



1821

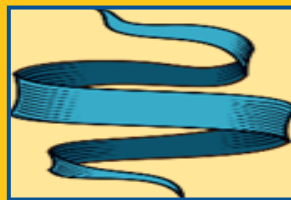
200th

*Anniversary of the Greek War
of Independence*

2021

Πολιτισμός

Politismos



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CULTURAL COMMITTEE

HOLY TRINITY GREEK ORTHODOX CHURCH

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DID YOU KNOW

HELEN CONSTANTINIDES BRUNO

Vase O Dutse Ti Stoli Tou

<https://www.youtube.com/watch?v=YAEojL3Rsiw&t=1s>

Σοφία Βέμπο (Sofia Vembo) is best known for performing patriotic songs during the Greco-Italian War and was affectionally called the "Songstress of Victory".



“Civilization” - “Culture”
from the Greek word polis (city state) as related to politis (citizen)

Souli Castle



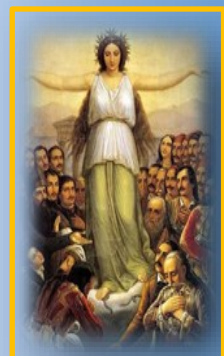
“...they made the fear of death a source of life.”

“On the Road of the Greeks”
Andreas Empirikos



Missolonghi

Grateful Ellas
Theodoros Vryzakis
1858





THE GREEK HERO AND HEROINE ARE SAVIORS OF DEMOCRACY

by Peter Tarhanidis, Ph.D.

Many know the Greeks formed democracy, but few know that they also saved it!

Opening this edition, we commemorate October 28, throughout the world's Greek communities to proudly celebrate "Oxi" Day! The day when the Greek Prime Minister Ioannis Metaxas gave a pithy single word rejection of the ultimatum made by Italian dictator Benito Mussolini. Il Duce demanded Metaxas permit the Italian army unencumbered passage to occupy key locations in Greece. Metaxas responded in French, the diplomatic language, "Alors, c'est la guerre." This phrase was altered into the laconic "Oxi" by the citizens of Athens. The Italian army poured over the border into the mountainous Pindos region where they met fierce and unexpected Greek resistance. An appreciative world hailed the victory and celebrated the unexpected small nation that disrupted the overpowering Axis forces. The Greeks forced them to change their plans which enabled future defeats of the Axis forces demonstrating extraordinary courage against undefeatable odds while rejecting to surrender and fighting to preserve their freedom. An inspired Winston Churchill, Prime Minister of Britain during World War II, famously quoted, "Hence we will not say that Greeks fight like heroes, but heroes fight like Greeks". The "Oxi Day Spirit" recognizes the 1.8 million courageous Greek men, women and children martyred during the 19th and 20th centuries in the perseverance of freedom. It is a reminder of persecution that continues today across the world. Let us aspire to renounce all human rights violations and preserve freedom for all people.

In the same spirit of freedom this third edition honors the powerful heroines!

They were select women during the 1821 Greek War of Independence who sacrificed everything for freedom, Greek Orthodoxy and Hellenism. These women set themselves apart by courageously acting with faith and personal qualities becoming ideal role models for us to emulate in the pursuit of faith and freedom. Many more remain unnamed as their bravely met martyrdom, yet all have shaped the outcome of Greek Independence. Highlights include the holy icon of Panagia Evangelistria and how this holy treasure gave the much-needed boost to strengthen the Greek resolve during the critical fighting. Prior to the formal start of the war, Ali Pasha attempted to reign in the Greeks in Epirus. The brave Souliotisses of Epirus were fierce warriors who supported military resistance efforts. In December of 1803, they agreed to throw themselves off the high cliffs to their death at the "Dance of Zalongo" rather than be caught by the Turks. During the sieges on Missolonghi the women played a critical part while some were sacrificed during the exodus to ensure others escaped from the Ottoman impending massacre. Many more women thrown into poverty rose to take care of those around them including taking up orphans. We remain in awe of the incredible character and achievements of these women.

In addition, our third issue contains an overview of the 1821 Greek War of Independence touching on the following topics: How political power strengthened and destabilized the geographical borders and alliances. How the formation of Greek government was influenced by key concepts of nationalism, philhellenism, philorthodoxy and how it aided the collapse of the Ottoman Empire. A quick reminder that the ancient Greeks established the culture of western civilization after which modern democratic governments were modeled. Of note, the Greeks never had a national state. In antiquity, 5th century BC, the Greeks formed city states based on a sortition process of electing their leaders during the meetings of the assembly or *ἐκκλησία*. By the 1st century BC, the Greeks integrated into the Roman Empire and between 330 A.D. and 1453 A.D they were part of the Byzantine Empire. Yet, the most seminal event in the geopolitics of the Middle Ages was the Fall of Constantinople in 1453 and the rise of the Ottoman Empire.

During the late nineteenth century Europe faced rapid economic growth and the development of Western Europe which held a record of sustained growth due to access and colonization of the Atlantic. The Ottoman Empire was challenged to maintain its vast territories in Europe and the Middle East even though the Sultan was firmly in rule. After the 1815 French revolution, the Congress of Vienna was the most important and comprehensive treaty that Europe had ever seen. This settlement created the European framework for international politics until the surge of the First World War in 1914. Even though the Europeans attempted to sustain peace, it was during this time that a number of complex forces drove European political instability.

The Greek independence helped usher in additional democratic-led nations and by the late modern period it tumbled imperial nations and ultimately the Ottoman Empire itself. The initial Greek state was a catalyst for more expansion over its next phase when Macedonia, Crete, Epirus, the Aegean and other areas that gained their freedom and united with the new Greek state. During the same time, it gave hope to others who were ruled by the Ottoman Empire, such as Serbs, Bulgars, Romanians, and Arabs to successfully create free states. The Greek state grew economically to build one of the world's largest merchant fleets.

A SYNOPSIS OF THE 1821 GREEK WAR OF INDEPENDENCE'S EFFECT ON GEOPOLITICS AND DECLINE OF THE OTTOMAN EMPIRE

by Peter Tarhanidis, PhD

FORMATION OF A GREEK GOVERNMENT AND A CONSTITUTION



The plight of the Greeks was to revive the ancient Hellenic civilization back to its correct state. The ancient Greeks were fixated on autonomy and self-governing but governed in city-states and never formed a national state. The Byzantine Empire neither defined itself as Hellas or its people as Hellenes. The Greek nation-state that formed post-Independence was a novel government that never existed in its 3,500-year history. The ancient Greek origin played a major role in the West's view of classical heritage and generated compassion for the Greek cause all over Europe. Public opinion galvanized the world that drove the Great Powers to military action and conducted the first international humanitarian effort, financed largely by individuals. While the world responded to the humanitarian cause of saving the Greeks it pierced beyond the confines of Greece. A sociocultural emergence among philhellenes saw the new state as another democratic-

led world order put in place to threaten sovereign imperialism. The Greek dilemma challenged the geopolitics of European autocratic empires. It posed an existential threat to the status quo nature of the Treaty of Vienna toward creating self-determined nation-states. The first national Hellenic Republic came at great political and military maneuvering to establish a government.

The new Hellenic Republic consisted of three main geographic regions and each with a distinct culture. One, the Peloponnese (Morea) inhabited by elite landowners and notables were an integral part of the Ottoman structure. Two, the Roumeli, the central mainland included Attica and the island of Euboea. Three, the Aegean islands with elite maritime merchants used their political influence to achieve commercial success and emerge as the national navy. The early regional assemblies left an imperfect appearance of a political self-rule and individual freedoms. Representatives held several National Assemblies with a purpose to form a government, draft constitutions and elect the executive and legislative bodies of the parliament. The First National Assembly (Epidaurus 1822) proclaimed independence and adopted the first provisional constitution. The Second National Assembly (Astros 1823) met to revise the Constitution of Epidaurus. The new constitution, called "The Epidaurus Law", strengthened the central governance. Then the period of the Civil Wars 1824 – 1825 that embroiled the Greek state in power struggles over constitutional and parliamentary conflicts escalated into successive civil wars from March to June 1824 and from October 1824 to January



1825. The Greeks barely pushed the Ottoman forces out of the mainland when they began infighting. This divided the young state and debilitated the military readiness of the Greek forces which allowed the Ottomans, aided by their Egyptian allies, to reassert themselves. The Third National Assembly (Troezen 1827) elected Ioannis Kapodistrias as Governor for a seven-year term. It adopted the "Political Constitution of Greece", the utmost significant constitution of the revolution. The Assembly aimed to offer a steady government, displaying democratic and liberal ideas. It referred to the belief of popular sovereignty for the first time: "Sovereignty lies with the people; all powers derive from the people and exist for the people and the Nation". The Fourth National Assembly (Argos 1829) and the Fifth National Assembly (Nafplion 1832) adopted a series of administrative reforms and accepted the Bavarian prince Otto as King of Greece and a Hegemonic Constitution.

INTERVENTION OF THE GREAT POWERS

The Greek struggle was the major diplomatic issue confronting the Great Powers in the 1820s. The onset of the War was met with tepid and undesirable reaction from the Great Powers. This Holy Alliance among the Great Powers condemned the Greek Revolution and called it daring. They were aware of the Ottoman Empire's economic decline but were unsure about how to proceed with the "Eastern Question". Russia was first to support the Greeks since they shared close cultural bonds and common faith in Orthodoxy. Tsar Alexander I made many attempts for the Great Powers to intervene militarily to liberate the Greeks. The Tsar's attempts raised the notion of an expansionist Eastern policy as a pretext to extend Russian influence in the Balkans, Constantinople, and the Black Sea. Government policy was determined in part by the hope of encouraging Greeks from the Ottoman Empire to settle permanently in southern Russia to stimulate economic development of the



underpopulated regions. Russia emerged as a “philorthodox” who held a common heritage as part of the former Byzantine Empire. At the core of the Greek survival and Russian bonds were the beloved shrines of the Holy Places in Jerusalem, Mt. Athos, and St. Catherine's on Mt. Sinai. All Russian society felt they had to play a vital part in liberating their coreligionists and preserve Russia's role as protector of Orthodoxy. Russian autocrats saw the Greek Revolution through a lens of expansionism and the liberals held aspirations to reform Russia. The Russian relief drives coordinated by the government and the church received widespread support from all major social groups. The Russian regime gained credence that the Greek revolt was primarily a religious struggle between the forces of Islam and Orthodoxy. Russia's contributions were recorded by the Holy Synod and local parishes validated the Greek cause was a religious matter.

The British Foreign Secretary George Canning believed that a resolution could not be postponed. Canning feared the Russians might take sole action on the Ottoman Empire. Britain and Russia agreed to mediate between the Ottomans and the Greeks for a Greek liberation. Tsarist emissaries arbitrated regional issues, prisoners of war, religious conversions, refugee relief and to protect the rights of Orthodox Christians. They promoted commercial, cultural, and political liaisons. The Greeks embraced the conciliation effort the Turks and Egyptians would not relent fighting.

France initially supported Muhammad Ali the Great of Egypt and were reluctant to support the Greeks. Ali was France's customer. The French supplied weapons and trained the Egyptian army. However, they quickly reverted to support Britain and Russia. They sought to ensure their influence would not be cut out and be left with an Anglo-Russian only sphere of influence in Greece. France wanted to avoid a war between the Russians and the Ottomans and teamed up with Britain to prevent a total Russian control over the Greeks. All three allies agreed to support the aspirations of the Greek liberation from the Ottomans.

The creation of the Greek state was the result of a chain of treaties between Britain, France, Russia and the Ottoman Empire. Failing all negotiation attempts with the Ottoman Empire the Great Powers used force at the Bay of Navarino (1830) to stop the fighting. The turning point for the national movement occurred when the foreign ministers of Britain, France and Russia signed the London Protocol (1830) to form an independent Greek state and give it a place on the political map of Europe. Click on the web link to review actual International Treaties and Protocols: <https://200years.mfa.gr/en/international-treaties-en/>

While military actions seem to have led to the successive treaties, it was public opinion that influenced the Great Powers to act. During the "Greek affair," philhellenism developed into an international movement and was a significant impetus to romanticism. It expressed deep appreciation for the classical and Byzantine heritage and strong interest in the fate of the Greek nation struggling to reconstitute itself as an independent nation-state. Classicists and romantics saw the removal of the Turks as the overture to the revival of the Golden Age. Philhellenes justified how modern Greeks were entitled to call upon the classical legacy to drive overall support to gain their freedom from the Ottoman Empire. Some felt the Greek classical legacy was eclipsed by 1,400 years of Orthodox Christianity, the Byzantine Empire and 400 years of Ottoman rule. Greek culture, religion, and language owed a bigger obligation to medieval Byzantium than to ancient Athens. Yet, the Greeks served as a surrogate for European sentiment on religious, cultural, and political ideals while the Ottomans were depicted with a negative sentiment of religious enemies, barbarians and oppressors. These sentiments dominated the media outlets, intensive reporting and daily coverage, and aroused philhellenes to speak out. Even the Greek military defeats drove political successes in public spheres gaining vital international attention to sway the ideological opinion of the Great Powers. Many more funded the revolution, such as the London Philhellenic Committee who subsidized two Greek loans in 1824 and 1825 totaling £2,800,000.

THE UNITED STATES OF AMERICA POLICY OF NON-INTERVENTION AND THE GROWTH OF INTERNATIONAL PUBLIC OPINION



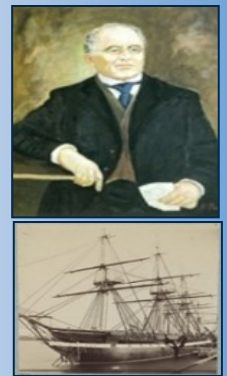
The American Founding Fathers were inspired by the ancient Greeks when they wrote the Declaration of Independence. The Greeks sought support from the United States, a young revolutionary model to newly forming democratic-led nations. Petros Mavromichalis, the Commander in Chief of the Maniot forces, on behalf of the Messinian Senate sent a letter to the U.S. Secretary of State John Quincy Adams requesting aid. American newspapers printed the letter with an excerpt noted here: *“Your virtues, Americans, are close to ours, although a broad sea separates us”. We feel you closer than our neighboring countries and we consider you as friends, co-patriots and brothers, because you are fair, philanthropic and brave. Do not deny to help us”.*

Adamantios Korais a Greek physician, intellectual and scholar became friend with Thomas Jefferson in Paris where he served as the ambassador of the United States to France. In July 1823, Korais wrote a letter cheering Americans to support the Greeks with an excerpt *"Help us, fortunate Americans. We are not asking you for a handout. Rather, we are providing you with an opportunity to augment your good fortune."* Jefferson eloquently responds *"No people sympathize more feelingly than ours with the sufferings of your countrymen, none offer more sincere and ardent prayers to heaven for their success: and nothing indeed but the fundamental principle of our government, never to entangle us with the broils of Europe, could restrain our generous youth from taking some part in this holy cause"*.



While Jefferson and Monroe hoped for a Greek victory, they refrained from intervening. One of America's earliest policies was to avoid being entwined in European geopolitics. President Monroe in 1823 published the Monroe Doctrine. It warned any European efforts to re-colonize America would be an act of aggression and coerce the U.S. to action. Likewise, the U.S. would refrain from European matters. It precluded the U.S. from directly intervening in the Greek revolution and recognized the sovereignty of the European governments. Congressman Daniel Webster petitioned Congress to quickly send aid and emissaries to the Greeks. He delivered a commanding speech, reinforced by Henry Clay and General Sam Houston. An excerpt of his petition stated *"I have in mind the modern not the ancient, the alive and not the dead Greece... today's Greece, fighting against unprecedented difficulties... a Greece fighting for its existence and for the common privilege of human existence"*. Webster's petition was defeated having met strong opposition from members of Congress. The politicians preferred to negotiate diplomatically with their previous enemies and allies to reduce military conflict and increase prosperity. Boston organizations and elite individuals' sentiment was to protect their economic trade interests with China and the Ottomans and advocated for Congress to restrain from any intervention. It was believed that investing in the Greek cause would create an obstacle to financial and economic prosperity which bolstered the stance of U.S. neutrality. The U.S. did not officially provide aid to the Greeks other than the philhellenism of prominent political figures. American public opinion greatly supported the Greeks and joined the Europeans on the defense of the Greek cause, the Hellenic Classical philosophies and the Christian union. This drove private Americans to raise aid to support the Greek Independence movement. American philhellenes formed humanitarian organizations such as the "New York Greek Relief Committee" to sway public sympathy toward the Greeks and to petition Congressional representatives on Greek independence. Those Philhellenes emphasized the point that as Americans who inherited the tradition of liberty it was their incumbent duty to help the Greeks reclaim their birthright. U.S. philhellenes volunteered and fought alongside the Greeks, such as:

- °George Jarvis of New York, fought with kleftes, learned Greek, wore a foustanella.
- °Captain Jonathan P. Miller of Vermont, witnessed the Missolonghi siege, collected \$76,500 in aid and adopted a four year old, Lukas Miltiades, who became the first Greek-American elected to Congress.
- °Dr. Samuel Gridley Howe, a Boston physician, who enlisted in the Greek Army as a soldier and a chief surgeon. He established the Aegina medical center and a school for the blind in Corinth.
- °George Wilson of Rhode Island fought at the naval battle of Nafpaktos.
- °James Williams, an African American from Baltimore joined the Greek Navy.
- °William Townsend Washington, a distant relative of President Washington fought in Palamidi.
- °The U.S. Navy led anti-piracy actions in the Aegean and sent the frigate Constitution to protect cargos. The ship nicknamed Old Ironsides, retired from active duty in 1881. it remains a museum ship in Boston.
- °U.S. philhellenes financed \$138,000 in humanitarian relief and supplies dispatched from New York, Philadelphia and Boston.



Without American financial and moral support, the Greek outcome may have been delayed as it saved many Greeks from famine, disease, and death. America was recognized internationally for their good will during the Greek war. In 1837, the American Minister signed a treaty of Commerce and Navigation with the Greek Minister. This first negotiation between the two nations showed that the U.S. acknowledged the Hellenic Republic as a sovereign country.

DECLINE OF IMPERIALISM AND THE OTTOMAN EMPIRE



The 19th century early modern period ushered in Eurocentrism and the decline of imperialism. European progress in the socioeconomic, industrial and technology spheres shifted the balance of power and wealth of civilizations. During the "Great Divergence", considered a European miracle Western Europe witnessed growth in capitalism and colonized the New World. Advances across rail systems, steam engines, fuel, coal mining and agricultural techniques drove the West to explosive economic growth rates in production and

The Empire's decline was a slow and persistent loss of control by the central government. The many societal layers set by the socio-economic and religious associations of the millets protected the masses and the ruling class from the worst effects of the Empire's decline. Ottoman policies which were directed inward to preserve traditional order and its own dominance stifled the Empire. The economic challenges began when the Dutch and British closed the international trade routes through the Middle East. Europe's influx of precious metals from the Americas increased trade imbalances and inflation. A vital factor in the Empire's decline was the increased inability and power loss of the sultans. The government was run by the viziers, high-ranking ministers, and became bloated as the number of civil servants grew from 2,000 to 35,000. The provinces shifted control to regional ruling notables, called *ayans* or *derebeyis* ("lords of the valley") in Anatolia and the *klephts* or *hayduks* in Europe. These rulers took control and built up their power. Corruption and nepotism took hold in all levels of the government. Countless political factions worked independently for their own purpose and political motivations. The local population preferred the notables over the corrupt and incompetent Ottoman officials. The sultan could no longer control the ruling class who resisted prospects to change because they profited from the sultan's lack of control.

The Empire would have survived longer if not for the multifactor threats it encountered. The scientific, technical, and commercial factors advanced European powers to dominate world trade and politics. Europe emerged as the dominant civilization and overshadowed eastern Asian, Islamic and African worlds. Eurocentrism drove trade among the western nations to lift their independence from their eastern partners and near isolated them from global capitalism. The Empire's decline formally ended in 1922 when the title of Ottoman Sultan was abolished.



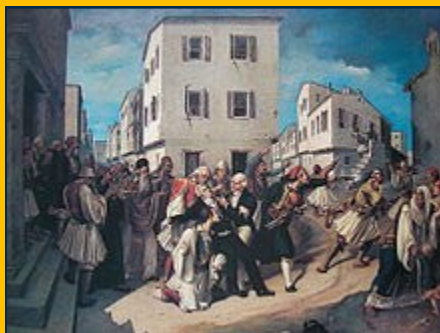
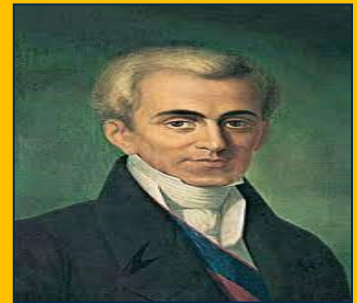
DID YOU KNOW

Ioannis Kapodistrias (Ιωάννης Καποδίστριας 1776-1831) served as a Foreign Minister of the Russian Empire. He was one of the most esteemed European diplomats and politicians and the first head of state of modern Greece.

He was born on the island of Corfu to a prominent family. His father Antonio Maria Kapodistrias (Αντώνιος Μαρία Καποδίστριας) was an artist but also a politician. His mother was Adamantine Gonemis (Αδαμαντία (Διαμαντίνα) Γονέμη), a countess and the daughter of the nobleman Christodoulos Gonemis ((Χριστόδουλος Γονέμης)) originally from Cyprus. The Gonemis family left for Crete after Cyprus fell to the Turks (1570-1573). When Crete also fell to the Turks in the 17th century they migrated to Epirus and finally settled in Corfu.

One of Kapodistrias first priorities, as the leader of newly formed Greek state was the establishment of the first National Bank of Greece. In April 1828 he signed a decree authorizing the minting of the phoenix, the first national currency of Modern Greece. He also founded the first printing

house on the island of Aegina as well as the first Archeological Museum. In 1829 he proclaimed Nafplion the capital of Greece, where he also founded the Hellenic Army Academy and established the first postal service. The University of Athens is named "*Kapodistrian*" in his honor. Kapodistrias was assassinated on September 27, 1831, on the steps of the church of Saint Spyridon in Nafplion. His assassins were two members of a clan from Mani, Konstantinos Mavromichalis and his son Georgios.



The Assassination of Kapodistrias

Charalambos Pachis

THE ICON OF EVANGELISTRIA: A MIRACLE TO STRENGTHEN THE GREEK RESOLVE AND BELIEF IN THE JUSTICE OF THE STRUGGLE FOR INDEPENDENCE

by Celia Kapsomera

The years 1822 and 1823 were difficult for the Greek revolution. Although the war of independence had been declared and started in earnest in 1821, several setbacks in these years rendered its outcome uncertain and potentially disastrous for the Greeks.

On 11 April 1822, the Ottoman fleet, under the Kapetan Pasha Kara Ali arrived on the island of Chios. The Ottoman sailors and soldiers promptly went on a rampage, killing and raping without mercy. Although the Greeks avenged the massacre



on the night of June 18, 1822 by launching a fire ship attack when the Ottoman fleet were busy celebrating the end of the sacred Muslim holiday of Ramadan in the bay of Chios, the Greek situation was of great concern. In July 1822, Greeks and philhellenes at the Battle of Peta under Alexandros Mavrokordatos inflicted a significant punishment on an Ottoman army commanded by Omer Vrioni. Yet due to a chronic factionalism and lack of unity that characterized the Greek war effort this initial success was followed by defeat and the death of most of the philhellenes when one of the Greek captains, Gogos Bakolas, betrayed his countrymen to the Ottomans, allowing Albanian infantry to advance up to his right flank, which he had left deliberately unguarded. It was in this context of the war that something highly unusual happened at the Monastery of Kechrovouni on the island of Tinos. Pelagia, a devout nun known for her great virtue and piety who lived in the convent from a young age started seeing visions that a long-lost holy icon of Panagia Evangelistria, depicting the Annunciation of the Virgin Mary, was possible to be unearthed.

Pelagia who later was declared a saint, was in her 70s when on Sunday, July 9, 1822 had a first vision in her sleep. A majestic lady bearing a halo explained how she had suffered buried for centuries under the ground. She ordered Pelagia to go to Stamatelos Kangades, a prominent man of the village, and tell him to uncover the church of St. John

the Baptist in a field owned by Anthony Doxaras.

Terrified by the vision, Pelagia attributed the dream to her imagination and began to pray. The following week, the Great Lady appeared to her again, reminding her of her instructions. Still, the nun remained silent and told no one of her visions. When the Lady appeared to her for a third time, she had a strong admonition. She chastised the nun for her disbelief, saying, "Go and do as I told you. Be obedient." Pelagia woke trembling with fear. She opened her eyes to the vision of the same mysterious Great Lady she had seen while asleep. With a great effort she asked, "Who are you, Lady? Why are you angry with me, and why do you order me to do these things?"

The Great Lady raised her hand and said, "Proclaim, O earth, glad tidings of great joy." Pelagia, understanding at last, joyfully exclaimed, "Praise, O heavens, the glory of God."

She informed her Abbess of her visions, Stamatelos Kangades and Bishop Gabriel of these events. The bishop had already heard of the dream of Michael Polyzoos, another villager, and realized that the account of the nun Pelagia was similar to Polyzoos' dream.

When the excavation started, the foundations of the church of St. John the Baptist, destroyed by Arabs in the Byzantine times were uncovered in the field. An old well was also found near the church but not the holy icon of the Virgin Mary, as Pelagia had been told.

The effort was abandoned when money ran out. The Greek government which had been desperately short of money since the start of the revolution, was unable to help. In fact, in February 1823, the banker Andréas Louriótis arrived in London,

seeking a loan from the City.

The Mother of God appeared to Pelagia again, urging that the excavations continue. Bishop Gabriel sent out an appeal for donations to build a new church on the foundations of the old church of St John and was heard.



On January 30, 1823, workers were leveling the ground inside the church in preparation for laying down a new stone floor. It was around noontime when one of the workers, Emmanuel Matsos, struck a piece of wood with his pickaxe, splitting it down the middle. One piece of the board was burned on one side, while the other side showed traces of paint. As he brushed off the dirt with his hand, he saw that it was an icon. Joining the two pieces of wood together, he crossed himself and venerated the icon. He called the other workers, who also came and venerated the icon. When the icon was cleaned, the image of the Annunciation appeared. The split was in the middle of the icon, between the Virgin Mary and the Archangel Gabriel. Neither figure was damaged; this was regarded as a miracle. The icon had remained in the ground for about 850 years after the church built on the ruins of the pagan temple of Dionysus had been destroyed and burned down by the Saracens in the 10th century AD.

That same day, the icon was presented to Bishop Gabriel, who kissed it and cried out, "Great art Thou, O Lord, and wondrous are Thy works." Several scholars attribute the icon to the apostle and evangelist Luke. He is believed to have painted it during Mary's lifetime, with her as a living model, thus tying it to the very origins of Christianity and the image directly to Mary herself. It shows Gabriel appearing to Mary with the announcement of Christ's birth. Today, the icon is covered with offerings of gold and precious stones, and it is not possible to see what it portrays.

After the finding of the icon, the residents of Tinos were filled with zeal to build a magnificent church in honor of the Theotokos. People offered their money and their own labor to help build the church of the Evangelistria (She who Received the Good News).

The building design required great quantities of marble, which were mainly transported from the neighboring island of Delos. It also required a great number of workers, skilled in the processing and installation of marble and a lot of money; the lack of funds often left the project's overseers in an awkward position as they faced difficulties in paying both workers and materials. Still, as if by a miracle, problems were resolved with generous contributions of time and money by the people of Tinos, as well as from the Christian population of Greece and abroad. The new church was completed in 1823 and was consecrated by Bishop Gabriel. Pelagia died on April 28, 1834. She was declared a saint in 1971 and her own Feast Day is on July 23.

News of the icon's unearthing spread throughout the Greek world. People arrived from every corner of Greece to venerate the Icon and beg for the liberation of the nation. Greeks now felt certain of the positive outcome of their struggle. The revelation of the icon came to symbolize the coupling of "Greekness" and Orthodoxy and the development of the belief that the Greek War of Liberation had divine sanction. The discovery was taken as a clear divine message of the primacy of Greek-Orthodox Christianity, favoring the justice of the revolution. Important personalities arrived on the island to pay homage to the icon, among them Kolokotronis, Miaoulis, Nikitaras and Makrygiannis.

The Holy Foundation of Evangelistria was formally established in January 1825 with the drawing up of the "Testament of the Ktitores" (Founders), who had succeeded in discovering the icon and building the Church along with the largest part of the complex that surrounds the Church of the Evangelistria. They were the ones who drafted the Testament of the Holy Foundation laying down the first rules for its administration, which have education and charity as their main goals.

The church was built in various phases from 1826 to 1830 and all construction work including the courtyard, was completed in 1880. It is a large church paved with lovely pebble and marble mosaic courtyard, sourced from the islands of Tinos and Paros, and including green-veined Tiniot stone. It is surrounded by offices, chapels, a First Aid health station and seven museums.

Although August 15 is the pinnacle of the annual celebration, Tinos has four different celebrations focusing on the miraculous icon. One is dedicated to Evangelismos (Annunciation), on March 25 and the other to Koimisis tis Theotokou (Dormition of the Virgin Mary), on August 15. The other two celebrations are dedicated to Saint Pelagia as the one who received the visions. July 23 celebrates her first revelation, and a winter celebration on January 30, known as the "Fanerosi," (Revelation or Illumination), is a Vespers service at sunset and a parade of tall wooden lanterns on poles, the Fanerakia, at twilight.

The Tinos icon of the Annunciation continues to be venerated as one of Greece's holiest treasures. Innumerable miracles of

healing and deliverance from danger have not ceased to be reported since the time the icon was found.

It is worth noting that the first act of World War II against Greece was perpetrated on August 15, 1940 when the Greek protected cruiser Elli anchored at the port of Tinos to join celebrations of the Feast of the Dormition of Virgin Mary was torpedoed by an Italian submarine catching fire and sinking in about two hours taking with it nine navy men and injuring twenty-four others.

To commemorate the torpedoing of the vessel, the residents erected a monument at the port and continue to perform a memorial service for the victims every 15th of August.



THE GREEK DECLARATION OF INDEPENDENCE (1822)

Η ΔΗΛΩΣΗ ΤΗΣ ΕΛΛΗΝΙΚΗΣ ΑΝΕΞΑΡΤΗΣΙΑΣ (1822)

by Peter Tarhanidis, PhD

We, the descendants of the wise and noble nation of the Greeks, contemporaries of the enlightened and civilized peoples of Europe, and beholding the advantages which they enjoy under the protection of the impenetrable aegis of the law, find it no longer possible to suffer to the point of numbness and self-contempt the cruel yoke of the Ottoman state, which has weighed upon us for more than four centuries and which, instead of reason, knows no other law than its own will, commanding and persecuting all things despotically and capriciously.

After years of slavery, we have finally been compelled to take up arms, to avenge ourselves and our country against a tyranny so frightful and in its very essence unjust as to be neither equal nor even comparable to any other.

The war we are waging against the Turks, far from being founded in demagoguery, seditiousness or the selfish interests of any one part of the Greek nation, is a national and holy war, the object of which is to reconquer our rights to individual liberty, property and honor, rights enjoyed by all the civilized neighboring peoples of Europe and which from us alone the cruel and unprecedented tyranny of the Ottomans has tried to violently remove and within our very chests crush.

Have we something lesser than other nations, that we remain deprived of these rights, or are we of a nature lower or less civilized, that we should view ourselves as unworthy to enjoy them and instead be condemned to an eternal slavery, subjected, like automata or beasts of burden, to the absurd caprices of a cruel tyrant who, like a brigand, has come without justification from distant lands to subjugate us? Nature has sown these rights so deeply in the hearts of men that neither three nor four nor a thousand nor myriad centuries of tyranny can wipe them out. And if violence or power have for a time suppressed them, power can once again restore them, unaged and indelible as they were in centuries past. These are rights which within Greece we have never ceased to defend by arms when times and circumstances have permitted.

It is from these principles of natural rights and desiring to assimilate ourselves with our European Christian brethren, that we have embarked upon our war against the Turks. Uniting all our isolated strength, we have formed ourselves into a single armed body, firmly resolved to attain our end, to govern ourselves by wise laws, or to be altogether annihilated, believing it to be unworthy of us, as descendants of the glorious peoples of Greece, to live in a state of slavery fitted more for unreasoning animals than for rational beings.

Ten months have elapsed since we began this national war and almighty God has surely aided us, as despite being inadequately prepared for so great an enterprise, our arms have everywhere been victorious, overcoming the powerful obstacles which we have encountered and still encounter everywhere. We have had to contend with a situation bristling with difficulties, and we are still engaged in our efforts to overcome them. It should not, therefore, appear astonishing that we were not able from the very first to proclaim our independence and take rank among the civilized peoples of the earth, marching forward side by side with them. It was impossible to occupy ourselves with our political existence before we had established our independence. We trust these reasons may justify, in the eyes of the nations, our delay, as well as console us for the anarchy in which we have found ourselves.

Already as circumstances began to so permit, we decided or rather were compelled to organize a political Constitution for Greece, beginning with the Constitutions of Eastern Continental Greece, Western Continental Greece, the Peloponnese, the islands etc. As these mainly aimed at constituting and administering the local affairs of the individual provinces and islands it was necessary to next create a general provisional government, competent in all internal and external relations of Greece. For the construction and constitution thereof, the various regions and islands have dispatched their plenipotentiary delegates, who in the national convention, having capably and duly considered and studied the common needs of the nation, have organized a provisional administration, by which all of Greece is to be henceforth governed. This government supported by the basis of justice and good laws and organized according to the common will of the Greeks must be recognized by all peoples inhabiting Greece as the only legal and national administration.

The component bodies of this administration shall be two: the executive and the legislative, from which shall be appointed the judicial branch, which shall nonetheless remain wholly independent of the other two.

Thus declares the National Convention towards the entirety of the Greeks, that its work has been completed and that it is today dissolved. It is now the work and duty of the Greek people to show loyalty and deference to the Laws and to

their implementing Ministers. Greeks, you said not long ago that you don't want slavery and the tyrant is retreating daily from among us. But it is only through harmony among you and loyalty to the administration that your independence can be cemented. May the powerful hand of the Almighty lift both rulers and subjects and the whole of Greece towards his divine wisdom, so that they may recognize the truth of their common interests. And may the former through good judgement and the latter through deference cement the prosperity of our common fatherland. May it be so.

Done in EPIDAUROS on the 15th of January, the First Year of Independence, 1822.



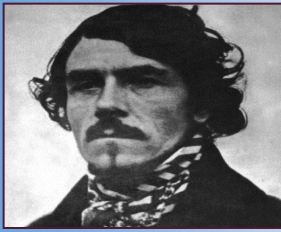
LIST OF DELEGATES

Lambros Alexandrou
Alexandros Axiotis
Georgios Ainian
Adam Doukas
Sotiris Douros
Anthimos Gazis
Grigorios Konstantas
Giannoutsos Kontes
Ioannis Logothetis
Drosos Mansolas
Ioannis Skandalidis
Theoklitos Farmakidis
Theodoros Negriz
Zacharias Panagiotidis
Georgios Papailiopoulos
Konstantinos Sapountzis
Christoforos Perraivos
Dimitrios Voulgaris
Francescos Voulgaris
Dimitrios Papanikolis
Konstantinos Kanaris
Ioannis Orlandos
Iakovos Tombazis
Emmanouil Tombazis
Georgios Kountouriotis
Andreas Vokos Miaoulis
Athanasios Kanakaris
Theodoros Kolokotronis
Germanos III of Old Patras
Georgios Mavromichalis
Dimitris Plapoutas
Panoutsos Notaras

Petrobey Mavromichalis
Kyriakoulis Mavromichalis
Konstantinos Mavromichalis
Anagnostis Deligiannis
Sotiris Charalambis
Andreas Zaimis
Ioannis Papadiamantopoulos
Dimitrios Makris
Alexandros Mavrokordatos
Ioannis Kolettis
Fotos Bomporis, as "Representative of the Souliotes"
Georgios Apostolou
Markos Botsaris
Kitsos Tzavelas
Theophilos Kairis
Asimakis Fotilas
Kostas Botsaris
Vincenzo Gallina
Christodoulos Koutsis
Benjamin of Lesbos
Zois Panou
Dimitrios Panourgias
Charalambos Papageorgiou
Georgios Karaiskakis
Papaflessas
Dionysios Petrakis
Giannakis Plakotis
Anastasios Polyzoidis
Georgios Psyllas
Neophytos Vamvas
Nikolaos Vilaetis
Demetrios Ypsilantis



GREECE ON THE RUINS OF MISSOLONGHI
LA GRÈCE SUR LES RUINES DE MISSOLONGHI - Eugene Delacroix 1826
by Helen Constantinides Bruno



Eugene Delacroix was one of the leading Romantic painters of the early 1800s. His painting, *Greece on the Ruins of Missolonghi*, is an impressive example of the Ro-

manticism Movement that swept throughout Europe in the 19th century. One of the most renowned paintings of its era, it measures 7 feet, by 5 feet. Delacroix completed the painting in two months at the age of 27, in time for an exhibition at a private gallery in Paris. The exhibit was displayed solely to gain support for the Greek effort for independence.

The painting depicts the contrast between two civilizations with distinct cultural, racial, and religious differences. With this masterpiece, Delacroix, just like Lord Byron with his poetry, demonstrated his support for the Greek people as they fought to gain their freedom. Delacroix's intent was to convey the plight of the Greeks to the French public and force the French government to come to the aid of the Greeks.

Inspired by the tragic events that took place on the Third Siege of Missolonghi after the long struggle of the Greek people to gain their independence from Turkish oppression, the siege Delacroix depicted lasted a year. Many called it "Greece's Alamo". This was period full of widespread starvation and disease. This effort of heroic resistance was fought to the bitter end against an enemy with greater military powers. It is estimated that over 30,000 Greeks were slaughtered with many more placed in slavery, while the last defenders blew themselves up along with their wives and children.

The figure in the painting personifies what Greece represented to France, Great Britain, and Western Europe. Ancient Greece was understood to be the foundation of the 2,000 years of greatness that Western Civilization exemplified. This culture and civilization was now under attack, and it points out how quickly a culture can be destroyed by war and potentially vanish forever under the Ottoman occupation.



In the painting, Hellas (Ελλάδα) is portrayed as a melancholic, kneeling young woman wearing a traditional Greek costume in the colors of the Greek flag; the embodiment of the besieged Greece. Her face expresses distress but also the will to survive. As a powerful, almost mythological figure, Delacroix uses dynamic brushwork and vibrant colors to define her clothing. Her chest is bare and painted in a warm light. The way her costume drapes her body is reminiscent of ancient Greek statues. She looks as if she is sinking in the ruins of a battlefield and a ruined city. She cannot quite stand. Her body seems unstable by the devastation she sees around her- a scene of death, destruction and despair. It is as if she is collapsing and yet at the same time, she holds her body erect. The dark, ominous night sky invokes a powerful emotional scene. Her arms are outstretched as a sign of sadness. It seems as if she is looking outside the canvas at the viewer and asking, or perhaps, Delacroix is asking:

*Why did we allow this to happen?
Where is Europe? Where are our allies?
Who is coming to our aid?
This is in our power to stop.*

Delacroix expertly shows the contrast between the innocence and purity of the white-skinned European woman with the dark-skinned figure in the background representing the Ottoman occupiers. The Ottomans in Europe during this period were seen as a threat to the great civilization of the continent which was built on the foundation of classical antiquity and ancient Greece. The Ottoman fighter in the background is looking to the side, and not straight ahead, signifying that he is different - a Muslim not a Christian. He is the personification of a triumphant male, with a sword, behind his female victim. In the romanticism of Delacroix, death is not heroic. It seems pointless. He does not hide the gruesome violence of war, represented by the dead body and arm of a Greek fighter and the splash of blood on the rocks.

Delacroix borrows elements from Christianity in his painting. The stance and facial expression of the figure are reminiscent of images of the Theotokos weeping over the body of Christ as in Michelangelo's Pietà. Her outstretched arms, as if in prayer, remind us of the Theotokos lamenting the crucifixion of her son. The stone slab, upon which she kneels and the arm of the massacred Greek fighter on the bottom of the painting, subliminally suggests the bodies of Lazarus and Christ- both soon to be resurrected and alluding to a glimmer of hope, for even though Greece has a broken heart, she will not cease to exist - she will rise again and gain her independence.

In 1827, the French had joined the British and Russian naval forces to defeat the Ottomans in the Battle of Navarino, thus ending 400 years of the Ottoman occupation of Greece.

Currently Greece on the *Ruins of Missolonghi*, is displayed at the Musée des Beaux-Arts de Bordeaux, France.



DID YOU KNOW
Many describe *Hellas* in the painting as the “cousin” of *Marianne* (also by Delacroix -1830), the symbol of the French Revolution and also an “ancestor” of the Statue of Liberty.



THE POWER OF THE FEMALE — WOMEN PHILHELLENES

by Helen Constantinides Bruno

When we think of the many philhellenes, the names that come to mind are Lord Byron, Eugene Delacroix, Percy Shelley, Samuel Gridley Howe among other males. But a group of powerful and aristocratic women played a major role in aiding the Greek cause and because of them, the course of history and political outcome changed at a time when women were not allowed to vote and did not have equal status with men. They were united in their passion and purpose to help the people of Greece free themselves from the oppressive and barbaric rule of the Ottomans. These women from noble European families had studied ancient Greece and were nurtured by classical education. They saw the Greeks of the 19th century, struggling with the Ottoman occupation and slavery, as the noble descendants of Leonidas, Pericles and Miltiades. Some of these women were princesses, poets, missionaries and authors. They turned their salons into meeting places throughout Europe for discussions about philhellenism and promoted many activities and fundraising efforts to aid the Greek cause. Besides fundraising activities, they were also involved on a humanitarian level. Using their own funds, they “bought” and in essence freed Greeks who were captured and sold as slaves by the Turks. Another main effort was to place orphaned Greek children for adoption both in Europe and in America, and by doing this they forever changed the lives of those “rescued”. The cost was not just on a monetary level but was also a great emotional level on the part of these women. As a result of these efforts, they provided both moral and material support to the struggling Greeks.

EUROPEAN PHILHELLENES

ELIZABETH SANTI-LOUMAKI CHENIER (1729-1808)



Elisabeth Santi-Loumaki Chenier was an intellectual from Constantinople. She was married to Louis Chenier, a merchant and a diplomat. Her salon was a meeting place for the intellectual society of Paris in the early 19th century. These gatherings provided the roots for the formation of the “Hotel Hellenophone” (Ελληνόγλωσσο Ξενοδοχείο - Greek speaking Hotel) in 1814. This was a secret pre-revolutionary organization and a forerunner of the Filiki Eteria. The organization’s goal was to recruit new members, send ammunitions to Greece with ultimate goal the liberation of Greece. With the economic support of Greeks in France and mainly Paris, merchant Stephanos Chatzimoschos, they were able to ship 40,000 weapons to the Peloponnese, Epirus and Macedonia. Athanasios Tsakalov one of the founding members of the Filiki Eteria, was a member of the Hotel Hellenophone. Elizabeth was also the mother of two famous neo-classical French poets, Andre Chenier and Joseph Chenier.

MADAME DE STAËL (1766-1817)

Anne Louise Germaine Necker, Baroness of Staël-Holstein



Madame de Staël was born into an affluent and significant Swiss family. Her father was the finance minister of King Louis XVI of France. She grew up in Paris and her salon there and her family’s chateau in Switzerland were meeting places for political discussions. Besides being an influential socialite, she was also a writer and her work *Letters on the Character of J. J. Rousseau*, established her as a credible author. As a result she became very influential in the society circles of her time. She was one of the first to educate and promote the Greek cause to the French people. She became a lifelong friend of Madame Recamier and developed a strong friendship with Lord Byron.

“Liberty! Let us repeat her name... for all that we love, and all that we honor is included in it.”

Madame de Staël

MADAME RECAMIER (1777-1849)

Jeanne Françoise Julie Adelaïde Recamier, also known as Juliette



The beautiful Madame Recamier was a French socialite and an icon of neoclassicism. Her salon drew people from both the literary and political circles of Paris in the early 19th century. Due to her popularity and influence throughout Europe, she was able to raise a significant amount of funds, through public appeals along with a substantial amount of her own funds for the Greek war effort. She began a correspondence with another philhellene, French Officer Oliver Voutier while he was in Greece. Voutier was one of the first foreign officers to join the Greek fighters. In his letters to Madame Recamier, Voutier described the battle scenes, Greek costumes, traditions and the many historical sites of Greece. Recamier published Voutier's letters in a book called *Letters from Greece* with the proceeds from the sales going to fund the Greek war effort.

ROXANDRA STOURTZA (1786-1844)



Roxandra Stourtza was born in Constantinople. She was a member of the court of Tsar Alexander and his wife Elizabeth. She was a close friend of Ioannis Kapodistrias and the two developed a noteworthy intellectual and political relationship. In 1815 she attended the Congress of Vienna along with Tsar Alexander and Kapodistrias. At the gathering they met with Antonios Gazis and the Metropolitan of Hungary Ignatius; there they decided to initiate the pro-revolutionary "Vienna Philomous Society". Just like the "Hotel Hellenophone Society" of Paris, the "Vienna Philomous Society" was a predecessor of the Filiki Eteria.

Roxandra continued her support for the Greeks by holding fundraising events in order to assist Greek students in Odessa. After the start of the Greek Revolution, with the help of Tsarina Elisabeth, she supported Greeks who fled Turkish persecution and arrived in Odessa.

MARY SHELLEY (1797-1851)



Mary Shelley was a British philhellene and a novelist best known for her Gothic novel *Frankenstein*. She was married to another philhellene, the poet Percy Shelley. They were both close friends of Lord Byron. The three of them had a mutual love and admiration for Greece. Both Mary and Percy learned Greek and in 1821 Percy wrote the verse drama *Hellas* (see the March issue of *Politismos* for the poem) and dedicated it to Alexandros Mavrokordatos. *Hellas* was published in 1822 in order to raise money for the Greek cause.

Mary had suffered many tragedies in her life, such as the death of her children, her husband to drowning and her close friend Lord Byron to disease in Missolonghi.

In 1826 she wrote a science fiction novel called, *The Last Man*. In the novel the Greeks are trying to re-take Constantinople when an epidemic of epic proportions erupts and devastates all. The Greeks in the novel are aided by a group of Philhellenes, but in the end, they all perish. It is said that the novel, mirrored Mary's feeling after she saw all those, she loved die too soon. She died

all alone at the age of 53 from a brain tumor.



EMILIA SCZANIECKA (1804-1896)

Emilia Sczaniecka was a Polish activist who was very sympathetic to the Greek struggle for independence from the onset of the revolution. She was called the "Bouboulina of Poland". She was the founder of the "Committee for Aid to the Greeks" and organized many fundraising events for the orphans of the Greek fighters as well for the care of the ones wounded in the war.

LIST OF ADDITIONAL EUROPEAN PHILHELLENES AND COUNTRY OF ORIGIN



SOPHIA ALBERTINA OF SWEDEN
(1753 -1829)
Sweden, sister of the King of Sweden



BARBARA JULIE KRÜDENER
(1764 -1824)
Germany, missionary



FRIEDERIKE BRUN
(1765 -1835)
Denmark, poet



CAROLINE VON BRAUNSCHEIG-
WOLFENBÜTTAL
(1768-1821)
Germany, the wife of King George IV of Great
Britain



KAREN MARGRETHE "KAMMA" RAHBEK
(1775-1829)
Denmark, artist



AMALIA VON IMHOFF-HELVIG
(1776-1831)
Germany, author



LOUISE BRACHMANN
(1777-1822)
Germany, poet, nicknamed the
"German Sappho"



TZARINA ELIZABETH ALEXEIEVNA
(1779-1826)
Empress Consort of Russia, married to Tzar
Alexander I



ANNA EYNARD-LULLIN
(1793-1868)
Sweden, artist



AGNES STRICKLAND
(1796-1874)
Great Britain, historian, writer and poet



AMABLE TASTU
(1798-1885)
France, poet



DELPHINE DE GIRARDIN
(1804-1855)
France, poet



JOHANNA KINKEL
(1815-1882)
Germany, composer, writer, educator,
and revolutionary



LOUISE MARIE THERESE CHARLOTTE
ISABELLA D'ORLEANS
(1812-1850)
Belgium, queen of Belgium



BARONESS MARIE ESPERANCE VON
SCHWARTZ
(1818-1899)
Germany, author, better known by her
pseudonym "Black Hope"

"Here's to strong
women: may we know
them, may we be
them, may we raise
them." unknown

DID YOU KNOW

While these women used their influence and means to aid the Greek cause, they also inspired a fashion movement called *Greek Mania*. “Robes de dame á la Bobeline” were inspired by Bouboulina. They broke away from the thick heavy lace and brocade garments that were customary at the time, and they chose much lighter fabrics that moved and flowed over their figures, similar to the garments worn by ancient Greek women. The Empire (French) and Regency (English) fashions were influenced by the fashions worn by women in ancient Greece. In doing so, the women of Europe, in a way, were expressing solidarity with the struggling Greek people, but it was also an expression of liberal ideas for equality and democracy. Under the *Greek Mania* trend, the women fashioned their hair styles like those worn in ancient Greece. They wore headbands inspired by a *sphendone*, and tiaras were fashioned after a metal upturned headband called *stephane*. In a benefit concert given in Paris in 1826 under the auspices of the Philhellenic Committee, the musicians decorated their instruments with blue and white ribbons and women wore gowns with the Greek colors.



DID YOU KNOW



JACOB PHILLIP FALLMERAYER

An anti-Hellene?

Jacob Phillip Fallmerayer was a German historian with the reputation of being proficient on the history of Greece in the Middle Ages and in particular, on the role of Slavic and Albanian immigration to Greece.

In his writings he tried to show that the people of Greece and especially the Peloponnese were not descendants of the ancient Greeks but descendants of Hellenized Slavs and Albanians. He also claimed that there was no genetic continuity between the ancient Greeks and modern Greece.

On the subject he writes:

“The race of the Hellenes has been wiped out of Europe. Physical beauty, intellectual brilliance, innate harmony and simplicity, art, competition, city, village, the splendor of column and temple- indeed even the name has disappeared from the surface of the Greek continent... for not even a drop of noble and undiluted Hellenic blood flows in the veins of the Christian population of present-day Greece.”



DORA D'ISTRIA

Eleni Ghica-Masalsky

Fallmerayer's views were strongly opposed by another female Philhellene, Dora d'Istria (Eleni Ghica-Masalsky).

She was born in Bucharest in 1828, a member of the Ghica family and was of Phanariotic descent.

She married the Russian Duke Alexander Koltsov-Massalsky making her the duchess Helena Koltsova-Massalskaya. She was a feminist, writer and painter.

She published a number of works in Romanian, Italian, German, French, Latin, Russian, Ancient and Modern Greek.

Dora was a strong supporter of the idea that the Ionian islands (Corfu -Kerkyra/Κέρκυρα, Paxos/Παξοί, Lefkada/Λευκάδα, Ithaca/Ιθάκη, Kefalonia/Κεφαλονιά, Zakynthos/Ζάκυνθος, Cythera/Κύθηρα) belonged to Greece and that their Hellenic roots were undisputable. In a series of articles, she opposed Fallmerayer's anti-Hellenism; Eleni was recognized for her support of Greece and was declared a “citizen of Greece” by the Greek parliament.



Corfu/Kerkyra



Paxos



Lefkada



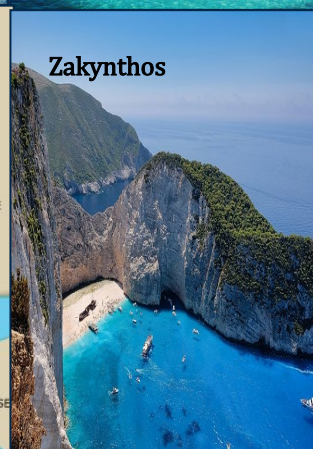
Ithaca



Kefalonia



Ionian Islands



Zakynthos



Cythera

HEROES AND HEROINES OF THE WAR FOR GREEK INDEPENDENCE

by Helen Constantinides Bruno

In this issue we will cover:

**SOULIOTISSES—MARTYRS OF THE REVOLUTION
THE WOMEN OF MISSOLONGHI
PANORAIA CHATZIKOSTA (Psarokostaina)**

Click on the link below for a song paying tribute to the women of Epirus by the popular Greek singer Marinella (Μαρινέλλα)

Γυναίκες Ηπειρώτισσες

<https://www.youtube.com/watch?v=d-mpLx9sqY&t=4s>



DID YOU KNOW

Secret School - Κρυφό Σχολείο

Φεγγαράκι μου λαμπρό,
Φέγγε μου να περπατώ,
Να πηγαίνω στο σχολειό
Να μαθαίνω γράμματα,
Γράμματα σπουδάματα
Του Θεού τα πράματα.

My little shining moon,
Light my way so I can walk
To go to school,
To learn my lessons,
Reading and writing,
God's wishes.



To Krifo Scholio
Nikolaos Gyzis 1885

Myth or Fact

The above children's song refers to the secret, underground schools funded and taught by Orthodox priests during the Ottoman occupation. These priests endangered their lives trying to preserve the Hellenic language or as they referred to it the "Sacred Language" and the Orthodox faith. The schools were in remote, countryside chapels and monasteries. Children, specifically boys, would attend these schools at night under secrecy. Many insist that these schools did not exist and their existence is merely a "national myth". The subject was part of the Greek school curriculum until the late 20th century when it was removed amid some political controversy.

<https://saintkosmas.org/krifo-scholio-video-the-secret-school-of-penteli>

SOULIOTISSES - MARTYRS OF THE REVOLUTION

by Helen Constantinides Bruno



Soulioties in traditional costume.
Sketch by Eugène Delacroix 1824 - 1825
(Louvre Museum)



Souliotisses - Giorgos Miniatis
Public Gallery, Corfu

The people of Souli (Epirus, Northwestern Greece) were tremendous fighters. The Souliotes were known for their military prowess, their resistance to the local Ottoman ruler Ali Pasha, and their contribution to the Greek cause under leaders such as Markos Botsaris and Kitsos Tzavelas.

Lord Byron in his poem *the Isles of Greece*, compares the people of Souli to the heroes of ancient Greece:

"On Souli's rock, and Pargos shore, exists the remnant of a line as the Doric mothers bore."

As tough as the men were, the women of the mountainous Souli were just as tough. Many compare them to the women of ancient Sparta. They were trained to use weapons and went along with the men to battle. They transported supplies, threw rocks from cliffs against the oncoming enemy, took care of the wounded and when necessary, they participated in battle. These women demonstrated astounding courage, spirit and tenacity. They despised and would publicly chastise any man who fled a battle or who essentially failed to do his duty. The wife of a coward would be widely shunned by others but was also free to leave her husband without any shame or repercussions.

Some notable Souliotisses were Despo Botsari, Capetanissa (Commander) Lena Botsari, Moscho Tzavela and Haido Giannaki Sehou.

Despo Botsaris

Despo was the wife of George Botsaris. The Botsaris clan was a formidable and a leading Souli clan.

When the Turks were about to overtake the castle at Dimoula (Riniasa Castle) Despo blew up the castle with all the ammunition that was stored there, killing herself and all her family and thus avoiding a surrender to Ali Pasha's Turkish army.

Capetanissa Lena Botsari

Under the leadership of the Capetanissa Botsari the Souliotisses defended the monastery at Setsou with stones and clubs. When they realized that the battle was lost, they threw themselves and their children in the Achelous River, instead of being captured by the Turks.

Moscho Tzavela and Haido Giannaki Sehou

Moscho was married to Lambros Tzavelas a key Souli leader. Moscho was described as a "slight woman with a beautiful face and sparkling eyes." In the Battle of Kiafa, a handful of Soulioties defeated 10,000 Turks. Moscho, led 400 Souliotisses including Haido. In the middle of the battle, the sounds of fighting stopped. The Souliotisses thought everyone had died so they charged against the enemy, with Moscho at the front and Haido at the back, some carrying rocks and others carrying weapons. These fortified the men and together they slaughtered the Ottomans. About 3,000 Turks died that day and only 74 Souliotes." This painting depicts Moscho Tzavella over the severely wounded Lambros Tzavellas in the Battle of Kiafa, by the German Philhellene artist General Carl Wilhelm Freiherr von Heideck.

Ali Pasha, the local Ottoman ruler of Epirus held three sieges against the people of Souli, in 1791, 1792 and 1803. He was unsuccessful in the first two but was successful in the third one due to the actions of a traitor named Pelios Gousis. Gousis led 200 Turks,

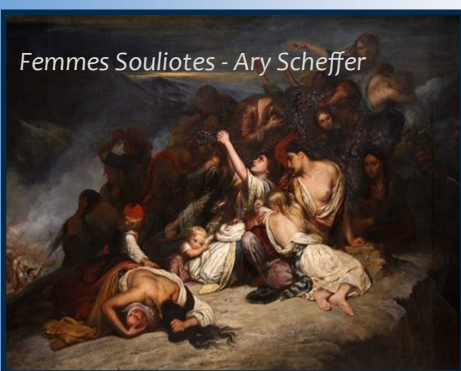


Moscho and Lambros Tzavelas
Carl Wilhelm Freiherr von Heideck

through a secret path and hid them on his property overnight. While the Soulioti fighters were fighting the attackers on the front line, the 200 Turks aided by the traitor Gousis attacked them from the back, reminiscent of the actions of another traitor, Ephialtes, who betrayed the Spartans at Thermopylae in 480 BC.

The escaping Souliotes separated into three groups. The first went to Zalongo, the second to Kerkyra, and the third fled to Parga.

The group that left for Zalongo (near Preveza) consisted of about 800 people. On December of 1803, Turkish forces arrived and surrounded the area, asking the people to surrender. The Souliotes decided to fight the Turkish forces since all escape routes were blocked by the Turks. During an intense fighting, a group of about 60 women with their children, realized that the men



Femmes Souliotes - Ary Scheffer

would not be successful in their fight against the Turks. The Turks surrounded the area with the only option the trapped women had was to take their children and make their way up the to the mountains rather than surrender to Ali Pasha's troops.

Each mother took her children, kissed them lovingly, and threw them over the side of the cliff. Then women, and girls, joined hands as if in a dance, and after the first time around, the first woman threw herself over the cliff, with the next woman or girl next in line taking the lead, dancing around once and then throwing herself over the cliff. This continued until one by one they all threw themselves over the cliffs and perished. This incident has been memorialized in history by a Turkish writer, Ibrahim Manzour Efenti, who was told the story by a Turkish army officer who witnessed the dance.

Although the event was documented by numerous sources, it is said that folklore has embellished the claim that the women sang and danced before they threw themselves over the cliffs.

After the women leaped to their death the men were able to break through the Turkish lines with only 150 making it safely to Parga.



Dr. Alexander Karanikas, of Chicago, is a noted educator, author, and actor. He is a graduate of Harvard and Northwestern. A professor at the University of Illinois at Chicago for many years, Professor Emeritus Karanikas taught courses there on the novels of

Kazantzakis, Greek-American literature, and literary criticism. *When a Youth Gets Poetic*, *In Praise of Heroes*, *Tillers of a Myth: The Southern Agrarians as Social and Literary Critics* (winner of a national award), *Elias Venezis* (co-authored with Helen Karanikas), *Hellenes and Hellions*, *Modern Greek Characters in American Literature*, *Nashville Dreams*, and *Stepping Stones*. Along with his many and distinguished professional activities, he has been an active member in the Greek-American community for decades.

Dances of Zalongo by Dr. Alexander Karanikas

When you listen with an ashen heart
To the voices, voices,
From the restless winds;
And you hear at night, again at dawn,
A chorus of lamenting girls
Lost in the mothering sea;
And when you glimpse our blue-eyed tears
Worn like pearls by the mist
As by a lovely weeping ghost
Haunting empty, empty time;
Think of our dance, the bitter dance
Of the fair ladies of Zalongo,
Of the dead ladies of Zalongo,
Zalongo, Zalongo.
Cry not for us who have cried enough
To make Sahara's endless sand
Bloom like a king's garden in May.
Like roses we wilted,
We women of Zalongo,
Lost wives and mothers,
Daughters of Zalongo,
Who would rather die with our love
Than live with a tyrant
In our home, our land,
By the side of our clear, our Suliot mount.
One by one and one by one
As time kills days and hours
The enemy murdered our brave desires,
Swept down from Pindus slopes
With heroes on his pikes,
And grimly sought our flesh
To quench his lust inflamed.
And two by two and two by two
We climbed with babes at breast,
Singing the song of Zalongo,
To cliff, the wind-made cliff,
of Zalongo.
We looked to the north and saw no north,
Just clouds of our despair;
We looked to the west and saw no west,
The sky was still and bare;
We looked to the south and saw no south,
The sun was all aglare.
We looked to the east; we saw the east.
The enemy was there!
The enemy was there!
And yet
We had found a road with our Suliot song
Where none could follow,
For who can follow death,
Sweet death?
So gather your woes for the dance, my love,
And darken your baby's eyes
With the shade of one last kiss.
Then take my hand in your soft hand
And place your foot near mine.
Now sing while the first of us to go
Leads round and round till she
Leaps from the cliff as a flute song ends,
On a high, piercing cry.
And this is how we danced the dance
Of Zalongo, Zalongo,
We fair ladies of Zalongo.

THE DANCE OF ZALONGO

This Greek folk song recalls the utmost heroic mass suicide in modern history. It happened on December 16, 1803 by the Souliotesses, who danced to the edge of the Zalongo cliff and one by one leapt to their death with their children rather than be captured by the Turks.

<https://www.youtube.com/watch?v=vApXQdoasRY>

<https://www.youtube.com/watch?v=YgLSrKh8cYA>

Έχε γεια καημένε κόσμε,
έχε γεια γλυκιά ζωή
Και 'συ δύστυχη πατρίδα
έχε γεια παντοτινή. Έχετε γεια βρυσούλες
λόγγοι, βουνά, ραχούλες
Έχετε γεια βρυσούλες
και σεις Σουλιωτοπούλες.
Στη στεριά δε ζει το ψάρι
ούτ' ανθός στην αμμουδιά
Κι οι Σουλιώτισσες δεν ζούνε
δίχως την ελευθεριά.
Έχετε γεια βρυσούλες...

...
Οι Σουλιώτισσες δε μάθαν
για να ζούνε μοναχά
Ξέρουνε και να πεθαίνουν
να μη στέργουν στη σκλαβιά.
Έχετε γεια βρυσούλες ...

Farewell poor world,
Farewell sweet life,
and you, my wretched country,
Farewell forever. Farewell springs,
Valleys, mountains and hills
Farewell springs
And you, women of Souli.
The fish cannot live on the land
Nor the flower on the sand
And the women of Souli
Cannot live without freedom.
Farewell springs...

...
The women of Souli
Have not only learnt how to survive
They also know how to die
Not to tolerate slavery
Farewell springs...,



To honor these heroic women in 1961 a monument was built at the site where the women fell to their death.

<https://vimeo.com/213401360>



THE WOMEN OF MISSOLONGHI

by Helen Constantinides Bruno

The women of Missolonghi, or “Misolongitisses” are remembered as the brave women who helped in the efforts to liberate Greece from the Ottomans just like their brave sisters of Souli did years before them. They not only defended Missolonghi throughout the three sieges, taking part in combat but also assisted the male fighters by transporting materials to build forts and nursed those wounded in battle. During the exodus many of the women of Missolonghi were massacred, captured or committed suicide to escape additional atrocities at the hands of their barbaric enemy.



The Exodus from Missolonghi (1855)
Theodoros P. Vryzakis



Details from *The Exodus of Missolonghi* showing female fighters.

One of the female fighters was a woman going by the name Giftogiannaina. She never spoke to anyone about the active role she played to defend Missolonghi until her late 90's. Realizing that she did not have much time left told her friends to: “Take this key for my chest and you will find a good costume of mine. With this I want you to bury me and then you will fulfil my wish.”

When she died, they opened the chest to find a male battle outfit, the outfit she wore in the exit of Missolonghi. Her wish was realized as she was buried in the outfit.



Siege of Missolonghi- 1827
Francois - Emile de Lansac





PANORAIA CHATZIKOSTA (PSAROKOSTAINA)

Πανωραία Χατζηκώστα

by Helen Constantinides Bruno

The word “psorokostaina” in Greek is a description for misery and poverty. Folklore, though, tells us that Psorokostaina was a real person who actually played a humanitarian role in the war for Greek Independence. She was originally from the town of Kidonies in Asia Minor. In 1821, the local Greeks revolted against the oppressive Turks. The revolt failed and most of the residents of Kidonia were massacred. Those who survived made their way to the island of Psara. One of the survivors was a beautiful woman of means named Panoraia Chatzikosta. Before she left for Psara, she saw her husband and children slaughtered in front of her own eyes.

She made it to Psara where she was given the nickname “Psarokostaina” or, as some say, “Psorokostaina”. She was destitute and all alone, but was helped along by Benjamin of Lesvos, a professor at the Academy of Kidonies. After some time, Benjamin left for Nafplio with Panoraia going along as his housekeeper. After Benjamin’s death in 1824 from typhoid fever, she became destitute again and worked as a washerwoman in order to earn a living.

During the hard years of the revolution, there was a large number of orphaned children, and these were sent to Nafplio, as this was the capital of Greece at the time (1823-1834). Even though Panoraia was not a woman of means, she volunteered to take care of some of these orphans. She took care of them by begging from house to house in order to be able to feed them.

In 1826, there was a fundraising event in Nafplio for the people of Missolonghi. Due to the overall poverty at the time, not much money was raised. When Panoraia saw how little was raised, she took her only possession, a silver ring, and placed it, along with a coin, on a table that the fundraising commission had set up. When the people of Nafplio saw this action by the penniless woman, they followed her example, and soon the table was covered with coins.

Panoraia went on to take care of the orphans, and when Ioannis Kapodistrias founded an orphanage in Nafplio, she offered to wash the clothing of the children for free. Panoraia died a few months after the orphanage was opened and, at her funeral, all the orphans that she took care of followed her coffin to the burial site.



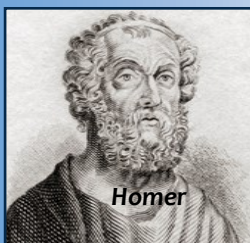
LIST OF UNITED STATES CITIES OF GREEK ORIGINS

by Peter Tarhanidis, PhD

1. Achilles, Oklahoma and Virginia. Achilles was the greatest warrior of the Trojan War, killed only when an arrow struck his heel, the only vulnerable spot on his body.
2. Alpha, a borough in Warren County, New Jersey. The first letter of the Greek alphabet.
3. Amazonia in Missouri. The Amazons in Greek mythology were a ferocious race of warrior women.
4. Antioch in California. The city was named after the Ancient Greek Town Antiocheia, which was located in South Turkey, near the borders with Syria. The modern town of Antakya has been built near the ruins of Antioch.
5. Apollo in Pennsylvania and Apollo Beach in Florida. Apollo was the Olympian god of music and light.
6. Arcadia in California, Florida, Indiana, Iowa, Kansas, Louisiana, Michigan, Missouri, Nebraska, Pennsylvania, South Carolina, Wisconsin. Arcadia was a famous place in ancient Greece and a prefecture in the Peloponnese in modern Greece.
7. Ares Peak, New Mexico. Ares was the Greek God of War.
8. Argo, Texas. Argo was the name of the famous ship that Jason and the Argonauts used to sail on their voyage to get the Golden Fleece.
9. Argos, Indiana. The name of Ulysses' dog and a region in south Peloponnese.
10. Arion in Iowa and Ohio. Arion was the poet tossed overboard by Pirates who was saved by a dolphin.
11. Athens, Georgia, Ohio, Alabama, Indiana, Maine, New York, Pennsylvania, Tennessee, Texas, West Virginia, Wisconsin, Louisiana, Michigan, Illinois, Pennsylvania. Athens is the capital city of Greece, named after the goddess Athena.
12. Calypso, North Carolina. The Nymph Calypso was a witch who tried to convince the hero Odysseus to stay with her on her island, rather than sailing home.
13. Attica, New York. An ancient region of east-central Greece around Athens. According to Greek legend, the four Attic tribes were unified into a single state by the Athenian king Theseus.
14. Cassandra, Pennsylvania. Cassandra was the seer who was cursed by Apollo, so that her prophecies were never believed.
15. Castor, Louisiana. Castor and Polux were famous twins of Greek mythology.
16. Clio in Alabama, California, Georgia, Iowa, Michigan, South Carolina, West Virginia. Clio was one of the nine Muses of Greek mythology.
17. Daphne, Alabama. Daphne was a beautiful woman who was pursued by the god Apollo. She turned into a laurel tree in order to escape from his advances.
18. Dike in Iowa and Texas. Dike (Diki) was the Greek mythological personification of Justice.
19. Corfu, a small town in New York. Corfu is the English name of the Greek island of Kerkyra and its principal city.
20. Corinth in Kentucky, Mississippi, New York, Texas, Vermont. Corinth is an important city almost 80km away from Athens.
21. Crete in Illinois and Nebraska. Crete is the island where Zeus was raised as a baby and the largest island in Greece.
22. Delphi in Indiana, Kentucky, and New York. Delphi was the most known Oracle in the ancient years.
23. Echo, Louisiana, Minnesota, Oregon, Texas, Utah. Echo was the beautiful maiden who fell in love with the vain Narcissus and was reduced to just an echo.
24. Eros in Louisiana and Arizona. Eros was the Greek god of love.
25. Hades Creek, Washington. Hades was the feared god of the Underworld.
26. Hector in Arkansas, California, New York. Hector was the brave Trojan prince who fought on the Trojan side against the Greeks during the Trojan War. He was killed by Achilles.
27. Helen, Georgia, Maryland, Missouri, Montana, New York, Oklahoma, West Virginia And Helenville in Wisconsin. Helen of Troy was the most beautiful woman on earth, and the cause of the Trojan War. Helen, Eleni, is a very popular name in Greek and it means bright and shining light.
28. Hercules, California. Hercules (Heracles) was the greatest hero of ancient Greece. He performed the famous 12 labors. Hesperia, California and Hesperus, Colorado, Hesperia was the Greek deity who personified the Evening.



30. Homer in Alaska, Georgia, Illinois, Indiana, Louisiana, Nebraska, New York, Ohio. Homer was the ancient poet and writer who gave us the famous books the Iliad and the Odyssey.
31. Irene, South Dakota, and Texas. Irene is a Greek name and the personification of Peace.
32. Iris, South Carolina. Iris was the Greek goddess of the Rainbow.
33. Ithaca, Nebraska, New York, Ohio. Ithaca was the island home of the Trojan War hero, Odysseus; the Odyssey by Homer detailed his voyage back home to Ithaca.
34. Macedonia in Ohio. Macedonia is the Northern part of Greece and the birthplace of Alexander the Great.
35. Marathon, New York. The city of Marathon was the setting for a magnificent battle, and where we get the modern-day race called the marathon.
36. Medusa, New York. Medusa was the monster who would turn one to stone who happened to look upon her.
37. Mentor, Minnesota, and Ohio. Mentor was a famous tutor/teacher in ancient Greek mythology.
38. Mount Olympus was the lofty home of the ancient gods. From Olympus we get place names such as: Olympic Valley in California, Olympia Heights in Florida, Olympia Fields in Illinois. These names could also originate from the area of Ancient Olympia, where the Olympic Games were taking place in the ancient years.
39. Muse, Pennsylvania. The nine Muses in Greek mythology were the ones who inspired the arts, sciences, music, and all things cultural.
40. Notus, Idaho. Notus was another wind god, this one the South Wind.
41. Orestes, Indiana. Orestes was the tragic figure who killed his mother, Clytemnestra, and was pursued by the Furies, in the tragedy *Oresteia* by Aeschylus.
42. Orion, Illinois, and Michigan. Orion was a giant in Greek mythology who was placed in the stars as the Constellation Orion.
43. Pandora, Ohio, and Texas. Pandora (all-gifted) was the first mortal woman. Her curiosity made her open up a jar (box), which unleashed all the world's evils upon the earth.
44. Parthenon, Arkansas. The Parthenon in Athens is the splendid temple at the Acropolis, built in honor of the great goddess Athena.
45. Penelope, Texas. Penelope was the faithful wife to Odysseus, of Trojan War and Odyssey fame.
46. Sparta in Georgia, Illinois, Kentucky, Michigan, Mississippi, New Jersey, New York, Ohio, Tennessee, Virginia, Wisconsin. Sparta was a famous city state in ancient Greece, renowned for its highly disciplined and ferocious warriors.
47. Syracuse in New York. Syracuse is a city in the island of Sicily in Italy. It was founded by Corinthians in 8th century BC and it was the birthplace of the famous engineer Archimedes.
48. Thebes, Illinois. Thebes was another famous city state, with a storied mythical history.
49. Troy in Alabama, Idaho, Illinois, Indiana, Iowa, Kansas, Maine, Michigan, Missouri, Montana, New Hampshire, New York, North Carolina, Ohio, Pennsylvania, South Carolina, Tennessee, Texas, Vermont, Virginia, West Virginia. Troy was the ancient mythological city where the famous Trojan War took place.
50. Ulysses, Kansas, Kentucky, Nebraska, Pennsylvania. Ulysses was the Roman name for Odysseus, hero of Homer's epic *The Odyssey*.
51. Urania, Louisiana. Urania was the one of the nine Muses, the Greek Muse of astronomy, astrology, and universal love.
52. Uranus, Alaska. Uranus (Sky) was an original Titan, husband to Gaea (Mother Earth).
53. West Alexander, Pennsylvania. Named after Alexander the Great he king of the ancient Greek Kingdom of Macedon.
54. Xenia, Ohio. Xenia (Greek: ξενία) is an ancient Greek concept of hospitality. It is almost always translated as 'guest-strangers.' or 'ritualized friendship.' Zeus is sometimes called Zeus Xenios in his role as a protector of strangers. He thus embodies the moral obligation to be hospitable to foreigners and guests.
55. Ypsilanti in Michigan. The town was named after Demetrios Ypsilantis, the brother of Alexander Ypsilantis, a leader of Filiki Eteria.
56. Zephyrhills, Florida and Zephyr in Nevada and Texas. Zephyr was one of the wind gods, the West Wind.



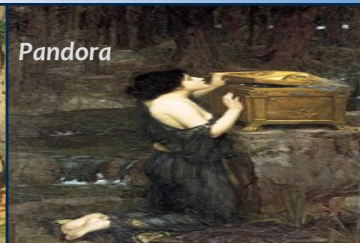
Homer



Mount Olympus



The Nine Muses



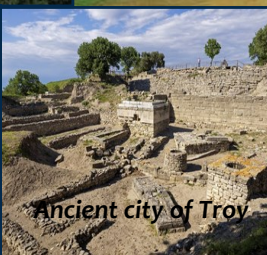
Pandora



Parthenon



Penelope



Ancient city of Troy



Uranus



Zephyr

1821 CELEBRATORY EVENTS

Please check the following links for talks, events and information commemorating the 1821 Revolution:

1821 Πριν και Μετά: Μία μεγαλειώδης έκθεση στο Μουσείο Μπενάκη

https://www.benaki.org/index.php?option=com_events&view=event&id=104529&Itemid=163&lang=el&cmid=e34aeb1f-e1e2-4cfb-b34f-e894f585155b

Please visit www.hacfoundation.org (The Hellenic American Cultural Foundation) for a virtual seminar on 11/4/21 @7pm with the topic *The Greek Revolution:1821 and the Making of Modern Europe*
Cyprus participation

<https://www.youtube.com/watch?v=FUVzDGHFtMI>

<https://cyprus-mail.com/2021/02/18/university-events-to-mark-200-years-since-greek-war-of-independence/>

<https://www.philenews.com/koinonia/eidiseis/article/1114159>

Philhellenism Museum in Athens

<https://www.athensinsider.com/athens-philhellenism-museum-shines-a-light-on-how-the-greek-cause-resonated-around-the-world/> (opening)

<https://phmus.org/en/activities/news/> (museum info)

‘Greek fever’ at the Gennadius Library

<https://www.ekathimerini.com/culture/1159247/greek-fever-at-the-gennadius-library/>

For various events, articles and exhibits in Greece please check *Kathimerini* (newspaper)

<https://www.ekathimerini.com/tag/1821-anniversary/>

An exhibition on the contribution of maritime merchants and privately financed navies to the Greek War of Independence at the Eugenides Foundation

<https://www.ekathimerini.com/culture/1162451/eugenides-foundation-opens-on-tuesday/>

With Love, for Greece | March 18 – December 31 an exhibition at the French Institute of Athens

<https://www.ekathimerini.com/culture/whats-on/1157270/with-love-for-greece-march-18-december-31/>

The 1821 revolution before then and after at the Benaki Museum

<https://www.ekathimerini.com/culture/1162379/the-1821-revolution-before-then-and-after/>

“Re-Constitution ’21”; an exhibition commemorating the Greek War of Independence in the Peloponnese

<https://www.ekathimerini.com/culture/whats-on/1162664/re-constitution-21-nafplio-to-june-30/>

Athens Economic University <https://www.aueb.gr/el/opanews/afieroma-1821-2021>

Eastern Mediterranean Business Cultural Alliance

<https://www.youtube.com/channel/UCXnWYYqNnn-68jXmiUMQUzg>

American Hellenic Foundation of Western Pennsylvania

<https://pahellenicfoundation.org/2021/Cyprus/>

A Proclamation on Greek Independence Day: A National Day of Celebration of Greek and American

Democracy, 2021: <https://www.whitehouse.gov/briefing-room/statements-releases/2021/03/24/greekindependence-day-a-national-day-of-celebration-of-greek-and-american-democracy-2021/>

US Ambassador Pyatt’s Statement on Greek Independence Day: <https://gr.usembassy.gov/ambassador-pyatts-statement-on-greek-independence-day/>

United States individual proclamations: <https://www.goarch.org/-/state-proclamations>

British Embassy and Athens Celebration: <https://www.gov.uk/government/news/british-embassy-athens-programme-in-celebration-of-the-bicentenary-of-the-greek-revolution>

The Museum of the Filiki Eteria can be visited online at <http://hfcodessa.org/en/museum/>

"The Idea of Greece" by the Hellenic Heritage Foundation: Podcasts for the Greek revolution by the Hellenic Heritage Foundation in Toronto. Watch The Greek Revolution on Spotify: https://open.spotify.com/show/orZzkaIwLI53F2HCbQeHNx?si=Umu9_AtGQ-mJ8jLe6ak6cQ&nd=1

<https://greece200.goarch.org/>

<https://www.greece2021.gr/en/>

<https://www.greece2021.gr/en/the-four-pillars/greece-today-200-years-after-independence.html>

<https://embca.com/>

<https://www.youtube.com/watch?v=kisEBUDNlfc> mostly for Greek speakers

<https://www.facebook.com/orthodoxobserver/videos/725219418191945>

<https://www.onassis.org/news/onassis-foundation-in-bicentennial-initiative-1821-2021>


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*TO A TRIBUTE OF GREEK CLASSICAL MUSIC AND
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THE GREEK REVOLUTION IN 1821*

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THE FINALE OF THE GREEK SYMPHONY 1821
BY NIKOLAOS ASTRINIDIS
AND THE FINALE OF THE SYMPHONY OF LEVENDIA
BY MANOLIS KALOMIRIS




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Alyson Spina, Soprano
Costas Tsurakis, Bass-Baritone
Anastasios Fakinos, Bass-Baritone
David Maiullo, Pianist
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Direction of
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Greece
Oscar Wilde

The sea was sapphire colored, and the sky
Burned like a heated opal through the air;
We hoisted sail; the wind was blowing fair
For the blue lands that to the eastward lie.
From the steep prow I marked with quickening

eye

Zakynthos, every olive grove and creek,
Ithaca's cliff, Lycaon's snowy peak,
And all the flower-strewn hills of Arcady.
The flapping of the sail against the mast,
The ripple of the water on the side,
The ripple of girls' laughter at the stern,
The only sounds:- when 'gan the West to
burn,

And a red sun upon the seas to ride,
I stood upon the soil of Greece at last!



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