
Kythe-
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1939

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1. BIBLIOGRAPHY OF EASTERN ORTHODOX CHURCHES, the largest list ever to appear in English about books on Orthodoxy and other Eastern Churches.
2. EASTERN ORTHODOX CHURCH, General Statement, History, Doctrine, Organization, Creed, etc.
3. HELLENIC DIRECTORY OF BALTIMORE AND MARYLAND, over 2000 family listings with addresses.
4. THE GREEK ISLAND OF KYTHERA AND THE OTHER IONIANS, their mythology, and history under Venice, Great Britain, Self Government and Greece.
5. And many other informative compilations, needed in every library and reference department.

Paper binding, 44 pages, 8 x 10 inches. Additional information on request.

Compiled by Dr. ANDREW T. CAVACOS

Sponsored by The KYTHERIAN BROTHERHOOD
of Baltimore, Maryland

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KYTHERIAN ACTIVITIES and INNOVATIONS

The Kytherian Brotherhood has introduced many innovations that have proved of real value and benefit to the Hellenic residents of Maryland.

They issued the first Hellenic directory for Maryland and people await its annual editions that contain the names and addresses of nearly 2,000 families. It also contains many of the telephone numbers, some of which are not listed elsewhere.

Provincial church celebrations were first especially stressed by the Kytherians and later adopted by other provincial lodges, with the church greatly benefitting.

Always considered an impossibility in Maryland, the Kytherian Brotherhood staged the first Hellenic Beauty Contest. It was conducted in a dignified and orderly manner and since that other organizations have followed suit.

No other provincial group can claim the distinction held by the Kytherians in the contributions to the Purchase Fund of the New Church. Pro rata they have given more per individual than any other such group.

Since the inception of the Greek Community of Baltimore, the Kytherians hold the distinction of retaining CONTINUOUS MEMBERSHIP in the local Greek Orthodox Church, greater than that of any other group.

With all this the local Kytherians reject holding any offices offered them and prefer to be good workers in the ranks of Hellenic communicants. They are always amongst the first to answer charitable and community requests and are liberal in their participation.

The Kytherian Brotherhood was the first Greek organization in Baltimore to realize the value of a Byzantine Choir in the services of an Orthodox Church, to the extent of actually making a donation toward its support.

The first adequate reference list and bibliography of books about Christian Orthodoxy to be published outside of Greece or Holy Russia, made its appearance in the Kytherian Directory of Baltimore, 1939. This list has already been requested by Libraries, Universities, Newspapers and Seminaries. Some bibliophiles claim it even larger than most previous efforts in the original countries, and especially best suited for the Hellene of the United States and British domains.

The government in its 1939 survey declared the Kytherian Directory and Yearbook the *most outstanding* Orthodox publication in the Middle Atlantic States, and used its material liberally, for references. They recommended that all Orthodox Churches adopt its policy in the dissemination of such valuable information for both the adult and young generation.

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~ GREETINGS ~

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in expressing our hearty thanks
to all those who have honored us
by their presence and cooperation
on our*

Sixth Annual Ball

The Kytherian Brotherhood

of BALTIMORE, MARYLAND



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Oct 26 1940
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KYTHERA AND THE IONIAN ISLANDS

GREEK ANNEXATION—75th ANNIVERSARY

Many Of Most Famous Myths And Traditions Originated There
COURTESY OF NATIONAL GEOGRAPHIC SOCIETY

Washington, July 6—Who was Ulysses? An Ancient Greek hero. Where did his Queen Penelope practice her embroidery tricks? In Greece, of course. Who was Aphrodite? The Greek Venus, worshiped for centuries B. C. Yet, the Ionian Islands, where these and other millennium-old Greek characters and traditions originated, are celebrating their connection with Greece—and the anniversary is only the seventy-fifth. A bulletin of the National Geographic Society explains the paradox.

"Seventy-five years ago the Ionian Islands were British," says the bulletin. "For half a century these fertile islands off the west coast of Greece had been governed from London. The famous Mr. Gladstone, dean of England's politics, himself had a hand in ruling the exotic islands of olive groves and crumbling pagan temples, in the wake of a firm British commissioner known locally as 'King Tom.'

Sugar Coating For Prince

"Good roads, banks and a lively trade in currants were built up in this Grecian fringe of Queen Victoria's empire. The grave young lady of Windsor returned the Ionian Islands to Greece in 1864, to sugar-coat a Danish prince she wanted the Greeks to accept as king. George I from Denmark, until his assassination in 1913, ruled a Greece larger by seven islands and 270,000 people as a result of Britain's unofficial coronation gift.

"Prior to British rule, the islands made their brief mark in history as the independent Heptanesus, or Septinsular Republic, so-called because of their number—seven. Six lie in the Ionian Sea for 150 miles along the western shore of Greece, like the broad tops of a submerged mountain range paralleling the coast. The seventh, Kythera (Cythera, Cerigo), has no geographic connection with its northern six sisters, except that it is a marginal island; from the southern-most tip of the Grecian peninsula, it dips into the Mediterranean toward Crete.

Home Of Aphrodite

"The small volcanic oval of Kythera, with rugged cliffs and colorful caves of porphyry, once mothered the myth of Aphrodite, the shapely goddess of beauty and love who rose full-grown from the sea to start a cult that swept the civilized world before the Christian era. Statues of the Cytherean diety, rescued from fallen temples, are prominent figures among museum collections of Grecian marbles, and favorite models for plaster copies. Another contribution of Kythera to the splendor of the ancients was royal 'purple.' Phoenicians guided their boats to the rocky island to replenish their supplies of murex, the shellfish from which they extracted the red dye for fabrics they peddled to kings, including Solomon in all his glory.

"Each of the Ionian Islands has a comparable patina of traditions, dating from the boyhood of mankind when tall tales circulated in the best of company, before reading and writing taught man to be skeptical. With areas totaling less than a thousand squares miles, the seven pastoral islands have produced more than average stories of gods and supermen, to affect the culture of millions, down through the centuries. Lord Byron, whose residence on the island of Kephallenia still stands, wrote a poetic bread-and-butter note for the little realm that entertained him: 'The isles of Greece, the isles of Greece! where grew the arts of war and peace. . . .'

(Continued on following pages)

Telephones

A

THEODORE S. AGNEW,
Representative; Koontz Creamery
4021 Boarman Ave., Forest 2975-J

GEORGE S. AGNEW,
4013 Boarman Ave.
Liberty 5383, Plaza 6907

MRS. KATHERINE ANDERSON
and SONS,
3226 Greenmount Ave., Ches. 9302
5 E. North Ave., Vernon 1041 - 0775

EMMANUEL C. ANDREWS,
Representative, F. A. Davis,
119 S. Howard St., Plaza 4010
1938 Edmondson Ave., Gil. 6323-J

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ATLAS CANDY COMPANY,
213 S. Hanover St., Calvert 1836

CHRIS ALEVIZATOS,
Chesapeake 7723,
Res. 814 East 34th Street,
Bus. 904 N. Charles St. Ver.7559

B

STANLEY BEHLIVAN,
Royal Baking Co.
929 Pennsylvania Ave., 205 N. Pine,
301 S. Franklinton Rd., Gil. 7429

GEORGE BOULAS,
Bus. 3928 Eastern Ave., Wolfe 0415
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THOMAS BOUNAS,
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1119 West 36th St., Ches. 4256

C

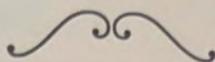
DIONYSIOS CALOPEDIS,
Confections, York Candy Kitchen
Bus. & Res. 20 North Street,
Phone, York 34364, York, Pa.

THEODORE H. CALOPEDIS,
Ramona Stores
Res. 214 Kurtz Ave.,
Bus. 19 N. George St., York Pa.
Phones, York 32326 & 35322

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Ches. 9085

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Mad. 4722-J

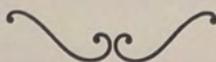
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Res. 249 W. Maple St., Phone 32326
Bus. 19 N. George St., Phone 35322
York, Pa.

NICHOLAS D. CASSIS,
Printing & Publishing
Bus. & Res. 5430 Park Heights Ave.
Phone, Liberty 2628

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Res. 1001 W. 36th St., Ches. 9085
Bus. Cor. Roland Ave. & W. 36th St.
Ches. 9584

GUS A. CAVACOS,
Res. 1001 W. 36th St., Ches. 9131
Bus. Cor. Roland Ave. & W. 36th St.
Ches. 9085

TASSE T. CAVACOS, *Billiards*
Bus. 912 W. 36th St., Ches. 9107
Res. 919 W. 36th St.

ROBERT G. CONTOS,
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Bus. 206 S. Eutaw St., Plaza 5067
Res. 4300 Norfolk Ave., Forest 6814-W

JAMES CONSTANTINIDIS,
Bus. Hanover St. Market, Cal. 3538
Res. 1714 E. Chase St., Wolfe 4532-J

PETER CONSTANTINIDIS,
Bus. 2243 E. North Ave.,
Phones, Wolfe 3833 - 2974,
Res. 2241 E. North Ave., Wolfe 1919

ANDREW A. CORONEOS,
Ice Cream & Confections
Bus. 600 S. Linwood Ave., Wo. 2818
Res. 600 S. Linwood Ave.

JAMES CORONEOS,
Phones, Ellicott City 165 and 306,
Ellicott City, Maryland

NICHOLAS G. CORONEOS,
Chesapeake Coal & Fuel Co.
Res. 6718 Harford Rd., Hamilton 3027

PETER CORONEOS, *Billiards*
Bus. 516 W. Baltimore St., Cal. 3943
405 E. Baltimore St.,
Res. 3715 Falls Road

STEVE CHRISTIE, *Luncheonette*
Bus. 1301 Gorsuch Ave., Ches. 9538
Res. 1301 Gorsuch Ave.

KYTHERA AND THE IONIAN ISLANDS

(Continued from preceding pages)

Corfu The Largest

"Largest, most populous, and northern most is Corfu (Corcyra). It has been a base for commerce between Greece and Italy for so long that the languages of both countries are common among its inhabitants. Colonized from Corinth 2,600 years ago, its harbors were in demand from the dawn of Grecian history, when small boats skirted the coast by day and dropped anchor at night. Corfu is the nearest Greek land to the heel of the Italian boot; there navigators abandoned coastwise landmarks and struck out boldly across the Ionian Sea. Four million of the region's famous old olive trees give the island a big share in the nation's second largest export—olive oil. The capital city, also Corfu, is the fifth largest city of Greece. It became the site of the mint when a reviving nation decided to make its own coins instead of obtaining them from Paris.

"The ghost of Ulysses still walks through the Ionian Islands. So detailed were Homer's descriptions in the *Odyssey* that for the past century scholars have been matching geographic background with the text of this Bible of classical Greece. To the little island of Ithaki (Ithaca) they assign the birthplace and kingdom of Ulysses, and the home where faithful Penelope outwitted her many suitors while awaiting her wandering husband. The larger island of Kephallenia (Cephalonia) across a narrow strait to the west they identify as the land which Ulysses and his Ithacans subjugated. Corfu is the flowery kingdom of Alcinous, where shipwrecked Ulysses started the last lap of his journey home. Some would identify the cove where Ulysses came upon the Princess Nausicaa and her maids busy with the palace laundry. The small islet of Pontikonisi (Mouse Island) just off the coast of Corfu is pointed out by natives as the ship turned to stone in punishment for helping Ulysses on his homeward journey.

MILTON WROTE OF PAXO

"The island of Paxo, of whose 'lonely mountains' the poet Milton wrote, is the traditional site of the ominous announcement to ancient Greeks that "the great god Pan is dead," as described by Plutarch.

"Levkas, called Santa Maura by Frankish and Turkish and Venetian conquerors, has a local tradition about the leading lyric poetess of ancient times. A high coastal crag is pointed out as Sappho's Leap, where she gave the island its liveliest legend by leaping into the sea to her death.

"Zakynthos (Zante), though smaller, is nearly as productive as Corfu. It developed the Zante currant which until the present century was in demand throughout Europe. The sweet little seedless raisin, named currant (or 'corinth'), was once an essential ingredient for buns served with English tea."

Telephones

ANTHONY G. CONOMOS,
40 Dover St., Easton, Md.

SPIRO E. CONOMOS,
Mayflower Confectionery
Bus. 3201 Belair Rd., Wolfe 9789
Res. 3201 Belair Rd., Wolfe 1457

GEORGE CONTOGEORGE,
4004 Frederick Ave., Gilmore 1735

NICHOLAS COUZANTINOS,
Eagle Coffee Co.
Bus. 307 S. Charles St., Calvert 5893
Res. 807 Venable Ave., Ches. 4719

ANGELO K. COURPAS,
Bus. 1123 W. 36th St., Ches. 9560
Res. 1123 W. 36th St., Ches. 9560

D

ALEXANDER DIACUMAKOS,
Bus. 3802 Eastern Ave., Wolfe 0832

GREGORY DIACUMAKOS,
Bus. 3802 Eastern Ave., Wolfe 0832
Res. 133 S. Boulden St.

DIMITRIOS A. DEMITRAKIS,
Majestic Pies & Cakes
617 Franklinton Rd., Laf. 3002

LOUIS A. DOUKAS,
17 Lindon Ave., Towson, Md.

F

GREGORY FAROS,
Bus. 5723 York Rd., Tuxedo 9855
Res. 5700 Bellona Ave., Tuxedo 9858

JAMES FAROS,
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G

THOMAS G. GEORGE
Liquors, Grocery
Bus. 3554 S. Hanover St., Curtis 0050
Res. 3554 S. Hanover St., Curtis 0050

JAMES T. GEORGE,
Bar & Restaurant
Bus. 525 York Road,
Phone, Towson 1550, Towson, Md.

ANTHONY GEORGE,
Res. 81 Maryland Ave.
Phone, Hyattsville 809,
Hyattsville, Md.

GEORGE BROTHERS,
Confections, Wholesale & Retail
Bus. 2342 E. Monument St.,
Phone, Wolfe 2825

NICHOLAS GOUNARIS,
Pimlico Restaurant
Bus. 5124 Park Height Ave., Fo. 9637
Res. 2038 W. North Ave., La. 2199

LITERARY KYTHERIANS OF OLD

Kyriakos Venieris (1540-1600)—Wrote about 30 "Talks" mostly of religious character and 1 tragedy.

Spyridon Vlantis (1765-1830)—Wrote many works. Among them his Three Languages Dictionary.

Chistophoros Kontoleon (15th Century)—Taught in various Universities in Italy. Wrote many books. Personal close friend of famous Cardinal Rodlophi.

BISHOPS OF KYTHERA, IONIAN ISLANDS

(All of Kytherean Birth)

His Grace, Makarios Darmaros (1674)

His Grace, Philotheos Bismoulis (?—?)

His Grace, Neophyths Venieris (1699-1729)

His Grace, Neophytos Levounis (1729-1757)

His Grace, Neophytos Kalontsis (1757-1770)

His Grace, Nikephoros Mormoris (1771)

His Grace, Gregory Kassimatis (?—?)

His Grace, Anthimos Levounis (1792-1816)

His Grace, Prokopios Kallonas (1824-1855)

His Grace, Eugenios Mahairiotis (1857-1877)

HISTORICAL EVENTS

During the 8th year of the Peloponesian War the Athenians under Generals Niceas and Nikostratos conquered Kythera.

1571—The famous Venetian Admiral Morozini came to Kythera where he enlisted hundreds of Kythereans in his army.

1669—The Venetian authorities inserted in the Golden Book (Libro d'oro) or the "Book of Nobility" the following families for meritorious service.—Kaloutsi, Mormori, Kallona, Darmaron, Paterou, and Lazareti.

1715—Janins Hotzas Pasha conquered the fort of Kythera and took as prisoners about 200 families to Africa.

Telephones

DR. GEORGE GOVATOS,
Physician & Surgeon
Office, 319 Medical Arts Bldg.,
Phone, Vernon 0051,
Res. 3705 Liberty Heights Ave.,
Phone, Forest 5000

GREEK-AMERICAN
DEMOCRATIC CLUB,
GREEK DEMOCRATIC Club 'Appollon'
5143 Park Heights Ave., Liberty 4678
417 S. Newkirk St., Ches. 9085
1001 W. 36th St., Ches. 9131

SPIROS GAVRILES,
Bus. 385 Main St., Ph. Laurel 176
Res. 385 Main St., Ph. Laurel 176
Laurel, Md.

H

KYRIAKOS HAJIMICHALIS,
Bus. 1216 Laurens St., Mad. 1525
Res. 633 Franklinton Rd., Laf. 3002

JAMES HAJIMICHALIS,
H & H Grocery, Spanish, Greek & Italian Foods
Bus. 201 S. Bond, Wolfe 8906
Bus. 3922 Eastern Ave., Wolfe 8806
Bus. 123 N. Paca St., Calvert 5202

MRS. THALIA HALL,
Res. 1417 Ellamont Ave. Mad. 6065-M

K

SPIRO KATSAROS, *Sea Food Market*
Bus. 1929 Linden Ave., Mad. 3091
Res. 1536 W. North Ave.

GEORGE KATSAROS, *Luncheonette*
Bus. 224 W. Baltimore St., Cal. 0570
Res. 2806 Woodbrook Ave.

JAMES P. KARUKAS,
Oriole Bakery
Bus. 1750 Eastern Ave., Wolfe 7709

GUS KARGAKOS, *Slyvia Confectionery*
Bus. 901 Whitelock St.,
Phones, Mad. 2985, 5432, 10122

PETER KARGAKOS,
Minerva Confectionery
Bus. 2775 W. Lanvale St., Mad. 3500

JOHN D. KOKOLIS, *North Inn*
Bus. 3 E. North Ave., Vernon 1942
Res. 1917 St. Paul St.

NICHOLAS KOSMIDES, *Luncheonette*
Bus. 807 N. Patterson Park Ave.,
Phone, Wolfe 1905
Res. 701 Patterson Pk. Ave. Wo. 2340

POLYODON KOMIANOS,
Musician
Bus. 301 Dolphin St., Vernon 0264-W
Res. Elkridge, Md., Caton. 1276-J

ELIAS KYRIAKOS,
Louis Confectionery
Bus. 862 W. North Ave., Mad. 0827

L

JACK LAGOS,
Restaurant and Bar
Bus. 3300 Keswick Rd., Ches. 9315

The Greek Directory of Baltimore and other Maryland Towns

Compiled by ANDREW T. CAVACOS, Ph. G.

The following list of names and addresses contains the majority of Greek families residing in the city of Baltimore and other Maryland towns. The information is gathered from the various directories of the community, civic commercial and fraternal lists and the sponsors can not and do not guarantee the correctness of all information furnished them, hence no responsibility can be assumed for same. The Kytherian Brotherhood originators of the Greek directory for Baltimore earnestly request the bringing to their attention of any inaccuracy that may occur in this work, and will welcome additional names and addresses or changes thereof to be properly published in next edition of this Directory.

We thank you.

DIRECTORY COMMITTEE

Ambrose, Harry	20 E. Lexington Street	Alivezatos, Mr. Chris	904 N. Charles Street
Anagnost, Elise Miss	Woodlawn, Md.	Alivezatos, Evangelos	814 E. 34th Street
Anagnost, Mr. Nicholas	Woodlawn, Md.	Alokrides, Theodoros	1712 E. Pratt Street
Anargyros, Mr. Basil	110 E. Lexington Street	Ambrazis, Thomas	Westminster, Md.
Anast, M., Stephen	3226 Greenmount Avenue	Andreadakis, John	632 S. Macon Street
Anastase, Mr. George	3320 St. Ambrose Avenue	Andreakis, Mr. John	632 S. Macon Street
Anderson, Mr. George	5 E. North Avenue	Andreas, Evangelos	5126 Park Heights Avenue
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Anderson, Mr. John	5 E. North Avenue	Andrews, Mr. Emmanuel G.	1938 Edmondson Avenue
Anderson, Mr. Nicholas	5 E. North Avenue	Andriotis, George W.	2213 Mura Street
Andralis, Thomas	103 N. Potomac Street	Angelakos, Mr. Harry	1219 Union Avenue
Andreadakis, August	632 S. Macon Street	Angelakos, Mr. Frank	1219 Union Avenue
Agnew, George S.	4905 Litchfield Avenue	Angelus, Theo. J.	521 N. Mount St.
Agnew, Mr. Theo. S.	4021 Boarman Avenue	Angelakos, Mr. Dimitri	1219 Union Avenue
Agnew, Spiro T.		Angelides, Mr. Savas	813 Washington Blvd.
Alefantis, Mr. Stelios	2224 N. Monroe Street	Anthis, Mr. John	2220 E. Monument Street
Alexander, Andrew	5518 Harford Road	Antoniades, George	4308 Reisterstown Road
Alexandrias, Wm.	1809 Aliceanna St.	Apergis, Mr. Stelianos	2103 Pennsylvania Avenue
Alexandrias, Cleo	1809 Aliceanna St.	Appolos, Wm.	1856 Wilkens Ave.
Alexion, Geo. A.		Apostalider, James	2123 Aiken Street

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Bus. 444 E. North Ave.,
Phones, University 0232, Ches. 9627

GEORGE LERICOS, *Restaurant*
Bus. 5431 Harford Rd., Hamilton 9651
Res. 6015 Old Harford Rd.

M

GUS D. MAGULAS,
Luncheonette & Soda
Bus. 2801 Huntingdon Ave., Ch. 9143
Res. 2801 Huntingdon Ave., Ch. 9137

PETER D. MAGULAS,
Luncheonette and Soda
Bus. 3306 Eastern Ave., Wolfe 6464
Res. 3306 Eastern Ave., Wolfe 6464

PETER MAGULAS,
3528 Chestnut Ave., Univ. 4046

SARANTOS MALAVAZOS, *Pharmacy*
Bus. 1538 W. Baltimore St., Gil. 1010
Res. 2827 Clifton Ave., Mad. 4582-J

THRASIVOLOS MATTHEWS,
Confections
2949 Hudson St., Wolfe 2119

NICHOLAS MELIGAKIS,
Plaza Restaurant
Phone, Gettysburg 38-W
Gettysburg, Penna.

GUS MESSOLOGITES,
Res. 712 S. Ponca St., Br. 1546-W
Bus. Phone, Sparrows Point 151

DR. ANTHONY P. MENTIS, *Pharmacist*
Res. 1741 Light St., South 2809

JOHN MENTIS, *Confections*
Bus. & Res. 1741 Light St.,
Phones, South 2809, 2346, Ver. 0409

GEORGE N. MENTIS,
Confections and Luncheonette
Bus. 2300 Old Annapolis Rd., So. 2376
Res. 2300 Old Annapolis Rd., Sc. 1679

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Greek Groceries and Products
Bus. 227 N. Greene St., Plaza 7166

LOUIS MINEDAKIS,
Bus. 16 N. Carrollton Ave., Cal. 0137
Res. 20 N. Carey St.

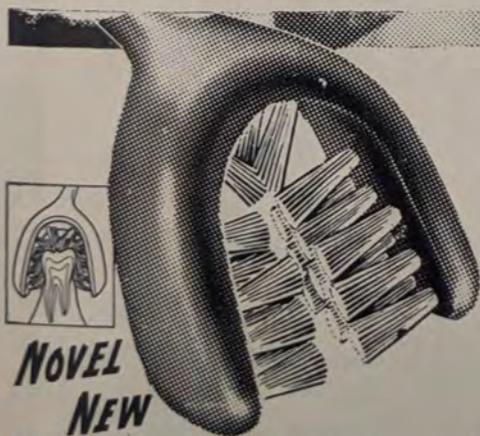
JOHN MITSOS, New Star Grocery Co.
Importers of Greek, Italian and Spanish Products
Bus. 518 S. Broadway, Wolfe 9015-J

N

NICHOLAS JANICAS NESTOR,
Luncheonette
Bus. 919 W. 36th St., Ches. 9569
Res. 1231 Union Ave.

Apostol, Antonio 1929 Grinnalds Avenue
 Apostol, Mr. Michael 2415 Greenmount Avenue
 Apostol, Nicholas 2415 Greenmount Avenue
 Apostolakis, Mr. John 1116 S. Charles Street
 Apostolides, Anthony 749 Washington Blvd.
 Apostolos, John 417 S. Newkirk Street
 Appostolos, Mr. Harry 3009 Presstman Street
 Appostolos, John 1128 N. Charles Street
 Ardavanis, Athanasios 2011 Whittier Avenue
 Ardos, Mr. Jas. 1236 E. Preston Street
 Arhos, Mrs. Mary 1648 Pennsylvania Avenue
 Arhos, Mr. Nicholas 1519 Lamont Street
 Arhos, Mrs. Mary M. 1519 Lamont Street
 Arhos, Mr. Harry 1013 W. 36th Street
 Ardos, Mr. James 1236 E. Preston Street
 Ardavanis, Mr. Athanasios 2011 Whittier Avenue
 Arsenis, Mr. Christopher 1700 N. Calhoun Street
 Arsenis, Mr. Christopher 1700 N. Calhoun Street
 Arvanitis, Mr. J. 3615 Keswick
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The following Kytherians attained national and international prominence and we often read of them.

Rt. Rev. Maximos Margounios, Bishop of Kytheria, 1580-1602. His Grace attained great ecclesiastical recognition for his religious writings. He was invited by both the Patriarch of Constantinople and the Pope of Rome to discuss various subjects pertaining to the Holy Ghost.

General Peter Coroneos, veteran of the Franco-Prussian War. He was considered a genius in Military Science and Tactics. He later served the Greek Royal Army. Won many French decorations.

Major Theodore Logothetes, physician, Royal Army of Greece. He became a very valuable member of the Medical Corps of Hellas.

Dr. Basil N. Pastos, physician, also instructor at University of Vienna.

Hon. Spiros Staiis, Member of Greek Parliament, Secretary of Education. Royalist, Educator and considered one of the best pistol and sword duelers in all Europe. His feats have never been equalled.

Dr. B. Tsigounis, physician and superintendent of the clinic bearing his name. Internes are always anxious to take post graduate work at his hospital, at Athens.

Dr. George Photinos, physician and skin specialist, one of the leading consulted doctors in Greece. Offices and clinic in Athens.

Emmanuel Andrew Cavacos, world renowned sculptor, winner of the Rhineheart Scholarship from Baltimore. Now in Paris.

Jean Farduli, Chicago Civic Opera. Greek barytone. Mr. Farduli was born in the Kytherian colony, located in Alexandria, Egypt.

Mr. Stelios Petrochilos, Baltimore Philanthropist, called founder of Baltimore's parish for the resident Hellenes. Donor of largest cash contribution to the Greek Church in Baltimore. So great was his love and assistance to the church, that subsequent Church Committees have set aside a Memorial Day in his honor.

The Greek Community of Baltimore and Maryland look proudly at the resident members of our race who graduated from college. The Kytherians take a special pride because 80% of those Hellenic residents who received their diplomas were *Kytherians*.

Some of them are mentioned below.

Theodore J. George, graduate of Johns Hopkins University, also Teachers Certificate.

Mary J. George, graduate of Goucher College, also Teachers Certificate.

Emmanuel A. Cavacos, graduate of Maryland Institute.

In July 1939, Mr. E. Cavacos received the Silver Medal, Legion of Honor the highest honor that can be accorded an artist or sculptor by the nation of France. It was personally bestowed by the President of the French Republic, M. Lebrum for Mr. Cavacos' contributions to the world of art. Some of Mr. Cavacos works were exhibited at the Greek Pavilion, Worlds Fair (N. Y. 1939).

Alexander Milkton, graduate of Maryland Institute, now architect for B. & O.

Peter N. Samios, Lieutenant, U.S.A., graduate of Officers Training School.

Only Hellene from Maryland to win commission in combatant corps.

Dr. Anthony J. Mentis, graduate of College of Pharmacy, University of Maryland.

Miss Ann Psalidas, graduate of Sheppard Teachers College in W. Va. Born in Maryland and lived here before moving to Martinsburg.

Miss Catherine J. Mentis, graduate of Maryland Teacher's College at Towson. Also holds Teacher's Certificate.

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THE KYTHERIAN BROTHERHOODS, 1938 REPORT

- #1. Alexandria Lodge, Alexandria, Egypt.
Founded February 24th, 1887, recognized by Royal Decree.
The famous veteran, Gen. Peter Coroneos, was an honorary member of this lodge.
- #2. Smyrna Lodge, Smyrna, Asia Minor.
Founded April 6th, 1887, recognized by Royal Decree.
Mr. Kostas Pisanos, first elected president.
- #3. Piraeus Lodge, Piraeus, Greece.
Organized 1889.
Actively engaged in the support of a hospital and orphanage in this famous port town.
Present president: M. Levounis.
- #4. Athens Lodge, Kytherian Brotherhood, Athens, Greece.
Organized 1890.
Present president, K. Petrochilos
- #5. Kytherian Association of New York City, N. Y.
Date of Organization, reported September 1919.
First president: Stephen J. Fatseas.
The famous Kytherian Mask Ball of New York is nationally known, and is considered one of the finest dances held annually in America.
Present president: Anthony E. Kondoleon.
- #6. Lodge of Australia, Kytherian Brotherhood, Sydney, Aus.
Organized 1920.
Active in the support of the Greek Church.
Present president: J. Sofios.
Secretary: Stan Andronicus, 216 Castlereagh Street, Sydney, Australia.
Claim 800 members.
- #7. Vandergrift Lodge, Kytherian Brotherhood. Vandergrift, Pa.
Organized September 9th, 1925.
First president: Mr. K. N. Samios.
Present president: John Cassimatis.
- #8. Kytherian Brotherhood of Baltimore, Md.
Organized 1934.
First president, Mr. James George.
Present president: Mr. Menas George
- #9. Society of Agia Monia, Kytherian Brotherhood, Detroit, Michigan.
First president: Mr. Paul Peterson.
Famous for their picnics and philanthropies.
- #10. Kytherian Brotherhood of California, San Francisco.
Present officers include Mr. J. Andronicus.
- #11. Kytherian Brotherhood, Youngstown, Ohio.
One of the smaller but most active units.
- #12. St. Louis, Missouri.
Report from Mr. M. Lourantis delayed.

EASTERN ORTHODOX CHURCHES

GENERAL STATEMENT

History—The Eastern Orthodox Catholic Churches, known historically as the “Eastern Church,” and in modern times as the “Greek Orthodox Church,” the “Eastern Catholic Church,” the “Holy Orthodox Catholic Apostolic Church,” and popularly as the “Greek Church,” are the modern representatives of the Catholic Church of the Byzantine Empire. As the distinction between the Eastern and Western Roman Empires developed, there also grew up differences between the ritual and doctrinal positions held in the church in its original eastern homelands and those which developed in the daughter church in the Latin West and centered in the Roman Papacy. Toward the ninth century these became still more evident and culminated, in 1054, in complete separation between the Patriarch or Bishop of Rome and the four Eastern Patriarchs. The Eastern Church at that time comprised four ecclesiastical units, the Patriarchates of Constantinople, Jerusalem, Antioch, and Alexandria. These were and are coordinate in authority, though honorary precedence was and is accorded to the Patriarch of Constantinople as holder of the ecclesiastical throne of the imperial city of the Eastern Empire, just as the Pope of Rome had been similarly honored as holder of the ecclesiastical throne of the imperial city of the earlier, world-wide, Roman Empire.

With the capture of Constantinople by the Turks in 1453, and the assumption by the Turkish Government of the right of approval in the election of the Patriarchs, there developed a diversity of ecclesiastical organization. The Patriarchs of Jerusalem, Antioch, and Alexandria, while still according a certain precedence of honor to the Patriarch of Constantinople, preserved their ecclesiastical independence. With the development of the Russian Empire, the Russian Church, hitherto nominally subordinate to the Constantinople Patriarchate, organized its own ecclesiastical government, first, about the year 1589, in the form of a Russian Patriarchate, and later, in 1721, under the supreme authority of a Holy Governing Synod, with headquarters at St. Petersburg (now Leningrad). Similarly, after Greece had become independent, the Church of Greece established, in 1833, the Holy Synod of Greece at Athens. Various other metropolitan sees have also claimed and acquired independence, including those of Serbia, Rumania, Bulgaria, Albania, and Cyprus. Since the World War, independent national Orthodox Churches have been proclaimed in Poland, Estonia, Latvia, Finland, and Czechoslovakia; but the permanent status of these is not yet definitely agreed upon.

These different organizations, although independent of each other ecclesiastically, agree in doctrine, and, essentially, in form of worship, and together constitute what is called the “Eastern Orthodox Catholic Churches.”

Of these churches, seven have been represented in the United States by regular church organizations. These are the Russian Orthodox, the Greek Orthodox (Hellenic), the Serbian Orthodox, the Syrian Orthodox, the Albanian Orthodox, the Bulgarian Orthodox, and the Rumanian Orthodox. Only one of these, the Russian Orthodox Church, had a general ecclesiastical organization previous to the World War. To that Russian Mission all the Orthodox Churches in America were nominally subject, although they had their own administrators under the Russian archbishop.

Following the World War and the Russian Revolution the various racial and linguistic groups broke away from the Russian jurisdiction in America and set up separate national missions in this country corresponding to the national churches in their ancestral homelands. Rival groups and leaders appeared corresponding to the political factions and divisions in the chaotic European situation.

The Russians have four different factions each claiming that its prelate is the true Russian Archbishop of America. The Greeks have two and the Syrians three divisions in similar situations. The Serbians have a bishop governing part of their parishes in this country. In every group there are numerous independent parishes and clergy which refuse to recognize any of the rival bishops. Each of the national churches or missions has reported separately, but in each group there are many local churches or missions owing to the chaotic conditions prevailing at the present time.

In an effort to unite all the Orthodox Catholic people in America and develop a single American organization of the church in this country, as well as to provide for the next American generation of Orthodox people, the five Russian bishops in America, headed by the Metropolitan Platon, ordered the establishment of an independent American Orthodox Catholic Church under the name of "The Holy Eastern Orthodox Catholic and Apostolic Church in North America." This body has been chartered by both civil and ecclesiastical authorities in America (as a religious corporation under the laws of the State of Massachusetts, December 1, 1927) and is proceeding gradually to unite under its North American Holy Synod the members and clergy of various racial and national origins who desire to enter an independent American Orthodox Catholic Church. Its North American Holy Synod has published in English and foreign languages its charter, constitution, and other important documents and also publishes in English a bimonthly organ, *The Orthodox Catholic Review*, from its temporary headquarters in Brooklyn.

Doctrine—The doctrine of the Eastern Orthodox Catholic Churches is founded on the Holy Scriptures, the Holy Traditions, and the dogmatic decisions of the seven Ecumenical Councils. The Holy Scriptures are interpreted strictly in accordance with the teachings of the seven Ecumenical Councils and the Holy Fathers. The Niceo-Constantinopolitan Creed is held only in its original authoritative form without the Roman-Latin addition of the "Filioque" phrase. Recognizing Christ as the only head of the earthly as well as the heavenly church they do not accept the dogma of the Pope as the special representative or Vicar of Christ on earth, and the infallible head of His earthly church. According to their teaching, infallibility belongs to the whole assembly of true believers, to the "Ecclesia," or Church, which is represented by its council legally called together and whose decisions are confirmed by the consensus of the church.

They believe in the procession of the Holy Ghost from the Father alone; honor Mary as the Mother of God, and honor the nine orders of angels and the saints; do not define as dogma the doctrine of the immaculate conception of the Virgin Mary, but hold the true Catholic doctrine of the virgin birth of Christ. They reject the doctrine of the surplus merits of the saints and the doctrine of indulgences. They reverence relics of the saints, pictures of holy subjects, and the cross, but forbid the use of carved images. They accept seven sacraments, baptism, anointing (confirmation or chrismation), communion, penance, holy orders, marriage, and holy unction. Baptism of either infants or adults by three-fold immersion is recognized as the only proper form, although other forms are accepted of necessity or in the case of converts who have previously been baptized. The sacrament of anointing with "chrism," or holy oil, is administered immediately after that of baptism and the chrismated infant or adult is thereafter a full communicant in the Eucharist.

The doctrine of transubstantiation is taught. In the Eucharist, leavened bread is used, being consecrated and soaked in the consecrated chalice and then received by all members of the Eastern Orthodox Churches after confession and absolution. Children under 7 years of age, however, receive the sacrament without confession. Holy unction is administered to the sick, and not alone to those in danger of death. The Church rejects the doctrine of purgatory, but believes in the beneficial effect of prayer for the dead by the living and for the living by the dead. It rejects the doctrine of predestination and considers that for justification both faith and works are necessary.

In the Eastern Orthodox Catholic Church, membership has two distinct but frequently confused meanings. All persons who have been baptized in the church and received the sacrament of chrismation (confirmation) which immediately follows baptism, are communicant members of the church, participating in the sacrament of the Eucharist. Parish membership, however, is counted more frequently by families than by communicants, because the head of each family is the voting member of the parish congregation. This fact gives rise to confusion and uncertainty of statistics of all Eastern Orthodox Churches.

Organization.—There are three orders of the ministry—deacons, priests, and bishops. The deacons assist in the work of the parish and in the service of the sacraments. Priests and deacons are of two orders, secular and monastic. Marriage is allowed to candidates for the diaconate and the priesthood, but is forbidden after ordination. The episcopate is, as a rule, confined to members of the monastic order. A married priest, should his wife die, may enter a monastery and take the monastic vows, and is eligible to the episcopate. The parishes are, as a rule, in the care of the secular priests.

Monks and nuns are gathered in monastic establishments or are scattered out in missionary work. In some monastic colonies the members live in communities, while in others they lead a secluded, hermitical life, each in his own cell. There is but one order, and the vows for all are the same, obedience, chastity, prayer, fasting, and poverty.

The organization for the general government of the different Eastern Orthodox Churches varies in different countries. In general, there is a council at the head of which, as president, is a bishop elected by the ecclesiastical representatives of the people. Historically, and at present in some cases, this presiding bishop is called the Patriarch, and has special colleagues and officers for the purpose of governing his flock. The largest or most important of the bishoprics connected with the patriarchate, or synod, are called "metropolitan sees," though the title now carries with it no special ecclesiastical authority. In early times, both the clergy and the laity of the local churches had a voice in the election of bishops, priests, and deacons, but of late that right has been much restricted, and at present the priests and deacons are usually appointed by the bishops, and the bishops are elected by the clergy.

The service of the Eastern Orthodox Churches is solemn and elaborate. It is essentially that of the earlier centuries of Christianity, and is most fully and completely observed in the monasteries. There are no sculptured images and no instrumental music, although there are pictorial representations of Christ, the apostles and saints, and scenes in Bible history. The most important service is the divine liturgy, the chief part of which is the celebration of the Eucharist. There are three liturgies; those of St. John Chrysostom, St. Basil the Great, and St. Gregory, the last called the "Liturgy of the Presanctified Gifts," for which the holy gifts are prepared at a preceding service. There are no so-called "silent liturgies" or "private masses," and two liturgies are not allowed to be performed in the same church simultaneously, nor can a liturgy be performed by the same priest, or on the same altar, twice a day. A "corporal," otherwise known as an "antimins," a cloth with a particle of the holy remains of some saint sewed into it, and especially blessed by a bishop for every church, is necessary to the performance of the liturgy. Moreover, a priest may perform it only when he is fasting. Besides the liturgy, the church has vespers, vigils, matins, hours, and special prayers for various occasions and needs. The several services named consist of readings from the Old and New Testaments, supplicatory prayers, thanksgiving, glorifying hymns, etc.

THE ORTHODOX CREED

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the Only-begotten, begotten of His Father before all the ages. Light of Light, true God of true God, begotten, not made, consubstantial with the Father, through whom all things were made. Who for us men and for our salvation came down from the heavens and was incarnate of the Holy Ghost and the Virgin Mary, and was made man. And was crucified for us under Pontius Pilate, and suffered, and was buried. And rose again on the third day according to the Scriptures. And ascended into the heavens, and sitteth on the right hand of the Father. And cometh again with glory to judge the living and the dead, of whose Kingdom there shall be no end.

And in the Holy Ghost, the Lord, the life-giver, who proceedeth from the Father, who with Father and Son together is worshipped and glorified, who spake through the prophets.

In one Holy Catholic and Apostolic Church, I confess one Baptism for remission of sins. I look for a Resurrection of the dead: and life of the world to come. Amen.

TRISAGION

and unto the ages of ages. Amen.

Holy God, Holy Strong One, Holy Immortal One, have mercy upon us. *Thrice.*
Glory to the Father, and to the Son, and to the Holy Ghost: both now, and always,

BIBLIOGRAPHY: EASTERN ORTHODOX CHURCHES

COMPILED BY DR. ANDREW T. CAVACOS

These books are listed for the material contained about the Eastern Orthodox Churches. They are written by Catholic, Protestant and Orthodox authors, and their views, information, opinions and attitude is sometimes biased by their affiliation or personal belief. The reader should form his own opinion or consult his spiritual advisor for any explanation needed.

The list, while a large one, is far from complete. We welcome any additional information, corrections, or opinions submitted to us.

This compilation is the first such bibliography printed in the world, except perhaps some of the small compilations, that may have appeared in Hellas or Holy Russia and are not easily available to most readers of the world.

Address Compiler ATC

Hampden, Baltimore, Md.

A STUDY OF THE EASTERN ORTHODOX CHURCH, by Rev. T. J. Lacey, new Edition, 1912.

Cloth, 50 cts; by mail 55 cts; paper, 25 cts; by mail 30 cts. (Gorham, New York).

A brief account of Orthodox history and characteristics and of Orthodox immigrants in America. This is the book to introduce the subject and to lend to others.

STUDENTS' HISTORY OF THE GREEK CHURCH, by Rev. A. H. Hore.

The best and most unbiased complete history from the Council of Nicea to the present day, including all parts of the Eastern Orthodox communion and also the non-Orthodox Eastern Churches, and the relations with the English Church; also a good introduction on doctrine and worship.

MOTHER OF ALL CHURCHES, by Rev. F. C. Cole.

Vividly covers much ground in a sketchy, popular form. Might (but ought not) take the place of the solid history of Hore for general reading.

THE ORGANIZATION OF THE ORTHODOX EASTERN CHURCHES, by Margaret Dampier. (E. C. A.)

Contains outlines of the constitution of each of the four Patriarchates and eleven autonomous Eastern Orthodox Churches.

SERVICE BOOK OF THE GRECO-RUSSIAN CHURCH, translated by Isabel Hapgood. (Houghton Mifflin.)

The one complete standard translation of all the most important services, arranged for actual use of the Russian Church and invaluable for American readers.

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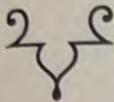
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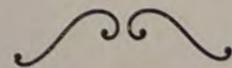
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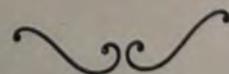
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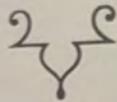
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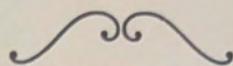
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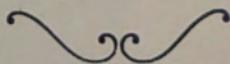
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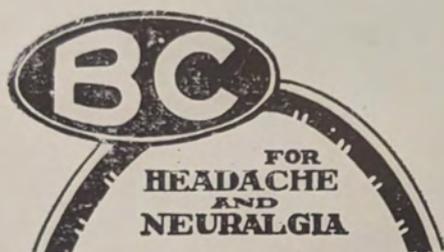
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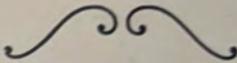
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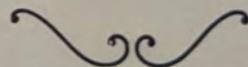
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