory that *was*, is and evermore *shall be*—Greece!" and with these words ringing in my heart and in your ears I leave you saying "I'm a Greek!"

Greek Drama in American Colleges

(Continued from page 23)

Greek conquerors have such fear that this little child may avenge the wrongs of his people!

"Then from the city the soldiers bring Helen, the human cause of all the misery of Troy. She stands at last before her husband, Menelaus, to answer for her desertion, the flight with Paris, which has at last been avenged. But there is no triumph in the victory of the Greek king. Menelaus stands bewildered before the nobility of Hecuba, and silent before the strange beauty of Helen. He leads away his wife, unable to take the vengeance he desires.

"Hecuba performs the last sad rites of burial over the body of the slain Astyanax, before the soldiers come to burn the city. At last Troy is aflame, the smoke rises to heaven in mute appeal. The women, led by their noble queen, gather a divine strength in their extremity, catch a vision of something beyond this woe. They go forth in sublime strength, majestically, to the slavery which awaits them.

"Farewell from parting lips,
Farewell! Come, I and thou,
Whatso may wait us now,
Forth to the long Greek ships
And the sea's foaming."

Music and Choral Dances

"The distinguishing features of the Cedar Crest Greek play are the beauty of the original music composed by Mrs. J. D. Kocher; the dancing of the chorus and the special dithyramb chorus, and the finish with which the play is given. The drama is a truly religious and solemn one, since the girls of the college have been trained for eight months in its production, in the dignified rhythms of the dance, in the meaning of the play as translated by Sir Gilbert Murray, perhaps the world's greatest student of Greek drama, at Oxford University in England and in the pathos and sadness of the eternal tragedy of woman in life.

Greek Life Stressed

"The girls who have played the leading parts in Greek dramas also study some course in Greek literature or art during the year. If they have not studied Greek in the original tongue, they have taken one of the courses in Greek literature in translation, such as 'The Life and History of the Greeks from Homeric Times,' or 'Greek Art with Special Reference to Sculpture.' In this way the students are familiar with the greatest cultural epoch in the world; and at the same time they feel the beauty of Greek tragedy."

Characters in the play were:

The God Poseidon	Marian Hoats
The Goddess Athena	Myra Bury
Hecuba, Queen of Troy	Edith Searle
Cassandra, daughter of Hecuba	Mary Davies
Andromache, wife of Hector	Elizabeth Straub
Astyanax, son of Andromache	Isabel Bury
Helen, wife of Menelaus, carried off by Paris, Prince of Troy	Ida Ettinger
Talthybius, herald of the Greeks	Josephine Barelare
Menelaus, King of Sparta	Helen Harden

American Tax Laws and the Greek Business Man

(Continued from page 21)

Business knowledge is business power. Well-regulated business organizations yield profits, position, prominence, opportunities for social benevolence and other social graces. Going back to Dr. Lacey, there is no reason why anyone should continue to give "offense."

Ο ΜΝΗΜΕΙΩΔΗΣ ΛΟΓΟΣ ΤΟΥ ΑΡΧΗΓΟΥ ΤΗΣ ΕΚΔΡΟΜΗΣ, ΥΠΑΤΟΥ ΠΡΟΕΔΡΟΥ Κ^{ΟΥ} ΧΑΡΙΛΑΟΥ Ι. ΜΠΟΥΡΑ, ΚΑΤΑ ΤΟ ΓΕΥΜΑ ΤΗΣ ΑΧΕΠΑ ΠΡΟΣ ΤΙΜΗΝ ΤΩΝ ΕΠΙΣΗΜΩΝ ΤΗΣ ΕΛΛΑΔΟΣ

Κύριε Πρόεδρε, 'Αξιότιμοι Κυρίες και Κύριοι,

Έν πρώτοις θα επικαλεσθώ την επιεικειάν σας δια την γλώσσαν που θα μεταχειρισθώ, ή όποια ούτε καν είναι δυνατόν να συγκριθῇ με 'κείνην που ακούσατε από τους αξιοτίμους προλαλήσαντας.

Διότι αν και είχαν το εύτυγμα να γεννηθῶ ἐν Ἑλλάδι, ανεπρόσβλητη και ἐξεπαιδευθῇ ἐν Ἀμερικῇ όπου ἐπῆγα εἰς πολύ μικράν ἡλικίαν.

Μολονότι όμως ἐφόρετα τὸ Ἀμερικανικὸν ἔνδυμα, κατόρθωσα τῇ συμβολῇ τῆς σεβαστῆς μου μητρός, μετὰ τῆς όποίας ἔχω τὴν τιμὴν νὰ εἶμαι προσκυνητὴς τῆς Πατρίδος, νὰ κρατῶ τὴν ψυχὴν μου Ἑλληνικωτάτην, ὅπως και ὅλοι οἱ ὁμογενεῖς τῆς Ἀμερικῆς και τοῦ Καναδά.

Τὰ στοιρικὰ και ἐμπνευσμένα λόγια σας μᾶς συνεκίνησαν βαθιά και εἴμεθα εὐτυχεῖς διότι ἡξιώθημεν νὰ τ' ἀκούσωμεν. Τὰ ὠραία και κολακευτικά αὐτὰ λόγια θὰ μείνουν χαραγμένα στήν καρδιά μας παντοτεινά και θὰ τὰ φυλάξωμεν ὡς τὸν καλλίτερον θησαυρό.

Όταν δὲ ἐπιστρέψωμεν στὴ θετὴ μας πατρίδα, θὰ μεταδώσωμεν τὸ πνεῦμά τους στ' ἀδελφία μας ἐκεῖ δια νὰ ἀναζωογονηθοῦν και αὐτοί, και νὰ μάθουν ὅτι ἡ γλυκειὰ μας Μᾶνα, που τόσον νοσταλγῆσαμε, μᾶς ἀγαπᾷ ὅπως και τὰ παιδιὰ τῆς που μείνανε κοντὰ τῆς, και δὲν μᾶς λησμονεῖ, ἀλλὰ μᾶς περιμένει με λυγτάρια και μ' ἀνοιχτὴ τὴν μητρικὴ τῆς ἀγκάλη.

Γιὰ νὰ ἔλθουν και αὐτοί και νὰ ξαναζήτῃ στήν καρδιά τους τὴ Πατρίδα, νὰ χορτάσουν τὴν διψασμένη τους ψυχὴ μ' ὅ,τι ἡ ξενιτειὰ τους στέρησε, με ὅ,τι ὁ χρόνος τους ἔχει ἐξαλείψει. Νὰ νοιώσουν, ὅπως και ἡμεῖς, τῆς εὐτυχέστερας στιγμῆς στὴ ζωὴ των.

Και ὅταν ξανταντήσουν τὰ βουνὰ και τ' ἀκρογᾶλια τῆς, νὰ αἰσθανθοῦν τὴν ἀνεκφράστη συγκίνησι, και νὰ κλαύσουν ἀπὸ χαρὰ ὅταν ἐναγκαλισθοῦν τοὺς ἀγαπημένους των που ἀνυπόμονα τοὺς περιμένουν στήν ἀποβάθρα με μάτια θαρυσμένα και με καρδιοχτύπια. Και σὰν πατήσουν τὸ ἱερό, τὸ ἅγιο και τὸ τρισένο ὄξυ χῶμα τῆς πατρίδος νὰ νοιώσουν πῶς τὸ ὄνειρο που φώλιαζε στήν καρδιά τους τόσα και τόσα χρόνια στήν ξενιτειὰ ἔγινε πραγματικότητα.

Εἴμεθα εὐτυχεῖς διότι εἰς ἡμᾶς ἔλαχεν ὁ κληρὸς νὰ τοὺς ἀντιπροσωπεύσωμεν γιὰ νὰ σᾶς φέρομεν τὸν ἀδελφικὸν των ἀπασιμόν και τοὺς θερμούς χαιρετισμούς των, και τὴν διαβεβαίωσιν τοῦ πατριωτισμοῦ των, τὸν ὁποῖον ποτὲ δὲν σβύνουν οὔτε ἡ λάμψις τοῦ πλοῦτος, οὔτε ἡ στενοχωρία και τὰ βάσανα τῆς βιοπάλης.

Και ἤλθομεν ὅχι ὡς ἐκδρομεῖς ἡ ἀπλοὶ ἐπισκέπται, ἀλλὰ με τὴν ἐξαιρετικὴν ἀποστολὴ τῆς διαβεβαίωσης τῶν εὐλικρινῶν και φιλικωτάτων διαθέσεων τῆς μεγάλης και ἰσχυρᾶς Δημοκρατίας τῶν Ἡνωμένων Πολιτειῶν τῆς Ἀμερικῆς πρὸς τὴν ἀθάνατον και δοξασμένην μητέρα τοῦ πολιτισμοῦ, τὴν Ἑλλάδα μας.

Θὰ ἐπεθύμουν νὰ εἶχα τὸν χρόνον νὰ ἔλεγα πόσ πολλά γιὰ τὴν Ἀμερικὴν, τὴν ὁποῖαν ἡμεῖς ἀγαπήσαμεν ὡς δευτέραν μας Πα-

τρίδα, ἀλλὰ θὰ τόνισα ὅτι αὕτη δὲν εἶναι, ὡς ἀδίκως μερικοὶ τὴν παρουσιάζουν, ἡ χώρα τοῦ πλοῦτος και τῆς ὕλης, ἀλλὰ εἶναι ἡ χώρα τῆς ἐλευθέρως σκέψεως, τῆς προόδου, τῆς δημιουργίας και τῆς σκληρᾶς ἐργασίας. Ἐκεῖ εἰς τὴν Ἀμερικὴν αν και δὲν ἔπρεπε νὰ ὑπάρχῃ ἔδαφος κακοδομιονίας, ἐν τούτοις ἡ πρωτοφανὴς εἰς τὰ χρονικά κρίσις ἔχει ἐπιδράσει πολὺ ὅπως και εἰς ὅλον τὸν ἄλλον κόσμον.

Μᾶς προξενεῖ όμως μεγάλην εὐχαρίστησιν ὅταν μανθάνομεν ὅτι ἡ Ἑλλάς ἀντιμετωπίζει τὴν κρίσιν αὐτὴν κατὰστασιν, σχετικῶς καλλίτερον πολλῶν ἄλλων ἰσχυροτέρων και πλουσιωτέρων Ἐθνῶν, και διατηρεῖ μέχρις οὗδε τὴν ἰσορροπίαν τῆς και συνεπὲς ἔχει καρδίαι τὸν θαυμασμόν και τὴν ἐμπιστοσύνην ὅλου τοῦ κόσμου. Εἰς αὐτὸ βεβαίως συνετέλεσε πολὺ και ὁ λαὸς τῆς,

ὅστις εἶναι ἀξιεπικινὸς δια τὴν ζωτικότητά του και τὴν αὐτοπεποίθησιν που ἐπέδειξεν.

Και ἐν ὅσῳ κάμνει τοῦτο ἡ Ἑλλάς σημερον δὲν ὑπάρχει ἀμφιβολία ὅτι ὅταν βελτιωθοῦν ὀλίγον τὰ πράγματα με τοιοῦτους πολιτικούς και τέτοιον λαόν, θὰ εὐτυχῇ.

Ότε δὲ ἡμεῖς, που εἴμεθα σὰρξ ἐκ τῆς σαρκὸς τῆς, ἀκούσαμεν ἐν τῇ ξένῃ νὰ ὁμιλοῦν αἰσιοδόξως δι' αὐτὴν, αἰσθανόμεθα φυσικὴν ὑπερηφάνειαν, διότι ποῖα ἄλλη Ἐθνικότης εἰς τὸ ἐξωτερικὸν ἐνδιαφέρεται δια τὴν γενέτειράν του ὅσον ὁ Ἕλληνας; Ποῖος θρηνεῖ περισσότερο αὐτοῦ δια τὸ αὐτῆς ἡ σκιρτὰ και ἀγάλλεται περισσότερο δια τοὺς θριάμβους και τὴν εὐτυχίαν τῆς πατρίδος του; Ποῖα ἄλλη Ἐθνικότης βοηθεῖ τοὺς γέροντας γονεῖς και συγγενεῖς περισσότερο τοῦ Ἑλληνος; Ἡ προσφέρει γενναιοδῶρως εἰς ἐράνους δια τὰς ἀνάγκας τῆς πατρίδος του; Οὐδεμία βεβαίως. Ἀλλὰ και ποῖα ἄλλη Πατρίς, ἐκτός τῆς Ἑλλάδος αἰσθάνεται τόσην χαρὰν και ἐνθουσιασμόν οἷος περιγράφεται εἰς τὰ εὐγενῆ πρόσωπα ὑμῶν; Ποῖα ἄλλη ἀνοίγει τὴν φιλόξενον ψυχὴν τῆς και σκορπίζει τόσην ἀγάπην στὰ ξενιτευμένα τῆς παιδιὰ; Καμία βεβαίως.

Εἰς τὴν Ἀμερικὴν, τῆς ὁποίας ἡ πρόδοξ ὀρεῖται εἰς τὴν ὀργάνωσιν και τὴν ὁμαδικὴν δράσιν, ἔχομεν ἐγκατασταθῇ μονίμως πλέον, ἅνα τῶν ἑπτακοσίων χιλιάδων ὁμογενῶν, και ἔχομεν εἰσχωρήται εἰς ὅλας τὰς φάσεις τῆς ζωῆς τῆς. Ἐμπνευσθέντες δὲ ἀπὸ τὸ νέον πνεῦμα τῆς συνεστήσαμεν πρὸ δεκαετίας περίπου τὴν πρώτην Ἀμερικανο-Ἑλληνικὴν Ἐκπαιδευτικὴν Προεδρευτικὴν Ἀδελφότητα, ἥτις ὀνομάζεται δια τῶν συμβολιζόντων τὰς ὕψους και ἰδανικὰς αὐτὰς λέξεις πάντε γραμμάτων, «ΑΧΕΠΑ». Ἡ λαμπρὰ αὕτη ὀργάνωσις ἐπέπρωτο νὰ ἐξελεγχθῇ εἰς κολοσσὸν και ν' ἀποθῇ ἡ μεγαλητέρα και ἰσχυροτέρα Ἑλληνικὴ Ἐνωσις εἰς τὰ χρονικά ὁλοκλήρου τοῦ Ἑλληνισμοῦ.

Τὸ ὄνομά τῆς κατέστη προσφιλὲς και εἶναι τὸ αὐτῆς τῶν ὁμογενῶν τῆς Ἀμερικῆς και τοῦ Καναδά.

Υπὸ τὴν σημαίαν τῆς ὕψους ἰδεολογίας τῆς κατεστάθησαν τεσσαράκοντα περίπου χιλιάδες ἐκ τῶν καλλιτέρων παργόντων και τῆς καλλιτέρας μερίδος τοῦ σώματος τῆς ἐκεῖ ὁμογενείας. Ἐκ τοῦ ὅγκου τῆς δὲ και τῆς μεγάλης ἐπιρροῆς τῆς, κατέστη



Supreme President Harris J. Booras

δχι μόνον πολέμιος και εδεργατική διά τόν 'Ελληνισμόν, αλλά και δύναμις υπολογήσιμος και άκμή διά τούς 'Αμερικανούς.

Τό πρόγραμμα της AXEPA πηγάζει από τούς παλμούς της 'Ελληνικής φυγής και της 'Αμερικανικής ιδέας. Πρόγραμμα που συμφωνεί με τās αρχάς και τās σκέψεις της 'Ελλάδος και της 'Αμερικής.

'Αναπτύσσει έν πρώτοις τό πνεύμα της συνεργασίας και της συμμετοχής εις την πολιτικήν, κοινωνικήν και πνευματικήν ζωήν της χώρας, ως και την προσαρμογήν της ζωής του 'Ελληνοσ με τās συνθήκας του τόπου, χωρίς βεβαίως νά χαλαρωθούν οι ψυχικοί δεσμοί με την γενέτειράν του, από τās παραδόσεις της οποίας άντλεί την εμπνευσιν και την ήθικήν του δύναμιν.

Διά τών τριακσίων πενήκοντα Τμημάτων της, τά όποια εύρισκονται ως φυλάκεια της μεγάλης στρατιάς της, από άκρου εις άκρον της άχανούς 'Αμερικής και του Καναδά, διεξάγει μέγιστον προπαγανδιστικόν άγώνα προς εξύψωσιν του 'Ελληνικού ένόματος και την εμφύλωσιν του 'Ελληνισμού, προσέτι δε καλλιέργει ρεύμα φιλελληνικόν. Και προς τόν σκοπόν τούτον, ήνωσε τās θύρας της και περιέλαβε εις την στρατιάν της πολλούς κορυφαίους της 'Αμερικανικής κοινωνίας Γερουσιαστές, Δικαστάς, Κυβερνήτας και έκαιτοντάδας άλλων διανοουμένων, οι όποιοι γνωρίζοντες τοιούτοτρόπως τόν 'Ελληνα και εκτιμώντες τόν χαρακτήρα του, γίνονται ελγεροί φιλέλληνες και θερμοί υποστηρικται τών 'Ελληνικών συμφερόντων και παντός 'Ελληνικού. Τοιούτοτρόπως διά της AXEPA τό 'Ελληνικόν όνομα έγινε δημοφιλέστατον και τό όνομα της Πατρίδος μας σεβάστων εις τούς 'Αμερικανούς.

Κι εύκόλως δύναται κανείς νά άντιληφθή την μεγάλην της AXEPA επιρροήν, που εξαπλεί εις την 'Αμερικανικήν κοινωνίαν όταν παρευρεθή εις τās καθ' έκαστην οργανουμένης επισήμους συγκεντρώσεις, συμπόσια, χορούς, διαλέξεις και άλλου είδους, όπου προσέρχονται πολλοί εκ τών άρίστων παραγόντων της 'Αμερικανικής Κοινωνίας. Ως κατά τό τελευταίον δείπνον της έν Γουασιγκτόνι παρακάθησαν και έκάτον έκδομήκοντα Βουλευταί και Γερουσιασταί της χώρας, οι όποιοι είναι όλοι σχεδόν και μέλη της AXEPA, λαμβάνουν μέρος εις τās συνεδριάσεις της και παντού και πάντοτε υποστηρίζουν τούς 'Ελληνας και εκφράζονται ένθουσιωδώς υπέρ της 'Ελλάδος.

Εκτός όμως τών θετικών τούτων υπηρεσιών, ή AXEPA υποστηρίζει έμπράκτως πών κοινωνικές, 'Ελληνικόν ίδρυμα. Πολλά δε προσέφερε διά τά σχολεία μας, τās εκκλησίας ως και εις άλλους φιλανθρωπικούς σκοπούς. Και έκείνο που έκαιμε μέχρι σήμερα, υπολογίζεται εις έκαιομόρια όλόκληρα δολαρίων.

Με άλλους λόγους ή AXEPA είναι ό κυριώτερος παράγων εις την εξέλιξιν της ζωής του 'Ελληνοσ και έχει τά στοιχεία και την δύναμιν, νά θέσει την σφραγίδα της προσωπικότητας αυτού στην 'Αμερική, εργαζομένη πάντοτε με σύστημα, πειθαρχίαν και πνεύμα πρακτικόν.

Τό νέο αυτό πνεύμα της AXEPA ήρχισε πρό πολλού νά επεκτείνεται εις όλες τās φάσεις της ζωής του έκεί 'Ελληνισμού, εις τās κοινότητες, τά σχολεία, άκμή δε και εις κάθε ομάδα 'Ελληνικήν προόδου και ανάπτυξεως.

Και τώρα πλέον που ήλλαξεν όλοτελώς ό οικογενειακός μας βίος έκεί, παρουσιάσθη χωρίς νά τό νοιώσωμε, τό σπουδαιότερον πρόβλημα της ζωής μας, ό νέος μας κόσμος, μία νέα κοινωνία. Τά κορίτσια μας, και τά αγόρια μας, που έγιναν ήθησαν έκεί και έχουν μικτά ήθη, με μικτή ψυχολογία. Τά πλάσματα αυτά κινδυνεύουν νά χάσουν τόν ήθισμόν τους, αφού έζησαν μακριά από την γλκιαιά άγκαλιά τών 'Ελληνικών παραδόσεων. Κι' ένώ ήμείς οι μετανάστες τά χαμαίνουμε με στοργή και υπερηφάνεια, διαρωτώμεθα: Πώς θα διατηρηθή εις την φυγή τών παιδιών αυτών ή 'Ελληνική συνείδησις που θα είναι ή βάση του 'Αμερικανισμού

των; χωρίς την βάση αυτήν κι νέαι μας γενεαί θα είναι ήθικώς άπηδαλιούχτοι, πολιτικώς εξουδετερωμένοι και τολμώ νά είπω οικονομικώς συντετριμμένοι.

Η AXEPA όθεν πάλιν έκαιε την άρχήν εις την λύσιν του προβλήματος. Συνέστησε δηλαδή την πρώτην ένωσην τών «ΓΙΩΝ ΤΟΥ ΠΕΡΙΚΛΕΟΥΣ». Τό έθνικόν τούτο σωματείου τό έχει υπό την προστασίαν της. Τούτο παραλαμβάνει 'Ελληνόπουλα ηλικίας 15—20 ετών και από τās τάξεις του εξέρχονται 'Ελληνες με άγνή και υπερήφανη 'Ελληνική φυγή, γνήσιοι άπόγονοι του μεγάλου Περικλέους.

Εις τό μέλλον ή AXEPA θα φροντίση νά διοργανώση έκδρομάς και τών παιδιών αυτών στην Πατρίδα, νά την γνωρίσουν και την αγαπήσουν. Νά ποτισθούν από τās παραδόσεις της, γιά νά τās μεταδώσουν στα παιδιά τους, και διατηρηθή παντοτεινά ή 'Ελληνική φυγή τών αποδήμων.

Επίσης διά της AXEPA έχει άρχιση διαφήμισις τών 'Ελληνικών προϊόντων, τά όποια ήμείς αγοράζουμε και τά συνιστάμεν εις τούς φίλους μας 'Αμερικανούς, όχι μόνον διότι είναι άρίστης ποιότητας και ποικιλίας, αλλά διότι γνωρίζουμε ότι ή πατρίς μας σήμερα έχει άνάγκην της 'Αμερικανικής αγοράς διά την κατανάλωσιν των.

Η AXEPA είναι ή πρωτοπόρος των εις την Πατρίδα έκδρομών και διά ταύτην φορέν άρχόμεθα προσκυνηταί εις τόν Βωμόν της.

Κατά τό τελευταίον έτήσιον συνέδριον τών Τμημάτων της AXEPA έν 'Αγίω Φραγκίσκω αποφασίσθη παρήγει νά γίνη και έρέτος έκδρομή εις την Πατρίδα. Κατόπιν της όμοφωνου τούτης απόφασεως, τό Γπατον Συμβούλιον της οργανώσεως άντιμετώπισε τό δίλλημα της άποτυχίας της έκδρομής λόγω της δεινής οικονομικής καταστάσεως που μαρτίζει τας Ηνωμένας Πολιτείας και ή όποια κρίσις έχει σοβαρώς πλήξει τούς όμογενείς μας λόγω της ρύσεως τών εργασιών των. Απαξ όμως αποφασίσθη έπρεπε νά γίνη και ούτω εύρέθησαν αρκετοί νοσταλγοί της πατρίδας γής διά νά συμμετάσχουν εις τό εύλαδες προς την μητέρα 'Ελλάδα προσκύνήμα μας. Αν ή έκδρομή αυτή ύστερεί τών άλλων εις αριθμόν, και παρά τό γεγονός ότι έλαβε χώραν υπό συνθήκας εξαιρετικώς δυσμενείς, τό πνεύμα όμως του προσκυνήματος τών ιερών χωμάτων της μητρός 'Ελλάδος παρκμένει ιερόν και άναλλοίωτον.

Ερέτος έλήφθη ή απόφασις όπως επεκταθή ή παρούσα έκδρομή και εις τό Θρησκευτικόν μας Κέντρον τό ΦΑΝΑΡΙ. Πηγαίνομε έκεί νά υποβάλουμε τα σεβάσματα της πέραν του Ωκεανού όμογενείας, προς την αυτού Παναγιότητα τόν Πατριάρχην κ. κ. Φώτιον και την βαθυτάτην μας εγνωμοσύνην διά την άποστολήν του άνταξίου της άποστολής του, Θρησκευτικού μας 'Αρχηγού κ. κ. 'Αθναγόρα, όστις εύρων τό πεδιον προπαρασκευασμένων παρά του προηγηθέντος αυτού διαπρεπούς 'Αγίου Κορινθίου, ένεύρησεν την ως εκ Θεού νέαν ζωήν γαλήνης, εις την ένωσην του 'Ελληνισμού εις ό πολύ συνετέλεσε και ή επίσημος Πατρίς διά της αυτού Εξοχότητος του αντιπροσώπου της κ. Σιμοπούλου, διά την προσωπικότητα του όποιου ό 'Ελληνισμός της 'Αμερικής αισθάνεται μεγάλην υπερηφάνειαν.

Και τώρα ζητών συγγνώμην, διότι κατεγράψθη της καλής σας θελήσεως και σας εκούρασα, όμιλών δε εκ στόματος της οργανώσεως, της οποίας ταπεινός έγώ έχω την τιμήν νά ήγουμεναι, έκφράζω τας βαθυτάτας και ευγνώμονας εύχαριστίας μας προς όλους ύμās και δι' ύμών προς την Κυβέρνησιν και τόν λαόν της Πατρίδος μας γιά την τιμητική, θερμή υποδοχή, γιά τόν ένθουσιασμό σας, γιά την φιλόξενον φυγήν σας και την αδελφική σας καρδιά.

Εύχραμαι δε όπως ό καλός Θεός της 'Ελλάδος εύδοκήση όπως και εις τό μέλλον γεφυρώνεται ή απόστασις συνεχέστερον, με ταιούτας έκδρομάς γιά νά βλέπωμεθα συχνώτερα, νά γνωρίζομεθα, νά δυναμώνουν οι δεσμοί μας και νά μπορούμε νά συνεννοομεθα καλλίτερα, και σάν αδελφια που είμεθα, νά αντιλαμβάνομεθα ό εις τά ζητήματα του άλλου, γιά τό καλόν άμοτέρων μας.

Σας εύχαριστώ.

Η "ΒΟΥΛΗ" ΤΩΝ ΕΛΛΗΝΩΝ ΕΙΣ ΒΑΛΤΙΜΩΡΗΝ

ΣΕ μερικές ημέρες οι αντιπρόσωποι του συνεδρίου θα φύγουν για τη Βαλτιμόρη, όπου τους περιμένει μια εβδομάδα γεμάτη από δράσι και ένθουσιασμούς, από επίπονα έργα και μεγαλοπρεπείς παραλάσεις και τελετές.

Όποιος έτυχε να παρακαλουθήση τη ζωή του συνεδρίου, είτε ως συνέδρος είτε ως απλός μόνον επισκέπτης, όποιος ανέπνευσε την ατμόσφαιρά του και έννοιωσε τον παλμό του, εκείνος μόνον είναι: εις θέσιν να αισθανθώ όλη τη γοητεία που αυτό έξασκει επί των αντιπροσώπων.

Από τη στιγμή που ένας αντιπρόσωπος θα φθάση στο ξενοδοχείον όπου στεγάζεται το συνέδριο και θα αντικρύση την αίθουσα της άναμονής που είναι γεμάτη από αντιπροσώπους άλλων τμημάτων και αδελφούς επισκέπτας από όλα τα μέρη της 'Αμερικής, αρχίζει γι' αυτόν μια ζωή έντελώς νέα, ή ζωή του συνεδρίου.

Και ή ζωή αυτή δεν άργει να τον κυριεύση, να τον παρατύρη μέσα στο γοργό της ρεύμα και τέλος να τον απορροφήση σε τέτοιο βαθμό, ώστε να τον κάμψι να ξεχάση όλα τα φλέγοντα ζητήματα της ημέρας, όλο τον υπόλοιπο κόσμο, και να μη συζητή παρά μόνο για την 'Αχέπα και για ζητήματα που έχουν σχέση με την ήμερησία διάταξι του συνεδρίου.

Τό φαινόμενο αυτό δεν παρατηρείται μόνο στους νεοφερμένους. 'Απ' έναντίας κανείς δεν φαίνεται να έξικριέται, ούτε ακόμη και οι απόμαχοι των καλαιοτέρων συνεδρίων, που άμέσως διακρίνονται μέσα στο πλήθος των λοιπών αντιπροσώπων, τόσο από την πείραν την όποιαν έχουν εις ζητήματα κοινοβουλευτικής τάξεως, όσον και από τό όλον ύψος των, από τό όποιον λείπει ή νότα εκείνη του διαταγμού και της άμυροβόλιας, που διακρίνει συνήθως τους νεοφερμένους.

Μέσα στο πλήθος των αντιπροσώπων και των επισκεπτών που κατακλύζει αίθουσες και διαδρόμους του ξενοδοχείου, ό νεοφερμένος δεν άργει να σχηματίση τον κύκλο του. Είναι εκείνοι με τους όποιους πέρνει συνήθως τό φαγητό του και με τους όποιους μετά τη συνεδρίαση έξακολουθεί τη συζήτηση επί των ζητημάτων της ημέρας καθώς και τά σχόλια επί των αποφάσεων αι όποιαι έχουν ληφθώ. Και αι συζητήσεις αυτές άπαναλαμβάνονται, με κάθε ευκαιρία που θα παρουσιασθώ.

Αργά τη νύκτα, βλέπει κανείς όμίλους κατόπι από κοιταστική εργασία σε καμιά επιτροπή, εργασία που τους κράτησε πολύ πέρα από τά μεάνυχτα, να κατευθύνονται σε κανένα γαιτονικό έστιατόριο και εκεί με ένα έλαφρό πρόγευμα και τον άπαραίτητο καφέ, να έξακολουθούν τη συζήτηση, να ξεχνούν τη κόρασι τους και τά πρόσωπα των να άντανκλούν τη χαρά και την εύτυχία σε βαθμό ώστε να σκέπτεται κανείς άθελα την άγορά των άρχαίων 'Αθηνών, με τό Σωκράτη και όλους τους άλλους δεινούς συζητητάς της.

Αιώνες όλόκληροι μάς χωρίζουν από την έποχή εκείνη, ό κόσμος άλλαξε όψι, άλλα ή φυλή μας έξακολουθεί να διατηρή άνάλλοιωτα τά χαρακτηριστικά της γνώριμα, και να εύρισκη την ίδια ήδονή στη συζήτηση που εύρισκε και την έποχή της άκμής των φιλοσοφικών σχολών και της άγοράς.

Η ζωή του αντιπροσώπου, μέσα σε καινούργιες γνωριμιές, μέσα σε έντατική εργασία και συζητήσεις, μέσα σε δείπνα και χορούς, σε έκδρομές και παραλάσεις, φεύγει με ήλεκτρική ταχύτητα και τό επταήμερο διάστημα του συνεδρίου δεν άργει να τελειώση.

Όλο τό πλήθος των αντιπροσώπων και των επισκεπτών, που έδωκε για μερικές ημέρες στο ξενοδοχείο μια άσυνήθιστη ζωή και κίνησι, φεύγει για τά τέσσαρα σημεία του όρίζοντος. Στα πρόσωπα πολλών διακρίνεται κανείς από τά ίχνη της κοπώσεως, την όποιαν ή έντατική ζωή των επτά αυτών ήμερών έπροξένησε.

Αν όμως παρ' όλη τη σφραγίδα της κοπώσεως την όποιαν φέρουν, μπορούσε να ρίψη κανείς μια ματιά και στα βάθη της ψυχής των, θα έβλεπε ότι ό βραχύς αυτός σταθμός του συνεδρίου μέσα στο μακρύνό ταξίδι της ζωής, ύπήρξε για όλους ένα πολύ εύχάριστο έπεισόδιο, αι έντυπώσεις του όποιου είναι χαραγμένες βαθιά στη μνήμη των, και θα άνακαλούνται πάντοτε με τό αίσθημα της χαράς και της εύτυχίας.

Με τάς ίδιες εύχάριστες έντυπώσεις άφίνουν τό συνέδριο και οι επισκέπται, διότι κατά βάθος ή ζωή των εις αυτό δεν διαφέρει πολύ από τη ζωή των αντιπροσώπων. Λαμβάνουν μέρος εις τάς παραλάσεις και εις όλας έν γένει τάς τελετάς και παρακολουθούν τάς συνεδριάσεις έφ' όσον είναι μέλη της 'Αχέπα.

Από αυτό φαίνεται ή μεγάλη σπουδαιότης την όποιαν έχει τό ψυχαγωγικόν μέρος του προγράμματος, τό όποιον είναι κοινόν δι' αντιπροσώπους και επισκέπτας. Η λεπτομέρεια αυτή δεν διέρυγε την προσοχήν της 'Εκτελεστικής 'Επιτροπής του 10ου Συνεδρίου, ή όποια καθώς μανθάνομεν, έχει καταβάλει έξαιρετικής έντελώς φροντίδας διά την ψυχαγωγίαν των επισκεπτών και των αντιπροσώπων.

Η μεγαλοπρεπής άναρχις του συνεδρίου, με όμιλητάς τον 'Αρχιεπίσκοπον, τον Πρεσβευτήν της 'Ελλάδας, τον Κυβερνήτην του Maryland, τον Δήμαρχον της πόλεως μας και τον 'Υπατον Πρόεδρον της 'Οργανώσεως, θα σημάνη την άπαρχήν μιας όλοκληρου σειράς τελετών και δεξιώσεων.

Χοροί, έπίσημον δείπνον, επίσκεψις εις τά αξιοθέατα μέρη της πόλεως μας, επίσκεψις της Ναυτικής 'Ακαδημίας της 'Αναπόλεως, παρέλασις και στέψις του μνημείου του G. Washington, θαλασσία έκδρομή εις τον ώραϊον κόλπον του Chesapeake, άποτελούν έν γενικαίς γραμμαίς, τό ψυχαγωγικόν μέρος του προγράμματος του 10ου συνεδρίου.

Δέν έπιθυμώ να εισέλθω εις λεπτομερείας, έπειδή αυτό θα με έκαμνε να άπομακρυνθώ ακόμη περισσότερον από τον σκοπόν μου, ό όποιος δεν ήτο άλλος παρά ή έπιθυμία να δώσω μια σύντομο σκιαγραφία του αντιπροσώπου και της ζωής του εις τό συνέδριον.

Η ζωή αυτή με όλα τά θέληγτρα της, με όλες τάς χαρές και τους ένθουσιασμούς της, θα άπαναληθώ και πάλιν στη Βαλτιμόρη έρέτος, ή όποια έτοιμάζεται να φιλοξενήση χιλιάδας αντιπροσώπων και επισκεπτών.

ΠΑΡΑΤΗΡΗΣΙΣ



Monument to Edgar Allan Poe, Baltimore, Md.

ΠΑΡΑΤΗΡΗΣΕΙΣ ΚΑΙ ΣΚΕΨΕΙΣ

Υπό ΗΛΙΑ ΤΖΑΝΕΤΗ

ΕΧΩ σχηματίσει την προσωπική γνώμη ότι πλείστοι ἐξ ἡμῶν τῶν ἑθνικῶν Συνεδρίων τῆς Ὀργανώσεώς μας. Ἡ ἐπιτροπὴ ἐπὶ τοῦ Συνεδρίου τοῦ Τμήματος ἐκείνου ποὺ εἶχε τὴν τιμὴν νὰ καθορίσῃ τὸ Συνεδρίον, ἐργάζεται δραστηρίως καὶ ἐξαντλεῖται εἰς τὴν διοργάνωσιν ὑποδοχῶν, δείπνων, χοροεσπερίδων, παρελάσεων καὶ πάσης ἄλλης φέρεως τελετῶν καὶ πανηγύρεων.

Μὲ τὸ σωπῆλως αὐτῶς εἰπεῖν θεσπισθέν αὐτὸ σύστημα τῶν τελετῶν καὶ πανηγύρεων, εἶμαι πεπεισμένος ὅτι εἰς τὸ μέλλον θὰ εἶναι δύσκολον νὰ εὐρεθῇ Τμήμα τῆς Ὀργανώσεως πρόθυμον νὰ ἀναλάβῃ τὰς εὐθύνας μᾶς τόσον κολλασσάσας ἐξαντλητικῆς ἐργασίας, ἀφοῦ δὲν θὰ εἶναι εἰς θέσιν νὰ παρουσιάσῃ τὴν μεγαλοπρεπεῖαν τῶν παρελθόντων Συνεδρίων καὶ εἰδικῶς τὰς φαντασμαγορικὰς λαμπρότητας τοῦ Συνεδρίου τοῦ Ἀγ. Φραγκίσκου. Τώρα, τὸ παράδειγμα τῶν ἑθνικῶν Συνεδρίων ἤρριξαν νὰ ἀκολουθοῦν καὶ τὰ περιφερειακά τοιαῦτα ἀμυλῶμενα ποῖον νὰ ἐπιδείξῃ μεγαλοπρεπεστέραν ἐμφάνισιν. Εἰς πολλὰ περιφερειακά Συνεδρία ποὺ ἔλαβον χώραν, οἱ Ἀχέανες τῆς πόλεως τοῦ Συνεδρίου κατήχησαν μεγαλοπρεπῆ προγράμματα τελετῶν καὶ πανηγύρεων, ἐκάλεσαν τὸν Ἀρχιεπίσκοπον, τὸν Πρεσβύτερον, κυβερνήτας δημάρχους, γεροντοπατέρας κ. τ. λ. καὶ ὅλα αὐτὰ δι' ἐν διήμερον Συνεδρίον τῶν ἀντιπροσώπων ἐξ ἡ ἐπὶ Τμημάτων μὲ περιορισμένα καθήκοντα καὶ δικαιώματα.

Οὐδεὶς βεβαίως δύναται νὰ μεμφθῇ τοῦς φιλοτίμους Ἀχέανες ποὺ προβαίνουν εἰς μνηστικὰς θύσας διοργανώνοντες τοιαύτας τελετὰς μὲ τὰ εἰργενῆ ἐλατήρια νὰ τιμοῦν τὴν ΑΗΕΡΑ καὶ γενικῶς τὸν Ἑλληνισμόν ἐν τῇ χώρᾳ ταύτῃ διὰ τῆς ἐπιδείξεως τῶν Ἑλληνικῶν ἀρετῶν. Ἐκτείνω τὸ ὅποιον θὰ ἤθελα νὰ ἐπιγράψω εἶναι τὰς λαμβανούσας χώραν ὑπερβολικότητος καὶ θὰ ἤθελα νὰ συστήσω ὅτι εἰς τοιαύτας περιστάσεις θὰ ἦτο καλὸν νὰ ἐνθυμούμεθα τὰ ἀρχαῖα σοφὰ γινώμκα ΜΗΔΕΝ ΑΓΑΝ καὶ ΠΑΝ ΜΕΤΡΟΝ ΑΡΙΣΤΟΝ διὰ νὰ ἀποτρέψωμεν ἐπιπολαιῶς ὑπερβολικότητας τόσον εἰς τὰς πράξεις μας ὅσον καὶ εἰς τοὺς λόγους μας. Μὲ τὸ ἐν ἰσχύϊ σήμερον σύστημα, δίδεται ἡ ἐντύπωσις ὅτι σπαταλῶμεν πολυτίμον χρῆμα καὶ πολυτιμώτερον χρόνον εἰς τελετὰς ἀνεν ἀναλόγου θετικῆς ἀντισταθμίσεως εἰς τὰς ἐπιδικαστέας ἠθικὰς ἀπολαύσεις.

Υπάρχουν βεβαίως ἄλλαι ἀδελφότητες καὶ σωματεῖα ποὺ προβαίνουν εἰς φαντασμαγορικὰς τελετὰς καὶ παρελάσεις, ἀλλὰ ἐκεῖνα ἔχουν ἐπιτελέσει τὸν προορισμόν των, ἔχουν δημιουργήσει γιγαντιαία ἔργα, ἔχουν καθάρως διεθνῇ φιλαδελφικὸν χαρακτῆρα καὶ τὰ Συνεδρία των εἶναι τυπικά καὶ οἰσαστικῶς γίνονται διὰ διασκηδύσεως.

Ἡμεῖς ὅμως εἰςκομώμεθα εἰσὶν εἰς τὰ πρῶτα βήματα τοῦ μακροῦ καὶ ἐπαιόνου δρόμου μας, ἀλλὰ καὶ ἐκτὸς τούτου, ἡ φέσις καὶ ἡ σύστασις τῆς Ὀργανώσεώς μας ἀποτελούμενης σχεδὸν ἐξ ὁλοκλήρου ἀπὸ μέλη προερχόμενα ἐκ μᾶς καὶ τῆς αὐτῆς φυλετικῆς ὁμογενείας, διαφέρει κατὰ πολὺ οἰσαστικῶς καὶ προγραμματικῶς τῶν ἄλλων ἀδελφότητων. Τὰ μέλη τῆς Ὀργανώσεώς μας λόγῳ τῆς φυλετικῆς τῶν συνθέσεως, ἔχουν διάφορον ψυχολογίαν καὶ ἰδιότητά των νοοτροπίας. Εἰς τὰς ἰδιότητάς των ταῦτας δὲν εἶναι δυνατόν νὰ προσδίδουν ἁρμονικὰ ἀποτελέσματα αἱ συνήθειαι ἀπομυμήσεις καὶ ἐπειδὴ δὲν δυνάμεθα νὰ ἀλλάξωμεν τὴν φύσιν τοῦ Ἑλλήνος θὰ εἶναι λογικὸν νὰ παρακολουθήσωμεν τὴν ἐξέλιξιν τῆς καὶ νὰ συναρμονίσωμεν τὰς πράξεις μας συμφώνως μὲ τὴν ὁμαλὴν κατεύθυνσίν τῆς, κἀννοῦντες τοὺς σχετικὸς ἐλλείμους ἐκεῖ ὅπου τείνει νὰ προῆλθῃ εἰς ὑπερβάσεις.

Ὅταν φθάσῃ ἡ ΑΗΕΡΑ εἰς τὴν ἀκμὴν τῆς, διὰν ἐκπληρώσῃ τὸν προορισμόν τῆς καὶ φέρῃ εἰς αἴσαν πέρας τὴν ἀποστολὴν τῆς, τότε θὰ ἔχωμεν τὸν καιρὸν, τὰ μέσα καὶ τὸ δικαίωμα διὰ τελετὰς καὶ πανηγύρεις. Σήμερον ὅμως, εἰςκομώμεθα εἰσὶν εἰς τὸ ἀργανωτικὸν ἡμῶν στάδιον, δέον νὰ ἀλλάξωμεν τακτικὴν, διότι παρήλθε πλέον ἡ ἐποχὴ τῶν ἐπιδείξεων καὶ τῶν ἐντυπωτικῶν λόγων. Τὰ μέλη τῆς Ὀργανώσεώς μας, ἀκολουθοῦντα αὐτομάτως τὴν ὑπὸ τῶν περιστάσεων δημιουργηθεῖσαν ψυχολογίαν καὶ τὸ διέπον σήμερον αἶσθημα

τοῦ ρεαλισμοῦ, ἀξιοῦν ἐργασίαν δημιουργικὴν, ἔργα σοβαρὰ καὶ ἀνάλογα τῶν ἐλπίδων των καὶ τῶν θυσιῶν των.

Δέον νὰ κατανοήσωμεν ὅτι, ὅσοι οἱ παράγοντες τῆς ΑΗΕΡΑ ἔχουν ἀναλάβει σοβαρὰς ὑποχρεώσεις καὶ σοβαρώτερας εὐθύνας ἀπέναντι τοῦ Ἑλληνισμοῦ τῆς Ἀμερικῆς. Ὁ Ἑλληνισμὸς τῆς Ἀμερικῆς μᾶς προσφέρει προθύμως τὰ ἐκλεκτώτερα τῶν στοιχείων διὰ νὰ δημιουργήσωμεν μίαν ζωντανὴν καὶ ἐνθουσιώδη πρωταγορίαν σταυροφόρων πρὸς καλλιέργειαν τῆς ἀνατολῆς μᾶς καλλιτέρας αἰθρίας, ἐξερχομένη ἀπὸ τὰ μύση καὶ τὰ πάθη τῆς ὁδονηρίας χθρῆς καὶ τὰ ἐκλεκτὰ αὐτὰ στοιχεῖα προσφέρουν τὰ πάντα ὑπὲρ τῆς ὁμογενείας καὶ τώρα ἀξιοῦν ἔργα ἀνάλογα τῶν προσδοκιῶν των. Δέον νὰ γείνῃ κατάλληλος, λογικὴ καὶ ἀποφασιστικὴ ἐκμετάλλεσις πρὸς τὸ καλὸν καὶ τὸ ὠραῖον τῶν ἐκλεκτῶν αὐτῶν στοιχείων διότι αἱθρίας ἴσως θὰ εἶναι ἀργά. Δὲν πρέπει νὰ ἐμμεθα ἐκαναπονημένοι μὲ τὰ ὅσα ἐπράξεν ὑπὲρ τῆς ὁμογενείας μας μέχρι σήμερον ἡ ΑΗΕΡΑ, διότι ἔχει εὐφύατον πεδίον διὰ νὰ πράξῃ περισσώτερα. Εἶναι πλέον ἐπιζήμιος ἐξοινοῦντες ἑαυτοὺς καὶ ἀλλήλους δι' ὅσα ἐπράξαμεν ἀπέναντι ὅσων ἠδυνάμεθα νὰ πράξωμεν.

Δέον νὰ μᾶς κρατῇ ἐν ἐργασίᾳ τὸ γεγονός ὅτι ὑπάρχουν ἐν Ἀμερικῇ 150.000 ἐνήλικες Ἕλληνες ἐκ τῶν ὁποίων οἱ 75.000 τοῦλάχιστον θὰ ἠδύνατο νὰ στρατευθοῦν ὑπὸ τὸ λάβαρον τῆς ΑΗΕΡΑ καὶ οἱ ὑπόλοιποι ἴσως 20.000 ἐκτῆς Ἑλληνόπαυδες ὄμοιοι διὰ τὸ

Τάγμα τῶν Υἱῶν τοῦ Περικλέους. Τὸ ἐπὶ γὰρ καὶ αὐστηρῶς πρωτεύον αὐτὸ ζήτημα τῆς νέας γενεᾶς, ἀπὸ τὴν ὁποίαν θὰ προέλθουν τὰ μέλλοντα στελέχη τῆς ΑΗΕΡΑ, ἔχει σχεδὸν ἀμεληθῇ ἐξ ὁλοκλήρου καὶ μόνον τυπικῶς μᾶς ἀπασχολεῖ. Διὰ νὰ ἀναπαυθῇ ἡ ΑΗΕΡΑ εἰς τὰς δάμνας τῆς, δέον νὰ γιγαντιαῖα ἀριθμητικῶς καὶ νὰ προσῇ εἰς πᾶσαν θυσίαν πρὸς γιγάντωσιν τοῦ Ταγματος τῶν Περικλιδῶν. Ἡ ἀριθμητικὴ δύναμις θὰ φέρῃ αὐτομάτως ἀφθόνουσ τοὺς καρποὺς τῆς ἐπιτυχίας πρὸς δημιουργίαν ἔργων καὶ μνημείων ποὺ θὰ διαωνίσουν τὴν ἐπαρξίν τῆς καὶ θὰ παργώσουν τὴν ἐπικροσίαν τῆς εἰς τὴν συνείδησιν τοῦ Ἑλληνισμοῦ τῆς Ἀμερικῆς. Διὰ νὰ γείνῃ ὡς ὅλα αὐτὰ, χρειάζεται πρόγραμμα μελετημένον καὶ ἐκτελέσιμον καὶ πρωτίστως μία γιγαντιαία ἐκστρατεία διὰ νὰ φθάσῃ ὁ ἀριθμὸς τῶν μελῶν εἰς τὸ ἀνώτατον δυνατόν ὅριον. Χρειάζονται μεγάλα χρηματικά θυσία, αἱ ὁποῖαι τώρα ἴσως μᾶς τρομάζουν, ἀλλὰ ἀσφαλῶς θὰ ἀνταποδοθοῦν πολλαπλασίως. Ἐκτὸς τῶν χρηματικῶν θυσιῶν, χρειάζονται ἀδυσπῆστοι προσωπικῶν φιλοδοξίῶν καὶ βλέψεων, χρειάζονται θυσία, ἐλλείμους καὶ ὑποχωρήσεις στρατηγικαὶ ἀπολύτως ἀναγκαῖαι.

Ἀς ἐπιστρατεύσωμεν ὅλας μας τὰς δυνάμεις, ὅλους τοὺς γνωστούς καὶ ἀγνώστους παράγοντας ποὺ εἶναι εἰς θέσιν νὰ προσφέρουν θετικὰς ὑπηρεσίας. Λέγω ἀγνώστους παράγοντας, διότι εἶμαι πεπεισμένος ὅτι εἰς τὰς τάξεις τῆς ΑΗΕΡΑ ἐκτὸς τῶν γνωστῶν, ὑπάρχουν καὶ ἀγνώστοι στρατιῶται μὲ διανγῆ νοῦν καὶ ἰδέας δημιουργικὰς, οἱ ὅποιοι παραμένουν ἐν ἀφανείᾳ ἢ παρακολουθοῦν τὴν κατάστασιν σωπῆλως ἢ ἀπὸ μετριοφροσύνης ἢ ἐν ἀναμονῇ τοῦ σπυλίσματος τοῦ κοινῶν συναγεμιοῦ.

Διερχόμεθα κρίσιμον περίοδον εἰς ὅλους τοὺς κλάδους καὶ εἰς ὅλας τὰς φάσεις τῆς ζωῆς. Εἰς τὰς κρίσιμους περιόδους καὶ ὅχι εἰς τὰς ὁμαλὰς ἀναλόμηναι αἱ ἐκπαιδευτικαὶ καὶ σταθερῶν ἀποφάσεις. Δέον νὰ μὴ κρίνωμεν τὰ πράγματα ἐκ τῆς ἐπιφανείας, διότι πολλάκις ἡ ἐπιφάνεια ἐκπέμπει ἀπατηλὰς λαμπρότητας.

Ἀς μελετήσωμεν καλῶς καὶ σφικρῶνως τὴν κατάστασιν, ἃς χρειζόμεθα ὁλιγότερον τὴν γλῶσσαν καὶ περισσώτερον τὸν νοῦν, διότι αἱθρίας ἴσως θὰ εἶναι ἀργά καὶ ὁ Ἑλληνισμὸς τῆς Ἀμερικῆς θὰ ἔχῃ τὸ δικαίωμα νὰ μᾶς εἴπῃ:

«Σὺ εἶδον γόνιμον καὶ καρποφόρον ἀγρὸν καὶ ἀφθονίαν τὸν σπόρον, ἀλλὰ δὲν ἐθερίσατε παρὰ ὀλίγους καρποὺς ἀρκεσθέντες εἰς τὰ ὀλίγα ματαίωσονόντες».

Μὴ ἐρεθίζωμεν δὲ καὶ ἡμεῖς αἱθρίας εἰς τὴν τραγικὴν ἀνάγκην νὰ ἀναφωνήσωμεν ἐν κλαυθμοῖς καὶ ὀδυρμοῖς ὡς τὰ τέκνα τοῦ Ἰσραὴλ: «Ἐπὶ τῶν ποταμῶν Βαβυλώνας, ἐκεῖ ἐκαθήσαμεν καὶ ἐκλάσασμεν ἐν τῇ μνησθῆναι ἡμᾶς τῆς Σαὼν.....».



"Kalezis Ahepa," so baptized by the Greensboro, North Carolina, Chapter

ΟΙ ΑΧΕΠΑΝΣ ΕΙΣ ΤΟ ΜΝΗΜΕΙΟΝ ΤΟΥ ΑΓΝΩΣΤΟΥ ΣΤΡΑΤΙΩΤΟΥ

ΑΠΟ ΤΑ ΑΘΗΝΑ-ΙΚΑ ΝΕΑ, ΑΠΡΙΛΙΟΥ 23, 1932.

ΣΥΜΦΩΝΩΣ πρὸς τὸ καταρτισθὲν πρόγραμμα ἐποδοχῆς τῶν «Ἀχέπανς», συνεκεντρώθησαν οὕτω σήμερον εἰς τὸν πρὸ τοῦ Πολυτεχνείου χώρον καὶ ἐκείθεν ἐν σώματι μετέβησαν τὴν 10ην π. μ. εἰς τὸ Δημαρχεῖον ὅπου τοὺς ἐγένετο δεξίωσης.

Εἰς τὰ προπύλαια ἐγέναντο δεκτοὶ ὑπὸ τοῦ δημάρχου κ. Μερκούρη, τοῦ διευθυντοῦ τοῦ πολιτικοῦ γραφείου κ. Τσιμπιδάρου, τῶν δημοτικῶν συμβούλων καὶ τῆς δεσποινίδος Ἀλίκης Διπλαράκου.

Εἰς τὴν εἰσοδὸν εἶχε παραταχθῇ ἡ μουσικὴ τοῦ δήμου Ἀθηναίων ἥτις ἐπαινῶν τὸν ἔθνικόν ὕμνον καὶ διάφορα ἄλλα ἐμβατήρια.

Ὁ κ. δήμαρχος προσφωνοῦν τοὺς «Ἀχέπανς» εἰπε τὰ ἑξῆς:

«Ἡ πόλις τῶν Ἀθηνῶν χαίρει τῆς με ἰδιαίτεραν χαρὰν τὴν ἀφ' ὧν σὺς ἔλκεσιν εἰς τὴν μητέρα πατρίδα.

«Ἡ παρουσίᾳ σας μεταξὺ μας δεικνύει ὅτι διατηρεῖται ἀκοίμητος ἐντὸς σας ἡ παρορμητικὴ νοσταλγία τοῦ Ἑλλήνος ὁποῦδήποτε τῆς γῆς εὐδαίμονοις.

«Εἰσημεροῦντες εἰς χώραν φιλελευθέραν, μεγάλην, ἔχετε πάντοτε προσηλωμένον τὸν νοῦν πρὸς τὴν μικράν, ἀλλὰ προνομιούχον καὶ λαοταυτὴν γυνίαν γῆς, ἀπὸ τὴν ὁποίαν ἐξεπορεύθητε ὅλοι. Καὶ σημερινοὶ ἐμμεθα εὐτυχεῖς διότι σὺς βλέπετε εἰς τὸν κοινὸν πατριωτικὸν αἶκον καὶ σὺς ἐκδηλοῦμεν τὰ αἰσθήματα τῆς στοργῆς μας, ἡ ὁποία διατηρεῖται ἀμείωτος διὰ μέσον τῶν ἐτῶν καὶ σὺς ἀκολουθεῖτε ὑπεράνω τῶν ὁκεανῶν καὶ τῶν ἡπείρων.

«Καὶ ἡμεῖς ὅμως ἐδῶ, οὐδέποτε εἰς ἡμέρας εὐτυχίαν, οὐδέποτε ἐν ὥρᾳ δικαιοσύνης, ἐπαύσαμεν νὰ παρακολουθοῦμεν τὴν τύχην σας, τὰς δυσκολίας σας προσπαθείας, τὴν εὐδοκίμειαν καὶ τὰς ἐπιτυχίας σας. Σήμερον ἐμμεθα εὐτυχεῖς διότι σὺς βλέπετε εἰς τὸν κοινὸν πατριωτικὸν αἶκον καὶ σὺς ἐκδηλοῦμεν τὰ αἰσθήματα τῆς στοργῆς μας, ἡ ὁποία διατηρεῖται ἀμείωτος διὰ μέσον τῶν ἐτῶν καὶ σὺς ἀκολουθεῖτε ὑπεράνω τῶν ὁκεανῶν καὶ τῶν ἡπείρων.

«Ἀγαπητοὶ ἀδελφοί, τῆς μεγάλης ὁργανώσεως τῶν «Ἀχέπανς», αἱ Ἀθῆναι σὺς ἀνοίγουν δι' ἐμοὶ τὰς πόλεις των, ἀπευθύνουν τὰς εὐχαριστίας των πρὸς τὴν μεγάλην συμπολιτείαν, ἡ ὁποία εἶναι δευτέρα πατρίς σας, καὶ σὺς εὐχόμεθα εὐτυχὴ τὴν παραμονὴν εἰς τὴν Ἑλλάδα. Ζήτωσαν αἱ Ἡνωμέναι Πόλεις.

«Ζήτω ἡ Ἑλλάς.

«Ζήτω ἡ μεγάλη ὁργάνωσις τῶν «Ἀχέπανς».

Ὁ πρόεδρος τῶν «Ἀχέπανς» κ. Μπούρας ἀπήντησεν ὡς ἑξῆς:

«Ἀξιότιμοι κ. δήμαρχε Ἀθηναίων,

«Ἐκφράζομεν τὰς εὐχαριστίας τῶν «Ἀχέπανς» καὶ ὅλου τοῦ ἐν Ἀμερικῇ Ἑλληνισμοῦ πρὸς ὑμᾶς καὶ δι' ὑμῶν πρὸς τὴν ἑνδοξὸν πόλιν τῶν Ἀθηνῶν καὶ τοὺς δημῶτας διὰ τὰς διαφύλλας πρὸς ἡμᾶς περιποιήσεις σας.

«Οἱ Ἕλληνες τῆς Ἀμερικῆς ὡς ὁρθῶς ἐπενόησατε οὐδέποτε ἐπαν-σαν οὐδὲ θὰ παύσουν νοσταλγοῦντες τὴν μητέρα Ἑλλάδα καὶ ὁ πό-θος οὕτως καὶ ἡ ἀγάπη των πρὸς αὐτὴν τοὺς ἐνισχύει εἰς τὰς βωπι-κὰς των προσπαθείας.

«Ἐν τῇ μεγάλῃ συμ-πολιτείᾳ ζῶντες οὐδέ-ποτε ἐπαύσαμε σημε-ρινοὶ εὐχόμεθα τὰς εὐτυχεῖς ἡ στενοχώρους περι-στάσεις τῆς πατρίδος μας.

«Ἡ χαρὰ μας ἦδη εἶναι ὅτι μεγαλειτέρα ἐστὶ ἡ τέχνη μᾶς ἡξίωσε νὰ πατήσωμεν τὸ πά-τηρον ἔδαφος καὶ νὰ ἐορτάσωμεν μετὰ τῶν ἀδελφῶν μας τὰς ἀ-γίας ἡμέρας τοῦ Πά-σχα.

«Ἀπευθύνοντες καὶ πάλιν τὰς εὐχαριστίας μας ὡς καὶ τοὺς χα-ριτισμοὺς τῆς μεγά-λης συμπολιτείας, τῆς δευτέρας πατρίδος μας, ἀναφωνοῦμεν:

«Ζήτω ἡ Ἑλληνικὴ δημοκρατία.

«Ζήτω ἡ πόλις τῶν Ἀθηνῶν».

Ἀκολούθως ἡγοιμένου τοῦ κ. δημάρχου, τοῦ κ. Τσιμπιδάρου, τῶν δημοτικῶν συμβούλων καὶ τοῦ προεδρίου τῶν κατηθέντων εἰς τὴν μητρόπολιν.

ΕΙΣ ΤΟΝ ΜΗΤΡΟΠΟΛΙΤΙΚΟΝ ΝΑΟΝ

Εἰς τὸν μητροπολιτικὸν ναὸν εἶχε συνεκεντρωθῇ πλῆθος κόσμου εἰς τὸ προαύλιον καὶ ἐντὸς τοῦ ναοῦ, ὁ ὁποῖος ἀνέμενε τοὺς Ἀχέπανς.

Ἀμα τῇ ἀφίξει των ἤρχισε ἀμέσως ἡ δοξολογία, χοροστατοῦντος τοῦ μακαριωτάτου ἀρχιεπισκόπου Ἀθηνῶν κ. Χρυσόστομου. Εἰς τὴν δοξολογίαν παρίστατο ὁ κ. δήμαρχος Ἀθηνῶν, ὁ διευθυντὴς τοῦ πολιτικοῦ γραφείου κ. Τσιμπιδάρου καὶ πολλοὶ ἄλλοι ἐπίσημοι.

Μετὰ τὸ πέρας τῆς δοξολογίας ὁμιλήσεν ὁ μακαριώτατος ἀρχιε-πίσκοπος, ὁ ὁποῖος ἀνέπτυξε λεπτομερῶς τὴν ζωὴν τοῦ ἑκτός τῆς Ἑλλάδος Ἑλληνισμοῦ καὶ ἰδίως τῶν Ἡνωμένων Πολιτειῶν. Ἐτόνισε τὴν κοινὴν προσήλωσιν τῶν Ἑλλήνων τῆς Ἀμερικῆς πρὸς τὰ πάτρια καὶ τὴν ἀπεριόριστον ἀγάπην πρὸς τὴν γενέτειρά του, διὰ τὴν ὁποίαν πλείστα ὅσα δειγμάτων καθημερινῶς παρέχον.

Ἐν τέλει πηχῆθη ὅπως οἱ ξενιτεῖναι «Ἕλληνες εἰσημεροῦν πάν-τοτε καὶ ἐξακολουθεῖν νὰ τρέφουν τὴν αὐτὴν ἀγάπην πρὸς τὴν πα-τρίδα καὶ τοὺς συμπατριώτας των.

Ὁ πρόεδρος τῶν «Ἀχέπανς» κ. Μπούρας προχωρεῖ ἀκολούθως καὶ ἀσπάζεται τὴν χεῖρα τοῦ ἀρχιεπισκόπου ἐκ μέρους τῶν μεταναστῶν Ἑλλήνων τῆς Ἀμερικῆς.

ΕΙΣ ΤΟ ΜΝΗΜΕΙΟΝ ΤΟΥ ΑΓΝΩΣΤΟΥ

Ἐκ τοῦ μητροπολιτικοῦ ναοῦ οἱ «Ἀχέπανς» συνετεταγμένοι κατὰ διὰ καὶ ἡγοιμένης τῆς μουσικῆς τοῦ δήμου κατηθέντων εἰς τὸ μνημεῖον τοῦ ἀγνώστου στρατιώτου, ὅπου ὁ κ. Μπούρας καταθέτων στέφανον ἐξ ὀνόματος τῶν ὁμογενῶν τῆς Ἀμερικῆς εἰπε τὰ ἑξῆς:

«Ἐμμε εὐτυχεῖς ποὺ ἔλαχε σὲ μὲ ἡ τιμὴ νὰ κλίνω εὐλαβικὰ τὸ γόνυ πρὸ τοῦ μνημείου σου γιὰ νὰ καταθέσω τὸ στέφανόν αὐτό ἐκ μέ-ρους τῆς ὁργανώσεως τῶν ξενιτεμένων παιδιῶν τῆς ἑνδοξῆς πατρί-δος μας γιὰ τὴν ὁποίαν θυσιάστηρες.

Τὴν 10:30 π. μ. ὁ ἐνταῦθα ἑλληνοαμερικανικὸς σῆλλογος, καὶ ἡ ἀμερικανικὴ λεγεὼν ἔδωσαν χορὸν εἰς τὸ «Ἀεροπόλ Πάλας» πρὸς τιμὴν τῶν «Ἀχέπανς», τὴν ἐπομένην δὲ εἰς τὸ αὐτὸ ξενοδοχεῖον παρετίθη γεύμα ὑπὸ τῶν «Ἀχέπανς» εἰς τὸ ὁποῖον ἐκλήθησαν νὰ συμμετάσχον ὁ Πρωτοπορευγός, τὰ Μέλη τῆς Κυβερνήσεως, οἱ ἀρ-χιεργοὶ τῶν διαφόρων Κομμάτων, ὁ Ἐπιτε-τραμμένος τῆς Ἀμερι-καν. Δημοκρατίας, ὁ Πρύξενος τῆς Ἀμερι-κῆς καὶ πολλοὶ ἄλλοι ἐπίσημοι.

ΧΑΙΡΕΤΙΣΤΗΡΙΑ ΠΡΟΣ ΤΟΥΣ «ΑΧΕΠΑΝΣ»

Ἀπὸ τῆς ἀφίξεως τῶν «Ἀχέπανς» εἰς τὸ ἔδω ἀρχηγείων των καθημερινῶς κα-α-γθάνων ἀθρόα τηλε-γραφήματα καὶ ἐπι-στολαὶ χαριετιστήρια, μετὰ τῶν ὁποίων συγνηθικὸς χαριετι-σμός τῆς μάνας τοῦ στρατιώτου, ἐπιστολὴ τοῦ μητροπολίτου Κο-ρινθίας κ. Δαμασκη-νοῦ πρὸς τὸν ἑπαιτον πρόεδρον τῆς «Ἀχέ-πας» κ. Χαρίλ. Μπού-ραν κ. λ. κ.



Monument to the Unknown Soldier in Athens

ΑΠΟ ΤΗΝ ΕΚΔΡΟΜΗΝ ΤΩΝ ΑΧΕΠΑΝΣ ΣΤΗΝ ΕΛΛΑΔΑ

ΜΕΤΑΞΥ τών ώραίων εορτῶν ποῦ μᾶς ἐπεφύλασεν ἡ γενέτειρά κατὰ τὴν ἐφετηνὴν μας ἐκδρομὴ, δὲν ὀστέρησε καὶ ὁ Ἑλληνικὸς Ἐλευθεροτεκτονισμὸς νὰ μᾶς παρουσιάσῃ μιά πραγματικὴ ἐκπαιδευτικὴ καὶ νὰ μᾶς δειξῇ μὲ μιά εορτὴ ποῦ διαφωτῶσεν εἰς τὸ Τεκτονικὸν Μύστον Ἀθηνῶν, ὅτι οἱ ἐν Ἑλλάδι Τέκτονες ἐργάζονται ἀόρατα, ἀλλὰ μὲ ἀποτελέσματα θετικὰ.

Ἐπὶ τῇ ἐκκαιρίᾳ τῆς καθόδου μας εἰς τὴν Ἑλλάδα τὰ μέλη μᾶς Στοῦς τοῦ τεκτονισμοῦ (ἐν Ἀθήναις ἐργάζονται 20 Στοῖς), ἥτις ἐργάζεται ἐπὶ τὸ διακριτικὸν ὄνομα «ΜΕΛΗΣ» (ποταμὸς πλησίον τῆς Σμύρνης, ὅπου κατὰ διαφόρους παραδόσεις ἐγεννήθη ὁ Ὅμηρος, ἐντεῦθεν τὸ ὄνομα Μέλης), ἔδωσαν τὴν 24ην Ἀπριλίου πρὸς τιμὴν τῶν Ἀχέπανς, μίαν Λεικὴν Ἑορτὴν «ΥΠΟΘΕΣΙΑΣ ΛΥΚΙΑΕΟΣ», καθ' ἣν ἐποθετῆθη εἰς τὸν Τεκτονισμὸν ὁ υἱὸς τοῦ φιλότατου ἀδελφοῦ τῆς ἐν λόγῳ Στοῦς ΕΥΣΤΑΘΙΟΥΣ ΗΛΙΑ ΔΡΥΜΩΝΑΣ.

Ὁ χώρος εἰς ὃν θὰ ἐλάμβανε χώραν ἡ τελετὴ, ἦτο θαυμασία διακοσμημένος διὰ λευκῶν ἀνθῶν, τὰ δὲ μέλη τῆς Στοῦς ἐν ἐπισήμῳ μὲντι ἐπεδέχοντο τοὺς προσκεκλημένους, οἵτινες ἦσαν ἀρκετοί, διαφόρων κοινωνικῶν τάξεων καὶ οἱ ὅποιοι ἐπρόκειτο νὰ λαμπρύνουν τὰς ἐργασίας τῆς εορτῆς ἐκείνης διὰ τῆς παρουσίας των.

Ὡς προσκεκλημένοι παρίστησαν, Ἀντιπρόσωποι ὅλων τῶν ἐν Ἀθήναις ἐργαζομένων Στοῶν, οἱ Σεβάσμοι τῶν Στοῶν, Ἀντιπρόσωποι τῆς Μεγάλῃς Ἀνατολῆς τῆς Ἑλλάδος, Ἀντιπρόσωποι τοῦ Ὑπάρχοντος Συμβουλίου τοῦ 33ου τῆς Ἑλλάδος, τὸ Προεδρεῖον τῆς ἐκδρομῆς τῶν ΑΧΕΠΑΝΣ, ἀρκετοὶ Ἕλληνες Τέκτονες καὶ ἀρκετὰ μέλη τῆς Ἀθηναϊκῆς Κοινωνίας ἀμφότερων τῶν φύλων.

Μετὰ τὴν εἰσόδον ὅλων τῶν ἐπισκεπτῶν ὁ Σεβάσμος τῆς ἐν λόγῳ Στοῦς ΜΙΧΑΗΛ ΑΕΒΙΑΝΣ δι' ὅρας καὶ ἡμετεροσφαινοῦ λόγου προσεφώνησε τοὺς ἐπισκεπτὰς καὶ ἀνέπτυξε τὴν σημασίαν τῆς Λεικῆς Ἑορτῆς καὶ τὸν σκοπὸν ὃν ἐπιδιώκει ὁ ἐλευθεροτεκτονισμὸς.

Μετὰ ταῦτα ἐν πλήρει αἰγῇ ἤρχισεν ἡ ὥρα καὶ ἐπὶ βλητικῇ εορτῇ τῆς ἐποθεσίας τοῦ νεο-ρου Τεκτονίδου, ὅστις μὲ θάρος ἱμνιῶν ὡς τὰς διαμασίας. Τὴν εορτὴν ταύτην μετὰ προσοχῆς παρακολούθησαν ἅπαντες οἱ παρευρεθέντες, θὰ μείνῃ δὲ ἀνεξάλειπτος ἀπὸ τὴν μνήμην ὅλων ἡμῶν ποῦ εἶχαμε τὴν εὐτυχίαν νὰ τὴν ἴδωμεν.

Τὸ τέλος τῆς εορτῆς ἐλάμβανε ὁ Μέγας Ἐπιθεωρητὴς τῆς Στοῦς ΓΕΩΡΓΙΟΣ ΓΕΩΡΓΙΑΔΑΣ, καθηγητὴς τῆς Γεωλογίας ἐν Ἀθήναις, ὅστις προσεφώνησε τὸν μικρὸν μὲ ἓνα ὥραϊον παρθενικὸν τὸν λόγον. Ὁ λόγος τοῦ φιλότατου Γεωργιάδα ἡμερῆς ἀρκετὴν ὕλην φιλοσοφικὴν καὶ διδακτικὴν, ὅχι μόνον διὰ τὸν νεομνηθέντα μικρὸν, ἀλλὰ καὶ δι' ὅλους ὅσοι παρευρέθησαν εἰς τὴν εορτὴν ἐκείνην.

Τὸ πέρας τῆς ὁμιλίας τοῦ κ. Γεωργιάδα ἐσπέρησε ἓνας ἀπὸ τοὺς ἀναδόχους τοῦ μικροῦ ΛΥΚΙΑΕΟΣ, ὁ ἑγκρατος δευτ. ὅρος Ἀθηνῶν Ἀλέξανδρος Τζατζίκουλος μὲ μιά πρόχειρη προσφώνησιν, διὰ τῆς ὁποίας ἐπέμνησε στὸν μικρὸν τὰς ὑποχρεώσεις ἃς ἀνέλαβ' ὁστος ἐναντὶ τῶν ἀναδόχων του καὶ τῆς Στοῦς καὶ τὰς ὑποχρεώσεις ἃς ἀνέλαβον οἱ ἀνάδοχοι του ἐναντὶ τῆς Στοῦς καὶ τοῦ Τεκτονισμοῦ ἐν γένει.

Τοιοιτοτρόπως ἤλθεν ἡ θαυμασία εορτὴ, διὰ τὴν ὁποίαν εἶναι ἄξιος συγχαμητηρίων ὁ Ἑλληνικὸς Ἐλευθεροτεκτονισμὸς, ποῦ ἐργάζεται μὲ τὸσον θετικὰ ἀποτελέσματα εἰς τὴν Ἑλλάδα, διότι μὲ τέτοιαις παρεοίαις εορταῖς τὸν δίδει πραγματικὰ μαθήματα εἰς τοὺς μὴ μεμνημένους εἰς τὰ μυστήρια τοῦ Τεκτονισμοῦ, διὰ τὰς ἀρχὰς ἐφ' ὧν στηρίζεται ὁ Ἐλευθεροτεκτονισμὸς καὶ τὸν σκοπὸν ὃν ἐπιδιώκει.

Ἐξ τὴν σημερινὴν δύσκολον περίοδον τὴν ὁποίαν διαρχομεθα ἡ ἰδεολογία τοῦ Τεκτονισμοῦ ἠρητύει ὡς μιά ἀμυντικὴ ἐπαλξίς καὶ θὰ συνεκτενίσῃ ἐπὶ τοὺς κόλλαις τὸν δομηθέντα, ὅλους τοὺς διανοημένους καὶ ὅλων τὸ ὅμιον στοχαστὴν τῆς ἀνθρωπότητος, γιατί ἔχει χαρῆσαι τὰς ἀρχὰς του στὴν εἰσφύτατη σημασία τῶν τριῶν λέξεων Ἰούτης—Ἐλευθερία—Ἀδελφότητα.

ΑΝΔΡΕΑΣ ΓΙΑΒΗΣ, Ὑπατος Τομίας

Η ΧΘΕΣΙΝΗ ΑΦΕΙΞΙΣ ΕΙΣ ΤΟ ΦΑΛΗΡΟΝ ΤΩΝ ΕΚΔΡΟΜΕΩΝ ΤΗΣ "ΑΧΕΠΑ"

Ο ΧΑΙΡΕΤΙΣΜΟΣ ΤΟΥ κ. ΒΕΝΙΖΕΛΟΥ

(Ἐκ τοῦ Ἑλευθέρου Βήματος, Ἀπριλίου 23, 1932).

Τὸ ἀπόγευμα τῆς παρελθούσης Πέμπτης ἡ ἐπιθεωρία ἐλέγχου τοῦ λιμένος Πειραιῶς ἐπὶ τὸν ἀστυνόμον κ. Πολίτην μετέβη διὰ γνωστοῦσά εἰς Ὑδραν καὶ ἐκεῖ ἀνέμενε τὴν διέλευσιν τοῦ ὑπερκαταπύου «Βέρων» διὰ νὰ ἐπιθεωρήσῃ τὰ διαβατήρια τῶν ἐκδρομῶν τῆς «Ἀχέπας».

Ὁ «Βέρων» μόλις ἐφθάσε χθὲς τὴν Περαιὴν πρὸς τῆς Ὑδρας ἀνέκοψε τὸν πλοῦν του καὶ παρέλασε τὴν ἐπιθεωρίαν τοῦ ἐλέγχου. Ἀμέσως κατόπιν ἐξεκοιμήθησαν τὸν πλοῦν του καὶ κατέπλευσεν εἰς τὰ ὕδατα τοῦ Νέου Φαλήρου τὴν 3ην.

Ἀμέσως ἀνέβησαν ἐπὶ τοῦ ἀτμοπλοίου ὁ λιμενάρχης Πειραιῶς, ὁ γενικός διευθυντὴς τοῦ πολιτικοῦ γραφείου κ. Τομπιδάρος, ὁ ἀντιπρόσωπος τοῦ δήμου Ἀθηναίων κ. Γ. Παράσκεινός καὶ πολλοὶ ἑκτραπὶ, ὅσοι χαίρετίζουσιν τοὺς ἀφιχθέντας Ἕλληνας.

Προσφωνήσας καθ' ἣν στιγμὴν ὁ «Βέρων» ἐπὶ τὸν πλοῦν αὐτοῦ κ. Σιγγιάν ἐπέσχετο εἰς τὰ ὕδατα τοῦ Φαλήρου, σήμερος ἐδρασιάνων ἐκτελοῦν πτήσεις. Ἐξῆς τὸ κατωτέρω χαίρετισμὸν τοῦ κ. Βενιζέλου:

ἙΛΛΗΝΙΚΟΙ ἙΛΛΗΝΕΣ,

Καθ' ἣν στιγμὴν ἀνταρξίζετε τὰ Ἑλληνικὰ ἀρχογάρια, τὰ ὅποια τόσον ἐνοσταλγῶστε κατὰ τὰ μακρὰ ἔτη τῆς ἀποδημίας σας εἰς τὴν νῆαν σας θετὴν πατρίδα, ἡ ἑλληνικὴ κούρφη ἐκφορῶσιν τὰ ἀσθένματα τῆς ἑλληνικῆς ψυχῆς σὰς στέλλει τὸν ἐγκαρδιώτερον χαίρετισμὸν τῆς.

Ἡ Ἑλλὰς ἐποδέχεται μὲ ἀνοκτὰς ἀγαλάς τὰ ξενιτεμένα παιδιὰ τῆς, ποὺ ἀντιπροσωπεύουσιν τόσον ἐπαξίως τὴν ἑλληνικὴν ἀρετὴν καὶ τὸ ἑλληνικὸν πνεῦμα εἰς τὴν φιλόξενον γῆν τῆς Ἀμερικῆς καὶ χαίρεται ἐν τῷ προσώπῳ των τοὺς κητάς τοῦ μεγάλου ἀθηναίου ἀγῶνος τῆς ζωῆς, οἱ ὅποιοι εἶναι δι' ἡμᾶς τὸς ἐν Ἑλλάδι στοχαστὴν δοκαίως ἐπισημαντοί.

ἙΛΛΗΝΙΚΟΙ ἙΛΛΗΝΕΣ,

Ἡ πατρίς σας διόρχεται σήμερον τὴν δεσπολικώτεραν δι' αὐτὴν φάσιν τοῦ παγκοσμίου οικονομικοῦ κλονισμοῦ καὶ ἀναμένει νὰ γίνετε σὺς τὰ ξενιτεμένα παιδιὰ τῆς οἱ ἐμφανιστὰς τῶν ἀδελφῶν σας καὶ οἱ κηρῆς τοῦ θάρρους καὶ τῆς πεποιθήσεως ὅτι δὲν θ' ἀργήσουν ν' ἀνατελοῦν διὰ τὸ ἔθνος μας ἡμέρας εὐφροσύνης καὶ δόξης εἰρηνικῆς χάρις εἰς τὴν ζωτικότητά τῆς ἑλλ. φυλῆς ποῦ τόσας φορές ἐδρασιώμενη.

Ε. Κ. ΒΕΝΙΖΕΛΟΣ.

Ο ΧΑΙΡΕΤΙΣΜΟΣ ΤΗΣ ΚΥΒΕΡΝΗΣΕΩΣ

Ἡ συνάντησις τῶν ἐπισήμων καὶ τῶν ἐκτραπῶν μετὰ τοῦ ὑπάρχοντος τῆς «Ἀχέπας» κ. Χαράλαμ Μπούρα καὶ τῶν λοιπῶν Ἑλλήνων ἐπὶ τὴν ἐγκαρδιωτάτη. Ὁ γενικός διευθυντὴς τοῦ πολιτικοῦ γραφείου κ. Π. Τομπιδάρος προσεφώνησε ὡς ἑξῆς τοὺς ἐκδρομῆς:

Ἡ Κυβέρνησις τῆς ἑλληνικῆς δημοκρατίας σὰς ἐποδέχεται μὲ συγκίνησιν βαθυτάτην καὶ σὰς ἀπευθύνει θερμὸν χαίρετισμὸν:

Καλῶς ἦλθατε.

Ἐννοῶμεν τὰ ἀσθένματα ποῦ ἀπαιμωρίζουν τὰς ψυχὰς σας, ἀσθένματα τὰ ὅποια ἔχουν τὴν ἀνταπόκρισιν των εἰς τὰ μεγαλῆτα των ἰδεῶν μας ψυχῶν. Καθ' ἣν στιγμὴν Χριστιανὸι εὐλαβεῖς ξενιτῶν προσκυνεῖται τὸν ἅγιον τόπον, διὰ νὰ παρακολούθησιν τὸ θεῖον δρῶμα τοῦ ὥραϊου Ναζωραίου, ἐρχεσθε σὺς προσκυνεῖται τὸν ἅγιον αὐτῶν τόπον, ὅπου πρωτοεῖδατε τὸ φῶς. Ἐρχεσθε ἀντιπρόσωποι τοῦ ἑλληνισμοῦ τῆς Ἀμερικῆς, ὁ ὅποιος ὅσα χρόνια κ' ἂν ἐπέγραπεν, ὅτις χιλιάδες μίλλια κ' ἂν τὸν χωρίζουν, ὅσον καὶ ἂν ἐτύχη εἰς τὴν νῆαν του πατρίδα, δὲν λησμονεῖ τὴν Ἑλλάδα μας. Ἀποτελεῖ τὸ κέντρον τῶν λαγώνων του.

Ἐτὸ βασιλεῖ μὲ τὸ ὅποιον διαπλέουσιν τὸν ὁκεανὸν φέρει τὸ ὄνομα, τὸ μέγα καὶ τὸ ἱερὸν καὶ τ' ἀγιον ὄνομα ἐνὸς ἀγώνιστο καὶ ἐνὸς



Ὁ Κος Ἡλίας Δρυμῶνας καὶ ὁ υἱὸς του.

ΕΠΙΣΗΜΟΙ ΓΕΥΜΑΤΟΣ ΑΧΕΠΑ 24^Η ΑΠΡΙΛΙΟΥ 1932

ΕΛΕΥΘΕΡΙΟΣ ΒΕΝΙΖΕΛΟΣ, Πρόεδρος της Κυβερνήσεως.
 ΑΝΔΡΕΑΣ ΜΙΧΑΗΛΟΠΟΥΛΟΣ, Υπουργός των Έξωτερικών,
 Αντιπρόεδρος της Κυβερνήσεως.
 ΘΕΜΙΣΤ. ΣΟΦΟΥΛΗΣ, Πρόεδρος της Βουλής των Ελλήνων,
 Στρατηγός ΤΑΡΣΟΥΛΗΣ, Αρχηγός του Στρατιωτικού Όκου του
 κ. Προέδρου της Ελληνικής Δημοκρατίας.
 ΑΛΕΚΟΣ ΠΑΠΑΝΑΣΤΑΣΙΟΥ, τίς Πρόεδρος της Ελληνικής
 Κυβερνήσεως και Αρχηγός της Δημοκρατικής Ενώσεως.
 Κος ΠΑΠΑΔΑΤΟΣ, Υπουργός του Πολιτικού Γραφείου του Προ-
 έδρου της Ελληνικής Κυβερνήσεως.
 Κος ΤΣΙΜΠΙΔΑΡΟΣ, Διευθυντής του Πολιτικού Γραφείου του κ.
 Προέδρου της Ελληνικής Κυβερνήσεως.
 ΓΕΩΡΓΙΟΣ ΠΑΡΑΣΚΕΥΟΠΟΥΛΟΣ, Δημοτικός Σύμβουλος του
 Δήμου Αθηναίων, αντιπρόεδρος του κ. Δημάρχου Αθηναίων,
 όστις δέν προσήλθε λόγω πένθους επί τῷ θανάτῳ τῆς συζύγου του.
 ΛΕΥ-ΑΛΑΝ ΜΟΡΡΙΣ, Έπιτετραμμένος τῆς Αμερικανικῆς Δημο-
 κρατίας παρὰ τῷ κ. Προέδρῳ τῆς Ελληνικῆς Δημοκρατίας.
 Κος ΠΑΙΤΤ, Γενικός Πρόξενος τῶν Ἡνωμένων Πολιτειῶν.
 Κος Κ. ΜΕΛΑΣ, Γενικός Διευθυντής τοῦ Ἑλληνικοῦ ὀργανισμοῦ
 Τουρισμοῦ.
 Κος ΘΡ. ΜΠΟΓΔΑΝΟΣ, Διευθυντής τῆς Ἑθνικῆς Τραπεζῆς τῆς
 Ἑλλάδος.
 Δις Α. ΔΙΠΑΡΑΚΟΥ, Δις Εφόρη.
 Κος ΠΤΑΞΗΣ, Πρόξενος τῆς Ρουμανίας ἐν Πειραιῇ.
 Κος Μ. ΑΙΑΙΑΝΟΣ, Βουλευτής Αθηνῶν.
 Κος ΚΡΑΣΑΣ, Διευθυντής τοῦ Ἐμπορ. Ἐπιμελητηρίου Πειραιῶς.
 ΧΑΡΙΛΑΟΣ Ι. ΜΠΟΥΡΑΣ, Ὑπατος Πρόεδρος τῆς ΑΧΕΠΑ.
 ΑΝΔΡΕΑΣ ΓΙΑΒΗΣ, Ὑπατος Ταμίας τῆς ΑΧΕΠΑ.
 ΣΩΤΗΡΙΟΣ ΝΙΚΟΛΑΪΔΗΣ, Ὑπατος Σύμβουλος τῆς ΑΧΕΠΑ.
 Σηματοδότης τοῦ γεύματος ὁ κ. Γ. ΝΑΪΔΗΣ, Περιφερειακὸς Κυ-
 βερνήτης τῆς ΑΧΕΠΑ.

Ὁ μιλιταί: Ὁ κ. Προμηθευγός.
 Ὁ κ. Τσιμπιδάρος.
 Ὁ κ. Μιχαηλοπούλου.
 Ὁ κ. Α. Μόρρις.
 Ὁ κ. Παρασκευόπουλος.
 Ὁ κ. Αϊλιάνος.
 Ὁ κ. Σοφούλης.
 Ὁ κ. Παπαναστασίον.
 Ὁ κ. Μπούρας.

Η ΧΘΕΣΙΝΗ ΑΦΙΞΙΣ ΕΙΣ ΤΟ ΦΑΛΗΡΟΝ ΤΩΝ
ΕΚΔΡΟΜΕΩΝ ΤΗΣ "ΑΧΕΠΑ"

(Continued from page 43)

μάριτος της Ελληνικής Ελευθερίας πού εἶχε τὸν θάνατον εἰς τὸ Με-
 σολόγγι, ὅπου σάν αἶμα τὴν νύκτα, ὁ Εὐκλείδης πολιορκημένος ἐφώ-
 τιζαν τὸν κόσμον μὲ τὸ φῶς τῆς μεγάλης θυσίας τῶν. Αὐτῆς τῆς
 ἀγάπης καὶ αὐτῆς τῆς θυσίας εἶναι ἀξία ἡ Ἑλλάδα μας.

Ἡ Κυβέρνησις τῆς Ελληνικῆς δημοκρατίας οὕς ὑποδέχεται μὲ
 χαρὰν καὶ χαίρειται ἐν τῷ προσώπῳ σας ὁλόκληρον τὸν ἑλληνομὸν
 τῆς Ἀμερικῆς καὶ τὴν μεγάλην ἀμερικανικὴν δημοκρατίαν.

Η ΑΠΑΝΤΗΣΙΣ ΤΟΥ κ. ΜΠΟΥΡΑ

Μετὰ τὸν κ. Τσιμπιδάρον ἐχαίρεισε τοὺς Ἕλληνας ἐκδρομῆς ὁ
 ἀντιπρόεδρος τοῦ δήμου Ἀθηναίων κ. Γ. Παρασκευόπουλος καὶ ἀμέ-
 σως κατόπιν ὁ ἑπαιτος κυβερνήτης κ. Χ. Μπούρας ἀπάντησεν ὡς ἑξῆς:

«Εὐχαριστῶ θερμῶς ἐκ μέρους τῶν ἐκδρομῶν διὰ τὰ ὠραία καὶ
 στοργικά λόγια σας καὶ σπύδω νὰ ἐκφράσω πρὸς ὑμᾶς καὶ τὰς λοι-
 πὰς ἀρχὰς τῆς εὐχαριστίας καὶ τὴν εὐγνωμοσύνην μας διὰ τὰς θερ-
 μὰς ἐκδηλώσεις ὑμῶν καὶ τοῦ ἑλληνικοῦ λαοῦ πρὸς τοὺς ἀποδίδοντες
 Ἕλληνας.

«Ἐμμεῖς βαθύτατα συγκινηθήμεν ὅσον ἀπὸ τὰς ἀδελφικὰς ταύ-
 τας ἐκδηλώσεως ὅσον καὶ ἀπὸ τὸ γεγονὸς πού συγκλονίζει τὰς καρδίας
 μας ἐπαναβλέποντες ὑστερὰ ἀπὸ τόσα ἔτη τὰ ὠραία ἀκατοχάλα τῆς
 ἀγαπῆς μας πατρίδος, αἰσθανόμενοι τὸσον θερμὴν τὴν μητρικὴν τῆς
 στοργὴν καὶ ἀναπνέοντες τὸν ζωοδότην αἶρα τῆς.

«Ἐκ μέρους τῆς Ἀρχῆς καὶ ὅλων τῶν ὁμογενῶν χαίρειται ὑμᾶς.
 Τοὺς λόγους τοῦ ἐκλήρου παρατεταμένα χειροκροτήματα καὶ ῥη-
 τωσαντοῖ. Τοὺς ἐκδρομῆς προσεφώνησε ἐκ μέρους τῆς ἐκπαι-
 τῆς τῶν ἀλλοτρίων ὁ κ. Δημ. Χατζηπαναγιώτου καὶ οἱ σύμβουλοι κ. κ.
 Ἀλ. Γιαννόπουλος, καὶ Α. Δαμιανόπουλος προσέφρασαν ἀνθοδέσμη.

ΕΛΛΗΝΙΚΑ ΣΥΚΑ ΔΙ' ΑΜΕΡΙΚΗΝ

[Παρὰ τῆς Ἑλληνικῆς Πρεσβείας ἐν Οὐάσιγκτὸν ἔληφθη ἡ κα-
 τὰ ἀνακοίνωσις τοῦ Ὑπουργείου τῆς Γεωργίας, ἣν δημοσιεύ-
 ομεν βέλαιοι ὄντες ὅτι θὰ τύχη τοῦ δέντρος ἐνδιαφέροντος:]

«Ἐξεδόθη Διάταγμα δυνάμει τοῦ ὁποίου ἐπιβάλλεται αὐστη-
 ρότατος ἐλεγχος ποιότητος κατὰ τὴν ἐξαγωγήν τῶν σύκων εἰς
 Ἀμερικὴν.

Κατὰ τὸ ἐν λόγω Διάταγμα τὰ διὰ τὴν Ἀμερικὴν προορι-
 ζόμενα σύκα δέν νὰ ἔχωσιν ὑποστῇ ἐγκαιρὸν ἀποστείρωσιν ἀμέ-
 σως μετὰ τὴν ἔξαρσιν διὰ μίγματος διθειοχίου ἀνθρακὸς καὶ
 ἀνθρακικοῦ ὀξέος. Ἀνεξαρτήτως ὅμως τῆς τοιαύτης ἀποστεί-
 ρώσεως ἥτις γίνεται διὰ νὰ προληφθῇ ἡ ἀνάπτυξις τοῦ σκόλη-
 κος κατὰ τὴν πρώτην τυχόν αὐτῶν μόλυνσιν, τὰ σύκα θὰ ὑφί-
 στανται τὴν εἰδικὴν ἐπεξεργασίαν τῶν σύκων πολυτελείας ἥτις
 προϋποθέτει πάντοτε τὴν ἐμβάπτισιν εἰς θερμὸν ὕδωρ (process)
 καὶ ἀκόμη θὰ ὑποβάλλωνται εἰς αὐστηροτάτην διαλογὴν κατὰ τὰ
 διάφορα στάδια τῆς συσκευασίας.

Τὴν ὅλην ἐπεξεργασίαν τῶν σύκων τὰ ὁποῖα προορίζονται
 δι' Ἀμερικὴν θέλει παρακολουθῇ συστηματικῶς δι' εἰδικῶν
 ὑπαλλήλων (γεωπόνων καὶ χημικῶν) τὸ Ὑπουργεῖον τῆς Γεωρ-
 γίας καὶ τὸ Γραφεῖον Προστασίας Σύκων, τὸ ὁποῖον μάλιστα θὰ
 ἐνεργῇ κατὰ τὴν ἀρξίν των εἰς τὸ Τελωνεῖον καὶ αὐστηροτά-
 τον ἐλεγχον, τοῦ ὁποῖου ἡ σχετικὴ ἐγκύκλιος θέλει ἀποσταλῇ
 προσηρῶς. Θὰ εἶναι ὅμοιος πρὸς τὸν ὑπὸ τῶν Ἀμερικανικῶν
 Ἀρχῶν ἐφαρμοζόμενον κατὰ τὴν εἰσαγωγὴν τῶν σύκων εἰς τὰς
 Ἡνωμένας Πολιτείας.

Ἐν περιπτώσει καθ' ἣν τὸ ποσοστὸν τῶν ἀκαταλλήλων σύκων
 ἐν συνόλῳ (σκόληκοδρότων, μογγλιασμένων, ξηρισμένων, ἀκα-
 θάρτων καὶ μὴ καλῶς ὀριμασμένων) εἶναι κατώτερον τοῦ 5%
 τότε θὰ χορηγῆται ἀξία ἐξαγωγῆς δι' Ἀμερικὴν.

Our Democracy

(Continued from page 7)

now proposed to have Congress create a Federal Commissioner of Education, and if this should occur, it is not difficult to recognize it as the first step toward another Federal amendment designed to place all educational agencies under Federal control.

The Federal Government appropriates enormous sums of money each year toward building improved highways, and there seems to be a feeling on the part of State officials that any sums contributed by the Federal Government is so much money found. Some of the States which have been receiving Federal aid have at last awakened to the realization that they have paid many times as much in Federal taxes as they have received in Federal aid, and that the system results in loss to the wealthy States and in gain to the poorer States.

As our country has grown older, as it has increased in population, as wealth has accumulated, and national power and influence has multiplied, the people have accepted a large measure of Federal control and a corresponding reduction of individual initiative. The people are becoming more and more submissive to centralized power and less and less capable of selfgovernment.

However long and however bitter the struggle, the danger of dissolution passed with the Civil War. The Constitution has proven its worth. The words of Chief Justice Chase, given utterance in a Supreme Court opinion, expresses the feelings of all true American patriots:

"The Constitution, in all its provisions, looks to an indestructible Union composed of indestructible States."

Ahepa Pilgrimage to Constantinople and Aegean Islands

By SOTERIOS NICHOLSON

Supreme Counsellor

THE Ahepa excursion this year was more than just another trip to Greece. It was an educational trip. It inspired one to greater accomplishments in life. It has been profitable to all of us who took part in this excellent voyage to the Motherland. It is not the purpose of this article to describe the itinerary from the time we went aboard S. S. *Byron* in New York, April 7, and officially from Boston, April 8, 1932, nor to mention the many functions which preceded the boarding of the ship, as well as during the gathering of the passengers on the floating Grecian "Hotel *Byron*." That part and the receptions accorded us on landing at Faliron and the subsequent celebrations in Athens will be mentioned and described by Brother Booras, in his article in this Excursion Number of THE AHEPA MAGAZINE. This writing will be confined to the trip we undertook this year beyond the borders of Athens and Greece. We shall deal with a respectful visit to the Ecumenical Patriarchate at Constantinople, to the northern part of Greece and the Aegean Islands. We leave the description of Athens, its official and private life, in the pen of our Supreme President. But a word as to how one feels when he steps on Grecian soil after an absence of several years from his land of birth will not be amiss.

Somehow, on entering the waters of the Aegean Sea, you begin to feel a different environment. The light-blue waters, which reflect the clear sky, make you feel that you are really entering a land of romance, of beauty, the natural scenes of which are beyond description. One, however, feels certain that those immortal men of Greece, like Plato, Homer, Socrates, Demosthenes, Pericles, Phidias, Euripides and other men of great renown, who left to us their thought, writings, philosophy, art, architecture and what not, were inspired by the natural beauty of the land and sea of this part of the earth. It is still the ideal which predominates in the people here, ever since the Golden Age of Greece, rather than the practical. After landing, it will take one, two or three days to acquaint himself with the country, if not longer; although from the first moment one lands he sees familiar American-made goods. You will ride in an American-made automobile, most likely driven by a man who has been in the States and therefore can speak English to you. You can write with an American-made typewriter, or fountain pen, on American-made paper. You will see along the road the familiar American ads on billboards; and, in

short, you can buy anything you want in Athens, made in America, from a needle to a piano. And right at this point one wonders how it is that so many American goods are found in a land 5,000 miles away. The answer is immigration! But that is another question to be treated by itself in another article some time in the future.

We will now return to the subject of our description of the seven days' trip to Constantinople and return. No notes were taken and what appears here is purely from memory, but from a memory that can never forget such a unique and wonderful trip.

Leaving Piraeus for Constantinople

About 2 o'clock p. m. on the 14th day of May, 1932, the passengers who desired to take this trip were coming aboard the S. S. *Andros*, chartered especially for the trip by the Ahepans from its owners, the National Steamship Co., Ltd., which concern owns the S. S. *Byron*, which brought us to Greece from America. The *Andros*, of course, is a smaller boat than *Byron*, but both were well managed, clean, and serve the best Greek-cooked food on any ship, which includes wine. The personnel is

composed of Greek-speaking men, but one can find somebody there who can speak any language. The S. S. *Andros* was lying in the harbor of Piraeus and nearby was tied the S. S. *Byron*, leaving the same day for New York. Ships now are landing instead of anchoring at this port (Piraeus), thus saving the inconvenience of using rowboats to and from ship. We had over 100 passengers on board. Most of them, of course, were Ahepans from the United States, some Ahepans from Athens and the Greek-American Society officers who participated on this trip. About 3 o'clock p. m. we started on and pulled out from Piraeus harbor, headed for Salonica. The sun was striking the white houses of this city, Faliron and all along the coast as we proceeded at full speed along the shore. Through the glasses we traced the summer resorts of Athens one after another. We saw the Glifatha, where late evening parties dance till morning hours, or during hot nights take a plunge in the deep. Next we saw Vouliagmeny, famous for its fine hotels and bathing beaches. The drives from the city to this place are beautiful. We then see Sounion, where a dozen or so columns are still standing, indicating the site of the Temple of Athena. Here tourists from all over the world still worship in imagination the greatness of what was the Goddess of Wisdom



Supreme Lodge officers are greeted by the Mayor upon their arrival at Tinos

Left to right: Supreme Counsellor Nicholson, Supreme President Booras, the Mayor, and Supreme Treasurer Jarvis

—Pallas Athena. Parties from Athens motor to this spot to see at night the moon shining on the silvery calm sea.

The smokestacks of the mines of Laurion were next in view. Here are the principal mines of Greece for lead and silver. From afar we saw the island of Evvia, and nearby we passed on the left the island of Macronisi. On the right we passed the narrow straits between the islands of Salamis and Egina, where the famous naval battle of Salamis took place and where the Persian fleet was annihilated by the Greeks during the year of 480 B. C.

Salonica

One could go on and write a book on each spot or island of this historic land, but such is not the purpose of this article, so we pass the islands and leave them and the shores of the mainland afar, and Sunday morning, May 15, 1932, we arrive at Salonica. This city was started between 2000 and 1200 B. C. by the first Greeks, and was called at that time "Thesali"; but the name was "Alia," later becoming "Thermis," on account of the hot springs from which the name "Thermaikos" gulf (kolpos) is derived. At the extreme end of this gulf is located the city, which is built like an amphitheater. Xerxes, because the River Axios was nearby to water his millions of soldiers and because he found the most natural formed harbor for his warships, made his headquarters on this spot in the year 480 B. C. During the year 315 B. C. Kassandros, the oldest son of Antipatros, who was one of the generals of Alexander the Great, built about twenty-six houses where the city now stands and named it Thessaloniki, in honor of his (Kassandros) wife, whose name was Thessaloniki, and who was half-sister of Alexander the Great. Subsequently (146 B. C.) Kekilius Metellos made this city the capital of Macedonia and Thrace under the Roman régime, where, during the reign of Nero, the Apostle Paul preached Christianity and wrote the two famous Epistles. The harbor was finished by Constantine the Great. From that time on much history is attached to this city, for which space is limited; but we come to the conquest of the Turks by Sultán Mourat II, March 29, 1430, till October 26, 1912, when again Salonica became a Grecian city. Salonica has about 250,000 inhabitants. The gulf of Salonica is protected by the port of Karabournou, which is well fortified and makes it difficult for warships to enter during hostilities.

The Ahepa excursionists entered this famous city about noon on Sunday, May 15, 1932. Without exception the Supreme Officers—Harris J. Booras, Supreme President, Andrew Jarvis, Supreme Treasurer, and the writer Supreme Counsellor—and the Ahepans had the pleasure of being accompanied on this trip by the officers of the Greek-American Society, as mentioned above, among whom were its President, Mr. L. Papageorge; its Secretary, Elias Drimonas, who served as master of ceremonies and through the Pharos offices in different cities which we visited greatly facilitated the celebrations that took place, and Mr. George Veras and Mr. A. Voudouris, who had their wives along and made the trip more lively. We visited the Saint Sophia Church, built during the reign of Justinian, the architecture of which is similar to that of Saint Sophia in Constantinople; but, of course, three times smaller. The mosaic work on the arches and dome of the church has been preserved by the Turks, who covered them with asbestos

during its use as a mosque. This covering has been removed and the beautiful holy pictures are now in full view and grandeur. We also visited Saint John, which was built below the surface during the Turkish occupation, where Christians worshiped their God secretly from the Ottoman wrath. The next church we visited was Saint Demetrios. But, alas! This church was burned to the ground and only the great pillars and walls were still standing, indicating what a magnificent edifice it must have been in its prime. Here lies the tomb of Saint Demetrios, who has made so many miracles. People come from all parts of Greece and pray for more succor or miraculous relief. It is said that during the war of liberation, in 1912-13, the enemy beheld a certain general on a horse coming towards them, quite in advance of the Greek troops; and many a cannon was aimed at this general, but without success in harming him. Worshipers also take with them a pinch of dust from the tomb for general protection. This church was built during the 4th century A. D.; burned during the 7th century and rebuilt. During the great fire in Salonica on August 5, 1917, when most of the city was destroyed, this temple of note was not saved from the catastrophe.

After an auto drive through the city, we visited the Governor of Macedonia, His Excellency Gonatas, at his beautiful residence, where he was waiting for us with His Grace Damaskinos, the Metropolitan of Corinth, who joined us especially in this trip from Athens to be with us and properly present us before the throne of His Beatitude Photios II, the Ecumenical Patriarch at Constantinople. His Grace also presented us to His Excellency. In his remarks he took pride in the fact on the one hand that we from America were a part of his flock and that he was a personal friend of the Governor on the other. The Governor welcomed the Ahepans in a most warm manner. The Supreme President eloquently responded to the Governor's address, and after a few remarks of general discussion we departed. Entering the waiting automobiles we went to the City Hall to visit the mayor. The day before our arrival in Salonica, the Supreme President, on behalf of the Order, had sent our greetings and felicitations in a radiogram from S. S. Andros to the mayor, Mr. Vamvakas, who responded in the same manner, adding that the key to the city was ours.

* In order that no repetition may be made this fact may be mentioned that always before arrival in every city that our boat anchored similar radiograms were exchanged between the mayor of the particular city we were to visit and our floating headquarters of the Supreme Lodge.

In the absence of the Mayor of Athens, Mr. Lekkas, who was



The city of Hernoupolis was visited by Supreme Lodge officers

then exercising the duties of mayor, greeted and welcomed us, and the Supreme President properly responded in our behalf. After our visit to the City Hall, we went through the uncompleted but magnificent Y. M. C. A. building. Without doubt, this structure will be equal, if not better, than any Y. M. C. A. we have in the large cities in America. To the west of the building lies an excellent athletic field, where all the familiar American games are played, including baseball. After that, driving through the fine streets of Salonica on the west side, we visited the Anatolia College. Dr. White, who is in charge, was good enough to show us not only this building, which was converted from a casino when the college moved here, and the good work is done there, but also the new site where the College is to be permanently quartered. This is further on, west from the city upon a hill. When completed it will have a fine, commanding view and appearance. With the adding of these facilities Anatolia College will be one of the finest institutions in the Near East, and will make every contributor to its support feel proud of the investment of his or her money. We had dinner on board, and about 10 o'clock p. m. we left the harbor. The night view of the city, with its electric-light system, makes a great panorama to see at night, as well as during the day, with its fine new symmetric buildings and wide streets.

Constantinople

History repeats itself. Tuesday was the anniversary of the day in 1453 when Constantinople fell. Tuesday, May 17, 1932, the Ahepans arrived to conquer the city. This time, however, it was a friendly visit. The welcome to us was extended not only by Mayor Souleiman Beys, but a radiogram was received on behalf of Mustafa Kemal-Pasha himself. It was early in the morning when our boat slowly moved into the waters of the City of the Seven Hills. The location is unique. It does not exist in any part of the globe. The view is magnificent. One can look in all directions through the glasses, or without them, from the boat for hours with great interest. Through the National Steamship Co., Ltd., and offices of Pharos, we were able to arrange a program to see the sights of the city in a most satisfactory manner. Before landing, our boat proceeded for Bosphorus, through Roumli Hissar, Geniki Therapi, Bogioudkere, Roumeli Kavak, and returning by Anatol Hissar, Bellervey, Skoutari to the Galata pier. Before landing, we boarded several gasoline-propelled small boats and went through Keration Gulf and landed near the Patriarchate. This trip, including the Bosphorus with S. S. *Andros*, took us two hours, from 9 a. m. to 11 a. m. And then we arrived at our historic destination—the Ecumenical Patriarchate at Fanari.

Ahepa Pays Respects to Patriarch

We say historic advisedly, because this is the first time in the history of the Patriarchate at Constantinople that a group of Americans of Hellenic descent have ever appeared before His Beatitude to pay their respects to the head of the Greek Orthodox Church of the world. Certainly, this is the first time Ahepa assumed the leadership of performing a duty at the headquarters of the Greek Church, under whose jurisdiction the whole of Orthodoxy is

governed. The inspiration, thought and credit for this trip to Constantinople belongs exclusively to our energetic Supreme President, Harris J. Booras. It was by his suggestion and through tireless efforts that the chapters generously responded and made this visit to the head of our Church possible. A special mass (doxologia) was celebrated in the Patriarchate Church, several priests, under His Grace Maximos, the Archbishop of Philadelphia (Turkey), solemnly officiating. Coffins with the bodies of four saints are kept in this church. After the mass, all the visitors were conducted into the third floor Throne Room, where His Beatitude Photios II, the Ecumenical Patriarch of the Greek Orthodox Church of the entire world, was awe-inspiring and majestically seated. Born within a few miles of his throne, Princess Island, this saintly overworked-looking man, in his sixties, received one by one his beyond-the-Atlantic visitors with a characteristic expression of gladness and sparkling eyes, giving us his blessing individually, as His Grace Damaskinos, the Metropolitan of Corinth, introduced us by name. After the individual introduction, O Agios Corinthias, presented us as a whole, taking pride of the fact that we were his flock in America, where for over a year he labored under the direct supervision of His Beatitude to unite the churches and smoothe out the misunderstandings there. One can imagine the genuineness of the spirit and purpose of this meeting. Both these holy men had a satisfaction; because both worked for the unity of the Greek churches in America, both were glad. One was presenting and the other was blessing His sheep from beyond the seas. The feeling to us was equally great, but full of reverence and awe. It was the first time in our lives we had the honor to receive a direct and personal blessing from the head of our Church seated on his throne.

After the official reception the members of the Supreme Lodge, the members of the Greek-American Society above mentioned, the captain of the S. S. *Andros*, Mr. Leonidas, His Grace Corinthias, His Grace Philadelphias, Mr. Michael Rodas, a well-known Greek newspaper correspondent of both sides of the Atlantic, and Mr. S. Demopoulos, representative of the steamship company, remained and had luncheon with His Beatitude, while the rest of the party returned to the ship. About 3:30 in the afternoon we all met again and drove in a fleet of taxis to the Topkapou Palace, and to the exhibition of the treasured and valuable jewels of all the Sultans of Turkey. Here we witnessed a rare collection of stones of all kinds, in a well arranged manner, on every conceivable article and household goods and furniture; china and bric-a-brac, etc.; also rifles and swords of all Sultans and high officers. We satisfied our hungry eyes with the beautiful coloring of Turkish and world-renowned royal luxuries. We returned to the ship for the night through a mosque-looking building that is used for the Agora—full of shops of all kinds. We were impressed with the European and modernized inhabitants. Outside of the Turkish language being spoken and the majestic-looking mosque, one does not feel that he is any longer in Turkey. The fez and the well-known Turkish costumes have now disappeared, thanks to Mustafa Kemal-Pasha. Even the letters on shops and signs are all in Roman letters. Therefore, the queen of the cities is no longer a Turkish but a west-

ern city. The different palaces are used to better advantage these days—schools, institutions, museums, public buildings, etc.

Wednesday morning, bright and early, our party drove to the temple of Saint Sophia! This was the pride of Byzantine architecture, the queen of churches of the world. Space does not permit a detailed description of this great edifice. One can remain there for hours and days to study and describe the marvelous structure of this church. Suffice to say that no picture can give justice of the interior or even the exterior of this church. One has to see it to appreciate the grandeur of this house of God. Turkish authorities are now removing the asbestos from the arches and dome and the great mosaic work of the holy pictures begins to appear. We have no doubt that when the work is completed and all the holy pictures of the different arches and main dome are in full view, the chief of the modernized Turkey, will either return it to the Greek Church as a gift, or for other consideration, or use it as a museum or other appropriate public building. The everlasting gratitude of the entire world, however, will be the choice of the first suggestion. This temple of Saint Sophia is now and has been used ever since the fall of Constantinople, as Tzami-Mosque (Turkish Church) and out of reverence to the Mohammedan religion our party used sleepers over our shoes upon entering and left them as we made our exit.

Later, we were taken to the royal reservoir. Water was and still exists in large quantities under the building and was used by the royal family and others, gathered in the temple for protection, in the event the enemy destroyed the waterworks of the city. Secret underground passages have been found which connect several churches, including Saint Sophia, and palaces used during the Byzantine period. Subsequently, we visited the blue Sultan Ahmet Mosque, Race Track Square, The Obelisk of Theodosios the Great; the serpentlike column of Delphi; the Column of Constantine the Great; Saint Ereni, used as exhibition hall for war material—arms and swords of all kinds and all ages—used in different periods of Turkish armies; the Royal National Museum of antiquities, including the original tomb of Alexander the Great, and other excavated treasures from different parts of the country, many of which are of ancient Greece; Tsinili Kiosk, and finally the Museum containing objects of Assyrian and Babylonian period.

This was an educational program and we were all immensely pleased for the knowledge we derived through the well-informed guides, who explained things to us in detail as we went along. For the two days we spent in Constantinople an everlasting and pleasant picture will remain in our minds.

Mytilene

After dinner, Wednesday evening May 18, 1932, about 10 o'clock, the S. S. *Andros* started at full speed towards the Dardanelles, homeward, for the island of Mytilene. By Thursday morning we were out of the Dardanelles and could see the island of Imbros on the right. We passed the island of Tenedos on the left, where nearly was fought the famous naval battle between the Allies and the Turkish fleet on March 8, 1915. On the top of the hill of this island is Saint Elias Church, where all the war newspaper correspondents from

many countries, including America, were watching the naval maneuvers through field glasses and wired the news to their respective papers. We pass on the left the Asiatic shores of Troy, where Homer has given us a graphic picture of the nine-year Greek-Trojan War to rescue the beautiful Helen from her abductor Paris.

About noon Thursday, May 19, we arrived at the city and island of Mytilene. It is a beautiful island; all the hills are covered with olive trees; other fruit trees and grape vines are plentiful. Contrasted with other islands, the hills of which are without trees, this island is very pretty and wealthy. Thousands of the inhabitants were at the harbor to greet us. After an automobile ride through the city and hills, we were received about 4.30 by His Honor the Mayor, Mr. Petropoulos. The usual greetings and speeches were exchanged. The Mayor welcomed us to the island and the Supreme President thanked him in our behalf. About an hour's auto ride up in the hills north from the city is situated a famous church of Byzantine style. It is said—and confirmed by ecclesiastical records—that the Apostle Luke had painted twelve pictures of the Annunciation of our Blessed Mary, and that three of them were found. One of them is located in this church, one at the island of Tinos and the other at Mega Spileon. Some of our party went to that church and saw the holy picture in question. This island, otherwise known as Leshos, contains about 1,750 square kilometers and about 140,000 inhabitants. In this island excavation revealed the temple of Aphrodite. This island has been in the hands of many people; but in 1462, after 22 days battle, fell into the hands of the Turks, under Mohammed II, and was liberated by the Greek Navy in 1912. The city of Mytilene has about 30,000 inhabitants.

Tinos

Thursday evening, May 19, we left Mytilene for Tinos, arriving there early Friday morning. This is a small island, but full of history. It is only 204 square kilometers in size and contains about 12,000 inhabitants, of which 3,000 are in the capital of the same name as the island. Here stood the Temple of Neptune (Poseidon), God of the Sea. Only the ruins are still in evidence. People come today as did the worshippers of old, from all over Greece and other parts, to see the miracles which the blessed Mary is performing at the famous Church of Annunciation. It is said that a nun dreamed where one of the original holy pictures painted by the Apostle Luke was buried for centuries. She indicated the spot which was excavated in 1823. Since then twice a year (March 25, and August 15), more than 30,000 worshippers from all parts of Greece attend this event. The church is under the supervision of the Greek Government, on account of the large income derived. Here we were greeted by a salute of twelve guns. The mayor of the town and the officers of the church accompanied us into the magnificent temple, small but rich with silver, gold and precious stones. Here a special mass was said in our honor. This historical and miraculous holy picture of the Annunciation of the Blessed Mary is covered with diamonds, gifts

of those who have received the favors prayed for. The gifts are so many that when one enters the church it appears like a jewelry shop. An American of Greek descent who was blind visited this church. He promised Blessed Mary in his prayers that whatever object he would see first whenever his sight returned he would have it made in silver and present it to the church. Sometime later, while he was sleeping under an orange tree, he dreamed that a woman visited him and removed a certain cover from his eyes. Upon opening his eyes he saw the orange tree. To fulfill his promise he ordered an orange tree about four feet high with oranges and leaves from an American firm and presented it to the church. That silver tree now stands on the top of a specially constructed safe, where the diamond-covered holy picture of the Blessed Mother is kept when not on exhibition. Each gift has its history. It is impossible to enumerate them. Mayor Alavanos, after the reception and the exchange of official greetings, took us to the spot where the painting of Apostle Luke was unearthed; and showed us the museum and other interesting valuables of the church. Our departure was again saluted with twelve guns and the ringing of church bells.

Syros

Syros Island is opposite the island of Tinos. We left the latter about noon, and our ship was anchored about 1.30 Friday afternoon, May 20, 1932, in the harbor of Hermoupolis, deriving the name from Hermes, God of Commerce, because this city was the commercial center up to 1885 of all the islands and Greece. Syros has only 81 square kilometers, and has about 130,000 inhabitants, of which the capital of the prefect Kycladon, Hermoupolis, has about 22,000. This city up to 1821 was inhabited by Greeks of the Catholic faith. They numbered about 5,000. As the city now stands it has two parallel hills. The left hill is inhabited by Greeks of the Catholic faith, while the right hill is occupied by those of the Orthodox faith. On the top of each hill is a church of the respective faiths. Both hills appear like steeples as one looks from the harbor. The white houses built all round them, as well as beyond and near the coast, make the city look like an amphitheater, with cameolike appearance. Saint George is the principal church of the Catholics, and Saint Nicholas of the Orthodox. The latter is considered the largest and best-equipped church in the islands, if not in the whole of Greece. Two ruins are evidence of two ancient cities. One was called Posidonia, and the other Phiniki. To Hermaupolis, the capital, therefore, we came for our last stop before returning to Piraeus. Here the mayor of the city, Mr. Epaminondas Papadam, boarded the ship before it had anchored to welcome and greet us. About 3.30 p. m. we visited at his residence, Bishop Philaretos, who, by the way, is a brother Ahepan. His Right Reverence was in America until about a year or so ago, where he was in charge of the Middle Western States of the Greek Orthodox Church, making his headquarters in Chicago. After refreshments were served, we proceeded, together with the Bishop, to the City Hall, where the mayor, the city council and other officials

were waiting to receive us. After the preliminary introductions and formal greetings of welcome by the mayor and response by the Supreme President, Bishop Philaretos addressed the audience, showing deep emotion, not only welcoming his brothers to his new diocese, but also his former sheep and friends. Refreshments, ice cream and cake were served, while the city band was playing appropriate pieces of music. Subsequently, we took a walk through the city and along the shore. It is a clean city, dustless, because all the streets are covered with flat stones or marble and are kept spotless. The prefecture is located in this city. There is a clubhouse that equals any good first-class clubs in America. The city is flourishing in the industrial line. Here is the place where the famous *loukoumi* is manufactured. It maintains many charitable and educational institutions. The statue of Admiral Miaouli stands in the main square. There is also a fine theater, where actors of note occasionally appear.

Back to Athens

The boat then gave the usual warning for us to come aboard for our last night on this voyage. On the morrow we would arrive at Piraeus. Saturday, May 21, 1932, arrived. At dawn the shores of Attica are again in full view as we left them the previous Saturday. The same scenery unfurled before our eyes as the boat slowly moved into the harbor. The sea was like a mirror—calm. Some freighters were tied to their piers awaiting more fortunate times to move on the commerce. We landed. Thus ended the most pleasant and profitable seven days trip that we ever had. Let us all thank Ahepa. It is Ahepa that arranged and made this excursion possible. All we have seen and all the knowledge and pleasure we have derived from this trip could not have happened without Ahepa. No honors, receptions and entertainments by high authorities could have been possible without Ahepa. But let us look to the real benefit of this excursion. Let us get down to the bone. Even if we may discard all the honors, receptions, pleasures, and knowledge we derived from this excursion, even if we gained nothing spiritual or material from this trip, there is one thing that cannot be bought by any worldly goods or gold, which Ahepa has done—we have gladdened the heart of many a relative and friend. But the tears of my mother on my cheek, after an absence of thirty years, is enough for me to be grateful to the Ahepa.

A plaster model of the Parthenon, the chief temple of Athena on the Acropolis at Athens, one of the greatest examples of Greek architecture and sculpture, is being made at Carnegie Institute by members of the department of fine arts. The miniature model, made to a scale of one-twentieth of the size of the original Parthenon, will be placed in the Institute's Hall of Architecture, when completed. Laurence W. Hitt, in charge of the construction of the project, and Ross Polis, custodian of casts, arranged the design of the miniature Parthenon. The statue of Athena Parthenos, patron goddess of Athens, will be placed in the center of the temple.

The Ahepans to Edgar Allan Poe

*You Ahepans who'll go to Baltimore,
The city hallowed of the olden time,
Listen and hear there the entrancing rhyme
Of the sweetest poet of the days of yore,
Who haunts there'bouts his gone love to restore;
He sang supreme in America's prime
Our true nightingale; whom ere his springtime
The cruel furies away so suddenly tore.*

*You'll find him: in his kingdom by the sea,
Whose mystery and upheavals he knew;
As all grandeur and nature's majesty,
From whose terrible forcefulness he drew
His fiery power and his soul's dignity:
The lover of the grand, the weird, the true.*

*Seek out his honored tomb: libations pour
Upon a soul whose coming is so rare;
To whom beauty was his soul and care.
Her charms led him the unknown to explore
In her treasured grove and heart searing store;
To music of all lands where sang the muse fair;
To halls ancient where free and debonair
Poetry, his beloved e'er he did adore.*

*How he loved Greece: her precious liberty,
Her eternal glory, her heroes, her woe;
Her art and poets of peerless melody,
Whose charms thrill as with the ages ever grow;
Heavenly choirs of enchanting purity;
Tell: Greece loves him too: her own Edgar Poe.*

*Each mountain bears its nature given lore;
Clear chimes ring on each sea and lake;
Ruins of the past a touching story make
As the stabs of time fuse in them their gore;
Winds and seasons play upon our earth's floor;
Many emotions our hearts always shake,
And for each joy in sorrow a toll take:
Yet all need voice: the muse all things implore.*

*Come poets most true; trusted of sacred fire
Ye who anoint and to all meaning give,
Who magic beauty saw, and reality.
And most, come you, who knew sadness all life;
But gave such charm to nature and desire
That they partake of new nobility.*

—PETER P. ASTERIOU.

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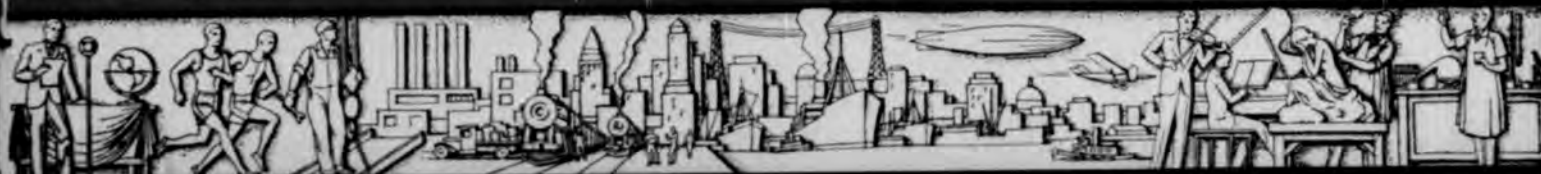
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AHEPA MAGAZINE

Official Organ of the Order of Ahepa

VOL. VI



NO. 9

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ACHILLES CATSONIS, Editor

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What the Order of Ahepa Needs Most Today

By SAM K. CARAS, Missoula, Mont.
District Governor, District No. 31

WHAT is the Order of Ahepa most in need of today? Money? Enthusiasm? Prestige? Increase in membership? National homes and institutions? Of course all the above mentioned are essential, but to my way of thinking what we need most today is the development of leadership. By this I do not mean to imply that we have none, for we have leaders of unquestionable quality and ability and we have had since its inception. But what about the leaders of tomorrow? The men who will be called upon to guide the destinies of our beloved order in years to come. You can not work a willing horse to death. I presume that in the larger centers the supply might be inexhaustible, but what about the smaller communities where a large membership is impossible for the obvious reason that there are no more members to be had?

Speaking from the viewpoint of a small community, and consequently a small chapter, I say again that we need leaders and need them badly if we are to carry on the glorious work of our Order. What, then, is the solution of this very important problem?

Are we to say—Let tomorrow take care of itself? No, we must not. What must we do to get such leaders? The answer is *develop them* within our own ranks. Doubtless you have heard that leaders are born and not made. That, in my estimation, is not true. There are exceptions to the rule of course. The rank and file of leaders are developed by cultivation and teaching rather than by birth.

What constitutes a leader and what is his mission? A leader is a man or woman who is qualified by training and experience to guide the destinies of fraternal orders, churches, political parties, etc. He must have several qualifications. He must be educated to some extent. He must be honest with himself. He must know his limitations and admit them. He must sell himself on the idea first and then convince others that the idea is correct. He must always be cool and collected. He must be tolerant of others and he must not use the power that is invested in him except in extreme cases when all other means have failed.

Leaders of our particular need, aside from the above, must be acquainted with all the rules and regulations adopted by our several national conventions and administered by the supreme lodge. He must be familiar with and know parliamentary rules laid down by Roberts Rules of Order.

Some time ago I was at a lodge meeting where a motion was made by a member of the Order but not a member of that particular chapter, seconded by another member of the same category and despite the protests of some of the members, the motion was put before the lodge and carried. That particular presiding officer did not know his parliamentary rules or he would never have done what he did. Consequently quite a number of the members would not be present until after the election when someone else will occupy the president's chair. That man is not a leader, for with one thoughtless act he destroyed the confidence of his subordinates, and when a leader loses that confidence, he is positively through as such.

(Continued on page 34)



THE AHEPA

ILLUSTRATED NATIONAL MONTHLY MAGAZINE

"BLENDING TRUE HELLENISM WITH GOOD AMERICANISM"



Stand Up, Ye Old Guard!

By HARRIS J. BOORAS

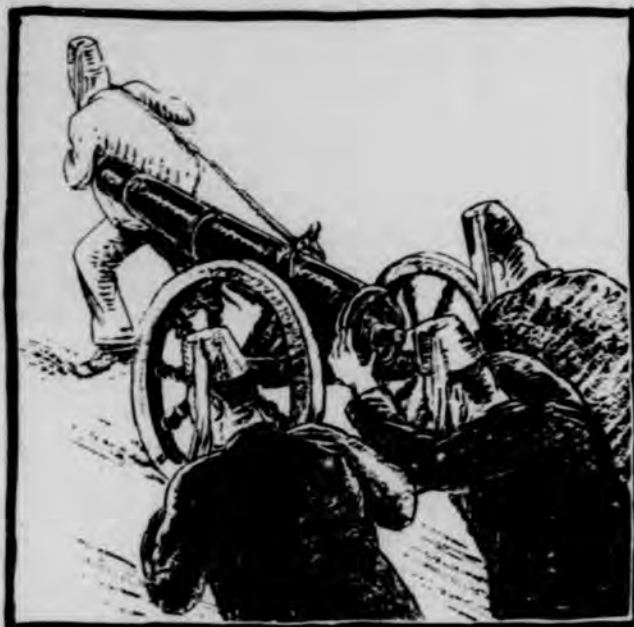
Supreme President

I WAS the British Duke of Wellington who drafted the Old Guard of his army to action at the Battle of Waterloo, and brought victory to the allied standards and downfall to the power of Napoleon. The expression, "Stand up, Ye Old Guard," is as important today as it was during the days of Napoleon.

One may consider that the depressive conditions prevailing, which lash mankind and affect every nation, every enterprise, as well as every fraternity, are similar to those ravaging armies of Napoleon which brought defeat and disgrace to every standard, and laid waste the life and city of every nation. It was the Old Guard of Wellington, the trained men of many a battle, the backbone of the British armies, that were thrust into the thick of the conflict at Waterloo, and thus brought the downfall of the great conqueror. So it must be today that the apparent conqueror, the so-called depression, which brings about pestilence and suffering, poverty and misery, discomfort and discouragement, can be overcome most triumphantly, if the Old Guard stands up and fights. We need to thrust into the battle those men of experience in the business, in the finance, and in our national life, to bring defeat to the invading shadow of fear and discouragement.

The story runs true with our own fraternity; the Old Guard must stand up with renewed rejuvenation, with unconquerable determination, and establish their chapters to the acme of their glory. Where art ye, men, who in the past left your businesses, sacrificed the comforts of your homes, traveled over morass and desert, crossed rivers and mountains, traversed forest and plain, in order to establish the banner of our proud organization from seaboard to seaboard and from boundary to boundary! It is you that I call to arms, call upon you to take the reins of your chapters, and with vigor and enthusiasm carry on the great and noble work to which you have in the past so abundantly contributed.

Old Guard of the Ahepa, stand up! Our fraternity, for the past ten years, has progressed to the acme of its present greatness. It was through your labor, sacrifice, and endurance that most of its accomplishments were brought about. Many of you feel that you have accomplished your duty and have taken your places on the re-serve lines, permitting others to carry on; but my call now is for a general conscript; the reserve forces must become the active, and the active must become the more active. Never before in the history of the fraternity have we faced conditions as are prevailing today. Never before, therefore, has the fraternity needed every one of her loyal sons as she does today.



I call upon the members of all chapters to lay aside petty politics, petty jealousies, and petty misunderstandings, draft into action all the Old Guard of the fraternity and cooperate most fully with them to bring about the greater glory of their chapters. With elections of new officers only about two months hence, I urge the members to place in the various posts of the chapters men who have fought and worked in the past, and who have proven themselves worthy of the great principles and great objects of our fraternity. These are not years for mere honors to be passed about for recognition; these are years when men must be drafted into offices and must be urged and encouraged to work, with the unlimited cooperation of all the members of their chapters.

Ye men in the front line trench, renew your determination with greater vigor and enthusiasm. The Old Guard, who have built up the chapters and have taken the reserve, will now be with you. You are the armies that have never brought disgrace to our proud banner, and who in your own turn have given and have contributed most exceedingly for the greatness of our archontic Order. You men carry on, for without you the Old

Guard can accomplish nothing. Set aside self-desire for recognition, for the recognition of all of us commences from our sacrifices as soldiers of this great army.

My brethren, in these days when our forefathers had raised the standards of revolt for the liberation of our Fatherland, there came times of gloom and despair, when everything seemed at a loss, when the Hellenic revolt seemed at an end, and it appeared to all, and to all the nations, that the efforts of our forefathers were wrecked, and that Little Hellas would forever remain in bondage. From that despair, from that suffering, from that apparent destruction, our forefathers found renewed vigor, and with refreshed determination and enthusiasm they fought and struggled harder than ever before. Through that indomitable spirit of theirs, the liberation of our Fatherland was realized. So must we of today, not permit depression and present discontentment to sap our vitality and wreck beautiful and noble things that we have with much labor and sacrifice established. But from this condition we must gain new vigor and refreshed enthusiasm, and work harder than ever before, and thus carry on with greater triumph the noble task that we have assumed.

And so, having been called upon to lead our fraternity the next two years, I have assumed this sacred trust with an enthusiastic expectation and knowledge that the Old and the New Guard will stand up and work harder than ever before. In commencing my second term of office, I pray to Almighty God for rays of brighter sunshine to ease the uneasiness and discomfort of the entire world.

And all as one, my brethren, let us pray God that the triumph of our Order shall never cease, and as we pray God, and press on with unconquerable determination, let us all resolve, the Old and the New Guard as one, that this great brotherhood, fashioned by its worthy founders in the spirit of our Christian God, and dedicated by them to the service of America, of Hellenism, and humanity, shall be preserved for all time.

The *Ahepa March* was being played, the *Ahepa Yearbook* was before my eyes, and dim visions began to rise within my mind—visions of gold-helmeted warriors, the Phalanx of Macedon, the white robes of the Athenian philosophers; and these pictures linked themselves to what I know of the Greeks of today, the Greeks of America. The result of all these fancies is the following verse.

Sons of Greece in America

(Dedicated to the 10th Annual Ahepa Convention at Baltimore)

The trumpets sound, the pulsing drums resound;
From brassy throats the stirring marches play.
The day was here when loyal friends should cheer
The delegate Ahepans on their way.
Who are they then—these military men,
These fighters for a cause beyond our view?
Their Fatherland is on a foreign strand,
A land to which they always will be true.
But everyone born an Hellenic son
Is yet a true American besides;
For here they see the soul and mind made free
By their Hellenic forefathers resides.
At Baltimore the cheering crowds will roar
To greet Ahepa with a wild huzza;
But in each heart, one voice will sing apart:—
"Τῆς Ἑλλάδος ἑμὴν Πατρίδα!"

CONSTANTINOS H. PAVELLAS.

Ahepa Convention Votes \$5,000 for Greek Institute

ANOTHER example of the generous impulses of the Ahepa is found in the unanimous approval at the Tenth Annual Convention of a resolution calling for a contribution of \$5,000 to Archbishop Athenagoras for the Greek Institute which is being planned under his direction. This munificent sum, contributed from the treasury of the Supreme Lodge, is not the entire contribution of Ahepa to this worthy cause, as many chapters of the Order have contributed large amounts through various other sources.

In this connection it is well to bring to the attention of the chapters another resolution of the convention, requiring the chapters which intend to make contributions to this cause to send their remittances to the Supreme Lodge, which in turn will forward them to the Archbishop. In his way we can always know the full amount of Ahepa's contribution to charitable causes.

Ahepa Sends \$1,500 to Earthquake Sufferers

AGAIN the Ahepa has harkened to the voice of charity. A Supreme President Harris J. Booras, acting on behalf of the fraternity, has transmitted the sum of fifteen hundred dollars (\$1,500) to the President of the Greek Republic, to be used in relieving distress of earthquake sufferers at Chalkidiki. The following congratulatory messages were received by the Supreme President:

"ATHENS

"PROEDRON AXEPA HARILAON BOURAN BOSTON

"EFCHARISTISSATE PARAKALO EX ONOMATOS MOU KAI EK MEROUS SISMOPATHON CHALKIDIKIS ELLINAS AMERIKIS DI EVGENI PROSPHORAN AFTON YPER THYMATON.

"ALEXANDRE ZAIMIS,
"President De La Republique."

"Glad inform you His Excellency Minister Venizelos requested me express heartiest thanks Greek Government to Ahepa for generous gift earthquake victims.

"CH SIMOPOULOS,
"Minister of Greece."

"PARAKALO DECHTHITE ENGARDIA SYNCHARITIRIA KAI THERMAS EFCHARISTIAS DIA GENNAIAN EISFORAN AHEPA YPER SISMOPLIKTON PARAKALO DIA VIVASATE EFCHARISTIAS MOU YPATO SYMVOULIO KAI AHEPANS.

"CH SIMOPOULOS,
"Minister of Greece."

JAMES B. GUIMES

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The Wickersham Report and Greek Criminality in the United States

Thorough Canvass of State Prisons—Forty-Four States and District of Columbia. Greek Criminality Shown to be Minimum.

By N. J. CASSAVETES



LAST year, the well-known Wickersham Committee, appointed by President Hoover to investigate the Prohibition Enforcement issue and the causes of the rising criminality in the United States, reported that in general the criminality percentage among the alien born is smaller than among the native born white population of the country and that the Greek criminality percentage was 777 per hundred thousand population or a total of 7,770 Greek criminals on a total Greek population of about 1,000,000.

The Greek Patriotic Committee, an organization established for the purpose of disseminating information about Greece and the Greeks in the United States, believing that the percentage attributed to the Greeks by the Wickersham Committee was altogether exaggerated and that the Committee committed an error, requested its State representatives to canvass the State prisons in their respective States as to the number of Greek prisoners committed for crimes and report their findings.

After nearly seven months of diligent work on the part of the 48 State chairmen of this committee, official reports have been concentrated from 44 States and the District of Columbia and the total figure of Greeks committed to State prisons in 44 States and the District of Columbia does not exceed 265 for the three years, 1929, 1930 and 1931.

The report for each State is as follows:

Alabama, Dr. D. Issos, Chairman: The warden of the State of Alabama writes that the State records show criminality only for two classes, whites and negroes and not by white nationalities.

Arizona, Thomas Katsenes, Chairman: The report of the chairman of the Board of Pardon and Paroles, Phoenix, Ariz., writes among other things: "In my experience of nearly eight years in office, I can only remember two or three cases of men born in Greece being convicted. I am certain the percentage is less than one-third of that figured by the Wickersham Commission for Arizona."

Arkansas, James Dikes, Chairman: No Greek prisoners.

California, Theodore Andronicos, Chairman: The report of the State warden advises that the total number of Greeks convicted in the State of California for crime during the last three years has been only 12 out of a total number of 5,000 prisoners.

Colorado, James Dikeou, Chairman: Report obtained by courtesy of Achilles Catsonis, Supreme Secretary, Order of Ahepa. The warden reports: "Average number of prisoners 1,100 for the years 1929, 1930 and 1931. Total number of Greek prisoners 2, 1 for murder, sentenced to 7 years imprisonment and the other for violation of the Volstead Act, sentenced for 1½ years."

Connecticut, Sam G. Kolias, Chairman: Report of the State prison warden advises that the total number of prisoners as of October 1, 1931, 728, Greeks 3.

Delaware, John Govatos, Chairman: The Delaware State report reads as follows: "Total number of inmates in the State prison of Delaware for 1930, 1931—2,930 and 3,454 respectively. Greeks: None for 1930; 3 for 1931 for the following crimes: 1 for issuing worthless checks; 1 for reckless driving; 1 for trespass."

District of Columbia, Archille Catsonis, Chairman: The report of the superintendent reads: "Total number of prisoners 1929—439; 1930—580; 1931—752; and fiscal year ending June 1932, 853. Total number of Greeks 6, for the following offenses: manslaughter 1 (paroled); narcotic 2 (both paroled); assault with dangerous weapon 1 (paroled); auto theft 1 (paroled); and for gaming 1."

Florida, George Smitzes, Chairman: The report states that there are no Greeks in the State of Florida prisons at present, and that during the last 18 years there have been imprisoned in all, 15 Greeks for "breaking and entering," "assault to commit a statutory offense," "grand larceny," and "forgery."

Georgia, Augustus Constantine, Chairman: The report for the State of Georgia is: "None in the State prisons; in the Federal prison at Atlanta, Ga., for counterfeiting 2, for violation of the Drug Act 9, for murder 1, for violation of the Banking Act 1, for violation of Postal Laws 1, for violation of the Volstead Act 5, all others 1, or total 20."

Idaho, George B. Karaboyas, Chairman: Total number of prisoners 1930-1931—335, Greeks 1.

Illinois, George Porikos, Chairman: Report obtained by courtesy of Achilles Catsonis, Supreme Secretary, Order Ahepa, and is as follows: "Illinois State Prison, Joliet, Ill.; Total prisoners 1930—4,676, Greeks 30, 1932 total prisoners 4,881, Greeks 33."

"Southern Illinois Penitentiary: 1930 total number of prisoners 2,174, Greeks 1, for robbery while armed with dangerous weapon; 1931, Greeks 2, robbery and crime against nature."

That is, total Greek criminals in the States of Illinois, average 33.

Kansas, Sam Bushong, Chairman: The Attorney General advises that the State of Kansas keeps no records of prisoners by nationality.

Kentucky, Louis K. Maniatis, Chairman: The report of the Commissioner of Public Institutions states: "Population at the Kentucky State Reformatory on October, 1931, was 2,431. Greeks 1, sentenced to 10 years for voluntary manslaughter. On October, 1931, total number of prisoners 1,115, Greeks 1, for 15 years for attempted rape."

Louisiana, C. Pelias, Chairman: The report of the general manager of the State prison is as follows: "Total number of convicts 1930—2,428, Greeks 2, born in the United States and committed for larceny, 1931 total, number of prisoners 2,756, Greeks, the same, 2."

Maine, Nicholas Harithas, Chairman: The warden of the State writes that there have been no Greek convicts in the State of Maine for the years 1930 and 1931.

Maryland, C. Coventaros, Chairman: The report of the State of Maryland reads: "Total number of Greek convicts 8, as follows: murder 1, shop-lifting 1, driving while under the influence of liquor 1, assault and battery 1, for disturbing the peace 1 (1 month); assault on officer while under the influence of liquor 1; carrying dangerous weapon 1 (1 month); for violating Immigration Act 1."

Massachusetts, George Demeter, Chairman: The Deputy Commissioner, Department of Correction, writes: "We have never secured any figures on the number of persons of Greek ancestry in our prisons or courts. You will find if you consult the annual reports of this department, a table showing nativity of prisoners and parent nativity, but the Greeks have been in such small numbers that they have always been classed under 'All others.'"

Michigan, Charles Diamond, Chairman: The reports from the various State prisons of the State of Michigan are as follows:

1st.—Michigan State prison: 1 attempted rape; 1 statutory rape; 2 robberies, armed; 1 offering a bribe; 1 attempt to commit arson; 1 indecent liberties; 1 robbery, not armed; 2 violation liquor laws; 1 receiving stolen property; 1 gross indecency; 1 robbery, armed; 1 robbery, armed; 1 robbery, not armed; 1 breaking and entering, night; 1 removing contract property; 1 assault to do great bodily harm.

2nd.—Michigan Reformatory: "We have no native-born Greeks in this institution."

3rd.—Pardon and Parole Division, Lansing, Mich.: "Total number of Greek prisoners in the Marquette Prison 6, for murder 4, for robbery, armed, 2."

4th.—Detroit House of Correction: "Total number of Greek criminals 1, breaking and entering, night. Total number of cases of misdemeanor 26."

That is, total number of Greek criminal cases in the State of Michigan, 26.

Minnesota, S. A. Zacher, Chairman: Three Greek criminals.

Mississippi, A. K. Dinas, Chairman: The secretary of the Mississippi State penitentiary writes that there has not been even one Greek in the State penitentiary of that State during the last ten years.

Missouri, Courtesy of Achilles Catsonis: Supreme Secretary,

Order of Ahepa. The report of the warden of the State Penal Institutions reads: "As of December 31, 1930, there were 4,311 inmates confined here and as of December 31, 1931, there were 4,577. Of these our records show that only two Greeks were admitted into this institution, of which one sentenced to 2 years for arson, and the other 4 years for grand larceny."

Montana, Gus Marinos, Chairman: "We find that we have three Greeks in our institution, two for murder and one for grand larceny. The Warden."

Nebraska, Christ Harvalis, Chairman: The report of the State prison warden is: "In 10 years we have had only two Greeks in our prison, 1 for forgery and the other for chicken stealing."

"Federal prisoners 4, for operating a still and convicted for 1 year."

New Jersey, John Givas, Chairman: The principal keeper of the New Jersey State prison writes: "Greek convicts in our State prison, 1930—6, and in 1931 three additional, or a total of 9 convicts."

New Hampshire, Philip Stylianos, Chairman: Greek convicts 2.

New Mexico, Robert Katson, Chairman: Reports from all the clerks of the counties have been received and in all reports it is stated that during the last eight years there is no record of Greek crimes, or civil actions, or misdemeanors.

New York, N. J. Cassavetes, Chairman: Report obtained by courtesy of Nicholas Mousmoulis, President, Aldos Club. Attica Prison 8, Auburn Prison 4, Clinton Prison 9, Great Meadow Prison 5, Sing Sing Prison 16, Elmira Reformatory 1, Napanoch 3, Matteawan State Hospital 6, Dannemora State Hospital 3. Total 55.

The crimes are as follows: manslaughter 4; murder 3; robbery 4; assault 8; other crimes 36.

North Carolina, James Orpanos, Chairman: The superintendent of the State of Carolina Prison writes: "As superintendent of the State prison for more than 10 years, I can say that during that period there have been only three Greeks committed to the penitentiary, to my knowledge. During this period there has been a total of 8,559 commitments to the State prison. This should serve to some extent as a barometer of the percentage of Greeks committed in North Carolina. I might also say for your information that three Greeks committed have made excellent prisoners, all have eventually been promoted to the honor grade prior to discharge. As a whole I have always found the Greeks to be a very law-abiding and patriotic group of citizens and loyal to their friends."

North Dakota, Peter Zappas, Chairman: The report of the secretary of the State prison states that there has been only one Greek committed to the State prison of the State of North Dakota, sentenced to three years on a charge of immorality.

Ohio, John Fundas, Chairman: The warden of the Ohio State Penitentiary states: "On November 30, 1931, the total number of Greek men present in the institution was 17 out of a total of 4,476 men."

Oregon, James Faturos, Chairman: The report of the State prison warden states: "Four prisoners out of a total of 911 claimed to have been born in Greece, and these four were received on crimes of larceny."

Pennsylvania, Nicholas Notarys, Chairman: The secretary of welfare for the State of Pennsylvania writes: "During the six months, from April to September, inclusive, of 1931, there were 1,157 commitments to the State penal and correctional institutions. Of this number 6 were listed as Greeks by na-

tionality. Four of these were committed for the Eastern State Penitentiary at Philadelphia, one to the Western State Penitentiary at Pittsburgh, and one to the State Industrial School at Huntington. In the annual report of the Eastern State Penitentiary for the year June 1, 1928 to May 31, 1929, only one Greek is reported as committed."

South Carolina, Panos Pappafilippou, Chairman: The attorney general's report reads: "Our State criminal statistics show only whether a defendant is a white or a negro."

South Dakota, George A. Stephano, Chairman: The office deputy of the State sheriff states: "There is no bureau in this State that could furnish information as to Greek or other racial convicts in our State prison. It is very rare that a Greek is confined in our institutions."

Rhode Island, George Cassimatis, Chairman: The warden of the Rhode Island State Prison reports: "We have 18 inmates of Greek nationality in our State prison on a total population of 790."

Tennessee, George Cotros, Chairman: The State warden advises: "According to a check of our records, there are not now any prisoners of Greek birth confined in this prison."

Texas, John Voyadjis, Chairman: Total number of prisoners 5,385, Greek 1, for murder.

Utah, P. Marthakis, Chairman: The report of the clerk of the Utah State Prison reads: "Please be advised that of 301 inmates incarcerated at the present date, we have only one man who reported that he was born in Greece."

Washington, P. G. Kassavetis, Chairman: The following reports were received from the two State prisons in the State of Washington:

1. Washington State Penitentiary: "We have begun keeping statistics only since March, 1931, and since then and during the rest of the year the total number of convicts admitted in our institution is 123, but we have no record of any prisoners of Greek origin."

2. Washington State Reformatory: "A check of our records of 1931 fails to disclose where any Greeks were received here during that period."

Virginia, Rev. S. S. Spathey, Chairman: Greek convicts in the State prisons of Virginia for the year 1931 were three adults, of whom two for murder, and three minors for waywardness.

West Virginia, J. H. DeMetro, Chairman: The warden of this State writes: "This institution has never at any time had many Greek prisoners—in fact there is only one at present, out of a population of approximately 2,600."

Wyoming, George Kisciras, Chairman: The secretary of the Board of Charities and Reform and Board of Pardons of the State of Wyoming advises: "We know that it will prove of especial interest to you to be advised that of the 58 foreign-born prisoners now on our records, not one is a native of Greece. Practically every other country of Europe is represented, so we feel the factual information and data as recently assembled here in this office is a real tribute to the type of citizenship being established by those of Greek nativity who have come to Wyoming to make their home."

Nevada, I. A. Lougaris, Chairman: The warden writes to Mr. Lougaris: "You will kindly be advised to the effect that there is no classification of descent of the inmates kept in this office and therefore I am unable to furnish the authentic information desired. I would make a rough estimate of approximately 10 for each year."

And Mr. Lougaris writes: "I feel that this information of

Warden Penrose is very exaggerated, or is probably mistaken. This writer lived in Carson City from 1920 to 1927 and from 1927 to the present time in Reno, Nev. I am therefore a little familiar, as attorney with the penal institution of this State and venture to state that there have not been more than four or five at most criminals of Greek descent during the years 1930, 1931."

Oklahoma, C. R. Nixon, Chairman: The clerk of the Oklahoma State Penitentiary writes: "We beg to advise you that we have no record of any Greeks having been incarcerated in this institution during the past three years. The average population for the years 1929-32—925; 1930—3,000; 1931—3,200."

From the official records of the wardens of the State prisons of 44 States and the District of Columbia it appears that the total number of Greek prisoners committed for crimes of various kinds for the years 1930, 1931 and part of 1932 has been only 265, and in some instances figures cover 10 and 18 years' records of commitments of Greek convicts.

The States from which we have not been able to obtain statistics on Greek criminality are, Vermont with a very small Greek population, Indiana, Wisconsin and Iowa. If we attribute to these four States the high number of Greek criminality of 35, we shall have a maximum number of Greek criminals in the 48 States and the District of Columbia of 300.

The conservative estimate of the total Greek population in the United States born in Greece is about 300,000.

It results therefore that the maximum Greek criminality in the United States, including criminals not reported in the four States mentioned, and also in certain other Federal prisons from which we have not obtained reports, would be only 40 criminals per 100,000 population and not 777 Greek criminals per 100,000 population as erroneously reported by the Wickersham report.

This tremendous difference tends to show how superficially some official committees work and what damage can be done to the reputation and standing of foreign groups by careless investigations and reckless generalizations.

We feel deeply indebted to the wardens of the 44 States who were so good to go into the trouble of checking up their prison records, a work that oftentimes has required weeks of research to get the figures for us.

We also desire to make public acknowledgment of our indebtedness to the 48 chairmen of the Greek Patriotic Committee, most of whom are members of the Order of Ahepa and a number of them of the Order of Gapa, for the trouble into which they have gone and the time and the expense incurred by them in order to obtain authentic figures for their respective States and to enable us to clear the name of the Greeks in the United States from the stigma of excessive criminality placed upon them by an official committee appointed by the President to report on the criminality situation in this country.

We are certain that both the Greeks in America and the people of the 48 States will feel gratified to learn that the Greeks fall in the class of those races that have the smallest percentage of criminals, and that they are splendid and loyal citizens of the Republic and are law-abiding, peaceful and constructive elements.

In conclusion, we desire to acknowledge the debt we owe to Mr. Achilles Catsonis, Supreme Secretary of the Order of Ahepa, for his work not only in having secured the figures for

(Continued on page 22)

Glimpses From the Tenth Annual Convention of the Ahepa

By ACHILLES CATSONIS



Governor Ritchie surrounded by members of the Supreme Lodge after his initiation

ON MONDAY, September 5th, at high noon, the chairman's gavel banged heavily upon the desk, accompanied with a sigh of relief by the chairman who had presided over the longest session and the longest convention in the history of the Ahepa. Starting early Sunday morning, September 4, and continuing throughout the day, with brief recesses for reinforcing the gastronomical reserves of the delegates, the session continued Sunday night, it passed the midnight hour, the clock struck six next morning, and the convention was just about getting interesting as the delegates were making ready for the election of officers. Twelve noon of Monday made its advent upon the horizon of time, and what few delegates were left in the assembly room and were still awake were trying to select the next convention city. This done, the chairman called the new Supreme Lodge, gave them their oath of office, relaxed, smiled and brought down the gavel upon the rostrum, putting a period to that protracted session and to the tenth annual convention. Elsewhere in this magazine we set forth a few of the outstanding accomplishments of that momentous gathering. We shall here outline a few of its social functions.

Church Services at Emmanuel Episcopal Church

Delegates from every section of the United States and a few from Canada began trickling into Baltimore as early as Saturday morning. Many others came late in the afternoon and the bulk of them were on hand Sunday morning. Among the vanguard of this caravan, towering above all others, serene in countenance and with a Christ-like mien, stood the head of the Greek Church of

North and South America, His Grace, Archbishop Athenagoras. He had come to Baltimore to offer the blessings of the Church and to participate in the program of the convention activities. Here was a good opportunity to begin the convention with church services, which were held at the Emmanuel Episcopal Church, the Archbishop presiding. Never had Baltimore witnessed a similar gathering of such magnitude and significance. The Ahepa Convention had brought that multitudinous host together, thus affording an opportunity to the head of the Greek Church to know those over whose religious empire he presides and, conversely, for them to see the head of their church. As one

of the incidental by-products of the Order of Ahepa, this one is of more than passing significance, and for those who appreciate the enduring value of intangible accomplishments, such a one will be a fitting answer to the question, "What has the Ahepa done?"

Visit Naval Academy

On Sunday afternoon the delegates and visitors to the convention journeyed to Annapolis, the ancient and historic capital of Maryland, where they were welcomed by Governor Ritchie. After a tour of the city they were taken to the Annapolis Naval Academy and shown through that splendid institution, out of which come present and future officers of the Navy.

It is of interest to note in this connection that lately two youngsters of Hellenic descent were admitted to the Academy—Dan Pananides, appointed by Senator Cutting of New Mexico, and Ted Poulos, by Congressman Baldrige of Nebraska. There are three or four others whose names we do not recall just now.



The Ahepa Fez attracted many charming young ladies

It is a happy omen that so many of our boys are preparing to be officers in the American Navy and thus continue the tradition which has been set by Captain Calvocoresis and his son, Rear Admiral Calvocoresis, who fought alongside of Admiral Dewey in the famous battle of Manila and who died only a few weeks ago at his home in Norwich, Conn.

Civitan Club Reenacts Historic Scene

As a special feature of welcome the Civitan Club of Annapolis reenacted a scene depicting the resignation of General George Washington as Commander-in-Chief of the Continental Army, on the exact spot where this historical event occurred.

Initiation of New Candidates

Sunday night, in the auditorium of the Lord Baltimore Hotel, a very imposing initiation ceremony was held at which 20 to 30 new candidates were inducted into the mysteries of the Order. Supreme Lodge officers, district governors, chapter officers, past and present, and hundreds of delegates and visiting Ahepans helped to make this event a memorable one.

Governor Ritchie Welcomes Delegates

At ten o'clock Monday morning the convention was formally opened. Archbishop Athenagoras, resplendent in the vestments of his high office, assisted by a retinue of able members of his staff, offered the invocation. Like Chrysostom of old, in a melodious voice and in earnest supplication, he prayed for divine guidance. The audience was enthralled and held spellbound by his eloquence. The amiable and distinguished Governor of Maryland, Albert C. Ritchie, extended a warm welcome on behalf of the State, and Mayor Howard W. Jackson created a considerable suspense when he told the delegates that he had lost the key to the city of Baltimore but in evidence of the cordial welcome which he was extending to them he had given orders to have the doors taken off the hinges. Friend L. Wells, chairman of the Citizens Committee, described the pleasure he had in cooperating with the Ahepans and seconded the invitation of Mayor Jackson. G. H. Pouder, vice-president of the Association of Commerce, in a very learned

discourse, described the advantages of the city and wished the delegates a pleasant time. His Excellency, Charalambos Simopoulos, Minister of Greece, extended his congratulations by wire and later came in person to address the delegates. Appropriate replies on behalf of the Supreme Lodge were made

by Supreme President Harris J. Booras, Supreme Secretary Achilles Catsonis and Supreme Counsellor Soterios Nicholson. C. J. Coventaros, chairman of the Convention Committee, always modest but hard working, introduced the speakers.

Reception for the Ladies

In the afternoon of the same day a formal reception was tendered to the visiting ladies at the roof garden of the Southern Hotel by the Ladies' Committee of the convention, consisting of Mrs. S. Radou, Miss Irene Daskalaky, Mrs. P. Nicholson, Mrs. P. Spanakos, Mrs. P. Capsanes, Mrs. H. G. Pappas, Miss Anastasia Pappas, Miss Julia Pappas, Miss Anna Cosmides, Miss Marie Constantinides, Miss Despina Constantinides, Mrs. Cleanthes Pappas, Mrs. Anthony Synodinos, Miss Janetis, Miss Betty Pamfilis, and Miss Helen Papaeliou. Refreshments were served and various forms of entertainment were offered, including dancing by the versatile Papapavliou sisters.

Monday evening Lena Dorou and her company presented a Greek play entitled "The Woman That Kills," which was attended by many visiting ladies. The title of this play seems to forebode ill omen, and it is hoped the women who attended did not learn any lessons that might eventually be practised upon their husbands.

Another expedition, on the following day, to which the ladies very readily subscribed but which did not overenthuse the husbands, was a shopping tour through the business section of the city. Many husbands later stated that so far as their pocketbooks were concerned this, too, might have been omitted from the program.

Booras Places Wreath on Washington Memorial

Wednesday, August 31, was set aside by the city of Baltimore as the day on which the George Washington Bicentennial should be observed. Supreme President Harris J. Booras, accompanied by other



Archbishop Athenagoras was seldom alone at the Convention



Two charming youngsters, costumed in native uniform, marched in the parade and attracted much favorable comment



Before the "fireworks" began. The delegates ready to listen to reports of Supreme Lodge Officers.

members of the Supreme Lodge and many delegates, went to the George Washington Memorial and there placed a wreath on behalf of the Ahepa.

Parade, Eclipse and the Thermometer

What a day! There were no thermometers in Baltimore prepared to register the terrific heat which prevailed during the convention week. Residents of Baltimore said that they had not seen the like of it within the memory of man. To say that it was hot only half describes the situation. It was melting hot—and the day of all days on which the parade had to be held! If ever there were martyrs to a cause the marchers of that parade, clad in heavy uniforms, were ones, but not for a moment did they wince or wilt. They marched erect as the cedars of Lebanon and as determined to win as their ancestors at Thermopylae, and they were as fresh in appearance at the end of the long parade as they were at the start, except that here and there stiff collars were converted into soft ones. We can do no better in describing the parade than to quote the *Baltimore Sun* and the *Baltimore News*:

Striking Colors Glean in Parade

More Than 3,000 Members of Ahepa
March Through City Streets

Retain Dapper Aspect—Uniformed Organizations Are Not Wilted by Heat—
Washington Patrol Wins

Units garbed in striking blues and vivid reds, and the beat of drums and music of bands made up the Ahepa parade that moved through extreme summer heat along the streets of Baltimore yesterday, with Greek and American flags waving.

Between three and four thousand men, women and children were in line; a larger number waited for them on sidewalks and around the City Hall, where the parade passed in review before Governor Ritchie, Mayor Jackson, Col. W. W. Taylor, commander of the Twelfth Infantry at Fort Howard; Archbishop Athenagoras, head of the Greek Orthodox Church in North and South America, and official members of the Ahepa.

Disband at City Hall

The line of march began in front of the Fifth Regiment Armory and the parade moved down Brevard street to Dolphin, to Mount Royal, to Charles, to Howard, to Baltimore, to Holliday, to the Fallsview, to Gay, to Lexington street to the War Memorial Plaza, to the City Hall, where it disbanded.

Persons waiting along the route baked in the heat and mopped their faces. But the marchers represented a sturdy people with a long heritage of athletic games behind them, and the hot day held no terrors for them.

Hot But Not Wilted

On they went, seemingly as dapper when they reached the City Hall Plaza as when they started from the armory—a bit hot but not wilted, flags still waving, men and women still in step and the few children in the parade, in the uniform of a Greek king's body-guard, still alert.

The police escort was followed by a battalion from the Twelfth Infantry, and behind the soldiers marched the Ahepans. Unit followed unit in brilliant uniforms that vied with each other in color and gold braid. White flannel trousers, white shirt, brilliant blue sash and red fez contrasted with gray-blue uniforms and silver helmets. A flame-colored jacket marked one organization, while another was distinguished by a Mediterranean-blue jacket with lighter shade of green-blue trousers.

The ivory white uniform of one bandmaster with his cape lined with king's yellow made for interesting variation. The ancient Greek goddesses were suggested by the flowing robes of a contingent of women walking also in the parade, and perhaps to the American onlookers no one appeared more attractive than the small girls and boys attired as body guards to a Greek king in what resembled white kilts,

and a velvet jacket braided in gold and silver with a red fez. Reminiscent of the World War was the presence in the line of Melpo Nyphakou, 1620 North Chapel street, who served for 10 years as director of Base Hospital No. 2 of the Greek Army, and was wounded in action. She wore the uniform of the service.



Past Supreme President Alfange was seen "perambulating" in princely leisure around the halls of the convention. Left to right: Frank Pofanti, Gregory Taylor, Mrs. Pofanti, Dean Alfange and Christopher Stephano.

Another feature that gave to the City Hall Plaza a distinct note was the presence of the long black flowing robes of the tall Greek Archbishop on the reviewing stand, head and shoulders over everyone else on the stand. Mayor Jackson gave a brief word of greeting and introduced the Governor, who extended also a few words of greeting. Then the parade disbanded.

The patrol team of Washington and the patrol team of Baltimore remained to engage in a competitive drill, the Washington patrol coming off victorious and winning the first silver cup. The Baltimore team also received a silver cup as second prize.

Peter N. Samios was the grand marshal of the parade and his aides were Prof. P. S. Marthakis, Andrew Nickas and George Dracon.

Ahepans Stage Parade During Eclipse of Sun

Greeks March Through Streets in Yellow Twilight while Temperatures Soar

Governor and Mayor View Procession

The solar eclipse and the street parade of the Order of Ahepa, which is holding its tenth annual convention here, were staged at about the same time today, so it's safe to say the parade was the first ever held in Baltimore during an eclipse.

The parade started, however, before the pale yellow twilight



Many dignitaries reviewed the Ahepa parade



Our new Ahepan, Governor Albert C. Ritchie

fell, and in a sizzling sun the perspiring marchers determinedly plodded through the streets. Bands blared in the hot air, and the red fezes of the Greek-Americans dotted the route with scarlet.

The parade, beginning in the vicinity of the Fifth Regiment Armory, ended at the City Hall Plaza. Thousands of spectators viewed the procession along the line

Officials See Parade

The reviewing stand was in front of the City Hall, where public officials and Ahepa officers assembled.

At the head of the parade was a police escort, followed by the grand marshal and staff and supreme lodge officers. The first division was made up of the Twelfth Infantry, U. S. Army. The second division, under N. A. Sakelos, included a band from Washington and Washington Chapters Nos. 31 and 236, with representatives from Ahepa Districts 1, 2, 3 and 4.

Drum Corps, Bands

Gus Cavacos was marshal of the third division. In line were Hagerstown Chapter, No. 193, a drum corps and Districts 5, 6 and 7. The Westminster Band, with Baltimore Chapter No. 30, and Districts 9 to 16, inclusive, marched in the fourth division, which had G. Gianakos as



Archbishop Athenagoras invoked the blessing of God upon the assembly

Photo, Lattin, 20-22



The Ahepa banquet was attended by many distinguished guests

marshal. The fifth division, Peter Nicholson, marshal, was composed of the Veterans of Foreign Wars Drum Corps, George Dillboy Post, American Legion, Westminster Drum Corps and ladies' auxiliaries.

Annapolis Chapter, No. 236, with a band, and Ahepa Districts 17 to 23, was led by Steve Monocrousos, marshal of the sixth division. The last division included a band, Wilmington Chapter No. 95, and Districts 24 to 36.

Grand Convention Ball

The old sun god had his fill this day if ever before, for not only did he exact rivers of perspiration from the marchers of the parade in the afternoon but danced in glee when he learned that the Grand Convention Ball was scheduled for the evening of the same day, where many a stiff shirt would melt under his suffocating heat. Poor delegates! They had to dance and they had to be saddled with those heavy "tucks." What pleasant thoughts must have gone through their minds during that ordeal is no man's business, but they stuck it out and the women were game. About midnight came the close of that affair and the end of a day never to be forgotten and to be remembered only for its terrific heat.

Convention Banquet

On Thursday evening the main social event of the Convention took place. About one thousand Ahepans and their friends gathered in the main ballroom of the Lord Baltimore Hotel to share in

the hospitality of the Baltimorean Ahepans. Mr. Friend L. Wells, chairman of the Citizens Committee, acted as toastmaster. He introduced Governor Ritchie and Mayor Howard W. Jackson of Baltimore, both of whom paid eloquent tribute to the Greek tradition and praised the American Greeks for their industry, loyalty and obedience to law.

The Governor said the ideals and motives that actuated members of the organization today had stood the test of more than forty centuries and that the civilization of ancient Greece, with its art and culture, never has been surpassed.

The framework of the Constitution of the United States, he continued, was Greek in origin, and the United States was better and stronger for the presence of citizens of Greek origin.

Both our distinguished guests were generously applauded. His Excellency, the Minister of Greece, and Archbishop Athenagoras addressed the audience in the fraternal solicitude which always characterizes the advice of both these distinguished representatives of the Hellenic world. Dr. Demetrius Kalimachos, editor of the *National Herald*, made a few but pithy remarks. Supreme President Harris J. Booras and Supreme Secretary Achilles Catsonis spoke on behalf of the Order. Among the

many distinguished guests present were Mr. and Mrs. French Strother of Washington, D. C. Mr. Strother is Administrative Assistant to President Hoover. Several telegrams were read including one from Governor Franklin D. Roosevelt of New York, and A. Polyzoides, editor of the *Atlantis*, and a cable from the President of the Greek Re-



Ahepans marching through the streets of Baltimore

public. The talented Miss Helen Stokes rendered several vocal selections. The committee which made the arrangements for the convention consisted of C. J. Coventaros, Chairman; N. Sakelos, Vice-Chairman; Theo. Agnew, Secretary; H. G. Pappas, Treasurer; G. Cavacos, P. Nicholson, G. Gianacos, V. Pappas, Wm. G. Ewald, P. Samios, N. Gounaris, A. Schiaderessi, C. Thomas, N. Couzantino, G. Paxinos, A. Raptis, N. Cassavetis, J. Anderson, L. Carmen, V. Vlangas, A. Hondroulis, A. Sterjiou, J. George.

Governor Ritchie Joins Ahepa

From the *Baltimore Sun* we clip the following:

Supreme President Booras Places Small Red Fez on Executive's Head

Gov. Albert C. Ritchie became a member of the Order of Ahepa today. Supreme President Harris J. Booras placed the small red fez of the Order on the head of the Governor, and with a brief address welcomed the head of the State as a full member of the national group which has been in session at the Lord Baltimore Hotel all this week. Through the work of Frank Pofanti, one of the leaders in the organization, the Governor was inspired to become an Ahepan. Governor Ritchie joined the ranks of several other past and present State executives when he became a member. Among the outstanding executives is Gov. Franklin D. Roosevelt of New York.

Moonlight Trip

For those who did not attend the business session of the convention on Friday evening there was scheduled a moonlight trip on the famous Chesapeake Bay. We were not on that trip and cannot say much about it except that we heard no moon was to be seen anywhere but that this was not objected to on the part of those who went on the trip.

Baltimore Press Praises Ahepa

From the *Baltimore News*, Saturday, August 27, 1932, we take the following editorials:

The Ahepa Convention

Baltimore will have a decidedly Greek flavor during the next nine days, during which the Order of Ahepa will be holding its tenth annual convention in this city. It is expected that several thousand—perhaps as many as five thousand—delegates and members will come here from other States and from Canada to participate in the various events scheduled in connection with the convention.

The world owes so much of its civilization, its philosophy and its art to the ancient inhabitants of the small country on the Mediterranean from which these modern Greeks have come to make a new home in America that a strong sentimental interest attaches to their visit here. It was due to the revival of Greek learning and the dissemination of a knowledge of the

(Continued on page 38)



The delegates were mentally and physically alert when the convention came to a close, after an all day and all night session, and then some!



KEEPING THE FEZ ON
BY SOUTHERN HOTEL, BAL. 1932
107 ANNUAL NATIONAL CONVENTION
ORDER OF AHEPA
BALTIMORE, MD. 1932

Baltimore hospitality extended to visiting ladies

The Rising Tide of Interest In Greek Drama In American Colleges and Universities

The Bennett School—Part I •

By CHRIST LOUKAS

IN THE last decade the Greek and Latin languages (the knowledge of which throughout the history of the civilized world has been the distinctive mark of a cultured man, and were thought of by scholars as the only soul-refining subjects) are steadily being taken out of the requirements for graduation, and in a good many secondary and higher institutions of learning they have been eliminated from the curriculum entirely. In other words, the teaching of Greek and Latin in American colleges and universities is on the decline. Whether the interest in these will revive again and whether the Greek students will contribute towards such a revival the writer does not feel qualified to prophesy; but if rise of interest should occur, it will most likely be due, primarily, to an awakening enthusiasm for the Greek Dance and Drama.

It is interesting to note that in this same decade in which the ebbing tide of interest in the Greek language is taking place, the tide of interest in the Greek dance and drama is steadily rising. Practically all state and privately endowed educational institutions of any repute in the United States give annual spring Greek dance festivals. Space does not permit the mentioning of all the schools that gave such festivals this year, but a list of a few eastern colleges will suffice to show the spreading interest: The Barnard College of Columbia University gave, "The Death of Chloe," "The Furies," and "Orpheus"; Vassar College, "Hippolytus"; Salem College, "Iphigenia"; the College of the City of New York, "An Olympian Triangle"; New York University, "Prometheus Bound"; Randolph-Macon Women's College, "The Eumenides"; Cedar Crest College, "The Trojan Women"; and Sarah Lawrence College, "Iphigenia."

But the one school which supersedes all others both in Europe and in America in the production of Greek drama is the Bennett School of Liberal and Applied Arts at Millbrook, N. Y. The school owes its dramatic supremacy to its three great teachers, Edith Wynne Matthison (Mrs. Charles Rann Kennedy), Margaret Gage, and Charles Rann Kennedy. Miss Matthison, who was the first woman and the second person to receive the gold medal given by the American Academy of Arts and Letters for the best diction on the American stage, is regarded in both Europe and America as one of the consummate artists of the day. Equally gifted in tragedy and comedy, her work is characterized by exquisite psychological truth and subtlety, emotional mastery and matchless form. Her voice and diction are cited everywhere as the model of perfect English music. Her art has ranged the centuries, taking in the drama of ancient Greece, the mediæval mysteries and moralities, Shakespeare, old comedy and the best moderns. Her Euripidean rôles took London by storm, earning her the name, "our greatest tragic actress." Her unswerving devotion to the very highest in art, her refusal ever to appear in anything else, have made for her a unique place in the spiritual and creative influences of the present time. A chair in her name, as an American Shakespearean actress, has been dedicated to Miss Matthison in the new Memorial Theater at Stratford-on-Avon.

Charles Rann Kennedy, outstanding dramatist, actor, and producer, has broken new dramatic ground, founded a new technique. Textbooks expound him; he is "required" in college courses; he reaches audiences in many languages, and is increasingly read. His collected works are published by the



Ah, what a death hath found thee, little one!

** * **
*Ye tender arms, the same dear mould have ye
As his; how from the shoulder loose ye drop
And weak! And dear proud lips, so full of hope
And closed for ever!*

—EDITH WYNNE MATTHISON AS HECUBA.



LEADER:

*Speak Hecuba, speak!**Thine are we all. Oh, speak ere thy bosom break . . .*

HECUBA:

*Lo, I have seen the open hand of God;**And in it nothing, save the rod**Of mine affliction, and the eternal hate. . . .*

University of Chicago Press in two volumes: "Plays for Seven Players," including "The Winterfeast," "The Servant in the House," "The Idol-Breaker," "The Rib of the Man," "The Army with Banners," "The Fool from the Hills," "The Terrible Meek," and "The Necessary Evil"; and "Plays for Three Players," which includes "The Chastening," "The Admiral," "The Salutation," and "Old Nobody."

Margaret Gage is a gifted young artist of rare spiritual distinction and endowment. A graduate of the Bennett School, trained by the Kennedys, her achievements have been uncommon. Six Greek tragic rôles are to her credit, including Alcestis and Hippolytus. Miss Gage is devising and directing the Choral Dances in the annual Greek plays that have won such praise. Justly, she is heralded as the best teacher of choral dancing in America.

These three apostles of Greek culture—these high priests of Greek ideals, have in the last twelve years produced the following Greek plays: *Antigone*, 1920; *Electra*, 1921; *Alcestis*, 1922; *Antigone*, 1923; *Electra*, 1924; *Hippolytus*, 1925; *Alcestis*, 1926; *Medea*, 1927; *Hippolytus*, 1928; *The Trojan Women*, 1929; *Medea*, 1930; *Electra*, 1931.

In view of the present efforts to secure the peace of the world, they repeated *The Trojan Women*, of Euripides, this year, the argument of which is as follows:

"When Troy was taken by the Greeks, the princesses of the House of Priam were apportioned by the lot to the several chiefs of the host. But Polyxena they doomed to be sacrificed on Achilles' tomb, and Astyanax, the son of Hector and Andromache, they hurled from a high tower. And now is to be told how all this befell; and beside there is naught else save the lamentations of these Daughters of Troy, till the city is set aflame, and the captives are driven down to the sea . . . It is a tale of war and the

glory of war; and the price paid by the victims of the glory."

"Judged by common standards the *Troades* is far from a perfect play," says Gilbert Murray (whose translation is the one used by the Kennedys). "It is scarcely even a good play. It is an intense study of one great situation, with little plot, little construction, little or no relief or variety. The only movement of the drama is a gradual extinguishing of all the familiar lights of human life with, perhaps, at the end a suggestion that in the utterness of night, when all fears of a possible worse thing are passed, there is in some sense peace and even glory. . . . This tragedy is perhaps in European literature the first great expression of the spirit of pity for mankind exalted into a moving principle; a principle which has made the most precious, and possibly the most destructive elements of innumerable rebellions, revolutions, and of at least two great religions. . . . Pity is a rebel passion. Its hand is against the strong, against the organized force of society, against conventional sanctions and accepted gods. It is the Kingdom of Heaven with us fighting against the brute powers of the world. . . . The *Troades* itself has indeed almost no fierceness and singularly little thought of revenge. It is only the crying one of the great wrongs of the world wrought into music, as it were, and made beautiful by the 'most tragic of poets.'"

But this imperfect play in the hands of these three superb

masters of tragic art becomes more perfect than the most perfect. Where monotony should occur and sadness is about to become unbearable, Miss Gage's choral skill changes it into a sweet and beautiful sadness—as a certain poet has expressed it.

"Surely before did never meet

Sweetness so sad, sadness so sweet . . ."

It is true there is no thought of revenge in the play, but when one hears Hecuba (played by Miss



Woe for the mother that bare thee, child,
Thread so frail of a hope so high. . . .



Scene from the Trojan women

Matthison) talking broken-heartedly to the slain child Astyanax:

"Ah, what a death hath found thee, little one!
Ye tender arms, the same dear mould have ye
As his; how from the shoulder loose ye drop
And weak! And dear proud lips, so full of hope
And closed forever! . . .
What false words ye said
At daybreak, when he crept into my bed,
Called me kind names, and promised: 'Grandmother,
When thou art dead, I will cut close my hair,
And lead out all the captains to ride by
Thy tomb!' Why didst thou cheat me so? 'Tis I,
Old, homeless, childless, that for thee must shed
Cold tears, so young, so miserably dead.
Dear God, the pattering welcomes of thy feet,
The nursing in my lap; and O, the sweet
Falling to sleep together! All is gone.
How should a poet carve the funeral stone
To tell thy story true? 'There lieth here
A babe whom the Greeks feared, and in
their fear slew him?'
Ay, Greece will bless the tale it tells!"

. . . he becomes aware of the innumerable present-day similar wrongs and is fired with a revolutionary, if not revengeful, thought which is so melodiously expressed in the closing lines of Shelley's "Prometheus Unbound":

"To suffer woes which Hope thinks infinite;
To forgive wrongs darker than death or
night;
To defy power which seems omnipotent;
To love and bear; to hope till Hope
creates
From its own wreck the thing it con-
templates;
Neither to change, nor falter, nor repent;
This like thy glory, Titan, is to be
Good, great, joyous, beautiful and free;
This is alone Life, Joy, Empire, and
Victory."

But in this state of mind, one finds himself again spellbound by this dramatic art—where there is no hero or heroine, but the whole personnel is one unity acting together in a complete harmony with each other. Even where disorder is unavoidable, the outstanding harmony in their sorrowful expression overshadows the disorder of their bodily movements. There one sees another picture of the sublime—sorrow more beautiful than beauty's self as is so beautifully expressed by some poet:

"How beautiful, if sorrow had not made
Sorrow more beautiful than beauty's self."

Such is the inspiration received by those who are fortunate enough to be invited to the altar of these heralds who proclaim peace and human brotherhood by means of beauty expressed in Greek tragedy.

The hundreds in the selective audience that attended this year's inspiring and timely production went away convinced that the tragedy of war has in no essential way altered, wishing, however, that to the cities of this present day

might the prophetess Cassandra speak her message:

"Would ye be wise, ye cities, fly from war!
Yet if war come, there is a crown in death
For her that striveth well and perisheth
Unstrained: to die in evil were the stain!"

The chief purpose of these three heralds of Greek idealism is to teach those who come to them for instruction the art of working together for whatever is true, good, and beautiful in their communities and in the world in general as their motto betrays, taken from Aeschylus and inscribed over the entrance to their Greek Theater:

"And do not the creatures of a day possess the fire of
flaming vision?"

"Ay, truly, and out of it they shall be mightily disciplined
in many arts."

And it is through the study of these Greek tragedies that the
(Continued on page 38)



Trojan women in earnest supplication

Business Failures During the Depression and a Way Out

By JAMES B. GUIMES, C. P. A.

SUCCESS (business, professional, social or any other kind) cannot be attained without a plan and a certain amount of preparation. As the former champion Tunney would say, success comes by study and application. And it is a fact that the reason for the success of any specific business undertaking that one can think of, is in most instances due not to mere luck but to the preconceived plans and intelligent efforts of the heads of the enterprise.



The Drop

The Rise



A certain amount of luck is always good and at times indispensable, but without well-laid plans and timely application of scientific principles of business procedure, no one can hope to escape the risk and consequences of failure.

Governmental studies of bankruptcy court cases indicate that business failures are very seldom the result of uncontrollable elements. As I am not now referring to cases of deliberate attempts to defraud creditors, most business failures (even in these depression times) result usually from ignorance of the legal and the so-called economic laws obtaining at a particular time and place and in a particular industry and business. Failure may also result from delays in putting into immediate use effective remedies applicable to specific situations. In either case, knowledge, education, expert advice, analysis is the solution.

The underlying principles of successful business procedure are not difficult to grasp, if a student (and all business people should be students of their own business) is ready and willing to take the trouble to learn the "laws" of his particular enterprise.

Modern man no longer believes blindly in miracles. Accidents and devastating catastrophes do happen at times, but ordinarily nothing in life works outside the confines of cause and effect. A given business situation may be said to have been caused always by a previous situation or situations. Any number of known or unknown factors may have produced a certain result. These factors in turn will give rise to other situations, for better or for worse, depending entirely upon the ability of the business man to diagnose the conditions in time and act accordingly.

It, therefore, follows that successful operation of an undertaking (say, a business venture) will result only if the management is well educated along modern business lines either in technical schools or in that other important school—practical experience. In either case, the up-to-date executive, in order not to risk a needless misstep, will always make use of expert advice on legal, accounting, financing and merchandising problems.

No matter how small the business, the technical problems involved are very much alike in principle to those of a big business. It may sound like a paradox, but ordinarily it is much easier to run successfully a large business enterprise with a strong organization than to run a small business with little or no organization. The small business is decidedly under a handicap, not because it is small in size (as it has been known that a single store, well managed, can compete against a chain successfully), but because of the "small size" of the head of its manager. Education, intelligence, mature experience is usually lacking. He keeps no books of account, or he keeps them slovenly; he engages no professional accountant to interpret the results of his management; no lawyer is consulted until he is in jail; he takes no one into his confidence, not even the credit man who trusts him with the goods that he is selling, nor the banker who may be helpful to him with a loan in times of stress.

Yet the big merchant, the successful business man of today, was insignificant but a short time ago. And the same is true of the big man of tomorrow: he may be practically unknown today. He, however, is now thinking, studying, getting educated and making bold efforts at new ideas and methods that will bring results. He makes intelligent use in his business of not only his own knowledge and education but that of recognized and competent experts in the business world; he keeps accurate books of account; he employs accountants and auditors to safeguard his investment; he never takes a step without his lawyer and his banker. That is why the American business man is supreme today.

I venture to say that everyone of our successful Greeks in America today is a close student of American methods. He has learned to forget the pettyfogging, shortsighted methods and tricky conduct of the old country. He has adopted new ideas, new and honest methods and ethical rules of conduct. He respects his customer, his creditor and his competitor; he respects his neighbor and himself. He is truly a good product, a worthy citizen of this country.

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The Making of America

By FREDERIC J. HASKIN

Foreigners have said that we are a people of superlatives—everything we have or do is the biggest or best, peerless or incomparable. Perhaps that criticism is merited and it should be admitted that modesty is not one of our national virtues. It should be remembered, however, that the United States was from the outset the greatest experiment in government that the world had ever known.

Every American should know the story of the manifold functions of his Government. It can but make him a better citizen and more proud than ever of his birthright. And every alien who comes to these shores should be taught the story, for nothing could do more toward fitting him for citizenship.



He Is Your Uncle Sam

Every American is familiar with the representation of the Government which is shown in the stalwart figure of Uncle Sam.

He is the most powerful thing on earth—and all the power he has is yours.

He represents more might and majesty than all the kingdoms of history—and all this might and majesty is yours.

He is the boss of the biggest business in the world—and it is your business.

He reads the shifting winds and forecasts the weather.

He marks the ocean lanes to make safe the way of the mariner.

He speeds the sure, swift flight of the two-cent letter.

He safeguards the perilous task of the miner.

He smites the rock and the dead waste of the desert teems with life.

He makes two blades of grass grow where only one grew before.

He is the conqueror of disease.

He is the father of invention.

He measures the heat of the stars.

He makes the money.

He regulates the time.

He fixes the standards of weight and measure.

He is the great record-keeper and the world's master builder.

He is teacher and law-giver and judge.

He does a thousand things in a thousand ways—and he does them all for you.

He served your fathers and your father's fathers, and he will continue to serve you and your children and your children's children.

He is the unselfish, undefeated champion of liberty.

He is your Uncle Sam.

The Immigrant

I am the immigrant.

Since the dawn of creation my restless feet have beaten new paths across the earth.

My uneasy bark has tossed on all seas.

My wanderlust was born of the craving for more liberty and a better wage for the sweat of my face.

I looked toward the United States with eyes kindled by the fire of ambition and heart quickened with new-born hope.

I approached its gates with great expectation.

I entered in with fine hope.

I have shouldered my burden as the American man-of-all-work.

I contribute more than one-third of the labor in the slaughtering and meat-packing industries.

I do more than one-third of the bituminous coal mining.

I do nearly half of all the work in the woolen mills.

I contribute nearly one-third of the labor in the cotton mills.

I make nearly half of all the clothing.

I manufacture more than one-fourth of the shoes.

I build more than one-fourth of the furniture.

I make nearly one-third of the felt hats.

I turn out nearly half of all the leather.

I raise one-fourth of the poultry.

I refine nearly half of the sugar.

I make nearly one-fourth of the tobacco products.

And yet I am the great American problem.

When I pour out my blood on your altar of labor and lay down my life as a sacrifice to your god of toil, men make no more comment than at the fall of a sparrow.

But my brawn is woven into the warp and woof of the fabric of your national being.

My children shall be your children and your land shall be my land because my sweat and my blood will cement the foundations of the America of Tomorrow.

If I can be fused into the body politic the melting pot will have stood the supreme test.

The Olympic Games

Past, Present, and Future

A Pindaric Ode

By BYRD MOCK

Dedicated to the Tenth Olympiad, July 30 to August 14, 1932, A. D., Los Angeles, California, U. S. A.

Strophe a

Back in the midst of the ages long past,
Myths have enriched and inspired men of old,
Shaping their thoughts and their lives with the lore
Hidden and wrapt in the tales that they loved.
Beautiful myths from fair Hellas have come
Down through the ages to charm and uplift,
Making the world a great debtor to Greece,
Glorious nation whose star never wanes
But shines on in splendor for eons untold;
United in spirit, and love for the soil
That gave us Pythagoras, Plato, and
all
Great savants of that rich golden age
When Perciles swayed loyal Greeks
by a word—
He who looked at life steadily and
saw it whole.
Their nation a unit has always re-
mained.
Through time and through change,
through disaster and stress.

Antistrophe a

Homer and Sophocles, Solon The
Wise,
Archimedes and Xenophon, Socrates
bold,
Sweet Sappho and Pindar whose odes
will live on
After the Pyramids lie in the dust,
Or California's big trees shall cease
to put forth;
These and numberless others have glorified Greece
And have made her immortal—bright star of the world.
The beautiful visions the Greeks entertained
Developed their souls and made heroes of men;
The myth the most sacred of all in their lore
Was the story of Hercules founding the Games
In honor of Zeus, son of Chronos, their God
Of high heaven who ruled from the peaks
Of cloud-capped Olympus, abode of the gods
Twelve in number, each one an ideal
That stirred men to imitate deeds of the gods,
And develop divinity in their own souls.
"From the gods," sang sage Pindar, "come all the means
Of mortal achievement; and thanks to the gods,
Do men become eloquent, wise, good, or brave."

Epode a

Zeus, the Great Thunderer, Hera, his wife,
Pallas Athena, loved goddess of sports,
Who gives all the victories in war or in peace;
Far-shooting Apollo, god of the Lyre,
His twin sister, Chaste Artemis, fond of the hunt,

Hermes, the Messenger, swift, debonair,
Poseidon who rules with his trident the waves,
Hephaistos, the Homely, who works at his forge,
Demeter, the giver of fruit and of grain,
Hestia, the guardian of hearth fires on earth,
Aphrodite, inspirer of love in men's hearts;
These and the lesser gods all did their share
In creating ideals that have governed mankind.

Strophe b

These ideals were not lost although dormant for years;
"Sound minds in sound bodies," and
"nothing too much"
Were the secrets that made Greeks
great leaders of men;
Then they prayed—they loved beauty
and eagerly learned.
And the games at Olympia, fore-
most of all,
Had the power of uniting the Greeks
as a whole,
And fused warring states into peace-
ful congress,
While making immortal those win-
ning the crown
On foot, or on horse, with the javelin,
or disc,
Or wrestling, or boxing, or jumping
the rod.



Miss Byrd Mock

Antistrophe b

As Iphites revived the old Games
that became
The measure of time for all Hellens
Seven hundred and seventy-six years before Christ,
When Coroebus of Eli the victor was crowned,
To three ninety-four in the year of our Lord,
In the reign of the sovereign, Theodosius, the Great,
So Baron de Coubertin, loved son of France,
Fired by the noble ideals of the Games
That still gripped men's minds fifteen centuries since,
In eighteen ninety-six, this New World hercules
A new labor performed to add to the twelve;
He restored the Olympics again to the world,
And fittingly held them in Greece once again,
In violet-crowned Athens where a true son of Greece,
Louis of Maroussi the marathon won
O'er the same course Pheidippides carried the news
Of Miltiades' victory o'er the Persians' great force,
To waiting Athenians—and dropt dead at their feet.
The whole world was summoned instead of just Greeks
To contest in the modern Olympian Games,
But the spirit of Hellas still dominates all
The contestants and contests in amateur sports.

Epode b

Seven nations have thus far been hosts to the Games,
Greece, France, America, England, at first,
Then Sweden and Belgium, and Holland played host
To the world of clean sport so nobly revived.
The great War prevented in nineteen fourteen
World athletes from coming as Germany's guests,
But nineteen thirty-six will find Berlin the scene
Of the eleventh Olympiad with a new start
Toward goodwill, and fellowship with the whole world.
And the tenth in America soon will be held,
The second time she has been honored as host
To the nations that covet Olympia's crown;
To St. Louis the honor went first as the host,
And now to Los Angeles, sec-

ond to none

In true hospitality, friendship,
and care

For the wishes and welfare of
every guest

Who has come to our borders
to visit the Games

In the land of four flags, Cali-
fornia's shore

Laved by waters as blue as the
far-famed Aegean

Where Homer first sang of the
gods and of men,

The new Hellas now destined
by fate as of old

To become the great center of
art of the world.

And the city of angels an
Athens will be

Where great minds will gather
and make destiny.

Here thirty-eight nations will
gather for sport

To be led by the Greeks on the
opening day,

With their young Queen Evan-
geline leading the line

Of the defile of nations, majes-
tic event

That will launch the great
Games in the great golden west.

This custom was started when England was host.

As athletes of old poured libations to Zeus,

Imploring his favor in winning the crown

Of wild olives—most coveted prize

Ever sought by a Greek—even dearer than life,

So divine approbation of this tenth event

Will be sought by the nations attending the Games.

An old custom restored the time Sweden was host.

The future alone can measure the worth

Of the Grecian Olympiad France has revived.

France, a leader of nations in culture and art,

Who gave us Lafayette who helped to create

The first great Republic—Plato's dream made come true.

Not by chance was this great tenth Olympiad held

On the two hundredth birth-year of George Washington,

America's high-statured hero who loved

Manly sports of all kinds and in them excelled.

Were he young and alive today he would be first

To join the pentathlon, and would surely give cause

For athletes of all lands their laurels to guard.
But his spirit is with us in this great event,
And will march at the head of the line that will file
Through the stadium here to open the Games.
Unlike days of old when women were barred
Even from entering the Sacred Precinct
On pain of quick death from the Typaeon Rock
On the slope of the swift-flowing Alpheus there,
Excepting Demeter's high-priestess alone
Who sat next the judges in grave dignity,
Thousands of women will view all events,
And hundreds take part from all over the world.

Strophe c

When Phidias had sculptured
the great Parthenon
And set Pallas Athena in mar-
ble and gold
On her high throne above
Athens, glory of Greece,
Athena who sprang from the
brain of King Zeus
Fully armored and ready for
war or for peace,
This sculptor then hastened to
Elis, the site
Of Olympia's Temple in honor
of Zeus,
And there in the olive-decked
Altis he made
The high statue of Zeus of ivory
and gold
That astonished the world with
its beauty and grace,
So that strong men oft wept
in beholding its face;
Twas one of the wonders of
the old world,
And a great inspiration to all
the athletes
Who before it took oaths to
play fair in the Games.
As the Olympics of Greece made
men perfect in form,
And brave in their spirits, and

Hymn to the Hostesses of the Tenth Olympiad

Music by Chas. Ridgeway, Words by Byrd Mock

Hail, hostesses to all the world,
Led by a daughter of the Dons
To greet Olympic hosts that come
To California's golden shores!
Yours is a task with pleasure filled,
Your new-made friendships; old, renewed,
Sweet memories will give for aye
Of this epochal, brilliant ball
Where all the world will meet in peace
And friendliness, and harmony,
To honor ancient Grecian sport
Bequeathed to us from those great souls
Who gave us culture, art, and lore,
A debt we never can repay.
Like goddesses of old are you
In your majestic duties done
So well that words of praise are vain;
But future years will tell the worth
Of noble efforts you have made
To make the whole world feel at home
In our golden-city-by-the-sea.

wise in their minds,

And established a truce between warring states,
So our modern Olympics will help to perfect
The bodies and minds of our men and our maids,
And may it establish an eternal truce
That will lead to world peace among nations of Earth!

Antistrophe c

The eagle of Zeus still appears on our arms,
Bird that slept on his sceptre, now America's pride,
While the caduceus of Hermes physicians still use
As the emblem of healing, of wisdom, and faith,
The old Grecian slogan "Medén Agan" was,
Ours is "Citius, Altius, Fortius," so
We shall mount ever upward and onward to fame
And success well deserved, with laurels well won.

Epode c

Long live the Olympiad, and long may they stand
For sports unalloyed with professional lore.

(Continued on page 36)

Some Recollections of Patras

By REV. THOMAS J. LACEY, Ph. D.

Knight of the Holy Sepulchre of Jerusalem

AHEPANS returning from the excursion to Greece enkindle enthusiasm for the homeland and stimulate in Americans an interest in Hellas. I have never had the courage to embark with my Ahepa brothers. Like Hesiod of old I have a dread of the sea, but I never cease to recall a glimpse of Greece when in my student days I made a Mediterranean trip. To see Greece had been a dream of my life. I had always been a zealous student of the classics and I can not describe the emotion with which I beheld Kephallonia and Zante as they came into view at sunset. A flood of memories swept over me.

Greece is the cradle of our civilization, the source of our intellectual heritage. Our spiritual ancestry is of the Greeks. There was a manysidedness to Hellenic culture. Nothing was outside its range of interests. Greek achievements cover the whole field of human endeavor. A versatile race, they excelled in every department—art, letters, philosophy, politics, laws, sculpture, architecture, sports.

Classic Greece strikes a very human and a very modern note. There great men came to birth—Miltiades, Cimon, Aristides, Themistocles, Pericles. They were shrewd politicians. They bear intimate resemblance to men of today. Graft was quite well-known. Spartan twitted Athenian on the facility with which the statesmen of Athens were wont to loot the public treasury! Public men were under suspicion as they are with us, and Pheidias arranged the gold in Athenas statute in such a way that it could be detached and weighed, a measure of self-defense in case any sought to question his honesty.

Aristophanes filled the place of the popular journalist and in the types of men and things he portrays there is much in common with American life—the same sort of political adventurers and opportunists, the same loud-mouthed advocates of various expedients from pacifism to votes for women, exponents of various educational theories, a peace party and a war party. And it is not without significance that war found its staunch advocates among the manufacturers of armor. Chrysostom, the great father of the Church, was an ardent admirer of Aristophanes, slept with a manuscript under his pillow and even imitated his language.

Such thoughts were in my mind when I found myself in the harbor of Patras where Eumelus, rich in flocks, once held sway. I was up at daybreak peeping out of the porthole. It was a glorious scene. The rising sun was bathing the mountains with golden glory. Wordsworth's lines found illustration:

"Two voices are there. One is of the sea,
One of the mountains; each a mighty voice.
They were thy chosen music, Liberty."

This is the fascination of Greece—the blending of sea and mountain—the spirit of the sea brooding over the brilliant sunshine, the clear skies and snow-capped peaks.

Patras holds an abiding place in Greek annals. Close by,

Germanos raised the banner of freedom, planting the standard of liberty on the same rocks where the famous Achaian League was organized. The city figured in Church history as the scene of St. Andrew's crucifixion. Tradition is that he preached in Asia Minor and in Scythia along the Black Sea as far as the Volga. He founded the Church at Byzantium, appointing Stachys the first bishop. Kiev looks to him as its apostle and he became patron saint of Russia. He met martyrdom at Patras, being put to death on the cross that is called after him, the St. Andrew Cross, shaped like the letter chi X.

After an early and hasty breakfast I made my way to the gangplank to secure conveyance ashore. There was no lack of boatmen bidding for patronage. I bargained for passage and elbowed my way through the noisy crowd that gathered to watch the landing of the vessel. I rambled through the town passing cobblers, tailors, confectioners, money changers. At a remote point I came upon a pottery where there were dozens of earthen jars such as Electra poised on her head when she went forth to fetch water as Euripides introduces her.

I felt the continuity of Greek life. When my boatman demanded his drachme, I was carried back to classic times when the drachme was a current coin. In order to relieve financial distress Solon hit upon the doubtful expedient

of reducing its weight and men discharged their indebtedness in new coins of less value than the old. The Ionian Greeks learned coinage from Lydia. Athens coined a 20-cent silver piece equal in value to as many copper pieces as one can grasp in his hand. Hence the name from drassomai. When I purchased a postage stamp for five lepta, I remembered the very word in my New Testament.

Thus the names have survived though the values have fluctuated.

When I found a bottle of Achaia wine on the table at luncheon I felt myself transported to the atmosphere of Homer. The Achaians were one of the northern tribes who pushed into Greece about 1200 B. C. and occupied the Argive Plain. They



Archbishop Antonios Paraschis
of Patras, Greece

were the first Greek speaking group. In Homer's time there was no general appellation for the Greek race. The name Hellenes was of later origin. The poet uses the titles of powerful tribes, Achaei, Danaei, Argeioi.

The menu had many an item suggestive of a remote past. Aristophanes rated a goatskin of wine, olives, onions and bread, as ample luncheon for the dicasts of old. Plato regarded barley, wheat, corn and wine the staples of diet, but at Glaucon's suggestion he admitted into his ideal commonwealth some articles to serve as relish to this simple fare—olives, cheese, boiled onions, cabbage, and a dessert of figs, peas and beans.

Those who are familiar with Greek homes will recognize these articles as common today. A writer in the *Atlantic Monthly* describing the provisioning of a sponge boat in Florida enumerated ripe olives, olive oil, cheese, Turkish coffee, kegs of meat, braids of garlic.

Classic folk were not acquainted with chicken. This was introduced later into the Mediterranean world by the Persians who brought it from India.

In Homer's time roast beef and mutton were on the banquet menu.

When I entered the dining hall of the hotel the manager greeted me in the precise words of Socrates to Strepsiades αἰδέεσθαι τοῦτον.

The language spoken on the streets is less changed since classic times than our English since Chaucer. The Greek tongue registers many vicissitudes. Developed by dramatists, philosophers, orators, statesmen, a vehicle alike for Aeschylus and Sophocles, Plato and Demosthenes, it was taken over by the Church and lent itself to theology. Rich in inflection and capable of expressing most delicate shades of meaning with precision it became the medium of Christian revelation. The New Testament was written in Greek. The Church formulated her creed in Greek. The setting of the Ecumenical Councils is Greek.

By the fifth century the knowledge of Greek had disappeared from western Europe. Neither Leo the Great nor Hosius of Cordova had knowledge of Greek. Pope Celestine excused his delay in replying to a letter from the Patriarch of Constantinople because he was unable to find anybody who could translate it.

Petrarch in the fifteenth century at a time when learning was in flower could find no one to teach him Greek. He secured a few of Plato's dialogues and kept them as a precious possession but never learned to read them. Boccaccio was more fortunate. He lived for two years with a Greek in order to study the language. In 1396 Manuel Chrysoloras taught Greek in Florence. He brought a knowledge of Greek letters to the West after 700 years of neglect.

The Renaissance laid emphasis on the classics which was accentuated by the fall of Constantinople and the consequent dispersion of scholars and manuscripts. Thomas Moore represents the people of Utopia as akin to the Greeks, significant of the revived interest in these people and their language.

To me it was interesting to stand in a Greek city, to hear the Greek tongue at every corner, to see the signs and the designations of streets in Greek characters, to enter great churches and listen to the creed in the very words which came from the fathers at Nicea and Constantinople.

I was charmed with Patras, its ideal location at the foot of the mountains, its busy life, its crowded coffee houses, the stir, bustle and commotion of its streets, its splendid harbor with vessels flying every flag of Christendom and the dock piled high with crates of currants awaiting shipment. I had

a comfortable assurance that there would be no lack of plum pudding at Christmas time.

On a hilltop overlooking the city is a Venetian fortress. Close at hand are the remains of a Roman amphitheatre. Far away to the northeast is Parnassus. Tradition is that when of old the Persians sought to pillage Delphi two crags split off the mountain and rolling down overwhelmed the robbers in an avalanche. South of Patras a few hours trip is Olympia. Athens is less than eight hours by rail. Among the stations en route are Corinth and Megara whence colonists at an early day laid the foundations of Byzantium which became mighty Constantinople. Not far away is Lepanto where in 1571 the allied forces of Christendom gained a signal naval victory over the Turks.

In the afternoon I turned my steps toward the residence of the Archbishop. The house had just been completed. St. Andrew Church is just across the way and already the foundations of a new edifice rise in place.

When I knocked at the door my visit was not wholly unexpected. Greek friends had written of my coming. A young man answered the bell and bade me welcome in excellent English. He is a nephew of the prelate and had been in America. We had scarcely exchanged greetings before a well-spread tray of dainty refreshments was brought. When I finished the delightful repast a carriage was at the door to take me for a drive in course of which I got glimpses of unsurpassed scenery, fields rich in fruit, vines and olives and many costly churches. I missed the Archbishop. He had gone to a monastery some distance from the town. The present incumbent of the see is Antonios Paraschis. From 1895 until his consecration to the episcopate in 1906 he was archimandrite at the Church of Santa Sophia in London. I noted in his reception room a photograph of Queen Victoria and the royal family. He is a close student of the Anglican Church and well known to its leaders. I was sorry not to meet him. I left my credentials and some photographs of the Epiphany celebration in Tarpon Springs. His nephew gave me a picture of the Archbishop which is here reproduced.

All too quickly the day passed. The hour of my departure drew nigh. I hastened to the dock. I wrestled with a boatman to take me to my steamer. Like the grim corpse in Aristophanes comedy the inexorable man announced his ultimatum:

"You'll put down drachmes two
Or else don't talk to me."

I was in no position to be as independent as Dionysius. I must get to my ship and that right quickly. So I paid my two drachmes, reached the vessel and ere long was plowing through the Ionian Sea toward Corfu.

The Wickersham Report

(Continued from page 7)

this report on the District of Columbia, but also for the States of Colorado, Missouri and Illinois.

It will interest the readers of THE AHEPA MAGAZINE to learn that the same State Chairmen of the Patriotic Committee and over 600 of its members in 600 cities in the United States are working on a General Greek American Census which, when completed in a few months, will give us for the first time in the history of the Greeks in America, approximate figures on the population of Greeks in this country, value of real estate property owned by them, value of real and personal property, number of Greek professional men, number of schools, churches.

(Continued on page 30)

An Echo

By HELEN KARABIAS

YOUR glorious words, "I'm a Greek!" have found an echo in a heart that swells with pride at the mere mentioning of anyone, or anything Greek, Miss Chilakos!

I, too, am a Greek! and proud of it! I am "willing and proud to acknowledge my race before mankind with pride!" Who wouldn't be proud to admit relationship to the descendants of a race of the greatest philosophers the world has ever known; of the greatest heroes and beauty lovers; of the greatest nation—Greece—the cradle of learning, art, philosophy, civilization?

My love for Greece is also derived from a father who loves his country with an unquenchable passion, whose dearest wish and desire is to return once more to the land of his youth, taking his children to that glorious country that he loves, Greece. I, too, have listened with profound admiration to the glorious feat of the Souliote women who heroically plunged to their death, along with their children, rather than suffer capture and the ignominious treatment of the enemy; to how the Spartan king, Leonidas, with a handful of men held off the onslaught of Xerxes' hordes for a whole day at the pass of Thermopylae, only to fall with all his men—heroes all!

How dear to me is that dream of visiting this great country; this peninsula—Greece—whose glory has been sung throughout the ages, whose achievements have come to us through the centuries, undimmed, unmarred! How I long and hope to be granted this great desire, a visit to this land of glory and splendor. How proud I shall be to say, "I have visited the Parthenon on the Acropolis, that immortal temple of perfect art." Such ardent desires, perforce, must be granted one who has dreamed and hoped always to visit that land, where the waters are clear and still as crystal and the skies are of bluest blue, clear and serene. It seems to me, Miss Chilakos, that you and I, who feel so strongly for the land of our fathers, should not be denied this privilege.

I, too, am an American citizen, with something in me that says, "You're a Greek, nothing but a Greek." For my claim to this great race is made through my father only, my mother being of another nationality. But my father's strong love for his country's traditions and customs has been, and is, so strong, that my mother is a Greek, except that she has not mastered the language, not because she has not tried, but because she has found it somewhat difficult. That, however, has not kept her from understanding it when someone else speaks, or from taking a newspaper and reading and understanding most, if not all, that she reads. I'm proud of her! My father and brother are both members of the Ahepa, and I only deplore the fact that there is no auxiliary group near enough that I can join. For the Ahepa has done, and is doing, a great work, bringing the Greeks into closer relationship with each other and their families, making the people of their adopted country see and understand them better, recognize them as good people and good citizens; in fact, creating that feeling of goodwill which is so essential to friendly relations between nations.

So, you see, Miss Chilakos, I do know "of this passion for all lovely things that are"; also of "the denial to enjoy them."

And, in conclusion, let me say, "Here's to the greater success of the Ahepa for the greater glory of Greece!" And, Miss Chilakos, if you ever feel the desire to "get up on a roof top to yell at the top of your lungs, I'm a Greek!" pause a moment, and you will hear—my echo!

Another Athens Shall Arise

By SOPHIA DIANE FLOCOS

MISS CHILAKOS' article, "I'm a Greek," which appeared in the August issue of THE AHEPA MAGAZINE, was one that overflowed with a genuine enthusiasm and love, inspired by a zealous parent, for all that is Greek. Her sincerity cannot be doubted; yet I doubt the consistency of her article.

What youngster, either foreign born or of foreign descent, has not at one time or another been "not so willing and proud to acknowledge his race"? In the face of an overwhelming majority of young Americans, what foreign child has not wished to be one of them? But is it fair to state that a majority of Greeks are ashamed to admit their nationality when only the one example of her childhood is cited by Miss Chilakos? To find the true answer, ask a Greek youth in America—one who possesses a reasonable amount of learning, and one who can think intelligently, and the answer will invariably be, "You bet I'm a Greek and proud of it!" The average Greek of today is not suffering from an inferiority nationality complex.

The people around us realize the "true value of the Greek race." They are fully aware of that firm and glorious foundation of culture and nobility laid by our progenitors; but they expect from the modern Greeks only what they demand from their own people: clean, sane, moderate living, and respect and consideration of the law and the people.

Ours is the most beautiful of heritages, and it is our sacred duty to uphold the traditions and customs and history of the past. But it is ridiculous and absurd to imagine that we can educate our neighbor by suggesting that he read the works of "Browning, Byron, Howe and Webster," in order that he, too, "may be fired with the love" that came to these authors, and to perpetuate the glory that was Greece. Miss Chilakos, I feel, is taking too much for granted to even intimate that "we have not tried hard enough to show the uneducated the true value of the Greek race," assuming, of course, that she means the uneducated Americans. When the joys of being an American citizen cannot be instilled into an uneducated American's heart, how can we expect to convince him of the "true value of the Greek race"? Just another one of those improbabilities.

The estimation of the Greek race undoubtedly is being raised in the Americans' minds by this constantly bringing to their attention the past history of Greece and the accomplishments of her heroes; but what the ultimate aim of the Greek of today should be is simply this: To create a niche in American history with his admirable conduct and progress.

(Continued on page 36)



The Other Side of the "Problem"

By PENELOPE PAPAFRANGOS

AT LAST I have been forced to take up my pen to speak against this so-called "problem" of the younger generation. There has been, of late, a great undercurrent of discontent among the younger people. What is the reason for it? Parents are lining themselves on one side, and we, their children, are taking up our stand on the opposite side. We are speaking up, and they are listening, horrified. What is the meaning of the great chasm that is beginning to come between the two generations? Is it possible that we are actually going to disappoint those who gave up everything that was holy to them—religion, language, parents, friends and home—only to give us a chance to get a better education, and to live a better life? Are we going to do what we feel is better, not what they know is best? Do we really want to try what those who have already experienced say is wrong? No. Certainly we are not going to do anything till we have seen both sides of the "problem."

Why do our parents so strenuously object to the modern theories we are constantly advancing about the free mingling of sexes? They feel that there is no need of a change, because the present system is more advantageous to their boys and girls. If our parents were selfish, they would not undertake to provide mates for their children, but would, as soon as possible, shove them out and bid them seek for themselves. However, they assume the responsibility, for such it is to them if they truly love their children, and endeavor in every way possible to find the best. Nor are they tyrants in forcing their choice on their sons or daughters, as some people imply.

But certainly our parents whom we have sorely offended with our selfish, passionate outbursts will pardon us, because they, too, were young once, and have probably had similar experiences with their parents, although in a much more reserved and respectable manner.

It is especially difficult for us who are living in an age of economic, ethical, and religious revolution, and in the land of greatest progress and freedom, to see our way clearly. Movies, newspapers, magazines, and modern fiction play such an important part in our lives that we are apt to accept unquestioningly everything they give us. Of course, they serve their purpose; but their owners, men of hardened senses, are not overconscientious about the harm they do to the young people who use them as the only mirror of life. It would be more profitable for us, then, to turn away from these corruptive things, and seek more real views of life from our parents who have lived in two lands whose customs are so different. They are necessarily wiser for their experiences than the average man who has lived in one land, has seen one type of living, has lived one life.

Is not the fact that they have retained their fathers' customs when they could more easily have adopted those of their new land, proof enough that they considered the old order superior to the new? We must trust them, for they are wiser than we! We are blinded by the vitality of youth; they are observant, because they have seen more and have experienced our feelings. We see life mostly through others' eyes; they have lived!

Mary Roberts Rinehart, one of the most prominent literary figures of the day, in a recent article, condemned the modern method of free mingling of the sexes as the ruin of the American home life. She speaks in behalf of the whole

American public who have already tried what we seek. Why, then, do we, who have kept aloof from the experiment try to take it up now that it has proved a failure—now that it has begun to destroy a nation?

What, then is to be our course now that we are at the turning point? Certainly, we cannot go on blindly in the way we have been going, since doubt and indecision have crept in. We must analyze our steps, understand thoroughly our course, and look forward into the future and how it will be affected by our procedure.

Perhaps it would be wiser to decide, first of all, what the attitude of the young women—since they, too, are guilty in this matter—ought to be. Each girl must, primarily, decide what she really wants to do with her life. Does she want to lead a life of contentment and lasting happiness, or does she prefer a life of irregular, unnatural dissatisfaction and uneasiness, always pursuing material things of temporary value? Let us hope that every Greek girl, worthy of her heritage, decides in favor of the former mode of life—that of fulfilling the position of wife and mother.

After this momentous decision is made, she must set about to reach her goal. The basis, of course, is her education, which will give her a firm beginning. It will be necessary for her to acquire as much directed education as she can in religion, literature, history, the fine arts, the household arts and other kindred subjects. Then, if she cultivates her natural love for fine literature, she will find a means of continuing her education through life. There, in the pages of fine books, she will be inspired, led on by those who have gone ahead. It is from there that she should select her ideal. Our own Greek literature holds many ideal types of womanhood from which to choose. There is, for instance, "the simple mother's and wife's heart on Andromache; the divine, yet rejected wisdom of Cassandra; the playful kindness and simple princess-life of happy Nausicaa; the housewifely calm of that of Penelope, with its watch upon the sea; the ever-patient, fearless, hopelessly devoted piety of the sister, and daughter, in Antigone; the bowing down of Iphigenia, lamblike and silent; and, finally, the expectation of the resurrection, made clear to the souls of the Greeks in the return from her grave of that Alcestis, who, to save her husband, had passed calmly through the bitterness of death."

It is her duty to develop a personality that is charming and inspiring; but, in order to do this, she must not constantly have in mind the means of breaking free from imagined fetters to acquire her "freedom." Nor must she use her powerful influence to set the young men to start uprisings. If she is truly noble, faithful, and devoted, she will convince, in her gentle way, the young men that they must work hard before they can acquire what is fine; that they must not protest, and childishly threaten to leave the fold if they are not given what they want—a chance to play with girls; and that the girls are going to strive to keep the standard high, beyond reproach.

"Ah, wasteful woman!—she who may
On her sweet self set her own price,
Knowing he cannot choose but pay—
How has she cheapen'd Paradise!"

ΑΙ ΕΝΤΥΠΩΣΕΙΣ ΜΟΥ ΑΠΟ ΤΟ ΔΕΚΑΤΟΝ ΣΥΝΕΔΡΙΟΝ ΤΗΣ ΑΗΕΡΑ

Υπό ΜΑΡΙΑΣ ΕΥΣΤΡΑΤΙΟΥ ΠΟΦΑΝΤΗ

Η ΒΑΛΤΙΜΩΡΗ σημασιολόγος, με την κυανόλευκον κυματί-
ζουσαν εις τὰς κεντρικὰς ὁδοὺς, δημόσια κτίρια καὶ ξενοδοχεῖα,
μεταμορφωμένη εἰς μίαν ἐντελῶς Ἑλληνικὴν πόλιν ἐδέχτο
ἀπὸ πρωῒας τῆς Κυριακῆς ἀπὸ κάθε γωνίαν τῆς Ἀμερικῆς καὶ
Καναδᾶ Ἑλληνας ἀντιπροσώπους τῶν διαφόρων στοῶν καὶ ἐπισκέ-
πτas τῆς Ἑλληνο-Ἀμερικανικῆς Ὁργανώσεως ΑΗΕΡΑ, οἱ ὅποιοι
ἦλθον μετὰ τὰς οικογενεῖας των νὰ παρακολουθήσουν τὰς ἐργασίας
τοῦ δεκάτου Γενικοῦ Συνεδρίου.

Οἱ ἀφιχθέντες τὴν Κυριακὴν ἦσαν ὅλοι παλαιοὶ φίλοι, παλαίμαχοι
ὑπερασπισταὶ τῶν συμφερόντων τῆς Ὁργανώσεως, πιστοὶ στρατιῶται
τοῦ Ἀρχιεποῦ τάγματος.

Ὁ λιβέντης Ἀρχῆς κ. Χαράλαμπος Μπούρας, ὁ Ὑπατος Πρό-
εδρος τῆς Ὁργανώσεως, ὁ νέος μετὰ τὸ ἀρχαῖον Ἑλληνικὸν παράστημα,
τὸ πνεῦμα τοῦ Σωκράτους, τὴν δικαιοσύνην τοῦ Ἀριστείδους καὶ τὴν
ρητορικὴν τοῦ Δημοσθένους, ἐπεδέχτο μετὰ ἀδελφικὴν στοργὴν
δοσοὺς ἀφίχοντο.

Ἐφ' ἑτα περισσότε-
ρον ἀπὸ κάθε ἄλλην
φωρὰν ἀντιπροσωπεύ-
θη τὸ ὅραϊον φῶλον
κ' ἔτσι στὸ περιβόλι
ποῦ τὰ παλὰ χρόνια
ἀνθοῦσαν μόνον τα-
χνίδες! ἔφ' ἑτα εἶχαν
ἀνθήσει ὥραια καὶ με-
ρωδάτα τριαντάφυλ-
λα...

Τὴν ἐπίσημον ἑναρ-
ξιν τοῦ Συνεδρίου ἀνε-
κέρυξε ὁ Σεβασμιώτα-
τος Ἀρχιεπίσκοπος
κ. κ. Ἀθηναγόρας. Ὁ
σεβαστός μας πειμα-
νάρχης παρέμεινεν
σχεδὸν καθ' ὅλην τὴν
διάρκειαν τοῦ Συνε-
δρίου τὸ ἄγρον παρά-
στημά του πούζεντι
ρίγη σεβασμοῦ καὶ
συντακτικῆς, ὁ δὲ λό-
γος του διέχυε εὐρίνην καὶ ἀγάπην εἰς τὰς Ἑλληνικὰς Ὀρθοδόξους
φυλάδας.

Μετὰ τὴν ἐπίσημον ἑναρξιν, οἱ σύνεδροι ἐσχάθησαν εἰς μίαν τῶν
αἰθουσῶν τοῦ ξενοδοχείου Lord Baltimore, ὅπου κεκλεισμένον τῶν
θυρῶν συνεδρίαζον ἡμέραν καὶ νύκτα. Κάτω εἰς τὴν κεντρικὴν
αἴθουσαν Κυρία ὥς ἐπὶ τὸ πλείστον μελαχροινὰ μετὰ Ἀνατολίτικα
μάτια, Δεσποινίδες μετὰ Ἑλληνικὴν κορμοστασίαν καὶ κατατομὴν,
σὺζυγοι, θυγατέρες καὶ ἀδελφαὶ τῶν συνέδρων καὶ τῶν ἐπισκεπτῶν
Ἀλερπας, προσέδιδον παντοῦ μίαν ἀσπνήθη καὶ ἐξαιρετικὴν λάμψιν.
Ἐκ τῶν πρώτων διακρίνομεν τὴν εὐγενεστάτην Κυρίαν τοῦ Ὑπάτου
Γραμματέως τῆς Ὁργανώσεως τοῦ ἐκπαιδευμένου ἀδελφοῦ τῶν Ἀλερ-
πας, τὴν ἐρίτιμον Καν Ἀχιλλεῶς Κατσώνη, ἡ ὁποία γνωρίζουσα
διὰ τὸν πολυπόλοιστον σὺζυγόν της δὲν θᾶ τὸν ἐδίλεπε καθόλου καθ'
ὅλην τὴν διάρκειαν τοῦ Συνεδρίου ἀπικράσσει μετὰ τὴν διακρίνουσαν
αὐτὴν γλίσκωτη ἀπὸς μαζὲ μετὰ ὅλας τὰς ὁμοπαθούσας δημιουργή-
σας διασκεδάσεις καὶ δὲν αἰσθανθῶσι μοναξιά.

Δὲν ὑπῆρχε φόβος νὰ κακοπεράσωμεν αἱ Ἑλληνίδες τῆς Βαλτι-
μώρης ἥνωξαν διὰ πλάτα τὰς ἀγκάλας των νὰ μᾶς δεχθῶσι καὶ φιλο-
ξενηθῶσι καθ' ἡμερικανῶς ἦτο κατὰ προετοιμασίαν πρὸς διασκέδασιν
τῶν Κυριῶν.

Ἡ ἐνεργητικὴ Κα Ἀμαλία Νικολοπούλου, ἡ Πρόεδρος ἐπὶ τῆς
Ὑποδοχῆς, μετὰ τὴν ἀνοικτὴν καρδιά της, τὰ δημοῦρα τραγουδάκια
της καὶ τὴς τοσικίνικας ματιὰς της ἦτο ἡ ψυχὴ τῶν διασκεδάσεων.

Μία ἀπὸ τὰς πλέον ἐπισημὰς ἡμέρας ἦτο τὸ τέλει τὸ ἀποῖον
ἐδόθη πρὸς τιμὴν τῶν ἐπισκεπτῶν. Παρεκαθήσαμεν πλέον τῶν
πεντακοσίων Κυριῶν καὶ Δεσποινίδων, τὸ δὲ πρόγραμμα διεξήχθη
μετὰ φαντασμαγορικὴν μεγαλοπρέπειαν.

Καθ' ὅλην τὴν διάρκειαν τοῦ Συνεδρίου διακρίνομεν εἰς τὰς
διαφόρους συγγενερώσεις καὶ συναναστροφὰς τὴν χαριεστάτην ἀξιό-
τιμον Καν Ἀχιλλεῶς Κατσώνη.

Περιζήτητος παντοῦ ἡ Κα Ἀμαλία Νικολοπούλου.

Μία ἄλλη Κυρία ἐκ Βαλτιμώρης, ἡ Κα Πάππα, ἡ ὁποία ἐπεδα-
ψέλεσε εἰς ὅλας τὰς φιλοξενημένας ὄντως ἀδελφικὰς περιποιήσεις.

Ἡ Κα Γιαβὴ, σὺζυγος τοῦ Ὑπάτου Ταμίου, προσήλκεν τὸν θαυ-
μασμόν ὅλων.

Ἡ Κα Μυτηλιανοῦ ἐκ Μοντρεάλης τοῦ Καναδᾶ μετὰ τὴν ἀπεικονί-
ζουσαν τὸ ἀρχαῖον Ἑλληνικὸν κάλλος θυγατέρα της καὶ τὸν Ἀδωνιν
ιδὸν της ἦσαν ἀπὸ τοὺς εὐθυμότερους ἐπισκέπτας.

Ἡ σπουδατικὴ Κα Βέρρα ἐκ Scranton, Pa., μετὰ τὴν μικρὰν της
πεταλοῦδα ἀφῆκε τὰς ὥρασι τὰς ἐντελώσεις.

Τρεῖς ἀδελφαί, ἡ ὥρασις τῆς σοφίας καὶ ἡ ἀρετῆς, προσέδιδον
ἐξαιρετικὴν χάριν εἰς τὸ ἐκτετατὸν Συνέδριον. Εἶναι αἱ ἀδελφαὶ
Ἰουλίττα, Ἄννα καὶ Στέλλα Μπατλὴ ἐκ Washington, D.C.

Χαρίεσσα καὶ περι-
ποιητικὴ πολὺ ἡ Κα
Ταλοῦμη ἐκ Spring-
field, Mass.

Τὸ Portsmouth, N.H.,
διὰ δευτέραν φωρὰν
ἀντιπροσωπεύεται ἀπὸ
δύο νεράιδες, τὴν
μειδῶσαν Μαρίαν καὶ
τὴν πιστόχρον Ἑλένην.
Εἶναι αἱ Δεσποινίδες
Ζαχαρία.

Ἡ Κα Σπῆθη ἦτο ἡ
πλέον ἀριστοκρατικὴ
φροσύνη τοῦ Συ-
νεδρίου.

Ἡ Δίς Ἑλένη Πάπ-
πα ἐκ Βαλτιμώρης εἶ-
χε τὰ πλέον παγκοι-
νὰ μάτια ἀπ' ὅλας
τὰς Δεσποινίδας.

Σὺν μοιμητοῦσα δρο-
σερὸ ἦτο ἡ ἀγνή Ἑλ-
ληνοπούλα Δίς Τασία
Ζαμπουῖνη ἐκ Νέας
Ἰόρκης.

Ἡ Δίς Πλατωνία
Πάππα ἐκ Detroit,
Mich., πολὺ ρεσιμώδης. Ἀνῆκεν εἰς τοὺς Πλατωνικοὺς κόσμους.

Μία εὐγενεστάτη καὶ μακροκαίμωμένη κόρη ἦτο ἡ Δίς Μ. Ἀλεξο-
πούλου ἐκ Pittsburgh.

Ἡ Προσφύτρια Κατ' ἡμερικανῶς μετὰ τῆς θυγατρὸς της Ἑλένης
ἐκ Φιλαδέλφειας. Ἡ Δίς Κατ' ἡμερικανῶς ὡς κρῖνος διέδιδε παντοῦ
τὸ ἄρωμα τῆς ἀγνότητος.

Διακριτικὴ πολὺ ἡ Κα Σάκελος μετὰ τῆς θυγατρὸς της. Δύο
συνθηροδόλα μάτια ἡ Δίς Παπαγιάννα ἀπὸ τὴν Φιλαδέλφειαν.

Ἡ Κα Πάππα ἐκ Rutland, Vt., μετὰ τῶν δύο υἱῶν της.

Ἐκ Pittsburgh, Pa., αἱ Δίδες Paskopoulos καὶ Ἀντωνοπούλου.

Ἐκ Baltimore ἡ Κα Κόντου, ἡ Κα Ἀννίνου.

Ἐκ Washington, D.C., ἡ Κα Ντούνη, ἡ Κα Κατσαροῦ, ἡ Δίς
Τζορτζιπούλου, ἡ Κα Τσίπουρα, ἡ Κα Τσίκουρα, ἡ Δίς Καλοῦδας.

Ἡ Κα Κάτου ἐκ Albuquerque, N.M.

Ἡ Κα Τζίβα μετὰ τῶν θυγατέρων της ἐκ Νέας Ἰόρκης. Ἡ
Κα Κωνσταντίνου ἐκ Atlanta, Ga. Ἡ Κα Παπαγιάννα καὶ πολλαὶ ἄλλαι.

Τὰ ὥραϊά μας κορίτσια ὅμως ἔφηναν ἀπογοητευμένα διότι ὡς
εἶχε ἀναγγελθῇ ἀνέμεναν νὰ ἴδωσιν εἰς τὸ Συνέδριον τὸν παγκόσμιον
πρωταθλητὴν τῆς πάλης, τὸ καμάρι τῆς Ἑλληνικῆς φιλίας, Jim
London. Δυστυχῶς λόγω ἐπείγουσας ἐργασίας των δὲν παρευρέθη. Αἱ
Δεσποινίδες ὅμως ἤλπιζαν μέχρι τελευταίας στιγμῆς, τὰς ἐτρελλέσαν
δὲ καὶ αἱ κυκλοφοροῦσαι φήμαι σήμερον ἐφθασαν καὶ αὐτὸν εὐθάνει.
Γιὰτὶ καλὸς μὲς παλληκάρη ἐλόπησε κατάσφαδα εἰς Ἑλληνοσουλὴς
μας.

Ἐκτὸς τῶν ἐπισήμων γενιᾶτων, χορῶν καὶ τετῶν, ἐδόθησαν καὶ
διαφορεῖς ἐπεφύσεις. Μίαν ἀπὸ τὰς ὥρασι τὰς ἐδῶκεν ὁ Governor
Ritchie of Maryland, εἰς τὴν ὁποίαν προσεκλήθησαν ὁ Γραμματέας τοῦ
Προσφύτου Hoover μετὰ τῆς Κυρίας του, ὁ Δήμαρχος Βαλτιμώρης
μετὰ τῆς Κυρίας του, ὁ Commissioner Robert Lindall μετὰ τῆς Κυρίας
του, ὁ Κορ Ἰσὲρ. Ποφάντης μετὰ τῆς Κυρίας του, ὁ Κορ Τάκας.



Governor Ritchie (center) after his initiation; to his left, the author of this article; to his right, Mrs. Achilles Catson

Στεφάνου, ο Κορ Χ. Μπούρας, ο Κορ Α. Κατσώνης, ο Κορ Gregory Taylor και ο Κορ Δ. Αλφαντζής.

Ο Βιομήχανος συγαγγισμένος Κορ Τάκης Στεφάνου εκ Φιλαδέλφειας, ο άκραφνης Έλληνας και ο πλέον εύπολος και δημοφιλής νέος των εκάστοτε Συνεδρίων, ιδιαιτέρως πάντοτε τας μεταμοσυνεχιστικές διασκεδάσεις, οι οποίαι θα μείνουν αλησμόνητοι. Είναι σίγουρα δια των Έλληνισμών νέα ως ο Κορ Τάκης Στεφάνου.

Ο Κορ Gregory Taylor διασκεδάζει τους φίλους του εις καλλιμνηστικήν εκδρομήν, εις την οποίαν ο Κορ Γαλανός της Έθνης Έθνης Αποπλοίας δεν εκολούθησε διότι φοβότο τα . . . φάρια. Καίτοι ο Κορ Taylor δεν παρέμεινε καθ' όλην την διάρκεια του Συνεδρίου, εν τούτοις κατά την διήμερον διαμονήν του έδρασε! και άφησε πολύ ζωντάνια.

Ο Κορ Πάρρις, Περιφερειακός Κυβερνήτης εκ West Virginia, παρέθεσε γεύμα προς τιμήν του Κορ και Κας E. Ποράντη, εις ο παρεκάθησαν περί τούτς τριάκοντα. Ο Δόκτωρ Σπάθης έξετέλεισε χρήση σιμποσάροχον.

Η Κα Πάλλα έφιλοξένησεν εις την έπαυλιν της περί τούτς εκατόν προσκεκλημένους.

Ο Κορ Χίος θα έχη τας καλύτερας άνημέσεις με την ιασηματο-γραμμήν του μηχανήν δεν άφησε τί το όποιον δεν έκινηματογράφησεν.

Ο χορός επί του πλοίου και υπό την στέγην της σελήνης και των αστέρων ήτο η κατακλείς των διασκεδάσεων. Εκεί έρράγησαν πολλή καρδία, του Nick Gatty όμως έσπασεν έντελώς!

Θά ήθελα ν' αναφέρω όλα τα όνόματα των Κυριών και Ασπαυίδων τας άποίας συνήντησα, ήτο όμως αδύνατον να τά συγκαταίρω όλα εις την μνήμην μου. Με υπεργράνται όμως αναφέρω ότι η Έλληνίς τιμή το Έλληνικόν όνομα, ότι η Έλληνίς, ή άποία ανέκαθεν έν Άμερικη ήτο η σπουδαία της Έλληνικής Θρησκείας, της Έλληνικής Οικονομίας και των προπαράδοτων έθνικών μας έθιμων, απέδειξεν εις το δέκατον Συνέδριον της Άξέπα ότι άντελήθη την σπουδαιότητα της έπαρέσεως της 'Οργανώσεώς μας και την βλέπομεν με την άπείραντον αγάπην και άφοσίωσιν της Παναγίας και με όλην την εύφροσιν της Άσπασίας να παροτρύνη και ένθαρρύνη τόν σίζοντα, άδελφόν και συγγενή της εις το βαρύν έργον της 'Οργανώσεως. Με χείλη δέ πλήρη στοργής κεντρίζει η Άξέπα ζή, δοξά και θύ γίνη το μόνον στεριόν θημέλιον του Έθνισμού μας έν τη Ξένη.

Καλήν άντάμωσιν εις Columbus, Ohio.

ΓΝΩΜΑΙ ΚΑΙ ΠΑΡΑΤΗΡΗΣΕΙΣ

Υπό ΗΛΙΑ ΤΖΑΝΕΤΗ

ΟΙ ΑΞΙΩΜΑΤΟΥΧΟΙ των διαφόρων Τμημάτων της 'Οργανώσεώς μας, έν τή εγγενεί αυτών ζήλη και προσπάθεια όπως επιδείξουν και διαφημίσουν την Αhera μεταξύ των έξεχόντων Άμερικανών, όταν άπομασίουν την εγκατάστασιν (Installation) των νέων αξιωματούχων, προσκαλούν έπιμόνως εις την τελετήν, δημόχους, δικαστάς, καθηγητάς, βουλευτάς και άλλους έπίσημους της περιφερείας των.

Βεβαίως, όταν οι αξιωματούχοι του τμήματος είναι καλώς προπαρασκευασμένοι διά μίαν εύπαραστασίαν και έντυπωτικήν τελετήν με καταλλήλως εισηγητάς και ρήτορας και με λειτουργικόν πρόγραμμα της τελετής καλώς έκτελούμενον, ή παρουσία έπίσημων Άμερικανών είναι άποσδήποτε δικαιολογημένη διότι ή έν λόγω τελετή δημιουργεί κάποιαν άτμόσφαιραν τάξεως και πειθαρχίας και άφήνει καλώς έντύπωση.

Κατά μέγα μέρος όμως, οι τοιαύται τελεταί γίνονται εκ του προχείρου και όσον καλήν έντύπωση και άν δίδουν εις ήμās λόγω της πρωτοτυπίας των, δέον να κατανοήσωμεν πάντες ότι οι έπίσημοι προσκεκλημένοι μας είναι κατά κανόνα μέλη ή αξιωματούχοι μεγάλων σωματείων που έχουν προσέει τα λειτουργικά τοιάτουν τελετών εις το αληθές ώραιόν και τέλειον και ως εκ τούτου άναχωρούν με πολύ πτωχάς έντυπώσεις από τας ίδιούς μας παρομοίας φάσεως τελετάς.

Συνήθως εις τα ίδια μας Installations προσκαλούνται πάντες οι όμογενείς μέλη και μη μέλη σόν γυναιξί και τέκνοις. Η συμμετοχή μικρών παιδιών εις τοιαύτας τελετάς δημιουργεί πάντοτε θόρυβον και άταξίαν και πολλάκις οι αναλαμβάνοντες να παιξουν τούτς διαφόρους ρόλους της τελετής, όντες άπαρασκευάστοι, στεροφούνται της επιβεβλημένης εκφραστικότητος και ένίοτε αναγινώσκουν τούτς ρόλους ιον με άδεξιότητα ως μαθηταί της Βας τάξεως του Δημοτικού σχολείου. Λόγω των τοιάτων σφαλμάτων γίνονται έπαλάσμι υπερβολικότητες που δημιουργούν έντυπώσεις αντίθετους των προσδοκούντων.

Γνωρίζω ότι, εις κάποιαν πόλιν, ο έκεί πρόεδρος του τμήματος, έν τή υπερβολικώ πτωχά ζήλη να επιδείξη την Αhera αλλά και την ίδιάν του πρωτοειήν αήλην, όλος έπιπολίσκος και χωρίς ποσώς να προπαρασκευάση τα της τελετής, εκόλεσε τόν δημαρχον

της πόλεως και ένα δικαστήν να παρυστούν εις την τελετήν του Installation, εις το όποιον ταυτόχροτως είχε προσκαλέσει μέλη και μη σόν γυναιξί και τέκνοις. Η τελετή ήρχισεν ως ήτο φυσικόν έν άταξία και κατόπιν ήρχισεν ή ορκαμωσία. Ο εις τόν πρόεδρον δοθείς όρκος ήτο ως φαίνεται ιδιαιτής του έμπενέσεως, μακροσκελής και γεμάτος από περιτολογίας και άνοησίας. Ο πρόεδρος έλαβε κατόπιν τόν λόγον. Ο λόγος του, στρογγύλος κατενθύνσεως και ρυθμού, ήτο ύπερ το δέον κοραστικός. Το άκουσθήριον ήρχισε να κορράζεται και να χειροκροτη και ποδοκροτη διά να αναγκάση τόν ρήτορα να δώσει ένα τίμημα εις την πολυλογία του, οι δε άλλοι αξιωματούχοι του έκνθθηζον να σωματίση, ο πρόεδρος όμως θαυμάζον τόν έαυτόν του, έφρόναζεν έν όργη, έδοσι θορυβούν και δεν τών άρέσει ο λόγος μου να φύγουν. Ωμίλησεν ο άθεόφοβος περί άνέμων και ύδάτων πλέον της ώρας, άδιαφορών διά την άδυναμίαν του άκουσθήριον και μη λαμβάνων έα' όλην την 'Ιωδην έπιμονήν των δύο έπίσημων προσκεκλημένων.

Έν τέλει ηδύθησε να καλέση τόν δημαρχον όπως ητχαρίστηκε πάντας με τας συνήθεις τυπικάς φράσεις και άπλήθην άμείσεως έλαινολογών ίσως ήμās και τόν έαυτόν του. Κατόπιν έκλήθη ο δικαστής, όστις άφού ητχαρίστηκε τυπικώς τόν πρόεδρον διά την τιμήν της προσκλήσεως, ειπε τα έξης αίμμητα που ήσαν αληθή ραλίσματα κατά της άταξίας και άπεφωσκείας μας. «Σήμερον έπέισθη,» ειπεν ο δικαστής, «ότι κατί το όποιον θα έλεγεν εις άρχαίως Έλληνας οι πέντε λεπτά, ο νεότερος Έλληνας χροιάζεται μίαν ώραν, και άπλήθε και αυτός έν προφανή άγανακτήσει.

Γνωρίζω επίσης, ότι εις άλλην πόλιν και εις παρομοίαν περίστασιν, παρενβήθησαν έξεκόσιοι περίπου όμογενείς, μέλη και μη μέλη, και τρεις ή τέσσαρες έπίσημοι Άμερικανοί. Ωμίλησαν όκτώ ρήτορες όλοι Άγγλιστί χρίον των τριών ή τεσσάρων ξένων, χωρίς να διμύληση έστω και εις Έλληνιστί χρίον των έξεκασίων ίδιων μας, και ούτω ή τελετή έληξε με παρόπαν και δυσχερειαί.

Προσποικώς πιστεύω έν μακροχρόνιον πείρως, ότι δεν είναι άνάγκη να προσκαλούνται έπίσημοι Άμερικανοί εις τα Installations των τμημάτων. Θα είναι άπείρως έποικολογικόν και άφως έξουρητικόν να προσκαλούνται εις τα τοιαύτα Installations

όλοι οι Έλληνες και Έλληνίδες της περιφερείας, μέλη και μη μέλη. Το λειτουργικόν της τελετής δέον να τελείται κατά τα έθιμμένα Άγγλιστί και έν απολύτφ εύταξία και άφού διμύλησιν έν όλίγοις οι διάφοροι αξιωματούχοι, να έπαρξη ένας κύριος διμύλητης της ήμέρας, ο όποιος να είναι καλώς κατηχημένος και κάτοχος του θέματος της Άξεπικής ιδεολογίας, να διμύληση Έλληνιστί όσον το δυνατόν εύφραδώς και πιστικώς, διά να διαφωτίση κυρίως τούτς μη Αherans περί του τι έστιν Αhera.

Όλας τας μήσεις και τας συνεδριάσεις μας τας κάμνομεν κεκλεισμένον των θυρών μόνον διά τα μέλη. Τα μη μέλη δεν γνωρίζουν τίποτε ή γνωρίζουν έλάχιστα περί της δράσεως, των σχολών και του προγράμματος της 'Οργανώσεώς μας. Το open Installation είναι ή μοναδική εύκαιρία διά τούτς Αherans να πωλήσουν Άξεπισμόν εις τούτς μη Αherans. Είναι ή μοναδική και ή πλέον κατάλληλος εύκαιρία διά τούτς παρόντας των διαφόρων τμημάτων προς διενέργειαν άποτελεσματικής προπαγάνδας μεταξύ του μη Άξεπικού κόσμου διά καταλλήλως επιδείξεως όχι μόνον του φιλοδελτικού και πειθαρχικού πνεύματος της Αhera αλλά και των άπώτερων άγράφων και σωτηριών αυτής άρχών, και αυτά δέον να γίνετα διά μελετημένης και πιστικής όσον και διαφωτιστικής διαλέξεως κατά την τελετήν του Installation.

Είναι ή μοναδική εύκαιρία να επιδεικνύουν οι Αherans το Άξεπικόν των salesmanship μετά δεξιότητος και σφαιροσύνης μεταξύ των μη Αherans όμογενών μας. Τελούντων, θα συνίσταται όλοσφύρι να έχουν πάντοτε έα' όλην των οι διάφοροι παρόντες της 'Οργανώσεώς μας, ότι το οικοδόμημα της Αhera άποτελείται άποκλειστικώς σχεδόν από άλλων φυλετικώς Έλληνικών και το ύψικόν αυτό είναι άνάγκη να το διαφωτίσωμεν και να το εμπνέσωμεν διά καταλλήλως προπαγάνδας διά να προσέλθωται εύχαρίστως εις τας τάξεις μας, διά να γιναντότα ούσαπικώς ή 'Οργάνωσις μας, να αυξάνη ή έπικροτή της και ή αήλη της και να ισχυροποιήται και λαμπρόνεται το οικοδόμημά της. Διά προπαγάνδαν μεταξύ των Άμερικανών έπαρχων άλλα μέσα και άλλα περιπτώσεις. Η ήμερα των Installations δέον να καθιερωθή ως ήμερα προπαγάνδας μεταξύ των όμογενών μας προς έλκτικασιν και γινάντισιν της Άξεπικής στρατιάς.

ΣΤΟΧΑΣΜΟΙ

ΓΛΩΣΣΟΦΩΓΙΑ

Υπό ΑΓΓΕΛΟΥ Ν. ΑΛΕΞΟΠΟΥΛΟΥ

ΑΠΟ τὴν πρώτην ἡμέραν τῆς μνήσεως μανθάνομεν τὴν ἔννοαν τῆς γλωσσοφωγίας. Συγκυρτώνομεν δὲν μὲς τὸν νοῦν ἐπὶ αὐτὸ καὶ αὐτὸ ἐλάττωμα τὸ ὁποῖον ἀπὸ καταβολῆς κόσμου θεωρεῖται ὡς τὸ πλέον δηλητηριώδες ὅπλον τῆς ἐπιβουλῆς καὶ σκοφαντίας. Ἀκόμη καὶ ὁ Ἀριστοτέλης, εἰς τὴν πραγματείαν του ἐπὶ τοῦ ἰδιώδους τοῦ ἀνθρώπου, βάζει ὡς ἀπαραίτητον κανόνα τὴν ἐξοστράκεισιν τῆς γλωσσοφωγίας. Δὲν εἶναι ὑπερβολικὸν ἂν τολήσομεν τὸ γεγονός ὅτι πολλὰς φορές τὸ γλωσσοφάγι αὐτὸ, τὸ ὁποῖον δὲν ἀπέρχεται καὶ πολὺ ἀπὸ τὴν φωνὴν καὶ καὶ ὅτι εἴη στὸ δρόμο τῆς γένεως ὑπεύθυνον ὅχι μόνον καταστροφῆς ἐπολήψεων καὶ χαρακτήρων, ἀλλὰ, τὸ κορυφώτερον, ζωῆς, ὑπονοῶν τὸν ἐντιμὸν ἀνθρώπον εἰς τὴν αὐτοκτονίαν.

Δυστυχῶς, ἡ γυναῖς δὲν ἔχουν μόνον τὸ... προνόμιον τῆς ἐνδοσχευῆς τῆς γλωσσοφωγίας. Καὶ οἱ ἄνδρες δὲν ὑπολείπονται. Σήμερον ἰδίως πᾶσι οἱ ἄνθρωποι γενικῶς τεντώνουν τὸ αὐτὸ τοῦς γὰρ ἄκουσιν καὶ εἰς βάρος τοῦ ἄλλου, πᾶσι δὲν διατάζουν νὰ πιστεύσῃ ἄλλα ἀντ' ἄλλα, ἀπλῶς καὶ μόνον διότι τοῦς δίδεται ἡ ἐννοία νὰ γελᾶσιν καὶ ἀστεϊνθῶσιν εἰς ἑκάστην τὸν συνανθρώπον των, ἡ ἀτομικὴ ἡθικὴ ἐφθασεν εἰς τὸ σημεῖον τῆς καταστροφῆς καὶ τοῦ βαρβαθρον. Γιατὶ ἀραγε ὅμως, ἐρωτᾷ κανεὶς, ἐπιμένει ὁ ἄνθρωπος νὰ δολοφονῇ κατ' αὐτὸν τὸν τρόπον τὰς ἐπολήψεων τῶν συναδελφῶν του; Ἐχει ἴσως ἰδιαίτερα ἐλατήρια ἀποβλέ-

ποντα εἰς πραγματικὴν ἐξουπρέτησιν ποταπὸν σκοπὸν; Ἡ ἀπάντησις ἡμπορεῖ νὰ εἴναι καταφατικὴ καὶ μὴ. Διότι τὸ μοτίβο τῆς κακογλωσσίας δὲν εἶναι πάντοτε τὸ ἴδιον. Ἐνθὺ κατὰ κανόνα τὸ μοτίβο προέρχεται ἀπὸ τὸ φθόνον, τὴν κακίαν, τὸ μῖσος, τὸν ζῆλον, τὴν ἀντιπάθειαν, ἐκληθὲς πολλὰς ὁμοῦ καὶ ἀπὸ ἄλλων περιέργων, ἀδολον κατ' ἐπερὶ αὐτοῦ, καταστρεπτικὸν ὅμως ἐν τέλει. Τὸ γλωσσοφάγιον αὐτὸ ἐν ταῦτασι ἡ φιλικὴ ἢ ἐχθρική ἔχει τὰ ἐλατήρια του, τὸ ἐνδοσχευὸν καὶ σὺν κατὰ καταστρεπτικώτερον καὶ ἀπὸ τὰ φωνικώτερα ὅπλα! Ὁ ραφιδὸς τοῦ Ἀδὸν ἔλεγε:

«Ὅποιος κλέπτει τὸ βαλλάντιόν μου, κλέπτει μόνον σκουπίδι, σκουπίδια». Ὅποιος ὅμως μ' ἀφαιρῇ τὸ καλὸ μου ὄνομα, ἐνθὺ τὸν ἐπαιτὸν του δὲν τὸν ὀφείλει εἰς τίποτε, εἰμένα ὅμως μὲ ἀφῆναι πραγματικῶς φτωχόν».

Ἐν ταῦτασι δὲ ἔλπετε νὰ τολμήσῃ τὸ γεγονός ὅτι τὸ καταστρεπτικὸν αὐτὸ φαινόμενον τῆς γλώσσας! Ἡ γλώσσα κόκαλα δὲν ἔχει καὶ κόκαλα τσαρίζει! δὲν ἔχει ἀποτελεσματικώτητα μόνον εἰς ἐκείνους κατὰ τὸν ὁποῖον προορίζεται. Ἐχει ἐξ ἴσου τὰ αὐτὰ καταστρεπτικὰ ἀποτελέσματα καὶ δι' ἐκείνους ἀπὸ τὸ στόμα τοῦ ὁποῖον ἐκπαύεται. Ἡ γλώσσα, δυστυχῶς, εἶναι ἀτίθασος. «Κοτίνες δὲν δύνανται νὰ τὴν ἡμερώσῃ» λέγουσιν κάποιαι Γραιφαί. Ἐν ταῦτασι ἡ ἐξημέρωσις τῆς δὲν θὰ ἔλπετε νὰ παρουσιάσῃ δυσκολίαν σήμερον πᾶσι ὁ ἄνθρωπος ἀνέλθων εἰς τὰ

ἑαυτὰ ἑαυτὰ ἐκ τῶν ὁποίων δύνανται νὰ συγκρατῇ καὶ παύσῃ τὰς ἐσωτερικὰς τὸν ἀπῆλθον δυνάμεις. Διὰ μαγείας ἢ θαύματος δὲν δυνάμεθα βεβαίως νὰ δομώσωμεν κατὰ πᾶσι ἀνεξοστράκειαν δυνάμειν γλωσσοφωγίας. Χρειαζώμεθα σκεπτικῶς πρῶτα πρῶτα μὴ ἀληθινὴν κατανόησιν τῆς ἀγότης πρὸς τὸν ἄλλον. Ψυχραιμία, ἀγαθοσύνη καὶ προσεκτικὴ, ἀδίατος νεύρᾳ ἐξέτασις καὶ ζητήματος δὲν μπορεῖ ἢ νὰ φέρῃ καλὰ ἀποτελέσματα καὶ ἀγαθὸν καρπὸν.

Διὰ τῆς καλλιέργειας τῶν ἀνωτέρων ἀρετῶν θὰ δινηθῇ βεβαίως ὁ ἄνθρωπος νὰ ἀποφύγῃ τὰ φαρμακικὰ βέλη τοῦ γλωσσοφωγιστοῦ. Ἡ ἀποφυγὴ ὅμως καὶ μόνη δὲν ἀρκεῖ. Ὅστις φθάνει καὶ ἡ συστηματικὴ ἀποφυγὴ τοῦ νὰ γίνῃ κανεὶς γλωσσοφάγιος. Χρειαζέται πρὸ παντὸς νὰ εἴναι κανεὶς ἀπολύτως ἀπόρρητος, νὰ μὴ προσβάλεται, μέγ' ἐλπίν, τίποτ' ἀπὸ παρόμοια δηλητήρια. . . . Θὰ βεβαιώσῃ δὲ ὅτι εἶσαι ἀπόρρητος ὅταν ἴδῃς κάποιον νὰ ψεύδεται εἰς βάρος σου καὶ σὺ δὲν ἐνδιαφέρεσαι νὰ φρεσθῇ γὰρ νὰ τὸν ἀνασκεύσῃς. Ὅταν ἀκούσῃς τὴν ἀλήθειαν τὴν ὁποῖαν σὺ ὡμίλεις νὰ ἀνασκεύαται πρὸς ἀνυπαλόγηστον ζημίαν σου παρὰ ἀπεκρίνον καὶ καταγραφῶν, καὶ σὺ κρατεῖς θαυμασίαν ψυχραιμίαν καὶ φέρεις τὸ ἥμισυ μερίδιον στὴν χεῖρ σου. . . . Ὅταν οἱ φίλοι σου ἢ καὶ οἱ ἐχθροὶ σου προσκαθοῦνται νὰ σὲ βιάσων ἀποτεργάνουν, μπορεῖς νὰ ὑφώσῃς ἐπερὶ αὐτοῦ τὸν αἰγῆνα λέγων ὅτι εἶσαι τὸ ὄντι ἀπόρρητος ἀπὸ τὸ φρεθῆναι φαρμάκῃ τῆς γλωσσοφωγίας! Ἐπὶ πλέον μὲ τὴν στάσιν σου αὐτὴν πᾶσι καὶ ἄλλῃν φιλοσοφικώτερων. Ἀφῆναι τοῦς μισοῦς καὶ θρασυεῖς νὰ λέγουν ὅτι θέλουν καὶ ἀποστόμουν τὸ δηλητηριώδες τοῦς βέλος μὲ τὸ φιλοσοφικὸν σου λέγον, εἰπερ: Ἀλλὰ ποῦν θὰ βιάσων; Ἀφῆναι τοῦς νὰ λέγουν, ὅσοι ὅσοι μόνον τοῦς παύσων τὸ . . . φαναλιστικὸν τραγοῦδιόν των».

Ο,ΤΙ ΜΟΥ ΚΑΤΕΒΑΖΗ Ο ΝΟΥΣ

"ΓΕΛΑ, Κ' ΟΛΟΙ ΓΕΛΟΥΝ ΜΑΖΥ ΣΟΥ"

Ἀγαπήσατε τὴν πεθεράν σας ἵνα τὴν περιποιῆται τὸ κληρονομήσῃ.

Καὶ εἰν δὲν ἔχη περιποιῆσαι, ἴσως αὐτὴ ἀγίστη τὴν πεθεράν της, τὰ ψεύτικα δόντια της, τὰς ἰδιοτροπίας της, ἴσως καὶ αὐτοῦς τοῦς ριζομασιμαῖς της ἀκόμη.

Ἡ πεθερὰ θὰ ἦτο τὸ στολίδι τοῦ σπανιοῦ, εἰν δὲν ἴσχυρεν.

Ἐν ταῦτασι ὅμως ὁ θάνατός της φέρει μεγάλην ζημίαν καὶ σκορπὴ ἀρετὴν λύπην.

Διότι πολλὰ γυναικάρια ἔχουν ἀναγκαστικῶς ἀνοῖξιν ἐννεκὸν τοιαύτης λύπης.

Ἐνας φίλος μου ξενοδόχος, τόσον ἐλευθέρη διὰ τὸν θάνατον τῆς πεθερᾶς του, καὶ θέλων νὰ ἀποδείξῃ τοῦτο εἰς τοὺς πελάτας του, ἐπὶ δύο ἑβδομάδας μετὰ τὸν θάνατον τῆς ἔφηγε τὰ στίκια ἑως πᾶσι ἐμβόλῃσαν.

Πρὸς ἑνδεῖν πένθους, καὶ αὐτὸν τὸν κατὰ τὸν σπέρματι χωρὶς καὶ.

Καὶ αὐτὰ οἱ μετῆνέες του ἀκόμη, μαῖονα παγαίνον.

Ἐχουν περάσει τεσσαράκοντα ἡμέραι ἀπὸ τὴν ἡμέραν τοῦ θανάτου της καὶ τῆς ἑκαμὲ προχθὲς νημέωσαν, καὶ πρὸς ταύτης, καὶ ἀπὸ τὴν πολλὴν τοῦ λύπης, ὅταν ἐπέστρεψεν ἐκ τῆς ἐκδρομῆς εἰς τὸ μαγαζὶ, ἀμέσως ἔδωκεν ἑνὸς ἑλλήνα μάγειρον πᾶσι εἶναι καὶ ἔπλεον ἑνὸς ἄρτου.

Φοβούμενα μήπως εἰς τὸ ἐξάμηνον νημέωσαν της, μοντζουρωθῇ καὶ αὐτὸς ὁ ἴδιος. Νὰ γαμβρὸς πᾶσι τῆς. Αἰ;

Ὁ πρῶτος ἄστος Ἀδάμ (ἂν καὶ δὲν ἔτιζε νὰ ἦμεν στοὺς γάμους του) δὲν εἶχε πεθερά.

Καὶ τὸ εἶχε ὁ καὶ μετὰ μεγαλὴ παράνοια. Γ' αὐτὸ θύμωσε μὴ μὲν καὶ ἔφαγε τὸν ἀπηναικτικὸν καρπὸν.

Ἐνθὺ ἐκόλωσε ἡμπορεῖ νὰ φάγῃ τὴν πεθεράν του, εἰν εἶχε.

Ὁ Ἀδάμ ἦτο τέλειος σὺγγος.

Διότι σὺδέποτε εἶπεν εἰς τὴν Ἐβαν νὰ ἐπάγῃ πάλιν εἰς τὴν μάραν της.

Συγγνώμην, θὰ φάγω ἐκ τοῦ θέματος, διότι φοβόμην μὴ πάθω ἀπὸ πεθεροφωγίας.

Ἰδοὺ μερικὰ ἀνακατεμένα.

Ἀρχίζω νὰ πιστεύω πᾶσι τὸ depression ὀλίγον πολὺ μὰς ἔκαμε σὺν ἀφρημένους.

Ἐγὼ ὁ ἴδιος εἶμαι προχθὲς τὰ ἐξῆς εἰς τοὺς οἰκίους μου: εἴθ' ἐξέλθω, καὶ εἰν ἐν τῇ ἀπονοῇ μου ἐπιστρέψω, εἰπέτε μου νὰ περιμένω ἕως πᾶσι νὰ γυρίσω.

Ἐχοῦ ἕνα φίλον τόσον κοντὸν πᾶσι, εἰν τὸ μυαλὸ του ἀποτόμως μετετρέπεται εἰς τοιαύτην σάλτσιν, δὲν θὰ εἶχε ἀρετὴν νὰ ἐκείσῃ οὔτε ἕνα τραπέζιον μὲν.

Ἄλλος φίλος μου εἶναι τόσον γεμῆλος ὅταν ὅταν παραγίνεται, δὲν θέλῃ νὰ τοῦ λέγουν Γ' αὐτὸ σου, διότι βαρύνεται νὰ εἶπῃ Ἐσχάραστο.

Ὅλα πᾶσι φορᾷ μὴ καὶ τῆς μόδας τὴν σημερινὴν ἐπαχὴν δὲν ζυγίζον οὔτε μισοῦσιν. . . . Ἐννοῶ μὲ τὴν παλαιότητα μαζῶ.

Καμιά φορὰ τὸ παιδί σπουδάζει εἰς τὸ πανεπιστήμιον, ἀλλὰ οἱ γονεῖς μανθάνουν τὸ μάθημα.

Δωρεάν λαμβάνω, δωρεάν δίδω.

ΕΥΣΤΑΘΙΟΣ Α. ΜΠΟΖΙΚΑΣ

Fitchburg, Mass.

ΤΟ ΦΕΣΙ

Τὸ Ἀχαικό μου φέσι ὅπου καὶ ἂν τὸ φορᾷ ἴσα ἢ στραβὰ τὸ θέσι στὸν καθέκαστον δ' ἀρέσῃ.

Τὴν γλοιὴν τὴν κάνη ρόδο τὴν μελαγχρονὴν σὺν κρῖνα ἢ κοντὴ πέφανι ὕδρους δῶρα καὶ ἡ ψηλὴ τὸ μεγαλεῖο.

Ὅλες γίνονται Ἀμαλίες ὅταν μὲς φρεθῶν τὸ φέσι μολάζουν σὺν Μπουμπουλίνας καὶ ἀρχόντισσας μὲ θέσι. . . .

(Ἀπὸ τὴν Ἀνέκδοτον Σύλληγιν μου.)

ΛΟΥΗΣ Α. ΝΙΚΟΛΑΣΟΝ
Golden Gate Chapter No. 150
San Francisco, Cal.

ΤΟ ΟΝΕΙΡΟ ΤΟΥ ΦΘΙΣΙΚΟΥ

Υπό ΔΗΜΟΥ ΚΑΚΡΙΔΑ

ΚΤΥΠΟΥΣΑΝ ή καμπάνες του χωριού πένθημα. Κάποιος πέθανε. «Μά ποιος πέθανε;» ρωτούσαν οι χωριανοί, ο ένας τον άλλον.

«Πέθανε ο Πάνος, ο γιος του Κώστα του Μαντιάς».

«Μά αυτός ήταν στην 'Αμερική».

«Ναι, και ήλθε προχθές για να πεθάνει στο χωριό. Καλό παιδάκι το συχωρεμένο. Βοήθησε το σπίτι του όταν ήταν καλά, πάντρεψε τις τρεις αδελφές του, ξεχρέωσε τον πατέρα του, αλλά πέθανε πάμπτωχο το κακόμοιρο. Καλά που βρέθηκε ή 'Αχέλα και το έστειλε κάτω να ταφή κοντά στη μάνα του».

Ο Πάνος είχε 'λθῃ στην 'Αμερική κατά το 1914. Ειργάσθη εις τὰ ξενοδοχεία της Νέας Υόρκης. 'Επὶ δέκα πέντε χρόνια ειργάετο σκληρά, ἀπὸ πατὰς ἔγινε μάγειρος.

Στὸ ξενοδοχείο ποὺ εἰργάετο γνώρισε μιὰ Πολωνέζα, τὴν ἠγάπησε καὶ τὴν παντρεύθηκε. Ἔκανε καὶ ἕνα κοριτσάκι μαζί της.

Στὴν ἀρχὴ τὰ περνοῦσαν πολὺ καλά. Κατόπιν ἠσθένεισε ὁ Πάνος. Βγήκε ἰδρωμένος ἀπὸ τὴ ζεστὴ κουζίνα, ὅπου τὸ θερμόμετρο ἔφθανε ὑπὲρ τοὺς ἑκατὸ βαθμούς, κορυμμένος ὅπως ἦτο ἔτρεξε γιὰ τὸ σπίτι νὰ ξεκουρασθῇ. Βγήκε στὸ δρόμο, ὅπου τὸ θερμόμετρο ἐλήπτει τὸ μηδέν, κρύωσε, τὸν γύρισε περιπενημονία καὶ τελευτήσας ἔγινε φθισικός.

Ὁ καιρὸς περνοῦσε καὶ ὁ Πάνος ἔλυνε σὰν τὸ κερί. Τὸν πῆγαν στὸ φθισαγέριο. Ἡ γυναίκα του σήκωσε τὰ χρήματα ποὺ εἶχε στὴ Τράπεζα καὶ ἔφυγε μὲ κάποιον Πολωνόν, δὲν τοῦ ἄφησε οὔτε μιὰ δεκάρα. Τὸ κορίτσι του τὸ πῆραν οἱ κάποιο καθολικὸ ὁρφανοτροφεῖο, ἐπειδὴ δὲν ἴσχυεν 'Ελληνικό. Πόσες χιλιάδες 'Ελληνόπουλα ἔχουν χαθῇ κατ' αὐτὸν τὸν τρόπον.

Ὁ καιρὸς περνοῦσε καὶ ὁ Πάνος στὸ νοσοκομεῖο περῶμενε νὰ λθῇ ἡ στιγμὴ ποὺ θὰ τοῦ κλείσουν τὰ μάτια, θὰ τοῦ σταυρώσουν τὰ κοκαλιάρικα χέρια, θὰ τὸν τυλίξουν μὲ ἕνα σενδόνα καὶ χωρὶς νεκρολογία, χωρὶς τὴ ζύλινη κομόνα, χωρὶς ψαλμοὺς τῆς ἐκκλησίας μας, χωρὶς τίς προσεγγίξῃ θὰ τὸν πετάξουν στὸ κοινὸ κοιμητήριον ἢ θὰ τὸν παραδώσουν σὲ κανένα σχολεῖο νὰ τὸν κομματιάσουν, νὰ βγάλουν τὸ λίγο κρέας ἀπὸ τὰ κόκαλα, νὰ τοῦ ἀνοίξουν τὴν κοιλία γιὰ νὰ μάθουν τὰ παιδιὰ γιὰτροί.

Αὐτὸ ἦτο τὸ ζήτημα ποὺ στενοχωροῦσε τώρα τὸν Πάνο. «Ἄς ταφῶ δίπλα στὸν τάφο τῆς μάνας μου, στὸ γραφικὸ νεκροταφεῖο τοῦ χωριοῦ μου, μὲ τὸ καταρτιστά νὰ σιμῶν τὸ μνημῶς μου μὲ τὸν ξύλινο σταυρὸ καὶ μὲ τὸ κανδηλάκι νὰ φέγγῃ τὴ νύκτα. Ναι, δίπλα στὴν μάνα μου». Αὐτὸ ἔπανελάμβανε στὸν ὕπνον του. Δίπλα στὴν μάνα του, αὐτὸ ἦτο τὸ ὄνειρό του, ὄνειρον ἑνὸς φθισικοῦ. Πολὺ δύσκολο πρῶγμα νὰ πραγματοποιηθῇ.

Χρήματα δὲν εἶχε, ἀσφάλεια δὲν εἶχε, συγγενεῖς, πατριῶτες δὲν εἶχε. Νὰ ζητήσῃ χρήματα ἀπὸ τὴν 'Ελληνικὴ ἐκκλησίαν δὲν ἤθελε, ὅλως τε ἔγινε ὅτι μὲ μεγάλη δυσκολία ἡ ἐκκλησία βαστάνει τίς πόρτες

ἀνοικτές. «Μά καὶ γιατί νὰ ζητήσω χρήματα ἀπὸ τὴν ἐκκλησίαν ποὺ ἐπὶ 20 χρόνια στὴν 'Αμερικὴ ποτὲ δὲν ἔδωσα μιὰ πεντάρα; Ἔδω χρειάζονται καὶ ἵπερ τὰ 300 δολάρια. Γιατί νὰ τὰ ἐξωδέωσῃ ἡ ἐκκλησία σὲ ἕνα χαμένο κοριὸ σὰν καὶ μένα τὴν στιγμὴ ποὺ μπορεῖ νὰ τὰ διαθέσῃ γιὰ τὴ ζωντανή φτώχεια; Ὅχι, δὲν τ' ἀξίζω. Οὐδέποτε θὰ ζητήσω ἀπὸ τὴν ἐκκλησίαν, ἄς μὲ παραδώσουν στὸ σφαγεῖο, ἄς μὲ πετάξουν στὰ σκυλιά. Καὶ μ' αὐτὴς τίς σκέψεις ἔκλειε τὰ μάτια νὰ κοιμηθῇ καὶ νὰ ὀνειρευθῇ τὰ περασμένα. Βρισκότανε ἀκόμη μιὰ φορὰ στὸ ὄμορφον χωριὸ του, στὰ παιδικὰ του χρόνια. Ἦταν ἀνοιξὶς ποὺ ἀνθίζαν τὰ τριαντάφυλλα καὶ ἡ κερασσιὰ, μοσχολοῦσε ἡ φύσις, παντοῦ τὸ γέλιο καὶ ἡ χαρὰ. Τὰ κορίτσια τοῦ χωριοῦ, μὲ τὰ μάγουλα κόκκινα σὰν τὸ ροδάκνιο, ἡ Ἑλενίτσα, ἡ γειτονοπούλα, ποὺ εἶχε πατήσῃ τὰ δεκάξη χρόνια καὶ μὲ τίς ματιές της τοῦ πλήγωνε τὴ καρδιά, τὰ ἀνάρια καὶ τὰ κατωκάνα μέσα στὰ καταπρόσωπα λειβάδια, οἱ μελωδικοὶ ἦσαν τῆς φλογέρας τοῦ τσιπλάνου νὰ παίξῃ βλάχικα ἐρωτικὰ τραγούδια γιὰ ἀγάπην καὶ πόνον, τραγούδια ποὺ ἐκδηλώνουν τὴν ἀγνότητα τῆς ψυχῆς, τῆς 'Ελληνικῆς λεβεντιάς. Ἀνέθηκε πᾶνος στὸ καταράζι ποὺ ἦτο ἡ ἐκκλησία τοῦ 'Αγίου Ἡλίου, ἀγνάντιζε τοὺς λόγγους καὶ τὰ λαγαράδια, κατέθηκε πάλι σπῆτι του νὰ βρῇ τὸ σωφρὰ στρωμένο καὶ νὰ ἀχνῇ τὸ κοκορόποδο μὲ τίς γαλοχρυσότητες. «Λιγάκι περισσότερο κρεσσὶ, μητέρα, στὸ ποτήρι μου. Μεγάλωσα τώρα, ἔγινε ἄνδρας. Θὰ φύγω γιὰ τὴν 'Αμερικὴ νὰ βγάλω τὴν προίκα τῶν ἀδελφῶν μου καὶ πάλιν θὰ γυρίσω νὰ ζήσω μίσα σ' αὐτὸ τὸ χωριό».

Ὁ δῆρας τὸν ἔβλεπνε νὰ βρῇ πάλιν τὸν ἑαυτὸν του σ' ἕνα σκοτεινὸ θάλαμον ποὺ βαίλανε ὁ πόνος καὶ τὸ βουγγυτό. Ἀκούεται κρότος, σφιδάετο ὁ διπλάνος του κάτω. Τρέχει ἡ νοσοκόμα καὶ ὁ γιὰτρος. «Πᾶν καὶ αὐτὸς».

«Θεέ μου, Θεέ μου, Θεέ μου» μὴν μ' ἀφήνεις νὰ πεθάνω ἔδω μέσα, κάνε τὸ θαῦμά σου καὶ στείλ' με στὸ χωριὸ μου νὰ ταφῶ δίπλα στὴ μάνα μου». Ἐπὶ δύο ὥρες ἔκλειε καὶ παρακαλοῦσε τὸ Θεό.

Σημέρωσε. Ἦρχισαν πάλιν νὰ γινόνται οἱ ζωντανὸι σκελετοὶ μέσα στὸ θάλαμον, ἡ νοσοκόμος ἔβρισκε τὸ κρεβάτι τοῦ διπλανοῦ τοῦ ποὺ πέθανε. «Θά ἔχῃς ἄλλον γείτονα ἀπὸψε, Πάνο» τοῦ λέγει ἡ νοσοκόμα.

Πράγματι τὸ ἀπόγευμα μπαίνουν τρεῖς μέσα στὸ θάλαμον ἀκολουθοῦντες τὴ νοσοκόμα. Οἱ δύο βαστοῦσαν τὸν ἕνα. Ἄλλος ζωντανὸς σκελετός.

Ἦρχισαν νὰ μιλοῦν 'Ελληνικά. Ὁ ἕνας ἦτο πατὰς καὶ προσπαθοῦσε νὰ παρηγορήσῃ τὸν ἄρρωστο ὅτι γρήγορα θὰ γείνῃ καλά. «Παρηγοριά στὸν ἄρρωστο ὅσο νὰ βγῇ ἡ ψυχὴ του».

«Πατούλη μιὰ χάρι θέλω νὰ σοῦ ζητήσω». Πατικός ὁ ἱερεὺς πλησιάζει τὸν Πάνο καὶ ἔρχισεν νὰ τὸν ρωτᾷ πολλά καὶ διάφορα.

«Θέλω νὰ ξεμολογήθω, πατούλη, καὶ νὰ μεταλάβω». Καὶ μὲ δάκρυα στὰ μάτια ὁ Πάνος ἔλεγε ὅλα τὰ τῆς ζωῆς του, χωρὶς νὰ παραλείψῃ νὰ ἐξομολογήθῃ καὶ τὸ ὄνειρό του.

Ὁ ἱερεὺς ἐφρόντισε μέσον τῆς 'Αχέλα, καὶ ὁ Πάνος ἐπέστρεψε στὸ χωριὸ του μὲ τὸ ἔτησι ταξίδι τῶν 'Αχελανς.

Ἐπίσης ἐφρόντισε καὶ γιὰ τὸ κορίτσι του νὰ τὸ πάρουν στὸ νέο ὁρφανοτροφεῖο ποὺ ἐπρόκειται νὰ κτίσῃ ἡ 'Αρχιεπισκοπὴ.

«Τὸ κακόμοιρο τὸ παιδί, συχωρεμένο νὰ εἶναι», ἐξακολουθοῦσαν νὰ λένε οἱ χωρικοί. Ἡ καμπάνη ἐξακολουθοῦσαν νὰ κτυπᾷ πένθημα, ἀκούεται ἡ ψαλμοδία τοῦ παπᾶ. «Μακαρία ἡ ὁδὸς ἣν πορεύσει σήμερον...» Τέσσαρες νέοι βαστοῦσαν τὸ φέρετρό τοῦ Πάνου, ὁ ὁποῖος ἐφαίνετο νὰ ἦτο εὐχαριστημένος διότι ἐπραγματοποιήθη τὸ ὄνειρό του.

Καὶ τώρα ὁ Πάνος εὐρίσκεται δίπλα στὴ μάνα του. Μιὰ γυναίκα στὰ μάγουλα ντυμένη τοῦ ἀνάπτει τὸ κανδήλι κάθε βράδυ. Εἶναι ἡ Ἑλενίτσα, ἡ γειτονοπούλα του.

ΤΟ ΤΡΑΓΟΥΔΙ ΤΗΣ ΧΩΡΓΙΑΝΗΣ

Ἄς πῶς ποθῶ νὰ παντρευτῶ
μὲ τὸ μουσάφιον αὐτὸ

Ἀπὸ τὸν 'Αμερικάνο
θέλω ταῖρι νὰ τὸν κάνω

Ἔχει δόντια δόλοχρυσά
καὶ διαμάντια περισσά.

Τὸ μουστάκι του ξερίζει
ποῦδρες, μουνοδιὲς μυρίζει

Φωρὴ φέσι 'Αχτιπὸ
καὶ ἔχει σῶμα ἀρχοντικό

Μὲ καινούργιο μπλεὶ σακάκι
κάταστρο παντελονάκι

Καὶ μαγκιῶρα εἰς τὸ χέρι
ἄχ ἂν μοῦ γενῶταν ταῖρι

Θὰ τὸν ἀγαποῦσα αἰώνια
ἄς ἔχει παραπάνω χρόνια

Ἦρθε ἀπ' τὴν 'Αμερικὴ
μὲ δολάρια ἀπὸ 'κεῖ

—Δὲς μου τὰ δολάρια σου
καὶ θὰ γείνω εὐθὺς δικιά σου

Τὴν καρδοῦλά μου ἐπῆρες
μὲ δολάρια καὶ λίρες

Ἄν ἐμένα παντρευθῇς
νὰ μὴ φύγῃς παρεινός

Στὸ χωριὸ μας νὰ σταθῇς
καὶ νὰ νοσοκορευθῇς

Στὸ γρηθεῖο αὐτὸ γιὰ χάρι
μὴν ξεανάμειξ' Καστιγιάρι

Ἔδω νάχῃς τὴν ὑγιά σου
φτάνουν τὰ δολάρια σου.

(Ἀπὸ τὴν 'Ανέκδοτον Συλλογὴν μου.)

ΛΟΥΗΣ Α. ΝΙΚΟΛΑΣΟΝ
Golden Gate Chapter No. 150
San Francisco, Cal.

ΠΟΙΑ ΤΑ ΠΑΡΑΓΩΓΙΚΑ ΕΡΓΑ ΑΤΙΝΑ ΕΚΤΕΛΟΥΝΤΑΙ ΥΠΟ ΑΜΕΡΙΚΑΝΙΚΩΝ ΕΤΑΙΡΙΩΝ ΕΝ ΕΛΛΑΔΙ

ΕΝ εκ των αποτελεσμάτων του παγκοσμίου πολέμου, ήτα ή ιδρυσας νέων μικρών Κρατών. Τά νέα ταύτα κράτη εϊθύς ως επέτυχον την ελευθερίαν αυτών έσπευσαν να υφώσουν τοιαύτα τελωνειακά τείχη ώστε το ελευθεριον εμπόριον σχεδόν κατηργήθη. Είς έκαστον εξ αυτών εδημιουργήθησαν πλήθος έργοστασίων όπως κατασκευάζουν τά είδη άτινα πρότερον εγχρημαθόντο εξ άλλων αγορών, όπως δέ προστατεύουσιν την έγχώριον βιομηχανίαν έθεσαν μεγάλους προστατευτικούς δασμούς, τό τοιαύτον έπηύξησε την παραγωγήν, ελαττωθείσης συγχρόνως της αγοραστικής δυνάμεως των λαϊκών μαζών.

Η κρίσις ήρχισε από τό 1924, αλλά διά τεχνικών μέσων έκαταθή μέχρι του 1929, όποτε εξέπλανε δι' όλης της δυνάμεως αυτής. Η ύπερ τό δέον χρησιμοποίησης των μηχανών, μεγάλως επέτάχυνε την κρίσιν ήν διερχόμεθα σήμερον, καθότι κινδυνεύομεν να ταφώμεν εις την ύπεραφθονίαν ήτις ένέσκηπεν εις όλα τά είδη Γεωργίας και Βιομηχανίας.

Η πληθωρική αυτή παραγωγή όλων άνεξαρτέως των ειδών πωλούμενων ανά τας διαφόρους αγοράς επί πιστώσει και εις ύψηλās τιμάς, εδημιούργησε ένα άκενόν πλούτον και κερδών αφαντάσιον, εϊθύς δέ ως αϊ αγοραί ύπερπληρώθησαν και αϊ αφειδώς διδόμεναι πιστώσεις εκόπησαν, τό κατακόλυσμα των τιμών επέλθε οργαδίον, ολοκληρωσ δέ ο οικονομικός μηχανισμός ήρχισε να τρέξη, έφ' όσον ή αγοραστική δύναμις διαρκώς έλαττει, με την βοήθειαν δέ του φόρου και της άποσωδοξίας, εφθάσαμεν εις την σημερινήν κατάστασιν.

Η έξοδος της Αγγλίας εκ της χρυσής βάσεως επέφερε τεράστιον πλήγμα εις όλον τον κόσμον, όστις δέ φαντάζεται ότι ή κρίσις αυτή είναι παροδική και ταχέως θα εκλείψη, ούκωρως άπατάται.

Η πτώσις των τιμών, ή κατάλυσις της πίστεως, ή άνακοπή της παραγωγής, ή άνεργία και πείνα, είναι γενική, τά αυτά δέ φαινόμενα ύφίστανται και εις τās πλέον ύπερτέρας οικονομικώς χώρας, προς τον σκοπόν δέ τούτον φροντίζουν να λάβουν μέτρα, διά των όποιων άφ' ενός μὲν θα μειώσουν τās άνήγκας των, άφ' έτερου δέ θα προσαρμολώσιν προς τās μεταβεβλημένας συνθήκας της ζωής.

Έχον ύπ' όφην τ' άνωτέρω, θεωρώ ότι ο Έλληνομός της Αμερικής, πρέπει να κρατήται ένήμερος των ένεργειών και των μέτρων άτινα τό κράτος λαμβάνει προς αντιμετώπισιν της παρούσης κρίσεως, καθότι εάν αφένται εις τό σκότος και την πλάνην, δέν θα έμπιστεύονται τά μετά τόσον κόπον και άγωνίας άποκτηθέντα μικρά αυτών κεφάλαια προς τοποθέτησιν εν Ελλάδι.

Έκ της ως άνω μικράς περιλήψεως εϊδόμεν ότι ή κρίσις είναι καθολική, και επιπρό ήδωκέρως ένδιαφερόμεθα περί της Ελλάδος, θα εξετάσωμεν τά κυριώτερα των μέτρων άτινα έλαβεν ή Ελλάς προς άνορθωσιν της οικονομικής αυτής ύποστάσεως, Τά Παραγωγικά Έργα.

Η άρχαία Ελλάς έμειγαλύνθη και έδοξάσθη πρό πάντων διά της Γεωργίας, γεγονός άκρ και αυτοί οί Ρωμαίοι άνεγνωρι-

ζον. Ο δέ Πλίνιος προσφωνών τον έκτακτον άπεσταλμένον της Ρώμης προς την Ελλάδα, ειπε τά εξής:

«Εύτυχή Μόξιμε, ο Αυτοκράτωρ σέ πέμπτει εις την Αχαΐαν, εις την Ελλάδα, εις την πατρίδα της κομψότητος, των γουμμιάτων και της Γεωργίας».

Η Γεωργία θεωρείται όχι μόνον ή άρχική θεομθετίς, και συνεπώς ο άσρογοναΐος λίθος τοι δικαίον, αλλά και άπεδείχθη φύλαξ άσφαλούς και άδιάρρητος πασών των ήθικών και πολιτικών άρετών, άντιθέτως προς την ναυτιλίαν και την έμπορίαν, άτινες υπό νομοθετών και φιλοσόφων έθεωρήθησαν ως διαφθειρόμενα και χαλαρόμενα τά ήθη.

Αυστηρώς οί έμφοίοι σπαραγμοί, αϊ έπιδρομαί και ή ύποδομήσις της Ελλάδος, ήνάγκασαν τον Έλληνα να εγκαταλείψη ταύτην. Η Κυβέρνησις άναγνωρίζουσα ότι ή Ελλάς μόνον διά της Γεωργίας θα δινηθη να όρθωποθή, μετά ζήλου έπεδόθη εις την κατασκευήν των παραγωγικών έργων, τά όποια θα δινηθούν να άποδώσουν καλλιεργησίμους γαίας εις τον κατ' έτος άνά 85,000 αύξανόμενον Έλληνικόν πληθυσμόν.

Ο Έταλός Γερουσιαστής και κορινθαίος έδωρολόγος κ. Πραμπολίν, όν προσεκάλεσεν ή Έλληνική Κυβέρνησις όπως δώση την γνώμην του, έμεινε ένθουσιασμένος από τά παραγωγικά έργα. Είμαι, ειπεν, απόλυτως ασιόδοξος και πληρόστατα βέβαιος, ότι τά έργα αυτά θα φέρουν άριστα άποτελέσματα. Θα μεταμορφώσουν την Ελλάδα. Δύο έκτομύρια στρεμμάτα γής άποδοδόμενα εις την καλλιέργειαν, εκ των όποιων τά ήμισυ σχεδόν άρδευόμενα, έκτασις δηλαδή ικανή διά την εγκατάστασιν 60,000 οικογενειών, με εισόδημα δύο περίπου δισεκατομμυρίων δραχμ. έτησίως, χωρίς πλημψείας, με τούς ποταμούς μεταβαλλομένους από άτιθάσσαν καταστρωφιστών δαυμόνων, εις πειθηνίους άρδεντικάς διεξαμένους, χωρίς έλιννοσίαν μαραινόνσαν και θερίζουσιν τον πληθυσμόν κ. τ. λ.»

Τό αυτό έπεβεβαίωσε κατάσιν μελετών και έτερος εξ Αγγλίας μετακλήθεϊς ειδικός.

Ο τίσις Διοικητής της Έθνικής Τραπεζής κ. Διομήδης, σχετικώς με την εκτέλεσιν των παραγωγικών έργων ειπε τά εξής: «Εθα είναι μιστική ή πολιτική έκείνη ή άποία θα έρόθυμζε την σκέψιν της σύμφωνα με τό πάρισμα εις ο θα κατέληγε λεπτομερειακή έρευνα της άμέσου άποδοτικότητος. Έργα τοιαύτα, προορισμός των όποιων είναι ή άνήγκωσις της οικονομικής στάθμης του τόπου, ή μείζον έναντι της άλλοδαπής έμπορικῆς άνεξαρτησίας, γίνονται ένδεχομένως και άνεν έξασφαλίσεως άμέσου άποδοτικότητος, γίνονται και άκωμή επί άπολείς κεφαλαίων, διότι την ώφέλειαν και την κάρπωσιν αυτών θα άποκομίζουν πολλοί γενηαί, διότι ή γενική των χρησιμότης θα έξη άντίκτισιν επί της οικονομίας ολοκληρώσιν της χώρας».

Η χρησιμότης αυτών άποδεικνύεται εκ του ότι εξάγεται έτησίως συνάλλαγμα διά την προμήθειαν Σιτου Αίρ. Αγγλ. 5,000,000 Διά ζωα τά άποία τρώγομεν 1,000,000 Δι' είδη κρησιμικτά 350,000 Δι' όσπρια 200,000

Διά βάμβακα 400,000 Δι' αόγιά 150,000 Διά Γάλα 150,000

Ητοι τό όλον 9,250,000

Διά να μειωθη ή όφελή αυτή της Ελλάδος προς την άλλοδαπην δι' είδη τροφής και να θείνη τας 85,000 πληθυσμού όστις κατ' έτος προστίθεται, έχει άνάγκην της εκτέλεσεως των παραγωγικών έργων, καθότι άλλως πάσα προσπάθεια της Ελλάδος θα συντριβή εις τον όγκον αυτών των 9,250,000 Αγγλικών Λιρών, τας όποίας καταβάλλει εις τās ξένας αγοράς δι' είδη τροφής μόνον.

ΠΟΙΑ ΤΑ ΠΑΡΑΓΩΓΙΚΑ ΕΡΓΑ

Τά παραγωγικά έργα άποτελούνται από τά υπό μελέτην ή εκτελεσιν μεγάλα άποξηραντικά έργα, τά όποια διαιρούνται εις 3 ομάδας.

α) Είς τά έργα της Πεδιάδος Θεσσαλονίκης.

β) Είς τά έργα των Πεδιάδων Σερρών—Λοβάρας.

γ) Είς τά έργα Θεσσαλίας, Ηπείρου, Κρήτης και Βωιωτικου Κηφισού και

δ) Από τά έργα Όδοποιίας.

α) Έργα Πεδιάδος Θεσσαλονίκης.

Τά έργα ταύτα άνετίθων εις την Αμερικανικήν εταιρίαν Foundation και πρόκειται να έκταθούν επί τελείως κατακλιζομένων έκτάσεων, ήτοι:

Λίμνη Αρτζάν και Αματόδον εκ στρεμ. 55,000

Λίμνη Γιαννιστών και τίλμα Λοδία » 400,000

Επί ήμικατακλιζομένων έκτάσεων:

Όχθα Αξιού εκ στρεμ. 150,000

Δέλτα Αξιού » 250,000

Περιοχαί Αρτζάν και Αματόδον » 150,000

Περιοχή Γαλλικού ποταμ. » 60,000

Λοφίς μεταξύ Αξιού και Λίμνης Γιαννιστών.... » 250,000

Επιφάνεια Αλάκμωνος Γιαννιστών Λοδία.... » 400,000

Μεταξύ περιμετριακής Διόρυγος και Λίμνης Γιαννιστών » 150,000

Σύνολον Στρεμμάτων.....1,765,000

Η εκτέλεσις των ως άνω έργων θα στοιχίση\$19,432,707

Εξ αυτών 850,000 στρέμ. δύνανται να καταστήσιν άρδευόμενα διὰ δαπάνης 7,000,000

Ητοι δαπάνη κατασκ. αυτών. \$26,432,707

β) Έργα Πεδιάδος Σερρών και Λοβάρας.

Ταύτα άνετίθων εις την εταιρίαν John Monks and Son και Ulen Co., είναι δε συνολικής έκτάσεως Στρεμμάτων1,560,000

Ητοι: Από Λίμνας και Ελκ Σιτρία. 407,000

Από συνεχώς κατακλιζομένης έκτάσεως » 107,000

Από περιδοκώς κατακλιζομένας έκτάσεως » 326,000

Από ασφαλώς καλλιεργουμένης ήδη γαίας	657,000
Η δαπάνη της εκτέλεσεως των έργων τούτων θ' ανέλθῃ εἰς τὰ ἑξῆς ποσά:	
Αντιπλημ. ἔργα πεδ. Σερρών \$10,641,000	
» » Δράμας 6,275,000	
Πρόσθετα ἔργα	837,000
Συντήρησης ἔργων μέχρις ἀποπερατώσεως των	1,215,000
	\$18,968,000
Εάν δὲ στρέμ. 810,000 καταστούν ἀρδεύσιμα ἢ δαπάνη θὰ ἀνέλθῃ εἰς	2,752,000
Ἦτοι τὸ ὅλον	\$21,720,000

γ) Ὑδροτεχνικά Ἔργα Θεσσαλίας, Ἠπειροῦ κτλ.

Τὰ ἔργα ταῦτα ἀνετέθησαν εἰς τὴν ἐν Λονδίνῳ ἐταιρίαν Henry Boot Sons Ltd. Ἡ συνολικὴ ἔκτασις τῶν ἔργων τῆς πεδιάδος Θεσσαλίας ἀνέρχεται εἰς στρέμ. 2,600,000. Ἐπίσης δὲ δυνατόν εἶναι ἀρδεύθωσιν ἐκ μὲν τοῦ Πηνειοῦ 110,000 στρ., ἐκ τῆς Λίμνης Κάρφας 40,000 στρ. καὶ ἄλλα ἀνερχόμενα εἰς 500,000 στρ. Τὶ θὰ στοιχίσουν τὰ ἔργα ταῦτα, δὲν ὑπολογισθῇ εἰσέτι.

δ) Ὀδοποιία.

Παραγωγικὰ ἔργα ἄνευ ὁδοποιίας δὲν δύνανται νὰ ὑπάρξουν, διὰ τοῦτο τὸ κράτος ἀπεφάσισε τὴν σύγχρονον κατασκευὴν νέων ὁδῶν μήκους 4,000 χιλιομ. καὶ 2,000 χιλιομ. ἐπισκευῶν παλαιῶν τοιούτων, ἀξίας 6,000,000 Λιρῶν.

Μέχρι σήμερον διετετέθησαν διὰ τὴν κατασκευὴν καὶ ἐπισκευὴν τῶν ὁδῶν 1182 ἑκατομ. δραχμῶν.

ΑΠΟΔΟΣΙΣ ΤΩΝ ΕΡΓΩΝ

Ἡ ἐκ τῶν ἔργων ὠφέλεια καὶ ἀπόδοσις κατὰ προχείρους ὑπολογισμούς τῶν εἰδικῶν ἔχει ὡς ἑξῆς:

Αἱ ἐτήσιαι δαπάναι θὰ εἶναι, ἀφ' ἐνός μὲν τὸ τοκοχρεωλύσιον τῶν δανείων, ἐξ ἄλλου δὲ τὰ ἔξοδα συντηρήσεως καὶ ἐπιβλέψεως. Ὡς συνολικὴν δαπάνην καὶ χρεωλύσιον θὰ ἔχωμεν κατὰ τὸν Βουλευτὴν κ. Κωστόπουλον διὰ 40 ἔτη ἀπόσβεσιν 73 ἑκατομ. δραχμῶν, 375 περίπου ἑκατομ. δραχμῶν χρεωλύσιον, εἰς δὲ εἰς τοῦτο προστεθῇ καὶ πρόσθετον ποσὸν 125 ἑκατομ. δραχμῶν

διὰ συντήρησιν καὶ ἐπιβλέψιν τῶν ἔργων, θὰ ἔχωμεν δαπάνην 500 ἑκατομ. δραχμῶν.

Ἐναντι ταύτων θὰ ἔχωμεν τὰ ἄμεινα καὶ ἔμμενα κέρδη. Εἰς τὰ ἄμεινα περιλαμβάνονται αἱ ἐκ τῶν γαίων προερχόμεναι πρὸς εἶδος ὡς καὶ τῆς φορολογίας τοῦ εἰσοδήματος. Εἰς τὰ ἔμμενα δὲ τὰ λοιπὰ ὠφελήματα τοῦ Κράτους.

Ἐπὶ τῇ βάσει δὲ τῶν κατωτέρω τιμῶν μονάδος γαίων, πωλήσεως ὕδατος, προσκόπουν πρόσδοσι ἀμεινοῦ αἱ ἑξῆς:

Ἐνοίκια ἀγρῶν δημοσίων	900,000 × 170 = 153,000,000
Πρόσοδοι ὕδατος	1,300,000 × 130 = 169,000,000
Ἐνοίκια λειμῶνων ξηρικών	90,000 × 50 = 4,500,000
Ἐνοίκια λειμῶνων ποτιστικῶν	60,000 × 100 = 6,000,000
Φόρος χωρικών	900,000 × 20 = 18,000,000

Ἦτοι τὸ ὅλον Δρ. 450,500,000

Ἐκ τῆς φορολογίας δὲ τοῦ εἰσοδήματος τῆς ἀκαθαρίστου προσόδου τῶν ἀρδευτικῶν γαίων εἰς 1400 Δρ. καὶ 500 τῶν ξηρικών γαίων τὸ στρέμμα καὶ 15% ὡς ἀναλογούν διὰ τὴν χωρικὴν τάξιν πωσαστοῦ φορολογίας, θὰ προσκόπουν

ἔξ ἀρδευτικῶν γαίων Δρ. 325,500,000
ἐκ ξηρικών γαίων » 26,250,000
ἐκ λειμῶνων κατ' ἐκτίμησιν » 500,000

Τὸ ὅλον Δρ. 352,000,000

Ἦτοι αἱ πρόσδοσι θὰ ἀνέλθουν εἰς 800,000,000 Δρ. ἐτησίως. Ἡ δὲ ἐπὶ πλέον διαφορά ἐκ 300 ἑκατομ. θὰ καλύψῃ τὰς δαπάνας μέχρι τῆς ἀποκαταστάσεως τῶν γαίων εἰς τὴν κατὰστασιν ὥστε ν' ἀποδίδουν τὴν ὡς ἄνω κανονικὴν πρόσδοσιν.

Πρὸς ἐκτέλεσιν τῶν ὡς ἄνω ἔργων μέχρι σήμερον ἐξοδευθήσαν κεφάλαια ἀξίας 9,173,000 Ἀγγλικῶν Λιρῶν, διατεθέντα ὡς ἑξῆς:

ὑπὲρ ἔργων κοιλάδ. Ἀεῖου Λίρ. 2,422,959	
» τῆς πεδ. τοῦ Στριμόντος » 1,735,200	
» τοῦ ὁδικοῦ δικτύου » 3,635,970	
» ἐκνοστή. Ἀγροτ. Τρατ. » 1,046,296	
Παρέμεινεν ἀδιάθετον ποσὸν » 231,162	

Ἡ ὡς ἄνω περιγραφή δημοσιεύεται πρὸς διαφύττισιν τῶν μὴ εἰδικῶν πρὸς τὸν σκοπὸν ὅπως δινηθῶσι. νὰ μαρτυρῶσιν ὁρῶν τινα ἰδίαν ἐπὶ τῆς ἀξίας, σκοπιμότητος καὶ τῆς σημασίας τῶν παραγωγικῶν ἔργων, χάριν τῶν ὁποίων τόσας θυσίας ἐφίσταται καὶ θὰ ὑποστῇ ὁ λαὸς τῆς Ἑλλάδος.

ΙΔΕΟΛΟΓΟΣ

ter of what promises to be a most enviable career.

A telegram from Yale on Wednesday informed Kimon that the opportunity he coveted most was about to be granted him—entrance in a three-year course of drama under one of the world's greatest teachers. Although Kimon was "all set" for his third year at Wisconsin University, where he was fortified by two legislative scholarships, the Zona Gale beneficiary scholarship and a part-time job in the home of Dr. and Mrs. C. Lyght, so that his way promised to be comparatively smooth, he threw over this apparent safety and cast his lot with Yale.

It is largely through the efforts of Miss Gale, one of America's outstanding women writers, and of Professor William C. Troutman, head of the dramatic department of Wisconsin University, that Kimon is given the opportunity to enter the eastern school. Because of his un-

The Wickersham Report

(Continued from page 22)

number of Greek-operated business establishments, buying power of such Greek business firms, number of naturalized citizens, number of native born of Greek parentage, and other vital information.

Such a report will be sent to this Magazine for publication and will become the property of the 30,000 readers of THE AHEPA MAGAZINE.

ΔΙΑ ΤΗΝ ΑΧΕΠΑ

Βάδιζε γλυκεῖα Ἀχέπα
Περιγράφει τοὺς βρώτους
Μὴ φοβῶν ἂν ἀπαντήσῃς
Καὶ ἀπότομους κρημνοὺς.

Μὲ τὴν φλόγα τῆς ψυχῆς μας
Τοῦ κονθένσιον τὴν βάρδα
Σοὺ φωτίζουμε τὸν δρόμον
Χαίρε Νέεζ Ὀλυμπιάδα.

Μὰ τ' ἀδέλφισα μὲ λαχτάρα
Σὲ κρατοῦν ἀπὸ τὸ χέρι
Κι' ὁδηγεῖ τὸ βᾶδισμά σου
Νέεζ Βηθλαὲμ τ' ἀστέρη.

Ἔτσι θάλθῃ μὴ ἡμέρα
ποῦ μὲ κάματον καὶ κόπον
Θὰ προβάλλῃς καὶ θὰ λάμψῃς
Στοὺς αἰῶνας τῶν αἰώνων.

ΙΩΑΝ. Μ. ΚΩΣΣΑΡΙΔΗΣ

usual ability, rules have been suspended in his case. He will be the youngest student in the class, the only undergraduate among them, but numbered among the highest in achievement. The Zona Gale scholarship, a matter of \$25 each month, will follow him to Yale.

Miss Gale, in recommending Kimon to Professor Baker, wrote in part: "Kimon Friar has done the most distinctive and most outstanding work of any student at Madison University." Professor William Lyon Phelps, head of the English Department at Madison and considered America's greatest literary critic, and Dr. Alexander Meiklejohn, head of the experimental school at Madison, joined in recommending the young Forest Park boy to Professor Baker.



A young and keen police officer was being shown over his new night beat by the sergeant. "D'ye see that red light in the distance? Well, that's the limit of your beat. Now get along with it."

The young policeman set out, and was not seen again for a week. When he did show up at headquarters the sergeant demanded furiously where he had been.

"Ye remember that red light?" asked the cop.

"Yes."

"Well that was a moving van bound for Chicago."—Exchange.

Greek Boy Wins Distinction

KIMON FRIAR, son of Brother D. Friar, of Oak Park Chapter, has earned the admiration of his teachers by his unusual accomplishments. From the *Forest Park Review*, September 25th, we quote the following:

Kimon Friar, son of Mr. and Mrs. D. Friar, 7446 Madison Street, graduate of Proviso Township High School, and who last year distinguished himself at Wisconsin State University with his own dramatization of the "Bacchanals of Euripides," is this week hitch-hiking his way to Yale University to become one of 123 picked students in Professor George Pierce Baker's School of Drama, the best of its kind in America. With pockets practically empty, but with splendid achievement already behind him, and with high hopes ahead, this young 19-year-old boy is about to begin another chap-



FRATERNITY NEWS



James A. Veras

Veras Elected Permanent Chairman of Chamber of Commerce

BROTHER JAMES A. VERAS, well known to the world of Ahepa, was bestowed with a singular honor when he was made permanent chairman of the Dunmore Chamber of Commerce. From the local press we glean the following relative to the election of Brother Veras:

"A prominent group of Dunmore men, members of the Scranton Chamber of Commerce, gathered in the lounge of the Chamber of Commerce building on Monday evening, and took initial steps towards the formation of a local business men and merchants' organization for the purpose of discussing problems of interest to Dunmore prior to bringing these problems before the main body of the Chamber of Commerce for the consideration of that body.

"The meeting, which was attended by a group of some of the most outstanding business men of this vicinity, many of them residents of Dunmore, was presided over by James A. Veras, well-known Dunmore business man, who served as temporary chairman until the body voted to make him permanent chairman of the newly organized body, the Dunmore Zone Chamber of Commerce.

"Mr. Veras acted in a very impressive manner as chairman of the gathering, and his enthusiasm for the idea of holding a get-together of Dunmore business men spread quickly throughout the room in a contagious manner.

"Although details are still to be completed, it was decided at Monday night's meeting to invite local business men and merchants to a meeting to be held in Dunmore for the purpose of discussing things pertaining to the borough with a view towards helping the business and industrial life of the community. It was explained that after the initial meeting a complete organization will be formed to meet every month and discuss Dunmore's problems and suggest remedies for these problems. The questions dealt with at these meetings will be taken up with the Scranton Chamber of Commerce for the consideration of that body and any aid they can offer in the matter.

Veras Urges Cooperation

"In his opening remarks, Mr. Veras said: 'I am happy to note that the Scranton Chamber of Commerce has decided for the first time to think about us poor Dunmorrans.'

"He likened the city of Scranton to the main part of a body, with Dunmore a less significant part of that body, mentioning the industrial connections that link the borough and the city. He pointed out, however, that no matter how the main body functions, the ills and troubles of the smaller part of the body ultimately result in the disorder of the entire body.

"This is no time to criticize,' he said. 'What we need is new methods and new ideas, and consideration for our fellow man. No man can prosper while his fellow men suffer.'

Kokomo Chapter Enjoys Picnic

BROTHER NICK MAVRICK, Secretary of Kokomo Chapter No. 227, Kokomo, Ind., reports that the chapter recently held a picnic at Indian Springs, Kokomo, Ind. Among the many features the one that was enjoyed the most was a boxing match. The main speakers were P. E. Volo and Louis George, both of Gary, Ind., and District Governor William Zilson of Indianapolis. Secretary Mavrick spoke for the good of the Order.

Comment

WE HAVE just received Vol. 3, No. 1 of the "Periclean," and we like it very much. We wanted to incorporate some of the material in the post-convention issue of THE AHEPA MAGAZINE but unfortunately it came a little too late. Nevertheless, we extend our compliments to the staff of the "Periclean," and to the entire staff of the Supreme Lodge of the Juniors.

Praises Patrol Work

GEORGE N. PASAYO-TIS of the William Penn Chapter No. 61, Reading, Pa., sent us the following remarks about the usefulness of Ahepa patrols:

"Our patrols were primarily formed to spread cheer and sunshine, which means:

pity for the poor, help for the unfortunate, and benignity towards every person. When we are cheerful, nature smiles with us, the air seems more balmy, the sky more clear and everything about us appears serene.

"Our patrols realize well the value of cheerful surroundings and good fellowship. Times are hard, of course, but our patrols believe sad faces make things no better."

District Governor Kalliris on the Job

DISTRICT GOVERNOR GEORGE M. KALLIRIS of San Diego, Calif., reports that the San Diego Chapter held its annual picnic at the San Pedro Park where many Ahepans enjoyed themselves. He further reports that the Sons of Pericles are scheduled for a game of baseball with a group known as the "Greek-All Stars." Recently, Governor Kalliris visited the Hesperia Chapter at Los Angeles, where he was cordially received. President Theodore Zaferis is promising a real active administration for the Hesperia Chapter. Plans are being made for an outing.



Akron, Ohio, Ahepans in Parade



Grand Island, Nebr., Ahepans Compete in Growing Whiskers

THE "Whiskerites," all members of the Grand Island Chapter, No. 167, with the exception of Hon. O. A. Abbott, Mayor of Grand Island, appearing in the center of the picture bareheaded. This body of men were members of the "Grand Island Whisker Club," which was organized for the celebration of the 75th anniversary of Grand Island. The total membership of the club was over 2,600. The idea of growing whiskers created more fun and interest in this city than anything else during the entire history of Grand Island.

The officers and members appearing in the picture attended in a body the district convention held in Omaha on the 10th and 11th of July. The Whiskerite Ahepans, known as the Ahepa Glee Club of Grand Island Chapter, No. 167, played an important part in entertain-

ing and cheering up the participants of the convention.

The names of those appearing in the picture are as follows: Front row, left to right: James Camaras; Steve Poulos, Secretary; Gus Camaras, President; Hon. O. A. Abbott, Mayor of Grand Island; Pete Cosmas, Vice-President; Harry Lagios; Peter Caredis. Second row, left to right: Nick Poulos, Captain of Guards; James Poulos; Nick Jamson; James Jamson; Nick Caredis; Vogel Lazos, Sentinel. Back row, left to right: Harry Tamson, Warden; Alex Poulos; Nick Caredis; James Kallas and John Kallos.

The Grand Island Chapter in spite of the depression is doing fine.

JAMES CAMARAS,
Chairman Publicity Committee.

Ahepan Contributes Newspaper Article on Crime

FROM the *Philadelphia Record* we copy the following article by D. Economos, Secretary of Hercules Chapter No. 226, Philadelphia:

"To Solve Crime

"Editor of The Record:

"Sir: One of the national problems facing our people is the crime wave.

"As most of our modern crimes are committed by young men a little past the adolescent age, it becomes very necessary that national efforts be exerted to prevent our rising generations from drifting into lawlessness.

"May I bring to the attention of your readers a national movement initiated about four years ago by the national Greek-American fraternal organization, Ahepa, with 35,000 members and 300 chapters in every populous city in the United States, and point out the efficacious manner in which this organization has saved over 50,000 American-born children of Greek immigrants from the paths of lawlessness and crime?"

"The Ahepa fraternity has established in every city in which there are over 25 Greeks

junior fraternal organization, called the Order of the Sons of Pericles. Each chapter of the Sons of Pericles is supervised by a committee of outstanding local Greek business men, who devote much time and often funds of their own to guide, entertain and train the young Greeks to become good citizens and to respect our laws.

"At the chapter meetings, the young Greeks are taught the history of America and Greece. As ideals are placed before them the lives of great Americans and Greeks and the idea of patriotism is inculcated in the boys by means of the noblest examples from the history of early America, ancient and modern Greece.

"The net result of this extensive educational work carried on by thousands of volunteer Greek business men throughout the country is that a national canvass made by the Ahepa a few months ago reveals the absence of Greek boys from court dockets.

"May not this example of the Ahepa point the way to the solution of our grave crime problem?"

Ventura Chapter Wins First Award

FROM a Ventura, California, newspaper we quote the following:

"Thousands of people lined the streets here yesterday as one of the most colorful parades in the city's history moved majestically down the main thoroughfare.

"The column, nearly three-quarters of a mile in length, took a half-hour to pass. It formed at Main and Fir Streets and moved down Main Street to Colombo, where it doubled back around the block onto Santa Clara Street and back to Main via Figueroa Street. It then filed up Main Street to Fir and from there to the Plaza.

"The most impressive float in the parade was one entered by the local chapter of Ahepa, which won the sweepstakes prize. The theme for the Ahepa float was Betsy Ross making the first American flag. Grouped around her were several gentlemen of the Revolutionary period, all being garbed beautifully in Colonial costumes. The float was bedecked in gorgeous banks of colorful flowers."

Those taking part in the float were Louis Pashos as George Washington; Miss Eudoxia Syngathe as Betsy Ross; Spyros Mitselis as Major Ross; K. Stakikas as General Morris; and Miss Sophia Poulos, daughter of the president of the Ventura chapter. The Commander of the American Legion, holding high the banner of the Ahepa and followed by his escort, marched at the head of the parade.

This was an unusual honor for the Ahepans and all the Greeks. The committee in charge of arrangements consisted of Messrs. P. Archontis, S. Mitselis, John Koris, and the energetic president, George Poulos.

Tri-City Chapter No. 120

MORE than three hundred persons attended the annual outing and dinner of the 'Tri-City' Chapter, Moline, Illinois, which was held at the Cherrydale Inn, north from the city of Cordova, Ill. A sports program was held during the day, one of the features of which was the baseball game played by the Sons of Pericles. Dinner was served at noon and dancing was enjoyed in the evening.

Prominent among the visitors were B. M. Jacobsen, Congressman of the Seventh District of the State of Iowa, and Benjamin Bell, District Attorney of Rock Island County.

"Credit for the success of the annual picnic should be given to the officers of the chapter, especially to the president, Brother Sam Ganakes.

Results of the sports program are as follows:

50-yard dash—John Dokos.

65-yard dash—Tom Moraitis.

140-yard race—James Gardelos.

Adults 140-yard race—James Tsakinikas.

Running jump—James Lecos.

Girls 50-yard race—Helen Brown.

Girls 65-yard race—Miss Damos.

"It has been the custom of the local chapter of the Ahepa to every year give more and more responsibilities for the success of the entertainment of the annual picnic to the Sons. The local Sons Chapter No. 49 have as their advisor one of the most self-sacrificing, energetic workers in Brother J. G. Karris that any lodge has. He is heart and soul in everything that pertains to the Sons. It is through his sole efforts that the local Sons chapter has become one of the most progressive ones in the country."

E. CORRELLS, Secretary.

Prominent Vermonter Joins the Ahepa

HONORABLE CHARLES E. NOVAK of Rutland, Vt., who was instrumental in securing for the Vermont Chapter of the Ahepa, United States Senator Warren R. Austin and Congressman Ernest W. Gibson, has himself joined their ranks. Speaking to his fellow Ahepans of the Rutland-Vermont Chapter, Brother Novak said:

"In joining the Order of Ahepa I am very happy because it seems that I am with my friends. Born and bred of the common people, whom I consider to be God's own democracy, I join with you of Greek descent, who are truly the democracy of the world. Here in America, where all are equal, the noble qualities of each and every one of us are brought to the forefront by the struggle and battle of life.

"The Greek people as I know them have definitely established themselves forever in the life of our great country and their influence and the influence of their noble ancestry is being felt. The Order of Ahepa is accomplishing a needy and noble work and may its power increase. We who are gathered here tonight know first handedly of the struggle for independence—we are brothers with a common bond. We are of the common people and truly it has been said that 'God must love the common people, for He made so many of us. I rejoice in the opportunity of being one of you.'

Wolverine Chapter Holds Picnic

THE Wolverine Chapter, No. 142, Lansing, Mich., held its fifth annual picnic at Alward Lake, Mich., on August 21st. It was very well attended and proved a most enjoyable outing. Several Ahepans and their families from Battle Creek, Kalamazoo and Grand Rapids were our guests. Games, boating and athletic contests furnished entertainment during the day, and dancing, to the strains of the "Arcadian" orchestra, brought the event to a happy close."

PETER ADAMOPOULOS,
Secretary.

Elizabeth, N. J., Chapter Postpones Benefit Ball

THE benefit ball which was scheduled for October 30, 1932, to be held under the auspices of the Thomas Jefferson Chapter No. 280, Elizabeth, N. J., has been postponed to Sunday, February 5, 1933.

Professor: "Nothing could daunt the spirit of those patriotic Americans who staged the famous Boston Tea Party in the midst of winter, with temperatures far below freezing."

Flapper Co-ed: "That's probably when iced tea was invented."



Princeton Is Told of Rare Greek Find

Professor Shear Reports Discovery in Athens of Two Potsherds Used to Ostracise Leaders—Pottery 2,400 Years Old

Votes that Banished Aristides and Themistocles Were Inscribed on Earthenware

Special to The New York Times

Princeton, N. J., August 20.

THE report this week of the discovery in the ancient market-place at Athens, Greece, of two highly valuable sherds of pottery upon which are inscribed votes cast 2,400 years ago in ostracism proceedings against Aristides and Themistocles, Greek statesmen and military leaders, was confirmed here today by Professor T. Leslie Shear of the Princeton University Department of Art and Archaeology, field director of the American School of Classical Studies at Athens.

The potsherds, considered a rare find since only four of the type have ever been discovered, and especially since anecdotes concerning the ostracism of Aristides are included in the writings of Plutarch, first century Greek biographer, were unearthed in an ancient well directly under the wall of the Theseum. The demolition of an old shanty following suspension of excavation for the season, revealed the well which was immediately explored by Dr. Homer A. Thompson of the University of Michigan, a member of Dr. Shear's staff at the Athenian school.

A Quaint Grecian Custom

For a number of years during the fifth century B. C. citizens of Athens were allowed under the Athenian Constitution, to meet in public assembly and vote for the temporary banishment of individuals in the city. If as many as 6,000 votes were cast the citizen receiving the largest number was exiled for a period usually of ten years. At least eight Athenian leaders were thus ostracized, but "ostraca," the Greek term for votes inscribed on potsherds and cast in the ballot, have only been found for four of the proceedings. The discovery of the vote against Aristides is the first ever recorded, but the ostrakon with the name of Themistocles is the second thus far unearthed. Ostraca have now been found for the votes against Megacles in 487 B. C., Xanthippos, father of Pericles, in 485 B. C., Aristides in 483 B. C., and Themistocles in 471 B. C.

Plutarch Described Ostracism

Plutarch is author of one interesting anecdote about the ostracism of Aristides, who was later recalled from exile by his countrymen to lead them in the war with the Persians and honored by a public funeral at his death. Describing the mechanics of the ostracism, the ancient biographer wrote: "It was performed, to be short, in this manner: Every one took an ostrakon, a sherd, that is, or a piece of earthenware, and carried it to a certain part of the market-place surrounded by wooden rails. First, the magistrates numbered all the sherds in gross (for if there were less than 6,000 the ostracism was imperfect); then laying every name by itself, they pronounced him whose name was written by the larger number, banished for ten years without loss of the enjoyment of his estate.

"As, therefore, they were writing the names on the sherd, it is reported that an illiterate, clownish fellow, giving Aristides his sherd, supposing him to be a common citizen, begged him to write Aristides upon it; and he being surprised asked if Aristides had ever done injury to him. 'Not at all,' said he, 'Neither do I know the man, but I am tired of hearing him everywhere called The Just.' Aristides, hearing this, is said to have made no reply but returned the sherd with his own name inscribed."

Anderson, Indiana, Chapter Holds Annual Picnic

MORE than 200 persons, including members of Anderson Chapter of Ahepa, attended the annual picnic of the organization held yesterday at Killbuck Park, north of the city.

A chicken dinner was served at noon, after which contests were held with prizes being awarded. Visiting members of the order were present from Marion, Muncie, Kokomo and Huntington.

Contest winners were as follows: woman's bean contest, Mrs. Nick Paikos, Tipton; woman's bean guessing contest, Mrs. Chris Ellis, Huntington; girls' 50-yard running race, Miss Bertha Eleopoulos, Anderson, first; Miss Roza Kokomo, second; boys' 50-yard running race, Andrew Paulos, Anderson, first; Theodore Spenzos, Huntington, second; men's 100-yard race, George Mangos, Elwood; men's discus throw, Nick Pancel, Anderson.

John Lambros, President of the local chapter, introduced visiting officers. Eli Alatzos, Past President of the local chapter; George Morris, Muncie, Deputy District Governor; and William Zilson, District Governor, Indianapolis, were principal speakers. The committee in charge of the picnic included Gus Pancel, Chairman; Tom Cotter, George Anton and James Prokos.

Visiting officers of the Ahepa here included: William Zilson, District Governor, Indianapolis; George Morris, Deputy District Governor, Muncie; Charles Peterson, President of Muncie Chapter; George Malires, Past President of Ft. Wayne Chapter; Nick Paikos, Past President, Kokomo; Tom Marinos, President, Indianapolis; John Pappas, Past President, Hammond; Rev. J. Jewett, Kokomo, and Prof. James Koutopoulos, Anderson.

Why Women Are Angels

A lawyer once remarked to his wife, "My dear, you are an angel."

Somewhat surprised at this unaccustomed compliment she said: "I am glad that you at last seem to appreciate my good qualities, but I am a little curious to know how you arrived at the conclusion that I am an angel."

"It's just this way," he replied. "You are always up in the air, you are always harping on something, and you never have a damn thing to wear."—The Georgia Lawyer.



San Diego Ahepa Patrol

Activities of San Diego Chapter No. 223

CONFORMING with its annual custom, the San Diego Chapter participated in the annual 4th of July parade. This year the patrol team and members, numbering about 100, were invited to participate with our members in the parade.

"A banquet and dance was held at our chapter hall, the 'Germania,' on July 3d, in honor of the guests of the Hesperia Chapter. This was made possible by the combined efforts of our Chapter President, Brother George Cheronis, and District Governor, Brother George Kalliris.

"The parade was very impressive, with the patrol team in their gayly colored costumes in the lead, followed by the members of both chapters in their Ahepa uniforms.

"An open meeting was held on July 22d, commemorating the 10th anniversary of the Ahepa. All member Ahepans were present with their friends. Speakers of the evening were our President, Brother George Cheronis, District Governor George Kalliris and Brother Trompas. The meeting was followed by a dance. During the intermission the 'birthday cake' was cut and distributed among the people."

ANDREAS PAPPAIONOU,
Secretary.



Birthday Cake for Ahepa by San Diego Chapter

Dubuque Chapter Receives Prize

THE Dubuque, Iowa Chapter of the Ahepa was one of the prize winners at a recent parade held in that city. The chapter had a float entitled "Patriotism." In the background was a large painting of President Washington, and in front stood three young girls in white Grecian costumes holding a flower as a tribute to Washington. The float depicted the fusing of Greek tradition with American citizenship and the ties which bind the American citizen of Greek birth to his adopted land. One of the girls represented America and the other, Greece, and the third, the Ahepa. The following editorial comment indicates that the Dubuque Ahepans are not troubled by the depression:

Order of Ahepa

"The local lodge of the Order of Ahepa, a Greek fraternal order, turned out in the Labor Day parade with a mighty fine float, and many members in the procession. These men are a bunch of 'live-wires,' and a fine lot of fellows. A comparatively new lodge, but on the job on all occasions, ready to boost and to assist in all public movements."

What the Order of Ahepa Needs Most Today

(Continued from page 2)

I could go on enumerating such instances as the above but no doubt most of you have had the same experience time and again. So much for that.

Going back to my original subject, I would advance the following suggestions:

First.—In each chapter meeting, parliamentary rules should be discussed and explained according to Roberts Rules of Order by someone competent to do so for at least a half hour, longer if possible, for these rules are the backbone of any organization such as ours. The general membership should be allowed and encouraged to take part in these discussions if they are to understand and digest these rules. It is essential that each and every member understand these rules if we expect him to know when he is right or wrong on any subject as far as the above is concerned. A great many misunderstandings could be avoided if such were the case. Many times you and I have been to chapter meetings where a good deal of time was consumed by discussions which were really harmful rather than constructive. In fact, discussions which should not have been allowed on the floor by the presiding officer.

Secondly.—I would suggest that at each meeting, the presiding officer call on a brother to take the chair for fifteen or twenty minutes. Let him conduct the business of the chapter as though he was really president. When his time is up, the mistakes he made can be brought up, discussed and corrected. When the time comes to elect officers, you have the assurance that you can elect men who are somewhat familiar with the fundamental principles of conduct.

These are trying and distressing times. The world is somewhat upside down. Will the Order of Ahepa be able to show this same world that the wonderful Greek spirit that existed through centuries still exists? I say—yes. With the proper leadership there is nothing that the Greek race can not accomplish. The Order of Ahepa is on trial. Let us show the world that we are true sons and daughters of our illustrious ancestors.

Stockton Chapter to Participate in Armistice Day Parade

STOCKTON CHAPTER NO. 212 of Stockton, Calif., has passed a resolution to participate in the Armistice Day parade. Brothers Lourentzos, Spanos and Economy were appointed as a committee of three to make the arrangements.

At a recent meeting of that chapter District Governor James T. Bravos was present and gave the chapter the benefit of his advice. Seven candidates were initiated. There were visitors from Sacramento and Roseville, California. Rev. Skoufis gave a lecture on history. Brother Covell of Sacramento spoke on education and Brother Nicholson delivered an inspiring address.

GEORGE D. POULOS,
Secretary.

Our Friends from Greece

(From Foster's *Daily Democrat*, Dover, N. H., April 15, 1932)

AMONG those who are especially loyal to our country and our institutions are the sons and daughters of Greece. They come to us determined to give themselves to our great Republic and do their full share in bearing the burdens and taking the responsibilities of their adopted land. The Greeks in the city of Dover have made so many fine contributions to our city life that a few facts concerning our Americans who have come from Greece will be of interest to the people of Dover and vicinity especially remembering what our own Greek friends have done to advance the best interests of the city.

It is said that the Greeks are generally divided into two classes. First, the ancients, philosophers, artists, scientists, lovers of beauty. Second, the moderns, restaurant owners.

It is well to inform the American people about the other things with which the Greeks in the United States occupy themselves besides feeding millions of Americans daily.

There are over 10,000 young Greeks in American high schools, colleges and universities.

The physicians, A. Malavozos of New York, Polyvios Coryllos, New York, and S. Zaph of Chicago are among the most outstanding scientists in the medical profession in the United States.

In the field of art John Vassos, the illustrator; James Trifles, the painter; Polygnotos Vagis, the sculptor, have already achieved national and international renown.

Michael Dorizas of the University of Pennsylvania, the collegiate wrestling champion, and Jim Londos, the international wrestling champion, represent the real Greek spirit in the field of athletics.

In the moving picture industry the Greeks

have the following unique figures, Alexander Pantages of California, the Scouras Brothers of New York City, and N. Dipson of upstate New York.

In the church the Greeks have produced a modern John Chrysostom or St. Basilus, in the person of Archbishop Athenagoras, one of the most distinguished prelates of Christendom and a silver-tongued orator similar to whom few churches in America have produced since the days of Wendell Phillips.

The contributions of the Greek in America toward the support of 300 churches, the establishment and maintenance of educational scholarships amount to over \$10,000,000 yearly.

Of a population of a little over 500,000 people, the Greeks in the United States gave as their quota 60,000 men to the great army of the United States during the great war and among the seven heroes to whom the Congressional medal of honor was awarded one was a Greek lad, George Bilbo of Somerville, Mass.

The Greeks understand public life and vote to a man, but never seek public office, nor do they belong to any political party, but rather support progressive candidates, irrespective of party lines.

Finally, they are to be found in the column of the least criminally inclined races in the United States with a criminality percentage of only about 27 per 100,000 population.

They are sober and thrifty, maintaining bank balances of over \$500,000,000 in the United States banks and they operate over 50,000 shops and own property, real and personal, estimated at over \$2,000,000,000.

Their most outstanding characteristics are commercial acumen, intense love of learning and extreme individualistic tendencies.

We are glad to welcome the sons and daughters of Greece into the life of America and into the life of Dover. They have made a contribution that deserves the respect of all who are interested in the best things for our community here and for our country everywhere.

Dr. Lacey Home Describes Trip

Rector of Church of the Redeemer
Initiated as Cowboy

THE REV. DR. THOMAS J. LACEY, rector of the Episcopal Church of the Redeemer, 4th Avenue and Pacific Street, occupied his pulpit Sunday after two weeks' absence, during which time he made a trip to the Pacific Coast. He briefly sketched his trip to his congregation at the morning service.

"Since I last stood in this pulpit," he said, "I have traveled some 6,000 miles, through 18 States, clear out to the Pacific Coast. I went to St. Louis and Kansas City, through the rich farm lands of Kansas, the mountains of Colorado, rich in minerals, to New Mexico, making a stop in Albuquerque, where I was the guest of the First American Chapter of the Ahepa, a fraternal order made up of Greeks and Americans. A delegation of some 20 men met my train on its arrival and gave me a right royal welcome, initiating me into the ranks of the cowboys, presenting me a big hat and lurid red bandanna.

"Albuquerque is a great woolen market, the center of a grazing country. The Indian atmosphere is pronounced. The Franciscan Hotel and the Kimo Theater are striking specimens of Indian architecture and carry a reminiscence of the Pueblo Indians, who once held sway—a mighty people, who developed irrigation and built great apartments. Their greatness long since passed away. It is a pathetic commentary on human greatness to come upon a rude descendant of this ancient race selling rugs or pottery at the stations.

"From New Mexico I pressed on to California, making my first stop in Fresno, the center of the raisin industry, where I found a large and interesting Armenian settlement. I reached Alameda for Sunday and preached in the very church where I began my ministry a generation ago. Thirty years ago I said farewell to Alameda to accept the rectorship of the Redeemer, where I have remained ever since. The ranks have thinned but I found some who still remembered and many sons and daughters of the older generation carrying on splendidly.

"On the home stretch I came by way of the Southern Pacific through the foothills to Sacramento, through the goldfields of '49, over the snow-capped Sierras to Reno, thence through the Nevada desert to Utah and the Great Salt Lake—going to sea by rail as we crossed through the water. The ride then took me through the vast plains of Wyoming and the flatlands of Nebraska and the pretty rolling country of Iowa to Chicago. From Chicago I went to South Bend, Ind., saw the great Studebaker plant and was the guest of friends who motored me through Michigan. I made a stop in Ypsilanti to see the monument erected a few years ago to the memory of General Ypsilanti of the Greek war of independence, after whom the town was named. The statue was a gift to the city from the Order of Ahepa. I was one of the subscribers to the fund and was happy to look upon our successful achievement. After a brief stop in Detroit I boarded the Wolverine for home.

V. I. Chebithes, the Past Supreme President, has just returned from the West.

"What is the matter?" a friend asked. "I thought you went away for a little change and rest."

"I did, but the waiter got all the change and the landlord the rest."



Lowell Ahepa Band

The Lowell Philharmonic Society of Lowell, Mass., established fifteen years ago, was converted into the Philharmonic Band of Hellas Chapter No. 102 when practically all the members of the band joined the Order of Ahepa. This famous band has taken part in many Ahepa functions and has rendered valuable services. Photo taken in front of the Holy Trinity Church during the district convention of the second district.

The Olympic Games

(Continued from page 20)

May the Flag of Clean Sport ever wave o'er the earth!
May the blue and the yellow, the black and the green,
And the red of the interlocked circles we see
As the emblem of interlocked interests and fate
Of the five major continents linked in the Games,
Prophecy that forever these nations will stand
Linked in Honor, in Harmony, Friendship, and PEACE.

Finis.

Presented to the International Committee by the author. Its president, Count de Baillet-Latour, said: "This ode is the best thing I have ever seen written about the Olympic Games and would surely have won an Olympic prize had it been entered in time." Count de Latour said he was going to place a copy of it in the Olympic archives in Lausanne.

Business Failures

(Continued from page 17)

Writing panegyrics to the "Glory that was Greece," and singing peans to our illustrious forebears of antiquity is an easy but somewhat insincere way to pass over the real present needs of our people in America today. Every good Greek, every Ahepan, is no doubt proud (and should be proud) of the old glories. But it is, I think, more delicate for a sensitive Greek to let the educated and intelligent non-Greeks do the praising, instead of doing it ourselves.

It is my opinion that the average Greek boy or girl of yesterday and today (and those of tomorrow, too) who has grown up in an American environment, is rather hard-headed and hard-hearted. He prefers to be unassuming and to make his way strictly by his own efforts as an integral part of the life in this country. If he is good material, he will go far; he will be respected by all Americans. If he is not, nothing can help him, not even the "old glories." And I dare hope that amongst the readers I am now addressing may be a large, large number of young-spirited, intelligent, fearless brothers and sisters determined to live bravely in America in full knowledge of the background and achievements of the antique Greek statesmen, poets, sculptors and thinkers, but without any chauvinistic and sickly sentimentalities. Let us be truly progressive and face realities. Let us eschew silly feuds and become helpful to one another and thus achieve worthwhile results.

Today all the world is enbroiled in hard times. Even the United States of America, the richest country on the globe, is in it. Yet some say that the Depression is nearly over; and it may well be, but only for those who have studied and have attempted to understand it. They are now laying the foundation for good times to come. They are the leaders to be. The slovenly and the unthinking will just follow, forever drifting without plan or direction, and in the end the law of "survival of the fittest" will eliminate them from business altogether. Mere work and drudgery, unintelligent effort and whining, will not get anyone very far. Only purposeful, close and continued expert study of their own business will enable the Greeks to compete successfully and grasp all present and future opportunities.

Now, from my long contact with an important cross section of very influential executives in the metropolitan (Wall Street) district and other sections of the country, and, contrariwise,

from my observation of the business conduct of a good many of our Greeks, I would say that education, business education, is of paramount importance. Fortunately, education and new ideas are in this country not monopolized by the so-called schools of higher learning—colleges and universities. Public schools teach the fundamentals free and at convenient hours. Even public libraries carry on the good work.

We Ahepans ought to help one another in the best and most effective way we can, and in the August issue of the magazine I made a few introductory remarks regarding the desirability on the part of all of us, Ahepans or not, to comply with U. S. fiscal tax requirements. In future issues I shall endeavor to present a series of informative but short and entertaining expositions of American business methods and related topics as they affect the average Greek business man.

Another Athens Shall Arise

(Continued from page 23)

siveness and to continue distinguishing himself with his inherently fine ability. We are judged and rated today on our present merits and performance and not on ancient history.

Sometimes I feel that we Greeks in America are striving too hard for a pat on the back. What is it we want? Applause? Forgive me if I sound too cynical, but I'm only making an effort (a vain one, no doubt) to dispel any uncertainty as to our rightful place here in the U. S. A. We, the Greeks, are considered valuable assets; we don't have to campaign or advertise for supremacy, or experience any fears that we are heading towards mediocrity. We most emphatically are not!

Today, the Greeks in America are taking advantage of all the opportunities and privileges offered to them, and they are undeniably leaving the Hellenic stamp in the traces of their splendid accomplishments. In time the dreams of Shelley, in his "Hellas," for a new Greece will be realized in America.

"Another Athens shall arise,

And to remoter time

Bequeath, like sunset to the skies,

The splendour of its prime;

And leave, if naught so bright may live,

All earth can take or Heaven can give."

How given for naught her priceless gift,

How spoiled the bread and spill'd the wine,

Which, spent with due, respective thrift,

Had made brutes men, and men divine!"

And now, let us proceed to the duties of the young man. His main duty is to acquire a means by which to earn a livelihood. Until he does this, he has no right to make the demands that have already been mentioned. Mr. Janetis, whom we thank heartily for the interest he has shown in the matter, has stated clearly enough what the young man ought to do before any girl's father can allow his charge to associate with him, and risk having her develop the lines which will be "indelibly written on her features, with a hardness which is all the more painful because it takes away the brightness from the eyes of innocence and the charm from the brow of virtue." However, if he must have a "good time," he may have it with girls who like a low life of that type, so that he may fully appreciate the noble, untainted Greek girl.

Cause, Effect and Probable Solution of the Problems of Our Younger Generation

By AUGUSTUS E. CONSTANTINE

MISS VIVIENNE VIRES, of Milford, Massachusetts, should, first of all, be commended for the admirable manner in which she presented "The Problems of Our Younger Generation" in the columns of THE AHEPA MAGAZINE.

Being one of the pioneers of the younger generation and having experienced almost every situation described by Miss Vires, I must honestly confess that the thought, much less the courage to present, before our elders, the facts as they actually exist failed to manifest itself. Even though it had, the idea of agitating the interested ones automatically and quite naturally appeared consistent on account of the so-called traditional habits of existence which had been injected into the younger generation.

The salient cause for the continual insistence by our parents that we should for ever maintain the traditional habits of our ancestors is quite obvious and may be summed up as follows:

A foreigner immigrating into any country who attempts to exist in his adopted country as a subject of two flags is attempting something which is not only contrary to the fundamentals of an amiable human existence, but the circumstances under which he is attempting to exercise this type of existence are also detrimental to the mental structure of the individual, and the reactions of these destructive factors too quickly manifest themselves in his entire material and spiritual existence. The children of such individuals quite naturally become belligerent and are compelled to solve their problems in their own manner, which is less complicated than attempting to convince parents of one-track minds as to the why and wherefore of really intelligent causes and effects.

More power to you, Miss Vires, for having taken the initiative and become the mouthpiece of the thousands of Hellenic youths in this country, all pioneers in a common cause, with hearts and souls so anxious for the privilege of honest self-expression.

These problems cannot be solved by any set of rules, regulations, or through the medium of organized effort. Organized effort may alleviate the situation somewhat. However, the relief would only be of a temporary nature. Inasmuch as conditions differ in all cases, I

believe each case should be dealt with individually and the following plan may be pursued generally and perhaps results will be obtained.

First of all, let us note down what not to do:

Do not be insistent in your convictions, because you quickly become offensive.

Do not attempt to shatter traditional customs overnight. It cannot be done and you become foolish.

Do not attempt to instill the modern current of thought and demeanor into parents who continue to be 100 per cent Greek. It would be suicide.

Therefore, be tolerant, and through the medium of illustrations endeavor to convey to your parents the cause and effect of attitudes and eventual demeanor. Give your parents, especially the mothers, the benefit of your intelligence, knowledge and experience, and relate the results of your observation and experience along immediate wholesome American contacts. Take your mothers occasionally into the homes of your American friends. Bring them to your home, and eventually mothers will view things in the right light. She will quickly discover that beautiful friendships between the opposite sexes are made by wholesome contacts—the type of contacts that eventually lead to the altar. Now, I ask everyone of you, wouldn't it be beautiful when this idea is inculcated into the minds of our parents, sanctioning these contacts, thereby

eliminating the secretive methods now employed by almost every Hellenic boy and girl in an effort to self-expression?

I have always maintained that prohibition of any description creates a desire, and especially are the desires much more prevalent when every action is challenged by parents who not only lack experience but are also reluctant in allowing their children to gain their confidence and turn deaf ears to the truth.

These parents are suddenly awakening to the facts and have discovered that the good old days when young "Lotharios" came galloping to the fireside seeking the girl on the arm of a "proxenectis" is a thing of the past.

Eligible young Greek men seeking their life companions are not out hunting dowrys, trousseaus, or what have you, and parents with huge dowrys, etc., to bestow upon prospective bridegrooms are having just as difficult a time in "placing" their daughters as have poor parents who have nothing to offer but the girl.

The reason that the young Greek is compelled to turn to a girl of some other nationality in seeking a friend, sweetheart and eventually a life companion, is because he does not desire to become entangled with some girl he knows nothing about, and it is a perfectly logical and natural attitude. He wants to psychoanalyze her; to study her characteristics, her likes and dislikes, and when they discover that they have enough in common to become married, they do so, knowing they are marrying the one they want, who is to be a life companion and happiness is an assuredness. With happiness, love and perfect understanding in a household, the material and economic side of life is worked out sensibly and amiably—a condition that dowrys and trousseaus cannot create.

I have used the title "life companion" purposely, because young men to-day want just that and not merely a wife. A life companion (and, of course, this is applicable to both sexes) must possess intelligence, common sense and have the faculty, so to speak, of becoming an asset and not a liability. Although the fundamentals of the foregoing qualifications may be obtained in the schools, colleges, and even in the homes, nevertheless, knowledge without experience is useless. It is not unlike a person with a college diploma trying to "cash in" on his knowledge when he has no experience. It cannot be done.

(Continued on page 39)



These girls won the prizes at a picnic held under the auspices of the Marlboro Chapter No. 105, Marlboro, Mass. The girls are: Constantina Angelopoulos, first prize; Alrothedi Gaga, second prize; Helen Pappas, third prize.

Glimpses from the Tenth Annual Convention

(Continued from page 13)

writings of Aristotle and Plato that awoke Europe and drew its people out of the stagnation of the Dark Ages.

Held in bondage for centuries after the conquest of the Greek Empire by the Turks, modern Greece regained its freedom a century ago. Its ancient monuments in ruins and its people impoverished, it set forth with energy and determination to repair its fortunes. Like their predecessors of old, the modern Greeks cast their eyes upon other parts of the world, seeking lands of opportunity, and many thousands of them have found one in America, where they have become loyal citizens.

These Grecian-Americans have, however, an ardent love for the land they have left and for its rich traditions. The great Order of Ahepa, numbering many thousands of members, was founded with a view to promote a sense of continuity of the ancient cultural traditions of Greece into modern Greek life.

In Baltimore there is a Greek colony numbering upward of 2,000 members, practically all of whom are self-reliant and successful in the activities upon which they have entered. While the local Greeks will be the immediate hosts of the Ahepa convention, their fellow citizens of other origin will join them heartily in welcoming the convention to this city.

One Aim of the Ahepa

The Ahepa convention now in session in this city will devote its attention to many subjects of interest to the Greek element in our population, and among them will be a number in which they, as American citizens, share with other Americans a deep interest.

One topic, which was mentioned by Harris J. Booras, the National President, in his address at the opening of the convention, has its seat in a far-off land, but it is one in which all Christendom has been interested for centuries.

The great Cathedral of St. Sophia in Constantinople, built in the times when Constantine's great empire was at the height of its prosperity, was turned into a Mohammedan mosque when the city was captured by the Turks. Its restoration to the Christians has been the dream of the churches ever since.

Mr. Booras, in the course of his remarks, expressed the belief that the activities of the Ahepa would, in the near future, bring about the return of this sacred shrine to Greek control.

Should this consummation be reached, all the various Christian denominations would join with the Greek Church in rejoicing.

A Distinguished Visitor

Baltimore very recently bade farewell to one of the world's most eminent ecclesiastics, the Roman Catholic Archbishop of Paris and head of the Sulpician Order of Priests.

Now it is honored with the presence of Archbishop Athenagoras, head of the Greek Orthodox Church in the Western Hemisphere, who is here to attend the annual convention of the Order of Ahepa.

The ancient branch of the Christian Church, of which he is a prelate, has a very considerable membership in the New World owing to the immigration here of Greeks and Russians, and maintains cordial relations with the American Episcopal Church, although the affiliation of the two churches is not yet complete.

Pledges Made to Scholarship Loan Fund

While the scholarship loan fund of the Ahepa was under discussion a good and true Ahepan, Peter D. Bekeros, pledged the sum of \$1,000, payable in five annual installments, and gave his check in the amount of \$200. His good example was

followed by George Papaeleas who pledged \$100, and gave his check in payment, and brothers Nick Modinos and Thomas G. Cambor who pledged and gave their checks in payment, each in the amount of \$50. Four worthy Ahepans, all of whom are entitled to the thanks of the fraternity.

The Rising Tide of Interest In Greek Drama

(Continued from page 16)

youth of today may get the fullest meaning of true and serene life.

Persons of This Year's Play

Poseidon, the God of the Sea Marie Castleman
The Goddess Pallas Athena Jane Searl
Hecuba, Queen of Troy, wife of Priam,
mother of Hector and Paris Edith Wynne Matthison
Cassandra, daughter of Hecuba Margaret Gage
Andromache, wife of Hector Margaret Underhill
Helen, wife of Menelaus, King of Sparta Louise Jewett
Talthybius, herald of the Greeks Charles Rann Kennedy
Menelaus, King of Sparta Emily Draper
Astyanax, Son of Hector and Andromache Jane Sutherland Leas
Leader of the Chorus Katherine Gould
Chorus of Captive Trojan Women: Georgiabell Bickley, Gail
Bolger, Mercy Carles, Clementine Corbin, Peggy Doorley,
Ann Duble, Katherine Dutcher, Elizabeth J. Harris, Leslie
Griggs, Rita Horton, Lora Leadbetter, Linda Lindeberg,
Jane Skiles, Helen Sloan.
Assistants to Chorus: Sally Darling, Christine Snead, Mary E.
Stroutm, Helen Taylor.
Greek Soldiers: Audrey Johnston, Jean Rand, Louise Cretors,
Janet Sartorius, Florence Saunders, Elizabeth Sheldon.
Priest of Dionysos Carmen Rooker

Little Greek Village

(A Tribute to Greece)

Tall, mysterious trees sent a welcome message to me—
"Come—come to our little village and many wonders to see."

Laughing children played in quaint vineyards,
Older folks lolled dreamily in the golden fields,
Working contentedly on and on—

In the distance, peaceful chimes sang notes of love in their
hearts:

And yonder, a glorious sea rolled as in protecting mood.
Ah! Who said that simplicity is not good?
For these heroic peoples lived a life they alone understood.

I passed a little kitchen and saw a robust, Greek woman
baking there,

Her face peaceful and beautiful as she worked—

Remembering the many heroes I've read about in mighty
battle and foe,

I said to myself, "One doesn't need to read of ancient history
to know—

That here was a heroine of a kind."

Then I walked on.

I leisurely strolled near a unique tiny shoppe,

Where a sailor, romantic and grim, sat idly before—

As if guarding his relics and goods from evil at his door.

Friends we became and then,

Strange tales of past yesterdays he began to relate—

And I listened intently—

Until dusk, then made my farewell—regretfully.

Strange, we may say, but no—

Not strange. Just a vision ne'er to be forgotten.

A little Greek village and a little Greek world.

—ANGELINE MASSOURAS.

Cause, Effect and Probable Solution of the Problems of Our Younger Generation

(Continued from page 37)

In view of the fact that there are various methods of obtaining experience, it will behoove parents to awaken from their "Rip Van Winkle" slumber, take their children into their confidence, become pals and companions to their boys and girls; and I honestly and sincerely believe that when this is done they will have contributed more towards the perpetuation of Hellenism, Hellenic ideals and traditions than any church, school or organized society. It goes without saying that "Identity of nationality without subjects is obviously cast into oblivion"; and unless the younger generation is given immediate, profound consideration, in a few years there will not be enough of the "old régime" to carry on.

In closing, I may state that what used to give the younger generation much concern was to have our parents constantly harping on Hellenic traditions, ideals, etc., how they act in Greece, etc., and how we should emulate them and become models of Hellenic conduct, etc. We might as well call a spade a spade and confront ourselves with the facts. The majority of Greek parents in this country, besides having emigrated from very small towns in Greece, have also been away from Greece and her current tendencies for over twenty years; so, pray tell, how is it possible for one to be a criterion of a situation when not in possession of actual facts?

Supreme President Booras to the Sons of Pericles

September 20, 1932.

MY DEAR BROTHER GEANOPOULOS:

I extend greetings and best wishes to you and the entire Supreme Lodge of the Sons of Pericles, as well as all the chapters and members of the Junior Order.

You gentlemen who have been elected to comprise the Supreme Lodge for the Sons of Pericles, I congratulate most devotedly; in your hands has been entrusted the destiny of this remarkable junior fraternity. I am confident that you will face your task with rejuvenated vigor and determination, and I wish to assure you that your Supreme Lodge of the Order of Ahepa will always be by your side to help and assist you in all your needs.

The success of the Order of Ahepa is as much your concern, my brethren, as is the success of the Sons of Pericles our concern. In fact it is erroneous to use the term "ours" and "yours", for the proper pronoun is "ours" in all our expressions. The Sons and the Ahepa

are one fraternity, one family, with juniors and seniors within its fond embrace. To my mind there is no such thing as connecting links, for one organization has no necessity for such matters. We must talk, think, walk, and act alike; you are as much the Ahepa as we are the Sons of Pericles, and that reality should be the prevailing spirit in all our doings and all our actions.

Times unquestionably are hard, but we should not in any way permit this unsettled condition of affairs to diminish our interest and our determination. We must forge ahead with greater enthusiasm and greater vigor, for there has never been a time, as at present, when the fraternity needed everyone of her loyal sons. In fact, the present is a real test to real members, for those who really believe in the organization will show it by their conduct and by their labor, in order to preserve, as well as cause greater growth and glory of this proud temple that we have erected.

With my best wishes to you and your colleagues of the Supreme Council, and thanking you immensely for your most sincere and kind congratulations expressed in your letter, I remain,

Most cordially and fraternally yours,
HARRIS J. BOORAS,
Supreme President.

Greek Girl at Seven, in Eighth Grade, Teaches in Chicago School

THE Duluth (Minnesota) Chapter sends us the following clipping from a Duluth newspaper:

"Chicago, April 17.—(AP)—Eight grades passed in two years and a school teacher at 7 is the unusual record of Joanna Xenos, product of the tenements and daughter of Greek immigrant parents.

"Beginning in kindergarten in February, 1930, she spent the next year in first grade, skipped the second and started in third last September. Three months later she was in fourth grade, and she finished in two months. Then her scholastic pace accelerated. Fifth grade took but three weeks of her time, sixth two weeks, seventh was skipped and today she is on her third week in eighth.

GETS EXTRA WORK

"She was singled out by Principal Schroeder, who is conducting experiments with exceptional children by giving them extra work and advancing them as rapidly as possible. A special class of 40 first, second and third graders was given her to conduct an hour each day. She says of her pupils:

"They do just as I say even when the regular teacher is not in the room."

"Of her Principal Schroeder said: 'She naturally has not the experience nor the background of the average eighth grader, but she has the intellectual ability to master their work. On a general test the other day she ranked among the upper 25 per cent of the eighth grade class.'

WILL BE TEACHER

"I'm going to high school and college, and then I intend to teach history and mathematics," the child instructor announced. Across the street from the school, in one of Chicago's poor districts, her Polish mother, Mrs. George

Xenos, who can write little more than her name, sits in a second floor flat and wonders where the rent money is coming from. The husband and father, who is of Greek parentage, has been unemployed two years and there are four other children in addition to Joanna.

"Life is a very serious thing," Joanna epitomized her situation and accomplishments."

DEAR MR. EDITOR:

I am a constant reader of THE AHEPA MAGAZINE and every month I await it eagerly. Last summer I read Miss Vires' article on the younger generation. I did not then know the young lady. As I do not live very far from Miss Vires, I made it a point to drive down to meet her. She and I talked on this subject over an hour, but we merely went around in circles. We could not find the slightest solution for this problem.

Today I read Mr. Petroutsa's article on the same subject. It was great! He, like Miss Vires, certainly "hit the nail on the head." I agree with him in every respect, as does every young Greek-American, and I want to congratulate you, Mr. Editor, on printing these articles.

However, I fear that these articles are not striking the right spot. Probably, if someone wrote such an article in Greek it would reach more parents, for whom these articles are really intended.

Everybody looks to the Ahepa to solve this problem. I do, too. But the Ahepa of this city does not seem to be doing anything to help it out. The lodge gives a ball once a year and that is all we hear from it. Is that finding a solution? I am afraid not.

I meant this to be a letter of congratulation both to you and the writers of these articles, and here I have almost rambled on to an article myself. I hope you will excuse me. I liked your cover page idea very much. I wish you could carry out this idea with every issue. I think it adds very much to the interest of your MAGAZINE.

Respectfully yours,

HELEN PANTOS,
Worcester, Mass.

Baltas Elected Commander of Legion Post

GREGORY BALTAS, Vice-President of Hammond (Ind.) Chapter No. 123, was accorded a distinct honor by being elected Commander of the American Legion Post No. 16 of Hammond, Indiana. Brother Baltas deserves congratulations. He has been elected to this post by some four thousand ex-service men of Hammond, which fact testifies to the esteem in which he is held by his fellow legionnaires.

The Hammond Chapter No. 123 should feel complimented at having one of its members elected to this high post. We feel certain, from the past record of Commander Baltas, that he will carry out the duties of his high office with distinction.



Young Wife: "I must apologize for the cake I made, dear. I think I left out something."

Husband: "Nothing you left out could make a cake taste like this. It's something you put in."—Shop Talk, Cheyenne, Wyo.

Last year it was my pleasure to visit Greece; not to visit my family, because, fortunately, my mother very sensibly would not allow Dad to come to America (to seek his pot of gold) alone, and consequently we all emigrated here together. On visiting Greece, therefore, I was not handicapped with relatives to visit and spending all of my time with them. But I was free to tour practically all of Greece; and in this manner I could not help observing many, many things, and doing so comparatively. The substance, therefore, of my observations, insofar as the younger generation in Greece is concerned, is that they are not only as up-to-date as the American youth, but also take advantage of the opportunity of self-expression; indulge in smoking and drinking with discretion, have dates, go on picnics, etc., and last but by no means least, their parents heartily approve, have absolute confidence in their children, and consequently the children, in approaching their parents with their problems, talk into willing, receptive and sympathetic ears. The result is obvious. There is perfect understanding and happiness in the homes and here we sit, in America, and are compelled to live in the days gone by.

Imagine what opportunities are swiftly flying past us!

Think of how beautiful it would be if the Hellenic youth could get together and their parents would only awaken to the truth.

The results of such perfect understanding and cooperation are too innumerable.

Churches, schools, and all organizations would function so beautifully and difficulties, if there were any, would be worked out so sensibly and without constant dragging into the discussions how and what they did in the old country. This question should be instead, What do they do in Greece now? That's the question. Do we want to pattern ourselves, our conduct, etc., after Greece? Very well—let us emulate *present-day Greece*. Let's discard obsolete methods of existence, and supplant them with modern methods consistent with the times and the environment. We then take the initiative in perpetuating Hellenism in America because then and only then will we succeed, when we call our younger generations together and confess to them that we have been wrong and want to cooperate with them to the fullest extent.



"October 1st, 1932.

"I have just returned from a trip to Sheridan, Wyo., and Billings, Mont., where I visited the chapters. It was really a revelation to me. I found a wonderful spirit of Ahepism. The Ahepa means all the world to them and I only hope that the lodges throughout the United States and Canada feel the same way.

"Very soon I am going to visit the Great Falls and Butte chapters. The reason I am making these visits early is because I want to meet the boys and they want to meet me, and we can exchange our ideas and work together the rest of the year.

"I had a wonderful trip. My wife was with me and she surely enjoyed it.

"Fraternally yours,

S. K. CARAS,
District Governor,
District No. 31, Missoula, Montana."

Peter G. Samaras, District Governor of District No. 11, Weirton, W. Va., in a letter to the Headquarters, states:

"I HAVE already visited two chapters and intend to go to Clarksburg and Morgantown, W. Va., about next week, where I shall try to reestablish the chapters there. I attended two meetings of the Stenbenville Chapter which is inactive."

Gypsies Are Not Greeks

Beaver Falls, Pa.,
Feb. 16, 1932.

To the Editor of the *News-Tribune*, Beaver Falls, Pa.

DEAR SIR: I have read in the *News-Tribune* under the column "Mayor presents charges against police chief," and in one instance in the last paragraph it concerns every Greek person in the city of Beaver Falls, and all others throughout this country. This is in regards to the gypsy bands that are now located in your city. Permit me to say that these people have represented themselves as Greeks, in order to secure a license for their respective business, whatever source it may be. I would like to inform you that such a statement is untrue. As far as we know there has never been any kind of gypsy tribes in our race.

We understand that these people have caused numerous complaints, and for this reason I would like to call your attention to the matter as we do not wish to be classified as such. We are doing everything to present the Greek people of this country in the best of character as well as law abiding American citizens. For this and various reasons we have formed what is known as a national American Hellenic Education Progressive Association, or the Ahepa.

Most of the Greeks of Beaver Falls belong to this organization and have requested the officers of their respective chapter to kindly ask you to correct this mistake in any way possible as it will be very highly appreciated.

With many personal regards, I remain,
Very truly yours,

JOHN BOROVILOS,
Secretary Ahepa, New Castle Chapter 87.

The following resolution was passed by the Council:

"Be it resolved that no reflection whatever was intended against the nationality of Greek residents within our community, and it is the opinion of this Council that the same are good, peaceful and law abiding citizens."

(Signed) C. W. CALVIN,
Mayor,
CHARLES RUBE,
City Clerk.

WE KEEP away from bad company and associate with better people.

We promote honesty and sympathy.

We make better friends.

We have better confidence.

We can cooperate in business.

We are a more happy people.

We can solve our petty differences.

We help ourselves to become better Christians.

We learn the trick of success.

We exchange ideas, therefore we enrich our knowledge.

We can be orators.

We can improve our American speech.

We know how to act in other American lodges to which some of us belong.

We keep our minds busy on good things.

We learn to say good things only.

We can teach our traditions to the American public.

We are proud of being Hellenes.

We can be better people by combining our good traditions with the American traditions.

We protect ourselves from being melted away in the pot already set for us.

We avoid discussions in Greek in our establishments which damage our business goodwill.

The game is yet in our hands; to play it well is all we have to do. Nothing but harmony, honesty, industry and humbleness are necessary to make us a great and happy people.

◆◆◆

George Phillies, the Past Supreme President, and our Supreme Secretary were walking down Pennsylvania Avenue on a cold day.

"Why don't you say something," suggested the Supreme Secretary in a commanding tone.

"Why don't you?" replied Phillies eagerly.

"Do you think I want to get my hands cold?"

◆◆◆

Clara: "You may not believe it, but I said 'No' to seven different men during the summer."

Maude: "Oh, I don't doubt it. What were they selling?"

◆◆◆

Harris Booras, our Supreme President, had his experience with the talkative barber.

When he finished shaving him the barber ran his hand professionally across the chin and pointing the razor above his face said, "Shall I go over it again?"

"No," replied the youthful Supreme President, "I have heard every word of it."

The Death of Socrates

"**M**E, already, as the tragic poet would say, the voice of fate calls. Soon I must drink the poison; and I think that I had better repair to the bath first, in order that the women may not have the trouble of washing my body after I am dead."

When he had done speaking, Crito said: "And have you any commands for us, Socrates—anything to say about your children or any other matter in which we can serve you?"

"Nothing particular," he said; "only, as I have always told you, I would have you to look to yourselves; that is a service which you may always be doing to me and mine as well as to yourselves. And you need not make professions; for if you take no thought for yourselves, and walk not according to the precepts which I have given you, not now for the first time, the warmth of your professions will be of no avail."



(From the "Phædo." Translated by Benjamin Jowett.) Probably the "Phædo" is, of all Plato's writings, the most famous. Its importance is ascribed by Mahaffy not only to what is said of immortality, in passages which have "fascinated the thoughtful men of all ages," but to the touching story of the last hours of Socrates.

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HONORABLE FRANKLIN D. ROOSEVELT, AHEPAN, PRESIDENT-ELECT OF THE UNITED STATES



ΤΟ ΠΑΡΑΠΟΝΟ ΤΗΣ ΝΕΑΣ ΓΕΝΕΑΣ

“ΔΙΑΓΟΜΕΝ ΜΙΑ ΖΩΗ ΣΚΛΗΡΗ, ΠΕΡΙΩΡΙΣΜΕΝΗ ΚΑΙ ΑΧΑΡΙ”

Υπό ΕΜΜΑΝΟΥΗΛ Σ. ΑΘΑΝΑΣΙΑΔΟΥ (Warsater Polytechnic Institute)

ΠΟΛΥΣ λόγος γίνθηκε και πολλά άρθρα δημοσιεύθηκαν τους τελευταίους μήνες στο περιοδικό της “Αχέας”, σχετικώς με την επίμονο δυο και συγχρόνιστο στάση των “Ελλήνων γονέων”, να απαγορεύουν στα παιδιά τους, πρό παντός στις θυγατέρας τους, όπως ελεύθερως συναναστρέφονται, συμπαιζούν και συνδιασκεδάζουν με όμοιους νέους της ηλικίας των. Τα άρθρα αυτά ξεκινούσαν από λεπτό και σοβαρό ζήτημα με ειλικρίνεια και λίγο πολύ μας απέδειξαν γιατί σήμερα, σχεδόν σε όλες τις “Ελληνικές παροικίες”, βρίσκονται νέοι νυμφευμένοι με άλλων εθνικότητας κόρες και πρό παντός γιατί τα ράβια στολίζονται με γεροντοκόρες.

Δυο λόγια, γραμμένα στην “Ελληνική”, κ. συντάκτη, δυο λόγια έστω και αν είναι μερική επανάληψις των όσων ήδη εγγράφησαν, νομίζω ότι δεν θα είναι περιττά. Έχει υπό όφιν μου τους μη “Αγγλομαθείς γονείς” που ενδιαφέρονται για το ζωτικό αυτό πρόβλημα, για το καθημερινό αυτό παράπονο της νέας “Ελληνοαμερικανικής” γενεάς μας.

Πρώτα, πρώτα, ως μη ξεχνώμεν ότι ζούμε σε ένα περιβάλλον πολύ διαφορετικό εκείνου της πατρίδας, ότι καθημερινώς επηρεαζόμαστε από ένα και πολλάκις αντίθετα κοινωνικά ρεύματα, ότι επί τέλους ζούμε υπό τοιαύτας κοινωνικές συνθήκες των οποίων η φύσις μας επιβάλλει πρό παντός άλλου συγχρονισμόν. Το ζήτημα της διδασκαλίας της γλώσσας μας, της θρησκείας μας και των ήθιμων μας στην χώραν αυτήν αποτέλεσαν και αποτελούν άξονα σοβαρής προσοχής, μελέτης και συζητήσεως. Κι’ αν δεν κατορθώσαμε ως σήμερα να φέρουμε οποιαδήποτε θετικά κι’ αναμενόμενα αποτελέσματα, τούτο αναπόφευκτο κύριον είνε το ότι επανειλημμένως ως σύνολον ήρνήθημεν να μεταχειρισθώμεν μέσα και μεθόδους ανάλογα προς τας αξιώσεις του “Αμερικανικού” περιβάλλοντος, ότι ούδέποτε, ως σύνολον, εξεδιγλώσαμε τάσεις προανατολισμού εις την νέαν “Αμερικανικήν” ζωήν μας και ότι ποτέ δεν θελήσαμε να συγχρονισθώμεν.

Έχουμε την άπαιτησιν, και πολλάκις την αλθάρειαν, να θεωρώμεν κάθε “Ελληνικόν” ως φέρον την σφραγίδα τελειότητος και να κατακρινώμεν και αποδοκιμάζωμεν κάθε τι το “Αμερικανικόν”. Για πολλούς “Αμερικανισμός” σημαίνει διαφθορά. Πολλοί εθάνουν μέχρι του σημείου να απαγορεύουν στα παιδιά των, «χάρην της διδασκαλίας των πατροπαράδοτων», ως λέγουν, την συναναστροφήν με “Αμερικανό” παίδας εύκαταστάτους και κοινωνικώς δι-

ακεκριμένους. Άλλοι γίνονται δολοφόροι του δημιουργικού πνεύματος των παιδιών των, απαγορεύοντες εις αυτά την εφίτησιν εις Γυμνάσια ή Κολλέγια, φοβόμενοι τάχα ότι μετά στα ιδρύματα αυτά τα παιδιά θέλουν μάθει... τα αθηλα και τα κρύβια! Οι περισσότεροι είναι άθωοι ένοχοι της ύψους των θυγατέρων των με το να τας κρατούν μέσα νύχτα στο σπίτι για τον φόβο των... μηστήρων!

Ότι χρειάζεται να γίνει μια βαθειά έγχειρσις στην ανώμαλη αυτή κοινωνική κατάσταση μας είναι μια ανάγκη άπαραιτήτως. Το παράπονο, ή φωνή της νέας γενεάς πρέπει να εισακουσθή. Δεν ζητούν παρά μια ελευθερία στην κοινωνική δράσι τους, δεν θέλουν παρά την εμπιστοσύνη των γονέων των.

Ακριβώς πόσον ή ζωή καταντά μαρτυρική, μονότονος και ανυπόφορος οι γονείς, οι οποίοι ως αξιώμα έχουν τον σκληρόν περιορισμόν των τέκνων των, δεν γνωρίζουν. Θεωρούν έκτατος απόλυτους κυρίους της τύχης των παιδιών και έννοούν να τραβούν το χαλινάρι κατά τας διαθέσεις των. “Άγνοούν, φαίνεται, ότι ή βίη ποτέ δεν φέρνει θετικά αποτελέσματα. “Άγνοούν ότι διά της ευστροφίας αυστηρών και απόλυτων μέτρων πολλάκις δημιουργούν μίαν αντίπαθειαν και εις περιπτώσεις ένα μίσος έναντίον των. Δεν αναλογίζονται ίσως ότι άθως διδάσκουν το φόβο, την υποκρισίαν και την άπαιτην στο παιδί τους.

Η μάνα φοβάται το στόμα της γειτόνισσας. Ο πατέρας φοβάται το «στιγματισμόν» — καθώς το αυτοκαλούν — της τιμής της οικογενείας του, για την οποίαν μέσα νύχτα σκληροδουλεύει και υποφέρει. “Ως αποτέλεσμα των φόβων αυτών ή κόρη δεν μπορεί να πάη στο θέατρο μόνη, δεν μπορεί να κάνει γνωριμίας, δεν μπορεί να προσκαλέση φίλους στο σπίτι, κι’ αν πάη στο χορό πρέπει να φράξη το στόμα της, να κρύψη το χαμόγελό της και με λίγα λόγια πρέπει να χη την ταπεινότητα και άθωότητα ζωγραφισμένην στο πρόσωπό της.

Δεν υπάρχει αμεριβολία ότι κι επιπλήξεις και περιορισμοί εκ μέρους των γονέων είναι αποτέλεσμα της αγάπης των προς τα παιδιά και το πόθος των όπως τα δούν μακριά από την κοινωνική μαυρίλα. Λαχταρούν να τα δούν στον ίσιο δρόμο της ζωής. Και μέσα στην μεγάλη αυτή αγάπη, στο μεγάλο αυτό πόθος, στην ευγενή λαχτάρα τους, φωλιάζει το μικρό-βιο που μολύνει και τυφλώνει το μεγάλο και δεν τ’ αφήνει να σκαθθί πειό ήρεμα,

πειό λογικά σύμφωνα με τους κοινωνικούς νόμους που διαπούν την ζωήν μας.

Είναι αλήθεια πραγματική ότι πολλοί ή σχεδόν όλοι οι γονείς αυτοί ανεπάρκων “Ελληνοπρεπέστατοι και ότι εν τη προσπάθειά των όπως εξημερικανισθούν αντιμετωπίζουν και αισθάνονται μια έσωτερική επανάστασι στο είναι τους, ένα πόνο που σαν σκράκι τους τρώγει την συνείδησι και σαν κεραυνός τους τοακίζει την σκέψι και την καθημερινή τους εύτυχια. Θεωρούν ως εγκλημα την εγκατάλειψιν της “Ελληνικής” ζωής των. Δεν αναγνωρίζουν άλλην τελειότητα, ήθικωτέραν, ευγενεστέραν. Εις την περίπτωσιν αυτήν εξερτάται από το παιδί να διδάξη τους γονείς του. “Αν έχωμεν την αλθάρειαν και το θάρρος να τους αποκαλώμεν άμαθείς και έπισθοδρομικούς, πρέπει ταυτοχρόνως να έχωμεν το θάρρος και το θένος να τους διδάζωμεν. Πρέπει εν τη αξίωσει των κοινωνικών δικαιωμάτων μας, εν τη άπαιτήσει παραδοχής προνομίων όμοίων με εκείνα π’ απολαύει ο “Αμερικανόκοσμος, να τους υποδείξωμεν λογικώς και πειστικώς τον τρόπον ότι επί τέλους ή ζωή μας, περιορισμένη καθώς είναι, είναι άχαρις και ανυπόφορος. Πρέπει πρό παντός να πείσωμεν τους γονείς μας να μας εμπιστευθούνται.

Δυστυχώς πολλοί των γονέων όχι μόνον εις λογικά και πειστικά επιχειρήματα των παιδιών των δεν υποχωρούν, αλλά περισσότερο, ως εκ τούτου, σκληροί αποβαίνουν, έμπορεύοντες αυτά συχνότερον, και με παντοίους τρόπους προσπαθούν να πνίξουν το αίσθημα, τας ένστικτους όρμους και την φυσικήν λαχτάρα του «κοινώς ζήν» των τέκνων των. Θέλουν και προτιμούν την δική τους εύτυχια και άδιαφορίαν για καίτην των παιδιών τους. “Ας μας επιτραπή να είπωμεν ότι οι τοιαύτοι ποτέ δεν ένγνωρίσαν τον προορισμόν της οικογενείας, ότι ή ένγνώσις και υπερπατριωτισμός των εθάνει μέχρις εκείνου του σημείου που δεν τους αφήνει να δούν λίγο πειό μακριά απ’ την μότη τους.

Το γεγονός ότι πολλοί γονείς απαγορεύουν εις τας θυγατέρας των να συναναστρέφονται νέους “Ελληνες είναι απόδειξις τρανή ότι όχι μόνον δεν έχουν πίστιν και παύθησιν στα καρίτσι των, αλλά και άμεριβάλλουν τον χαρακτήρα των νέων, τους οποίους βλέπει θεωρούν ως μέλλοντας... γαμπρούς!!

Πρό έβδομάδων είχα άκούσει την παιδ παράδειν και έξωπρεπική συμβουλήν στην ζωήν μου, από ένα πατέρα, μιας γειτονικής πόλεως της Κοννεκτικούτς, κα-

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ACHILLES CATSONIS, Editor

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λως άγκιστρωνμένον. Στην αιώνια αυτή τζήτησι των αστεριών μέτρων και περιορισμών άπάνω, μου λέγει: «Μπορείς να πηγαίνεις στα θέατρα και χορούς του Κολολεγίου σου μ' 'Αμερικανίδας, άλλ' όταν έρθη ζήτημα γάμου, ah! get a Greek Girl!» 'Αν του ζητούσα την κόρη ή άναφιά του για ένα χορό καίνο το βράδυ, σίγουρα θα μου άναφιδής, άτιμος και ποίος ξαύρει: ίσως να φανεί με το πρόσωπο ματαμορφωμένο.

Πατέρες και μητέρες: Σχίστατε την προσωπίδα της ύποκρισίας, του έγωισμού ή της άμαθειας, δώσατε στα παιδιά σας μεγαλύτερον έμπιστοσύνην και άφήσατε να ζήσουν μία φυσική κι' εύτυχισμένη ζωή. Προς Θεού, συγχρονισθήτε, θυσιάσατε την δικήν σας εύτυχίαν άκόμα χάριν των παιδιών σας. 'Αφήσατέ τα να γνωρίσουν την άληθινή και άνυπόκριτο ζωή. Δώσατέ τους την ευκαιρία να άλληλογνωρισθούν, συμπαίζουν και συνδιασκεδάσουν. Μόνο με

την άληθινή και έντιμο έκφρασι ζωής θα μπορέσετε να φράξετε το στόμα της γυναικίστας και θα θέσετε τα θεμέλια μιας μελλοντικής ζωής, γεμάτης χαράς και εύτυχίας για τα παιδιά σας.

Η σκωρία που σκαπάει το άτυχε νιστο μυαλό μας δεν χρειάζεται λάδιμα. Χρειάζεται γυναιξί και ριζικό ξύσιμο αν θέλουμε να βλέπουμε την ζωή από την καλή της την μεριά κι' όχι άπ' την άναποδή.

THE FOLLOWING LETTER FROM MR. COSTAS HIONIS OF NEW YORK SPEAKS FOR ITSELF:

Νέα Υόρκη, Αυγούστου 26, 1932.

Κον Α. Κατσώνη,
Βάσινγκτον, Δ. Σ.

Αξιότιμε Κύριε Κατσώνη,

Σκοπός της έπιστολής μου είναι: ο έξης: Λαμβάνω τακτικά το Περιοδικό της 'Αγέρας, το όποιον διαβάζω μετά προσυχής, έυστυχώς όμως κατά την ταπεινήν μου αντίληψιν δεν έμπεριέχει εκείνα τα όποια είναι άπαραίτητα να ξέρη ο Έλληνας βιοπαλαιστής.

Τι κάνουν οι διάφοροι Έθνοσωτήρες του Γουάσινγκτον που στολίζουν με τις φωτογραφίες των τό Περιοδικό, είναι τελείως άδιάφορον στον Έλληνα μεταναστών. Ούτε κρύο, ούτε ζέστη, γιατί ήμαθα έξ' εκείνων οι όποιοι δεν περιμένουμε να ζήσουμε από πολιτικές θέσεις, άλλ' και αν περιμέναμε δεν θα μάς έδιναν.

Εάν τας τελίδας εκείνας που άφιερώνατε για τους διαφόρους έθνοπατέρας τας άφιερώνατε για ζητήματα περισσότερον άναγκαία όσον άφορά την πρόβδον των έμμενων, πώς να τους μορφώσετε καταλληλώς για τον άγώνα της ζωής, θα έκάνατε θεάρεστο, πατριωτικό και φιλελληνικό έργο σανάμα.

Πολύ καλά γνωρίζετε ότι οι περισσότεροι έξ' ήμων έχουμε πολύ λίγη μόρφωσι, ο δέ Έλληνικός Τύπος ούδέποτε ενδιαφέρθη να μάθη τον Έλληνα μεταναστών κάτι τί το καλόν και ωφέλιμον, πώς να άνταπεξείλθη συστηματικώτερον στον άγώνα της ζωής. Μόνον τον έμαθαν την Διείρεσιν και πώς να ξέρη να πολιτικολογή και να άεροκοπανίζη.

Γι' αυτό νομίζω πως αν έλάμβανε ένα τέτοιον άγώνα το Περιοδικό σας, θα συντελούσε πολύ για να άνοίξη τα μάτια του Έλληνομού της 'Αμερικής. Πρώτα πρώτα διδάξατέ τον δια μέσου των Προέδρων των Τσάπτερς και του Περιοδικού την άλληλογγύην και άλληλοδοθήειαν μεταξύ μας ως και την συνεργασίαν, διότι αι μενάλλαι έταιρείαι καθήμαρινως, ως και τα Τσάπιν Στόρς, πνίγονται οικονομικώς εκατοντάδας έμμενων.

Μεταχειρισθήτε το Σλόγκαν εκείνο, κρηθθήτε ο ένας τον άλλον, όπως κάνουν

οι Έβραίοι, και γι' αυτό προσδεύουν πάντοτε. Έχουν τόσας προόδους να έπιδείξουν εις όλα εν γένει τα ζητήματα, και ήμεις έχουμε κάνει ένα μεγάλο Μηδενικό.

Πολλοί άλλοτε εύπορούτες έμμενείς, οι όποιοι στας ήμέρας της δόξης των έμίσουν πάν το Έλληνικό: Σύλλογους, Σωματεία, Εκκλησίας, Σχολεία, Έλληνικές Επιχειρήσεις, άφού άγόρασαν άμπελόφυλλα από το Γκόλ Στρήτ, οικόπεδα στον 'Ατλαντικό Ωκεανό, και ήλθε και το Ντηπρέσιον και καταστράφησαν, όλοι αυτοί δεν κτυπάνε τώρα καμία ξένη πόρτα, άλλ' αμόνον Έλληνικάς, για δουλειά, έλεημοσύνη, ύποστήριξι, ή βοήθεια.

Προσπαθήσατε δια συμβουλών και παραδειγμάτων να άνοίξετε τα μάτια των έμμενων να εργασθούν με νέον σύστημα συνεργασίας, να ένωθούν έμμερικώς, για να έχουν δυνατόεις να άνθίσκονται στον όδοστρωτήρα των Τσάπιν Στόρς και των μεγάλων Έταιρειών.

Το γνωρίζω άπαιτούνται κόποι και εργασία για κάθε προσπάθειαν, όταν όμως γίνωμεν έρείπια οικονομικώς, δεν θα μείνη τίποτε στη θέση του, ούτε Σύλλογοι, ούτε Σωματεία, ούτε Έκκλησίες, ούτε Σχολεία, καθ' ή' αυτό φροντίσατε, εν και είναι λίγο άργά, άλλ' αλλίως άργά πατά.

Τα περισσότερα μέλη του Σωματείου μας είναι Μπίζινες Μέν, λοιπόν δώσατε όδηγίαν στους Προέδρους των Τσάπτερς, κατά τας συνεδριάσεις, να προσέχουν οι Μπόστηδες τους υπαλλήλους των να είναι καθαροί από κεφαλής μέχρι ποδών, να είναι έυρισμένοι, καθαροί το κολλάρο και το πουκάμισο, το παντελόνι, τα παπούτσια, ή ζακέτα, ή ποδιά και όλα εν γένει, για να προξενούν στην πελατεία εύχάριστον έμμενισιν.

Νάχουν το χαμόγελο στα χείλη όταν τους μιλά ο πελάτης και όταν τον περιβόουν. Να λέγουν εύχαριστώ όταν ο πελάτης τους πληρώνη, με το χαμόγελο στα χείλη πάντοτε. Όταν δίδουν στον πελάτη νερό και το τοποθετούν τα σίδερα μπροστά του, να τα προσφέρουν χωρίς θόρυβο, άλλ' με εύγένεια και προσυχή.

Την ποδιά να την φορούν μόνον για

να μη λερώσουν το παντελόνι τους, να μη την μεταχειρίζονται για να σκουπίσουν τον ιδρώτά τους, τα χείρα τους, τα μούτρα τους, τα πατήρια, τα πηρουνομάχαιρα και το κάουτερ με την ίδια ποδιά, άλλ' να μεταχειρίζονται πετσέτες καθαρές.

Στα άποχωρητήρια νάχουν πάντα χαρτί, σαπούνι και χάρτινες πετσέτες, και να άστράφτουν από καθαριότητα. Να μην άφήνουν μέσα πετσέτες βρώμικας, μάπες κ.λ.π. είδη που προξενούν άηδία στους πελάτας. Να προσφέρουν φαγητά καλωμαγειρεμένα και να παρακολουθούν τους συναγωνιστάς των τι μεθόδους μεταχειρίζονται και προσδεύουν, για να προσδεύουν και εκείνοι. Τας ίδιες μεθόδους υγιεινής και καθαριότητας κάλιστα μπορούν να τας εφαρμόσουν οι διάφοροι έμμενείς στα μαγαζιά των, όπως και τα Τσάπιν Στόρς.

Καθαριότητα, Περιποίηση, Ποιότητα, και Συνεργασία όταν έχουμε θα έπιζήσουμε της φρικτής αυτής οικονομικής κρίσεως, και τα Τσάπιν Στόρς δεν θα μάς συντρίβουν.

Όπως το δένδρο γνωρίζεται από τους καρπούς του, κ. Κατσώνη, έτσι και κάθε άνθρωπος από τα έργα του. Λοιπόν ανάλαβε την πρωτοβουλίαν, δίδαξε, μόρφωσε τον Έλληνισμό της 'Αμερικής, δώστου μία πνευματική βοήθεια, και έτσι θα συντελέσης εις ένα υπέροχο και θαυμάσιο έργο, το όποιον κανείς από τους προκατόχους σου δεν έσκέφθη.

Δείξε ότι είσαι άνθρωπος των έργων και διαφέρεις από τους άλλους, οι όποιοι μόνον με ρουσκωμένους και άεροκοπανισμένους πατριωτικούς λόγους εις τα διάφορα συμπόσια με τους πολιτικούς παράγοντας προσπαθήσαν να βελτιώσουν την θέσιν του Έλληνος εν 'Αμερική.

'Αναμείνω άπάντησί σας.

Διατελών με πολλή εκτίμησι.

ΚΩΣΤΑΣ ΧΙΟΝΗΣ

53 Madison St., New York

ΥΓ. Διά καταλλήλων συμβουλών διδάξέ τους να άπέχουν από το χρηματιστήριο, ύπόπτους επιχειρήσεις οικόπεδων, πόκερ γκέιμς, και άλογα.

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THE AHEPA

ILLUSTRATED NATIONAL MONTHLY MAGAZINE

"BLENDING TRUE HELLENISM WITH GOOD AMERICANISM"



We Wish, We Hope, We Believe, We Know

This issue of the Ahepa Magazine is dedicated to Hon. Franklin D. Roosevelt, member of Delphi Chapter No. 25 of the Order of Ahepa.

WE WISH you abundant health, that you may the more vigorously plunge into the stupendous task ahead of you;

WE HOPE that the courage and determination which have marked your course in the past will be your inseparable allies in the future;

WE BELIEVE that in the midst of swift, powerful and divergent currents of our complex civilization, your statesmanship, vision and calm judgment will continually emerge in triumph, and if ever you find a Gordian knot remember Alexander the Great;

WE KNOW that your sincerity of purpose has left an indelible impression upon the minds and hearts of the American people; your promise of a new deal is a sacred covenant. Old King George of Greece had adopted as his motto, "My power is the love of my people"—and he ruled for 50 years. The American people bore witness of their love, Frank-ly, and in no uncertain terms. With their whole-hearted cooperation you will give cause to the historian to write a new chapter of American history, somewhat as follows:

The New Deal

By FRANKLIN D. ROOSEVELT

- Part I. Americans come of age.
- Part II. Sane prosperity supplants phantasmagoric and chimerical hallucinations.
- Part III. Happiness, contentment, economic security, peace of mind and soul characterized this period.
- Part IV. America at peace with itself and with the world.

Replying to congratulatory messages by the Supreme President and other members of the Supreme Lodge, President-elect Roosevelt said:

"Those enthusiastic messages of good will touched me deeply. It is my earnest wish that I may always deserve the confidence which you have shown in me. I shall look to you and to all my fellow citizens for support and counsel during the days that are to come.

"Fraternally yours,
Franklin D. Roosevelt."



Acme photo

The President-elect and his family. Mrs. Roosevelt holds their granddaughter, Anna Eleanor Dall. Also seated are their daughter, Mrs. Dall, holding Curtis Roosevelt Dall, and Mrs. James Roosevelt, the mother of the President-elect. The young men standing are, left to right, three of his sons, Franklin D., Jr., James, and John Roosevelt, and his son-in-law, Curtis Dall



Hon. Franklin D. Roosevelt, photographed with officials of Delhi Chapter No. 25, after his initiation by them into the Order of Ahepa

Activities of District Governor P. N. Laskas

DISTRICT NO. 4

(Abstracted From His Report Dated November 9 1932)

SOME chapters in my district feel hurt, saying that for the past three or four years no Supreme Officer has paid them a visit. I wrote to the Norwich Chapter, asking them to call a meeting and, after an exchange of telephone calls, I decided to go there. They seemed to have a similar complaint. I visited the Bridgeport Chapter three times. As a result of these visitations the chapter now has 50 members in good standing and about 30 attend each meeting. I find that they have renewed spirit and enthusiasm which have brought about better fellowship among themselves.

On November 20, I arranged a meeting at Pittsfield and invited the members of all the chapters in my district. It was a wonderful affair, there being over forty members present from my district and about twenty from the Albany chapter. I wanted to have our Supreme President at the meeting and I wired him, but he was not back from Chicago. The members in Pittsfield were very enthusiastic about the affair and I believe that chapter will again be as active as it was before. I arranged a similar meeting in New Britain, which also turned out to be a great success. There were over eighty visiting members from my district. They had a little banquet after the meeting and all enjoyed themselves to such an extent that they suggested meetings of that kind be held by every chapter in the district. I promised the members present that I would be with them at all times, as nothing in the world makes me happier than to see all our members get together and enjoy themselves. Attending these affairs were members not only in good standing but also those who had lost interest in the lodge affairs and had failed to attend any meetings and also those who had been previously suspended. I brought them back into the fold.

Arrangements for similar meetings have already been made for the following chapters: Danbury, on December 6; Meriden, on December 7; Stamford, on December 8; election meeting in Bridgeport, December 9, also in New Britain on December 12; dance for unemployed brothers in Waterbury on December 13, New Haven on December 14, Bridgeport on December 15, and New London on December 19. The Norwich Chapter has not made any definite date, but I think I can arrange it so that in the future they will hold regular meetings. Last Friday night the Sons of Pericles Chapter of Waterbury held a dance. It was the most wonderful affair of its kind that I have yet witnessed. They rented a beautiful hall and a good crowd was on hand. The members of several chapters attended the dance.

Last Tuesday night I attended the meeting of the Danbury Chapter and last night I attended the meeting in Stamford. They had a wonderful attendance; new officers were elected; no doubt you have their names, as the secretary promised to send them to you early this morning.

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Supreme Lodge Officers, Past and Present, Send Holiday Greetings

Don't Be Afraid

BY HARRIS J. BOORAS,
Supreme President

**"Forward—forward—courage!
Follow my example—don't be afraid!"**

IN HIS dying delirium at Missolonghi, Lord Byron uttered these words, fancying that he was leading on his Suliote guards in the cause of Greek independence, to which he had given his name, his fortune, and his very life.

Don't be afraid! We must get rid of fear; we cannot act at all till then. The first duty of a man is that of outdoing fear; unless he does that, never shall he see success.

How many people fail in life only because they are obsessed with fear of failure! They so fill their minds with the thought of failing that they approach every task as if it were an impossibility. And when they do fail, they say, "Well, I have no luck." There is no luck in this world; success is brought about by hard work, by self-confidence, by striving for big things. The man who is afraid never gets there.

People who are given to fear and worry would do well to make it a point to repeat to themselves the utterance of a Greek sage: "I am an old man and have seen many troubles, but most of them never happened." If we are constantly looking for danger and disappointment, we leave so much the less time to look for success. Failure and fear are negative qualities of the mind, and they cause a negative attitude which expresses itself in inactivity. Hope is a positive mental force and produces a corresponding physical action. Map out a course of action and plunge into it. Feed your mind on the contemplation of great deeds, and you will fit yourself for great things.

Get into the company of people who are active and not those who sit by, talking of failure, gloom, and depression, for they are apt to imbue your mind with failure—and thus dispel your enthusiasm. To mix with successful and active people is not only a sure help to fill your mind with successful thoughts, but it is a very real help, inasmuch as such men regard difficulties as tests of their ability, and not, like the unsuccessful, as cause for downfall.

Kolocotronis created his victories in his mind before he won them. Had he allowed his mind to dwell on chances of defeat, Greece today may not have been free.

Do not admit that you have failed or can fail. There is never any complete failure in nature. When the crops fail one year, they are plentiful the next. When depression comes one year, prosperity is bound to come the next. So cheer up and drive away fear and gloom. Face the new year with rejuvenated determination to accomplish big things. Let your resolution be: "Forward—forward—courage; don't be afraid!"

Open Letter of Supreme President

Boston, Mass., December, 1932.

To the officers and members of the Order of Ahepa.

My beloved Brethren:

In behalf of the Supreme Lodge, I greet and salute you, and pray that the Holy Spirit of Christmas fill you with joy, and that happiness and prosperity abide with you throughout the new year.

During these days of mankind's uneasiness, I am happy to report to you that our fraternity is marching on as triumphantly as ever before, and that it is about to enter the new year with greater thoughts of action and accomplishments.

Your Supreme Lodge, at its recent meeting, decided to cancel the past indebtedness of all the chapters, and thus commence a new life wherever needed within our realm. A drive shall be instituted for the reinstatement of old members, with many prizes to be awarded to those exemplifying in this work.

Our ranks shall be freshened by ten thousand (10,000) new members! In celebration of our tenth anniversary, we shall institute a grand national drive, commencing January 1, 1933, and ending with March 30, for the purpose of enlisting ten thousand new men at a special initiation fee of ten dollars. This shall be known as the Tri-Deca Drive, and every Ahepan shall be drafted to the task of producing at least one new candidate. Many prizes will be awarded. The Ahepa phalanxes will face the new year with action—we shall drive ahead as one unit and I am confident success will be ours.

Ten thousand new members is the call! My brethren, prepare to show your Ahepa colors. Your chapters will be supplied with full details. Are you with us?

Confident that you will all respond to the last man, and again wishing you a very Merry Christmas, I have the honor to remain,

Your most obedient servant,

Harris J. Booras,
Supreme President.

To My Brethren of the Ahepa Fraternity:

Isocrates dreamed a great confederacy of free states voluntarily united under a single leadership. The founders of this splendid Fraternity of ours visualized a great fraternity of men voluntarily united under the most powerful ideal. We are undergoing an economic adjustment. This adjustment requires that we teach ourselves how to meet life's situation with a minimum amount of friction. We must cease fumbling in the dark folds of confused dreams. We all realize that the oxen-team theories cannot control the railroad people of today. Every group has its own way, and, whatever else friction may be, it is in every case an argument for the superiority of the ways of that group. We must be tolerant and survey the field

with a view of ascertaining whether or not the Ahepa Ship of State is moving consistently and expeditiously in the direction of the ultimate goal of progress for which it is maintained. We attain mediocrity through prosperity and we are scourged into greatness through adversity. The adverse situation we meet during this period of depression ought to enable us to emerge with a stronger and greater fraternity. With best wishes for a Merry Christmas and a Happy and Prosperous New Year, I am

Cordially and fraternally yours,

P. S. MARTHAkis,
Supreme Vice-President.

The Christmas Spirit

THE faithful are again called upon to joyfully celebrate the Birth of the Redeemer. To rejoice in the simple joys of this immemorial time is to return to the early years of our childhood, when we were free from care, and when all the world was filled with a wondrous unfolding and the heart panted for the water brooks of kindness and love.

As the years go by, alternating with success and failure, and the insistent question of destiny remain unanswered, we are apt to grow a little cynical as to the meaning of life that is meted out of us. But on recurrence of Christmas Day, we become as little children, accepting all in the spirit in which it is given, believing that the gift and the giver are one, and that the Divine Purpose holds us ever in its gentle keeping.

This is tonic for the soul, balm for the heart, and solace for the mind. For in the sweet spirit of good-will to men there is an answer to all our longings, a reward for all our efforts, and a compensation for the buffets of fortune and the sorrows of requited sacrifice.

Christmas Day is the day of all days in the year. Life would be dark without it. It is written about and talked of in every language, in every land. Day of the Star and the Wise Men, it comes again to trumpet forth the beginning of a lowly life that accomplished works of good and ended that truth might triumph. The last act was sacrifice, the last word forgiveness, and ever as the season rolls wherein that Star was lifted, men and women think on the glory of the Great Teacher, and emulate in some degree the life that had its beginning in humbleness and reverence. In the glow of altar lights, in the sound of holy bells, in the chant of worshipers, is born again the spirit of good and the soul of love. Other days celebrate the birth of human heroes; this day consecrates mankind to the service of man.

At this season of good-will to all people of every race and creed, our chapters are preparing to feed the hungry, clothe the needy and cheer the unfortunate. Color will be brought to the cheeks of little children with wholesome food and warm clothing, and laughter to their hearts with new playthings provided by Ahepans everywhere.

We shall ever find pleasure and happiness in ministering to the needs of others.

Working together, we shall overcome the difficulties that have beset us for the past three years and shall meet at our next convention as members of a stronger and nobler fraternity.

My best wishes and fraternal greetings go to every one of you.

Cordially yours,

GEORGE L. PAPPAS,
Supreme Treasurer.

The Second Objective

By GEORGE C. VOURNAS
Supreme Counsellor

THE year 1933 will mark the completion of the tenth year since the founding of the Ahepa and, generally speaking, the first third of a century from the commencement of the great influx of Greek immigrants to the United States. Whether we arrived in the United States by force of circumstances or as a result of economic pressure, the relentless task of earning a livelihood confronted us all. Today some of us feel that we can give a creditable account of our accomplishments in the economic field in America and some of us do not. One thing is certain—that the number of those who could point with pride to their successes is much lesser today than it was four years ago.

Whether success crowned our efforts or not, it is safe to assume that by now both as Ahepans and as a part of the immigrant family in the United States, we have had ample time to adapt ourselves to our new environment, politically, socially, and economically. We have come to view America as our home and to be concerned with the affairs of our adopted country, while in the earlier years our eyes were fixed toward the shores of our birthplace for any and all things that affected our lives. While the spiritual bonds uniting us to our Fatherland are dutifully maintained and we hope they will forever continue, our immediate concern is our home, our family, our welfare, and that means the United States of America. That this fact is accepted by all persons and classes of our people today, may be cited as an eloquent example of the beneficial influence of the Ahepa and the successful culmination of the first part of its program and objective.

The Americanization—political assimilation—of all persons of Greek descent in the United States having been practically completed, the time appears to be at hand to devote increasing attention to the second but equally important task of our organization, to wit, "to promote throughout the world, and especially in the United States of America, a better and more comprehensive understanding of the Hellenic peoples and nation, and to revive, cultivate, enrich and marshal into active service for Humanity the noblest attributes and highest ideals of true Hellenism."

We all have heard much about Hellenic "ideals" and "customs." We hear the swan song at every turn. No one, however, has taken or takes the trouble to reduce the often confusing generalities to specific principles and formulas and point the way to their practical application. When American-born children of Greek parentage ask questions regarding the "ideals" and "customs" of the land of their fathers, they seldom receive the same answer from two persons. Each individual gives his own version and idea depending on the locality of birth in Greece. In most cases, what goes under the label of Hellenic "ideals" and "customs" is closely related to what Spencer called "The Dead Hand"—the great mass of errors, myths and prejudices that came down to us from the Dark Ages. Do we, as a class, possess any virtue or quality worthy of preservation? It is my sincere opinion that we do. I am also of the opinion, however, that a lot of *debunking* has to be done to what we call Greek "ideals" and "customs" before such ideals and customs can become useful to America and a twentieth century civilization.

What can we do during the year 1933? We can set ourselves to the task of revaluation—determine in the light of

knowledge and experience so far gained, what to keep and preserve and what to forever drop and forget—retaining the Hellenic formulas of the enlightened period of Greece and not of the Dark Ages. Ways and means must also be devised to harmonize the social and cultural views of those who were born there and of those who were born here, with the end in view of creating a common objective. It goes without saying that undertakings of great magnitude such as this require the sincere cooperation and contributions of all thinkers, whether members of the Ahepa or not. Effective application of principles, however, can be carried out only by a disciplined organization. To this end, the best if not the one and only organization, blending the old and the new, is the Order of Ahepa with its junior subdivision, the "Sons of Pericles." This organization constitutes not only the last hope for united effort but also the best available medium to carry out successfully what above has been referred to as the second objective. Enlightened self-interest dictates that we stand united and apply ourselves to the task with unflinching enthusiasm and determination. The undertaking is colossal. They only way that we can preserve for our posterity the valuable right to point to Hellenic immigrant contributions to American civilization, however, is to come to grips with the problem. The time is here—now. The Ahepa can not evade the responsibility.

SOON 1932 will be gone. The new year will be a new deal. We will be looking forward instead of backward. How quickly we forget the past and what a wonderful thing to let those memories die while we look hopefully to the future.

We should all face the future with hopefulness. Tough as the past year has been, a great majority of us have survived. Sails have been trimmed, store expenses cut, living costs whittled down, luxuries eliminated, and we all have been forced to cut down our living scale in general. This is where our opportunity comes in to show our real character, and gives us all a chance to show what Ahepa spirit can do.

With a spirit of thankfulness that the old year is ending and with a spirit of hopefulness for the new, I extend a hand of good fellowship to every member of our Ahepa organization and sincere greetings for the coming holiday season.

Fraternally yours,

CHRIS E. ATHAS,
Supreme Governor.

Brothers:

A new year of opportunity faces our organization. Never in former times has there been such need for sound thinking along social lines and for loyalty to American ideals as there is today. With the ancient heritages of our Mother Country and our faith in Americanism we are in a position to make a unique and valuable contribution to the welfare of this country of our choice.

In order to fulfill our highest possibilities we must continue to extend the educational and spiritual advantages of our order to as many individuals as possible. By increasing our membership we enlarge our influence for the higher ideals of human relationship that we find so satisfying and helpful in this wonderful country.

I only hope that each of you will devote part of his time in 1933 to bringing in new members and bringing back old ones. The special membership inducement

will give you a splendid reason for opening the subject with men who should be with us, shoulder to shoulder, in this year of opportunity.

Wishing one and all a very Merry Christmas and may the sun of prosperity shine on you as generously as the sunshine falls on the great Southwest throughout the year.

Fraternally yours,

ROBERT KATSON,
Supreme Governor.

I AM pleased to convey greetings and fraternal salutations to all the officers and members of the Order of Ahepa, and my sincerest wishes for A Merry Christmas and Happy New Year.

Our beloved Order, the Ahepa, has attained remarkable strides in its advance toward the glorification of the Greek race in North America. The past ten years of its existence have been years of progress and achievement—its promises having been fulfilled and its pledges materialized. Wherefore the Order of Ahepa looms up before the eyes of the people as a Temple of Utility, and its future a shining star.

Fraternally and sincerely yours,

GEORGE DEMETER,
Past Supreme President.

Courage—Depression Antidote

THE membership of our Order, like all the other citizens of the country, are going through a trying experience in their effort to weather the economic storm.

The story of the courage of Alexander Gounaris of Boston is the message I desire to transmit to the brothers all over the land.

At the age of about 55, late Alexander Gounaris lost a large fortune, which consisted of a chain of the best candy stores in Boston.

From 55 to 60, he peddled penny goods and at 65 he passed away having regained a fortune through the sale of a trade-mark on milk chocolate with raisins, which was bought by one of the large confectionery manufacturers in New England.

During this season of new determinations and hopes, may I place before our brothers the example of the courage of a compatriot who refused to be crushed and to hope that the invincible Greek spirit shall fortify them so that it may be said that a Greek may be bent, but can never be crushed.

G. A. POLOS,
Member of the Mother Lodge.

The New York Ball

THE combined ball held December 5, at the Hotel Commodore, New York City, under the auspices of the Ahepa chapters of the Metropolis, was, we have been informed, magnificent in splendor and brilliant in execution.

It has established itself as a worthy institution. Its annual recurrence is looked forward to with pleasant anticipation. District Governor Johnson and Chairman Saytanides and his committee have done a good job of this year's affair and deserve congratulations.

Washington, Friend of Religion and Religious Freedom

By DR. FRANCIS P. GAINES
President of Washington and Lee University

(An address delivered at Fredericksburg, Va., on Sunday, October 16, 1932, on the occasion of a civic celebration held in that city commemorative of the religious character of George Washington, religious freedom, and separation of Church and State.)

IT IS probable that if in this Bicentennial year the spirit of Washington could speak to some of us who offer glib phrases of analysis, he would rebuke us in the mood which Hamlet used to the detectives of his private life:

"Why, look you, how unworthy a thing you make of me! You would play upon me; you would seem to know my stops; you would pluck out the heart of my mystery; you would sound me from my lowest note to the top of my compass."

Yet it is inevitable, and it is defensible, that recurring appraisals of the man should be made. His ample influence springs as much from what he was as from what he did; his character, not less than his achievement, is at the foundation of our country's life. Over and above the record of deeds, which compresses a long span of history into the few decades of his activity, there is the power of his example, "colossal, seen of every land." No form of human investigation could be more profitable than honest study of the motives and ideals which governed such a life.

Honesty, however, is of paramount importance. Because we all have our points of view, there is constant danger that we shall interpret giant figures in the light of our own fierce enthusiasms, make of them advocates for our causes, transmute them, as it were, into powerful projections of our own futile personalities.

Approach With Caution

Especially must one approach the spiritual life of Washington with caution. The man's whole life was marked by the decency of a great reserve, and in particular the inner chamber of his soul was behind the curtains of reticence. He was among our most voluminous writers, but he seldom grew articulate about the intimacies of his faith. He spoke pointedly, if not bluntly, upon many topics, but no facile fluency told of his devotions or his hopes. He lived in candid comradeship with hosts of men but he never paraded his deep emotions before the gaze of the world. Only in an inferential way may we approach the nature of his spiritual life or the manner of its cultivation; its harvesting, happily, is open for the advantage of the world.

His Personal Religion

Religion is a manifold thing. It may be given many different descriptive tags. Or, if you prefer, it may be housed by various individuals in widely varying temples. Or, if you prefer again, this mighty spiritual power sweeping through the world as if to irrigate the aridity of our material life, may run in one of several channels through the fields of personality.

To say that religion was significant in Washington's life is not to say that every label fits him, that his spiritual domicile was like that of other men of constancy, that the current of spiritual energy flowed through a channel which might be identical with that in other lives.

His religion, for example, was not a philosophy, a thin thread of light out of the labyrinth of our speculation. That alert mind which had a scientific bent for facts of the objective world seems to have had no curiosity about the mysteries of the unseen. His was the stable acceptance of the Roman, not the inquisitiveness of the Athenian. He assumed simply that where knowledge ceases, faith begins. A reasonable faith, born in childhood, deepened as the years passed; and it sufficed.

Not Mystic Religion

Washington's religion, again, was not that of the mystic. He did not divide his life in spiritual ecstasy between two worlds. Apparently he heard not the rhythm of mighty wings that move in music through illimitable glory or the great voice that thunders in a transcendent silence. He had his customs of devotion, but he did not seed the communions of holy solitude for the crises. He lived essentially in this world, he stood with both feet squarely upon this earth, and his religion was practicable and serviceable.

His religion, again, was not that of the zealot. His own affiliation proceeded from no cataclysmic emotion. He could say with the poet:

"Through no disturbance of my soul,
Or strong compunction in me wrought,
I supplicate for thy control,
But in the quietness of thought."

Deeply concerned he was for the welfare of others, but hardly in an evangelical sense. His desire was that religion should be a calm and well-considered alignment of purposes.

His own religion, certainly, was not that of the pharisees. He had his inviolable principles, of course, and he had also an astonishing collection of maxims, or rules for the nicety of conduct, ranging from holding the temper to blowing the nose, but he was not confused in his discriminations. He never arrayed the artillery of high heaven against a sparrow-like vice, he didn't mix matters of a social decorum with the laws of God, he didn't seek to enforce upon everybody else the minutiae of his procedure.

A Way of Life

The religion of Washington was chiefly a way of life with a gleam of hope at the end. It was a singularly natural thing with him, natural in inception and natural in function. It was a part of his life, a pervasive dominance that set all things else in proper relation. It was the ordering of his life into an ordered universe. For creed, there were a few elemental and enduring principles. He had his rites of observance, his formalities of public worship and of private participation in vestry business, but his religion notably met the requirement of the ancient prophet, "to deal justly, to love mercy, to walk humbly"; yes, even to walk humbly, if we may take that to

mean accuracy of self-assessment. Above all was justice. Justice was the empress of his heart, and with her the two lovely handmaidens of truth and honor.

For the end of life there was hope. It was not orchestrated to the fan-fare of trumpets but it was real. When death claimed a loved one, he was fortified by a simple security of conviction that

"With the morn those angel faces smile
Which we have loved long since and lost awhile."

When death came for him, he recognized the certainty, confessed the agony, but declared: "I am not afraid to go." Religion cannot do more for any man.

For Religion in the Nation

As a part of the statesmanship with which he approached the destiny of his people, Washington manifested a vigorous interest in true religion and its fruits in human life.

This discernment marked all capacities of his leadership. It was an element of his military policy. When he took command of Virginia's troops in 1754, he issued orders for public worship. Throughout his entire experience he persisted in this recognition of the divine. At Valley Forge and at Yorktown, in distress or in exultation, he required acknowledgment of the way of God in the affairs of men. He believed that in the fate of nations, God champions the cause of righteousness, and that the aspiration of a people as well as the integrity of its methods must be squared with the inexorable justice of heaven.

In the Farewell Address, the climax of public utterances, the charter of his fairest hope, he made a plea for religion as the only adequate impulsion to national honor.

"Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

Sensitive Idealism

To a sensitive idealism, that earnest declaration may hint at a utilitarian justification for religion as a national concern. But what he was saying, what he believed beyond the semblance of doubt, was that character is the only basis for national welfare. In times of economic dismay, like the present, we find peculiar pertinence in his words. Upon character rests the weal of a people; and character must be reenforced by a strength greater than any residing in our frailty.

His life policy lent emphasis to the injunction of a general order of May, 1778, and it rings across the years:

"To the distinguished character of Patriot, it should be our highest glory to add the still more distinguished character of Christian."

For Religious Freedom

This place and this occasion recall appropriately Washington's belief in the sacredness of personal faith, his passionate adherence to the principle of religious freedom.

He himself was impressively intolerant in his attitude. His mother, to whom was given direction of the formative years, was devout in her allegiance to the Episcopal Church; but other influences played upon him, notably certain Huguenot friends and army chaplains of various denominations. A member himself of the established church, he entered faithfully into its duties, but his spirit was as broad as the nation he loved. It is on record that he attended services at different churches, including Presbyterian, Congregational and Catholic.

From the beginning of his public life he displayed a scrupulous respect for the individual conviction. At the time of the Canadian invasion, Washington formulated in his orders to Arnold, the central truth:

"While we are contending for our own Liberty, we should be very cautious of violating the rights of conscience in others, ever remembering that God alone is the judge of the hearts of men . . ."

He hurled the thunderbolt of a righteous wrath at a project of certain militant Protestants to burn the effigy of the Pope, calling such action "ridiculous," "insulting," and "monstrous."

Matter of Justice

When he became President, he displayed at once his feeling that religious freedom is a matter of simple justice. To the Baptists of Virginia, he wrote:

" . . . Every man conducting himself as a good citizen, and being accountable to God alone for his religious opinion, ought to be protected in worshipping the Deity according to the dictates of his own conscience."

To the Quakers, at that time a sect poorly understood and generally unpopular, he said:

"I assure you very explicitly that in my opinion the conscientious scruples of all men should be treated with delicacy and with tenderness . . ."

To the Presbyterians, he gave a somewhat similar assurance but his statement included a tangent of thought which has great contemporary interest:

"The path of true piety is so plain as to require but little political direction. To this consideration we ought to ascribe the absence of any regulation respecting religion from the Magna Charta of our country. . . . It will be your care to instruct the ignorant and to reclaim the devious, and in the progress of morality and science . . . we may confidently expect advancement of true religion."

To Hebrew Congregation

Without analysis of this contribution to the current discussion of a relation between religion and science, we pass on to cite one more, in some respects the most beautiful of all. To a Hebrew congregation he wrote:

"It is now no more that toleration is spoken of as if it were by the indulgence of one class of people that another enjoyed the exercises of their natural inherent right."

It was thus to the Jews, proverbially down-trodden in public life, that Washington announced his opinion as going far beyond mere religious tolerance. He admits no thought of spiritual condescension by which a majority, or a strongly entrenched group, might make concession to an under-privileged class. He recognizes a perfect religious freedom, an equality of spiritual right, as one of the inherent prerogatives of man.

Religious Freedom Recognized

In all the consequences of the American Revolution, so epoch-making in its very conception of government, nothing was more radical, nothing more honorably distinctive, than the grant of religious freedom.

It is the proud claim of Virginia that in the sixteenth article of her Bill of Rights there is the first formal governmental recognition of the validity of this freedom.

It is the boast of this city that the committee considering the general statement held its meeting here.

Simple justice demands this addition of fact, that most of the men concerned in this initial movement were, like Washington, loyal members of the established church. But they had a sense

of justice, and they had a prophetic faith that America and the cause of religion would both reap fine fruitage of the change.

Lovers of Washington are glad that his influence was consistently and powerfully in behalf of this cause. The stature of the man, great as it is, becomes thereby enlarged, and the fineness of his spirit is attested anew.

Central in His Dream

Lovers of Washington who develop insight into the true man become convinced that his contribution to our country was not only in the achievement of the brief years granted him but also in the majesty of his dream, a dream that brooded with resistless affection over that country for all the years that are yet to be. It was a lofty dream, as if hung upon the mountain peaks of everlasting verities, far above the trivialities of the day's routine, and thus it is a timeless dream.

It is not within our province, even if it were within our power, to reduce to formulas of comprehension all the shining brilliance of that dream. But surely we have not entered into the fullness of that dream until character becomes in reality the basis of private living and of public performance. Surely we have not entered into the fullness of the splendor he visioned until the peculiar form of faith, the mode of man's attempt to lay hold upon the infinite, shall nowhere be a barrier to fitness for private comradeships or for social trusts.

Rarer Freedom of Soul

Liberty, for which he fought, is a hollow thing, unless it goes on to include that rarer freedom of the soul; and unity, for which he yearned, is an impossible ideal unless it is knit in bonds deeper than the surface differentiations of our faith.

Remembering Washington, we seek again to purify the motives that govern our personal and our national life. Remembering him, we are strong again in new dedication to a liberty which is all inclusive. Remembering him, we are bold again to believe that we can realize a brotherhood which draws men of diverging convictions into the harmony of love and peace.

The Meaning of "O. K."

PROFESSOR STOCKHOLM, a very great philanthropist and philhellene, visited Hellas for the first time to see its beautiful, ancient ruins. He also came for another reason—to draw a comparison, after a study of the present Hellenes, of the Golden Age of Pericles and the present. Finding he was out of cigarettes he entered a store and bought a pack. Along with the cigarettes he was handed a guest's check. Upon receiving it he examined it carefully; he was a very good Greek scholar, therefore, could read the check. On it were indicated the goods bought, the price, signature and an "O. K." printed on it. These two letters "O. K." aroused a good deal of his interest; so, upon paying the bill at the cashier's desk, he asked in Greek, "Can you please explain to me the meaning of these two letters, 'O' and 'K'?"

"Why, yes, monsieur," replied the beautiful dark-eyed cashier, "it means correct or all well, but as it is written it means 'ola kala'."

"'Ola kala,' eh?" replied the professor. "You know, I asked you for that bit of information because in America it is a common sign of correctness. It struck me odd to see it here exactly the same as there."

"Well, monsieur, as I have explained to you the meaning, you will agree that it is a Greek derivation, and not only that, but almost all your words are Greek," she said proudly and raised her head high in pride.

Which Steam Are You?

By JOHN C. VASILIOU, Paterson, N. J.

"THE steam that blows the whistle will never turn the wheel." Such steam is spent. It drifts out upon the air, is wasted away and forgotten. Then there are other kinds of steam—the kind which silently sneaks out through an escape valve and does nothing; and the steam which remains silently within the engine and pounds persistently upon the pistons, forcing the great drive shaft that sets and keeps the machinery in motion.

So it is, my brothers, within the lodge—we have three kinds of Ahepans just as there are three kinds of steam—noise steam, power steam and useless steam—noise Ahepans, power Ahepans and useless Ahepans.

Go apart, brother, and give yourself a thorough selfanalysis. Find out if you are a power Ahepan—one who gathers with his lodge regularly and works silently to keep the machinery in motion; or are you a noise Ahepan who blows hard about brotherly love and good fellowship for a time, and then is heard no more; or, lastly, are you the Ahepan who has sneaked away from the lodge and not even made a noise.

Our machinery needs every ounce of driving power it can command. This is the time for action, cooperation and hard work. If there ever was a time that the help and cooperation of every Ahepan was needed, this is the time.

How long has it been since you last attended a lodge meeting? Unless you are a member of the "faithful few," we venture to say that it has been a long time. Don't you realize that the success of any lodge depends upon the number of active members that are on its lists? What is meant by an active member is one who not only pays his dues, but also attends lodge meetings, and does his bit by helping in all its doings. The only trouble with our lodges is that we have too many inactive members, fellows like you, who intend coming to lodge, but never do.

You are the steam, and it is up to you what kind of steam you are. Think it over. Go out to your lodge; then don't blow hard, but pound hard and make your lodge a real power for the good of the Ahepa and the community in which you live.

DEAR BROTHER:

I found your letter waiting for me when I came home from school and was overjoyed to read that I was awarded a scholarship by our fraternity. I consider it an honor to be one of the few students to be selected from so many worthy applicants.

As you know, the scholarship awarded me is for \$100 which is only half of my tuition. I am living in hope that this job lasts through the spring. If it does last, I feel that I will be able to raise my tuition for the second semester. But I'll leave my bridges to cross when I reach them. Right now I am busy applying myself to an eight-hour job and my school work.

I feel it now an additional pressure on me to make good. My family and the boys in Chester have confidence in me. And this expression by the Ahepa in making it possible for me to continue my schooling has bolstered my faith in myself and has filled me with determination to achieve success.

Faternally yours,

(Signed) ANTHONY KAPOURELOS,
Chester, Pa.

American Civilization and the Culture of the Greeks

By PAUL PRODIS

Teachers College, Columbia University

AN INTERNATIONAL fellowship between two sister democracies, Greece and the United States, was manifested some months ago, in colorful ceremony at the state capitol in Hartford, Conn.

The Greek people were happy to send to the constituents of Connecticut a symbol of their love and friendship for the American people. In presenting to his excellency, Governor Cross, the blue and white flag of the Hellenic nation, I was privileged to convey the thanks of the Greek Republic for the state banner of Connecticut sent to Athens last year through visiting members of the American Legion, on the occasion of the one hundredth anniversary of Greek independence.

In accepting the flag of Greece in the name of the State of Connecticut, the amiable and scholarly governor spoke of the humanitarian and intellectual relations between the two republics, and of the indebtedness of the American institutions to the culture and history of Greek thought. Warmed to poetic enthusiasm, Governor Cross, once dean of Yale University, praised the vision and depth of the classic Greek thinkers and described how the first university in the world was established at Athens when companies of philosophers communed in the shadow of the Acropolis, in the very Agora that American archeologists are now excavating under the direction of Prof. Edward Capps of Princeton University.

The scholar-statesman of capitol hill, guiding the destinies of nearly one and three-quarter million "Connecticut Yankees," who governs by personal prestige rather than mere political power, a state that still is one of the mainstays of culture in New England, did not hesitate to throw the authority of his wisdom upon the wholesome significance of Hellenic culture to our contemporary age here in America.

I was deeply moved by the eloquence of the governor when, in response to my remarks about the new civilization of the United States growing similar to that of another Golden Age, that of Pericles, he declared: "Though you once lost your political freedom, you have conquered the world by your culture. The Greek mind has penetrated the Roman Empire and through her all of Europe and America, and today your culture has come down as the highest product of human mind. In government, in science, in mathematics, in language, in logic, your predecessors have led the way. Homer, Aeschylus, Sophocles and Aristophanes have never been surpassed; your poets have only occasionally been matched, as in Shakespeare; none has excelled your philosophers.

"It is a loss to modern science that the youth does not come in closer contact with Greek art and thought. The flexibility of your language lends itself to eloquence, to delicate thought, to intricate precision of expression. All moral ideas are contained in your tragedians. In the science of government there is no place to go but to Aristotle and to Plato. All methods we use in expressing thought were used by Greece. It is a wonderful heritage. It is a glorious history that won the world.

"With what enthusiasm was Greek studied in the universities of Bologna, Paris, Oxford and Cambridge! Though the last generation tended to push Hellenic studies to the background, the time will have come, in the new balance, when Greek will go back to our university curriculum. Indeed, Greek is coming back, when more students have registered at Yale University than ever did under the compulsory system. Your literature

is much alive among American scholars in our colleges, and the modern world shall benefit as the mass of our people awaken more and more to the benefits and influences of Hellenic culture."

It was an unique homage, this, from a distinguished man of letters and a political and spiritual leader of a commonwealth still guardian of the traditions and ideals of the early Colonial Fathers.

There is no doubt that America is creating a new culture. Her pioneers have conquered a physical empire whose soul is shaping itself. A land first peopled by Anglo-Saxon colonists, today, through the blending of many racial groups, America is on the threshold of a distinct culture—a truly new civilization.

To the actualization of these fresh outlooks to life and thought, the culture of the Greek may well dedicate itself. Ours must become a distinct contribution to contemporary ideas and to new ways of life; for this, we will tap deep fountains from which every great civilization has gained new courage, new inspiration. This source is the Hellenic culture, so universal in scope and influence. Throughout the history of European civilization we observe repeated intellectual and spiritual fermentations, each time aroused by that fiery tradition we call Classic Greece. Having thus caught the vision of man's true destiny, we can go on building new paths of our own.

Today we see the dawn of a new humanism rising throughout the many cultural centers all over the world, and in particular the American universities. Once more the fresh consciousness of freedom, beauty and vitality grows amidst us. The rediscovery of such a philosophy of daily life intoxicates the keenest minds of our age and we undergo a spiritual "rebirth."

Greek ideals and virtues of the good life are actual things: In philosophy, Woodbridge and Santayana herald the sanity of Greek attitudes to life and thought. In pure science it is not the mechanists that have all to say, but physicists and metaphysicians teach cosmic truths first learned in the Athenian Agora. Contemporary psychology, having groped in subterranean paths and dusty attics, now returns to Aristotelian researches into the realm of man's true psyche. In ethics, the good life is not a puritanical or other-worldly escape, but a sensible and harmonious existence in conformity with nature. In the realm of dramatic literature we still seek those purifying emotions that Euripides, the humanist, so artfully instilled. In historical critique, scholars like Zimmern, Rostotzief and Westermann show deep concern in the realistic methods of Heroditus and Thucydides. In sculpture there is a contemporary classical revival, closer to the actual spirit of Greek sculpture than any previous adaptation. All over Europe the influence has resulted in a breadth of conception and a soundness of execution which have produced work of dignity and plastic power even when it lacks the note of genius. Saint Gaudens, Daniel Chester French, and Karl Bitter are among those in America who found their inspiration in ancient Greece. The architect of foresight, though rising skyward, still builds on Phidian foundations.

With the advent of scientific methods of living and seeing life, with the new eagerness for truth and beauty that I believe our age to represent, the vision of the Greek genius could well be ever before our eyes. Of course, we cannot ignore the more sophisticated civilization of today which is the cultural accumulation of twenty-four more centuries, with new forms of literature, religion and arts.

This age of machinery and specialized industry leaves modern man much more to aspire to. Immediate material comforts we already have; but religion of man's genuine worth is still to be attained. No age had closer affinities with the classic Golden Age of Greece than our very own. We are today in a position as no other period has been to understand Hellenic attainments, to learn the lessons they teach, and, in studying the ideals and fortunes of men with whom we have so much in common, to gain a fuller power of understanding and estimating our own. We would not be so much provoked by depressions and general restlessness if our racial and individual personalities were tempered by a stoical and humanistic way of life.

Those of us of the Greek tradition feel a responsibility with the privilege of being conveyors of our heritage. But, in turn, we are grateful for the harmonizing influences that America contributes. Beside the deep gratitude for the material relief your citizens gave one hundred years ago, and again after the World War, when one and a half million refugees were absorbed by a small nation of six million Greeks, beside the efficient laying of a water system in modern Athens by American engineers, and beside the splendid excavations of Dr. Capps' committee, of which Dr. John Finley of the *New York Times* is a distinguished patron, there are higher powers and forces in the American soul that we recognize. It is your youthful way of life and thought; it is your enthusiasm for sheer living and let live; it is your bottled-up sunshine optimism, your inexhaustible energy, your clean way of simple existence, your moral courage, your intellectual integrity, your high seriousness and your spiritual eagerness.

One hundred years ago, fellow citizens of President Monroe, of Daniel Webster and Dr. Samuel Gridley Howe have praised and materially helped the supreme efforts of the Greek heroes of 1821. Today, Greece, a full-blossomed nation of the European continent greets in gratitude and spiritual triumph a nation that blessed her with aid and courage in her great hour of need. America breathed her freedom-loving spirit across the ocean and the body and soul of modern Greece became as one.

Since the fall of Constantinople in 1453 the Greeks had been writhing under the political yoke of the Turkish Empire. The leading countries of Europe were too engrossed with their own problems—military, economic and religious—to want or to be able to render any encouragement to the liberty-seeking Greek, whose devotion to Christianity and his passionate patriotism and his pride of noble heritage have saved from annihilation. To this weary people a life-giving breeze swept from these shores in the form of money, men, moral encouragement, genuine sympathy and the political authority of a great nation.

It would be well to recall the substantial aid, moral and material, rendered by the United States to the young Greek nation in her very hour of heroic struggle for political liberation. It was Daniel Webster who poured the honey of his eloquence before the House of Representatives on December 3, 1823, and convinced then, that by helping Greece, America was not merely paying the debt to modern Greeks as heirs of their ancient forefathers, but was helping a new nation because it was fighting for mankind, for civilization and for Christianity, and for upholding the very principles set forth in the American Declaration of Independence.

President Monroe in his annual message to Congress aroused the hearts of statesmen and citizens alike for sympathy and action for the heroic Greeks. Public meetings and church services were held throughout the land. Prominent personages formed committees. Contributions were gathered. Theatrical

performances and balls were given for the benefit of suffering women and children of the fighting Hellenes. A genuine spirit of sympathy and Christian love prevailed among the wealthy and poor alike. The city of Hartford had organized a local committee for "the purpose of devising means to evince the public sympathy for the oppressed people of Greece and to solicit funds and address a memorial to the Congress of the United States on the subject of recognition of Greek independence." Boston, New York, Norwich, Conn., and other cities sent generous funds to buy provisions for the families of the Greek heroes. A very distinguished citizen of Boston, Dr. Samuel Gridley Howe, was appointed surgeon of the Greek fleet. His services have been invaluable. Edward Everett, editor of the *North American Review*, another ardent friend of the Greek cause, was among the first to start the Philhellenic campaign in the United States. Gen. George Jarvis, the son of an American diplomat, was wounded many times and saw as many battles as any Greek. Another outstanding fighter for the cause of liberty was Col. Jonathan P. Miller of Vermont, who, at the age of 23, was known among his comrades as the "Yankee daredevil." William G. Washington, a volunteer in the Greek Army, paid the supreme sacrifice while fighting heroically at Palamidi. George Wilson and Jacob Williams were two brave American sailors who served with devotion the little armada of the Greeks.

In the more recent World War and its aftermath, it was American relief through the Near East, Y. M. C. A., the American Red Cross and other volunteer organizations that helped a nation of six million to take care of one and a half million of their brother refugees from Asia Minor and to absorb them into the fold that has built the well-governed, new nation of Greece.

Last year, Hellas and her children on distant shores have commemorated this centenary of her national liberation. Of course, at the same time the immortal soul of the Greeks was celebrating an anniversary more than three thousand years. Many of the festivals were held in the United States, among the university folks, the church people, among athletic organizations and the very Greek communities themselves. The newspapers of the land have extolled in articles and editorial comment the heroism and spiritual virility of the Hellenic people. Descendants of Greeks in many parts of the world have sojourned in their motherland; among these visitors were Greek members of the American Legion, a small part of the sixty thousand American soldiers of Greek blood who served in the world conflict. Before departing for Athens they were entrusted with a flag from each of the States of the American Union, sent by their respective governors as a token of friendship and a cordial felicitation upon the centenary. These state banners have been presented to the President of the Greek Republic and to Premier Eleutherios Venizelos in great ceremony at the stadium of Athens. There, too, was unveiled a memorial to American friends of Greece with statues of Webster, Monroe, Everett, Howe and Henry Clay, similar to the recent memorial in Massachusetts to George Dilboy, the American patriot of Greek blood who willingly shed his life that democracy might triumph. It is well known how this Greek boy was honored by the highest award of this land—the Congressional Medal. The Legionnaires have returned to their land of adoption with beautiful impressions of the new Greece. They have observed a more united nation where education prevails, where production and industry—with new settlement, with drainage and irrigation of the land and extension of the roads—where the creation of ports and the building of cities have made a paradise for those scholars, artists, students, diplomats or business agents who would tour her temples, seek her sacred bypaths, introduce American industry into fertile markets, and to discover that

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eternal summer still gilds her ancient isles for those who have the eye to see.

The American nation harbors today more than half a million citizens of Greek origin. The vitality, loyalty, resourcefulness and civic enthusiasm that these Greeks contribute to the culture and welfare of the country is welcome, and in high quarters understood, appreciated and acclaimed.

Flags would be but strips of rag were it not that the authority of nations gives them respect and power, and were it not that the people of each nation pour the fill of their racial ideals and patriotic fervor into that very symbol of their national consciousness—the Flag! When flags of these two democracies have been exchanged, hands of felicitation have clasped across the sea; in such a joyful communion and old friendship is strengthened and bonds of affection between Greece and America are sealed that together they may attain the highest aspiration of mankind—international peace and the material and spiritual prosperity of their citizenry.

And So We Struggle

By HELEN COTSONIS

Oceanside, Calif.

AND so we struggle. The ancestral tides of inheritance surge through the inexperienced dawn. Utopia is futile ecstasy. The old generation, which has its rights and its sentiments, the training and the emotional reaction of a different era and environment, looks upon the later generation and disapproves. Thus we have struggle. The elders, undoubtedly sincere, act as they think best. The aim, the desire, is good. Because they have grown and formulated their values under different conditions, in an entirely adverse form of mental outlook, with prejudices and beliefs to which we are strangers, are they at fault? The young people, not comprehending that their elders are functioning true to their natural law, are resentful and rebellious. They become violent and impulse comes upon them. All youth is of that manner. Many a time youth grows old in moments, knowing suddenly that some clean and superb attitude has been polluted by the blundering misconstruction of the wiser ones, who, perhaps, mean kindly. Each, then, following the undeviating and inevitable course of his own tendency, clashes with the other. How much more then when the two have not only the differences of age to combat, but the contradictory and irreconcilable customs and memories of two nations? Solution? There cannot be—at any rate, nothing contemporary.

Only the effacing quietness of time will end this difficulty. When the period of readjustment has served its purpose, automatically this problem, too, will cease to exist. To attempt a conjunction of attitudes in the present, and between these groups, is futile. Of course, we who are part of them are experiencing a great unpleasantness, an uneasy discord; but that is the fate of those who are of the intermediate periods.

I understand, of course, that it is necessary to become heated and write violent arguments, promulgating various solutions; but I fear that all our talking leads nowhere. Here we stand—the old and the new, eternally opposed. When the old is ended, the new will go on with a few of the qualities it has inherited, and a great many which it has acquired in its new environment. It cannot continue to be forever the same. I regret the apparent brutality of this point of view, and I shall be excessively astonished to see it in print. It does not say the acceptable things. However, I do not argue. I merely make the statement of an attitude.

He Thought of Rest—But Worked On

(The Knack of Discarding Seeming Essentials From Your Mind, When Outlook is Gloomy)

By MAURICE C. MOORE

YESTERDAY I met a man who told me that he hadn't had a vacation for five years, and he looked wonderfully fit on it. "Tell me how you do it," I said, "and not get stale."

His answer was: "I believe I get more rest and recreation than most people; certainly somehow I must do, for I'm far from being a machine, and if I didn't get the right balance between hard work and comparatively easy going I would soon crack."

"Then what's the secret?"

"Events have compelled me to keep at it practically every-one of the six days out of the seven all that time—if I wanted my business to stay put. But I have found out how to refresh and restore myself in a simple way. I have learned how, whenever chance offers, to switch my mind off affairs, which I think you will agree is an important and necessary thing, much more valuable than a mere physical removal, transporting yourself bodily from the scene of operations. I think of having glorious leisure, with nothing in the wide world to do but idle and take my ease—and then work on. It is a question of not running too much in one channel, not actually, although because you are always in harness it may seem so. You can get away from the grind, while still to all intents and purposes at it, by training your mind, and so to train it, believe me, is as vital to success as all-out training for business efficiency.

"Too much thinking over business is a mood; that is a modern trouble. You can get confirmed in the state of mind and be unaware of how much it is mastering you and of how it is shutting you in, even in the business field itself, when you might expand. Check the concentration and set up another opposite mood. It is difficult, I know, because affairs may be in that state where there is real cause for worry and it therefore seems ill-advised to let them leave your attention even for a moment. A way out of some trouble may occur to you, you feel, if the problem is *always* kept uppermost, fully in your thoughts. It is a matter of experience with me that this is not the most likely way of finding a solution. Try to acquire the trick of flinging a thing right out of your head, even sometimes when the outlook is blackest. Give *that* mood its full chance, let it run its whole course. Then the other mood will come back when you are ready again, physically and mentally ready, energy there waiting to be spent, hope, confidence and poise reestablished. And thus renewed and *re-created*, you will then see the way out if there *is* a way out, or you will know definitely that the trouble cannot be got over, that you must put up with it, and that the splendid new strength you now feel you have must be directed constructively elsewhere. I am fresher today than I was five years ago. I might have been worn out. And don't I know that my business has benefitted, not suffered, through this refusing to be obsessed by it, yet keeping all the while personally on the spot to carry on from point to point through the long crisis, without a break, acting in the big matters when I was at my best and ready for them?"

It is the art of living, the road to success, and has been, everywhere, since the world began.

How many of us take every hedge continuously at a gallop, instead of walking a field here and there to obtain full power for the next jump?

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One Means to the End

By MARY MAMONAS

Simmons College, Boston, Mass.

NOW that we have had so many desirable and well-written articles on the problem of the "naiolea," giving us various phases of it, ranging from the education of our parents to a serious biological-racial analysis, suppose we consider one of the immediate means towards a happy compromise.

The Greek Orthodox Church, the basic factor in the perpetuation of Hellenic customs and thoughts in the United States, is familiar to all. It is true that, in the past, some of the priests, through teachings based on ignorance and superstition, alienated many of the present generation from the fold. This situation, to a very large degree, has been remedied by men like the Archbishop Athenagoras and the Rev. Athenagoras Cavadas. The Church was quick to satisfy the demand for well-educated theologians who were capable of the almost herculean task before them—that of uniting the Greeks through the modification and consolidation of the clergy. The Church, as we all know so well, is the chief agency, outside of the home, for the transmission of Greek ideals. Yet, so far as I can see, very few of the leaders of the younger generation have attempted to conciliate their parents by working in conjunction with it. It is surprising that we, on whom the future of the Greek race in America depends, have not made the most of this opportunity towards a more amicable solution of this perplexing problem.

It only requires the presence of a few young men well chosen for qualities of leadership, tact, initiative, and dependability to see this question settled without animosity and acrimony. If these potential leaders would gradually assume the duties and responsibilities of the community, and if they worked in conjunction with our spiritual advisors, then the trust and friendship of the older generation would be ours. With the assistance and guidance of such enlightened men as the Rev. Athenagoras Cavadas and others of his caliber, the younger generation would be allowed to show how well they can handle the serious problems of the various communities.

This does not mean that the feminine contingent should sit on the sidelines, taking but a passive interest while the young men do all the work. On the contrary, they have as difficult but as interesting work cut out for them. Every Greek community has a ladies' aid, auxiliary, or club. If we were to take an active part in its affairs, serve on committees, volunteer suggestions, and, generally, show that we were willing to work hard to see the association's prestige and good works grow, then, in the due course of time as a reward for our efforts, we would be given positions of authority within the organization. After we had shown the capable work we could do, and after two or three were on the lists of officers, then would come our opportunity to educate the mothers of the community to look at our "problems" in a more lenient light.

When the older people see the results accomplished by representatives of the "neania and neara," it will be a comparatively easy matter to broach the subject of liberalization of Greek thought and the granting of freedom, within reason, to the younger generation. Thus, the gradual assumption of community responsibilities and the confidence established through the successful accomplishment of these duties will clarify the situation and enable us to "carry on" when we will be the older generation. Not only does such a program aid in solving our present problems, but it is also an adequate apprentice period for our future duties.

The task before us is no easy one. There is nothing harder to change than habit, and especially a thinking habit. Although it is difficult, it is by no means impossible. It requires patient effort, serious thought, and an abundance of considerate respect for our elders.

One reason why this problem is so acute seems to be that we have not done very much beyond writing reams upon reams of paper on the subject. Very few seem to have taken the trouble to acquaint their parents with their lives outside of the cloister as it were. If our parents felt that they were free to ask questions and knew that their queries would be taken in the right spirit, not as fault finding but as cooperative and interested remarks, then the road would be clear for a better understanding of what our requests really call for—not untrammelled license to carouse, but the granting of freedom of social intercourse set by the limits of age and mental capacity to utilize this freedom without abusing the liberties it grants.

A Prayer for Ahepan Parents

O JEHOVAH, make me a better parent. Teach me to understand my children, to listen patiently to what they have to say, and to answer all their questions kindly. Keep me from interrupting them, talking back to them and contradicting them. Make me courteous to them as I would have them to be to me. Give me courage to confess my sins against my children, and to ask of them forgiveness when I know that I have done them wrong.

May I not vainly hurt their feelings; forbid that I should laugh at their mistakes, or resort to shame and ridicule or punishment. Let me not tempt my child to lie or steal. So guide me hour by hour that I may demonstrate by all I say and do that honesty produces happiness.

Reduce, I pray, the meanness in me; may I cease to nag, and when I am out of sorts, help me, O Lord, to hold my anger. Blind me to the little errors of my children, and help me to see the good things that they do. Give me a ready word for honest praise. Help me to grow up with my children, to treat them as of their own age, but let me not expect of them the judgments and convictions of adults.

Allow me not to rob them of the opportunity to wait upon themselves—to think, to choose and to make decisions. Forbid that I should ever punish them for my selfish satisfaction; may I grant them all their wishes that are reasonable, and have the courage to withhold a privilege which I know will do them harm. Make me so fair and just, so considerate and companionable to my children, that they will have a genuine esteem for me. Fit me to be loved and imitated by my children.

With all thy gifts, O Lord Jehovah, give me calm and praise and self-control.

ERNEST GIORES,

Past President, Spartan Chapter No. 26,
Philadelphia, Pa.

I RECEIVED your letter of November 25, in which you informed me that the Supreme Lodge had awarded me a scholarship amounting to \$50. Immediately upon receiving the letter, I notified the registrar who promised to send to you a letter testifying to the effect that I am a registered student at Miami University.

I appreciate very much the confidence which the Supreme Council has placed in me through the awarding of the scholarship. I shall do my utmost to live up to their faith.

Yours very truly, ANTHONY ANDRUSOPULOS.

Notes From the Supreme Lodge Meeting

We submit below some of the most important decisions of the Supreme Lodge:

1. *Jurisdictional Questions.* The question having arisen as to which district has jurisdiction over a prospective chapter in a city which is midway between two or more adjacent jurisdictions, the Supreme Lodge ruled that if and when such questions do arise they should be submitted to the Supreme Lodge, together with all the facts, for its decision.

2. *When should District Lodges Be Organized?* Notwithstanding that the amendment to the constitution dealing with the organization of District Lodges expressly states that such Lodges shall be organized sometime next June or July, certain districts not having clearly understood this provision have already organized District Lodges or are contemplating doing so in the near future.

The Supreme Lodge, having considered this matter, ruled that in accordance with Article VIII of the constitution, Article II of the by-laws and Article III of the by-laws, section 33, it appears that each district must elect its district officers and organize the District Lodge in accordance with the amendments adopted at the Baltimore convention at the next district convention which is to be held in June or July of 1933, and not earlier; that under the appropriations of the Baltimore convention the expenses of the District Governor until the District Lodges are organized in June or July, 1933, will be met by the Supreme Lodge in an amount not to exceed \$150 for each district; that the 50 cents remittance provided for in section 33, above referred to, shall commence to be made to the District Lodges as of July 1, 1933, and from per capita tax earned and collected thereafter.

It necessarily follows from the above that District Lodges organized otherwise than as provided by the amendment made at the Baltimore convention are not organized in accordance with the constitution.

3. *Obligations of Chapters to Third Parties.* In the interest of caution, and for the protection both of chapters of the Ahepa and the Supreme Lodge, it was decided that the Supreme Lodge shall not be responsible for obligations incurred by the chapters with third parties, and the chapters of the Ahepa when incurring obligations with third parties in excess of \$100 shall notify such parties that the Supreme Lodge of the Order is not responsible for any obligations of the chapters.

4. *Assets of Inactive Chapters.* In the event of the dissolution of a chapter for any reason whatever, including inability to function or revocation of its charter, all assets of such chapters shall immediately revert to the Supreme Lodge. It shall be the duty of the District Governor to effect collection of all such assets, including the record books and paraphernalia, and transmit same to the Supreme Lodge.

5. *Special Dispensation.* A special dispensation was granted to all chapters to initiate new members at \$10 each, \$5 of which shall be remitted to the Supreme Lodge and the other \$5, retained by the chapter. Out of the \$5 sent to the Supreme Lodge, \$2 shall be set aside for the National Home Fund and \$1 remitted to the District Treasurer when the District Lodges organize in accordance with the constitution and by-laws next June or July. (Although, strictly speaking, the Supreme Lodge does not have to remit any part of the initiation fee until after the District Lodges are duly organized, nevertheless, it thought

it advisable, in order to encourage the districts, to set aside \$1 out of each initiation fee received during this drive and turn it over to the District Lodges when they are duly organized next June or July.)

The drive shall commence on the first day of January, 1933, and terminate on the 31st day of March, 1933. A special personal letter is being dispatched by the Supreme President to every member of the Order which conveys to the members the Holiday Greetings of the Supreme President and the entire Supreme Lodge and brings to their attention this membership drive, as well as the reinstatement drive, explained in the next paragraph.

6. *Reinstatement Drive.* A campaign to run concurrently with the above drive, that is to say, from January 1, 1933, to March 31, 1933, shall be waged for the reinstatement of suspended or delinquent members. The Supreme Lodge, taking under consideration the present economic situation, has ruled that during the above period of three months, chapters may reinstate any of their suspended or delinquent members by collecting and remitting to the Supreme Lodge \$1 for all past indebtedness of the chapter to the Supreme Lodge on account of each such member, and by collecting and remitting in advance to the Supreme Lodge the per capita tax for at least the first half of 1933, but preferably for the entire year.

Under this ruling a member who has been suspended for non-payment of dues or who though not suspended is nevertheless delinquent may be reinstated or placed in good standing in all respects as of January 1, 1933, by paying \$1 for his past obligations and at least half a year's dues for the first half of 1933. The Supreme Lodge should receive immediately upon collection the \$1 plus per capita tax of \$1.50, if the member pays for half a year, or \$3 if he pays for the full year. To put it in another way, the least that the Supreme Lodge will accept for the reinstatement of a member and for placing him in good standing up to July 1, 1933, is \$2.50.

7. *Old Debts of Chapters.* One of the most troublesome questions the Supreme Lodge had to contend with was the disposition of old debts of chapters to the Supreme Lodge. After hearing various representatives of chapters and taking under consideration the condition of the chapters, the Supreme Lodge ruled as follows:

a) That initiation fees owing to the Supreme Lodge should be paid without further delay and applications, if any, withheld by the chapters should be immediately sent to the Supreme Lodge so that proper record may be made at the Headquarters and the members given their certificates.

b) Other obligations of chapters, except as explained in the next succeeding paragraph, should be cancelled.

c) Chapters should pay per capita tax at the rate of \$1.50 to the Supreme Lodge on as many members as have actually paid their dues during the second half of 1932.

8. *Prizes to be Awarded.* In connection with the special membership and reinstatement drives, a sum of not more than \$500 will be awarded in prizes, plus \$175 to be contributed personally by each member of the Supreme Lodge at \$25 apiece. The details of this drive are included in the special personal

letter of the Supreme President, soon to be received by the members.

9. *Excursion to Greece.* Pursuant to the recommendation of the convention, the Supreme Lodge decided to hold an excursion to Greece during 1933. The steamer selected for that purpose is the SS. "Byron" of the National Steam Navigation Company, 44 Whitehall St., New York, N. Y. The steamer will sail from New York, March 14. Under the agreement entered into between the Supreme Lodge and the steamship company, the sale of tickets is open to all agents. Let's all help make the fifth excursion a success.

10. *Scholarships.* The following scholarships were awarded:

By the Baltimore convention:

E. J. Demas, New York City	\$500
Spirros P. Sarris, Lowell, Mass	200

By the Supreme Lodge:

Anthony Andrusopoulos, Canton, Ohio	50
Nicholas Argyr, Pueblo, Colo.	50
Nicholas Chaltas, Buffalo, N. Y.	75
Miss Helen Collis, McGill, Nev.	50
Theodore F. Constant, Norfolk, Va.	50
Kimon Friar, Forest Park, Ill.	100
Alexander Georgacopoulos, Milwaukee, Wis.	50
Miss Vera George, South Bend, Ind.	50
Gregory C. Hoot, Newport, R. I.	75
Anthony G. Kapourcellos, Chester, Pa.	100
Takis Katsoulis, Seattle, Wash.	50
George Lampropoulos, Pawtucket, R. I.	50
Nicholas S. Logothets, Newport, R. I.	100
Manuel Mamalakis, Savannah, Ga.	50
Nich Papadionysiou, Weirton, W. Va.	50
Nicholas J. Pappas, Atlanta, Ga.	50
Constantinos H. Pavellas, San Francisco, Calif.	100
Harry S. Perdiki, Lawrence, Mass.	50
Paul Prodis, New York City	100
James G. Rizos, Roanoke, Va.	50
George Sotirion, Chicopee, Mass.	100
George Stavropoulos, Salt Lake City, Utah	50
Chris J. Tsenes, St. Louis, Mo.	50
John N. Valianos, San Francisco, Calif.	100
William J. Vassiliw, Poughkeepsie, N. Y.	50
William Vlackoulis, Brooklyn, N. Y.	100

In making the awards, the Supreme Lodge was guided by the following rules, in addition to the ones enacted by former Supreme Lodges and conventions:

1. Not more than \$100 should be awarded to any applicant.
2. No high school students should be considered.
3. No first year college students should be considered.
4. Ahepans, sons of Ahepans, Sons of Pericles members, and their relatives should be given preference.
5. Applications which are not complete should be rejected.
6. Applicants not now attending college should be rejected.
7. Those applicants should be rejected whose applications do not meet with the general policy of the organization.

8. No awards should be made to married applicants.

9. The money shall be sent to the registrar of the institution, as heretofore.

11. *Sons of Pericles.* An Advisory Board of ten, to serve as the connecting link between the Ahepa and the Sons of Pericles, was appointed by the Supreme Lodge and consists of the following:

James A. Veras, Chairman, 206 E. Drinker St., Dunmore, Pa.; Dr. A. Alexiou, 301 E. 21st St., New York, N. Y.; Peter Matsoukas, 6313 N. Washtenaw Ave., Chicago, Ill.; Dr. Theodore A. Stamas, 45 Butnam Road, Lowell, Mass.; E. T. Morisse, 501 Third Ave., Seattle, Wash.; Theodore Andronicos, 1340 20th Ave., San Francisco, Calif.; James Orphanos, Princess Cafe, Winston-Salem, N. C.; Sam Bushong, 624 W. Douglas Ave., Wichita, Kans.; Dr. C. B. Johannides, Missouri Bldg., St. Louis, Mo.; James Demoplos, 1429 Barlum Tower, Detroit, Mich.

The following rulings were made with reference to the Sons of Pericles:

1. That the districts of the Junior Order be approved as units of Government.

2. That the Supreme President is authorized to pay to the Sons of Pericles any sum of money, not to exceed the appropriation made by the Baltimore convention, upon the recommendation of the Supreme Advisory Board.

3. That the next convention of the Sons of Pericles be held in Chicago two weeks prior to the Ahepa convention. The time and place of subsequent conventions to be determined by the Supreme Lodge of the Ahepa, at the recommendation of the convention of the Sons.

4. That the question of district conventions for the Sons should be referred to the Advisory Board.

5. District Governors of the Sons should be subject to approval by the Supreme Advisory Board.

6. Relative to the statue of Pericles, the following was voted: "The Supreme Lodge believes that such a project will be useful to both organizations but will not pass upon the advisability of sponsoring the project nor authorize such a campaign, either nationally or locally or by district or otherwise, until it has before it the results of the Ahepa membership campaign, scheduled for January 1 to March 31, 1933."

7. There should be no campaign in behalf of the Sons of Pericles for any project whatsoever inaugurated or sponsored by any person, officer or member of the Sons of Pericles or Ahepa without the written authorization of the Supreme Lodge, or the Supreme President acting in its behalf.

8. Dues of the Sons of Pericles: That the initiation fee be \$3 and the dues \$2 per year, beginning with January 1, 1933; the dues to be divided between the chapters and the Supreme Council in the same proportion as heretofore.

9. That the Supreme Council of the Sons prepare a constitution for the Junior Order, consistent with the rulings of the Supreme Lodge, which shall be subject to the approval of the Supreme Advisory Board and the Supreme Lodge of the Ahepa.

12. *Extraordinary Rule of the Supreme Lodge.* Pursuant to Article VII, Sections 23 to 30 inclusive, of the constitution and by-laws and other articles and sections thereof, and to decrees,

mandates and resolutions of the National Convention of the Order, it is hereby enacted as follows:

a) Any violation of any provision of the constitution or by-laws or any regulation duly enacted by the Supreme Lodge shall be deemed, in addition to such other offense as may be prescribed in the constitution or by-laws, insubordination against Supreme Lodge.

b) Refusal or neglect to obey, on the part of any member, chapter or district officer, of any order, rule or mandate of the Supreme Lodge, or the Supreme President, or any member of the Supreme Lodge acting under authority of the Supreme Lodge or the Supreme President, or any member, chapter or district officer duly commissioned or authorized by the Supreme Lodge or Supreme President and acting for or in his behalf, shall be deemed insubordination against the Supreme Lodge.

c) The Supreme President shall have full power to suspend, for a period not exceeding 90 days, any member, chapter or district officer who, in the judgment of the Supreme President, is found to have violated any of the foregoing provisions; and if any member so suspended be an officer of chapter or district, such suspension shall automatically sever such officer from office during the period of suspension.

d) In the event of suspension of any member or officer as above set out, the Supreme President shall, within ten days from the date of suspension, file a written statement with the office of the Supreme Secretary, setting forth the name of the suspended member, his chapter and district, and the cause and period of suspension, and such further charges if, in his opinion, additional procedure is warranted. The Supreme Secretary upon receipt of said statement, shall enter same in a special docket at headquarters and immediately forward copy of said statement to the person thus suspended and to the secretary of the chapter and district governor, and to the chairman of the Special Supreme Lodge Court, hereinafter constituted.

e) Any member thus suspended shall possess the right to appeal to the special court from the decision of the Supreme President and petition or submit an answer to the charges filed and written defense thereto, for commutation of the suspension or reversal thereof. Such an appeal must be sent to the chairman of the Court within ten days after receipt of notice from the Supreme Secretary; and the said Court shall pass upon said appeal as soon as feasible thereafter. The appeal shall not, however, stay the suspension.

f) A special Supreme Lodge Court is hereby constituted, composed of the Supreme Counsellor as chairman and two additional members who shall be the two previously retired Supreme Presidents. In the event of inability or disqualification of anyone to act as member of this Court, his place shall be filled by the person immediately in order from the following list: Phillies, Alfange, Chebithes, Chotas, Nixon, Tsangadas, Nicholson, Stylianos, Psaki.

g) The Court shall have power and authority to set aside, mitigate or enlarge the penalty even to the extent of expulsion, and its decision shall be final. All Court decisions shall be filed with the Supreme Secretary, who shall enter same on special docket at headquarters and send copy thereof to the defendant, his chapter and his district. In

cases of expulsion, the name of the expelled member shall be sent to all chapters by the Supreme Secretary.

h) The Court shall have power to promulgate such rules and regulations as it may deem necessary to properly execute its foregoing powers.

13. *Speakers.* During social functions, there shall be no more than one speaker with the Order of Ahepa or its activities as topic, unless the committee in charge sees fit to waive the rule. In the absence of a previously designated speaker, the officer highest in rank present shall speak on the Ahepa and no one else.

14. *Publication.* The printing or publishing by any member of the Order or officer thereof, except Supreme Lodge Officers, of any article, statement or treatise concerning the Order of Ahepa or any of its activities, or the granting of interviews intended for publication in any newspaper, periodical or pamphlet of or for general circulation, is hereby prohibited, provided, however, that the Supreme President shall possess the right to grant permission for publication of any article or any subject matter affecting the Ahepa by any member thereof and waive the operation of the rule at his discretion. Any member violating this rule shall be deemed guilty of insubordination.

15. *Appeals for Contributions.* No chapter or district, or chapter officer or member, or any chapter or district committees or member thereof, shall circularize the members of the fraternity for the purpose of soliciting contributions, or permit any oral appeal to be made to the members during a meeting or Ahepa gathering, for the collection of funds for any purpose whatsoever, without first obtaining the consent of the Supreme President or such officer as the Supreme Lodge may designate to pass upon such matters.

This rule shall not be applicable to emergency cases arising in the jurisdiction of a chapter and affecting that particular locality solely.

Any and all moneys contributed by Ahepans or collected in the chapter rooms or Ahepa gatherings for any purpose whatsoever, with the exception of funds collected as per Section 2, shall be forwarded by the collecting chapter or district agency to the National Headquarters of the Order, with a memorandum setting forth the purpose for which the funds have been collected. The Supreme Treasurer shall, upon receipt of the funds, issue the necessary receipt and deposit the same in a special account until all funds from the entire Ahepa domain, if the campaign is general, or of the district if it concerns one district only, shall have been collected. Payment of any moneys thus collected to the parties or institutions for which such collections shall have been made will be effected by and under authority of the Supreme Lodge.

16. *Use of Ahepa Titles.* The use of any title or Ahepa office, or the incorporation of any written matter denoting that the writer or subscriber is a member or officer of the Order of Ahepa, or a post officer thereof, in any circular or publication in no way connected with the Order of Ahepa or its activities, is hereby prohibited.

17. *Violations.* Any officer or member, or officer or member of the Sons of Pericles, violating any provision of the constitution or by-laws or any regulation duly enacted by the Supreme Lodge, shall be deemed guilty of insubordination.

We set forth below some of the decisions of the Magazine Board which may be of interest to the members:

1) The Editor of the Magazine submitted his resignation to take effect immediately, offering, however, to edit and

put into circulation the next combined number of the Magazine for November and December without compensation. The resignation, under those conditions, was accepted.

2) Considerable discussion having ensued as to the future policy of the Magazine, and the Board not being able to reach a decision, Catsonis offered to edit the Magazine without compensation until the next Board meeting is held, if the Magazine be published bi-monthly and if he is requested to do so by the unanimous decision of the Board. Thereupon a vote was taken by roll call and all members of the Board voted in the affirmative.

3) It is the sense of this Board that the Magazine be published bi-monthly, owing to the fact that earnings and anticipated income from current and past obligations of the chapters due both to the Supreme Lodge and the Magazine Corporation have been considerably diminished on account of the action of the Supreme Lodge in cancelling the obligations of the chapters, as more specifically set forth in the resolution of the Supreme Lodge dealing with that matter. The Board having considered various plans and methods submitted to it, feels that the foregoing is the soundest disposition of this question for the time being.

Notes on Greek Literature of Today

By P. C. GIOVANNIS

Courtesy "The Ahepa Messenger"

THERE is probably no people so keen about learning as the Greek. "Letters" are to them a sign of distinction and an "unlettered" man is a term of contempt. In no country is the press so eagerly read as in Greece. Athens alone can boast of twenty-four regular newspapers.

But in Greece the press has not, as in some countries, "killed the Book." Serious books, especially historical, are widely read. Thus, a fine, illustrated edition of Paparegopoulos' standard *History of the Greek People* in six volumes and a new edition of Trikoupes' *History of the Greek Insurrection* have been recently published. Professor Karolides has written, on a scale never before attempted, the *Contemporary History of the Greek People*, devoting five volumes to the period alone from the War of Independence to the expulsion of Otho, while Aspreas, an agreeable historical writer, has traced the *Political History of Modern Greece* from 1821 to 1900. The Communist Kordatos has written two contentious volumes to prove that the struggle for independence was mainly due to economic causes. Besides these general works, numerous specialists have treated various aspects of modern and medieval Greek history. S. Th. Laskaris has dealt with *The Foreign Policy of Greece before and after the Congress of Berlin and Philhellenism in America during the Greek Insurrection*. D. L. Zographos has published in several volumes a *History of Greek Agriculture* and has written a *History of the Foundation of the National Bank*, to which institution Mr. Eulambio, one of the directors, has consecrated a volume in English. Professor Andreades, the well-known historian of the Bank of England, has published a whole series of monographs upon Greek economic questions and has familiarized his countrymen with the lives of the great British Philhellenic statesmen. D. G. Kambouroglous has devoted half a century to the study of the Turkish period of Greek history, which in six volumes of documents he has rescued from oblivion, and has published studies of the Athenian Archontic families, such as the Chalkokondylae and the Benizeloi (not to be confounded with the family of Mr. Venizelos). He has also composed the biography of that strange lady, the Duchesse de Plaisance, besides producing an admirable book about *Old* (as distinct from Ancient) *Athens*.

Local history has been assiduously cultivated. A committee of Chiotas has brought out the posthumous *History of Chios* of Zolotas. Paschales has written that of Andros with great local knowledge; and General Victor Dousmanes, that of Thessaly; Thomopoulos, that of Patras. The late Zerlentes of Syra de-

voted years to producing monographs on the vicissitudes of the Cyclades, while De Biazes, of Zante, was an assiduous cultivator of her history. In Mr. Rados Greece possesses a naval historian, and in Mr. George Typaldos an authority on heraldry.

Contemporary Byzantine scholars include Soteriou, Amanatos, Adamantiou, Bees, Bogiatzides and Koukoules, while Orlandos has published learned architectural studies. Mr. Vlahogiannis has compiled from his life-long studies an entertaining *Historical Anthology* of the good things said by the soldiers, sailors and politicians of the War of Independence and of the Othonian Era, while Polites' *Laography* is a monumental work and a most valuable contribution.

Greek novelists are somewhat handicapped by the competition of French writers—for in Athens almost everyone reads French, and, moreover, there are numerous translations of French authors. There is also the language question. But George Drossines has produced some delightful novels of which the best known is *The Herb of Love*, and the most charming is *Erse*, a delightful idyll placed in a Greek island. Born in Athens Drossines published his first verses in the *Rabagas*, a satirical journal of 1880—later he became a regular contributor to the literary periodical *Hestia*, and editor of the *Ethnike Agoge*. He has for many years been associated with the Society for the Dissemination of Useful Books and has served as a leading official at the Ministry of Education. He has published novels, stories, poems and studies of Greek life and character. Several of his books have been translated into other languages, including English. His language is the "popular."

The leading poet of Greece of the present generation is Kostas Palamas, who became the foremost champion in verse of the "popular" language. He, too, published his early verses in *Rabagas* and after contributing to *Hestia* and other periodicals, brought out his first volume of poetry. *The Songs of My Country*, followed up by the *Hymn to Athena*, *The Eyes of My Soul* and *lambas and Anapaests*. The death of his son inspired his next poetic work, *The Grave*. In prose he has written a tale, *A Man's Death*, followed by a drama, *Trisevgeni*, two volumes of *Studies in Literature* and *Short Stories*. His further poetry includes *Life Immutable*, *The Twelve Lays of the Gypsy*, *The King's Flute*, *The Lagoon's Regrets* and *Altars*. He was selected to compose the Greek poem, recited by himself, at the Byron Centenary of 1924. He has been called obscure, but one British auditor

(Continued on page 33)

Report of the Educational Committee

By D. PARRY

Chairman of the Committee

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

1. That each chapter, through the assistance and cooperation of the district governor of this organization, organize initiation teams which will be well drilled in the execution of the initiation work.

2. That all chapters must follow the official ritual and that no deviation from it shall be tolerated.

3. That the district governor shall be held responsible to the supreme lodge for the enforcement of the above recommendations and that the failure of any chapter to conduct its initiation in strict accordance with the ritual of our Order and its failure to do so may be good and sufficient reason for the district governor to suspend this chapter while awaiting the approval or disapproval of the supreme president.

4. That the supreme secretary, and in cooperation of the supreme president or any of the other supreme lodge officers, shall either prepare or select from the rich store of the literature of the world, short and inspiring sermons, lectures or essays, and furnish the chapters regularly with copies of them, for the purpose of having them read to the members.

5. That a speakers' bureau be established in every district, and that the head of said speakers' bureau be the district governor. The committee believes that as there are many chapters closely located in the densely populated localities the expense and the time which is required for the speaker to travel to these chapters for the purpose of delivering a lecture is negligible. In many cases the speakers are more than anxious to spend the required time for such purpose.

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

Celebration of Greek and American Independence

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

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

The committee feels, however, that this organization shall continue to award a few scholarships every year as it has been doing in the past until a better plan of awarding scholarships to worthy, needy and meritorious students has been devised. We therefore recommend that the sum of \$2,000 be appropriated for scholarships and we feel that the abuses, mistakes and inequities that have prevailed in the past in making awards will be reduced to a minimum since all scholarship awards must be submitted to the district governor, whose approval or endorsement must first be obtained before the supreme lodge shall have the power to make any awards. In order to make the distribution as fair and equitable as possible, we make the following recommendations:

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

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

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

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

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

6. The committee is of the opinion that in order to make certain that these scholarship awards are to be awarded annually the sum of five percent (5%) be set aside from all per capita tax which is collected by the supreme lodge and that such money be set aside for the scholarships to be awarded from time to time.

On Durant's Story of Philosophy

By GEORGE JAMES MICHALOPOULOS

PHILOSOPHY. A compound word, composed of the Greek words *philos*, which means friend, and *sophia*, which means wisdom. Who would not be a friend of wisdom? Who would not love wisdom? No one, is the answer; everyone would fain have wisdom. Were we to ask, however, who has wisdom? the answer would, indeed, be very difficult, for wisdom is the "knowledge of phenomena as explained by, and resolved into, causes and reasons, powers and laws," as Webster defines it; and to have "knowledge of phenomena as explained by, resolved into, causes and reasons, powers and laws" requires study and experience.

However, the writer has been asked to write a thesis or narration upon *The Story of Philosophy*, by Will Durant, in which Durant writes about the lives and opinions of the greater philosophers, both ancient and contemporary. The writer, therefore, with becoming and unaffected modesty, feels that, were he to embark upon a lengthy discussion of the subject he would betray his ignorance and lack of experience, and were he to write a short narration he would do justice neither to Durant nor to the subject.

"Philosophy," says Durant, "means and includes five fields of study and discourse: Logic, Esthetics, Ethics, Politics and Metaphysics." Then he goes on to explain each field separately, and he says: "Logic is the study of an ideal method in thought and research; observation and introspection, deduction and induction, hypothesis and experiment, analysis and synthesis—such are the forms of human activity which logic tries to understand and guide; it is a dull study for most of us, and yet the great events in the history of thought are the improvement men have made in their methods of thinking and research."

"Esthetics is the study of ideal form, or beauty; it is the philosophy of art."

"Ethics is the study of ideal conduct; the highest knowledge, said Socrates, is the knowledge of good and evil, the knowledge of the wisdom of life."

"Politics (not present day politics, nor Chicago politics) is the study of ideal social organization; monarchy, aristocracy, democracy, socialism, anarchism, feminism—these are the *dramatis personae* of political philosophy."

"Metaphysics is the study of the 'ultimate reality' of all things; of the real and final nature of 'matter' and 'mind', and the interrelation of both matter and mind in the processes of perception and knowledge."

With respect to the last field of philosophy, *metaphysics*, Durant goes on to explain in parenthesis that it is much harder than the others, for in the other forms of philosophy the attempt is made to coordinate the real in the light of the ideal, but in this it seeks the "ultimate reality" of all things; it likens matter to what it really is, and not what it appears to be, and mind to philosophical psychology, then seeks the connection and the relation between the two in the processes of perception and knowledge, that is to say, the nature and validity of knowledge.

Thus opines Mr. Durant in his introduction, which he begins as follows: "There is a pleasure in philosophy, and a lure even in the mirages of metaphysics, which every student feels until the coarse necessities of physical existence drag him from the heights of thought into the mart of economic strife and gain."

Then, apparently anticipating a contradiction or a dispute, he goes on to say, after he has stated certain definitions or requirements for one to be a philosopher: "Some ungentle reader will check us here by informing us that philosophy is as useless as chess, as obscure as ignorance, and as stagnant as content."

But one can readily see the difference in the two statements; in the first Durant refers to the *student*, in the second he anticipates the *reader*. There is a difference, indeed, between a student and a reader. The writer fully agrees with Durant.

Durant begins with *Plato*, the great Greek-Athenian philosopher, and concludes his book with both American and European contemporary philosophers.

Very befittingly, however, he adorns the book with the homely picture of *Socrates*, the great Greek philosopher, on the page just preceding that of the title to his book.

Bearing in mind what history tells us about *Socrates* and his wife, *Xanthippe* (meaning in Greek, light-haired horse), and adverting to the dedication of the book by Durant to his wife, which Durant puts in verse, as follows:

"Grow strong, my comrade . . . that you may stand
Unshaken when I fall; that I may know
The shattered fragments of my song will come
At last to finer melody in you;
That I may tell my heart that you begin
Where passing I leave off, and fathom more."

One is tempted, almost beyond control, to remark: Can philosophers be lovers, too?

Durant in his introduction remarks that "to observe processes and to construct means is science. To criticize and coordinate ends is philosophy. Science gives us knowledge, but only philosophy can give us wisdom."

Elsewhere in his introduction, Durant warns us to keep out of the muddy streams of metaphysics, and to the many-sounding seas of theological dispute. And he further asserts that "science seems always to advance, while philosophy seems always to lose ground." Then he asks the question: "Is philosophy stagnant?"

Then, answering his own question affirmatively, he proceeds to give an explanation as to why it is so, and says: "Yet this is only because philosophy accepts the hard and hazardous task of dealing with problems not yet open to methods of science—problems like good and evil, beauty and ugliness, order and freedom, life and death; so soon as a field of inquiry yields knowledge susceptible of exact formulation it is called science. Every science begins as philosophy and ends as art; it arises in hypothesis and flows into achievement. Philosophy is a hypothetical interpretation of the unknown (as in metaphysics, or of the inexactly unknown as in ethics or political philosophy); it is the front trench in the siege of truth. Science is the captured territory; and behind it are those secure regions in which knowledge and art build on: imperfect and marvelous world. Philosophy seems to stand still; perplexed; but only because she leaves the fruits of victory to her daughters, the sciences, and herself passes on, divinely discontent, to the uncertain and unexplored." Then he adds, in a rather technical expression: "Science is analytical description, philosophy is synthetic interpretation."

One is to understand, therefore, that everything proceeds from a hypothesis; that, after meditation and deliberation, re-

search and examination, we arrive at a conclusion, and so long as that conclusion stands indisputable, we admit it as a scientific fact, an axiom. The hypothesis, then, that perceived it, leaves off and wanders for another thought either original or unconceived prior thereto; it puts it under the same process, stays with it so long as it remains unsolved and disputable. By hypothesis, of course, we mean a supposition, an assumption for the sake of an argument. To argue, you must think, to postulate, you must know.

Durant devotes some 577 pages of his dissertation upon the lives and opinions of the philosophers. At the end of his book he attaches some three pages of glossary (a Greek word, meaning tongue or language), in which he defines and explains about sixty different scientific words, which are used quite often throughout the book, and which is very helpful to the student, particularly to the embryo student of philosophy, which the writer admits being.

Who Is An Ahepan

By George A. Poulson

Secretary of the Air Capital Chapter No. 187

A MAN who believes in America, upholds its principles, supports and fights, when necessary, for the lofty ideals of Democracy and freedom. Americanism is his motto and Hellenism is his keynote.

HE STANDS for Hellenism exemplified—the synonym of Americanism; propagates to his utmost the ideals of the great Hellas, the mother of civilization.

ENFORCES self-respect, through good conduct, and strives at all times to elevate to its rightful plane the name of a noble and illustrious race. The Hellenic Race! Education, brotherly love and self-sacrifice, he considers as part of his obligation.

PPROMOTES good fellowship with all his might and encourages cooperation and unity among his fellowmen. Advocates respect for law and order and exercises his duties as a citizen. He is progressive!

ATTAINS success through honest effort, love for his neighbor and the practice of the Golden Rule. Aids his fellowman in distress and asks nothing in return.

NEVER despairs, but places his faith and trust in the hands of his Master, the great Teacher of fraternalism. He is the good AHEPAN, and the world has been sweetened and made cleaner and nobler by his presence among us.

GEORGE A. POULSON,

Secretary.

To the Committee of Ahepa Scholarship Awards

GENTLEMEN:

I HAVE just received your notification of a \$50 scholarship for my son, George Lampropoulos. I cannot adequately express my sincere thanks for your beneficent aid. I promise that I will more than repay the remarkable Order of Ahepa as soon as I shall be able.

Yours very truly,

(Signed) ANDREW LAMPROPOULOS,

Pawtucket, R. I.

IT WAS with great pleasure that I received your letter of the 25th instant, advising that I had been awarded a scholarship in the amount of \$50.

This scholarship, literally, is a "new lease on my educational life," in view of the fact that my tuition and fees had been paid only to December 1, and my efforts to raise funds to carry me beyond that had been unsuccessful. This award by the Supreme Lodge will enable my continuing in school for at least the balance of this semester.

I have asked the Secretary of the School of Commerce and Finance, St. Louis University, to write you as requested in the second paragraph of your letter, and you should receive said letter in the very near future.

Expressing my sincere thanks to the Order of Ahepa in general, and the Supreme Lodge in particular, for their timely assistance, and hoping that future conditions will permit my repaying the Order in kind, I am

Yours very truly,

CHRIS J. TSENES,

2757 N. Garrison Ave.,

St. Louis, Missouri.

I WISH to inform you that as soon as I received your letter of November 25, I asked the registrar of my institution to notify you that I am a duly registered student here. I hope that you have received his notification by this time.

Allow me at this time, Brother Catsonis, to express my sincere appreciation to you and to all the members of the Scholarship Committee, who so kindly considered me worthy of an Ahepa scholarship.

Although the amount of \$50 is small, yet even such a small amount at these trying moments is of great help. I am thankful, therefore, to our great organization which extended to me this help at the time of my greatest need.

It will be my duty as an Ahepan and as a member of the Greek community, to try to repay this benevolent deed of our Order, in any way I can. For, if such a deed does nothing else to me, it will at least encourage me to go on with my studies with bigger determination.

Thanking you once more, I remain,

Faternally yours,

NICK PAPADIONYSIOU,

Morgantown, W. Va.

I HAVE received your letter informing me that I have been awarded a scholarship of \$100. The registrar of the University of Wisconsin is sending you a notice to the effect that I am a duly registered student.

I hardly know how to thank you personally, Ahepa, and all who were concerned in my welfare. I know this, however, the best possible way to thank all of you is by what I do, by my work, and I hope that it will be of sufficient caliber to please you. Shall I keep in touch with you and inform you of what I am doing or intend to do? At present I am in the exciting world of books and studies, having almost battles-to-death with Plato, Aristotle, and Kant, and prancing as a fully pledged knight in the phantasy of Spenser's Fairy Queen.

Sincerely yours,

KIMON FRIAR.

The Awakening

I

Through the ages the earth is resounding
With the voice of ancient Greece,
Though the vandals have tried to destroy it,
It refuses to die or to cease!

II

Though wounded and bleeding, ravished and burn'd,
Her temples for eons to ashes been turn'd,
Though killed by the millions the brave of her land,
Her spirit and glory forever will stand!

III

Masterful heroes of old, and thou,
O Pentelion, images sublime!
What grandeur and beauty, what splendor!!!
To stand the test of time.

IV

Mighty men, O my fathers, renown
Whose wisdom the earth set afloat,
I thrill to recall that my veins
You have blessed with your blood!

V

Though reviled by the knaves and vassals
Whose tongues are polluted since birth,
The Grecian beacons are reaching
Far beyond the confines of the earth!

VI

And this cloud that darkens the light
Is but Destiny's hand that decreed
Hellas in battlement plunge
With the hordes of a barbarous breed.

VII

Still that spirit of ancient grandeur
Is alive in the Grecian mould,
Ringing on through the world, ever rising
From the ashes and ruins of the old.

VIII

This song to our youth I am singing,
Not alone in old Athens dwell
With its famous heroes and sages,
But our present youth as well!

IX

Come, awake! O Hellenic descendants,
Raise the torch of our fathers aglow;
Let us break the chains of this darkness,
As we broke the chains of our foe!

—WM. ANTHONY,
Nogales, Ariz.

Postscript

Please permit me to outline the motive of my poem so that you may get my view in case you wish to make any changes.

For many years I have been traveling throughout this North American continent unaware of many existing facts, nor did I have the inclination to seek their existence.

However, of late years, wherever I went my attention was attracted by a familiar voice—a voice that seemed to come from out the remote past ages. At first, though distant, it was deep seated and sounded as though some giant spirits were struggling to release themselves from some invisible bondage.

As I went along, I heard it increasing in volume and coming closer and ever closer until I traced its origin emanating from the organ of an organization of justice and enlightenment—THE AHEPA MAGAZINE! I procured a copy of this magazine, and as I was in a small town at the time, out here in the Southwest, I drove out into the heart of the desert so that I could be alone to read it undisturbed. As I went through its pages I felt as though I was transported back into the past ages and that all the savants and nymphs of Grecian lore were emerging from out of those pages, one by one, and in groups, marching on before me in a glorious array. At first I thought I was dreaming, for I had long since almost given up hope to ever again see the Hellenic race take its rightful place in the world! But, as again I read through those pages, I knew that I was awake and that what I saw was real.

Then I thought of a forest fire I saw once up in the State of Oregon, where the ravaging flames had left nothing but charred stumps where the most stately trees in the world were standing a few hours before. A few years later I passed through that same region again, and, to my amazement, I beheld a beautiful sight! Young sprouts were shooting upward, emanating from those same roots and nourished by that same soil, to become stately trees once again. The fire had destroyed the forest, but it could not destroy the roots!

How stupid of me not to have thought of this before—of the repeating process of Nature and history! Yes, Nature does repeat her creations, and it did my heart good to see new life taking shape in that devastated area—new trees springing upward from the roots of the old, to once again majestically rise up towards the sky.

Funny thing though—there was (with many others) a rancher by the name of Tzanetti (Janetis), who was trying to clear the place of stumps and the like, so that the new life might grow unhindered. I say it was funny because he was trying to dig out those stumps only with pick and shovel, when, to my notion, he should have been using dynamite!

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MANCHESTER, N. H.

Visitations By Supreme Lodge Officers

REPORTS of District Governors to Headquarters indicate that some chapters feel aggrieved because they have not been visited recently by members of the Supreme Lodge. Undoubtedly there are many chapters where a Supreme Lodge officer has not made his appearance the year just passed and it not likely to do so during the next two years. The reason for that is obvious. There are seven members on the Supreme Lodge as that body is at present constituted and only one of them, the Supreme President, is expected to pay official visitations to the chapters. Not that the others are prohibited from doing so, but there is no provision for that purpose. And even so, we happen to know that whenever circumstances permit and distances do not forbid, the other six members of the Supreme Lodge are always willing to attend a chapter function. The Supreme President, who has an appropriation for traveling expenses, has demonstrated that he spares neither time nor effort to visit as many chapters as possible. Incidentally, the same was true of his predecessors. But it stands to reason that no matter how active a Supreme President may be, he cannot possibly visit in any one year every one of the 300 chapters scattered from one end of the country to the other.

This complaint is not new. It was heard even when there were 13 members on the Supreme Lodge, 13 of whom were Supreme Governors and who, in addition to the Supreme President, were required under the constitution to travel and visit the chapters as occasion permitted. The complaint naturally comes with greater force now that only the Supreme President is available for visitations. On the other hand, the domain of the Order has been divided into 36 districts, over which preside District Governors, elected by the representatives of the chapters of each district in convention assembled. While the District Governors are not members of the Supreme Lodge in the sense that the Supreme Governors were before the constitution was amended, nevertheless they are representatives of the Supreme Lodge and accountable to it. One of the reasons urged in creating 36 districts was to meet the objection above raised, in the thought that the 36 District Governors would be looked upon as superior officers who, presiding over a limited jurisdiction, would find it possible to visit the chapters periodically and to encourage them with their presence. In certain districts where chapters are close together and travel facilities abundant, District Governors undoubtedly will be able to meet this requirement. In certain others where chapters are separated by distances of three and five hundred miles, they may not be able to do it as readily. It should be borne in mind that each District Governor has an appropriation of only \$150 during the current fiscal year to cover all expenses, including traveling expenses incident to the administration of the affairs of his district.

The purpose of this note is to ask the chapters throughout the fraternity to look upon the District Governors as representatives of the Supreme Lodge and, when visited by them, to regard those visitations as though made by the Supreme Lodge itself. If that is done there will be no room for criticism that the chapters have not been visited by the Supreme Lodge for, as above indicated, it would be illogical to expect the only available member of the Supreme Lodge to visit all chapters throughout the fraternity in any one year.

Making Better Citizens

From the Salt Lake Telegram, August 16, 1932

IN THESE days when much attention is being paid to organizations fostering destructive programs, other programs looking to the preservation of American institutions and the building of better citizenship are often overlooked.

The fact that a few radical agitators could plant a ferment among World War veterans and with the aid of self-seeking politicians bring about the creation of the bonus army is an indication of the need for activity that will blight the efforts of agitators who would tear down the social system.

The foreigner in America does not always receive full justice. Too often the foreigner is held up as an unwanted and an unwholesome element of society.

The district convention of Ahepa recently held here served to bring out into the sunlight a fraternity of citizens of Greek origin which is doing much to build and strengthen the Americanism of its own members and to set an example to other citizens who sprang from alien soil.

Ahepa is not a Greek word—it is made up of the first letters of the words of its full official title, American Hellenic Educational Progressive Association. Its aims are loyalty to the United States, respect for its laws and attachment to its principles and traditions. It seeks to foster a better understanding of the Greek people. It seeks to promote practical education and to build manly Christian character. It is driving for progress in mental outlook. By organization and numbers, it seeks to carry its worthwhile program to all Greek citizens and those who have come here from Greece to become citizens.

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The Glory That Was Greece

By CHRIST LOUKAS

THE title of this article would lead one to assume that the story deals with the Acropolis, the Parthenon, Lysikratis' Monument, the Temple of the Olympian Zeus, the Propylea, Erechtheum, Temple of Wingless Victory, the Theseum, the prison of Socrates, the arch of Hadrian, the Hermes of Praxiteles and other architectural and monumental ruins found in Greece. However I assure you that, if such are your expectations, you will be disappointed. If the gods prompt you to read this, however, I wish to inform you that you will hear of something of far greater importance than mere stones carved into statues and monuments, a something without which "The Glory That Was Greece" would never have been.

This thing is as sweet as honey, more luscious and inspiring than nectar, more delicious than the best of fruit. It was this that made Helen beautiful and caused Paris to elope with her. It was this that made the Greeks win the Trojan war and inspired Homer to write the Iliad and Odyssey. It was nothing else than this that made Penelope remain faithful to the end and Ulysses come home and kill her suitors. It was this that made Socrates wise and inspired Pericles to beautify Athens. It was this that made Aristotle a genius and Alexander great and gave to Themistocles the courage to force the Athenians to win the battles of Salamis, and inspired Leonidas' three hundred Spartans with courage to fight the innumerable hosts of the Persian armies. It was this that made swift-footed Achilles slay Hector and great Odysseus build the Wooden Horse. This made Aphrodite beautiful and Athene charming, that made old Zeus dwell on top of Mount Olympus and Thetis on the seawave.

If fate ever leads you to the top of Mount Parnassus, let your eyes roam freely westward over a setting of unequalled splendor when the bedding sun paints the Dorian heavens orange and gold, flaming crimson and deep red purple. There you will see, not so very far from where the ancient oracle of Delphi used to be, one of the most picturesque of nature's plateaus, known as the Dorian plateau. The scenic grandeur of this spot is entirely different from any other of the Grecian plateaus. Its height is but seven hundred feet above sea level and it is so situated that the sun shines on it all day long. Its area is about seven square miles and it is surrounded by some of the most beautifully arranged olive groves. In the center of these groves there are vineyards which bear that most potent and delicious fruit, the "Dorian Grape." Its clusters, to be sure, do not compare with those recorded exaggerations about grapes in the Bible. Nevertheless, they are the largest and sweetest grapes growing along the shores of the Mediterranean Sea, grapes much larger than the largest cherries. The wine made from them is nonintoxicating, yet it has an inspirational effect. There isn't a Greek who does not know of the "Aracoutico Krasi" (wine).

I am obliged to refer you to a set of 76 volumes of World History (1926), written by Mr. Yukasura, a noted Japanese historian. The very fact that every character of the historian's writings, from the beginning to the very end of his works, has been patterned after grapes—the undisputed fact that his whole works will look to you as grape clusters imbedded in paper—should convince you of the lusciousness of the Dorian grapes. However, let us consider some of his statements.

"Helen," says he, "wasn't born beautiful but became such by continuous feeding on the Dorian grapes. Paris was one of the most bashful and most innocent youths found about Troy. But

when he fed on Helen's Dorian grapes, he gained courage to not only make love to the then most beautiful woman in the world, but also to elope with her and finally die for her.

"The Greeks," continues the historian, "would never have won the Trojan war if they hadn't fed on a shipload of fresh Dorian grapes brought to them by Telemachus, the daring young son of virtuous and faithful Penelope, to whom she intrusted the cargo." Soon after they feasted on this luscious fruit, Odysseus told them of his new strategic scheme, which was sure to bring them victory if they followed it. And, strangely enough, they defeated the Trojans and got Helen back, who was growing less beautiful because she had had no access to the luscious Dorian grapes.

"Homer," writes he, "had always a basket of the delicious fruit on his desk. If he ran out of inspiration while he was writing the Odyssey, he would stop and feed on these grapes and go on again until he got his fable done. The Olympian Zeus would be yet alive had Hermes returned promptly when he was sent for a new supply of grapes for the Olympian ruler's house. Hermes would have saved the life of the monarch had not Aphrodite invited him to the goddess's dancing party at Delphi and a midnight grape feast after it. The Olympian herald preferred the association of the charming goddesses and the taste of the luscious fruit to his lord's life. Pallas Athene would never have been charming and Aphrodite beautiful if it hadn't been for the priestesses of the oracle of Delphi, who put them wise to the fruit. Leonidas, the Spartan, would not have been killed at Thermopylae by the Persians had not Ephialtes missed the way that led to the Dorian vineyard, where he was sent for grapes for the Spartan army, and amid fear and confusion placed himself at the disposal of the Persian ruler's service. . . . Alexander the Great would never have conquered the world if he hadn't listened to the advice of his great tutor, Aristotle—to have a whole regiment engaged in no other task than that of supplying his men daily with grapes."

With evidence more convincing than this, the historian goes on to say that everything that the Greeks contributed to civilization was due not to their superior intelligence or to some supernatural power, as previous historians would have us believe, but to the inspirational effect which the Dorian grapes had upon their minds.

The statements of this Japanese historian may not be verified by the Greeks. The grapes, however, cannot be hidden and you may have occasion not only to see them but also to touch and eat them and then you will cry out that these Dorian grapes are the most delicious and most luscious ones you have ever tasted.

Go to Greece for your vacation,
For real rest and inspiration;
Go to Greece for violet rays,
For ancient games and "tragic plays";
Go to Greece with empty crates,
For "honest-to-goodness" Doric grapes;
Go to Greece for Doric wine,
For thoughts lofty and divine.

—C. L.



Stephano-Taylor Wedding

St. Moritz Hotel,
New York City,
Sunday, December 4.

DEAR EDITOR:

I am jotting down these notes in the lobby of the St. Moritz Hotel. You know what I mean—the beautiful place operated by S. Gregory Taylor who, I believe, is a member of your organization. It is rather late or, I should say, early in the morning, but I will stick to my post until I give you a bird's-eye view of what took place here tonight.

No doubt you are acquainted with the Stephano family of Philadelphia. If you aren't you should be. And of course you know S. Gregory Taylor. Well, sir, the two families decided to know each other a little better, and how do you suppose they did it? Constantine Stephano, distinguished in his own right, son of Stephen Stephano and Penelope, and Miss Martha Taylor, the charming sister of S. Gregory and Charles Taylor, agreed that a new name, "Mrs. Martha Stephano," wouldn't sound so bad—in fact, a rather euphonious appellation—and, without much ado, decided to get married, and *that's* the thing I want to tell you about. Boy, I wish you were here. His Grace, Archbishop Athenagoras, assisted by a retinue of other distinguished prelates, officiated. His Excellency,

Charalambos Simopoulos, and other members of the Greek Legation were here. I see them getting ready to leave the hotel now. The Consul General of Greece, Mr. Paraskevopoulos, and his staff were here. In fact, there were so many dignitaries present that I dare not begin enumerating them, as my intention is not to stay here all night and besides, I don't want to forget the members of the two families.

The Stephanos' were there of course—all of them. In fact, even Mr. Kanellopoulos, a distinguished member of the Greek Parliament who is married to a Stephano, crossed the Atlantic to be present at this auspicious event.

One of the most impressive scenes was when the bride, exquisitely gowned and enchantingly charming, marched gracefully to the altar with her brother, S. Gregory Taylor, who gave her away. We did not fail to notice the broad smile on Gregory's genial countenance. The happy couple, I am informed, will sail on the "Europa" in a day or so for their honeymoon. I got a word in edgewise, wishing them good luck and I thought you wouldn't mind it if I extended your good wishes, too. It surely was a notable event—I should say the outstanding social function of the season.

Hastily yours,

TRYPOFRACTES.

Santa Fe Chapter Undaunted by Depression

BRO. C. CARAMOUZIS reports that he recently passed through Santa Fe, N. M., and found the Ahepa chapter there in excellent spirit. On the occasion of his recent visit, a motion was adopted authorizing the chapter to subscribe to the AHEPA MAGAZINE for seven distinguished Americans. A check in the amount of \$14 accompanied his letter for that purpose.

Ahepan Elected President of Kiwanis

BROTHER GEORGE ELIADES, President of Hopewell Chapter No. 155, has been elected President of the Kiwanis Club of Hopewell with a big majority. This is a credit to the Greek community in Hopewell. Brother Eliades is an ardent worker of the Ahepa.

A Tip from a Wife to Indifferent Husband

Just what I would like to have
For a Christmas gift, you ask?
To choose from so many lovely things
Will surely be a task.

A gorgeous gown, an ermine wrap,
Or perhaps a jewel bright—
You say you will give me anything
To make my eyes shine with delight.

My dear, I care not for these gifts
You have offered me;
The things I want cannot be bought
With gold—they are free.

I want your arms to keep me warm,
As they did in our poor years;
I want your love, your heart;
I want you to kiss away my tears.

Wouldn't this old world be better
If the folks we know would say:
"I know something good about you";
And then treat us just that way?

Wouldn't it be fine and dandy
If such handclasp, warm and true,
Carried with its assurance,
"I know something good about you"?

Wouldn't life be lots more happy
If the good that's in us all
Were the only thing about us,
That folks bothered to recall?

Wouldn't life be lots more happy
If we praised the good we see?
For there's such lot of goodness
In the worst of you and me.

Wouldn't it be nice to practice
That fine way of thinking, too?
You know something good about me!
I know something good about you!

—A. P. SANDERSON,
Past District Governor,
District No. 24, Kansas City, Mo.

Lest We Forget

Not if one man be forgotten,
Not if you have failed to share
With a soul who has no home—
One whose tree of life is bare.

Matters not how small the gift,
If it is sincerely meant;
Christ in heaven then will smile,
His Day and yours has been well spent.

Gayly Christmas bells are ringing,
Snowflakes cover all the earth,
Silver stars triumphant twinkle,
'Tis the good Lord's Day of Birth!

Prayers everywhere are offered,
In His name are gifts received,
Trees in festive homes are lighted;
Is the "Birthday Child" well pleased?

M. A. M.,
Forest Hills, L. I.

District Governor Exacoustos of Canada Reports

FOLLOWING your circular letter of October 3 I wish to report the condition of my district.

(1) *Lord Byron Chapter No. 1, Toronto.*

Financial condition as per last report of the chapter—to my judgment very good. Attendance of semimonthly meetings rather poor. It seems that this is the result of:

(a) Lack of interest through tediousness prevailing in the meetings, being rather of ceremonial character and lacking interesting items vital to the members.

(b) The usual personal petty differences among the members so impressive to the touchy temperament of the Greek.

(c) The present business conditions.

Credit must be given to the President of the chapter, Brother E. Dallas, for his devotion to the work, his fair play at the meetings, his strenuous work to collect the dues by calling personally on the members, and working personally on everything to be done. I am happy to report that he not only cooperates with me in the affairs of his chapter, but also takes an active interest in the problems of the district.

In the last two meetings of this chapter opinions and thoughts were exchanged, and I am having great hopes that improvement will be reached by trying especially to impress upon the members that Ahepa is a necessity in every community, not only as a get-together to fraternize and know ourselves, but also paramount to present our group united, and consequently as a power, in our common problems when we certainly would be taken into consideration and will be granted our rights by those who are in power.

(2) *Lord Nelson Chapter No. 2, London.*

This chapter has not held a meeting during the present year, 1932.

The same reasons that have been said about the lack of interest in Toronto prevail in London too.

In my opinion this can easily be remedied as there is a brother in London who has the esteem of all the members, the ability to organize, and the gift to put across his plans in the most satisfactory way.

He is Bro. Stanley Masters, Past Superior Officer and Past President of his chapter. His absence during the past months has a lot to do with the inactivity of this chapter, as he always has been a key man in the affairs of the Ahepa in Canada.

Brother Masters is the key man in London—if he is persuaded to take an active part the chapter will be revived without doubt. I will try my best towards this end; if it is possible, I will ask the Supreme Lodge to support me in this effort. May I also suggest, if you have no other plans on your return trip from Chicago to stop in London, Ontario, as this will help more than anything else. I do hope you will be able to make it.

(3) *Maple Leaf Chapter No. 3, Hamilton.*

Very inactive, for the same reasons as in the previous chapters.

Of the 45 members very few have paid their dues in the years 1929-30-31-32.

In 1931 only 17 members in good standing. In 1932 only 2 members in good standing. Bank balance on October 20, 1932, \$216.66.

I went to Hamilton on October 19, 1932, early in the afternoon, and, accompanied by Brother Dallas, President of the Toronto Chapter, and the president and secretary of the local chapter, we visited every member available. We were welcomed and got promises from all except two that they would attend the meeting. Against that only 13 members were at the session and most of the officers did not show up.

We held a round-table talk with the present ones and tried to discern the underlying causes of such lack of interest. It seems that there are mistakes and differences that arose among the members during the previous years.

Against all these difficulties I believe Hamilton could be easily rescued if some constructive work would be undertaken by the chapter, and I suggested, as an instance, the creation of evening classes to teach the children (there are about twenty-five) their mother tongue. This could be easily financed by the fathers of the children and the help of the chapter. The plan is workable as the expense needed will be very low under the prevailing circumstances, so I appointed a committee of three to study and report on the question. I am going back to Hamilton and I will not leave them alone until I get some results.

This is the synopsis of the prevailing conditions in my district. A lot of work is necessary to get things going again. I will do my best.

P. EXACOUSTOS, *District Governor,*
No. 35, Toronto, Canada.

District Governor Servetas Visits Florida

I AM trying all I can to get in touch with every Greek in the state.

Two weeks ago I went to Sanford, Fla. We have three brothers there. Leaving there I went to New Smyrna where I met our Greek friend, A. H. Carrat. From there I went to Daytona and De Land, Fla. I met every Greek and spoke to all of them about our Order. Everyone seemed to me very enthusiastic and about fifteen or eighteen accepted the application of Ahepa. I am confident that pretty soon we will have a good many more brothers in this chapter.

I wrote two letters to each chapter. First, I introduced myself and asked officers and brothers for cooperation; second, I urged all of them to pay their dues, and third, to see if it is possible to have any increase in the 15th District.

Last week I went to Tarpon Springs. There I met the president and other brothers. It seems to me those brothers have some misunderstanding amongst themselves. However, the president promised me that he will start a drive down there. That is a general meeting to which I promised to be present.

Now, this is all I have done. Our chapter is in good standing. Last week we held our regular meeting. We organized an educational fund. Everybody seemed agreeable and promptly they paid for the above purpose. We have here over 30 Greek children and our aim is, if possible, to employ a Greek teacher.

E. V. SERVETAS, *District Governor,*
District No. 15, Orlando, Fla.

T. L. Wright Chapter Holds Annual Picnic

THE fifth annual picnic of the T. L. Wright Chapter No. 164, Beloit, Wis., was held in a successful and interesting way. The best feature on the program was the crowning of the local Ahepa Queen. The Queen was elected through a popularity contest. The beautiful and talented young lady upon whom this honor was bestowed is Miss Angeline Stasinopoulos, daughter of Brother and Mrs. Demosthenes Stasinopoulos. The second prize was won by another local beauty, Miss Theodora Connell. Other features were athletic contests for men, women and children, each contest winning a liberal prize. It surely was enjoyed by young and old.

GUS PERRY, *Secretary.*

Visitations to Chapters

OCTOBER 4, Atlantic City Chapter No. 169, Atlantic City, N. J. October 5, So. Jersey Chapter No. 162, Millville, N. J. October 6, Camden Chapter No. 69, Camden, N. J. October 11, Hudson Chapter No. 108, Jersey City, N. J. October 14, Thos. Jefferson Chapter No. 280, Elizabeth, N. J. October 18, Washington Rock Chapter No. 114, Plainfield, N. J. October 19, Eureka Chapter No. 52, Newark, N. J. October 20, Raritan Chapter No. 288, Perth Amboy, N. J. October 24, Monroe Chapter No. 75, New Brunswick, N. J. October 25, Alex. Hamilton Chapter No. 54, Paterson, N. J. October 28, Thos. Jefferson No. 280, Elizabeth, N. J. October 30, Raritan Chapter No. 288, Perth Amboy, N. J.

JOHN A. GIVAS, *District Governor,*
District No. 7, Newark, N. J.

Maids of Athens Hold Benefit Dance

ONE of the most delightful affairs of the season was given October 22, when members of the Maids of Athens of Tacoma, Wash., sponsored a benefit dance for the unemployed Ahepans at the St. Nicholas Hall.

The hall in its Halloween raiment was crowded with a festive gathering from three outlying cities. The crowd was imbued with a fraternal spirit that was so responsive that the very foundations of the hall shook when Mr. W. S. Farley spoke about the candidacy of Bro. Gov. Franklin D. Roosevelt for President and Clarence D. Martin for governor of the State of New York.

The feature of the evening was the awarding of a luncheon cloth as a door prize. It was won by Miss Maxine Manousos.

Rev. Germanos Tzoumanis announced that all checkroom proceeds would be sent to the earthquake victims of Chalcidice.

The social committee is to be congratulated for bringing to a successful conclusion a gala event that will live long in the memories of our more unfortunate brethren. An emergency sales committee of Ahepans should also receive much credit for their noble efforts to enlarge the sale of tickets.

MAXINE MANOUSOS,
Secretary.

District Governor Shane Praises Dubuque Chapter

I AM herewith submitting a report of my visit to the Dubuque, Iowa, Chapter on November 23, 1932. At the outset, I want to state to you that in my jurisdiction there isn't a chapter that is as well founded and prospering as the Dubuque Chapter. They have 47 members, six of those members being delinquent in their 1931-1932 dues.

The following is a list of activities conducted by the chapter:

For charitable and benevolent purposes they gave 103 Christmas baskets in 1931 to the poor, costing \$206. They contributed to the milk fund of 1932 the sum of \$20. They gave the sum of \$10 to the Greek Patriarch, making a total of \$236. They conducted a picnic in July, 1932, which was an overwhelming success, netting them approximately \$150.

I find that there are practically 75 Greek men over the age of 21 and that there are approximately 150 Greek boys, girls, women and men. They have no Sons of Pericles, due to the fact that they only have eight boys in the whole city of Dubuque. I have instructed the President, Andrew D. Carrigan, to negotiate to organize a Sons of Pericles chapter.

This chapter has one of the most unique systems of operation that I have ever seen, in that they have equipment valued at the rate of \$500 in their hall that they rent for \$18 a month. Each member is supplied with a key to this hall. They call it their club rooms. They have a kitchen, dining room, meeting hall and coat room. The unique feature of this arrangement is that any member at any time of day during the month may go up and entertain himself and his friends. They tell me they have card parties quite frequently, including Sundays. I find that there is no Greek coffee house or Greek restaurant in Dubuque wherein the men may go and spend their idle time, and it is there that the Ahepa serves as a sort of recreation for the members who have a few hours to spend.

They own all of the equipment and decorated their own hall and made it presentable to conduct meetings. The cleaning and sweeping is done by the members who are delegated at different times to carry on that work.

They conducted a float in Dubuque, commemorating the memory of George Washington, in March, 1932, receiving the third prize in the city pageant. The prize consisted of a framed copy of the Declaration of Independence, which is approximately four feet high and two feet wide, and also a testimonial from the mayor or city manager complimenting the Order of Ahepa upon its part in the pageant and for receiving the prize.

They have, as I stated before, card parties once a week. They have established a Greek school in their club rooms for young boys to learn the Greek language, and they have 33 students. The Greek school is conducted through the donations of the Order of Ahepa, which donations do not come out of the treasury of the order but out of the pockets of the various members whose children take advantage of the Greek school.

Practically once a month they invite a Greek priest to come from another town, usually Cadar Rapids, Iowa, to conduct services

for them in the chapter rooms of the Order. The cost of the priest is paid for by the treasury of the chapter.

They have \$71 in cash in the treasury and they have \$500 invested in United States gold bonds. Eighty dollars was lost through the failure of the bank wherein the Order had deposited its funds.

The chances for the expansion of the Dubuque Chapter are very limited in that there are approximately 75 men of Greek descent in the entire city. The city has a population of 40,000.

I was elated and happy over the spirit predominating in the Ahepan boys in Dubuque. I find them to be law-abiding, believing in the rules and regulations of the Supreme Lodge and following slavishly the constitution and by-laws of the Order.

They have created a ladies auxiliary wherein American wives of Ahepans participate, totaling a membership of 17. They meet twice a month and the auxiliary cooperates with the chapter of the Ahepa to a great extent in arranging banquets, card parties, etc.

There is a great tranquility that exists between the members themselves and the ladies auxiliary and the Ahepa. Everyone feels at home and is cognizant of the usefulness of the Order of Ahepa, and admit the great advantages derived from being members of the Ahepa. I find that the Past President, Andrew Poulos, and the President, Andrew D. Carrigan, are the main personalities on which the Order stands. These two brothers have a fine character and personality and they yield a tremendous influence upon the remaining Greeks in Dubuque. They are both prosperous business men of great magnitude.

I can truthfully say that of all the chapters in my district the Dubuque Chapter has the best foundation, and is imbued with more spirit than any other chapter I know. I was very much pleased with the conduct, the type of Hellenic living in Dubuque. I am contemplating making a visit to this chapter during the celebration they will hold in March, as I promised them to be there and give my assistance in putting across their celebration.

I am contemplating a visit to Duluth, Minn., in a short time.

Fraternalty yours,

CHARLES N. SHANE,
District Governor No. 20,
Milwaukee, Wis.

Ahepan Entertains Secretary of Labor

AMONG the social functions tendered Secretary William N. Doak and Mrs. Doak, while in Bluefield, was a delightful buffet luncheon given by Jimmie Rantis, at "Jimmie's Place," Friday evening, following the address of Secretary Doak.

Others present were: Mr. and Mrs. Joseph M. Sanders, Mr. and Mrs. Charles Farington, Congressman Hugh Ike Shott, Harry C. Weller, Harry Tetlow, Chester Howe and Henry C. Callaway.

Messrs. Tetlow and Howe are traveling with Mr. and Mrs. Doak.

Orphanos Visit Durham

I WORKED for two weeks with the president of the Winston-Salem Chapter, Bro. Harry Pappas, on a plan to give an entertainment on December 28. We visited the merchants of Greensboro and so far have taken in more than \$200 worth of advertisements. Yesterday we went to Danville, Va., and visited every member there, talked with them about the plan, and asked them to cooperate with us for its completion. The members from Danville, due to the irregularity of the chapter, had been showing a very cool desire and enthusiasm toward the Ahepa, none of them attending meetings, but after we talked with them and promised that the meeting of the General Greene Chapter from now on will be held regularly in Greensboro, Danville and High Point, and after we explained to them that we had endeavored day and night to get enough advertisements to pay all the debts of the chapter and still have some money in our treasury, their spirit was revived. In my opinion, the General Greene Chapter is coming along very nicely and we have nothing to worry about.

We are going to invite to the entertainment all the city authorities and outstanding people of the city and I am going to distribute circulars to every member in all the chapters of my district, inviting them to the affair.

I visited the boys in Durham two weeks ago. They are getting along nicely and the members are attending the meetings regularly. The last part of this week I am going to Charlotte to see the boys there. I was there about a month ago. I am thinking of going to Wilmington, North Carolina, to see if there is a chance of establishing the long-ago planned chapter. Many of the boys of Winston-Salem have moved away, on account of the depression, but the enthusiasm among those who are left is as great now as it was when they first joined.

JAMES ORPHANOS,
District Governor,
District No. 13, Winston-Salem, N. C.



Cup won by Washington, D. C., Patrol at Baltimore

Dr. Wilkinson Reports Progress in District No. 27

Supreme Governor C. E. Athas of Magna, Utah, made his first visitation to Denver Chapter on November 6, when he spoke at a specially called meeting of Ahepans of the district. District Director of Education, Marcos Wilkinson, Pueblo, wired his regrets at being unable to participate in the program.

Gus D. Baines, District 27 governor, visited the chapter at Salida, Colo., informally on November 12, and on the next day attended and spoke at a special meeting of Pike's Peak Chapter of Pueblo and Colorado Springs, held at Colorado Springs.

Rt. Rev. Bishop Callistos, San Francisco, on a tour of the parishes in his diocese, was a guest of the Cowboy Chapter in Cheyenne, Wyo., on November 20. A banquet and meeting honoring the presence of the prelate was held by the Ahepa Chapter.

The annual charity ball and festival of Denver Chapter will be held on November 24. The chapter has been working on plans for a month and its success is assured.

European Politics Are Discussed by Dr. Marc Wilkinson

Political activities in Europe were outlined before the Pueblo Real Estate Exchange Thursday noon at its regular meeting by Dr. Marc Wilkinson, Chairman of Education in Colorado, Wyoming and Nebraska for the Greek Order of Ahepa.

Dr. Wilkinson touched on the general elections of last July 26; on the murder of the president of France; the formation of the independent state of Manchuria and the Lytton report to the League of Nations. He also spoke of the recent elections in Greece and of the British concessions to Gandhi.

Grecian-Americans to Honor "Natives" at Session October 31

The first in a series of monthly "open houses" during the winter in which the Grecian-American people of Pueblo will be hosts to native Americans is to be held at the Ahepa hall, Northern avenue, on October 31, it was planned at a meeting of the native Grecian fraternity in Bessemer yesterday.

The monthly sessions are to be in the form of education meetings, with entertainment provided, and prominent professional men from the city invited to be speakers.

George Thliveris, president of the Mountain Valley Packing Company, Marc Wilkinson and George D. Kersey are to have charge of the winter meetings.

Extract From Letter Received From Marc Wilkinson, Ahepa Director of Education, of Pueblo, Colo., November 14, 1932.

"I might say, too, that the work of bettering the Graeco-American relationships has been going on steadily in this area; that from two to three addresses weekly are given personally by me in addition to appearances by other members of the community and the archimandrite father here; that a partial use of the English language has been inaugurated in the Grecian liturgy for the benefit of the non-Grecian speaking visitors to whom we are continually extending invitations; that news

bulletins are going out weekly to the native language papers on activities in the mountain area; that Governor Baines began Saturday a tour of the district by a meeting in Salida, by a combined meeting of Colorado Springs and Pueblo Ahepans at Colorado Springs yesterday afternoon, and a swing through Wyoming and Nebraska within the next week or so."

From DR. MARCOS WILKINSON,
Ahepa Director of Education, District 27,
112 West 11th Street, Pueblo, Colo.

GREETINGS from prominent native American professional men were extended at the annual Halloween party and festival of Pike's Peak Chapter of Pueblo and Colorado Springs, Colo., held at the Ahepa Home in Pueblo on Monday, October 31. Over 200 attended the party.

A feature of the evening's program was the appearance and address by Mr. George H. Sweeney, publisher of the *Pueblo Morning Chieftain*, and lifelong friend of the Grecian peoples, and of the Very Rev. Jaroslav Sechinsky, retired archpriest and missionary of the Russian Orthodox Church. Others who spoke during the evening were Attorney Joseph R. Botelman, Rev. Fr. Theodore Grishan of the Russian parish, and Rev. Fr. Charles D. Evans of Holy Trinity Episcopal. President George Theodoran of Colorado Springs introduced Dr. Marcos Wilkinson, director of education in District 27, as master of ceremonies for the festival.

Native and American music were furnished by Gus Monos and his troubadours, and Greek and American numbers were given by Miss Christine George of Oklahoma City, Miss Nora Rougas of Pueblo, and Miss Dorothy Theodoran of Colorado Springs.

Coffee and cakes, gifts of members and their ladies, were served to the guests, and Greek and American dancing was enjoyed. George Thliveris and George D. Kersey were the committeemen in charge.

Miss Marie Georgopoulos Becomes Bride of Pete Anderson

BEFORE an assemblage of 200 guests Miss Maria Georgopoulos, eldest daughter of Mr. and Mrs. L. Georgopoulos of North Broad Street, Middletown, Ohio, became the bride of Mr. Pete C. Anderson, Secretary of Springfield (Illinois) Chapter No. 247, on Sunday evening, October 23, in a beautiful ceremony at Moose Hall.

The ball which followed the ceremony was indeed a brilliant affair. It took place in one of the most beautiful ballrooms of the city, with some of the finest decorations. One of the most outstanding orchestras of the city was secured for the music, and on each side of the orchestra appeared the American and Greek flags.

About two hundred people were present, 50 per cent of which were Ahepans, including District Governors J. T. Leakas of Dayton and J. D. Petrou of Akron.

District No. 9 in Special "Get-Together"

IT AFFORDS me a great deal of pleasure to announce to you at this time of a district "Get-Together" meeting sponsored by your District Governor in conjunction with the William Penn Chapter of the Fraternity, Thursday, December 29, 1932, at 7:30 p. m., at the Odd Fellows Temple.

Program:

1. Initiations of candidates from the district.
2. Installation of the Wm. Penn officers and such others as may desire.
3. Refreshments by the Ladies committee.
4. The Philadelphia Patrol.
5. The ever congenial James Veras will be Master of Ceremonies—the singing of the Pethera included.

Need I urge upon you to attend this inspirational gathering? Your own sense of duty and loyalty to our Fraternity and the dictates of your own hearts will, I am sure, compel you to attend. So, all together, let us have an old-fashioned get-together meeting. Let us renew old acquaintances; let us make new ones. Above all let us live over the good old days of yesteryears because: Ours is the province of joy and hope; we are toilers of the future!

Again I say unto you: For the sake of that future, let us be toilers once more! Let the hearty handclasp, the palpitation of a warm heart, and the cheer of good fellowship be recaptured; let it radiate once more as the soft life-giving rays of the sun; let it thrill you as it did in the years gone by, because, even though your enthusiasm may have diminished, our task—our goal, still lies Ahead—ever pointing the way: ONWARD AND FORWARD!

We furnish the environment, you furnish the tangible things and the things spiritual—yourselves. . . . COME! All together now—Please!

With the season's greetings and the hope of meeting you here, I am

Fraternally yours,

GEORGE E. PASKOPOULOS,
District Governor.

Caras Beats Zero Weather

December 10.

JUST returned from Great Falls. I had one sweet trip, going and coming, with weather from 20 to 35 degrees below zero. Trains not on time; no direct connection between here and Great Falls.

I am happy to say everything is straightened out with the Great Falls Chapter. I found that, although they are downhearted as far as business conditions, they are happy as far as the Ahepa is concerned.

We had four initiations in the Missoula Chapter at the last meeting; this leaves only a few more boys who are not yet members of the Ahepa.

S. K. CARAS, District Governor,
District No. 31, Missoula, Mont.

Supreme President Visits Detroit

ON THE week-end of October 8 a large number of Ahepans of the 18th District had the pleasure and opportunity of meeting and hearing our Supreme President, Harris J. Booras, who, at the invitation of the Alpha and Icaros chapters, visited Detroit. Arriving at the Michigan Central depot he was met by a delegation of prominent members headed by our District Governor, A. C. Lingon. Brother Booras was then escorted to the Book-Cadillac Hotel where several other Ahepans were awaiting him. In the evening of the same day he was the guest of honor at a large dance held in the ballroom of the Ahepa Temple. On Sunday morning the entire membership gathered at the Temple and from there attended church services, at the conclusion of which Brother Booras spoke briefly in Greek to the congregation. At 3 o'clock in the afternoon a mass meeting of Ahepans from all the chapters of the 18th District was held. More than 300 members were present and the chapters from Grand Rapids, Lansing, Pontiac, Flint, Ann Arbor and Toledo, Ohio were represented in large numbers. This meeting was indeed very interesting and was enjoyed by those present and surely missed by those not attending.

The big event, however, of our President's short visit was held at 8 p. m. Sunday, when a banquet in the dining hall of our home, the Ahepa Temple, was given again in his honor. The hall was filled to capacity and obviously many of the social and business leaders of our community were present. Our District Governor, acting as toastmaster, introduced all the visitors from the near-by cities as well as many of his friends. Some of the speakers on the program were Judge Holland of Pontiac, who spoke briefly and to the point, as well as Mrs. W. Kelepouris and Mr. E. Hatzimichael, prominent Gapsans, and many Ahepans. The Rev. J. Papachristou, of our community, eloquently commended Brother Booras for his interest in the activities of the Greek Orthodox Church and for initiating the pilgrimages to the Patriarchate of Constantinople, the seat and nucleus of our religious and national aspirations.

The outstanding speech of the evening was made by our Supreme President who was given an extended applause as soon as he was introduced and when he ended. Brother Booras spoke with vigor and untiring enthusiasm, touching coherently on a number of topics very vital to our fraternity and to Hellenism at large. He preached the gospel of fraternal love and the devotion of all to those noble ideas and ideals on which the Ahepa was founded; he implored his listeners to forget all petty jealousies, urging everyone to work hand in hand for the recognition and the betterment of the Greek race, not only in the United States but all over the world; he stressed the necessity of educating our children and the giving of our whole-hearted support to the Greek Church. His speech, which was a fine example of oratory and the embodiment of noble and constructive ideas for the good of Hellenism was received enthusiastically by everyone present. The entire affair will long be remembered.

The President left for Boston the following Monday with all the brothers wishing that he will again visit Detroit in the very near future.

EMMANUEL N. KARAY, Secretary,
Alpha Chapter No. 40, Detroit, Mich.



Supreme President and other dignitaries of the Ahepa photographed in front of the Ahepa Temple in Detroit

Bicentennial Program Given

A PROGRAM in observance of the Washington Bicentennial was presented at the annual picnic of Muncie Chapter No. 210, Order of Ahepa, at the tourist camp on State Road 32, two miles east of Selma.

Speakers included Judge L. A. Guthrie of Delaware Circuit Court; Mayor George R. Dale; Parasco E. Volo of Gary, past Supreme Governor; and William Zilson, Indianapolis, District Governor of District No. 19.

The committee in charge included George Morris, general chairman; Charles Peterson, entertainment; Nick Mentis, games.

Members of the order from all parts of the state attended the picnic.

Program Featured Ahepa Tenth Anniversary

DEPUTY District Attorney Rae B. Carter addressed members of the Fresno Ahepa Lodge at the Odd Fellows Hall on the occasion of the tenth anniversary of the Order. Carter talked on Americanization.

Other talks were given by Rev. M. Mandillas, pastor of the Greek Orthodox Church, on cooperation, and Peter Murphines, past president of the Fresno Lodge, spoke on the activities of the chapter since its formation.

A musical program was followed by the serving of refreshments. The meeting was open to the public.

From the Winston-Salem Journal of August 22, 1932

THE Greeks are the inheritors of a classic civilization more than 2,000 years old. They may well be proud of their history. Many Greeks who come to this country bring with them not only the background of their native country's culture but a high degree of education and culture derived from the elementary schools, colleges and universities of Greece. It is a distinct honor to entertain such a body of people as compose the Order of Ahepa.

A darky read an inscription on a tombstone, "Not dead, but sleeping." Scratching his head in perplexed thought, he finally remarked, "He sho ain't foolin' nobody but hisself."

CONSTANTINE P. VERINIS,
Supreme President,
Sons of Pericles.

Battle Creek, Michigan

BATTLE Creek Chapter, No. 214, Battle Creek, Mich., held an open meeting November 1 at the Odd Fellows Temple. Approximately 200 Greeks and Americans from Battle Creek and neighboring towns attended the meeting. Among the principal speakers were: Senator Francis Kulp, who spoke on fraternalism, and Judge Shafer, who spoke on naturalization and citizenship.

The President of the chapter, Bro. John Kormadas, presented the Past President, Bro. Alex. Gregory, with the Ahepa jewel for his loyal services.

After the meeting dancing followed and refreshments were served. Everybody was well satisfied with the affair.

GUST METES,
Secretary.

Elpis Chapter Participates in Bicentennial

THE Elpis Chapter No. 117 of New Britain, Conn., was one of the outstanding participants in the parade recently given in that city to commemorate the Bicentennial. Secretary Metides informs us that the Ahepa marchers made a great impression.

Albany Chapter Hears Supreme President

THE officers and members of the Albany (New York) Chapter, No. 140, extend to you their fraternal greetings, and want to remind you that our Supreme President, Harris J. Booras, paid an official visit on November 8, at the lodge rooms of the chapter and spoke for the good of the Order. Our good District Governor Brother N. Anagnos with a big delegation from the Syracuse Chapter was there with other members from chapters of the fifth district.

Officers and members of our chapter including the Rev. Athenagoras Varadach, pastor of the Greek Orthodox Church "St. Sophia," of Albany, met the President at the Union Depot, and from there they went to Bro. D. J. Jeoney's cafeteria where lunch was served.

President Booras spoke over an hour. He was introduced by the District Governor, N. Anagnos. After the meeting light lunch and "agiasmo" were served to the guests and members. The President left at 12:45 for Cleveland.

The chapter rejoiced when the President mentioned that on the same night of his visit in Albany, Bro. Franklin D. Roosevelt was elected President of the United States.

HARRY THOMAS,
Secretary.

CONGRATULATIONS for the splendid issue of the September-October magazine. It was a very good one and all the brothers enjoyed it very much.

JAS. P. DEMOFLOS,
District Governor,
District No. 24.

Ann Arbor Holds Annual Dance

THE Ann Arbor Chapter, No. 195, Ann Arbor, Mich., held its fourth annual dance on October 14. From a social point of view we can say that this branch of our organization has the right to be called the real promoter of Ahepanism, both among the Greeks and Americans, through this annual affair. Think of it! Over thirteen hundred men and women attended this dance—Greeks and prominent Americans from all over the state of Michigan. Somehow, the Ann Arbor Chapter has always taken care to see that this annual social event fulfills its purpose, to have not only a good time, but also a real demonstration of Ahepanism, with all the dignity and class befitting our Order.

The dance was held in the Masonic Temple, one of the most magnificent structures in Ann Arbor. An 8-piece orchestra furnished the music. During the huge grand march favors and notions were distributed, while 24,000 feet of varied-colored ribbons were hurled from the balcony on the dancers.

In giving this account we must not neglect to stress the fact that for the success of this annual social event of the Ann Arbor Chapter a great deal of credit is due Bro. Chas. Preketes, the tower of strength of Ahepa, not only in Ann Arbor, but in the whole state of Michigan. Single-handed every year, Brother Preketes has put forth his utmost power, energy and influence to make the annual dance of the Ann Arbor Chapter a real success.

M. G. PERROS,
Secretary.



Arthur H. Peponis, District Governor of District No. 21

District Governor Caras Addresses Billings Ahepan

SAM CARAS of Missoula, District Governor for the Order of Ahepa with jurisdiction over Montana and part of Wyoming, spoke recently to the membership of Billings lodge No. 237 at the lodge's quarters in the Stapleton building.

Following the meeting Mr. Caras was the honor guest of the lodge at a dinner at the Persian Gardens. He is visiting all the lodges in the state and will also include northern Wyoming points on his itinerary.

Hercules Entertains

THE third annual entertainment and ball was held on November 17, 1932, at the Hotel Pennsylvania. The Herculeans cast a shadow over the depression. Slowly, at 8 o'clock, the people began to arrive, and about 10 o'clock the room was full of joyful pairs. The orchestra was under the leadership of Brother Katsaros, and, to our astonishment, members of the Stephens family arrived with a member of the Greek Parliament of Athens, Honorable Mr. Kanelopoulos, who gave us a brief speech. Also, the program had 25 Ukrainian dancers and other entertainers.

We were greatly satisfied at the enjoyment of the people.

We thank our sister Spartan Chapter and other nearby chapters for their cooperation.

Fraternally yours,

D. ECONOMOS,
Secretary, Hercules Chapter, No. 226,
Philadelphia, Pa.

Woodrow Wilson Chapter No. 241

THE third annual dance of Woodrow Wilson Chapter, No. 241, Newport News, Va., was held at the Hotel Warwick ballroom, October 25, 1932 at 9 p. m.

The dance was a great success and was attended by approximately two hundred people. A beautiful flower was pinned on each person on entering the ballroom. The guests swarmed the floor and danced their blues away to the tunes and rhythm of the "Originals Orchestra."

Many guests were present from the nearby vicinities of Norfolk, Richmond, and Hampton.

The success of the dance was due largely to the hard work of the committee which consisted of R. J. Kassolis, chairman, A. Grepitotis, L. Castriches, and H. Nichols.

Some Interesting News from the Modesto Chapter No. 246

OUR good brother and active member of our Modesto Chapter, Gust A. Boonos, on Thanksgiving Day fed one hundred needy American families, and we want to congratulate him through the Ahepa magazine. Brother Boonos is the proprietor of the "Star Restaurant" of our city and he has been in business for the past 15 years. He is a very progressive business man and very philanthropic gentleman, and 100 percent Ahepan. Let's give three cheers to our good brother, Gust Boonos, and hope that every Ahepan will do likewise and help the needy families.

Publicity Committee of Modesto Chapter, No. 246.

M. E. ANGELOPOULOS,
Chairman.

I HAVE repeatedly desired to write to you, complimenting you on the excellent work you are doing for our Order of Ahepa, as well as the high standards you have maintained in editing its magazine. Indeed, you are a fine example to us all.

MEANDER T. CONSTANT,
New York City.

District No. 21 Host to Supreme Lodge at Hotel Knickerbocker, Chicago

By A. H. PEPONIS
DISTRICT GOVERNOR

ALTHOUGH the Supreme Lodge meeting was held in our "windy city," one would think from the name of the hotel of the Supreme Lodge headquarters that the city was New York. But no, my brothers, it was Chicago, a nice place—windy enough to be pleasant, although peaceful people brand it otherwise. The evidence of this is that the executives remained here long and arrived home safely. Oh, well, after all is said and done, we of Chicago like our town as everyone else likes his own.

Along toward the middle of October our Supreme President, Brother Booras, wrote me the surprising news that the Supreme Lodge would hold its annual meeting in Chicago. Obeying the commands of my superiors, I called a meeting of all the Past Supreme Lodge officers, past and present presidents of the chapters in the 21st District and, although it was a short notice, 27 out of the 40 brothers who were notified were present at the meeting. The program was arranged without delay and full authority was given the District Governor to complete the arrangements with his committee which was composed of the presidents of the following 10 chapters, with myself as chairman and John Kotsovetes, vice chairman: Adam Porikos, President of Chicago Chapter No. 46, secretary; Gust Grapsas, President of Pullman Chapter No. 205, treasurer; A. N. Collias, Deputy District Governor; Spiro Tsenes, Deputy District Governor; Christ Ganas, Acting President of Woodlawn Chapter No. 93; George Pappas, President of North Shore Chapter No. 94; Lew Blatz, President of Oak Park Chapter No. 104; Peter Kyriazopoulos, President of Garfield Chapter No. 203; John Ninos, President of Joliet Chapter No. 131; Peter Poullos, President of Evanston Chapter No. 204; George Callas, President of Codros Chapter No. 225, and George Nikolopoulos, President of Logan Square Chapter No. 260.

The reception committee was composed of the following brothers, the chairman of which was no other than our esteemed Past Supreme Vice-President and hard worker, Brother P. G. Sikokis:

Mark Mamalakis, Frank Karagianes, Alexander Pazioto-poulos, George Kandaras, John Brown, Peter Matsoukas, George N. Sellas, Kostas Gianopoulos, Christ Athans, James Deimer, Peter Alevizos, Vasilios Lambros, George Clouras, Charles Limbert, Stephen Falakos, Gus Bursinos, Christ D. Gregory, Peter Melonas, Leonidas Kylavos and George Syolos.

The Supreme President, Brother Booras, arrived Thursday, November 10, and was met at the LaSalle Street Station by Brothers Sikokis, Pofanti and myself. Much to our surprise

Brother Porikos arrived with the Supreme President from a visit to the boys in Iowa and so he received the benefit of a warm reception, too. When we reached the Hotel Knickerbocker we found the very-much-wanted man of the day, the Supreme Treasurer, Bro. George L. Pappas, and when we beheld him in his luxurious fur coat we figured that we had a chance, but the Treasurer stood adamant so we concluded there was nothing doing and that everything was safe at Rutland, Vt. Then

we discovered that Supreme Governor Robert Katson of Albuquerque, N. M., had arrived, bringing with him a deer which he claimed he himself had shot. However, we had our doubts about that. We left the hotel early so that the Supreme Lodge members might rest up for the next day.

On Friday the Supreme Secretary, Brother Catsonis, and the Supreme Counsellor, Brother Vournas, arrived from Washington, D. C., both very happy, regardless of the results of the national elections. Supreme Governor Athas of Magna, Utah, who, by the way, was at one time a schoolmate of mine, next appeared on the scene, minus his cowboy suit. The only missing official was now our Supreme Vice-President, Prof. P. S. Marthakis, townsman of Brother Athas. His tardiness was due to the fact that the Supreme President had requested him to take the northern route, making his last stop at Milwaukee, where they say prohibition did not disturb neither the taste nor the effect. At 10 o'clock we motored to Elmwood Cemetery to attend memorial services and place a wreath on the statue of the World War veterans, this being



Supreme Lodge members and officers of Chicago Chapters, with District Governor Peponis, place wreath at statue of World War veterans, Elmwood Cemetery

Armistice Day. After the ceremonies we had a group picture taken, after which at the gracious invitation of our Past Supreme Vice-President, Brother Sikokis, we were served a delicious dinner at his "Palace of Sweets," which was followed by a visit to his home. But some of the boys felt that the visit should have come first because Brother Sikokis, Mrs. Sikokis and Brother Brown, who mixed and served the water, missed the measure. However, we went on with our plans and paid an official visit to the Rt. Rev. Bishop Callistos of San Francisco, at the offices of the Diocese in the St. Demetrius Church, and left thanking Mrs. Sikokis for her hospitality.

At 2 o'clock we entered St. Demetrius Church, located at the far north end of the city. This is a three-story structure which houses the Hellenic School "Solon" and has eight large sunny and well-lighted classrooms, a large ballroom, a trustees' office, a priest's office and, last but not least, the Diocese offices composed of a reception room (the best of its kind), with a picture of His Grace, Archbishop Athenagoras, facing you on entering. There are beautiful pictures of Washington and Lincoln, velvet maroon drapes, green carpets and blue leather mahogany furniture, the office of the secretary to the Bishop and the office of His Grace, Rt. Rev. Bishop Callistos. Bishop Callistos, Rev. Georgiades, the Priest of St. Demetrius Church and the secretary to the Bishop, Mr. George Alexander, received the members of the Supreme Lodge in due formality, and the respects of that body were conveyed to the dignitaries by Supreme President Booras.

Upon our return to the Knickerbocker at 3 o'clock we found the missing link, Brother Marthakis, so the members of the Chicago committee left the Supreme Lodge officers so that they could organize themselves and start their work.

At 6:30 p. m. a dinner and meeting of the Supreme Lodge members and the past and present chapters' officers was held at the "Silver Club" of the Hotel Knickerbocker. "Yours truly" introduced our Supreme President to the audience of Radio Station WIBO and he gave a 10-minute talk on the

significance of the day and on the Ahepa. After the dinner the meeting was called to order and, for a time, it appeared like a national convention. But all matters discussed and suggested to the Supreme Lodge members were for the welfare of the entire Order. Upon introducing each of the Supreme Lodge members, they all declined in favor of the last speaker, our Chief Executive, Brother Booras, who brought out the views and ideas of the Supreme Lodge and assured us that all our suggestions would be carefully considered by the Supreme Lodge at its sessions. The meeting adjourned at 11:30 p. m.

Saturday, November 12: The first Supreme Lodge meeting was held on this day which continued until 5 o'clock, when we left for the St. Spiridon Church to institute a new chapter of the Sons of Pericles, sponsored by the Pullman Chapter of the Ahepa. After the initiation ceremonies, church service "Esperinos" with "Artoklasia" was held. By 7:30 the church was filled. His Grace, Rt. Rev. Bishop Callistos, officiated, assisted by Rev. Sakellariou (the church priest), Rev. Tsourounakis of the St. Andrews Church, Rev. Georgiades of the St. Demetrius Church, and Rev. Kesses of the Annunciation Church. After the services a public installation of the officers of the newly-created chapter of the Sons was held in the hall below the church. Five hundred people attended the church service and the installation, some of which were Ahepans, members of the Sons of Pericles, relatives and friends. Brother Booras installed the president of the Sons of Pericles Chapter; Brother Peponis, the Vice-President, and Brother Granopoulos, the Secretary and Treasurer. The president of Pullman Chapter No. 205 introduced me as the master of ceremonies and, believe me, I managed to have all the Supreme Lodge officers speak on subjects of my own. That was the beauty of it.

As the Supreme Lodge members were introduced, they spoke on the following subjects: Katson, on "Happiness"; Athas, on "Depression"; Vournas, on "Patriotism"; Pappas, on "Prosperity"; Catsonis, on "Pericles"; Marthakis, on "Leader-



Picture at the Annunciation Hellenic Orthodox Church of Chicago, 1017-1019 N. LaSalle Street

George Sikokis, father of Peter G. Sikokis; John Kotsavites, member Logan Square No. 260; D. Pappageorge, member Chicago Chapter No. 46, Choir Director; Ann Collias, Deputy District Governor, No. 21; Achilles Catsonis, Supreme Secretary; Peter S. Marthakis, Supreme Vice-President; Harris J. Booras, Supreme President; George L. Pappas, Supreme Treasurer; Rev. Nikitas Kesses, of the Annunciation Church; George C. Vournas, Supreme Councilor; Rt. Rev. Bishop Callistos, of San Francisco, officiating; C. E. Athas, Supreme Governor; Rev. E. Georgiadis, of the St. Demetrius Church; Robert Katson, Supreme Governor; Arthur H. Peponis, District Governor, No. 21; Peter Trougas, member North Shore Chapter No. 94; Nick Kavouras, Church Trustee; Peter G. Sikokis, Past Supreme Vice-President

Memorial service was conducted on Sunday, November 13th, in memory of all the deceased Ahepans of District No. 21. Fifteen hundred people attended the service, Rt. Rev. Bishop Callistos officiating, assisted by Rev. Nikitas Kesses and Rev. E. Georgiadis.

ship"; the Supreme Secretary of the Sons of Pericles, Brother Geanopoulos, on "Obedience"; His Grace, Rt. Rev. Calliston, on "Hellas"; and last but not least, our Supreme President, Brother Booras, on "America, Our Home of Today" and "The New Generation." The program would not have been complete if the new president of the Sons of Pericles Chapter was not called upon to speak. This young president, Brother Megaris, has the name and, by his talk in Greek, he is entitled to it—he is "Megas." No matter how masterful you are, you are bound to forget somebody, so when I did think of Brother Matsoukas and thanked him for the wonderful work he has been doing in the 21st District, the audience demanded a speech and, of course, he delivered a masterpiece, as usual.

The meeting closed at 10:30 p. m. and was followed by a reception and buffet dinner at the home of Bro. Frank Pofanti and his wife. Words fail when I try to tell you about that big gathering—the delicious dinner and generous hospitality of Mrs. Pofanti, her mother, Mrs. Tsoumas, as well as the Tsoumas boys. The party lasted until the wee small hours of the morning, but the dignitaries were up by 10 o'clock for church service.

Sunday, November 13, a memorial service was held at the "Annunciation" Church in memory of all the departed Ahepans of the 21st district. His Grace Rt. Rev. Bishop Callistos officiated, assisted by Rev. Kesses, the priest of Annunciation Church. The church was filled to capacity. The ceremony was most impressive and solemn. Relatives and friends of the deceased brothers had been invited for the memorial service. After the service it was the pleasure of Mrs. Peponis and myself to have the Supreme Lodge members and friends at our home for dinner. In the evening a dance was held in honor of the Supreme Lodge members at the Oriental ballroom of the Hotel Knickerbocker. The ballroom was filled to capacity. The Supreme Lodge was presented about 10 p. m. The crowd had a good time till 1 a. m. Brother Pappageorge, a well-known singer, and the Misses Sophie Bexes, Angela Laris, Bertha Floros and Christ Georgopoulos sang in honor of our guests.

At 11 a. m. on Monday, November 14, the Mayor of Chicago was officially visited but, due to the fact that he was out of town, the acting mayor, Mr. Szymczak, received the Supreme Lodge. Brother Becharas introduced the District Governor, who in turn introduced the Supreme Lodge members. At noon we paid our respects to the Consul General of Greece, Mr. George DePasta; the District Governor introduced the Supreme Lodge members. After these calls were made, Brother Becharas entertained the group, including the Consul, at a luncheon at the well-known "Greek Cafe."

In the evening a general meeting of the entire membership of the 21st district was held in the Oriental ballroom of the Hotel Knickerbocker. At this meeting the "Old Guard" was present to lend their assistance and to help make the Supreme Lodge meeting a success. Among those present were S. D. Zaph, A. George N. Spannon, Past Supreme Governors; D. G. Michalopoulos, chairman of the Baltimore convention; D. Poulaki, William Russis, D. Parry, George Porikos, Frank Karagianes, Spiro Spirrisson, Past Presidents of Chicago Chapter No. 46; Stylianos J. Reckas, Past Supreme Governor; Peter G. Matsoukas, James G. Regas, Past Presidents of Woodlawn Chapter No. 93; Dr. Emanuel Demur, Past President of Oak Park Chapter No. 104; John Brown, William Georgiou, Dr. George Tsoulos, Past Presidents of North Shore Chapter No. 94; Dr. P. N. Hatzis, Past President of Hellenic Chapter No. 202; John Karambelas, Vasilios Lambros, Past Presidents

of Garfield Chapter No. 203; A. A. Pantelis, Charles Limbert, George Clouras, Past Presidents of Evanston Chapter No. 204; Dr. J. Femedas, F. Pofanti, Past Presidents of Pullman Chapter No. 205; C. A. Mammon, Nick Ganas, Past Presidents of Logan Square Chapter No. 260; John Ninos, C. Athans, Past Presidents of Joliet Chapter No. 131, and Chris Gregory, Past President of Chicago Heights Chapter No. 225.

Honor Roll

THE next issue of the AHEPA MAGAZINE will contain the names of all Ahepans who get one or more new applications during the membership drive. Likewise, full publicity will be given to the results of all the activities of the chapters during the membership and reinstatement drives—provided the MAGAZINE is informed by the chapters.

(Continued from page 18)

found it easier to understand than the corresponding English poem by Mr. Drinkwater.

Memoirs are the weak point of contemporary Greek letters; a former generation produced those of Dragoumes, Pelikas, Palaskas, Makrygiannes, and Ranghaves. Of public men of our generation only Prince Nicholas has enlightened the public of his life; Mr. Venizelos has preferred to translate Thucydides; Mr. Skouloudes, a mine of information about the Greece of two generations ago, has published only a few historical documents of his archives. Those of Hydra, of the Kountouriotai, and of Count Roma of Zante have been or are being published.

* * *

So far the modern drama has not reached the high level of the ancient. Quite early, however, in the history of modern Greece, while the capital was still at Nauplia, Byzantios produced his comedy of manners, *Babylonia*, in the style somewhat of Menander. But there are several dramatists whose works have received high commendation, notably the quartette of Spiro Melas, Gregorios Xenopoulos, Panteles Horn and Theodoros Synadinos. The first made his debut with *The Son of the Shadow*—a plot based on one of the strange legends of the Cyclades—and one of his latest works, *A Night, A Life*, depicts middle class Athenian society. Mr. Xenopoulos had made a reputation as novelist before he tried the drama, but he now has more than thirty pieces to his credit. A Zantiote, he has made the aristocracy and the jewelry of his native island the subject of two comedies, *The Secret of Countess Valeri* and *Rachel*, while in two others, *Photini Santri* and *Stella Violanti*, he has depicted the "young girl" in a local setting, and in another, the *Students*, he has shown the undergraduate life of Athens at the time of the "Gospel Riots" of 1901. Mr. Horn, originally a naval officer, has represented the downfall of a Klephtic family in his first piece and has latterly sought his plots on the manners and customs of the Athenians, as in *Fintanaki*; or of the small islands, as in *Flandro*, and in one of his latest dramas, *Meltemaki*. Mr. Synadinos in one comedy has satirised the *Mæcenas* who exploit artists, in another, *The Good Housewife*, who sacrifices her own and her family's lives to the passion of tidiness.

Professor Andreades considers that the contemporary Greek theatre shows progress because it no longer imitates antiquity or the foreigner; it is original. And there are sufficient living dramatists to warrant the existence of a Society of Dramatic Authors in the land.

"Where each old poetic mountain
Inspiration breathes around."



Dinner tendered His Grace Athenagoras by St. Constantine and Helen's Church, Washington, D. C. Their Excellencies the Minister of Greece and the Chargé d'Affaires of the Yugo-Slavian Legation were among the distinguished guests

November 19, 1932.

KINDLY accept my heartiest congratulations for the fine work and for your sincere and constant efforts towards the improvement and betterment of our monthly Ahepa magazine.

The contents of the Ahepa magazine in the September-October issue, the message of our Supreme President, Brother Booras, the complete report and information regarding the Greek criminality in the United States and all the valuable information and the educational articles printed therein, should serve notice to every Brother who receives the magazine that there was never in the history of our race in the United States such a medium of close contact whereby every Greek of America should have an opportunity to receive a monthly magazine with so much valuable information, and with so many educational features and many articles of interest, for such a small cost.

I do not believe that the Brothers throughout the many chapters could have any better medium of an educational nature than the Ahepa magazine; many of them miss it when they do not get it; others do receive it and they don't bother to read it.

Demosthenes Chapter, No. 66, of Minneapolis, held a magnificent ball on October 30, 1932, for the benefit of our chapter, which turned out to be a very successful affair. Bro. Peter E. Kamuchey, our District Governor, was present, and there was a very good attendance from Pericles Chapter of St. Paul. We were very fortunate to have with us for a brief visit our esteemed Supreme Vice-President, Brother Marthakis, who by the way, was going through the Twin Cities for the Chicago meeting of the Supreme Lodge.

With my best wishes for your happiness, I am

Sincerely and fraternally yours,
THOMAS N. CHRISTIE,
Chairman Publicity Committee,
Minneapolis, Minn.

Greek Flag Presented to City of Louisville

THROUGH the efforts of Louis P. Maniatis, the flag of Greece was presented to the city of Louisville on Armistice Day and will repose alongside of other national emblems of the Allies in the World War. The flag was transmitted through the Greek Legation along with the following letter to Miss Carolyn Apperson Leach, Chairman of the Louisville Community Committee for the Perpetual Observance of Armistice Day:

"DEAR MADAM:

"I am glad to inform you that the General Staff of the Greek Army has decided to present a flag to the Louisville Community Committee for the Perpetual Observance of Armistice Day, Louisville Memorial Auditorium, which is a replica of the original regimental flag used during the World War, in which Greece participated with the Allies. Under the existing laws it was not possible to present a flag which had taken part in action, and I am sure you will appreciate this sentiment.

"I am exceedingly happy to transmit to you a flag with the flagpole so that it may find its place among the other flags of the Allied Nations.

"I am,

"Very sincerely yours,

"(Signed) CH. SIMOPOULOS,
"Minister of Greece."

I MISSED the Ahepa magazine very much while I was in Greece. I have noticed in the meantime, with great pleasure, the immense progress on the publication of this magazine. Allow me to extend my heartiest congratulations to you.

DON AVLOS,
New York City.

Clark in Talk to Ahepa Order

University Professor Traces Political Parties in Address

W. P. CLARK, professor of foreign languages at the State University, addressed the Ahepa lodge, Missoula Greek order, at its Thursday night meeting at the Eagles' hall. It was an open meeting. According to Pete Labros, Ahepa President, Mr. Clark's message was in line with the Order's Americanization educational program.

Professor Clark gave a sketch of the political parties in America which arose out of the differences between Thomas Jefferson and Alexander Hamilton. He explained that the differences between the two men resulted in the founding of the two great political parties. He said the names had been changed from time to time, but that the differences, more or less, continued on down to the present time.

Professor Clark explained that the two major parties, Democratic and Republican, differ now mostly in name only.

Professor Clark said that Jefferson was for more liberal power for the voter, while the Hamiltonian policy was for a greater power to Congress and the President.

Sam Caras, District Governor of the Ahepa, presided at the meeting.

Following Professor Clark's talk, a program was given. Evelyn Zakos gave a piano number. George Gogas, Jr., gave a monologue in Greek. Pete Lambros sang the Greek national anthem. Helen and Kathryn Kallas gave a vocal duet and Gust Kallas a reading and vocal number. Kathryn Zokas gave a solo.

The program ended with the singing of the American and Greek national anthems. Refreshments were served.

Supreme President Cites Order's Progressive Aims In Ambitious Program

Larger Membership, Records Systematizing, and Periclean Increases Are Noted Goals

By CONSTANTINE P. VERINIS

Supreme President, Sons of Pericles

THE Order of Sons of Pericles has now outgrown the stage of infancy and is ready for steps that will lead to solidify the chapters. In keeping with the progress of the Order, the Supreme Council has planned a very large program for the ensuing year that needs the support of every member.

Having as one of its goals the ultimate systematizing of the Order, the Supreme Council has already taken its first step in this field. After a lengthy study of many fraternal systems, and with the knowledge of the situation at headquarters, a system has been worked out whereby the most minute detail is available at a second's notice. The new system is being installed now, and ranks with the best in the country, but this, however, is only the first step, as plans are under way for the installation of a similar system in the chapters.

The need of paraphernalia has long been recognized, but due to many obstacles, the appointing of an official house to manufacture and distribute the equipment needed by the chapters has been delayed. Negotiations are under way now, and in a few days the Supreme Council will have completed them and chapters will be able to purchase their equipment.

Plans are being made for the largest membership drive in the history of the Sons of Pericles. This drive will have as its goal 1,000 members. This is in itself a gigantic undertaking, and the obstacles in the way of the success of this drive are numerous, but with the assistance of every member of the Sons of Pericles, in whose hands this drive will be placed, the Supreme Council is confident that nothing but success will reward its efforts. On the success of this tremendous drive for membership, three normal years growth in one, depends the success of the Supreme Council's progressive plans. In this drive for additional members, the need for additional chapters will also be stressed, and so the two drives will be incorporated as one, with the addition of more chapters, assisting the membership drive, and the need of members for the membership drive lead-

ing the members on to the establishment of more chapters.

Furthermore, the editors of THE PERICLEAN are planning to conduct a drive for additional subscriptions with the end in view of enlarging the circulation of our publication. With the enlarging of the circulation, the editors will be in a position to make the publication one of the best in fraternal circles.

In summary—The Supreme Council has as its goal, the systematizing of headquarters and chapter records, the increase in membership of one thousand members in one year, the addition of 25 new chapters, and the enlarging of the circulation of THE PERICLEAN. You will agree that this is a rather difficult task, and you will wonder how a perfectly sane and sensible Supreme Council could possibly hope to do twice and in some instances almost three times the work that has been done in the past by any previous body of officers. You will argue that the normal increase in membership is but 350 members annually, the increase in chapters only 12, with practically no increase in the subscription list of THE PERICLEAN. We will agree with you that we have undertaken a difficult assignment, but it is our goal, and it is our intention to attain it.

And now, we have come to the reason for this article, and the advance notice of the Supreme Council's aims. The time for elections is approaching. In a few weeks you will elect the officers that will carry the banner of the Sons of Pericles in your city for the coming year. It is in these officers that will rest the determining of whether our hopes will be successful or not. These are the officers in which we place our faith, and on whom we depend for the success of the tremendous undertakings we have started. Therefore, we ask you, and every one of the brothers throughout the country, to lay aside petty politics, jealousies, and misunderstandings. Join together again, choose leaders for 1933 that will place the Sons of Pericles in the front ranks of our nation. It is in your judgment of proper leaders that the Supreme Council places its hopes.

Testimonial Banquet to Stephen S. Scopas, Tendered by Brothers of New York Chapter at Hotel Dixie, Attended by More Than 75

MANY tributes were paid to Stephen S. Scopas, Past Supreme President of the Order of Sons of Pericles, at the testimonial dinner given him, October 12, in recognition of his recent elevation to the Counsellorship of the Order, Sons of Pericles, and for his past services to the Order.

More than 75 persons attended the affair, which was held in the Hotel Dixie. Brother Ahepan Harry Pappas was toastmaster. Among the speakers were Socrates Zolotas, President of the New York Chapter, Renaissance; Louis J. Dukas, Past President of New York Chapter; Harry Veras, First President of New York Chapter; George Gavaris, Treasurer and Athletic Chairman of New York Chapter; Emmanuel Baroumis, President of G. A. P. A. Juniors; Demetrios Callimachos, editor of *National Herald*; George E. Johnson, District Governor of Ahepa; James Veras, Supreme Advisor Sons of Pericles; Petros Spaelos, Governor of Gapa; Stephen S. Scopas, honored guest.

During the delicious full-course chicken dinner, the ensemble sang merry songs and jolly tunes. Miss Bahbs of Brooklyn gave an imitation of Kate Smith; Bro. Spero Ypsilanti, in his tenor voice, sang "Let Me Call You Sweetheart"; Miss Hattie Fischer rendered a classic piano selection; Bro. Socrates Zolotas imitated the "Street Singer," singing popular Greek melodies; the orchestra gave various conceptions of popular songs. Uniform cheering songs and yells were under the leadership of Bro. William Thiro.

Congratulatory messages and telegrams were received from: Franklin D. Roosevelt, Governor of the state of New York; Harris J. Bootas, Supreme President of the Order of Ahepa; Joseph McKee, Mayor of the city of New York; Constantine P. Verinis, Supreme President Sons of Pericles; Dean Alfange, Past Supreme President Order of Ahepa; Achilles Catsonis, Supreme Secretary Order of Ahepa; George Vournas, Supreme Legal Counsellor Order of Ahepa, and George Cordes, Chairman Advisory Board New York "Sons."

Among the other prominent guests were: Peter Dejerenis, Secretary New York Chapter; James Tahos, Vice-President New York Chapter; Theodore Zolotas, Counsellor of New York Chapter; Louis Spellos, Master of Ceremonies New York Chapter; Constantine Ypsilanti, Secretary Bronx Ahepa Chapter; Michael Mulaine, Secretary Queensboro Chapter, and James Caffetzakis.

Pictures of the assembled banquet-goers were taken at the conclusion of the dinner. Dancing followed till 3 a. m. in the grand ballroom of the Hotel Dixie.

Respectfully submitted,

GEORGE T. GAVARIS,
Publicity Manager N. Y. "Sons."

AFTER repeated failures in the attempt to organize a uniform patrol for Washington Chapter No. 31, which had its inception as far back as 1923, we observe now that the institution has been firmly organized and functioning top-notch form. This may well be attested to by the splendid performance rendered by this very same group of men at the last convention where they walked off with first honors against a well-drilled and experienced Baltimore patrol. It may be said in addition that that was their first competitive exhibition.

The patrol has been organized as an independent unit; despite the fact that it attributes much of its original success to the splendid cooperation of its chapter and Chapter 236 as well. It provides for two divisions within its organization; the one comprised of the active uniformed men; the other including men whose interest in the success of the patrol devote their time to matters incidental to the activities of this body.

Twenty-four men are now members of the drill corps of Chapter No. 31, Washington, D. C. Their names are as follows:

Officers: C. Placokefalos, Captain; J. Chipouras, First Lieutenant; N. Caparell, Second Lieutenant.

Benos, Wm.	Kentros, N.
Boukas, Geo.	Pappas, P.
Chipouras, L.	Papageorge, J.
Capoulous, G.	Paterson, G.
Drakos, C.	Skados, T.
Demas, S.	Spanos, C.
Drakos, G.	Sembekos, H.
Economou, A.	Triantaphilos, J.
Galanis, N.	Valliotis, G.
Catopothis, G.	Lazarus, H.
Kookos, T.	

To date the patrol has participated in many ceremonies including the funeral of our departed brother, Gen. Donnis; also in the several initiatory ceremonies. In the only two parades in which it has competed against competitive teams the patrol has walked off with a first and a second prize.

C. PLACOKEFALOS.

News From Lord Byron, C. J. No. 1

OUR last meeting, in spite of the extremely bad weather that prevailed all evening, was a wonderful success due to the fact that we were honored with the presence of the Supreme Treasurer.

An unusual number of brothers attended the meeting, which shows that Lord Byrons stronghold is too deep rooted in the hearts of our members, and especially the old guards, to be alienated by any means of any causes whatsoever.

A splendid reception was accorded to Brother Pappas. The importance of visits from Supreme Lodge Officers upon the welfare and progress of the chapters was stressed by our President, and with other fitting remarks introduced the guest to the membership.

Brother Pappas dwelt at length upon the aims and accomplishments of our Order and appealed to us all to renew our enthusiasm and have greater confidence than ever before in the success and glory of our mission. He also requested the officers and members of our chapter to see to it that every unemployed Ahepan is placed in a job. A very attentive hearing was accorded to Brother Pappas, at the conclusion of which a vote of hearty thanks was moved with appropriate remarks by our good brother, Harold Orr, and duly seconded by our District Governor, Brother Exacoustes.

As visitors for the evening from our sister chapter, the Maple Leaf of Hamilton, we have had the past and present presidents of that chapter, Bro. Nickolas Cooper and Bro. Nick Poulos, as well as the Secretary of said chapter, Bro. George Athas.

Refreshments were served by the committee in charge for the evening, composed of Bros. John Strattas, Denny Poulos and A. Dallas.

E. DALLAS,

President, Lord Byron Chapter No. 1,
Toronto, Canada

Kirgeorge Heads Sons of Pericles Chapter

WILLIAM KIRGEORGE was named President of the Sons of Pericles, Junior Order of Ahepa, at a meeting held Tuesday night at the Odd Fellows' Hall. Other temporary officers elected include Leo Michaelides, Treasurer, and Art Yordan, Secretary.

Peter Murphines, Past President of the Ahepa, was named advisor of the youths under 21 years of age. Formal applications for a charter will be made to the Grand Lodge and bear the signature of 20 young men, according to Murphines. The group will meet twice a month at the Odd Fellows Hall. The meeting Tuesday was held in regular session with the Ahepas.

IN A letter received from District Governor Plastiras, of Edmonton, Canada, he makes the following report:

Delinquent and suspended members: Every chapter in this district suffers in regards to members who are unable to pay their dues. This matter was seriously discussed with the officers of the various chapters and they all agreed not to suspend anyone who at present is unable to pay. We have so far no suspended members in this district for reinstatement.

Per Capita Tax: I have instructed every chapter to try and clear its indebtedness to the Supreme Lodge, and all have promised to do so before the end of the year.

Destitute members: The officers and members of the various chapters are doing all they can to relieve distress and to help the indigent. This plague, which we call depression, is lashing unmercifully our once flourishing endeavors and causing quite a number of our members to become "lukewarm," but fortunately we still have a few in every chapter who are determined to carry on regardless of the economic chaos.

GEORGE PLASTIRAS,

District Governor,
District No. 34, Edmonton, Canada.



Washington, D. C., Ahepa Patrol, winners of first prize at Baltimore Convention

THE Oklahoma City Chapter held a masquerade ball on halloween night, the proceeds of which went to the earthquake sufferers. It was a very enjoyable evening. John G. Collins, the President of the chapter, was master of ceremonies, and several school children recited patriotic poems.

Tora sta geramata mathe gero gramata. Mrs. Demoplos is studying Greek at the Greek school along with Mrs. LaReese and Mrs. Collins. They are doing wonderfully well. More work for the husbands!

Report of Condition of District No. 8



THE district governor of District No. 8 reports: That since the national convention which was held in Baltimore, he has visited all of the chapters in his district, and takes pride in the fact that all of the chapters, without exception, are in good standing with the Supreme Lodge; that each of them has a surplus in its treasury; that the spirit of fraternalism, in general, and the spirit of Ahepanism in particular, controls their conduct both in the lodge room as well as in the outer world; and that, notwithstanding the present lamentable and world-wide economic crisis, their membership is on the upward trend and shows a healthy growth.

The Annapolis Chapter, No. 286, headed by their able and spirited President, Brother Thomas Nichols, is making great strides and shows promise of outstripping some of its older sister chapters. A chapter so young, and which has attained its high eminence in so short a time, is to be congratulated.

The Capital Chapter at Washington, D. C., was visited on October 3, and proved to be very active and progressive. On being informed that initiation ceremonies for their Sons of Pericles Chapter would take place on October 20, this writer became active in Baltimore, and on the date set, 20 new Sons of Pericles were initiated, out of which number 5 were from Baltimore. There was a large attendance from both of the Washington chapters, and commendation is due Brother Giannaris for his splendid and impressive conduct of the ceremonies. The gathering was addressed by the Supreme Secretary as well as Brother Vlachos, assistant states attorney of Chicago, who passed through Washington en route to Greece to represent the state of Illinois in extradition proceedings against Samuel Insull.

Blue Ridge Chapter, No. 193, at Hagerstown, Md., visited on October 19, had quite a large turnout. Two candidates were initiated on that night; and it is to be here recorded that the progress and spirit of this chapter is due in great measure to the untiring and unselfish efforts of their President, James Pananes, as well as their Past President, James Koliopoulos, and others.

On October 24, the Wilmington, Del., chapter was visited. The attendance of members was the largest for that chapter in recent years and their spirit and enthusiasm were unequalled. Among those present were Brother Sober, President; Brother Chios, Past President; Brother Lararides, Treasurer, and Brother Mathews, all of Sparta Chapter; Brother Katsaros, of Hercules Chapter, and Brother Lages, President of the Lancaster, Pa., chapter, as well as many others. President Nicholas Govatos, of this chapter, deserves commendation for his hard and ceaseless work which is showing great results.

Chapter No. 31, of Washington, D. C., was visited on October 25, and although the attendance was not as great as might have been expected, this writer feels that the spirit of brotherhood and friendship will prevail and that in the very near future, with the nonpartisan suggestions of this District Governor and the cooperation of the membership, this chapter will come out of its doldrums and blossom into a credit to the fraternal spirit and ideals of our Order. This chapter will hold a dance on November 22, and the

able committee appointed by their esteemed President Thomaides will surely make it a success. At the suggestion of the District Governor it was decided that a Christmas fund be set aside for the aid of the deserving and destitute during the holiday season.

In all, this writer is satisfied with conditions as they exist in District No. 8, but does not intend to rest on his laurels. He realizes that he must be untiring and persistent in his efforts and duties in order to maintain, as well as bolster, the ideals of our beloved Order. Frequent visits to the chapters will be made from time to time, and especially before the approaching elections. Enough cannot be said regarding the spirit of cooperation shown by all who have been contacted.

In explanation, it is to be noted that this District Governor's inactivity prior to the national convention just past, is due to his greater activity as Vice-Chairman of the Executive Committee in charge of the convention arrangements.

Respectfully submitted,

NICHOLAS SAKELIS, District Governor,
District No. 8, Baltimore, Md.

THE District Governor of District No. 8 takes this opportunity to express his thanks and appreciation to the chapters in his district as well as the chapters in the adjoining and other districts, for their wholehearted and enthusiastic support in making the Tenth Annual Convention of the Order of Ahepa a success. This convention, held at Baltimore, Md., was under the auspices of Worthington Chapter No. 30, the members of which are to be congratulated, and especially Brothers Angelo Schiadaressi, Gust Coventaros, Andrew Coroneos and Theodore Agnew, officers of the chapter who were in charge of the arrangements. Blue Ridge, Capital, Washington, Wilmington and Annapolis Chapters are hereby publicly thanked for their sincere cooperation.

NICHOLAS SAKELIS,
District Governor,
District No. 8, Baltimore, Md.

Books Received

CRITICAL STUDY OF THE CONSTITUTION OF THE UNITED STATES (IN GREEK), by Chris J. Agrafiotis.

This book, by Mr. Agrafiotis, who teaches in the Manchester (N. H.) High School, contains valuable information for those desiring to become American citizens. The book is available in many libraries.

Mr. Richman: "How do you like the place? Shall we buy it?"

Wife: "Oh, it's perfectly lovely. The view leaves me speechless."

Mr. Richman: "We'll buy it."

Rastus: "Ah could make two miles a minute in dis car 'ceptin' for one thing."

Sambo: "What's dat, big boy?"

Rastus: "De distance is too long for de shortness of de time."

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Caras Sends Greetings to His Chapters

To the officers and members of the chapters of District 31—Greetings!

MY DEAR BROTHERS:

Now that the national elections are over and everything is settling down after the turmoil of speech making and mud slinging, I hope that we will settle down to do our duty to our homes, business and our beloved Order.

Regardless of your political affiliations, irrespective of your personal ideas as to who should or should not be President of the United States, always remember that you are first and always an American and must support to the fullest extent our government.

It should be great news and cheer to the Order of Ahepa for one of its members being given the greatest honor that has ever been bestowed upon a citizen of this great commonwealth. We are proud and honored to have such men in our Brotherhood.

Some time ago I sent or gave your chapter several of my recommendations and asked you to act upon them as quickly as possible. Have you done so? If not, won't you please see to it that it is done as soon as possible, and advise me when you have acted—especially the recommendation which pertains to one open meeting per month where someone is invited to talk who is qualified to speak on certain subjects. The Missoula Chapter held such a meeting on November 3, and it proved a huge success from every standpoint, especially the favorable publicity given us by the local newspapers. We must have this publicity if we are to inform our communities what our beloved Order stands for.

No doubt you have received a letter from the Supreme Lodge to the effect that election should be held the first meeting in December instead of the last meeting of November. A few weeks hence you will be called upon to elect officers who will guide the destinies of your chapter for the coming year. Please, brother, be careful in your selections, for at this difficult time we must have men of good character and ability to do that which is required at any time, but especially now. As soon as possible after election please mail me the names and addresses of the newly elected officers. With kindest fraternal regards to the brothers, I remain

Sincerely yours,

S. K. CARAS,

District Governor,

District No. 31, Missoula, Mont.

Ahepa Chapters Contribute to Earthquake Victims

GEORGE KANGLES, Secretary of Regina Chapter No. CJ-13, of Regina, Saskatchewan, Canada, informs us that his chapter sent a check in the amount of \$70 to Archbishop Athenagoras, subscribed in that city for the relief of the victims of the earthquake at Halkidiki. Two other chapters of the Order made their contributions through the Headquarters, namely, Richmond (Virginia) Chapter No. 83, contributing \$50, and Plainfield (New Jersey) Chapter No. 114 contributing \$25.



Perth Amboy, N. J., Chapter hears Athenagoras

Paid Tribute to Washington

TRIBUTE was paid to the memory of George Washington by 500 Greek-Americans gathered on Sunday, October 30, 1932, from all parts of New Jersey, as guests of Raritan Chapter, No. 288, Perth Amboy, N. J., in commemoration of the 200th Birthday of the "father" of this country.

The program was briefly as follows: High Mass at the St. Demetrios Greek Orthodox Church, officiated by His Grace, the Rt. Rev. Archbishop Athenagoras, and assisted by the Rev. Nicholas Menides of the local church, following which the Ahepans formed a line of parade through the principal streets of Perth Amboy, led by the American Legion Drum Corps, and followed by 100 Greek school children and over 200 Greek women. At the city hall park a tree was dedicated with the following inscription emblazoned on a tablet at its base: "(1732-1932) This tree is planted to the memory of George Washington by the citizens of Greek descent of Perth Amboy, N. J., sponsored by Raritan Chapter, No. 288, Order of Ahepa, American, Hellenic, Educational and Progressive Association, dated October 30, 1932."

President Simon Kyriazis of Raritan Chapter, presented the tree and Deputy Mayor William F. Smith of Perth Amboy and member of the local Ahepa chapter accepted in behalf of the Perth Amboy citizens. Past President James N. Pappas of Eureka Chapter No. 52, Newark, extolled the virtues of Washington in a short speech and Commissioner Albert G. Waters, of the Perth Amboy Public Parks and Works, likewise complimented the splendid ideals exemplified in a fraternal order like the Ahepa. District Governor John A. Givas placed a floral wreath on the statue of George Washington.

Ahepan dignitaries of District No. 7 present at the ceremonies included Past Deputy District Governors John Macaropoulos, Plainfield, and August Rogokos, Paterson; Deputy District Governors, Past President Peter Skokos, Trenton, and President George

Galane, Plainfield; Presidents Denis Cacoloris, Paterson, and Ulysses Archontis, Newark, and many others.

The committee of arrangements was headed by President Simon Kyriazis and assisted by James Mellas, Harry Patras, Chris Nicolas, Nick Christodoulou, Anthony Segalas, Peter Coutros, Athanasios Chahalis, Peter Maikos and Kenneth J. Doukas.

As a result of the foregoing ceremonies, Raritan Chapter, No. 288, reports that six new applications for membership had been voluntarily given to the secretary and one transfer application at the meeting following the gala event.

KENNETH J. DOUKAS,

Secretary,

Raritan Chapter, No. 288,

Perth Amboy, N. J.

South Jersey Chapter Awards Prizes

SOUTH Jersey Chapter No. 162, held its first open meeting November 2, 1932. It was held in Millville, N. J., at the meeting hall and a large attendance was recorded.

After the meeting was called to order and the opening ceremonies were given, the President, Mr. Noker, announced that the chief purpose of the meeting was to award prizes to the pupils who had attained the highest average in their scholastic work.

The committee that was delegated to find the averages then came forward. This committee consisted of Bros. Peter Miniodis, chairman, George Pervelis, and Nick Nomerkos. After the chairman had spoken a few words the prizes were awarded as follows:

First, to Miss Georgianna Chilikos, Millville, N. J., the writer of the article, "I'm a Greek," and second, jointly to Nick Chilikos and Nick Arnes, both of Millville, N. J. They all thanked the chapter in appropriate words.

The closing ceremonies ended the meeting and entertainment and refreshments followed. Everyone was well pleased with the affair and expressed the hope that another open meeting be held in the near future.

“ΤΟ ΚΑΘΗΚΟΝ ΤΗΣ ΑΗΕΡΑ ΕΝ ΑΜΕΡΙΚΗ”

ΤΙ ΕΙΝΑΙ ἡ Ἀχέπα καὶ τίς εἶναι ὁ προορισμὸς αὐτῆς;

Αὕτη εἶναι σήμερον ἡ γενικὴ ἐρώτησις ἐν Ἀμερικῇ παρὰ τοῦ Ἑλληνικοῦ στοιχείου, εἴτε ἀνήκουν εἰς τὰς φάλαγγας αὐτῆς ἢ ὄχι. Τὴν ἀπάντησιν αὐτὴν θὰ προσπαθῶ νὰ ἐκθέσω συμφώνως τοῦ γράμματός καὶ τοῦ πνεύματός τοῦ Καταστατικοῦ αὐτῆς, διὰ νὰ ἴδωμεν ἐάν πραγματικῶς ἡ μέχρι τοῦδε ὁρμητικὴ μας συμπεριφορά πρὸς τὸν ἀντικείμενον τοῦ προορισμοῦ αὐτῆς.

Ἡ ἰδέα τῆς ὀργανώσεως τῆς Ἀχέπα συνελήφθη παρ' ἀνθρώπων οἵτινες καλῶς εἶχον ἐννοήσῃ τὸ ρεῦμα τῆς μισοξενίας καὶ ἀντιελθόντες ἐν μόνον διὰ μιᾶς μεγάλης καὶ κραταιᾶς ὀργανώσεως θὰ συνηθώμεν νὰ ἀντιμετωπώμεν τὰ διάφορα αὐτὰ ρεύματα καὶ διὰ μιᾶς τοιαύτης ὀργανώσεως θὰ ἠμπορέσωμεν νὰ ἀναπτυχώμεν καὶ ἀντιπαρταχθώμεν μὲ τὰ διὰφορα ἄλλα φυλετικὰ στοιχεῖα τὰ ἀπαρτίζοντα τὴν χώραν ταύτην εἰς ἴσῃν ἀνδρῶν ἀνωτέρων μοίραν, ἐμπορικῶς, φυλετικῶς, ἠθικῶς καὶ ὑπὸ πᾶσαν ἄλλην ἐποψίν.

Ἡ πρὸ δέκα ἐτῶν συλληφθεῖσα ἰδέα τῆς ὀργανώσεως τῆς Ἀχέπα εἶναι μία νέα ἰδεολογία Ἑλληνική. Τὸ δὲ καταστατικὸν αὐτῆς εἶναι τὸ θεμέλιον καὶ ἡ ἀρχὴ τῆς πραγματοποιήσεως τῆς ἰδεολογίας ταύτης τῇ πραγματοποιήσει τῆς ὁποίας καὶ μόνον θὰ συνηθώμεν νὰ πώσωμεν τὴν Ἑλληνικὴν ἰδεολογίαν, τὸ Ἑλληνικὸν ἔμπροσθεν, τὴν φυλετικὴν μας ὑπόστασιν καὶ τὴν Ἑλληνοαμερικανικὴν γενεάν ἐκ τῆς τελευταίας ἀφομοιώσεως.

Αὕτη εἶναι ἡ Ἀχέπα καὶ αὕτως εἶναι ὁ προορισμὸς τῆς.

Τὸ ἐρώτημα τώρα γίνεται, ἐργαζόμεθα ἡμεῖς οἱ Ἀχέπας σὺν τῷ γράμματι καὶ πνεύματι τοῦ Καταστατικοῦ; Βαδίζομεν πρὸς τὴν ἐκπλήρωσιν τοῦ προορισμοῦ αὐτῆς; Τὴν μέτρα ἐλήφθησαν ἐκ μέρους τῆς ὀργανώσεως πρὸς ἐκπόνησιν τῶν μελῶν αὐτῆς διὰ νὰ συνηθῶν νὰ ἀντιμετωπίσωμεν τὴν ἐμπορικὴν ἐξέλιξιν; Τὴν μέτρα ἐλήφθησαν ἐκ μέρους τῆς ὀργανώσεως διὰ τὴν ἀνάπτυξιν καὶ ἀναζωογόνησιν τῶν Ἑλληνικῶν ἰδιοτήτων καὶ ἰδεολογιῶν ἐν Ἀμερικῇ; Καὶ τίνι τρόπῳ προτίθεται ἡ Ἀχέπα νὰ πλουτίσῃ, καλλιεργήσῃ καὶ παρατάξῃ εἰς ἐνεργὸν ὑπηρεσίαν χάριν τῆς ἀνθρωπότητος τὰ εὐγενέστερα ἰδιαιτῆ καὶ ὑψηλότερα ἰδεολογία τοῦ πραγματικοῦ Ἑλληνικοῦ;

Ὁ οἰκονομικὸς κοκεῖν δοτικὸς μισθίζει σήμερον τὴν χώραν ἐπαρουσίασιν τὸν Ἑλληνα ἐμπόρον ἢ ἐπιχειρηματίαν ἐν τῇ πραγματικότητι, τὸν ἐπαρουσίασιν μονήρην, ἀκατάρτιστον, ἀδύνατον καὶ ἄρμακον τῆς κοκκινοῦ παραζάλης. Τὰ δὲ αποτελέ-

σματα αὐτῆς τὰ ὅποια εἶναι ἡ φτώχεια καὶ ἡ πείνα καὶ τῶν ὁποίων τὰ κρούσματα παρουσιάζονται εἰς ὅλα τὰ στρώματα καὶ τὰς βαθμίδας τοῦ κοινωνικοῦ οἰκοδομήματος, μᾶς παρουσιάζουν τὴν ἐλλείψιν καὶ αὐτῆς τῆς συνεργασίας, τῆς ἀλληλεγγύης, τῆς ἀλληλοβοήθειας καὶ τῆς ἀμοιβαίας συναισθητικῆς. Τὴν μέτρα ἐλήφθησαν ἐκ μέρους τῆς ὀργανώσεως πρὸς ἐκπαίδευσιν τῶν μελῶν αὐτῆς συμφώνως τοῦ πνεύματος τοῦ Καταστατικοῦ;

Γύρωθεν τῆς ὀργανώσεώς μας ἔχει πολλὰκις ἐγερθῇ ὁρμητικὸς καὶ ἔχουν γενῆαι κρίσεις καὶ ἐπικρίσεις, καὶ τοῦτο ἐνεκα ὡς ἐπὶ τὰ πλείοντα: α' τῆς ἀγνοίας τῆς πραγματικῆς ἐννοίας τῆς ὀργανώσεώς μας, β' τῆς ἀδυναμίας τῶν ἐκαστοῦ ἐκλεγμένων ἀξιωματικῶν ἐκαστοῦ τμήματος τῆς ὀργανώσεως, καὶ γ' τῆς μὴ ἐφαρμογῆς τοῦ 2ου ἄρθρου τοῦ Καταστατικοῦ (παράγραφον F. καὶ G.) τοῦ καθορίζοντος τοὺς σκοποὺς τῆς ὀργανώσεως.

Πολλοὶ κολληθύνονται ἐπὶ μὲ τὰς φαινομενικὰς ἐπιδείξεις καὶ μὲ τὰς προσπάθειάς τοῦ νὰ συμπεριλάβουν εἰς τὰς Ἀχέπας φάλαγγας διανοουμένους Ἀμερικανούς, ἡ μὲ τὸ νὰ προσπαθῶν νὰ ἀποσπῶν ἢ ματαίωσιν μεγάλαν ἢ μικράν δυσφημίαν κατὰ ἡ περί τὸ Ἑλληνικὸν ὄνομα ἐξυψώσιν τὸ Ἑλληνικὸν ὄνομα (uplift the Greek name) καὶ ἐκπληρῶν τὸν προορισμὸν καὶ τοὺς σκοποὺς τῆς ὀργανώσεως.

Νομίζω ὅμως ὅτι ὁ Κύριος καὶ ὁ Πραγματικὸς σκοπὸς τῆς ὀργανώσεώς μας ἔχει παραμεληθῇ, καὶ πρὸς ἐπιδεικνύσιν τοῦτου ἀνατρέχω εἰς τὸ δεύτερον ἄρθρον τοῦ Καταστατικοῦ, παράγραφον F., “To promote etc.”, τὸ ὅποion μεταφραζόμενον εἰς τὴν Ἑλληνικὴν γλῶσσαν εὐρίσκωμεν αὐτὸ ὡς ἑξῆς:

«Νὰ προάγωμεν πανταχοῦ τῆς γῆς καὶ προπαντὸς εἰς τὰς ἑνωμένας Πολιτείας τῆς Ἀμερικῆς καλλιτέραν καὶ ἀναλυτικτέραν ἀντίληψιν τῶν Ἑλλήνων καὶ τοῦ Ἑλληνικοῦ ἔθνους, νὰ ζωογονήσωμεν, καλλιεργήσωμεν, πλουτίσωμεν καὶ παρατάξωμεν εἰς ἐνεργὸν ὑπηρεσίαν τὰς εὐγενεστάτας ἰδιοτήτας καὶ τὰ ὑψηλότερα ἰδιαιτῆ τοῦ πραγματικοῦ Ἑλληνικοῦ χάριν τῆς ἀνθρωπότητος.»

Δηλαδή ἡ Ἀχέπα ὀργανώθη μὲ ἀποκλειστικὸν σκοπὸν, πρὸς πραγματοποίησιν τοῦ ὁποίου δεῖται νὰ ἐπιστρατεύσῃ ὅλα τὰ ἔθνη καὶ ὑψηλὰ ἰδιαιτῆ καὶ ἰδιοτήτας καὶ νὰ παρατάξῃ εἰς ἐνεργὸν ὑπηρεσίαν χάριν τῆς ἀνθρωπότητος, προάγοντας οὕτω ἀναλυτικτέραν ἀντίληψιν ἡμῶν καὶ τοῦ ἔθνους ἡμῶν. Γιὰ νὰ κατορθώσωμεν τοῦτο χρειάζεται ἰσοκοσμητικὴ ἐργασία καὶ ὄχι φαινομενική, καὶ ἡ ἐπικοινωνιακὴ ἐργασία, ἥτις θὰ φέρῃ εἰς καλλιτέραν ἀντίληψιν ἡμῶν καὶ τοῦ συμ-

πολίτου μας Ἀμερικανοῦ ἢ ἄλλου, εἶνε μόνον τὰ ἀποτελέσματα τῆς κοινωνικῆς μας σταδιοδρομίας, τῆς ἐμπορικῆς, τῆς κοινοτικῆς, τῆς φυλετικῆς καὶ τῆς ἐν γενεῇ ζωῆς μας εἴτε ὡς ἄνθρωποι εἴτε ὡς πολῖται, ἀλλὰ πάντοτε ὡς Ἕλληνες.

Τίνι τρόπῳ δύναται ἡ Ἀχέπα νὰ ἀναπτύξῃ τὸν ἐν Ἀμερικῇ Ἑλληνισμὸν ἐμπορικῶς, κοινωνικῶς ἢ φυλετικῶς διὰ νὰ παρουσιάσῃ εἰς τὰ ὄμματα τοῦ Ἀμερικανοῦ τὰ Ἑλληνικὰ ἰδιαιτῆ; Αὕτη εἶναι ἡ γενικωτέρα ἐρώτησις τῆς ὀργανώσεως, αὐτὸ εἶναι τὸ ἐπιτακτικὸν καθήκον αὐτῆς, καὶ ἡμεῖς τότε μόνον θὰ ἐκπληρώσωμεν τὸν προορισμὸν μας καὶ θὰ πραγματοποιήσωμεν τοὺς σκοποὺς μας καὶ τότε μόνον θὰ μείνῃ ἡ Ἀχέπα ὡς περιλαμβανὸς μέρος τῶν Ἑλληνικῶν ἰδιαιτῶν καὶ ἰδιοτήτων, καὶ ὄχι ὅταν ἀπορεύῃ ἵνα ἀπ' εὐθείας καὶ ἐμπρακτικῶς διοργανώσῃ ἡμᾶς αὐτοὺς ἢ ἐπιδοθῇ ἡμᾶς αὐτοὺς, οὕτε ὅταν οἱ κατὰ περιόδους ἐκλεγόμενοι ἀξιωματικοὶ μας, κρυπτόμενοι ὑπὸ κάποιον ἀναπονήρητον καὶ παραδόξῳ Ἀμερικανισμῷ, ισχυρίζονται ὅτι ἡ Ἀχέπα δὲν ἐνεργεῖ γιὰ “business”, ἢ δὲν λαμβάνει ἐνεργὸν μέρος εἰς τὰ Ἑλληνικὰ Σχολεῖα κ.τ.λ. δι-ότι ἡ Ἀχέπα εἶναι: “American Educational Institution” καὶ ὡς τοιοῦτον παραδίδει τὰς διατάξεις τοῦ Καταστατικοῦ.

Τίνος Καταστατικοῦ; Ἡ παράγραφος G. τοῦ ἰδίου ἄρθρου: “To labor in every manner possible, etc.” εἰς τὴν Ἑλληνικὴν γλῶσσαν εὐρίσκειται ὡς ἑξῆς:

«Νὰ ἐργασθῇ (ἡ Ἀχέπα) μὲ κάθε δυνατὸν τρόπον καὶ νὰ χρησιμοποῖ καθὲ εὐχρηστον μέσον διὰ τὴν τελειοποίησιν τῆς ἠθικῆς φρονήσεως τῶν μελῶν αὐτῆς. Νὰ προάγῃ τὴν συναδελφότητα αὐτῶν μὲ πνεῦμα ἀλtruϊσμοῦ (ἀφιλανθρωπίας), κοινωνίας ἀντιλήψεων, ἀμοιβαίας φιλανθρωπίας καὶ βοηθείας, καὶ νὰ υποδεικνύῃ αὐτοῖς τὰς ἀλtruϊστὰς μεθόδους καὶ τὰ πλεονεκτήματα τῆς ἐκπαιδεύσεως, τὴν λαμπρότητα τῆς αὐτοβουλίας καὶ τὴν δημιουργίαν τῆς φιλανθρωπίας καὶ τοῦ ἐρωτισμοῦ.»

Συμφώνως τῆς παραγράφου ταύτης, ἡ ὀργάνωσίς μας δεῖται νὰ χρησιμοποῖ πᾶν εὐχρηστον μέσον διὰ τὴν ἠθικὴν ἀνδρωσίν ἢ ἐξύψωσιν τῶν μελῶν αὐτῆς. Τὴν πρακτικὸν μέσον ἔχει ἡ ὀργάνωσίς μας τῇ χρήσει τοῦ ὁποίου θὰ ἠμπορῇ νὰ κρατῇ τὰ μέλη αὐτῆς εἰς περιέλευτον θέσιν καὶ εἰς ὑψηλὸν κοινωνικὸν ἐπίπεδον ὅταν εὐρίσκονται φυλετικῶς ἀδιοργανωτὰ καὶ ἐμπορικῶς ἀκατάρτιστοι. Ἡ ὀργάνωσίς μας ἐπίσης δεῖται ἵνα προάγῃ τὴν ἀδελφότητα τῶν μελῶν μὲ τὸ πνεῦμα τῆς ἀφιλανθρωπίας, τὸ πνεῦμα τῶν κοινῶν ἀντιλήψεων καὶ τῆς ἀμοιβαίας φιλανθρωπίας καὶ

Ο ΝΕΚΡΙΚΟΣ ΚΩΔΩΝ

ΟΠΟΤΕ πηγαίνω εις την Νέαν Υόρκην, ποτέ δεν λησμονώ να επισκεφθώ μίαν εκκλησίαν ή οποία πάντοτε μου κινεί την περιέργειαν και το ενδιαφέρον, διότι εκεί, εις την εποχήν της γιορτής μου, έγινε κάποιος γάμος αξιομνημόνευτος. Η γιορτή μου ή μακαρίτισσα έτυχε να είναι εκεί διότι ήτο φίλη της νύμφης. Το μάθημα το οποίον έμαθεν από τον γάμον αυτόν της έκαμε τόσο μεγαλύτερον έντύπωσιν ώστε πάντοτε μάς διηγείται τα γεγονότα.

Ο γάμος τούτος ήτο αποτέλεσμα μιάς παλαιάς αρραβώνος μολονότι ή νύμφη είχε χρηρέψη δυο φορές και ή γαμβρός είχε μείνη άγαμος διά σαράντα χρόνια. Ο κ. Πετρόπουλος, ό 65 έτών γαμβρός, ήτο άτομος εις τόν υπέρτατον βαθμόν, αλλά δεν ήτο όμως αποκλεισμένος τελείως από την κοινωνίαν: ήτο φίλος, όπως όλοι οι όποιοι δεν έχουν τίποτε άλλο να κάνουν παρά να σκέπτονται τόν έαυτόν των, ήτο μελετητής όλην του την ζωήν άν και αί μελέται του δεν απέβλεπον εις κανένα αποτέλεσμα, ήτο δε εύγενής και λεπτός. Έν τέλει ό κ. Πετρόπουλος είχαν τόσας άνωμαλίας εις τόν χαρακτήρα του και έκαμαν τόσας άνοησίας ώστε πολλοί εκ των φίλων του ένόμιζον ότι κάπου εις την οίκονγένειάν του ύπρχε τρέλλη. Εκείνοι όμως οι όποιοι έννομιζον καλλίτερα την ψυχολογίαν ήξευρον ότι αί πράξεις του ήσαν τοιαύται επειδή δεν είχε κανένα σκοπόν εις την ζωήν του — έξη καταμόναχος εις τόν κόσμον τούτον, και τούτο διότι κατεστράφη ύλικώς και πνευματικώς όταν ή κόρη την οποίαν άγαπούσε όταν ήτο νέος τόν έγκατέλειψε.

Η νύμφη ήτο άκριβώς αντίθετη από τόν γαμβρόν εις όλα έκτός της ηλικίας. Άρσού είχαν αρραβωνιασθή τόν κ. Πετρόπουλον όταν ήσαν 25 έτών, έπαρουσιάσθη κάποιος άλλος κύριος ό οποίος την ζητούσεν. Ήτο πολύ μεγαλύτερος εις ηλικίαν από αυτήν, αλλά, επειδή είχε άθονα χρήματα ό κύριος τούτος, ή καλή κόρη, ή οποία πάντοτε έρρόντιζε διά τόν έαυτόν της, δεν άργησε να χαλάσθ την αρραβώνα της διά να πάρη τόν πλούσιον αυτόν γέροντα. Έζησεν μαζί του αρκετά χρόνια τα όποια διήλθεν έν άρμονία. Κατόπιν όμως ό γέρον σύζυγός της απέθανεν, άφένοντας άρκετά πλούτη ώστε να ήναι έξασφαλισμένη ή χήρα διά τό υπόλοιπον της ζωής της. Αύτη όμως, άρσού παρήλθεν άν έτος, έθεώρησε καλόν να νυμφευθ ή πάλιν. Επειδή όμως ήθελε να εύχαριστηθ την νεότερα την οποίαν έχασε με τόν πρώτον σύζυγον της, έθεώρησε καλόν να νυμφευθ κάποιον νέον πτωχόν της Βοστώνης. Αλλά δυστυχώς όμως δεν περνούσαν καλά την νέα την ζωήν, και πρίν άκόμη σκεφθ ή να κείνη έρθουν ό χάρος

και την άπελευθέρωσιν από τόν σύζυγον τούτον. Η καμένη ή κ. Έλένη πάλιν ήτο χήρα! Αλλά με όλα αυτά που είχε διέλθ εις τό διάστημα του βίου της, είχαν γεινή και φίλος. Δεν έστενοχωρείτο ποτέ. Πάλιν άφησε τό έτος του πένθους να παρσθ, και κατόπιν επέστρεφεν εις την Νέαν Υόρκην. Επειδή δε ήτο άεικνος ένόμιζεν ότι ήτο και νέα άκόμη, άν και της είχαν φύγη 65 χρόνια. Όπως όλαί αί γυναίκες που δεν έχουν θυγατέρας διά να ξαναζήσθ τα κάλλη της προσπαθούσε πάντοτε να καλλωπίζεται. Τό πρόσωπόν της ήτο ζερωμένο και κατακίτρινο από κάτω από τό κακινάδι. Τα μαλλιά της δεν ήσαν πλέον άσπρα καθώς έπρεπε. Τα δε φορέματά της ήσαν πάντοτε πλουσιώτερα απ' αυτά που φορούσαν τα ώριώτερα κορίτσια. Η καμένη ή γρηά! Όλοι την έλυσπύοντο που δεν είχε παιδιά και δεν ήξευρε τί της έλειπεν. Ένόμιζεν ότι με τόν καλλωπισμόν και με τας διασκεδάσεις θά εύρισκε ψυχικήν ανακούρισιν.

Επί τέλους ή κοσμική τούτη γρηά άπεράσισε και κάπως κατώρθωσε να καταφέρη τόν τελείως αντίθετον κ. Πετρόπουλον να νυμφευθ.

Η κ. Έλένη με όλα τα χρήματα τα όποια είχε μαζέψ εις τό διάστημα της ζωής της, ήμπορούσε να κείνη μεγαλοπρεπή γάμον. Είχεν προσκαλέσθ όλους τους νέους που έννομιζεν διά να την βοηθήσουν εις την μεγάλην διασκεδάσιν. Είχεν στείλσθ την εκκλησίαν με άθονα άνθη, και είχαν παραγγείλσθ να είναι ή είσοδος άνοικτή να έλθον όσοι είχαν την περιέργειαν.

Τέλος πάντων έφθασεν ή ημέρα του γάμου. Η εκκλησία ήτο γεμάτη από ανθρώπους τών διαφόρων τάξεων της κοινωνίας. Όλοι έμειλυσαν διά τόν παράξενον αυτόν γάμον, και κανείς δεν ήμπορούσε να έννοήσθ πώς ό γέρον αυτός που δεν άγαπούσε τίποτε άλλο εις τόν κόσμον παρά τα βέβηλα του, άπεράσισε να γεινή σύζυγός της γυνικός ή οποία του κατέστρεφεν όλην την ζωήν του.

Γέλοια και πατήματα ήκούσθησαν εις την θύραν. Ήρχετο ή νύμφη με τους φίλους της. Όλοι στην συνδεία ήσαν νέοι έκτός του κυρίου προσώπου, αλλά και αύτη προσπαθούσεν όσον τό δυνατόν περισσύτερον να μιμηται τους νέους. Γελώντες και χαρούμενοι πήγαιναν προς την άραιάν πόλην, με έλαφρά βήματα, σαν να ήσαν σε κανένα χορόν όχι σόν οίκον του Θεού. Την στιγμήν όμως που είσπλθον στην εκκλησίαν ήκούσθη τα κτυπή ό νεκρικός κώδων.

Κατά πρώτον, όλοι, μικροί και μεγάλοι, δεν ήκουσαν τόν κώδωνα διότι ήσαν τότεν άπηχεσθμένοι με την είσοδόν της νύμφης. Άντι λοιπόν ν' άκούσουν και να έλθουν με τόν άσχημον οϊονόν, έξηκολού-

θουν τόν δρόμον των. Τα ποικετέ ή φορέματα της εποχής εκείνης, τα κόκκινα βελούδα, τα βαντελλένια καπέλλα, τα καντήματα, τα χρυσορικά, τα διαμάντια — όλα αυτά έκαμαν την παρέαν να φαίνεται σαν μιά λαμπρή εικόνα.

Η μαρμαμένη νύμφη έξηκολούθει τόν δρόμον της, καμαρώνουσα τα ώρεια της ένδύματα, τα όποια, ήτο βεβαία, έκαμαν όλες τας άλλας κυρίας αί όποιαί την έβλεπαν, να την φθονούν.

Όταν έφθασεν εις τό μέσον της εκκλησίας, πάλιν έκτύπησεν ό κώδων τότεν θλιβερά, ώστε όλοι ώχρίσταν. Επιστεν ό ένας τό χέρι του άλλου και έτρεμαν όλοι μαζί, μερικά γυναίκες έφώναζαν, άλλαι έλειπούσθησαν.

Καθώς έτρεμαν ή νύμφη μεταξύ των δυο παραινύσεων της, ένόμιζε κανείς πώς ήτο όπως τό παλαιό, ξερό τριαντάφυλλο τό οποίον όταν φυσά ό άνεμος τρέμει και πέρνει μαζί του και τα άλλα μπουμπούκια τα όποια γίνονται σόν ίδιον κλώνον.

Μολονότι κατετρομάχη, ή νύμφη ήτο ή πρώτη να συνέλθθ. Πήγε προς τόν ιερέα ό οποίος ήτο στο "Άγιον Βήμα.

—Οί φίλοι μου έδώ έροθήθησαν, πάτερ, ήρχιτε να λέγη, ή φωνή της τρέμουσα, αλλά έγώ δεν φοβούμαι διότι έχω παρατηρήσθ ότι πολλοί γάμοι έξ αυτών οι όποιοι γίνονται με χαράν και τραγούδια έχουν άσχημον αποτέλεσμα. Επειδή ό κώδων σημαίνει λυπητερά δεν έννοεί ότι θα είμαι δυστυχής. Κάποιο λάθος έχει γεινή, δεν νομίζετε; — Και ό κώδων έξακολουθούσε να σημάχνη . . . ό ένας τόνος ήρχετο άμέσως κατόπιν του άλλου.

Ο ιερέας, άν και ήτο φοβισμένος, ήθελεν να δώσθ θάρρος εις τό πλήθος τό οποίον ήτο κατατρομαγμένον. Ο καθένας έροθήτο μήπως πάθ ή τιποτα που παρέρεθ σε τέτοιον γάμον.

—Παιδιά μου, είπεν ό ιερέας. Παιδιά μου, άκούσατέ με. Μην φοβήσθ . . . κάποιος λάθος έχει γεινή . . . είθε στόν οίκον του Θεού και δεν πρέπει να φοβήσθ. . .

Πέρασεν άρκετή ώρα και ό γαμβρός δεν είχαν έλθθ άκόμη. Τό πλήθος ήτο ήσυχον — κανείς δεν τολμούσε να βάλήσθ, ούτε να φύγη. Η νύμφη έκτύταζε προς τό παράθυρον, πλησίον του όποιου είχε στήσθ μιά πλάκα εις την μνήμην του πρώτου της σύζυγου. Τότε ήρχισε να σκέπτεται! Τι ήθελε τώρα αύτη, γρηά γυναίκα 65 έτών, να νυμφευθ. Είς τί χρησιμεύουν τα χρήματα, τα λούσα, τα ύλικά καλά τα όποια είχαν; Διαιτί δεν την εύχαριστούσαν; — Και άναστέναν βεβαία.

Την στιγμήν αυτήν ήκούσθη να έρχεται προς την εκκλησίαν κάποιος νεκροφορέον, ακολουθούμενον από πολλά άρραβία.

Ἡ νόμῃ ἐστρεφέν τὸ βλέμμα της πρὸς τὴν θύραν.

—“Ἀχ, παιδί μου, ἐπιθύρουν εἰς τὴν παράθυρον, δὲν ἤξεύρω διατί, ἀλλὰ μοῦ φαίνεται πῶς τώρα θὰ ἔλθῃ ὁ ἄντρας μου, ἀκολουθούμενος ἀπὸ τοὺς ἄλλους δύο τοὺς ὁποίους ἔχω θάψῃ!

—Μαντάμ! ἔκραξε τὸ προμαγμένον κορίτσι, διατί ὁμιλεῖτε ἐτοί!

Πρὶν ἀκόμη τελειώσῃ τὸν λόγον της ἡ κόρη, ἤνοιξεν ἡ θύρα καὶ εἰσῆλθον σιγά, σιγά γέρονι μαυροροσμένοι . . . ἤρχοντο δύο, δύο, τὰ κεφάλια σκυμένα. . .

Καθὼς τοὺς κυττούσεν ἡ νόμῃ, ἄρχισε νὰ γνωρίζῃ τοὺς παλαιούς της φίλους οἱ ὅποιοι πρὸ καιροῦ εἶχον ἐκτελέσῃ τὸ καθήκον τους. Διατί ἤρχοντο αὐτοὶ μὲ τοὺς ὁποίους δὲν ἤθελε πλέον νὰ συναντρεῖται; Τί ἤθελον εἰς τὴν διακείμεν καθὼς ἦσαν ἐνδεθμένοι;

“Ὅταν ἔρθαν δύο, δύο εἰς τὴν ὥραίαν πύλιν, ἐχωρίζοντο καὶ εἰς τὸ μέσον τῆς ἐκκλησίας ἔμειναν, ἐμπροσθεν τοῦ ἱερέως, ὁ γαμβρὸς μὲ τὸ σάβανόν του!

Τίποτε καλύτερον ἀπὸ τὸ σάβανον δὲν ὠμοῖσεν μὲ τὸ πρόσωπόν του . . . τὰ μάτια του ἔλαμπαν μ’ ἓνα ἀγριο φῶς . . . ὅλα τ’ ἄλλα χαρακτηριστικά του εἶχαν αὐτὴν τὴν αὐστηρὰν γαλήνην τὴν ὅποιαν ἔχουν οἱ νεκροί. Ἐστέκετο ἡσυγῶς ὅταν ὁμιλοῦσεν στὴν χήρην, μὲ μιὰ κρύα φωνή, ἡ ὅποια ἦτο τόσο δυνάτῃ ὥστε ἤκούετο παντοῦ ἂν καὶ ὁ ἥχος τοῦ κώδωνος ἐξηκολούθει νὰ ἔρχεται.

—“Ἐλα, Ἐλένη, ἔλεγον αὐτὰ τὰ με-

λανὰ χεῖλη. Τὸ νεκροφορεῖον εἶναι ἐτοιμον. Ὁ νεκροθάπτης μᾶς περιμένει εἰς τὸν τάφον μας. Ἀς ὑπανδρευθῶμεν καὶ ἂς πάμε στὰ φέρετρό μας. . .

Ἡ φρίκη τῆς δυστυχισμένης νόμῃς εἶναι ἀπερίγραπτος! “Ὅλοι οἱ νέοι εἰς ὅποιοι μάλιστα πρὸ ἐλπίου τὴν βοηθοῦσαν νὰ διασκεδάσῃ, τὴν ἐγκατέλειψαν. . . τὴν ἄφησαν μόνην μὲ τὸν σάβανομένον γέροντα. . . Νεκρική σιγή ἐπεκράτησε.

Ὁ ἱερεὺς πάλιν ἔλαβε τὸν λόγον.

—Κύριε Πετρόπουλε, εἶπεν, νομίζω ὅτι εἰσθε ἀσθενής. Ὡς παλαιὸς φίλος θὰ μοῦ ἐπιτρέψετε νὰ σᾶς διατάξω νὰ ἀναβάλετε τὸν γάμον σας καὶ νὰ ἐπιστρέψετε στὸ σπίτι.

—Στὸ σπίτι θὰ ἐπιστρέψω, μάλιστα, ἀλλὰ ἔχω ὅμως μόνος μου. Θέλω καὶ τὴν νόμῃ μου. “Ὅλοι θὰ νομίζετε ὅτι εἰμαι τρελλός ἢ πῶς ἀστείουμαι, ἀλλὰ σᾶς βεβαιῶ ὅτι ὅλα τὰ ὅποια κἀνὼ σήμερον εἶναι καλὰ. Ἐὰν ἤρχομαι μὲ βελούδα καὶ χρυσαστικά, ἐὰν ἔκαμα τὰ μαρμαρέα χεῖλη μου νὰ γελοῦν ἐνὶ τῇ καρδίᾳ μου εἶναι βρεσιὰ, τότε θὰ λέγατε ὅτι ἐπράττα καλὰ.

Πῆρε ἓνα βῆμα πρὸς τὰ ἔμπροσ καὶ ἦλθε κοντὰ στὴ νόμῃν ὥστε νὰ ἡμπορῇ νὰ εὐχαριστήσῃ τοὺς δύο γέροντας — ἡ νόμῃ ἔλαμπεν ἐνὶ ὁ γαμβρὸς εἶχε μόνον τὸ ἀπλούστατον σάβανόν του. Ἡ ἰδία διαφορά ὑπῆρχε μεταξὺ τῶν χαρακτηριστικῶν των. “Ὅλοι ἔδωκαν τὸ ἥθικόν διδάγμα!

—“Ἀχ! τί σκληρότης! βαρυστέναζεν ἡ νόμῃ.

—Σκληρότης! ἐπανελάθεν αὐτὸς. Καὶ τότε χάνοντας τὴν ἡσυχὴν φωνὴν του, ἔρχισε μὲ ἀγριότητα.

—Ὁ Θεὸς ἂς κρίνῃ ποῖος ἀπὸ ἡμᾶς ἦτο σκληρὸς πρὸς τὸν ἄλλον! “Ὅταν ἤμουν νέος, σὺ μοῦ ἀφῆρες τὴν αὐτοχίαν μου, τὰς ἐλπίδας μου, ὅλα τὰ καλὰ τὰ ὅποια εἶχα ἐνείρευθῃ. Ἐπειτα ἀπὸ σκάντα χρόνια μοῦ φωνάζεις νὰ ἔλθω στὴν ἐκκλησίαν νὰ γείνω σύζυγός σου. Συμφώνως τῶν διαταγῶν σου, εἰμαι ἐδῶ. Ἐξώσας τὴν νεότητά σου, τὴν ὁραϊότητά σου, ὅλην σου τὴν ζωὴν σὲ ἄλλους. Τώρα ὅμως πῶς πρόκειται ν’ ἀποθάνῃς, ἔρχεται σὲ μένα. Ἀς ὑπάγωμεν λοιπὸν μαζὺ εἰς τὸν τάφον, ἀρῶς θέλεις.

Τὸ μάθημα αὐτὸ ἦτο τόσο σκληρὸν καὶ ὅμως τόσο ἀπλόν, ὥστε ἡ δυστυχισμένη νόμῃ ἀμέσως ἠλλάξε τὰς ἰδέας της. Ἐστρεψε πρὸς τὸν γαμβρὸν καὶ ἔπῃρε τὸ χεῖρ του.

—Μάλιστα, εἶπε μὲ θαυρασμένη φωνήν, ἂς ὑπανδρευθῶμεν ἐτοί καὶ νὰ εἰμεθα εἰς τὸ ἄκρον τοῦ τάφου. Ἐχω σπατάλησιν τὴν ζωὴν μου εἰς πράγματα μάταια. Τὸ τέλος της ὅμως θὰ εἶναι καλὸν ἂν θέλῃς νὰ με βοηθήσῃς νὰ σωθῶ. Ἀς ἐτοιμασθῶμεν μαζὺ διὰ τὴν αἰώνιον ζωὴν!

Μὲ τὰ λόγια αὐτὰ συγκινήθηκε ὁ γαμβρὸς τόσο πολὺ ὥστε ἐδάκρυσε . . . καὶ μὲ τὸ σάβανόν του ἐκαθάριεν τὰ δάκρυα.

—Ἀγαπητή μου, ἂς συγχωρηθῶμεν νὰ ἡμεθα ἐτοιμοί. Ἐμπρός! — καὶ διεύθυνθησαν πρὸς τὸν ἱερέα ὁ ὅποιος τοὺς ἐπείρμενεν εἰς τὴν ὥραίαν πύλιν!

ΠΗΝ. ΠΑΠΑΦΡΑΓΚΟΥ

“ΤΟ ΚΑΘΗΚΟΝ ΤΗΣ ΑΗΕΡΑ ΕΝ ΑΜΕΡΙΚΗ”

ἀλληλοβοηθείας. Ἐχομεν ἀρὰ γε λάθῃ τοῦτο ὅπ’ ὅψιν μας;

Τὶ μέτρα ἔχομεν λάθῃ διὰ τὸ ζήτημα τῆς ἀλληλοβοηθείας; Τὶ ἔχομεν κάμῃ διὰ τοὺς ἀνέργους καὶ δυστυχούντας ἀδελφούς μας; Τὶ μέτρα ἔλαβόμεν διὰ τοὺς ἡπορικῶς ἀκαταρτίστους ἐπιχειρηματίας μας; Κατὰ πόσον ὑποστηρίζεται τὸ ἐμπόριόν μας ἢ καὶ διαφέρει ἀντιπροσωπικῶς μας, τὴν ὑποστηρίζει τῶν ὁποίων θὰ δυσνηθῶμεν νὰ γείνομεν κάτοχοι, σὺν τῇ χρόνῳ, κατακτημάτων καὶ ἀντιπροσωπικῶν διαφόρων εἰδῶν καὶ ἐταιριῶν, παραλλήλων τῶν Ἀμερικανικῶν ἢ ἄλλων τοιούτων, εἰς ὧν θὰ ἀπολαμβάνομεν τοὺς καρποὺς τῆς ὑποστήριξός μας καὶ θὰ δυνάμεθα νὰ προστατεύομεν τὴν νέαν μας γένεσιν διὰ τὴν ἐργασίαν καὶ τοῦ παραδειγματισμοῦ;

Πρὸς θέσπισιν καὶ ἐφαρμογὴν προγράμματος ἀνταποκρινόμενος μὲ τὸ πνεῦμα τοῦ Καταστατικοῦ ὑπούχουν εἶναι οἱ

ἀξιωματοῦχοι ἐκάστου τμήματος, οἵτινες τῇ συνεργασίᾳ τῶν περιφερικῶν Κυβερνητικῶν καὶ τῇ ὑποστηρίξει τῆς Κεντρικῆς Διοικήσεως ὀφείλουσιν νὰ χαράξουν πρόγραμμα βασικὸν καὶ ἐποικοδομητικόν, τὴν πραγματοποιήσιν τοῦ ὁποίου νὰ ἀποδίδουσιν καὶ ἐπὶ τοῦ ὁποίου νὰ ἐργάζονται.

Ταῦτα πάντα νὰ κατορθωθῶν χρειάζεται περισσοτέρα συστηματικὴ ἐργασία καὶ ὀλιγώτερα λόγια, ἀπαιτεῖται σιδήρὰ θέλησις καὶ πρακτικαὶ καὶ λογικαὶ γνώσεις.

Ὅφειλομεν νὰ ἀντιληφθῶμεν ὅτι ἡ Ἀγέμῃ μᾶς συνδέει τόσο, ὥστε ἡ ἀποτυχία ἢ ἐπιτυχία ἐνὸς ἐκάστου, ἢ χαρὰ ἢ ἡ λύπη ἐπηρεάζει ὁλόκληρον τὸ τμήμα καὶ ἓνα ἕκαστον ἐξ ἡμῶν ἰδιαιτέρως.

Ὅφειλομεν νὰ ἐφαρμόσωμεν τὸ πνεῦμα τῆς συνεργασίας, τὸ πνεῦμα τῆς συναδελφότητος καὶ τοῦ ἀλτρουϊσμοῦ, τὸ πνεῦμα τῶν κοινῶν ἀντιλήψεων καὶ ἀμοιβαίας φιλανθρωπίας καὶ βοηθείας καὶ νὰ καταγγήσωμεν τοὺς ἐγωισμούς καὶ τὰς φιλοδοξίας. Ὅφειλομεν νὰ ἀναγνωρίσωμεν τὴν

ὀποχρέωσιν καὶ τὸ καθήκον ὅπερ ἔχομεν ἀπέναντί μας καὶ παραδειγματικῶς νὰ ἀποδείξωμεν τὴν λαμπρότητα τῆς αὐτοθυσίας.

Οἱ ἀξιωματοῦχοι ἐκάστου τμήματος καὶ πρὸ πάντων ὁ Πρόεδρος, πρέπει νὰ εἶναι ἄνθρωποι τῆς θελήσεως καὶ τῆς πυγμῆς, ἄνθρωποι τῶν γνώσεων, ἄνθρωποι δραστήριοι, ἐμπειροὶ καὶ ἀλτρουισταί, ἵνα διευθύνωσι καὶ καθοδηγῶσι τὸ σκάφος εἰς τὴν ὁδὸν τοῦ προορισμοῦ αὐτοῦ.

Ἡ μέχρι τοῦδε σταδιοδρομία τῆς Ἀγέμῃς καὶ αἱ ὑπηρεσίαι αὐτῆς εἰς τὸν Ἑλληνικὸν κόσμον ἐν Ἀμερικῇ εἶναι ἀνεκτιμητοί, ἐπιφυσταμένοις ἄλλοτε νὰ καθιστοῦσιν αὐτάς. Ἀρξάμενης δὲ τῆς δευτέρως δεκαετηρίδος, εἰμαι πλέον ἢ βέβαιος ὅτι θὰ βαδίσῃ πρὸς τὴν τρίτην περὶ ὑπερήφανος καὶ πολὺ ἐλαφρότερα, πρὸς δόξαν καὶ τιμὴν τοῦ Ἑλληνικοῦ ὀνόματος καὶ τῆς Ἑλληνικῆς φυλῆς.

WILLIAM BARKER
Cleveland Chapter, No. 36.

Η ΤΣΙΓΓΑΝΑ

ΤΟ ΜΕΓΑΛΟ υπερωκεάνειο μόλις άγκιροβόλησε στο πατριτικό λιμάνι της Πατρης. Στην προκυμαία καρτερούσαν, μουκαμένοι από την άκατάπυκτη βροχή, μερικές εκατοντάδες ανθρώπων που είχαν έρθει εκεί από όλη την Ελλάδα να καλοδεχτούν τα παιδιά τους και τα αδέρφια τους που έλειπαν τόσα χρόνια μακριά στη χώρα του δολλαρίου. Απάνω στο κατάστρωμα τριαντά «παιδιά» με τις βαλίτσες στο χέρι, καρτερούσαν ανυπόμονα να αποβιβασθούν στο άγιο χώμα της Ελλάδας. . . . Τα πρόσωπά τους κατόχλωμα από τη συγκίνηση που, ύστερα από τόσα χρόνια στα ξένα, πατούσαν πίσω τη γνωρισμένη τους γη. . . . Οι βαρκαδόροι — μια εκατοστή — ούρλιαζαν με έναν ανατολίτικον ρυθμό ποίος να πρωτοπαρη τους περισσότερους. . . .

Βγήκαν έξω οι περισσότεροι. Άγγαλιόμαστα, φίλια, κλάματα, γέννησις ελπίδων, τρομερές απογοητεύσεις. Ένα κομμάτι αληθινής ζωής! Πάρα πάνω, μέσα σ'ένα από τα «αριστοκρατικά» ζαχαροπλαστεία, μια τριανταριά φρεσκοφερμένοι πέσαν κυριολεκτικώς με τα μούτρα στους φρέσκους λουκουμάδες, παταλειμένους με το άνοθετο μέλι του Έρητου! Και κάτω, σε μια άκρη, γύρω σ'ένα ξύλινο, λαιγύριο τραπέζι, ένας μισόκοπος Άμερικάνος με το κεφάλι του μισοφαλακρό, το πρόσωπό του αλφακωμένο ποιος ξέρει από τι βάσανα, φορτωμένος όμως με χονδρές αλυσίδες 24 καρκτιών και με κάτι μεγάλα, βαρύπετρα και βαρύτιμα δαχτυλίδια, κοιτάζει κατόματα την γρή μάννα του που κρέμαται αλγθθια από το στόμα του γιου της! . . .

Ήρθε τώρα και η σειρά της μάννας. «Παιδάκι μου, Στάθη μου, τώχω ακόμα φέματα. . . . Και τί χαρά θά νοιώσω ή Πηνελόπη σαν σε ίδη! Τη θυμάσαι; Δεν το πιστεύω; Ήταν νήπιο όταν έφυγες. . . . Μά τώρα καιει καρδούλας, παιδάκι μου, καρδούλας!»

Ο γιός της δεν άποκρίθηκε. Κάτι τον κόμπιαζε στο λαιμό και τον εμπόδιζε να προσέρει έστω και μια λέξη. Μά απάνω που ή μάννα άρχισε να διηγηθή στο παιδάκι της (ήταν άπάνω από 50 χρονών, παιδάκι της όμως) πώς γι' αυτόν ή Πηνελόπη άρνήθηκε μια ντουζίνα προξενίες και πώς ήταν έτοιμη να άφιερωθή στην εύτυχία του Άμερικάνου, μια μαυρομάτα, μισόκοπη, με τα μαύρα, χονδρά ξέπλεγα καλλιά της μισοσκεπάζοντα το ώμορφο, συμπαθητικό πρόσωπό της, στάθηκε μπροστά και ράτο στον Άμερικάνο και τον κύτταζε κατόματα! Τινάχτηκε ο Στάθης. Η έπισκεπτήριά του τον έσπχηνευ-

σαν. Πρώτη φορά έδλεπε Τσιγγάνα στη ζωή του. Τά σάτισε. . . . Η Τσιγγάνα όμως τον καθήτυχαε μ' ένα της γλυκό χαμογέλιο.

«Τι παρόξενο δαχτυλίδι, ξενητεμένα μου! Στην πέτρα του βλέπω τη τύχη σου, τη ζωή σου! Άσε με να λέω το τύχη σου! Είναι παρόξενο σαν την κοπέλλα που να καρτερή εδώ γιά να σε πάρη!»

Η γρή μάννα πατάχτηκε σαν πάνθηρας στα πόδια της. Ο Στάθης άκίνητος, μαγεμένος κύτταζε τα μαύρά της μάτια.

«Μη φοβάσαι, κυρά, μη φοβάσαι,» πρόσθεσε ή Τσιγγάνα να προσθέση. «Το παιδάκι σου να έχη άλλοι τά δίχτυα του ριμένα!»

«Όξω από 'δώ, παληγούφτισσα!» φώναζε ή γρηούλα που έδλεπε τώρα τη μαύρη μαγεία να παρεμβάινε στα μυστικά της σχέδια. «Φεύγα γιατί θά φωνάξω τον άποστούλακα άμέσως.» Και την έσπρωξε. Ο γιός της όμως γιά μια στιγμή μούλα κατεδρόχθηκε έναν λουκουμά και πάτηρε με ένα λαδόχαρτο που τούφεραν γιά πατσέτα τα χείλη του. Η τσιγγάνα Πυθία, με μια παρομοιώδη γιά τη φυλή της αυτοπεποιθήσει, δεν κουνήθηκε.

«Βλέπω, λεδέντη μου, να έχης γύρω στη ζωή σου μια ώμορφη Έλληνοαμερικάνα, μια Σοφία!»

Μά ήταν πολύ αυτό γιά το Στάθη. Το μυστικό του δεν είχε βγή από το στόμα του ακόμα σε κανένα. «Πές μου, πές μου —»

«Σουλτάνα με λένα,» διέκοψε ή γούφτισσα.

«Σουλτάνα! Νά, πάρε αυτό και άνοιξε το στόμα σου, πέστα μου όλα!» και άσήμεσε την παλάμη της με ένα άσημένιο άμερικάνικο τάλληρο.

«Με την καρδιά και τα φυλλοκάρδια της να σ' άγαπάη ή Σοφία, ώμορφημέ μου. Την έταξεν να την παίρνης. Νά της λές φέματα το ξέρω. . . . Δεν πιστεύεις την άγάπη της. . . . Βλέπω και δυο μαύρα φέδια κοντά της. . . . κορίτσια είναι. . . . Μάρω και Λάστω! . . .»

Πήδηξε στις μύτες των ποδιών του ο Στάθης. Μπροστά του έδλεπε τώρα την Έρεϊα των Δελφών. Διαδολεμένη μπορεί να ήταν, όπως έλεγε ή μάννα του, μά τάξερε τα μυστικά της καρδιάς του. Άλλως τε και ή ώμορφη ή Τσιγγάνας. . . .

«Πές τα μου όλα, σε παρακαλώ! Όλα. Με το νή και με το σήμα. Μη κρύψης τίποτα.»

Η Πυθία τουύλεισε τώρα το μάτι. Ήταν μια αληθινή σαγηνεύτρια. Τά θύ-

μά της τώρα είχε πέση στα τρομερά της νύχια.

«Άλλά, άφέντη μου, χρειάζεται να έχη τη μαγεμένη νυχτερίδα να σου λές και ξεδιπλώνη το μοϊρά σου. . . .»

«Μαγεμένη νυχτερίδα!» άναρώησε κατάπληκτος ο Στάθης.

«Ναί, άφέντη μου. . . . Για να μαθίνη και το μαγαζύ που άρθηκε στα κλέφτικα χείρα πίσω στην Άμερική.»

«Α! μά τοϋτο ήταν πολύ πλέον. Διαδολεμένη ήταν ή μαγισσα. Άρχισε να τρέμη τώρα. . . . Μά ή μαυρομάτα συνομιλήτριά του τον πρόσθεσε.

«Νά σου δίνω ένα κομμάτι από το μαγικό χορτάρι που βγαζω μονάχη μου στην κορφή του Χελμού! Έγτερα παιά δεν θάχης ανάγκη. Θα τά ξέρης και σύ, άφέντη μου, όπως άμένα. . . . Άκόμη ή κοπέλλα που άρθηκε πίσω θά πέση στα πόδια σου, δεν θά άντισταθή παιά στον έρωτα του άφέντη! Έλα, πάμε μαζί έξω να στα δίνω. Μη φοβάσαι, λεδέντη, Σουλτάνα με λένα, καλή είμαι. . . .»

Η γρή μάννα έπιασε παρακλητικά το παιδί της από το χέρι και τον τραβούσε έξω από μια μικρόπορτα. Ο Στάθης όμως, σαν ύπνωτισμένος, μη νοιώθοντας καθόλου την παρουσία της μάννας του, άκολούθησε άρρωτισμένος την Τσιγγάνα έξω από το ζαχαροπλαστείο, κάτω στη πλατεία των Συμμάχων και πέρα βαθειά στην άρογιαλιά. . . .

Η δυστυχισμένη, κατάπληκτη μητέρα καρτερούσε γυμμένη άπάνω στο τραπέζι. Μιά ώρα πέρασε. Άξαφνα, ά! νάτο! Όξω από το ίδιο μαγαζύ κουεντιάζαν μαζί. Φαινόταν μονάχη ή σιλουέττα τους. Ένα λεπτό μείναν εκεί ο ένας κοντά στον άλλον, και ή σιλουέττα της Σουλτάνας χάθηκε. . . . Ο Στάθης τρεκούσε μπροστά στην πόρτα. Ήταν κάτωγρος περισσότερο από πρώτα και έτρεμε. Τρομερά σαστισμένος! Η μάννα του σηκώθηκε κλαίοντας να τον πιάση σαν έμπαινε μέσα στο μαγαζύ. Πάρα κάτω, δίπλα από μια ταβέρνα ή Σουλτάνα βίαιτικά, βίαιτικά δίπλωσε και έβαλε στην τσέπη της ένα μάτσο πράσινα άμερικάνικα χαρτιά καλλαριστά με άητους άπάνω! . . . Σαν άστραπή χάθηκε από τα μάτια του κόσμου. . . . Έπρεπε να μην είναι στην Πάτρα όταν άφηνιζόταν ο. . . . γαμπρός και έδλεπε πώς το σικίτι της νυχτερίδας και το μαγεμένο χορτάρι τον είχαν, φεύ, κουρέθη μέχρι την επιδερμίδα! . . .

Α. ΑΛΕΞΟΠΟΥΛΟΣ

Ο ΙΑΤΡΟΣ ΔΕΜΑΡΚΟ

Υπό ΗΛΙΑ ΤΖΑΝΕΤΗ

Ο ΙΑΤΡΟΣ ΠΑΥΛΟΣ ΔΕΜΑΡΚΟ ήτο ο ιατρός των Ελλήνων και των Ιταλών της πόλεως. Ώμιλει και έγγραφον άπαιτούσε την Έλληνικήν δσόν και την Ιταλικήν. Η έθνικότης του ήτο άλυτον μυστήριον, οί Ιταλοί όμως τον θεωρούσαν Ιταλόν και οί Έλληνες Έλληνα. Τό μόνον φαινόμενον της Έλληνικότητός του ήτο τό γεγονός ότι πήγαινε κάθε Κυριακήν εις την Έλληνικήν εκκλησίαν, έκαμνε τον σταυρόν του κατά τό όρθόδοξον δόγμα, παρηκολούθει με εύλάβειαν την λειτουργίαν και έρωγα πάντοτε μετά την άνάγνωσιν του Ευαγγελίου. Εξήκοντα περίπου έτών και άνυπανδρος, κατοικούσεν επί πολλά έτη εις ένα οικουγενειακόν ξενοδοχείον καλής τάξεως, τό δέ γραφείον του τό είχεν εις ένα κτίριον επί της όδου Μαιήν τό όποιον ήτο και ιδιοκτησία του. Καίτοι γέρων πλέον, ήτο ώραίος άνδρας, με εύθυνές άνάστημα και διατρείει πάντοτε με κάποιαν περιπάθειαν τό κάταστρο μουσί του κατά την Ευρωπαϊκήν συνήθειαν. Ητο όμως πάντοτε όλιγόλογος, άγέλαστος, μελαγχολικός και πολύ άπότομος σέ κείνους που παρήκουον ή άμελούσαν τάς Ιατρικάς του συμβουλάς και δειγμάς. Απέφυγε τάς συναναστροφάς και τάς κοινωνικάς συγκεντρώσεις, καίτοι πολλάκις προσκαλείτο εις γάμους, βαπτίσμεις και έσπερίδας. Έάν είχε κανείς την άδιακρίσιν νά τον έρωτήσει περί της έθνικότητός του ή της ιδιότητάς του πατρίδος, του άπήντα άμέσως. «Δέν μου λές τίθεας γιά νά σέ κανω καλά ή γιά νά με ανακρίνης;» Είχεν όμως άποκτήσει φήμην καλού γιατρού και πονετικού ανθρώπου, και δι' αυτό οί Έλληνες και οί Ιταλοί τον προτιμούσαν, τον άγαπούσαν, τον έσέβοντο αλλά και τον έφοβόντο διό τό άπότομον του ύφους του. Εσπευδε πάντοτε προθύμως πλησίον των άθενών του, ανεξαρτήτως άν ήσαν πλούσιοι ή πτωχοί, προς τούς όποιους προσέφερε τάς υπηρεσίας του με άληθινήν άφοσίωσιν και πόνον. Συνήθως δέν έπαιρνε χρήματα από τούς πτωχούς και ούδέποτε έπίεσε κανένα νά τον πληρώσει. Όλοι έσχολίζον της παραξενιέας του, τό άπότομον και άγέλαστον ύφος του και τό άλυτον μυστήριον της έθνικότητός του, ταύτοχρόνως όμως ανεγνώριζαν την έπιστημονικήν του ικανότητα και τά φιλανθρωπικά του αισθήματα προς την πάσχουσιν κοινωνίαν.

Ένα βράδυ τον έκάλεσε στό σπίτι του ένας Έλλην έργατικός που ήτο φρεσκοφερμένος από την Νέαν Τόρκην διό νά ιδή τό παιδάκι του που ήτο άρρωστο. Ο Δεμαρκο έξήτασε προσεκτικά τό παιδάκι που ήτο μόλις πέντε έτών και μοναχό-

παιδο, και είπε στους γονείς του νά μήν άνησυχούν διότι άπρόκειτο περί άπλού κρυολογήματος. Οί γονείς έχάρησαν πολύ και παρεκάλεσαν τον γιατρό νά καθήσθ νά πάρη ένα Τούρκικο καφφέ. Εκείνος έδέχθη παρά την συνθήειάν του και έκάθητε συνομιλών με τό νεαρόν άνδρόγονο περί διαφόρων πραγμάτων.

Είς τον γιατρόν έκαμην έν πρώτης όψεως άρίστην έντύπωσιν τό νεαρόν άνδρόγονον. Τό σπινάκι των ήτο πτωχικά αλλά σεμνά έπιπλωμένο και έλαμπεν από



Καίτοι γέρων πλέον, ήτο ώραίος άνδρας.

καθαριότητα. Εκείνος ήτο ένα ώραιό παλληκάρι έως τριάντα έτών κι' εκείνη μία πολύ σεμνή και ώραία κοπέλλα έως είκοσι πέντε. Οί τρόποι των και ή όμιλία των τούς παρουσίαζιν άνθρώπους καλής τάξεως και άνάτροφης. Άφού είπαν μερικά γιά τό παιδίον των τάς συνηθείας και τάς ζωηρότητας, ό σύζυγος ήρχισε νά του διηγείται τάς έν Αμερική περιπετειάς του, της κακουχίας του και πως έχασε τάς όλίγας οικονομίας του εις κάποιαν έπιχειρήσιν έν Νέαν Τόρκη, πως τώρα εργάζεται σκληρά στό έργοστάσιον γιά νά συντηρή την οικουγένειάν του και ότι εις πρώτην εύκαιρίαν θά φύγη γιά την πατρίδα διότι δέν τον σήκωσε τό κλίμα της ξηντειάς ούτε τον κύνήσαν ή τύχη.

Και από ποιά μέρος της Ελλάδας είσθε; ήρώτησεν ό γιατρός που ήκουε με προσοχήν και συμπάθειαν τά παθήματα του νεαρού συζύγου.

—Εγώ είμαι από τον Βόλον και ή κυρία μου από την Λάρισα, άπήνητησεν ό σύζυγος.

—Μπα! Από τον Βόλον! Είναι ώραία πόλις ό Βόλος.

—Έχετε κάμει από Βόλο, γιατρέ;

—Όχι, όχι, έχω περάσει από και πρό πολλών έτών ως ταξιδιώτης.

—Και πως όνομάζεσθε; ήρώτησεν ό γιατρός.

—Εγώ όνομάζομαι Γεώργιος Βλασίου, ή κυρία μου Φωτεινή και τό άγοράκι μας Ιάσων.

—Α! Όραίο όνομα έχασε δώσται στό παιδάκι σας, είπεν ό γιατρός.

—Νά σου πώ, γιατρέ. Αυτό τό όνομα δέν μ' άρέσει γιατί είναι τό όνομα του πατέρα μου τον όποιον δέν έγνώρισα ποτέ και ό όποιος είναι αίτιος που ξενιτεύθηκα έγώ με την γυναίκα μου και αίτιος που έχασεν ή μάνα μου τό φως της έπάνω στόν νεκρό της.

—Όστε, Ιάσωνα Βλασίου τον έλεγαν τον πατέρα σου;

—Όχι. Τό όνομά του ήτο Ιάσων Δημάρης. Βλασίου είναι τό επίθετον της μητέρας μου τό όποιον πήρα κι' έγώ γιά νά μή φέρω ένα επίθετον που γιά μένα είναι μισητόν και άτιμον.

—Γιά νά όμιλής έτσι γιά τον πατέρα σου, θά σάς έκαμε μεγάλο κακό, άπήνητησεν ό γιατρός.

—Μεγάλο κακό, λέει! Μας κατέστρεψε, γιατρέ μου, ό καλήάνθρωπος. Συμφωνώ με τά λόγια της μάνας μου και των συγγενών μου, έξηκολούθησεν ό Βλασίου, ό πατέρας μου ήτο ένας πολύ καλός άνθρωπος. Ητο φαρμακοποιός στό Βόλο, είχαν άρκετά χρηματάκια και πολύ καλήν κοινωνικήν θέσιν. Την μητέρα μου την πήρε ύστερα από έξ χρονών θερμήν έρωτα κι' έζούσαν καλά κι' εύτυχισμένα. Φαίνεται όμως ότι τον μάγεψε και τον ξεμάλλισε κάποια Ιταλίδα θεατρίνα που ήλθε στό Βόλο, και έκαμε την άτιμία νά αφήση την μητέρα μου δύο μήνες πριν γεννηθώ έγώ και νά φύγη μαζί της άγνωστον γιά που, αφού πήρε μαζί του και 20.000 δραχμές που ήσαν ή προίκα της μητέρας μου. Είναι τώρα τριάντα χρόνια που έφυγε και δέν μάθαμε τί άπέγεινεν. Άλλοι μās έλεγαν ότι τούφαγε τά χρήματα ή θεατρίνα και τον άφησε στην Ιταλία, άλλοι ότι τον σκότωσαν οί έρασταί της και άλλοι ότι γυτοκτόνησεν. Άλλοι πάλιν μās έλεγαν πως ήτο στην Αυστραλίαν, άλλοι στην Αμερικήν, αλλά δέν βαρύνει όλα αυτά ήσαν λόγια. Πρό δύο χρόνια πάλιν μās είπε κάποιος πως είναι στην Αθηνά και πως είναι πολύ πλούσιος, αλλά τώρα πιά δέν μās ενδιαφέρει διότι γιά μās είναι πεθωμένος.

—Νά γυθής κι' εκείνος και τά χρηματά του, προσέθεσεν ή Φωτεινή. Άγχείστος νάναι κι' εκείνος και τά χρηματά



Τῆς ἔπιασε τὸ χεῖρ καὶ δοκίμασε νὰ τῆς 'μιλήσῃ.

του. Τέτοιοι ἄνδρες καλύτερα νὰ μὴ γεννιούνται.

— Ἡ κομμένη ἡ μητέρα μου πού τὸν λάτρευε, ἐξηκολούθησεν ὁ Βλασίου, τὸ πῆρε κατάκαρδα κι' ἐκλαιγε μέρα νύχτα. Τὴν ζήτησαν ἄλλοι καλοὶ οἰκοκυραῖοι, ἐκείνη ὅμως δὲν ἐδέχετο καὶ ἀπὸ τὸ πολὺ κλάμμα εἶναι τώρα δεκαπέντε χρόνια πού ἔχασε τὸ φῶς τῆς. Καὶ τώρα ἀκόμη ὅταν ἀναερέθῃ τὸ ὄνομά του ἀναστενάζει καὶ θαυρίζεται. Ἀρρὸ ἐπέμενε νὰ βγάλωμε τὸ παιδί μας Ἰάσωνα καὶ γιὰ νὰ μὴ τῆς χαλάσωμε τὸ χεῖρ: ἐδεχθήκαμεν. Ἐχει λείπει μιὰ προκίσησι πῶς ζῇ ὁ προκομμένος τῆς καὶ ὅτι μιὰ μέρα θὰ ἔλθῃ στὸ σπῆτι μας καὶ ὅτι ἐπρεπε νὰ βγάλωμε τὸ παιδί Ἰάσωνα.

— Τὶ σχέσιν ἔχει καλὸ τὸ ὄνομα, ἀπήντησεν ἡ Φωτεινὴ. Τοῦ γουρσοῦζι τοῦ παπποῦ τοῦ νὰ μὴ μοιάσῃ καὶ δὲν μᾶς μέλει γιὰ τὸ ὄνομα.

— Πολὺ πικρά εἶναι ἡ ἱστορία σας, προσέθεσεν ὁ γιατρός μετὰ πολὺ σιγανὴ φωνή. Αὐτὸς ὁ φεῦτικὸς κόσμος εἶναι γεμάτος τραγωδίες.

Μόλις εἶπε τὰς λέξεις αὗτὰς ὁ γιατρός, σηκώθηκεν ἀποτόμως, πῆρε τὴν τσάντα του, ὀρέσεν τὸ καπέλλο του, εἶπε ἀκαλῆ νύχτα σας καὶ τράβηξε γιὰ τὴν πόρτα νὰ φύγῃ.

Ἡ Φωτεινὴ σηκώθηκε ἀμέσως, τὸν συνόδευσεν εἰς τὴν πόρτα καὶ τοῦ προσέφερε τρία βελήτρια διὰ τὴν ἐπίσκεψιν.

Δὲν παρᾶζει, ἀλλοτε μετὰ πληρώνατε. Τώρα βιάζομαι ἐξῆς θαυμάσια πῶς ἔχω

κάποιαν ἐπίσκεψιν νὰ κάμω, εἶπεν ὁ γιατρός καὶ ἔφυγε βιαστικῶς.

Ὅταν βγήκεν ἔξω περιπατοῦσε σάν νὰ ἦτο βαρεὶα ἄρρωστος. Πῆγε κατευθεῖαν στὸ γραφεῖόν του καὶ χωρὶς νὰ ἀνάψῃ φῶς, ἔπεσε σάν κεραυνόπληκτος ἐπάνω στὸν καναπέ, ἀναστενάζων, μονολογῶν καὶ ἀγωνιῶν.

Πρὸ ὀλίγου ὥρας εὐρίσκατο στὸ σπῆτι τοῦ παιδιοῦ του, διὰ νὰ περιποιηθῇ τὸ ἄρρωστο ἐγγονάκι του. Ἦκουσεν ἀπὸ τὸ στόμα τοῦ παιδιοῦ του τὴν ἱστορίαν τῆς ἀσιμίας του, τὴν τυφλωσὶ τῆς γυναίκας του, τῆς πιστῆς καὶ ἀφοσιωμένης του Βασιλείας, τὴν ὁποῖαν τόσον ἀτίμως ἐπρόδωκε χάριν μιᾶς κοινῆς πριμαντόνας πού τὸν ἔκλειψε καὶ τὸν ἐγκατέλειψεν ἀπάνταρον ἐντὶ Νεάπολι. Ὅλην τὴν νύχτα ἔμεινεν ἀπνους καὶ ἀγωνιῶν μέσα στὸ σκοτεινὸ γραφεῖόν του. Τοῦ ἐφαίνετο παράξενο πῶς ἄντεξε καὶ δὲν λιποθύμηκεν ὅταν γιὰ πρώτη φορὰ εἶδε τὸ παιδί του καὶ τὸ ἤκουε νὰ τὸν κατηγορῇ μετὰ περιφρόνησιν ὡς πρόδωτον καὶ ἀτίμον σύζυγον καὶ πατέρα. Χίλιες δύο σκέψεις τοῦ ἤρχοντο στὸ νοῦ του, πῶς νὰ ἐπανορθώσῃ τὸ ἐγκλήμα του, πῶς νὰ γανῇ χρήσιμος εἰς τὸ τίμιον καὶ ἐργατικὸν παιδί του καὶ πῶς νὰ συναντήσῃ τὴν Βασιλείαν του. Τὸ πρῶτον ἤθελε νὰ πάῃ νὰ ἰδῇ τὸ ἐγγονάκι του καίτοι δὲν εἶχαν ἀνάγκην ἄλλης ἐπισκέψεως, ἀλλὰ ἐροθεῖτο ὅτι δὲν θὰ ἄντεξε σ' ἓνα τέτοιον μαρτύριο. Ἔτσι περνοῦσαν οἱ μέρες του μέσα σὲ μιὰ τρομερὴ ἀγωνία, γεμάτη μετὰ ἀναμνήσεις τῆς παλαιᾶς του εὐτυχισμένης ζωῆς. Ἐντὸς ὀλίγων ἡμερῶν ἐγέ-

ρασε κατὰ δέκα ἔτη. Οἱ γινῶστοί του καὶ οἱ παλαιὸι τὸν ἐδέλεπαν πολὺ σκυθρωπὸν καὶ καταβεβλημένον, ἀλλὰ δὲν τολμοῦσε κανεὶς νὰ τὸν ἐρωτήσῃ ἂν ἦτο ἄρρωστος.

Τρεῖς ἐβδομάδας μετὰ τὴν συνάντησιν του μετὰ τὸν γιό τοῦ, πῆγε ὡς συνήθως ἐπὶ τὴν ἐκκλησίαν καὶ εἶδε τὸν γιό τοῦ νὰ κρατῇ τὴν τυφλὴν τοῦ μητέρα καὶ νὰ τὴν ὀδηγῇ στὸ εἰκονοστάσιον διὰ νὰ προσκυνήσῃ. Ἡ καρδιά του ἤρχισε νὰ χτυπᾷ δυνατὰ καὶ τὰ πόδια του νὰ τρέμουν μόλις ἀντίκρινε τὴν Βασιλείαν του, τὴν πιστὴν καὶ ἀφοσιωμένην τοῦ σύζυγον. Παρ' ὅλα τὰ τριάντα χρόνια πού εἶχαν περάσῃ, τὸ ὄρατόν τῆς ἀνάστηκε καὶ ἡ ἀρχοντιά τῆς ἔμειναν ἀμετάβλητα. Στὸ πρόσωπόν τῆς μόνον εἶχε ρυτίδες, ρυτίδες πού ἔφεραν τὴν τυφλωσιν καὶ τὸ πρόσωπον γῆρας. Μόλις κάθησεν ἡ τυφλὴ, τῆς ἐρρίξε μιὰ ἀκόμα φοβισμένη ματιὰ καὶ ἔφυγε πρὶν ἀναγνώσῃ ὁ παππᾶς τὸ Εὐαγγέλιον.

— Κάτι γρήγορα μᾶς φεύγετε σήμερα, γιατρέ, τοῦ εἶπεν ἓνας ἐπίτροπος πού ἐστέκατο στὸ παγκάρι. Ὁ γιατρός ὅμως ἔφυγε χωρὶς νὰ ἀπαντήσῃ. Ἀπὸ τότε δὲν ξαναπῆγε ἐπὶ τὴν ἐκκλησίαν ὁ γιατρός. Μιὰ ἀκατανίκητος δύναμις τὸν τραβούσε πάντοτε πρὸς τὸ σπῆτι τοῦ παιδιοῦ τοῦ μετὰ τὴν ἐλπίδα ὅτι θὰ ἐδέλεπεν ἀπὸ τὸ ἀπάναντι πεζοδρόμιον τὴν Βασιλείαν του καὶ τὸ ἐγγονάκι του, ὅταν ὅμως ἐπλησίαζεν ἔφυγε σάν φοβισμένος ἄνθρωπος. Ἐνόμιζεν ὅτι ἡ Βασιλεία του ἔστω καὶ τυφλὴ θὰ τὸν ἀνέγνωρίζεν ἀπὸ τὴν περπατητιά του ἢ ἀπὸ κανένα τοῦ βήξιμο. Γι' αὐτὸ τὰ βράδια περιπατοῦσε πρὸς τὸ σπῆτι τοῦ γιου τοῦ χωρὶς νὰ ἔχῃ καὶ τὸ θάρρος νὰ πλησιάσῃ. Ἡσθάνετο ὅμως κάποιαν εὐχαρίστησιν νὰ βλέπῃ ἔστω κι' ἀπὸ μακρὰ τὸ σπῆτι ἐκεῖνο μέσα στὸ ὅποιον κατοικοῦσαν τὰ θύματά του καὶ αἱ μύχιαί του ἐλπίδες.

Ἐνα βράδυ πῆγε ὁ γιός τοῦ στὸ γραφεῖόν του.

— Γιατρέ, τοῦ λέγει, ἔλα στὸ σπῆτι νὰ δῇς τὴν μητέρα μου γιατί εἶναι ἄρρωστη. Τὴν εἶχαμε ἀφήσει ἐπὶ Νέα Ἰερικὴ γιὰ δύο τρεῖς ἐβδομάδας πλησίον μιᾶς γνωστῆς μας οἰκογενεῖας καὶ φαίνεται ὅτι κρύωσε μέσ' τὸ τραῖνο καὶ φοβοῦμαι μὴ τὴν γυρίσῃ περιπνευμονία.

— Δὲν θὰ μπορέσω νὰ ἔλθω, ἀγαπητέ μου, γιατί ἔχω νὰ κάμω ἀπόψε μιὰ σοβαρὰ ἐγχείρησι καὶ μετὰ περιμένουν στὸ νοσοκομεῖο. Πήγγαινε ὅμως καὶ θὰ σταίλω ἐγὼ ἓνα καλὸν γιατρό νὰ τὴν ἰδῇ.

— Μὰ μετὰ θέλωμε σένα, γιατρέ μου.

— Πήγγαινε καὶ μὴ φοβάσαι. Αὐτὸς πού θὰ σταίλω εἶναι καλλίτερος ἀπὸ μένα.

Βεβαίως δὲν εἶχαν ἐγχείρησιν νὰ κάμῃ, ἀλλὰ ἐροθεῖτο νὰ πάῃ ὁ ἴδιος καὶ ἐτηλεφώνησεν ἀμέσως εἰς ἓνα φίλον τοῦ ἱατροῦ νὰ πάῃ καὶ νὰ διαθέτῃ ὅλας τοῦ τὰς ἐπιστημονικὰς γνώσεις πρὸς περιποίησιν τῆς προστιλοῦς τοῦ ἀσθενοῦς. Φαίνεται ὅμως

ὅτι ἡ κατάσταση τῆς ἡτο σοῦ ἀρὰ καὶ μετὰ ἐπὶ τῇ ἡμέρᾳ εὐρίσκατο εἰς τὰ πρόθυρα τοῦ θανάτου. Ὅταν ἔμαθεν ἀπὸ τὸν ἄλλον γιατρὸν ὅτι δὲν ὑπάρχουν ἐλπίδες διασωσεως τῆς καὶ ἐπὶ τὴν κωνίαν, προσεπάθησε νὰ συγκαντρώσῃ τὰς δυνάμεις τοῦ καὶ πῆγε νὰ τὴν δῇ ἔστω καὶ ἐτοιμοθάνατη. Ὅταν ἐφθασε στὸ σπῆτι, διέταξε νὰ βγοῦν ὅλοι ἐξω ἀπὸ τὸ δωμάτιον τῆς ἀσθενούς. Μπῆκε μέσα, ἔκλεισε τὴν πόρτα καὶ προχώρησε τρέμων πρὸς τὸ κρεβάτι τῆς ἀγαπημένης του.

Γονάτισε μπρὸς τὸ κρεβάτι, τῆς ἐπικατένευε τὸ χέρι καὶ ἐδοκίμασε νὰ τῆς ὁμιλήσῃ, ἀλλὰ εἶχε πνιγὴ ἢ φωνὴ τοῦ μέσα στὰ σιωπηλά του δάκρυα. Ἡ ἀσθενὴς ἠσθάνετο ὅτι κάποιος τῆς κρατοῦσε τὸ χέρι καὶ ἔκλαιεν. Ἐνόμιζε πῶς ἦτο ὁ Γιώργος τῆς.

—Σὺ εἶσαι, Γιώργό μου; Μὴ κλαῖς, παιδί μου. Δὲν πειράζει, ὅλοι θὰ πεθάνωμεν, εἰπὲν ἡ Βασιλεία σιγὰ σιγὰ, συλλογιζομένη τὰς λέξεις.

Ὁ γιατρός τὴν ἔδρασε μὲς τὰ μάτια χύων κρουνούς δακρύων.

—Δὲν εἶμαι ὁ Γιώργός σου, τῆς λέγει. Εἶμαι ὁ γιατρός.

Ἡ Βασιλεία ἐτέντωσε τ' αὐτιά της καὶ προσεπάθησε νὰ σταματήσῃ τὴν ἀναπνοή της. Τῆς φάνηκε πῶς ἤκουσε τὴ φωνὴ τοῦ Ἰάκωνά της.

—Γιατρός εἶσαι; Ποῖος γιατρός; Γιά ἐξανηλγμένον μου, γιατρέ μου. Μ' ἀρέσει νὰ ἀκούω τὴ φωνή σου. Μίλα μου, μίλα μου ἵσχυε πῶς νὰ ξεφυγῇ. . .

Ἄνοιγε τὰ ἀπλανή μάτια της καὶ προ-

σεπάθει νὰ σηκωθῇ, τὸν νὰ ἔδρασε κανένα ὄνειρο πολὺ ὠμορρο καὶ εὐτυχισμένον.

—Γιὰ πὲς μου, γιατρέ μου, ποῖος γιατρός εἶσαι; Πῆς μου γρήγορα, μὴ ἀργῇς.

—Βασιλεία μου, λέγει ὁ γιατρός, ἐγὼ εἶμαι ὁ Ἰάκωνός σου, ὁ φωνῆς σου!

—Ὁ Ἰάκωνός μου; Ἡ ἀγάπη μου!!

—Ναὶ ἀγάπη μου, ἐγὼ εἶμαι. Ἦλθα γονατιστός, ἀθλιός καὶ ἀμαρτωλὸς νὰ σοῦ ζητήσω συγχώρησιν!!

—Συγχωρεμένος, συγχωρεμένος νάσαι Ἰάκωνός μου, συγχωρεμένος νάσαι καὶ ἀπὸ μένα καὶ ἀπὸ τὸν Θεόν.

Εἶχε σηκωθῇ σχεδὸν καὶ νόμιζε κανεὶς πῶς ἔλαβε νέας δυνάμεις ἀπὸ τὴν συγκίνησιν. Ἐκκαμα τὸ σταυρὸν τῆς, εἶπε δόξα Σοὶ ὁ Θεὸς καὶ ἤρχισε νὰ προσεύχεται.

—Θεέ μου! Δός μου τὸ φῶς μου γιὰ ἓνα λεπτό νὰ δῶ τὴν ἀγάπην μου, τὸν Ἰάκωνό μου.

—Ἀγκαλιάσέ με Ἰάκωνός μου, στίξε με στὴν ἀγκαλιά σου, φίλητέ μου, δός μου τὴν τελευταίαν εὐτυχίαν νὰ πεθάνω στὴν ἀγκαλιά σου.

Ἔτσι ὅπως ἦσαν σφιχτὰ ἀγκαλιασμένοι, πῆσαν ἡ Βασιλεία στὴν ἀγκαλιά τοῦ ἀγαπημένου της. Τὴν κατερίλει καὶ νεκρὴν ἀνόμα. Τῆς ἔκλεισε τὰ μάτια, τὴν φίλησε ἀκόμα μιά φορὰ, ἔκκαμα τὸ σταυρὸν τοῦ καὶ προσευχήθηκε ἀπὸ πάνω της καὶ βγήκε ἔξω. Εἶπε στὸ γυῖό του ὅτι πῆσαν ἡ μητέρα του καὶ εἶχε συντετριμμένος, κυριολεκτικῶς ἀνθρώπινον ἐρείπιον.

Τὴν ἄλλην ἡμέραν τὸ ἀπόγευμα ἐγένετο μὲς τεμνότητι ἡ κηδεὶα τῆς τυφλῆς.

Τὸ ἴδιον βράδυ ὁ φύλαξ τοῦ νεκροταφείου ἤκουσεν ἓνα πυροβολισμὸν πλησίον τοῦ τάφου τῆς τυφλῆς. Εἰδοποίησε τὴν ἀστυνομίαν καὶ ἐφθασαν ἐπὶ τόπου. Ἐρευνῶντες οἱ ἀστυνομικοὶ μὲ τὰς ηλεκτρικοὺς φανούς των, ἤρσαν ἐπάνω εἰς τὸν τάφον τῆς Βασιλείας τὸν ἱατρὸν Δεμάρκο νεκρὸν, κρατοῦντα μὲ τὸ ἓνα χέρι τὸ πιστόλι τοῦ καὶ μὲ τὸ ἄλλο μὴ ἀνθοδεύμα μὲ ἄσπρα τριαντάφυλλα.

Τὴν ἄλλην ἡμέραν, ὁ Γεώργιος Βλαχίου ἔλαβε μίαν συστημένην ἐπιστολήν, τὸ περιεχόμενον τῆς ὁποίας εἶχαν ὡς ἑξῆς: Ἀγαπητέ μου υἱὲ Γεώργιε,

Κρίνε με παιδί μου μὲ ἐπιείκειαν ποῦ ἔχω τὴν ἀντίθεσιν νὰ σὲ ἀποκαλέσω υἱόν μου. Ἀποθνήσκω μὴ δυνάμενος πλέον νὰ ζῇσω. Ἀκολουθῶ τὴν μητέρα σου καὶ σύζυγόν μου εἰς τὸν τάφον ἀπὸ τὴν ἐγκατέλειψα εἰς τὴν ζωὴν. Ἡ ἀρχὴ τῆς ψυχῆς ἐλπίζω νὰ μὲ κρίνῃ μὲ ἐπιείκειαν.

Ὁ δικηγόρος μου κ. Θεόδωρος Γαλῶν θὰ σὲ εἰδοποιήσῃ περὶ τῆς διαθήκης μου. Σοῦ ἀφήνω τὸ κτήριόν μου καὶ 50.000 δολάρια ποῦ ἔχω εἰς τὰς τραπεζὰς. Δέξου τὰ παιδιὰ μου γιὰ τὸ χατήρι καὶ τὸ μέλλον τοῦ παιδιοῦ σου. Εἶναι τιμὴ χρημάτων, κτηθέντα τιμῶς ἀπὸ ἓνα ἄτιμον σύζυγον καὶ πατέρα, ποῦ ἀπὸ τὸν τάφον τοῦ δὲν ζητεῖ τίποτε ἄλλο παρὰ ἑλπίας καὶ συγχώρησιν.

Ὁ πατέρας σου

Ἰάκων Δημάρκης (Παῦλος Δημάρκης.)

Greek Youth and American Sports

By "CAL"

THE past few years have seen the multiple increase in college attendance by students of Greek descent. Though there is lacking a definite statistical report on the number attending the many and various institutions throughout the land, I dare say that there are infinitely more than the most speculative guess which I might render. Now, without rambling off into a tangent, I would come down to brass tacks, as the saying goes, and inquire into the activities of boys. But alas! even there nothing extensive can be quoted because it seems that our boys are either engrossed in the singular pursuit of intellectuality, or else the means of assimilating such desirable information has never been considered. Unfortunate? Yes! extremely so, because, if the latter is true, we are, by our own inconsiderateness and selfishness of thought, or possibly due to the absence of an appreciation, guilty of indirectly suppressing the activities of our youthful scholars in branches other than purely academic. College life today stresses to a lesser degree than in the years gone by the thought that everything is to

be learned from books. As a result we find today in the schools of higher learning great emphasis being given to such activities which are divorced from classroom work and which really are intended for the social and physical development of young men. Anything imaginable in the course of moral human conduct is at least touched upon by these various and sundry extra-curricular activities.

To revert then to my original intention, what part does the Greek boy play in these activities. We have in the realm of sports: Football, baseball, basketball, track, hockey, lacrosse, swimming, and the remaining innumerable activities open to sport-loving students. On the other hand we find pursuit in the arts, as for example, debating, drama, literary endeavor, music and other lesser indulgences. To the persons interested in college activities, either because they have attended school, or because they have children or friends attending some institution or other, there is afforded time and again the opportunity to see or hear of the accomplishments of their respective interested friends.

How people have been known to boast about this boy or that boy who may have stamped

himself as an illustrious performer either on a football field, as a basketball player or possibly as an accomplished debater or actor, can be attested to by any person whose domicile is within the bounds of this country. What then, I ask again, of the Greek boys? What is being said about Greek students who likewise are thrilling their friends and fellow students and alumni with their daring and dazzling performances on a football field, the baseball diamond, or any recognized field of college sports. The headlines of our greatest newspapers have been given over to heralding the name or names of college students whose deeds have time and again captivated the fancy of thousands of sport-loving Americans, but scarcely ever has your writer been given an opportunity to rejoice over the fact that one of these boys was a Greek. If there have been such instances, they were and are few and far between. They have never been commensurate with the great number of Greek names enrolled in the many institutions. Is it then due to the lack of intelligence or ability of our boys that we have no such representation? Emphatically I say no! It is then due to the lack of appreciation among our patriots? Again I will answer in the negative, particularly in view of the tumultuous demonstrations of Greek people when a London is exhibiting his brawn and technique or on any other similar occasion.

Η ΕΝΝΑΤΗ ΕΤΗΣΙΑ ΧΟΡΟΕΣΠΕΡΙΣ ΤΗΣ ΑΧΕΠΑ

Είκοσι πέντε εκατοντάδες όμογενών και ξένων κατέκλυσαν την αίθουσαν χορού του μεγαλοπρεπούς ξενοδοχείου, διαρκούσης της εσπερίδος των εν τη Μητροπόλει 'Ηνωμένων Τμημάτων της 'Ελληνοαμερικανικής 'Οργανώσεως.—Παρέστησαν αί εν Ουάσιγκτον και Νέα 'Υόρκη πολιτικά μας 'Αρχαί και πολλοί 'Αμερικανοί επίσημοι.

ΠΛΟΥΣΙΟΝ ΚΑΙ ΚΑΛΙΤΕΧΝΙΚΟΝ ΠΡΟΓΡΑΜΜΑ ΚΑΙ ΕΠΗΚΟΛΟΥΘΗΣΕ ΜΕΓΑΣ ΧΟΡΟΣ

(From the National Herald, December 6, 1932)

Η ΕΝΑΤΗ Ετήσια Χοροεσπερίς των 'Ηνωμένων Τμημάτων της περιφέρειας Μείζονος Νέας 'Υόρκης της μεγάλης 'Ελληνοαμερικανικής 'Οργανώσεως μας «'Αχέπα» διεξήχθη χθές το βράδυ εις τας φωταλούστους και μεγαλοπρεπείς αίθουσας του άριστοκρατικού ξενοδοχείου «Κόμμοντορν», εν πάση επιβλητικότητι, τάξει και εύθυμίᾳ.

Αί δραστήρια προσπάθειαι τᾶς ὁποίας εἶχε καταβάλῃ ἡ ἀόκνως καὶ ἐπιμελῶς ἐργασθεῖσα Διοργανωτικὴ ἐπὶ τῆς Ἑσπερίδος Ἐπιτροπὴ ἔφεραν τοιοῦτον ἀποτέλεσμα, εἰς τρόπον ὥστε νὰ συγκεντρωθοῦν — παρ' ὅλην τὴν ἐπικρατοῦσαν οἰκονομικὴν καχεξίαν — εἰκοσιπέντε ἑκατοντάδες ὁμογενῶν καὶ ξένων εἰς τὰς αἰθούσας τοῦ χοροῦ τοῦ «Κόμμοντορν», ἐπ' εὐκαιρίᾳ τῆς ἐσπερίδος τῆς Ὁργανώσεως μας. Εἰς τὰς ἀξιολόγους ταύτας προσπάθειας τῆς Διοργανωτικῆς Ἐπιτροπῆς δέον νὰ προσθεσώμεν καὶ ἕτερον παράγοντα, συντελεστικόν κατὰ πολὺ τῆς καθ' ἑκάστον ἔτος ἐξαιρετικῆς ταύτης Ἑλληνικῆς συγκεντρώσεως. Καὶ ὁ παράγων αὗτός εὐρίσκεται, ὅς' ἐνός μὲν εἰς τὴν ἀγάπην ἣν τρέφουν τὰ μέλη πρὸς τὴν Ὁργάνωσιν εἰς βαθμὴν ποῦ νὰ θεωροῦν ὡς ἐπιβεβλημένον αὐτῶν καθήκον, ὡς καὶ εἶναι, ὅπως προσέρχονται εἰς τὴν ἐνίσχυσιν αὐτῆς πανηγυρικῇ ἐμφάνισιν τῶν Τμημάτων τοῦ Σωματεῖος ἐν τῇ Μητροπόλει, ὅς' ἑτέρου δὲ καὶ εἰς τὸ ἀμέριστον ἐνδιαφέρον τὸ ὁποῖον τρέφει ἡ ἑξω τῆς ὁργανώσεως ὁμογένεια, ἥτις λίαν εὐχαρίστως προστρέχει εἰς τὴν περὶ οὗ ὁ λόγος ἐσπερίδα, βεβαίᾳ οὕσα ὅτι θέλει διέλθῃ μίαν βραδυὰν ἀπολαυστικὴν ἐν περιβάλλοντι ἀνωτέρας κοινωνικῆς ἀτμοσφαίρας.



George E. Johnson, the versatile and energetic Governor of District No. 6. Ever since he took office Brother Johnson has bent all his efforts toward making his district one of the best in the domain of the Order—a regular beehive of activity

Ἐνωρίς, ἀπὸ τῆς 8ης μ. μ., ἤρχισαν νὰ καταρθάνουν εἰς τὸ ξενοδοχεῖον «Κόμμοντορν» πικναὶ μαζαὶ τῆς ὁμογενείας, ἀντιπροσωπευτικαὶ ὅλων τῶν ἐν τῇ Μητροπόλει τάξεων μας, ἀπὸ τῶν ἐπισήμων ἀντιπροσώπων τῆς μακρινῆς μας πατρίδος μέχρι τῶν βιοπαλαιστῶν μας.

Τὴν Ἑλληνικὴν ἐν Οὐάσιγκτον Πρεσβείαν ἀντιπροσώπευσε ὁ Γενικός Γραμματεὺς αὐτῆς, κ. Α. Ἀννίνος, τοῦ Πρεσβετοῦ μας κ. Χαρ. Σιμπούλου κωλυθέντος νὰ παρευθῇ. Αἱ ἐν τῇ πόλει μας ἡμέτεραι Προξενικαὶ Ἀρχαὶ παρέστησαν διὰ τοῦ Γεν. Προξένου, κ. Π. Παρασκευοπούλου, καὶ τοῦ Προξένου, κ. Π. Ἀνδρουλῆ. Ὁ «Ἑθνικὸς Κήρυξ» ἀντιπροσωπεύετο διὰ τοῦ ἱδρυτοῦ καὶ διευθυντοῦ αὐτοῦ, κ. Π. Τατόνη, καὶ τοῦ Ἀρχισυνητάκτου μας, κ. Δημ. Καλλιμάχου, μετὰ τῆς συζύγου του. Πλή-

θος ὡσαύτως ἐκ τοῦ ἐπιστημονικοῦ καὶ καλλιτεχνικοῦ κλάδου τῆς ὁμογενείας ἐτίμησε τὴν ἐσπερίδα τῆς Ἀχέπα. Ἀλλὰ καὶ ὁ μεγαλοεπιχειρηματικὸς καὶ ἐμπορικὸς μας κόσμος δὲν ἐλείψε. Μεταξὺ τῶν ἄλλων προσήλθον καὶ οἱ δυναμικοὶ παράγοντες τῆς ἐν τῇ Ἀμερικῇ ἐξαιρετικῆς βιομηχανικῆς καὶ ἐπιχειρηματικῆς ἐπιδόσεως τοῦ Ἑλληνισμοῦ, κ. κ. Σωτ. Ταβουλάρηδες ἡ Ταῦλορ καὶ Στ. Στεφάνου, ἐκ Φιλαδέλφειας.

Ἡ Μεγάλῃ Στοᾷ τῆς Ὁργανώσεώς μας, ἐδρεύουσα ἐν Οὐάσιγκτον, προσήλθε σύσσωμος. Διεκρίναμεν τὸν Μ. Πρόεδρον τῆς «'Αχέπα», κ. Χάρρυ Μπούραν, τὸν Μ. Νομικὸν Σύμβουλον, κ. Γ. Βουρνᾶν, τὸν πρῶτον Ὑπατον τῆς Ὁργανώσεως, κ. Ντὶν Ἀλφραντζῆν, τὸν κ. Κων. Κριτζᾶν, τὸν ἐκ τῆς Μητροῦς Στοᾶς τῆς Ἀτλάντας κ. Γ. Πόλον, καὶ ἄλλους πολλοὺς νῦν καὶ πρῶην ἀξιωματούχους τοῦ Σωματεῖοῦ μας.

Αἱ Πολιτικά, Δημοτικά καὶ Δικαστικά Ἀρχαὶ τῆς Νέας Ὑόρκης ἐστάλην ὡσαύτως τοὺς ἀντιπροσώπους των διὰ νὰ τιμήσουν τὸν χορὸν τῆς «'Αχέπα». Οὕτω, προσήλθον ἐκ μέρους τοῦ Προέδρου τοῦ Δημοτικοῦ Συμβουλίου τῆς Περιφέρειας Κούνης ὁ Ἐντ. κ. Ray Dunn, Ὁ κ. Thomas F. Casey, δικαστῆς τοῦ Κίγκς Κάουντι, ἀντιπροσώπευσε τὰς ἐν τῇ Κομητείᾳ Δικαστικὰς Ἀρχάς. Ἐκ τῶν ἀνωτέρων Δημοτικῶν ὑπαλλήλων προσήλθεν ὁ κ. Robert Fiedler τοῦ Γραφείου τῆς Περιθάλψεως, ὅστις κατόπιν, δεθείσης εὐκαιρίας, ἀπηύθυνεν ὁλίγα τινὰ πρὸς τὴν ἐμήγγυρον ἀναφορικῶς μὲ τὸ ἐπιμύχον καὶ ἀπωφελὲς ἔργον τῆς ὑπηρεσίας του.

Τὴν 9ην μ. μ., μετὰ τὴν ἀνάκρουσιν τῶν ἐθνικῶν ὕμνων τῶν δύο Δημοκρατιῶν, ἤρχισεν ἡ ἐκτέλεσις ἐνὸς ὠραίου τῶ ὄντι καὶ ἀπολαυστικοῦ καλλιτεχνικοῦ προγράμματος, τὸ ὁποῖον διήρκασεν ἐπὶ δίωρον, καταθέλλων τοὺς παριστάμενους.

Εἰς τὸ καλλιτεχνικὸν αὐτὸ πρόγραμμα ἔλαβον μέρος διάφοροι γνωστοὶ ἀστέρες τοῦ Μπροντγουάϊ, προκαλέσαντες ἐνθουσιώδη χειροκροτήματα διὰ τὰς καλοθελημένας ἐμφάνειάς των. Ἰδιαίτερον ὁμοῦ ἐντύπων καὶ περισσότερον ἐνθουσιασμὸν προῆξεν ἡ ἐμφάνισις τῆς διακεκριμένης ὁμογενούς καλλιτέχνιδος τῶν κλασσικῶν χορῶν, Κας Καλλιόπης Χαρίση, μὲ τὸ τελείως κατῆρτισμένον μαλλέτον τῆς, καὶ ἡ παρουσία τοῦ ἀνεγνωρισμένης καὶ ἰδιαίτερας σημασίας ἔχοντος βαρυτόνου μας, κ. Λεωνίδα Κορώνη. Ἡ πρώτη ἐπέδειξε δύο ὑπερβολὰ ἐμπνεύσεως αἰσθητικὰς εἰκόνας ἀναφορικῶς μὲ τὴν ἀνάγκην τοῦ ἀνθρώπου διὰ

τὸν ἀγῶνα τῆς ζωῆς καὶ τὴν ἰδέαν τῆς Ὁργανώσεως, αἵτινες ἐνεποίησαν βαθεῖαν ἐντύπωσιν καὶ ἐπροκάλεσαν παρατεταμένα χειροκροτήματα. Ζωηρὰ καὶ ἐνθουσιώδη ὁμοίως χειροκροτήματα προέκλυσαν τὸ τραγοῦδι τοῦ γλυκυφθόγγου κ. Κορώνη, ὁ ὁποῖος εἰς τὸ ὥραϊον αὐτὸ περιβάλλον εὐρεθείς, ἐξαπέλυσε ἀρμονικὰ τὸν ὄγκον καὶ τὴν μελωδίαν τῆς φωνῆς του. Εἰς τοὺς ἐργασθέντας διὰ τὸν καταρτισμὸν τοῦ καλλιτεχνικοῦ προγράμματος Ἀγέπας χρειάζονται ἰδιαίτερα συγχαρητήρια διὰ τὴν εὐπρόσωπον καὶ ἀρμονισμένην αὐτοῦ ἐμφάνισιν.

Τοῦ καλλιτεχνικοῦ προγράμματος περατωθέντος, ὁ Πρόεδρος τῆς Διοργανωτικῆς Ἐπιτροπῆς, κ. Μιχαὴλ Σαϊτανίδης, ἠὺχαρίστησε τοὺς τιμῆσαντας τὴν ἐσπερίδα διὰ τῆς παρουσίας των ὡς καὶ τοὺς ἐργασθέντας διὰ τὴν ἐπιτυχίαν αὐτῆς, εἰτα δὲ παρουσίασε εἰς τὴν ὁμήγυριν τοὺς προέδρους τῶν ἐν τῇ περιφερείᾳ τῆς Μείζονος Νέας Ὑόρκης Τμημάτων τῆς Ὁργανώσεως καθῶς καὶ τὸν Μείζον Κοδερνήτην τῆς ἰδίας περιφερείας, κ. Γεώργιον Τζάνσον, μετὰ τοῦ Μεγάλου Προέδρου τῆς «Ἀγέπας», κ. Χάρρυ Μπούρα, γενόμενους δεκτοὺς μὲ χειροκροτήματα.



Michael Saytanides, Chairman of the Combined Ball Committee. Brother Saytanides and his committee should be congratulated for their zeal and the enthusiasm with which they worked in order to make the ball a success.

Προχωρῶν ὁ κ. Σαϊτανίδης ἐποίησεν ἰδιαίτερας μνείας τοῦ ἀρχισυντάκτου τῆς ἐφημερίδος μας, κ. Δημ. Καλλιμάχου, ὡς καὶ τῶν εὐγενῶν ἀγῶνων τοῦ «Ἐθνικοῦ Κήρυκος» ὅς καταβάλλει διὰ τὴν ἐξυπηρέτησιν τῶν ἐθνικῶν ἰδεῶν μας ἐν τῇ ξένῃ.

Ὁ Μέγας Πρόεδρος κ. Μπούρας, ἐπὶ τῇ παρουσίᾳ τούτῃ, ἐκρίνεν εὐλογον ν' ἀπευθύνῃ ὀλίγας λέξεις πρὸς τοὺς παρευῶντας, πρὸς οὓς διετίθετο τὰς εὐχαριστίας τῆς Ὁργανώσεως μαζί με τὴν εὐχὴν ὅπως διέλθουν «Καλὰ Χριστούγεννα καὶ αἰσιώτερον τὸ Νέον Ἔτος».

Εἰτα ἡ πολυπληθὴς καὶ εὐχάριστος αὕτη συγκέντρωσις ἐπεδόθη εἰς τὰ ἀποβελίσματα τῶν Εὐρωπαϊκῶν καὶ Ἑλληνικῶν χορῶν, ἐν μέτρῳ ἀτελευτήτου εὐθυμίας, ὑπὸ τοὺς ἤχους δύο ἀκαταπύστως παιζουσῶν ὀρχηστρῶν, αἵτινες διατέλουν ὑπὸ τὴν διεύθυνσιν τῶν ὁμογενῶν μουσικῶν κ. κ. Νικολάου Ἀγγελόπουλου καὶ Διομ. Λύλωνίτου.

Περὶ τὴν 3ην πρωΐν τὴν διελύθη ὁ ἐνίσχυσις αὐτῶς χορὸς τῆς προεδρευτικῆς Ὁργανώσεώς μας, ἀρῆσας διὰ μίαν ἀκόμη φοράν τὰς ἀρίστες τῶν ἐντυπώσεων.

Γ. Α. Γ.

ΓΑΒΡΙΗΛ Ι. ΤΟΥΛΙΑΤΟΣ

ΑΠΟ τὴν πρώτην ἡμέραν ποὺ ἀφίεται εἰς τὴν ἐλευθερίαν ἀπὸ τοῦ Ἑλλῆς Ἀϊλαντ, κάθε μετανάστης ποὺ τὸ ὄνειρόν τοῦ χρυσομάλλου δέρατος τὸν ἔφεραν εἰς τὰς ἀκτὰς τῆς Ἀμερικῆς, μὲ ἀνοικτὴν τὴν καρδίαν ἀπερίμενε πάντοτε στὸ δρόμον τὸν ταχυδρόμον . . . καὶ τὸν ἀπερίμενε νὰ τοῦ φέρῃ ἕνα γράμμα ἀπὸ τὴν Πατρίδα. Τὴν Πατρίδα. . . Ὡς μακρυνὴ αὕτη Πατρίδα! πόσα ὄνειρα δὲν περικλείει, πόσας ἀναμνήσεις δὲν μᾶς φέρει στὸ μυαλό, καὶ ὅλα ταῦτα μᾶς τᾶφει τακτικὰ ὁ ταχυδρόμος αὐτός, ὁ τακτικὸς λειτουργὸς τοῦ καθήκοντός του, ποὺ διὰ κάθε μετανάστην ἦτο ὁ πλέον εὐπρόσδεκτος ἐπισκέπτης. Ἐπὶ εἰκοσιν ὅλα ἔτη, ὑπῆρχε τοιοῦτος ὁ ταχυδρόμος διὰ τὸν Γεράσιμον Γ. Τουλιάτον. Ναι, καὶ τὸ εἶχε καταλάβῃ καὶ ὁ ταχυδρόμος αὐτός ὅτι κάθε φορὰ ποὺ θάφερε ἕνα ἀπὸ τὰ μεγάλα σχήματα γράμματα, ἦτο κόμισις χαρῆς, καὶ εἶχε συνθεῖσθαι ὁ ἀρελὴς αὐτὸς ἐκτελεστής τοῦ καθήκοντός ὅσῳκις ἔδωκε ἕνα γράμμα ἀπὸ τὴν Πατρίδα καὶ πλησιάζων πρὸς τὸ μαγαζὶ τοῦ Γερασίμου Τουλιάτου, νὰ τὸ στείλῃ μακρόθεν, καὶ τοῦτο εἰς ἐνδειξιν

χαρῆς. Ἀλλὰ φεῶ, καὶ αὐτὸς ὁ φορεὺς τῶν καλλιτέρων εἰδήσεων κομίζει πολλάκις ἐν τῇ ἐκτελείᾳ τοῦ καθήκοντός του τὰ πλέον πικρότερα νέα, τὰς πλέον θλιβερώτερας εἰδήσεις. Καὶ ὅταν προχθὲς τὴν Παρασκευὴν, 24ην Νοεμβρίου, εἰσήρχετο ὁ ἀρελὴς ταχυδρομικὸς διανομεὺς καὶ ἐτοποθετεῖ εἰς τὰς χεῖρας τοῦ Γερασίμου Τουλιάτου ἕνα γράμμα ἀπὸ τὴν Πατρίδα, ἦτανε καὶ αὐτὸ ἕνα ἀπὸ τὰς ἐκατοντάδας ἐκείνας ποὺ συνεχῶς ἐκόμιζε, ἀλλὰ τὴν φορὰν αὐτήν, τὴν Παρασκευὴν ταύτην, ἕνα πολὺ διαφορετικόν. . . Τὸ γράμμα τοῦτο δὲν ἦτο μαῦρον, εἶχε ὅμως μαῦρα περιεχόμενα. . . Τὸ γράμμα τοῦτο δὲν ἦτο γραμμένον ἀπὸ ἐκεῖνον ποὺ ἐπτελεῖ ὅλα τὰ γράμματα τόσα χρόνια, ἀλλὰ τὸ γράμμα τοῦτο ἔφερε τὴν πλέον θλιβερώτεραν εἰδήσιν, τὸ πλέον ἀντιβύθητον νέον, τὸν θάνατον τοῦ ΓΑΒΡΙΗΛ ΤΟΥΛΙΑΤΟΥ, ἐνὸς Γεβραλτάρ ἀγάπης, στοργῆς καὶ οἰκογενειακῆς ἀνταπονήσεως, ἀσπληροῦ Ἑλληνικοῦ τύπου οἰκογενειάρχου, πιστοῦ συζύγου, φιλοπόργου πατρός, ἐν τῷ αἵματι πολέμου.

Καὶ ἀπέθανεν ὁ Γαβριὴλ Τουλιάτος,

διότι ἦτο θνητός, διότι ἔπρεπε νὰ ἀποθάνῃ. Ἐκεῖνο ὅμως ὅπερ κάμνει τὸν θάνατόν του τόσον αἰσθητόν, εἶναι ἕνα δυσαναπλήρωτον κενόν ὅπερ ἀφίνει. . . Ἐπὶ εἰκοσιν ὅλα ἔτη ὁ αἰώνιος Γαβριὴλ ὡς φιλόστοργος πατήρ, ἀνέμενε καὶ ἀπέθανεν ἀναμένων νὰ ἴδῃ τὸν πρωτόν τοῦ υἱὸν ἐπιστρέφοντα εἰς τὰ ἀγαπητὰ τοῦ Τουλιάτα, καὶ ἐπὶ εἰκοσιν ὅλα ἔτη ὁ πρῶτος υἱὸς Γεράσιμος, παλαίων τὸν ἐντιμὸν ἀλλὰ ἀκινθώδη ἀγῶνα τοῦ μεταναστευτικοῦ βίου, ἀνέμενε μετ' ἀγωνίας τὴν ὥραν καὶ τὴν στιγμήν ποὺ τὸ παπὸρι καπνίζον θὰ τὸν ἀπεδίδαζε μέσῃ στὴν γαλανὴν παραλίαν τοῦ μικροῦ λιμένος τοῦ Φισκάρδου.

Καὶ ὅμως, ὁ μὲν εἰς ἀπέθανε νοσταλγῶν νὰ ἴδῃ τὸ παιδί του, ὁ δὲ ἄλλος μέσῃ εἰς τὴν πλέον ἀκινθώδεστέραν περιόδον διαβίου κρίσεως, κλαίει ἀπαρηγορητῶς διότι καὶ ἂν ἴδῃ τὸ καπνίζον παπὸρι νὰ ἀπαύει σιωπηλῶς στὸ λιμάνι τοῦ Φισκάρδου, τότε δὲν θὰ ἴδῃ στὸ μύλο ἐπάνω ἐκεῖνον καὶ ἐπὶ τοῦτον, τὸν χρυσόν τοῦ Πατέρα.

Ἀπέθανεν ὁ Γαβριὴλ Τουλιάτος.

ΤΑ ΠΡΟΒΛΗΜΑΤΑ ΤΗΣ ΝΕΑΣ ΓΕΝΕΑΣ

ΤΑ ΔΙΑΦΟΡΑ άρθρα, τα οποία δημοσιεύονται εγχώριως εις τὰς στήλας τοῦ Περιοδικοῦ μας «**Ἀχέαι**», παρακολουθῶ καὶ ἐγὼ μὲ μέγα ἐνδιαφέρον ὡς Ἕλλην οἰκογενειάρχης καὶ Ἀχέαν. Μετὰ μεγάλης μου δὲ χαρᾶς εἶδον εἰς τὸ φύλλον τοῦ Ἰουλίου τὴν τόσον μελετημένην πραγματείαν τοῦ ἀγαπητοῦ κυρίου **Ἡλία Τζανετῆ** «**Παρατηρήσεις καὶ σκέψεις διὰ τὰ Προβλήματα τῆς Νέας Γενεᾶς**», ἣ ὅποια ἐρχεται οὕτως εἰπεῖν νὰ ἐκφράσῃ τὰς ἀπόψεις ἡμῶν τῶν Ἑλλήνων γονέων ἐπὶ τοῦ ζητήματος τούτου.

Ἀπὸ πολλοῦ παρακολουθῶ τὰ εἰς τὸν Ἑλληνικὸν τύπον δημοσιευόμενα διάφορα ἄρθρα καὶ Ἑλληνικὰς ιστοριοῦλας τοῦ κ. Τζανετῆ καὶ τὰ ἀπολαμβάνω, θαυμάζω δὲ τὸ γούστο μὲ τὸ ὁποῖο τὰ καλωπίζει. Ἐτυχε δὲ νὰ τὸν γνωρίσω προσωπικῶς εἰς τὸ Συνέδριον τῆς Ἀχέαι ἐν Ἀγίῳ Φραγκίσκῳ καὶ νὰ ἐκτιμῇσω τὴν διορατικότητά του ὡς καὶ τὸ χιοῦμορ του. Δὲν ἀμφισβῆλω ὅτι κάθε Ἕλλην πατέρας ποῦ ἐδιδάσκει τὸ ἐν λόγῳ ἄρθρον του συμφωνεῖ μὲ ἐμέ, ὅτι ὁ κ. Τζανετῆς ἔχει πραγματικῶς μελετήσει καὶ ἀπηχογήσῃ μὲ τὸ λεπτόν αὐτὸ ζήτημα τῆς νέας μας γενεᾶς, ὅπως ὁμολογεῖ καὶ ὁ ἴδιος. Ἐκθέτει λεπτομερῶς τὰς συνθήκας ὑπὸ τὰς ὁποίας ἡμεῖς οἱ σημερινοὶ πατέρες ἀνατρέφωμεν, τὸ αἶμας τὸ ὁποῖον τρέφομεν πρὸς τοὺς γονεῖς μας, ὡς καὶ τοὺς τρόπους μὲ τοὺς ὁποίους τὸ ἐκδηλοῦμεν, καὶ παραβάλλει αὐτὰς μὲ τὴν οἰκογένειαν ποῦ δημιουργεῖ ἡ εἰδὼ νέα ζωὴ, μεταχειριζόμενος τὴν φράσιν αὐτὴν σκυλὶ δὲν γνωρίζει τὸν ἀφέντη του» καὶ κατὰ τὴν γνώμην μου, ἐκτὸς ὀλίγων ἐξαίρεσεων, τούτο εἶναι ὀρθόν. Ἀλλὰ ἐρωτῶ τὸν ἀγαπητὸν κ. Τζανετῆν: Πταίουν εἰς τοῦτο οἱ Ἑλληνόπαιδές μας ἢ πρῶτον τὸ περιβάλλον εἰς τὸ ὁποῖον ἐγεννήθησαν καὶ ζοῦν, καὶ δευτέρον ἡμεῖς οἱ πατέρες, οἱ ὁποῖοι δὲν δίδωμεν τὴν πρέπουσαν ἀνατροφὴν εἰς αὐτούς, εἴτε διότι εἴμεθα too busy μὲ τὰς ἐπιχειρήσεις μας, εἴτε διότι δὲν γνωρίζομεν πῶς, Ὁ κ. Τζανετῆς μᾶς λέγει, ὅτι τὰ Ἑλληνόπουλά μας ἐγεννήθησαν εἰς μίαν ἐπαναστατικὴν ἐποχὴν, ποῦ τὰ πάντα ὑπέστησαν ριζικὴν μεταβολήν. Ἀρῶ λοιπὸν τὰ πάντα ὑπέστησαν καὶ ὑφίστανται ριζικὴν μεταβολήν, πῶς ἔχομεν τὴν ἀπαιτήσιν νὰ κάμωμεν ἐξαίρεσιν τὰ Ἑλληνόπουλά μας; Ἀμφισβῆλω ἐάν σήμερον ἡ Ἑλληνικὴ νεολαία ἀκόμη καὶ εἰς αὐτὴν τὴν Ἑλλάδα διαμένει ἀμετάκλητος καὶ ἀνατρέφεται ὑπὸ τὰς ἰδίαις συνθήκας ὑπὸ τὰς ὁποίας ἡμεῖς οἱ πατέρες ἀνατρέφωμεν. Λέγω ἡμεῖς οἱ πατέρες, διότι συμφωνῶ πληρέστατα μὲ τὸν κ. Τζανετῆν ὅσον ἄρθρον τὰς Ἑλληνίδας μας ἐν Ἀμερικῇ, αἱ ὁποῖαι, ὅπως λέγει,

εἶναι ἄξιαι παντὸς ἐπαίνου καὶ πάσης τιμῆς. Καὶ διατὶ αὕτη ἡ διαφορά; Κατὰ τὴν ταπεινὴν μου γνώμην, διότι αἱ Ἑλληνίδες μητέρες ἐξακολουθοῦν νὰ ἐξακολουθῶν τὴν ἐπιτροφήν των ἐπὶ τῶν θυγατέρων των ὅπως αἱ μητέρες των, μὲ ὀλίγας παραλλαγὰς, καὶ διότι αἱ Ἑλληνοπούλαί μας ἐνταῦθα δὲν ἔχουν τὴν ἰδίαν στενὴν ἐπαφὴν μὲ τὰς ὁμιλήτους των Ἀμερικανίδας, ὅπως οἱ νέοι μας μὲ τοὺς ὁμιλήτους των Ἀμερικανούς. Ἐνα παράδειγμα ὅτι ἡ Ἑλληνὶς νέα δὲν καπνίζει (τοῦλάχιστον ὄχι φανερὰ), διότι ἡ μητέρα τῆς τὴν ἐδίδασκε νὰ ἀπέχῃ, δίδουσα ἡ ἰδίᾳ τὸ παράδειγμα. Κάποιος ἀρχαῖος σοφὸς τῆς Ἑλλάδος, νομίζω ὁ Πλάτων, εἶχεν ἓνα ἄνωτον ἀνεψιόν, διαγόντα βίον πολὺ ἀπέχοντα ἀπὸ τὰ σοφὰ διδάγματα τοῦ θεοῦ του. Ὅταν δὲ οἱ φίλοι τοῦ σοφοῦ ἐπέστησαν τὴν προσοχὴν του εἰς τοῦτο καὶ τὸν παρώτρυναν νὰ συμβουλεύσῃ τὸν ἀνεψιόν του, οὗτος ἀπήντησεν ὡς ἐξῆς περίπου: Ἐάν ὁ βίος τὸν ὁποῖον διαγὼν δὲν εἶναι ἀρκετὸν παράδειγμα νὰ τὸν διδάξῃ καὶ συνετήσῃ, αἱ προτροπαὶ μου θὰ εἶναι εἰς μάτην.

Εἶναι ἀνάγκη ἡμεῖς οἱ ἴδιοι γονεῖς νὰ δίδωμεν τὸ παράδειγμα εἰς τὰ τέκνα μας, εἶναι ἀνάγκη ἡμεῖς οἱ ἴδιοι γονεῖς νὰ εἴμεθα ἐτοιμοὶ νὰ ἀντιμετωπίσωμεν τὴν ριζικὴν αὐτὴν μεταβολὴν ἵνα ἀποδῇ αὕτη εἰς τὸ καλλίτερον. Εἶναι ἀνάγκη ἡμεῖς οἱ πατέρες νὰ λησμονήσωμεν μερικὰ κεφάλαια τῆς ἀπολυταρχικῆς ἀνατροφῆς τὴν ὁποῖαν ἐδιδάχθημεν ἀπὸ τοὺς γονεῖς μας ἐάν θέλωμεν νὰ ἀπολαμβάνωμεν τὴν ἀγαπὴν καὶ τὴν ἐκτίμησιν τῶν τέκνων μας. Ὁ αὐστηρὸς καὶ βράχυς τρόπος τοῦ πατρὸς πρὸς τὸν υἱὸν ὡς ἐπὶ παραδείγματι τὸ χαστούκι καὶ ὁ μπάτσος, δὲν ἔχουν θέσιν σήμερον εἰς τὸ περιβάλλον εἰς ὃ ζῶμεν. Διότι, ναὶ μὲν, δυνατόν νὰ ἐμπνέουν τὸν φόβον ἐν ὅσῳ τὸ τέκνον εἶναι μικρὸν καὶ κατ' ἀκολουθεῖν τὴν ἐκ φόβου ὑπακοήν, ἀλλὰ θάττον ἡ βράθυς ἡ ἐπανάστασις θὰ ἐκτραγῇ καὶ θὰ φέρῃ τὴν ἀπομάκρυνσίν του. Δὲν εἶμαι ἐναντίον τῆς τιμωρίας τῶν τέκνων, ὅταν αὕτη ἐπιβάλλεται ἀνευ θυμοῦ καὶ ὕγι καὶ ἡμέραν.

Πόσοι ἀπὸ ἡμᾶς τοὺς Ἑλλήνας πατέρας εἴμεθα εἰς θέσιν νὰ ἱκανοποιήσωμεν τὰς ἐπιστημονικῆς καὶ ιστορικῆς εὐσεως ἐρωτήσεις τῶν τέκνων μας, πράγμα τὸ ὁποῖον ἐξυφώνει τὸν θαυμασμόν καὶ σεβασμὸν των πρὸς ἡμᾶς; Πόσοι ἀπὸ ἡμᾶς τοὺς Ἑλλήνας γονεῖς, ἀισθανόμενοι τὴν ἀνωτέρω ἑλλειψίν μας, λαμβάνομεν τὸν καιρὸν νὰ διηγηθώμεν εἰς αὐτὰ κεφάλαια ἐκ τῆς ὥρας μας ἀρχαῖας ἢ νεωτέρας Ἑλληνικῆς ιστορίας, καὶ οὕτω πῶς νὰ καρδισώμεν εἰς τὰς νεαράς των διανοίας ὅτι χάνομεν μὲ τὸ ἀπαιτήμα τῆς ἀμα-

θείας μας; Τὸ κατ' ἐμέ, τὸ ἥμισυ τῆς καλῆς ἀνατροφῆς τῶν τέκνων μας εἶναι ἡ ἐμπνευσις εἰς αὐτὰ τοῦ σεβασμοῦ καὶ ἀγάπης των πρὸς ἡμᾶς τοὺς γονεῖς. Καὶ ὅταν λέγω σεβασμὸν, δὲν ἐννοῶ τὸ νὰ μὴ καπνίζουσιν ἐπὶ παρουσίᾳ τῶν γονέων των, δὲν ἐννοῶ νὰ στέκουν μὲ σταυρωμένα τὰ χεῖρα ἐμπρὸς των, δὲν ἐννοῶ νὰ θεωροῦν ἐντροπὴν των νὰ ὁμιλήσων ἐπὶ παρουσίᾳ τῶν γονέων των, ὅπως εἴχομεν διδαχθῇ ἡμεῖς, ἀλλὰ πράξεις αἰτίνας νὰ τιμῶν αὐτοὺς καὶ τοὺς γονεῖς των, καὶ ὑπακοὴν προερχομένην ἀπὸ θαυμασμόν καὶ ἀντίληψιν. Τὰ τέκνα μας σήμερον εἶναι πολὺ ἀνώτερα διανοητικῶς ἀπὸ ὅτι ἡμεῖς ἡμεῖς ὄντες εἰς τὴν ἡλικίαν των, καὶ πολὺ πλέον εὐαίσθητα (διὰ τὰς τιμωρώμεναι μὲ τὰς ἰδίαις μεθόδους μὲ τὰς ὁποίας μᾶς ἐτιμώρουσιν οἱ γονεῖς μας) χάρις εἰς τὸν κινηματογράφον, τὰς τελειωτέρας μεθόδους τῆς ἐκπαιδεύσεως, χάρις εἰς τὸ αὐτοκίνητον καὶ τὸν τύπον, καὶ ὡς τοιαῦτα τὰ τέκνα μας πρέπει νὰ τὰ μεταχειρίζομεθα.

Ἐν τέλει, ἀντὶ νὰ ἐπικρίνωμεν τὴν νεολαίαν μας, ἂς ἐξετάσωμεν πρῶτον ἐαυτοὺς καὶ ἂς φροντίσωμεν νὰ ἐξεύρωμεν κατὰλληλὸν μέθωδον νὰ ἀνατρέφωμεν τὰ τέκνα μας συμφωνῶς τῶν συνθηκῶν καὶ τοῦ περιβάλλοντος ὅφ' ὃ ζῶμεν.

Δ. ΛΕΣΒΙΟΣ

ΣΤΟΝ ΚΑΙΝΟΥΡΓΙΟ ΧΡΟΝΟ

*Χρόνε καινούργιε πύργεσαι
τί τάχα νὰ μᾶς φέρῃς;
Σέρνεις μαζὶ σου τὴν χαράν,
τὴν εὐτυχίαν σέρνεις.*

*Θάναί τὰ δῶρα σου ἀῖσια
τὸν κόπομν νὰ γλυκάνουν
ἢ ὅπως τὰ ἄλλα τῶν παλιῶν
κι' αὐτὰ θὰ τὸν πικράνουν;*

*Καὶ πές μου ἀκόμα χρόνε μου
οὐ μὲ τὸν ἀποκλήρη
φέρνεις τῆς λήθης τὸ πιστὸ
σ' ἀσημειωτὸ ποτήρι;*

*"Ἢ θὰ μ' ἀθήσῃς στήν καρδιά
φαρμακερὴ λεπίδα
καὶ φεύγοντας θὲ νὰ μοῦ λές
ζῆσε ξανά μὲ τὴν ἑλπίδα.*

N. M.

Chicago, Ἀσκήθεις 1932.

Ο ΕΚΑΤΟΜΜΥΡΙΟΥΧΟΣ ΕΛΛΗΝ

ΠΕΡΑΣΑ μία βραδιά από το μεσημέριο Bread Line της Νέας Υόρκης. Τέσσερα με πέντε χιλιάδες άνθρωποι από όλους τους δρόμους της ζωής περιμένουν με το κρύο να 'λθῃ το αυτοκίνητο της πόλεως να φέρη ζεστό καφέ και doughnuts. Ένα καφέ να ζεσταθούν τα παγωμένα ένστικθα των ανθρώπων.

Με το γυαλά σκληρωμένο φηλά, με το καπέλλο κατεστραμένο, ο ένας κατόπιν του άλλου, τρέμοντας από το κρύο, μέσα στο κεντρικότερο μέρος της πλουσιωτέρας πόλεως του κόσμου, στο Times Square, να περιμένουν για ένα καφέ.

Έρριφα τα μάτια μου δίπλα και βλέπω τα αριστοκρατικότερα κέντρα του κόσμου, τα πλουσιωτέρα ξενοδοχεία, τα ακριβότερα θέατρα, τους γόηλοτέρους ούρανοζούστες, που προβάλλουν σαν μυθικοί πύργoi, να άστράφτουν τα διαμάντια στα στήθη και στα δάκτυλα των γυναικών που είναι τυλιγμένες σε γούνας που αξίζουν χιλιάδες δολλαρίων, πολυτελή αυτοκίνητα. Ένα εκατομμύριο και πλέον άνθρωπων διασκεδάζουν κάθε βράδυ στο Times Square, πληρώνοντας από 100 δολάρια και άνω για ένα φαγητό, για την παρέα μιας διεφθαρμένης γυναίκας, για την απόλαυση μιας γυναικας να χορεύη, ενός ήθοισου να λέγη σχλαμάρες, μιας ξανθιάς με μεγάλη περιφέρεια να μοιρολογάη, πίνοντας σπιρτο του καμινέτου. Και ενώ τόσα χρήματα πετούν στην ανηθικότητα και τόσα διαμάντια αγοράζουν για την γυναίκα που καταστρέφει την ήθικη της κοινωνίας, όταν βγαίνουν έξω απ' αυτό το κέντρον ούτε μια πεντάρα δεν πετάνε σ' αυτούς τους ανθρώπους που περιμένουν ώρα με το κρύο, χωρίς ρούχα, για ένα καφέ.

Κάποτε, κάποτε γυρίζουν τα μάτια οι πτωχοί αυτοί άνθρωποι και φθυρίζουν, «Πού θα πάτε και εείς; Και μεις τρώγαμε και πίναμε μια φορά σαν και σας, και μεις ήχαμε χρήματα για πέταμα. Μά τώρα πληρώναμε άδρά την άμαρτία μας και την άπεριστοφία μας.» Στριβουν πάλι το κεφάλι, κατεβάζουν το καπέλλο χαμηλότερα να μην γνωρισθούν και περιμένουν τον καφέ.

Τράβηξα προς το τέλος της γραμμής. Στεκνούν τα μάτια μου σ'ένα πρόσωπο σαν να το 'γνωρίζω. Ξανακοιτάζω καλή, ναι το γνωρίζω, είναι ο Pete Thompson, ο εξημερικανισθείς Έλληνας Παναγιώτης Θωμόπουλος. Βρέ χάλια για όνομα του

Θεού! 'Ο Pete σ' αυτό το χάλια! 'Ο πλέον βρωμεριώτερος και πτωχά ένδοξομένος στη γραμμή. Τόν πλησιάζω. «Hello Pete! Άχρησε τη γραμμή κι' ένα κοντά μου.» Πράγματι ο Pete με ήκολούθησε. Πήγαμε στο ξενοδοχείο, του έδωσα να φάη και κατόπιν τον ρώτησα για τα χάλια του.

...

Επιτρέψατέ μου πριν αφήσω τον Pete να διηγήση, να σας είπω ποιος ήτο και πως τον γνώρισα.

Τον πρωτογνώρισα ως μπόση μου στο Continental Hotel της Νέας Υόρκης. Άχρησε κατόπιν το ξενοδοχείον και πολλές μεταχές εις τους Έλληνες δια κάποιον γραφείο του Wall Street, εις το όποιον γραφείον προσέληθη συνέτακτος. Ένωμευθη την κόρη του συνεταίρου του και εξ' αυτής απέκτησε δύο κοριτσάκια και ένα αγοράκι.

Ο Pete έκαμε πολλά χρήματα, ήριζεν άνω των 2 εκατομμυρίων δολλαρίων, και 90 τοίς εκατό τα χρήματα αυτά τα έκανε από τους Έλληνες, αγοράζων και πολλών της μεταγωγών των. Είχε το καλύτερον γραφείον στο Wall Street — Clark & Thompson.

Ο Pete άγαπούσε τους Έλληνες μόνον να τους πάρη τα χρήματα, ούδέποτε τους μιλούσε Έλληνικά, και στην Έλληνική εκκλησία ούδέποτε πάτησε, μα και ούδέποτε της πέταξε μια δεκάρα. Τόν γάμον του τον είχε κάμει στην Προεδερική εκκλησία και σ' αυτήν την εκκλησία εκκλησιάζετο κάποτε, κάποτε με την οικογένειά του. 'Ητο γνωστός εις όλα τα νυκτερινά κέντρα εις τα όποια έσύχναζε και εξόδαε τα χρήματά του με της γυναικας του γλυκού νερού.

Πέθανε ο παθερός του και συνέτακτος, και ο γυναικάδερός του τον πήγε στα δικαστήρια δια την κληρονομιά του πατέρα του. Νάθηκε ο παθερός του, χάθηκε και η διοίκηση του γραφείου. Κάποια θεατρίνα την όποιαν είχε σπιτώσει ο Πήτ επ' άρκιτόν καιρόν και εις την όποιαν είχε ύποσχεθή γάμον, του είχε κάμει άγωγήν για μισό εκατομμύριο δολλαρίων. 'Η γυναικά του βλέπουσα πως ο Πήτ δεν είχε σκοπό να διορθωθή, πήρε διαζύγιον. Έρχεται κατόπιν η άστραπική πτώσις της μαρκήτας των μεταγωγών και ο Πήτ βγήκε στους πέντε δρόμους με μόνον τα ρούχα που φορούσε. Μαζο με τον Πήτ

πάνε και ο ή ο εκατομμύρια δολλαρία Έλλήνων καταθέτων.

Και τώρα βλέπομε τον Πήτ στο μεσημέριο μπραντ λάνιν της Νέας Υόρκης να περιμένη στη γραμμή για ένα καφέ.

...

Άς αφήσωμε τώρα τον Πήτ να διηγήση για τα χάλια του.

«Τι να σοι είπω; Τους άθλους μου φυσικά θα τους διάδωκε στην έφημερίδα.»

«Ναι, γνωρίζω έως την καταστροφή της μαρκήτας.»

«Άφού τα έχασα όλα, χρήματα, σπιτία, γυναίκα, παιδιά, πήγα στους φίλους μου τους Αμερικανούς με άκείνους που διεσκάδαζα, πήγα στην γυναίκα που τους έδιδε τα χρήματά μου, πήγα στους γνωστούς και τους ζήτησα βοήθεια, μα κανένας, απολύτως κανένας, δεν μου έδωσε σπασία. Κοιμήθηκα σε ύπνους, σε πάρκα. Πείνασα έχω ο Πήτ ο Τόμσον, πείνασα, μ' άκουσε; Έγω ο εκατομμυριούχος πέρασα ημέρας όλόκληρες χωρίς να βάλω τίποτε στο στόμα μου.

«Έχω και το ρόδον να με σκοτώσουν. Έχουν πολλοί Έλληνες όρκισθή να με σκοτώσουν. Έχω καταστρέψη πολλούς με της ψευτιάς μου. Έκλεισα σπιτία, ώδήγησα πολλούς προς την αυτοκτονία, άχρηστα το φως από πολλά παιδιά. Για όνομα του Θεού μη λές σε κανένα ότι με είδες.»

«'Η γυναικά σου, τα παιδιά του που βρίσκονται.»

«Δεν γνωρίζω, άλλως τε μου το έδήλωσαν ούτε παθαμενον δεν θέλουν να με εйдουν.»

«Πάρε 25 δολλαρία και φύγε, προσπάθησε να βρής καμμία έργασια να έργασής.»

Πήρε τα χρήματα και έφυγε. Ούτε ξαναήκουσα για τον Πήτ. Ζει πένανυ, ένας Θεός γνωρίζει.

Στο τελευταίο μου παξίδι στη Νέα Υόρκη πέρασα πάλι από το μπραντ λάνιν. Κοιτάξα για τον Πήτ, χωρίς να τον ειδω. Πολλοί όμως άλλοι, ίσως σαν τον Πήτ, ήσαν στη γραμμή περιμένοντας για ένα καφέ να ζεσταθούν τα παγωμένα ένστικθα των.

ΔΗΜΟΣ ΚΑΚΡΙΔΑΣ