



*For we are God's
fellow workers; you are God's
field, you are God's building.
(1 Corinthians 3:9)*

Greeks Settle in Seattle

1880s–1920

First Greeks in Seattle

In 1592 explorer Juan de Fuca or Ioannis Phocas—also known as Apostolos Valerianos of Cephalonia—had sailed into the strait that bears his Spanish name, but did not come as far inland to the place where Seattle would be established nearly three centuries later. It was not until the 1870s that a smattering of Greeks trickled into Washington State. One or two Greeks settled in Central Washington. The 1879 directory of the 4,283 residents of Seattle lists Mack the Greek, a fisherman, as residing on Jefferson Street. Later records do not mention him again.

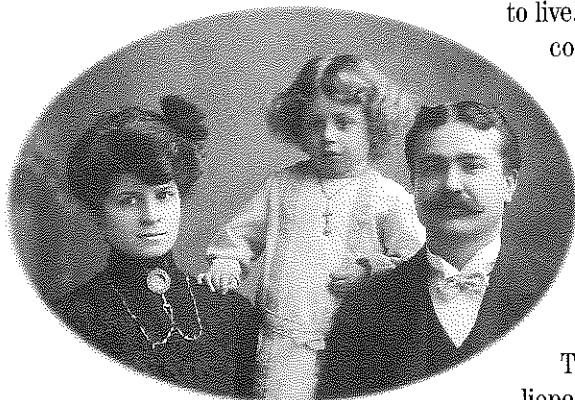
The first men of Hellenic background chronicled to have settled on Seattle soil were Nicholas George from the island of Leros, Greece, and George Tandou Nicholas from Langa-da, Asia Minor. They came on a fishing schooner which traveled around Cape Horn, arriving in Seattle in the early 1880s.

Nicholas George went to work at Yesler's Mill and, in 1888, as soon as he could, returned to the island of Leros to bring his wife, Irene, and their three daughters to Seattle to live. He became a fisherman, according to his descendants. Nicholas George had a confectionery shop at 715 Seventh Avenue beginning in 1891. By 1900 he was the proprietor of the European House for lodgers at 511 Cherry Street and by 1905 owned a fish and meat business which later expanded to include groceries.

Before the turn of the century, the George girls married. Nicholas George gave his oldest daughter, Mary, in marriage to his friend with a similar name, George Nicholas, owner since the 1890s of a fruit and cigar store. Nicholas George's second daughter Katherine married Zachariah A. Maf-rige, a Syrian, who from 1892–1895 was co-owner with his brother Michael of Mafrige Brothers Dry Goods and Notions and from 1898 to 1908 owner of The Fair Department Store, both in downtown Seattle. The third daughter, Kalliope (Carrie), married James C. Angel (Angelo), also from the island of Leros, who operated one of the first known Greek-owned restaurants in Seattle. He died in 1907. Carrie married George Mandas, who was an owner of a fish stall at the Pike Place Market and later became a court bailiff. The original pioneer families were hard workers and already beginning to establish themselves in their new country, some investing in real estate as well.



Irene and Nicholas George
University of Washington Collection Meany Pioneer
File © Seattle Post-Intelligencer
February 29, 1920



Carrie, Clarence, and Jim Angel



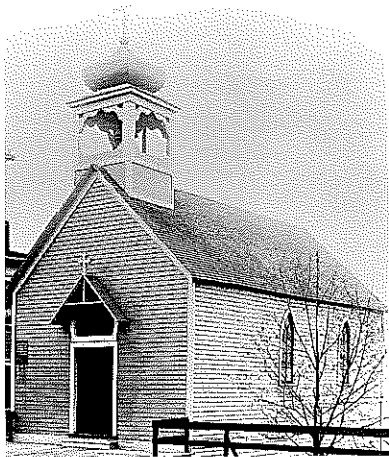
*Mary and George Nicholas (back row),
daughters Irene Carkonen (left) and
Eva Simeon (right)*



*Katherine and Zachariah A. Mafrige with one of their
children. Katherine died in 1903 giving birth to son
George who died eight months later. Z. A. Mafrige and
daughter Irene and son Steve moved to Texas sometime
after 1911.*



*The Georges with two of their daughters:
Kalliope (Carrie) Angel Mandas (left),
Nicholas George, Mary Nicholas, and
Irene George*



Exterior of the Greek-Russian Orthodox Church on 817 Lakeview Avenue
© Museum of History and Industry



Early 1900s – Greek picnic in the Seattle area: Jim Carkonen is third from the right, second row, and Chris Grecorin (Gregores) is in the back row, right.



c. 1903 – John and Maria (Marianthe) Manousos in Greece. He was the president of the Greek-Russian Community, in approximately 1910–1911, prior to settling in Tacoma.

First Greeks Give Land for Joint Church

According to the book *Orthodox America 1794–1976: Development of the Orthodox Church in America*,



Interior of the Greek-Russian Church on Lakeview Avenue
© The Seattle Times

The St. Spiridon parish of Seattle was founded in 1892 by Russian immigrants and scores of young Greek immigrants in a joint effort which was prompted by an offer from the Russian government to provide a bi-lingual priest if the two groups would combine their resources and construct a church building. The offer was accepted.

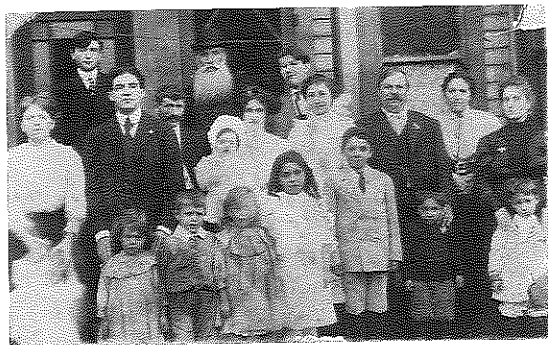
Over one hundred years ago, a Greek couple donated the land for the first Greek-Russian Church in Seattle. *Orthodox America* states that “a parcel of land was donated by a Greek couple, Mr. and Mrs. Nicholas George. The *St. Spiridon Orthodox Cathedral: 1895-1985* commemorative album states: “George and Mary Nicholas, a Greek couple, donated land for the first parish church.” King County real estate transaction records show beyond doubt that Nicholas and Irene George are registered as having granted land (Section/Lot #35, Block #9, in East Park) at 817 Lakeview Avenue on November 27, 1894, to the Greek-Russian Church. Nicholas George turned over his property to Bishop Nicholas “for and in consideration of the love and affection I have for the Greek-Russian Church of Alaska and the Aleutian Islands.”

The Church first appeared in the 1895 Seattle city directory under the name of the Greek Catholic Russia Church at 817 Lakeview. In the *Dedication Album of the St. Demetrios Church* (March 1963), a quotation from *The Seattle Post-Intelligencer* published on August 19, 1895, reads as follows:

With all her cosmopolitan features Seattle is hardly accustomed to a full-robed priest of the Greek church intoning the ritual of his church in patriarchal style. In the neat little building on Lakeview Avenue completed by the Greek Catholics of this city last April, Rev. Sebastian Dabovich last night conducted the vesper service of the Orthodox Greek Church and preached the sermon in English.



c.1911 – Seattle Greek-Russian community across the street from the church on Lakeview Avenue



Early 1900s – (second row, third and fourth) Demetrios Kyreacos and Carry Kyreacos with their baby in baptismal attire. Unidentified friends and relatives gathered for the celebration. The bearded man may have been a visiting priest. At the time, baptisms took place in private homes.



Early 1900s – Seattle Greeks in their finery. Jim Carkonen standing.



1908 – Martin G. Marinos (Marinopoulos) in Alaska

City directories listed the church by different names: Greek Orthodox Church of St. Spiridon (1897); Greco-Russian Church of St. Spiridonus (1898); Greek-Russian Church (revised spelling) (1899); Greek-Russian Orthodox Church (1918); and St. Spiridonus Greek Church (1921). Subsequently, the word "Greek" did not appear in the listing.

Adventure Abounds

Other Greeks also came to Seattle in the early years. One of them was George Malamos, who came in 1893. He was the grandfather of St. Demetrios parishioner Jim Mitalas. In the 1890s and early 1900s, some Greeks in Seattle joined the throngs of others who sought their fortune in the Alaska gold rush.

The men were young and adventurous. Martin Marinos went to pan for gold as did Jim Angel, who also set up an outfitters' store in Alaska. Both returned to Seattle.

Tom Dariotis, Gust Gumas, J. H. Eliopoulos, and George Malamos were among the eighty Greek immigrants in the Seattle area who returned to Greece to fight in the 1912–1913 Balkan Wars. Many came back to Seattle after the war.

Flood of Greek Immigration

Although some Greeks had come to Seattle in the last two decades of the Nineteenth Century, sizable influxes of Greeks moved to Washington State from about 1905 to 1911 and again after the Balkan Wars and after World War I. Many Greeks who had left the Northwest to protect their homeland came once again to Seattle where they settled. The early Greek male population consisted mostly of bachelors.

The Greek Colony

Greek immigrants came to America to seek their fortunes. The main reason for immigrating was to earn money to pay their family debts and to create dowries to marry off their sisters. Most of the early Greeks planned to return to live in Greece permanently. Many who changed their minds were seeking the good life of marriage, children, and success. Some remained bachelors all their lives. Others found their wives through marriages arranged by friends or family either in the United States or in Greece. Many of the early immigrants married non-Greeks since Greek females were scarce in Seattle. Perhaps a dozen or so Greek women lived in Seattle before 1920, most of whom were from Leros. Greek immigrants to Seattle and elsewhere, in most cases, came from small rural impoverished communities in their homeland. Most Greek immigrants came as teenagers or in their twenties. They often had not been able to complete their schooling in Greece. Beginning jobs in the United States required little education but much strength and a desire to work. Most of the Greeks who realized that they needed to know English learned it on the job. The early years of employment for the immigrants were filled with backbreaking labor and long hours. After reaching America's shores, some had their start laying railroad tracks in section gangs, digging ditches for telephone companies, working in coal mines or in lumber forests, or washing dishes. A few Greeks even tried their hands at owning and operating coal mines. The Greek immigrants were bright, hardworking

1910 WEST SEATTLE FEDERAL CENSUS AND INDEX
The following all listed as Greek*

NAME	RELATION	AGE	ADDRESS	OCCUPATION
Athens, George	Bor	67	RR Avenue	Fisherman
Morris, John	HH	39	"	"
Shervin, Nick	Bor	24	"	"
Staveos, John	Bor	28	"	"
Dupond, (Dupont) Andrew	HH	52	Alki Avenue	"
Dupond, (Dupont) Minnie	Wif	39	"	"
Dupond, (Dupont) James	Son	30	"	Fisherman
Dupond, (Dupont) Arter (Arthus)	Son	27	"	"
Depattuce, Depelie	HH	46	2645 Alki Avenue	Carpenter
Petlucce, Nick	Bor	35	"	"
Pascaleie, John	Bor	27	"	Fisherman
Kalinovski, Casamere	HH	53	2903 Alki Avenue	Carpenter
Kalinovski, Costansia	WIF	52	"	"
Gladdin, Iamri	HH	65	2900 Alki Avenue	Gardener
Georgepollis, Angelo	HH	23	3207 Alki Avenue	Clerk
Candiolos, John	HH	48	3405 30th SW	Bakery laborer
Candiolos, Mary	WIF	28	"	"
Candiolos, Annie	Dau	13	"	"
Candiolos, Eltitos	Son	12	"	"
Candiolos, Nickalus	Son	11	"	"
Candiolos, Hollie	Son	7	"	"
Candiolos, Stephen	Son	6	"	"
Candiolos, Irene	Dau	4	"	"
Constantlaun, Nickolas	Bor	37	"	Restaurant cook
Marinakos, George	Bor	24	Oxbow (?) Street	Store clerk

KEY: Bor (Boarder?); HH (Head of Household); WIF (Wife); Son, Dau (Daughter)

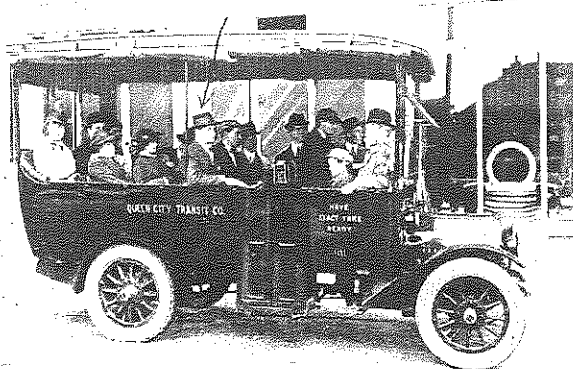
* Editorial Note: The above U. S. Federal census is unique in the files for early Greek immigrants to Seattle. West Seattle, which was a self-governed entity in the early days, had to show that 20,000 people resided in the area in order to be annexed to the City of Seattle.



c.1912 – Nick Carras (standing far right front) became section foreman for a railroad gang within a year or two of arriving from Greece. Standing fifth from the right is Paul Plumis.

Seattle Album

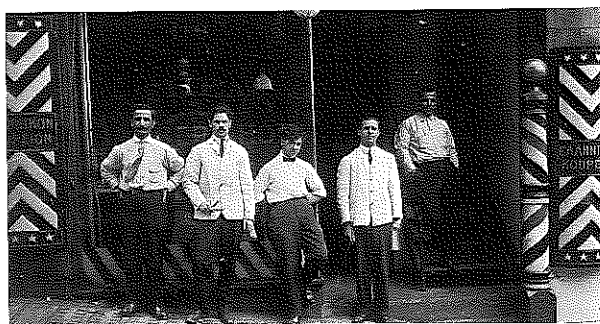
1915 No. 217 – Early Day Bus
MICHAEL D. CARZES
OWNER OF THIS ITNEY COMPANY



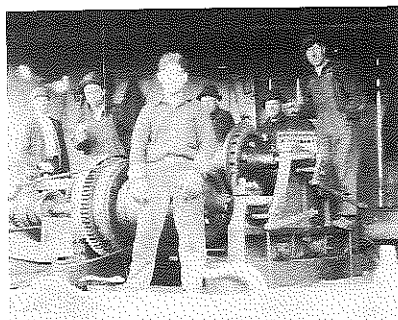
In the painful transfer from cable and trolley cars to automotive transportation, Seattle made many an experiment. This one, shortly after World War I, was heralded "the latest"—as indeed, it was. The advantages were several: it gave the passengers plenty of fresh air, relieved the driver of nonstop driving with fare collections, and carried a vase of flowers, presumably fresh, on the roof. Incidentally, the

cool was still called a "dash-board" for reasons any old buggy rider can tell you. However, these roll-down curtains were not much protection in rainy weather, and the seating was a bit too cozy for all except young couples it bore. The design of this bus obviously derived from its ancestor, the one-horse open street car celebrated in a letter in today's letter columns on this page (Next week: 6th and Pine "Elli.")

1915 – Michael Carzes, owner of the Queen City Chitney Company, was the first president of St. Demetrios Church.
©Seattle Post-Intelligencer



George and Jim Sakellaris (second and third) in front of the Athens Barbershop, 121 Prefontaine Place, in Seattle (Note the barbershop signs in Greek.)



1915-1919 – Unidentified Greek immigrant machine workers

individuals, whose industriousness would lead many to success in whatever fields of endeavor they chose.

In general Greeks saved their money as they worked for others. Some had fruit stands or candy carts. Greeks liked being their own bosses. As soon as they, alone or with brothers or fellow Greeks, had saved up enough money, Greeks became

proprietors of small businesses. The Greek sense of *philoxenia* or hospitality made operating restaurants a natural choice as were other businesses involving foods.

Worship and community life for the early Greeks in Seattle centered around the Greek-Russian Church of St. Spiridon on the hill on Lakeview Avenue. The priest at St. Spiridon from 1905–1915 was Fr. Michael G. Andreades, who held services in Greek, Russian, and English to meet the needs of all the Orthodox. One St. Demetrios parishioner, Helen Laskares, remembers that, when services were somewhat long, the bench outside the church was a good place for a young child to sleep. As the Seattle Greek colony grew, the people had a deep desire to build their own church as a spiritual, cultural, and educational center.

As early as 1909, a Greek Club was established in Seattle at 203 Yesler in the center of old Greek Town by proprietors Mr. Spiropoulos and J. Sarantos. Other Greek-owned restaurants occupied the same address in later years.

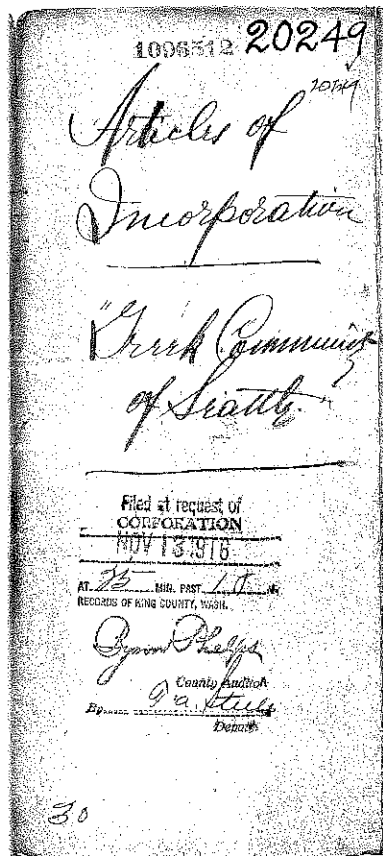
Greeks Organize Own Church Community

As early as 1915, the Greek population began thinking of establishing a church community specifically for the Greeks, since at the time more than two thousand countrymen resided in the Seattle area and eight thousand total in Washington State, Idaho, and British Columbia. Nick Carras (in a 1963 interview) said he remembered that about three hundred young Greek men, mostly under the age of twenty-five, gathered for a meeting in 1915 at the Labor Temple at Sixth Avenue and University Street to discuss the possibility of building a church. Demetrios Manolides was named chairman of that meeting. As such, he sometimes was thought of as the first president. Nick Carras was appointed as the secretary. A letter from the Board of Trustees to the acting Metropolitan Meletios written on October 1, 1918, indicated that the church began functioning in June 1915. The letter was signed by the St. Demetrios Church priest at the time Archimandrite Artemios, church President John A. Rockas, Secretary George Sakellaris, Vice President Pericles H. Scarlatos, Treasurer George Mandas, and Board of Trustees members: George Gianacopoulos, George Iliades, Ioannis Damalos, Constantine Delimitros, and Nicholas Fountoukos.



Demetrios Manolides, early Greek colony leader

In October of 1916, the Greek Community of Seattle secured an official charter from the State of Washington in Olympia.



1916 – Articles of Incorporation

c. 1916 – Demetrios and wife Carry Kyriacos (third and fourth) gathering with Greek friends for a picnic at Hazelwood on Lake Washington. Note the Yiaia in widow's scarf, Charles Spatari playing the violin, and two other musicians playing the kanonaki (similar to a santouri) and the bouzouki.



State Form 173. Prepared by Bureau of Inspection and Supervision of Public Offices.			
Name	Greek Community of Seattle, (Active) RELIGIOUS PURPOSES		
Art. No.	39993	Date Filed	OCT 30 1916
Expiration	-----	Place of Business	Seattle.
Stricken from Records	Chap. 24.08 RCW	Recorded Book	Page

The Constitution of the Greek Community of Seattle, also known by a handwritten title as *The Articles of Incorporation*—the earliest document uncovered—sets May 21, 1916, as the date the Greeks residing in Seattle met to organize formally as a community and to establish a church.

The Constitution sums up the goals of the new community:

The Greeks residing in Seattle of the State of Washington of the United States of America in a meeting held on the 21st day of May 1916, elected a temporary committee...which they authorized to look after the organization of a Greek Community and to find a place to be used as a church, to make the necessary constitution on the strength of which the Greek community would exist, to take the necessary steps for bringing a regular pastor.

Members of the temporary committee were: President Christos Liliopoulos, Secretary Constantine Carantsounis, and Trustees Constantine Delimitros, Louis Alexiou, Christ Sotiropoulos, Pericles H. Skarlatos, and John A. Rockas. They met on September 23, 1916, and approved *The Articles of Incorporation* which their countrymen adopted.

The purpose of the Greek Community will be principally to maintain a Greek Orthodox church having as its head, a minister duly appointed by the Holy Synod of Greece and who must be a Doctor of Divinity of the National University of Greece or of some other recognized theological school of equal grade; to purchase a cemetery; to establish a Greek school; and in general to look after all matters concerning the prosperity of the Greek community or related to the better operation of the Greek Orthodox Church.

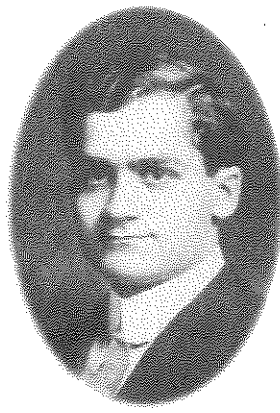
The Constitution, typed in English, covered in great detail the procedures for the healthy operation of an organization: financial resources to come from monthly membership commitments, church service collections, and donations; general elections on the first Sunday of December, with the board of trustees electing its own officers; the responsibilities of the officers, including the role of the board secretary as a paid employee and dues collector; establishment of three general assemblies a year, one of which was an annual meeting;

a Committee of Control for elections and auditing; rules for candidacy to the Board of Trustees. Article 18 specified that the Reverend Panaretos Anagnostopoulos would be the first full-time pastor of Seattle's Greek Orthodox community. Article 22 authorized the Board of Trustees with a vote of at least nine members to "proceed to purchase a lot for the erection of the church, or of a cemetery, to establish a Greek school and employ the necessary teachers."

On October 30, 1916, the Greek Community of Seattle secured an official charter from the State of Washington in Olympia. At



Alexander Spetsieris (Spencer)



His son Demetrios Spencer
© Puget Sound Salmon Fishermen



A picture of the probable church which the St. Demetrios community rented from 1917 to 1921 as its first spiritual home. It is the only church in the immediate area shown on city maps of that era. No other archival information could be obtained regarding the possible connection of the church building to St. Demetrios.

Puget Sound Regional Branch of the Washington State Archives, 1937



Early picture postcard from Peter Karris to his Koumbaro, James Carkonen (left)

the request of the corporation of the Greek Community of Seattle, the Constitution was filed in the records of King County, Washington, on November 13, 1916, and presently is preserved in the King County Archives at Bellevue Community College. The granting of the charter is commemorated on a plaque in front of the St. Demetrios Church on Boyer Avenue East. The incorporation is on record at the office of the Secretary of State in Olympia and must be updated each year by the parish.

Church Named, First President Elected

At the initial meeting to establish the Greek Community of Seattle the men present said they needed an icon if they were going to have a church. Alexander Spetsieris (Spencer) who had arrived in Seattle in 1914, had brought with him an icon of St. Demetrios to give his son Demetrios, who had emigrated in 1902 from their home island of Cephalonia. The father donated the icon of St. Demetrios as the first icon for the new church. Consequently, the community decided to name the church after St. Demetrios. Alexander Spencer, the maternal grandfather of Jerry Costacos, served as the first secretary (*grammatefs*) and the first chanter (*psalti*) of St. Demetrios Church.

At the general meeting of the Greek residents of Seattle on September 24, 1916, the Constitution was approved by the members present. As set forth therein, the first Board of Trustees was elected to remain in office until the first Sunday of December 1917. The names of those individuals were not set forth in the Constitution, as the election took place the day the Constitution was handed out and approved. Michael Carzes was elected the first president of the Greek Community of Seattle. John A. Rockas succeeded him in 1918 as president.

Hellenic Association Incorporated

On November 27, 1917, Michael D. Carzes, D. Manolides, T. Mitakos, Peter Farmasonis, Christ Sotiropoulos, Alex Brousales, John Ruptis, Alexander Spencer, and James Kontometros signed the Articles of Incorporation of the Hellenic Association of The Greek Community of Seattle, Washington, "to form a corporation under the laws of the State of Washington relating to educational and religious associations, and for the purpose of carrying on the business" of the "objects for which this corporation is formed." The aims were:

1. The maintenance, support and promotion of the welfare and the perpetuation of the existing Hellenic Church, Saint Demetrius, at Seattle, Washington, and the buying of all requisite property and the erection of such buildings as may be necessary for the furtherance of said church and the promotion of the spirit of friendship and help among the members of this association and their families.
2. The establishment and maintenance of Greek schools and the education of the Greek children in the City of Seattle.
3. In carrying out the purposes and objects aforesaid, said corporation shall have the right to borrow money and secure the payment thereof by mortgage, deed of trust or hypothecation.

GREEKS SERVING IN U. S. ARMY AT FESTIVITIES

More Than Four Hundred From
Camp Lewis Attend Christmas
Celebration.

Between 400 and 500 Greeks, wearing the uniform of the United States army, will march from the Greek Orthodox church, Howard avenue and John street, through the streets of the city to the King street station shortly after noon today on their way back to Camp Lewis.

They have been celebrating the Greek Christmas, which comes some thirteen days later than that of America, and have been having one of the most enjoyable times of their lives. They have eaten foods prepared as they are in their native land; have danced the dances they learned on the shores of the Aegean sea and are now going back to the army camp to continue training for the fight against the enemy of not only their native land, but of the land of their adoption. At the station a farewell address in English will be delivered and the two days' celebration will be at an end.

The presence of Uncle Sam's Greek nephews in the city at this time is the result of a letter written by M. D. Carzes, president of the Greek Community of Seattle to Brig. Gen. Frederick S. Foltz asking that the men be granted leave to come to the city and celebrate the holiday season with people of their own nationality. About one-third of the 1,500 Greeks at the camp came over, dined on barbecued lamb, old Greek style, Greek salads, Greek cheese and other dishes, prepared and served by the women of the colony, at the I. O. G. T. hall, 1109 Virginia street, last night. More than 1,000 persons were present. Dancing followed the dinner.

The religious part of the observance of Christmas will be held at the Greek church this morning. Rev. Father Simeon, of Portland, will conduct the service, which will begin at 9 o'clock and will close just before the soldiers start on their march to the railway station. M. D. Carzes is given credit for being the originator of the present celebration, and other members of the local colony assisting on the committee were D. Manolides, P. Farmasonis and Th. Mitakos.

The Greek soldiers received "free meals at Greek restaurants and free fruit and free candy at stands conducted by their countrymen."

© Seattle Post-Intelligencer, January 8, 1918

It appears that the incorporation of the Hellenic Association was a follow-up support system for the original incorporation of the Greek Community of Seattle the previous November in 1916. Membership in the association was divided into three classes: regular, corresponding, and honorary members. To be a regular member, one had to reside in the City of Seattle. Only a regular member could vote. Corresponding members lived outside the city. "Any orthodox Greek shall be entitled to membership in this corporation by the payment of a monthly due or fee of Fifty Cents."

First Clergy of St. Demetrios Church

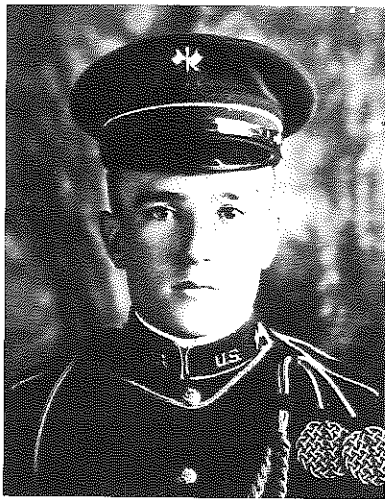
In the beginning years of the community, even while the Greeks were attending the Greek-Russian Church, according to some of the older St. Demetrios parishioners, itinerant Greek Orthodox priests as well as priests from Holy Trinity Greek Orthodox Church in Portland came to Seattle to perform sacraments for the Greek Orthodox faithful in their homes. Beginning in 1916, the Holy Synod of Greece, and subsequently the Greek Archdiocese in the United States, assigned priests to St. Demetrios Church. The early priests remained for several months or up to two years. In retrospect to some Greek Orthodox of Seattle, the priests did not seem to be permanent. When time elapsed between assignments, priests from Portland or from St. Spiridon Church in Seattle would come to perform sacraments. One documented example is the wedding on December 23, 1917, of Christ Liliopoulos to Olga Pappadimitriou at the Greek Church of St. Demetrios at John and Howard Streets, with Fr. Emanuel Simeon of Portland officiating.

Archimandrite Panaretos Anagnostopoulos, who served the Greek Community of Seattle from April 30, 1916, through October 30, 1917, was followed by Archimandrite Artemios (no last name on record) who served from February 1, 1918, until October 1918. Fr. Nicholas Patsoulis was the priest at St. Demetrios church from November 7, 1918, through the spring of 1919. Archimandrite Chrysanthos Kaplanis was the pastor from the middle of 1919 until 1921.

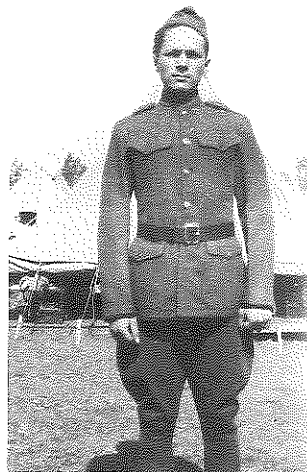
Church Rented, Property Purchased

Arrangements were made in 1917 to rent an empty church at the southeast corner of John and Howard in Seattle. Services were held there until the first St. Demetrios Church was completed. Parishioner Helen Laskares remembers the rented church as a rickety old structure. There were two steps, a walkway, and then one more step to the street. She recalls that, when she was a child, the faithful were processing outside on one Holy Friday and the two steps gave way. "Down went the *epitaphion*! Down went everybody—the priest, the *psaltai*, the people carrying the *epitaphion*, and the parishioners!"

The Seattle City Directory of 1917 lists for the first time the "Greek Community Association of Seattle." The Board of Trustees on behalf of the Association purchased a lot at Yale Avenue North and Thomas Street as the future home of the first permanent St. Demetrios Church. The site was chosen because the majority of the few Greek women in Seattle, mostly from Leros, resided in that area known as the Cascade neighborhood.



John P. Angel as a young man in military uniform during World War I



Arthur Maraveller, who died after suffering mustard poisoning in World War I

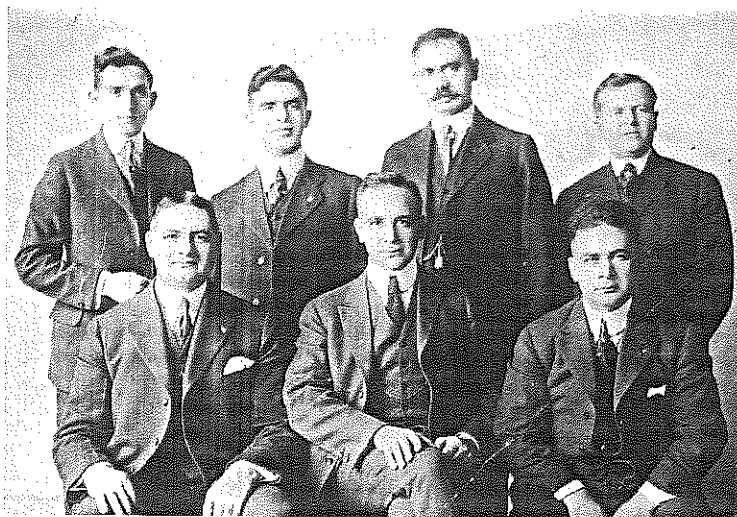
Greek Immigrants Serve in World War I

From 1917 when the United States entered World War I until the Armistice on November 11, 1918, more than a thousand Greek immigrants throughout the United States served in the U. S. Army and Navy. Greeks in the area from Seattle included: John P. Angel, Thomas P. Constantine (Gus) Costacos, Athos Grigoris, John C. George H. Georgopoulos, and Arthur Maraveller, whom suffered injuries. Arthur Maraveller, who suffered from mustard gas poisoning in the war, died the year after his return home. Among the others in World War I were Constantine (Gus) Costacos, Athos Grigoris, John C. Peter Kalames, Andrew Kusulos, Thomas D. Lentgis, mios Martin (Malevitsis), Tom Paputchis, and Constantine (Gus) Zarkades.

Fund Drive for Church

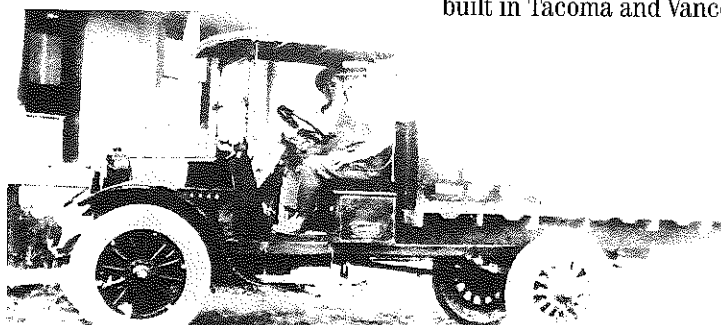
During the years following incorporation, the Greek Community was a beehive of activity. In 1918 under the leadership of Fr. Nicholas Patsoulis, the drive was started to raise money for the building of the church at Third and Yale. The task was a difficult one. The nickels, and dollars donated for St. Demetrios were earned through great effort and toil. Funds came from throughout the Pacific Northwest as well as from California. The leaders organized the community, raised money, and planned for the construction of the new church.

The women of the community also boldly stepped up to the challenge of finding funds to build the church. The Greek people as newcomers to the United States were struggling to make ends meet. Under the leadership of Carrie Mandas, Jenny Diafos, and Mary Zarkades the Greek women of the community combed the state for funds. The women would go to the coal mining areas in Renton and stand at the mine entrances on payday to collect money to build St. Demetrios Church. The thrifty women knew that each penny was important so they needed to be there when the men received their paychecks before they could spend the money elsewhere, as Carry Kyreacos, one of the women, explained later. They went to the far corners of the state, to Idaho, and to British Columbia to urge all Greeks in donating to and supporting the new church. St. Demetrios would be the first Greek Orthodox Church in Washington, Idaho, and British Columbia until churches were built in Tacoma and Vancouver later in the 1920s and Spokane in 1948.



c.1918 – Leaders of the early Greek Community of Seattle: (Seated) Michael Carzes, Thomas Demakis, Nicholas Zanides (Standing) E. Tasso Morisse, Peter Wells, James Carhonen, Tom Chelos

AHEPA Firwood 58th Convention Yearbook, 1989



1919 – James Sourapas and cousin Steve Sourapas in their Georgetown Bottling Works delivery truck

AHEPA Firwood 58th Convention Yearbook, 1989

Women's and Men's Clubs Aid Community

The women of the Greek community in either 1919 or 1920 organized the Women's Hellenic Club (WHC) in 1921 in order to help develop the community, the men energized the Greek American Political Club which was originally founded in 1913. The committee structure of both groups emphasized education, the church, and being American citizens. Toward the goal of building a church the women held bake sales, dances, parties, and raffles. The push to become American citizens was especially in



1919 – The owners and staff of the Eagle Cafe, Third Avenue and University Street: first, Don Andrews; second, Pericles Scarlatos; third, Gus Andrews; sixth, Theo Vellias; eighth, Alex Vitas; ninth, Wilma Sees (Scarlatos); tenth, Peter N. Wells; twelfth, Mrs. Gus Andrews; fourteenth, Mrs. Effie Wells; last on the right is Nick Cooper.

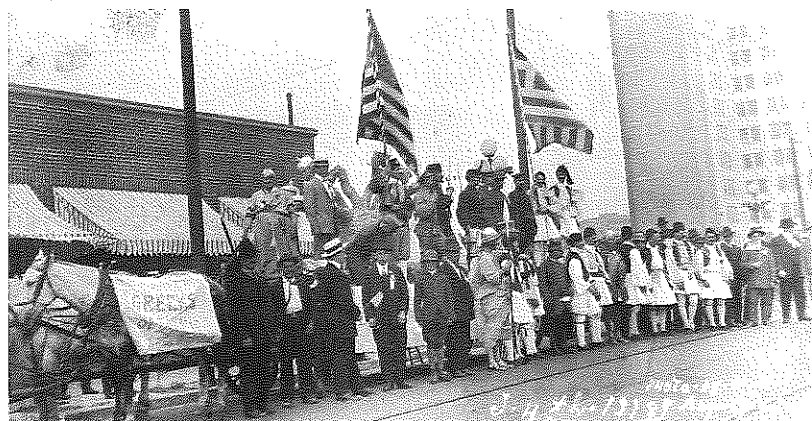
AHEPA Firwood 58th Convention Yearbook, 1989

Founders were: Thomas Demakis, President; Michael Carzes, Vice President; John Vallos, Secretary; Nick Zanides, Treasurer; James Carkonen, Peter Wells, and Thomas Chelos. The other “subscribers to said agreement” were: John Farmasonis, A. J. Pappadakis, John Eliopoulos, Victor Maravias, B. Zistatsis, Nick Pappadakis, Gust Papadakis, George Mandas, Christ G. Grecorin, Mitchell P. Angel, Hercules Kotolaris, Gust Charouhas, Thomas Paputchis, T. H. Mitakos, B. Santos, Manual Rambooly, Peter Farmasonis, D. Mulenios, William Matheos, John Deligan, Paris Demakis, Pericles H. Scarlatos, and D. N. Andreopoulos.

In 1920 representatives of the Greek Community of Seattle visited all the Greek people known to live in Eastern Washington and in Lewiston, Idaho. Greeks resided in Cashmere, Wenatchee, Soap Lake, Adrian, Odessa, Penewawa, Oroville, Wapato, Donald, Yakima, Ellensburg, and Cle Elum. In each small town along the Great Northern Railroad, many Greek immigrants at the time worked in section gangs building the railroad.

Church Cornerstone and Loan Application

In 1919 Spiro Simeon, one of the early restaurateurs of Seattle, came from his home in Idaho specifically to lay the cornerstone for the church on the southeast corner of Thomas Street and Yale Avenue. During 1920 with Pericles H. Scarlatos as Board of Trustees President and leader of the building efforts, the Greek Community of Seattle approved plans and anticipated construction of the first permanent St. Demetrios Church edifice. Collecting the necessary funds was vital to making the dream come true. By then, the immigrants had given all they could. Mr. Scarlatos vowed that the church would be erected.



1918 – Greeks gathering at the Fourth of July Celebration

*How lovely is Your
tabernacle, O Lord of hosts!
Blessed are those who dwell in
Your house. Blessed is the man
whose strength is in You, in
whose heart are Your ways.*

*(Psalm 84: 1,4-5)
(used in services for both the
laying of the cornerstone and
the consecration of a church)*

NEW CHURCH TO OPEN

**ST. DIMITRIOS' PARISH PLANS
FORMAL EXERCISES.**

Structure at Yale Avenue and
Thomas Street Cost \$50,000
to Build.

THE celebration of a special high
mass at 10:30 o'clock tomorrow
morning will mark the formal open-
ing of the new \$50,000 St. Dimitrios'
Greek Eastern Orthodox Church at
Yale Avenue and Thomas Street. The
new church is the religious center for
3,000 persons of Greek nationality.
Of these 2,500 live in Seattle and the
other 500 throughout Washington
and British Columbia.

Prior to 1912 the Greeks worshiped
with the Russians and Serbians in
St. Spiridon's Church on Lakeview
Boulevard. During that year an or-
ganization known as the Greek Com-
munity of Seattle was formed. Prom-
inent Greeks in the city, including
Alexander Pantagaz, took an active
part in starting the society.

During the war and the consequent
struggle between the Venizelists and
the Constantinian Party there was
considerable disagreement among the
Greeks everywhere. This was re-
flected in Seattle and, together with
the fact that so many of the men
were in the armies of either this
country or Greece, retarded the de-
velopment of the congregation. With
the settlement of these difficulties
the Greeks were able to go ahead
with the construction of the church
to be dedicated tomorrow.

Six months ago the Rev. B. Abra-
mopoulos came to take charge of the
church, which previously had been
under the care of the Rev. A. Vyache-
slavov of St. Spiridon's Church. Father
Abramopoulos is pastor for all ad-
herents of the Greek Church as dis-
tinct from other branches of the
Eastern Church throughout Washing-
ton and British Columbia.

Arrangements for the services to-
morrow are in charge of the officers
of the Greek community, who are:
President, P. H. Scarlatos; vice presi-
dent, William Matheos; secretary,
Gus Charouhas; treasurer, George
Mandas, and the following trustees:
James Karconen, John Gregoren,
George Karamas, Milton Billias, S.
Pisheon, Gus Poulakis, Christ Kritzas
and John Grivas.

For tomorrow's service special
invitations have been extended to
Bishop Frederick S. Kentor and to
the members of the Episcopal clergy
and a few laity. Invitations also
have been sent to Mayor Hugh M.
Caldwell and other prominent citizens.
The Rt. Rev. V. Germanos, Greek
bishop in the United States, is unable
to leave New York at this time, but
will be here early next year.

1921 - St. Demetrios Church with its
priest, Fr. Vasilios Abramopoulos

© The Seattle Daily Times, Nov. 19, 1921

-Photos by Times photographers Webster and Stevens

A Spiritual Home Is Born

1921-1929

First Greek Orthodox Church Built

The first St. Demetrios Church was built in 1921 at 232 Yale Avenue, Seattle 9, Wash-
ington. Thanks in great part to the efforts of Pericles H. Scarlatos, President of the Board
of Trustees of the Greek Community of Seattle, the community obtained a loan from the
bank. Construction began in April 1921 and was completed in just seven months. A new
priest, Fr. Vasilios (Basil) Abramopoulos, was assigned in mid-1921 to lead the new church.
He was pastor until February 1924.

St. Demetrios Church on the southeast corner of Yale Avenue North at Thomas Street
in Seattle opened its doors for the first service on Sunday, November 20, 1921. Orthros be-
gan at 9 A.M. and Divine Liturgy at 10:30 A.M. Father Abramopoulos and the twelve mem-
bers of the Board of Trustees welcomed Seattle Mayor Caldwell and members of the City
Council who attended the Divine Liturgy. Officers of the Board were: Pericles H. Scarlatos,
President; Constantine Charouhas, Secretary; Bill Matheos, Vice President; and George
Mandas, Treasurer. As the only Greek Orthodox Church north of Portland, St. Demetrios
Church in 1921 had eight thousand communicants in cities throughout Washington State
and British Columbia.

A stained glass window from the Yale Avenue church contains the name "St. James
Greek Orthodox Church," the English translation of the saint's name prevalent at the time.
The window is now on permanent display in the Community Center of the Boyer Avenue
St. Demetrios Church. Each of the windows at the first St. Demetrios Church was inscribed
with the name of its donor.

Concerning the opening of the first St. Demetrios Church, Effie Chakos Wells remem-
bered, "How happy and grateful we all were in our hearts because we were able to have
a Greek Orthodox church." Among the many devoted people who attended church, one old
gentleman wished to arrive before his family who always went late. He lived far away, but
never knew when to get off the trolley. When he came close to the church, he would pre-
sent himself beside the conductor, make the sign of the cross, stroke an imaginary beard,
and say, "bong, bong, bong." The conductor understood and let him off at the church. Fam-
ilies from Renton and Rainier Valley would bring milk and bread for their children to eat
because they lived so far away.

Father Phoutrides, First Long-term Priest

In 1922 the Board of
Trustees decided that it
was necessary to have an
English-speaking priest
to serve the needs of both
the Greek and non-Greek
parishioners. Only a few
priests were fluent in the
English language. Father
Stephanos E. Phoutrides
was one of the young-
est and one of the most
learned and progressive
Greek Orthodox priests in
the United States at that





1921 – Fr. Vasilios Abramopoulos (second row, fourth from left, with beard) at a gathering of Greeks in the Seattle area: (first row) Clara Chakos (Nicon), Amelia Karras (Cazone Pantages), Effie Chakos (Wells) holding a young girl, Panayiota Southas with two unidentified children, Chrisoula Maniotis, Carry Kyreacos with daughter Olga Kyreacos (Turnbull), Maria Stellos Spatari with children Buddy, Dora, and Willie Spatari (second row) Charles Andrews (first person), John Manolikas (second person), Tom Southas and Charles Spatari (two furthest right) (third row, top right) Constantine Hazimihalis (fourth from right), Jim Andrews (second from right) (All other men are unidentified.)



Fr. Stephanos Evangelos Phoutrides

time. He had earned a degree in English from Yale University. On February 14, 1924, Father Phoutrides came to the parish as pastor with his wife, Calliope, and their children, Aspasia and Evangelos. Their son Aristides was born on August 9, 1925.

As the only Greek Orthodox priest in Washington State, Father Phoutrides traveled widely to meet and serve the spiritual needs of the church's extensive congregation. He noted the large number of mixed marriages—sixty percent statewide, two-thirds in Spokane, and in some towns as high as one hundred percent—and could foresee the loss of many scattered Orthodox to other denominations. At St. Demetrios Church itself, he noted that a large percentage of wives and children knew no Greek and could neither understand nor participate

in church services. He initiated programs in English so all communicants could experience the Orthodox faith personally.

In May 1924, Father Phoutrides started a Sunday School program with lessons in Greek and English on the story of the Bible. He also held another children's "Sunday" School in the English language, first on Tuesday and Friday from 11 A.M. to Noon during the summer of 1924 and then on Saturday from 10 A.M. to 11 A.M. during the school year in 1924 and 1925. Records do not show classes beyond that time.

Because of the increase in marriages and the number of small children, Father Phoutrides and the Women's Hellenic Club started a children's nursery in the church hall. Presbytera Calliope Phoutrides was appointed chairman of the nursery committee which included Carrie Mandas, Eugenia Angell, and Zola Pappadakis. The Incorporated Nursery for The St. Demetrius [sic] Church, begun on Sunday, July 27, 1924, allowed mothers to attend Sunday services while a trained nurse took care of their children. Starting on August 31, 1924, Father Phoutrides also began giving the sermon in English on the last Sunday of the month for the benefit of the children, young adults, and non-Greek spouses. He instituted a St. Demetrios choir of four girls, which sang its first Divine Liturgy on September 14, 1925.

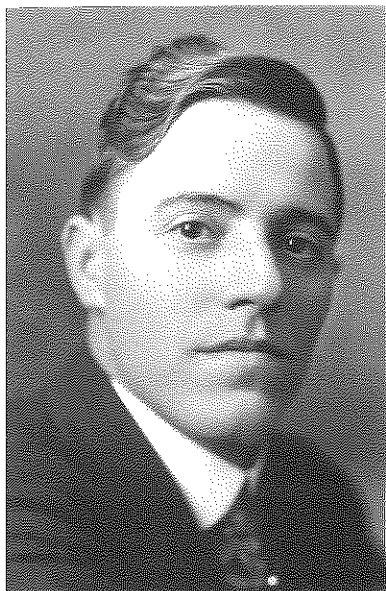
Greek Community Newspaper

The Hellenic Civic Society in June 1924 started a monthly English language newspaper, *The Washington Hellenic Review*, dedicated to reporting the progress and community affairs of Greek people from all churches and organizations throughout the Northwest. *The Review*, which used high quality English grammar and language, soon became a communication lifeline between Seattle's St. Demetrios Church and the small outlying areas.

Americanization was an important focus in the newspaper, which presented detailed articles on every phase of the naturalization laws and the steps needed in attaining citizenship. Bishop Philaretos of Chicago in 1925 stated that he knew of no other Greek community which had its own newspaper, and he was impressed with its objectivity and content.

Americanization School

Once it had established its membership and its newspaper, the Hellenic Civic Society focused its attention on the organization's educational goals. Recognizing that the Greek immigrant had difficulty coming to traditional day or evening classes, the HCS in 1924 requested the Superintendent of Seattle Public School's night school program to establish special classes at hours which would be more convenient. The first course began



Pericles H. Scarlatos – President of the Board of Trustees, 1920–1922

in September of 1924 and was taught at Central School by an able teacher from Ballard High School. Mr. Mitchell Angel and other committee members of the Hellenic Civic Society made an appeal to the Greeks to take the course for their own betterment. Thirty people enrolled in the beginning class in Elementary English, Reading, and Writing. The first class was a success and an advanced level course was started in December in Citizenship.

Following the Christmas vacation, the two classes resumed January 5 for the new semester. Most of the beginning students returned. It was a concern that the advanced class might not continue due to poor attendance. The April 1925 community newspaper reported that the two classes “ended for the season on the last Wednesday of March....More than sixty were enrolled in the two groups with forty-five attending continuously. Among the group were two ladies, Mrs. J. G. Kargianis and Mrs. John Grivas.”

Church Officers and Recognition

The new church board had been elected on January 4, 1925. Officers were: Alexander (Alec) Neckas, President; Peter Wells, Vice President; Peter Kapsimalis, Secretary; and John Spiro, Treasurer. Other members of the Board of Trustees were: John Grivas, Tony Pappadakis, and Gus Zarkades. The board was considered well qualified because of previous service to the church and to the Hellenic Civic Society. Issues of finance, attendance, and Sunday School topped their list of priorities for the year. A three-week fund drive was started almost immediately to raise two thousand dollars from members to meet obligations due on April 6.

The officers who had guided the first nine years of the Greek Community and of St. Demetrios Church were guests of honor at a gala dinner banquet on January 29, 1925, at the Masonic Club in the Arcade Building in downtown Seattle. Past presidents of the Women’s Hellenic Club also were honored in recognition of the immeasurable assistance the women’s group gave to the church. The 1925 Executive Committee of the Board of Trustees of St. Demetrios Church invited the entire community to the affair to honor and express appreciation to the past leaders.

Father Phourides at Tacoma Church Opening

St. Demetrios parishioners and pastor Father Phourides took part in the opening of St. Nicholas Hellenic Church at Sixteenth and Yakima in Tacoma on Sunday, April 5. Father Phourides was one of the speakers. As reported in *The Washington Hellenic Review* in April 1925:

He spoke in English on the principles of orthodoxy. He set forth the fact that the real church lies in the hearts of the people and not in the edifice. He stressed the importance of the future of orthodoxy, and the future of our children, and concluded by saying: ‘If we are to preserve our dogma, and save our children, we must teach them of God and Christ, as we believe, and we must teach them in a living tongue. Our children are born in America and they are Americans. Their language is English. If we teach them orthodoxy in English, we will be teaching them a live God to believe in and to follow; but if we attempt to keep them Greek and teach them in Greek, we will be giving them a dead God to bury, with their hearts as a burial ground,’ the Reverend Mr. Phourides concluded.



1920 – George Sakellaris (left) in a fundraising play for the first St. Demetrios Church. The man on the right is unidentified. At that time, men performed women’s roles in church productions.



Nov. 27, 1921 – Costacos-Spencer wedding:
(back row) Joanna Zisimatos (Georges),
Marianthe Spencer Costacos (the bride),
Constantine "Gus" Costacos (the groom),
John Sayiannis (koumbaros) (front row)
Eugenia Spencer (Kvinsland) and Amelia
Zisimatos (Cutts)



1925–Bishop Philaretos of Chicago
The Washington Hellenic Review

First Greek Orthodox Youth Group in USA

In 1925 twenty teenagers and young adults of St. Demetrius Church between the ages of fourteen and twenty-three formed the Junior Orthodox League. Initial League officers were: Theo Pappas, President; Mary Pantages, Vice President; William Demetriades, Secretary; Bill Chatalas, Treasurer; and Othan Manolides, Sergeant-at-Arms. Other members were: Jessie Kyreacos, John Mandas, Irene Pantages, Georgia Pappas, Dorothy Santos, George Simeon, George Chatalas, Donna Ripley, Pierre Pantages, Virginia Ladas, Helen Ladas, E. Manolides, and Joetta Snow. They asked Father Phoutrides to start a religious education program for them in English because they wanted to understand their faith in the language they knew best. The League class was held every Monday evening. The League also had a choir with a class in singing conducted every Tuesday evening. Two months after starting, the seven-voice choir sang at the services July 12, 1925 for the first time. In September 1925, the League held a dance at the Knights of Columbus Hall with dancing to Anderson's Orchestra. Over one hundred members of the community attended.

Bishop Philaretos, during his pastoral visit in mid-June 1925, conducted one of the Junior Orthodox League Bible study classes. He noted, "It is the first organization of its kind in the United States and is the only logical means for the future of our church and Greek culture to be secured." The League also won praise from community leaders and from Christos Lillipoulos, the honorary Greek Consul and an early lawyer in Seattle.

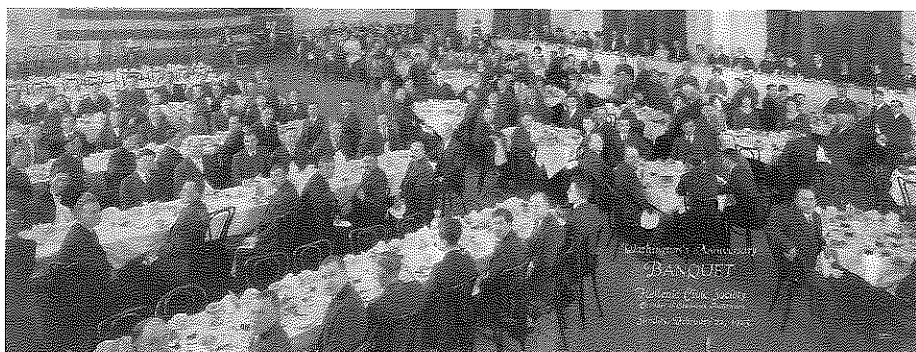
St. Demetrios Church Consecrated

The consecration of St. Demetrios Church took place on June 14, 1925, with Bishop Philaretos officiating, assisted by Fr. Stephanos Phoutrides, Fr. Thalios Demetriadis of Portland, and Fr. John Aivaliotis of Tacoma. Even though the church had been in 1921, the consecration could not take place until a bishop could visit Seattle. Bishop Philaretos was highly impressed both with the "interest Father Phoutrides had taken in the work and in the progress the community had made." (*The Washington Hellenic Review*, June, 1925)

On June 15, before the general meeting of the community, the Bishop promoted the young priest to the rank of *Economos*, or steward of the church, the second highest position a married priest can attain—just sixteen months after he came to St. Demetrios Church and after only three years in the clergy. The day after the church dedication, Bishop Philaretos, the guest speaker at a public gathering, noted the exceptional accomplishments and progressiveness of the Seattle Greek Orthodox community.

Father Phoutrides was the first priest to represent St. Demetrios at a diocesan conference. The meetings were held July 29-31, 1925, in Salt Lake City, with Bishop Philaretos of Chicago presiding. Bishop Philaretos selected Father Phoutrides as one of six priests to represent the diocese of San Francisco at the National Clergy-Laity Conference "to be held later," according to *The Washington Hellenic Review*.

He started religious classes in February 1926 in English on the beliefs and doctrines of the Greek Orthodox faith. The classes were for adults, especially for the non-Greek spouses in the congregation. In March 1926, Father Phoutrides was put in charge of a new Orthodox parochial school to teach the Greek language of their forefathers. The school was ministered by Pericles H. Scarlatos, President; Demetrios Manolides, Vice-President; John Rockas, Secretary; John Pishue, Treasurer. Other committee members were: Tom Chalkias, John Economou, Pete Farmasonis, John Gregores, George Mandas, Tony Pappadakis, Pappavasiliou, George Rigas, Spiro Simeon, Peter Wells, and Nick Zanides. Thirty-five



February 22, 1923—Hellenic Civic Society; Washington's Anniversary Banquet

HELLENIC BENEVOLENT SOCIETY IS DOING SPLENDID WELFARE WORK

The Hellenic Benevolent Society was organized in Seattle, Wash., March 11th, 1923. Its charter was issued by the secretary of state, Olympia, April 14th, 1923. The H. B. S. was organized to promote a brotherly feeling among its members and to develop a spirit of mutual help and protection for their fellow countrymen in our midst. It also desires the promulgation of better relations with, and understanding of, the American people.

All Greeks and their descendants are eligible to membership. Initiation fees are \$5; dues, \$10 per year.

The organization provides for its members sick relief of \$7 per week,

\$12 per week where the member is in hospital, in addition to half the cost of operation and full services of physician. The physician for the H. B. S. is Dr. F. P. Garner, 702 Cobb Bldg.

The officers of the organization for 1924 are as follows: Theo Kotrotsos, president (having succeeded himself from the term expiring 1923); Milton Bellas, vice-president; Louis Alexiou, treasurer; Nick Zefkelides, secretary.

Trustees and Members of the Executive Committee

Gust Karantjounis, Jim Kolematis, Gregarious Batanis, George Eliadis, Aristides Delimetros, Nick Katsianiotis, Tom Autonopoulos, Harry Bougiokos.

The Washington Hellenic Review, June 1924



Jimmy Rigas in an evzone costume, with his father George Rigas

dren attended the first class.

In the 1920s, bazaars were popular events sponsored by various groups in the community. The first church bazaars were given under the guidance of the Women's Hellenic Club. The club sponsored the annual Christmas Bazaar in the church hall. Some accounts say it was a three-day affair; others say it was held only one day. The hours seem to have been from noon to midnight each day. Profits from the Bazaar were used for the school, the church, and an orphan adopted by the club. A luncheon was held one autumn to benefit a booth at the annual Christmas Bazaar. In 1923 Sunday School teachers sponsored a Children's Bazaar to raise money for the Sunday School. All the items sold were made by the Sunday School children.

Visitation to Eastern Washington

In August 1925, Thomas D. Lentgis as Chairman of *The Washington Hellenic Review* and Mitchell Angel as President of the Hellenic Civic Society set out on a twelve-day automobile trip to make contact with all the Greeks known to live in Eastern Washington. A previous fact-finding trip had been made five years before. They found a great change in the life of the Greek people who had worked building the railroad. "To-

day there is either no trace of them at all or they have become farm owners, businessmen, and family men. So great a progress has been made that one might almost call it an evolution — an evolution towards contentment and stability in the place of restlessness and uncertainty." According to their report in *The Washington Hellenic Review*, Mr. Lentgis and Mr. Angel saw that the people also focused on obtaining quality schooling for their children.

"One of the needs that we found most evident, especially in the out-of-the-way places, was some way for the people to keep in touch with the church. We hope that with the plans under consideration in the diocese it will be possible for all places to be visited from time to time by our clergymen."

Greeks March in Civic Parades

At the invitation of the American Legion, the Hellenic Civic Society for at least two years participated in a parade designated by President Calvin Coolidge as National Defense Day. Over two hundred Hellenic Civic Society members took part in the rally held on September 22, 1924. In 1925 the parade was moved to the Fourth of July.

Picnics Big Affairs

Community picnics in the 1920s were big affairs. Some reports say six-hundred people, others say fifteen hundred to two thousand attended the picnics on a normal basis. Whatever the size, the picnics were large, as evidenced by the annual picnic photographs. Books of tickets were sold to support the church. Many businesses supported the event by buying tickets.



1920s – Greek picnic: Mostly men, a few women, and a small number of children—note the formality, all in their Sunday best, men in straw hats and vested suits with ties or bow ties.



Greeks dancing at an early picnic at the Bakamias farm in Renton



1920 – Athanasios Adamides and Theophanes Mitakos as performers in a Greek community play. They were also chanters.

The Greeks also knew how to joke. One year an unusual event was noted in the circles—a pig race. A man held the pig in the midst of an open circle of one hundred in diameter surrounded by many contestants. The people were ready; the pig was turned loose. Whoever caught it first would receive the pig as the grand prize. When the pig didn't move because it was still tied, the joke was on the participants who already started darting to catch him.

The picnics always ended with dancing in the evening to the music of groups like the Hellenic Orchestra. Picnics in the 1920s were held at various lakes and parks, such as Hall's Lake and People's Park, Renton Junction. Greek people from all over the Northwest, including Portland and Vancouver.

At the 1928 picnic, Community President Zanides, in thanking businesses for their contributions in gifts as well as in the purchase of tickets, said the Greeks of the city had come to realize

that the church was their own, and "they must support it." He also observed that surrounding towns had been cooperative. He especially praised the spirit of Vancouver and Grays Harbor County for their hospitality and for buying many tickets.

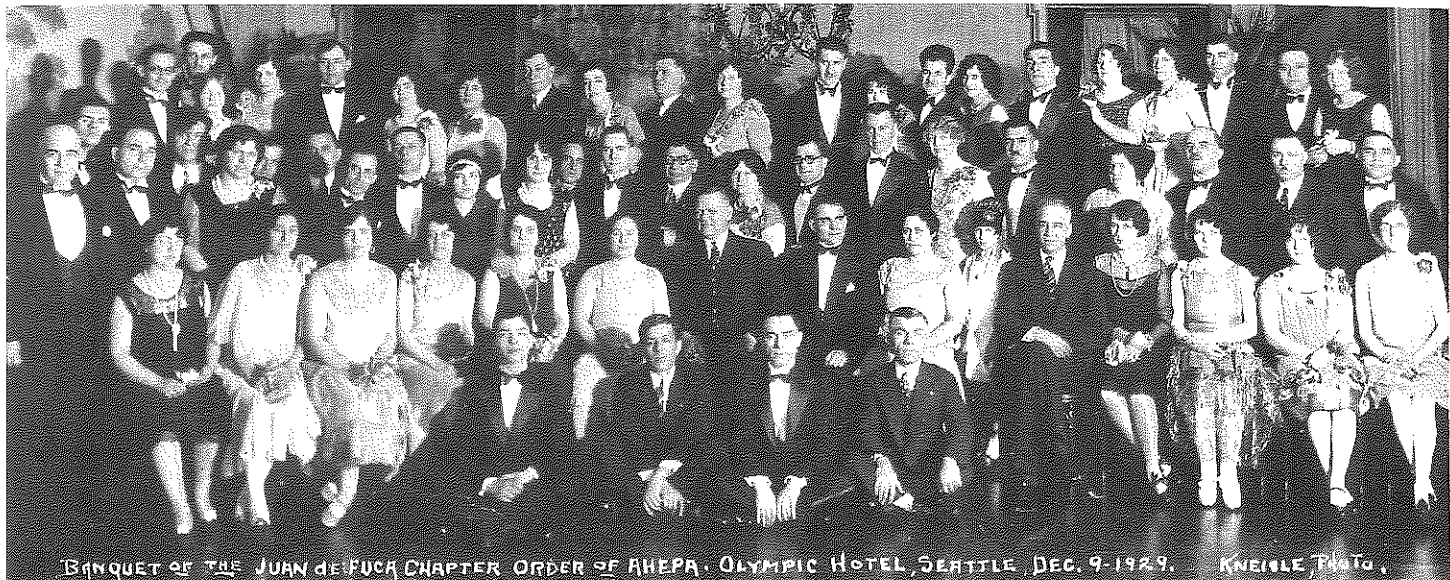
Bishop Callistos Visits St. Demetrios

The Washington Hellenic Review chronicled the week-long pastoral visit of the Reverend Callistos, Bishop of San Francisco, to the Northwest February 4-11, 1928. He had been elevated as the first bishop of the newly created San Francisco Diocese on August 1, 1927, and most likely was making his first pastoral visit to Seattle as bishop.

His Grace was met at the train depot by a welcoming committee which included Iphigeneia Phoutrides and the Board of Trustees. The Women's Hellenic Club hosted a luncheon for the Bishop. Later Father and Presbytera Phoutrides hosted an open house for the parishioners to meet the Bishop. The next day His Grace celebrated the Divine Liturgy at St. Demetrios Church, assisted by Father Phoutrides and Fr. Bartholomeos Karahalios, pastor of St. Nicholas Church in Tacoma.

On Monday evening, over two hundred community members gathered in the church for the Bishop's address regarding the life and work of the community. Famous musician John Constantine, tenor, and Nicholas Oeconomacos, clarinetist, performed. Bishop Callistos was honored at a grand banquet at the New Washington Hotel, February 8, 1928. Throughout his Seattle stay, he received members of the community every afternoon at his hotel.

Bishop Callistos praised the Greek Orthodox Community of Seattle as a "very active organization both parochially, commercially, and socially, with committees and projects that cover all religious, charitable, civic, and educational purposes." He lauded



1929 – AHEPA Banquet at the Olympic Hotel



1928 – Bishop Callistos
The Washington Hellenic Review

the community's loyalty to their ecclesiastical authorities. The Bishop directed the current Board of Trustees composed of past presidents "to dispense with the little debt that burdens it." On the other hand, he viewed Seattle's parochial language school as lagging and expected a greater effort. He emphasized, "The learning of the Greek language, as a classical language and as a language in which the Gospel was written, can help any person, regardless of his nationality and origin, to a better understanding of the Greek civilization and of Christianity."

Local AHEPA Chapter Founded

The Juan de Fuca Chapter 177 of the American Hellenic Educational Progressive Association (AHEPA) was established in Seattle in 1928. The national organization of AHEPA started as a response to the discriminations the early Greek immigrants faced both in general and from the Ku Klux Klan. The Preamble to the Constitution of the Order of AHEPA states that American citizens of Greek heritage wish to have harmony with others, implant loyalty and patriotism for the United States, and with goodwill and cooperation help to solve civil and societal issues.

Membership and Community Welfare

In mid-January 1929, the church board mounted an intense community membership drive. Within two weeks, 237 people had signed up, contributing a sum of \$2,250. The Board set its membership goal at twice the previous membership, or 450 members. By April, 506 parishioners had become members of the church—twice that of all previous years. Two teams of members of the Board of Trustees personally contacted each parishioner to become a member. The winning team received straw hats from President Thomas Lentgis. The losing team had to furnish the wheelbarrow entertainment at the community picnic.

According to the February 1929 issue of *The Washington Hellenic Review*, the St. Demetrios Church Board of Trustees created several community service committees. In addition to the Parochial Committee already existing, the board established the Sick Committee to visit the sick in hospitals and at home; the Social Affairs Committee;

Church Attendance Committee (composed entirely of women); and the Welfare Committee.

In March 1929, the Board of Trustees set aside one hundred dollars from the church community treasury as a nucleus for the welfare fund, to be known as the Greek Community Char-



1920s – Church Picnic: Demetra, Aphrodite, Angelina, and Demosthenes Mulenos on left (men on right unidentified)

WASHINGTON HELLENIC REVIEW

FINANCIAL REPORT OF THE GREEK COMMUNITY OF SEATTLE FOR THE YEAR 1929

Receipts		Disbursements	
Membership (546)	\$ 4,050.00	Salaries	\$ 3,412.50
Church Services	3,395.79	Diocese fees	389.00
Ceremonials	1,448.62	Patriarchate	80.00
Celebrations and Picnic....	1,354.12	Charity Fund	125.00
Donations	8,894.97	General Expense	2,315.37
	<hr/>		<hr/>
	\$19,143.50		\$ 6,321.87
From 1928 Administration ..	274.12	1928 current debts.....	1,136.35
Unpaid Coupons	600.16	Interest on loans	487.18
Temporary Loans	800.00	Temporary loans	802.92
		Improvements	2,860.23
		Church Mortgage	9,000.00
			<hr/>
			\$20,608.55
		On hand	209.23
			<hr/>
	\$20,817.78		\$20,817.78

Itemization of General Expenses

Books and Printing.....	\$ 146.15
Stamps and Mailing	335.29
Phone, Light and Water	117.55
Gas and Fuel	155.30
Insurance Premiums	111.22
Miscellaneous	223.91
Picnic and social costs.....	697.26
Easter expenses	177.35
Candles and freight	131.11
Teachers' transportation....	150.00

\$ 2,315.37

Itemization of Indebtedness

Due on Church Mortgage at beginning of 1929....	\$ 9,000.00
Due for salaries and sundries beginning of 1929....	1,136.35
Church improvements contracted for during 1929....	4,450.23
Unpaid salaries and summaries at end of 1929.....	350.00
	<hr/>
	\$14,936.58
Paid against Mortgage during year	\$ 9,000.00
Paid against 1928 accounts during year	1,136.35
Paid against improvements during year	2,860.23
	<hr/>
	\$12,996.58
Total Community debt on January 1, 1930.....	\$ 1,940.00

Respectfully submitted,

BOARD OF TRUSTEES FOR 1929,

By Tom D. Lentgis, President;
Tom J. Stamoulis, Treasurer.
Gus Zarkades, Secretary;

Fund. The trustees knew the amount would not be sufficient to cover the needs which would arise during the year, but it was impractical to set aside a large amount in view of the financial condition of the community. They also expected the fund to grow with contributions from other organizations and individuals. The Women's Hellenic Club was the first to respond, with fifty dollars. The Welfare Committee, appointed annually by the board, worked independently and kept a private ledger, doling out funds to truly needy individuals.

Installation of an automatic oil heating system, costing \$6,400, was completed at St. Demetrios Church in 1929. "On Sunday, September 22, the parish enjoyed for the first time the services in a well-heated, comfortable church building (*The Washington Hellenic Review*). The project fulfilled the board's resolution for the year.

Church Mortgage Paid

The Right Rev. Bishop Callistos returned to Seattle October 23-27, 1929, for the feast day celebrations of St. Demetrios and to receive the paid-in-full church mortgage. He officiated at the two St. Demetrios feast day services—Vespers on October 25 and Divine Liturgy on October 26—and also celebrated the Divine Liturgy on Sunday, October 27. The Bishop attended a Sunday School class and distributed icons to the children.

At a time when the immigrants were trying to establish themselves and their church in their new homeland, the Yale Avenue St. Demetrios Church mortgage was paid full only eight years after the church opened. In November 1929, *The Washington Hellenic Review* reported: "The mortgage on the church was retired just before the bank closed for business on Saturday, October 26, and was officially delivered to Bishop Callistos at the church hall on Saturday evening by Parish President Thomas D. Lentgis."

In 1929, the year the mortgage was paid, the church underwent decoration, renovation, and repairs. Pews were installed in the nave of the church. "Columns, steps of colored marble painted walls and ceilings and a spacious dome gave the impression of a different interior," according to *The Washington Hellenic Review*. The original cost of the church was \$38,500. An additional \$9,000 in expenses brought the cost of the church to \$47,500. The same issue of *The Washington Hellenic Review* stated, "Nearly \$9,000 has been pledged by the tenth of November, of which \$7,700 was turned over to the treasury in cash."

Father Phoutrides and Fr. George Mystakides of St. Nicholas Church of Tacoma officiated at the reopening of St. Demetrios Church after the renovation. Father Mystakides delivered the sermon. Following services, a memorial service was chanted for His Holiness the Patriarch of Constantinople, Basileios III, who died in 1929. The joint choirs of the two churches were directed by Constantine Kourtellis, who had



1920s - Andrew Manolides at the Manolides Brothers Fruit Stall at Pike Place Market



Original St. Demetrios Church

assumed his duties as St. Demetrios Choir Director and Greek language teacher in early September 1929. Mr. Kourtellis led the Greek Parochial School achievement exercises in the community hall in September 1929. Mr. Kourtellis resigned as the Chanter soon after, but remained as Greek School teacher for a short while.

The Women's Hellenic Club celebrated its tenth anniversary with a Buffet Dance given at the community hall on November 16, 1929. Four of the seven original charter members were at the event. Each was presented a corsage: Carrie Mandas, Irene Carkonen, Zola Pappadakis, and Antigone Pappadakis. Myrtle Gregorian, the club's first President, was unable to participate. A congratulatory telegram was sent to her. The article in *The Washington Hellenic Review* does not mention Mary Zanides, first Secretary-Treasurer, and Efthalia Gregores, the other charter member of the Women's Hellenic Club.

1921-1929 in Perspective

In the 1920s, people helped one another when they came from the old country, married, had children, and lost loved ones. The church was an extended family in which the people shared life's joys and sorrows in Christian love.

By the late 1920s, the St. Demetrios Community established itself as one of the foremost Greek communities in the United States in progressive accomplishments and in maintaining the Orthodox faith. It was ahead of its time in recognizing bilingual needs, in organizing youth activities, in teaching Orthodoxy, and in establishing the church as a part of the lives of its parishioners, young and old.

The people had enjoyed a warm fellowship evident in picnics, Greek Independence Day celebrations, and the dinners and dances which the parish was to enjoy throughout its seventy-five years. Bazaars, sponsored generally by the Women's Hellenic Club and occasionally by other groups, such as the Sunday School, helped to raise needed funds for special programs. The bazaars, small scale events held mainly for the Greek Orthodox community, established the pattern for the festivals of recent times: pastries, dinners, embroidered handicrafts, and, in the earliest days, baby clothes. From the start, the Greek immigrants and their children had something special to share with their new neighbors: their ethnicity.

Money raising, forever a problem, had its unique aspects in this early decade: no one had much money. Those told by parents in their lifetime that pennies make nickels, nickels make dimes, dimes make quarters, and quarters make dollars had only to look at the St. Demetrios Church building fund drives before and during the 1920s to see the reality of these mathematics. Until the advent of the Great Depression, and perhaps even then, the people provided when their leaders asked them for funds. The church mortgage was paid within the decade.

St. Demetrios Church's first long-term priest, Father Phoutrides, epitomized the shepherd in charge of his flock. He traveled through the state to serve his people. He worried about and instituted programs for the young, the newly married, and his parishioners in a new country. He wanted everyone to understand Orthodoxy and went about teaching it to everyone in the language they understood. He established the model for the times to come.

Lay leaders came to the forefront without leadership training. Some of the strongest individuals in the history of St. Demetrios contributed to the establishment of a new church and a new community. The decade of the 1920s was a memorable beginning.



1928 - Persephone Rigas (Snell)

Those who seek
after the Lord will not have
want of any good thing.

(Psalm 34:10)

The Great Depression, Development, and Discord 1930–1939

Life of the Greeks in the 1930s

As St. Demetrios Church entered the decade of the 1930s, the community was flourishing under the pastoral care of Fr. Stephanos Evangelos Phourides. Church organizations and programs were in full swing. Both within the church and within the Greek community in general, much growth occurred. The early immigrants were becoming well established, and the newer immigrants were getting started in their adopted country.

According to the Seattle Greek community newspapers of that era, the special social events in the life of the Greek community in Seattle were on a par with those of affluent groups of the times. Many events held

in the 1920s and 1930s required formal attire. It was the norm to

have dances at the Olympic Hotel or some other fine establishment with the music of well-known orchestras or Greek bands or both. When the Greeks entertained, they did it royally. They were forward thinking and had become part of the mainstream in their manner of socializing while still maintaining their ethnic integrity and fellowship.

The early Greeks in Seattle worked hard to provide good lives for their families. They had established themselves as owners of a variety of businesses including restaurants, taverns, coffee shops, caterers, food importers, dairies, butter and egg stores, meat and fish markets, a pie company, laundries, dry cleaners, barber shops, a drug store, fruit stores, grocery stores, billiard rooms, tailor shops, a furniture store, steel foundries, and fuel companies. Some Greeks were insurance agents, attorneys, and accountants. Others went into medicine, dentistry, and banking.

In the Greek Orthodox subculture of some neighborhoods in Seattle, when the children went to public school at age five, some of them, according to Mary Dallas-Smith, "were not consciously aware that they lived in a country called 'America,' where their parents and grandparents had migrated. It might as well have been a town in Greece." In fact, when the



1930s—The Carras Brothers Grocery at 7th and Madison in Seattle: George Carras (right), Gus Zarkades (middle), unidentified (left)

1932 – St. Demetrios women and girls gathered at the home of Antigone Pappadakis for the bridal shower for Mary Cokinakis who married Theodore Manus. Those identified include: (Mrs. George) Marigo Rigas, (Mrs. Sam) Vasil Pishue, (Mrs. Dimitrios) Polixeni Manolides, (Mrs. Constantine "Gus") Eftihia Cokinakis, (Mrs. Nick) Ruth Benikos, (Mrs. Sam) Ruth Sofas, (Mrs. Demetri) Carry Kyreacos, (Mrs. George) Georgia Pappadakis Constantine, (Mrs. Gus) Antigone Pappadakis, (Mrs. Nick) Mary Zanides, (Mrs. John) Nota Lucas, (Mrs. Tom) Mary Stamolis, (Mrs. Thomas) Athena Phillips, (Mrs. Nick) Alexandra Cooper, (Mrs. Jim) Margaret Holveas, (Mrs. Steve) Mary Marenakos and daughter Helen Marenakos (Thompson), (Mrs. Andrew) Anthippi Manolides, (Mrs. Pete) Fotini Ladas, (Mrs. George) Theodora Phumis, (Mrs. John) Annetta Spiro, (Mrs. Pete) Mary Manolides Formuzis, (Mrs. Theodore) Calliope Cokinakis, the bride-to-be Mary Cokinakis (Manus), (Mrs. Mike) Irene Matantos (Cokinakis), (Mrs. Nick) Helen Carras, (Mrs. Steve) Alike Babunes, (Mrs. Mike) Calliope Cheredes, (Mrs. Manuel) Toulia Cotton, (Mrs. Harry) Katherine Pallikaris, (Mrs. Nick) Catherine Vamkros, (Mrs. Diamond) Fotini Nicon, Athena Holveas (Nicon), (Mrs. John) Athena Pishue, (Mrs. Nick) Irene Courounes holding son Jerry, (Mrs. John) Angeliki Grivas.





Women's Hellenic Club performance of Arsenic and Old Lace: Nota Lucas, Artemis Delimitros, Mary Lentgis, Helen Carras, Angelica Sourapas, Jenny Diafos



About 1933 – Angelina Mulenios (Larson) in a grass costume, sister Demetra Mulenios (Karras) in a rose costume, and their brother Jerry Mulenios all set for a Greek play

c. 1935 – Some parish leaders outside the Yale Street church: Harry Pallikaris, George Pappas, John Grivas, Thomas Lentgis, Mitchell Angel, Harry Holeras, Steve Marenakos, John T. Ladas



parents were both Greek, the children often spoke no English when they started public school. These children were surrounded by Greek newspapers and Greek magazines, Greek-owned restaurants and other businesses. They heard and spoke Greek language and attended St. Demetrios Church on Sunday. Following a church service, they often dined at one of the Greek food establishments or visited other Greek friends and relatives. Others who lived in more diverse neighborhoods were not so immersed in Greek culture.

Education was a most important requirement in the Greek-American family. While not all the young people of the 1930s went on to attain a college education, it is noteworthy that in 1932, of the seven high school graduates in the Greek community, six matriculated at the University of Washington. Three were women. Evans Manolides, who immigrated to the United States at the age of twelve and was a 1932 graduate of the University of Washington Law School, went on to become a Deputy Prosecuting Attorney of King County (1936) and later a judge.

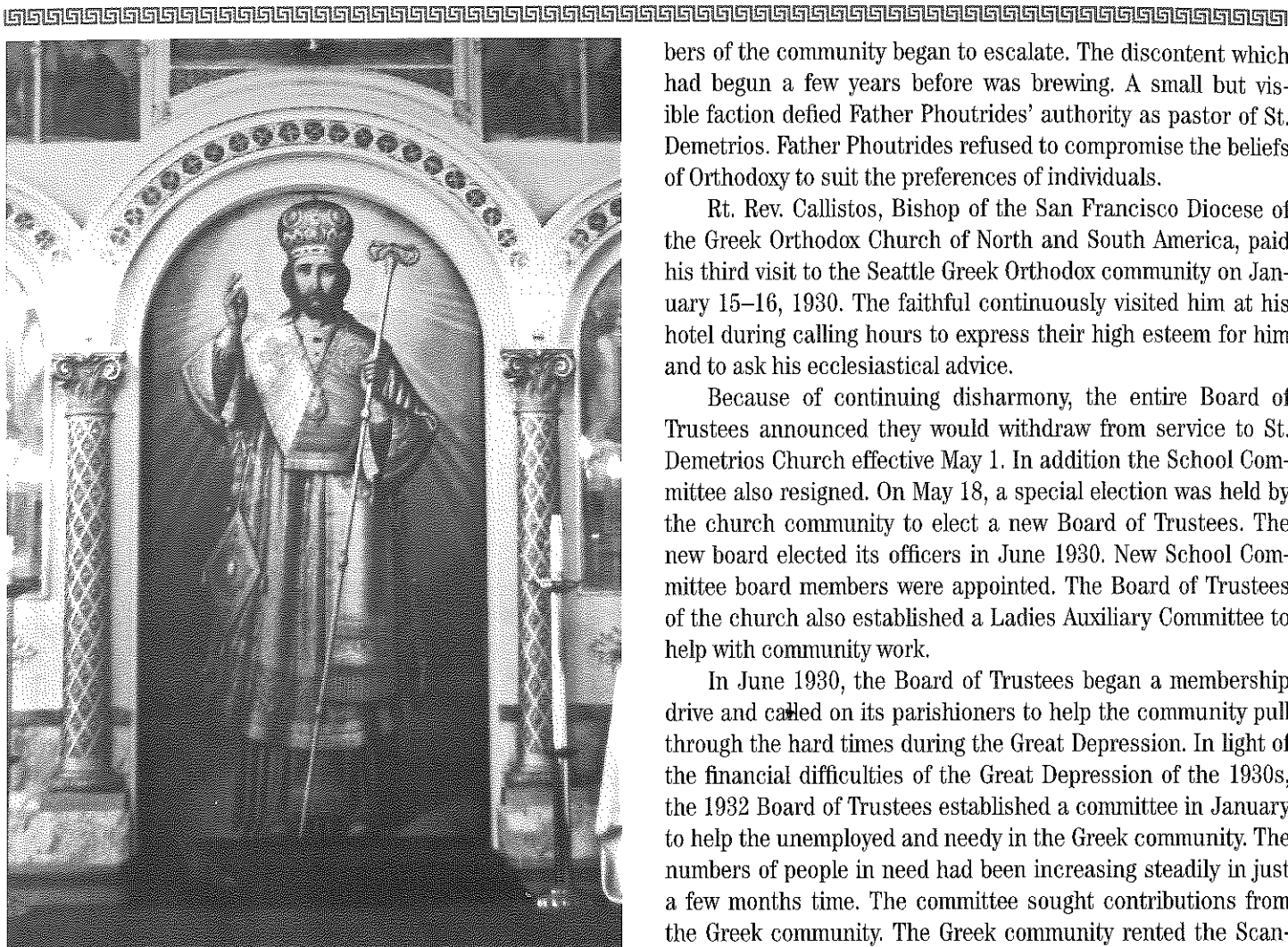
The intellectual pursuit of the Greeks in Seattle also manifested itself in the various cultural offerings of the era. In addition to religious training and participation in the spiritual life of the church, the Greek people were enriched culturally by lectures, Greek language classes, Americanization support, and cultural entertainment offered by various groups of the Greek community. The Women's Hellenic Club was the primary working philanthropic arm of the church. The women continued producing the annual Greek bazaar. Musical presentations were among the most popular cultural offerings to the Greek community during the 1930s. Many Greek-American children took music lessons and gave recitals which were publicized in the Greek newspapers. The Greeks pursued intellectual enrichment within the larger Seattle community at lectures and at productions of ancient Greek plays. Greeks in the state gave back to the larger community by sharing Greek culture at events of various organizations and by taking part in Fourth of July parades through AHEPA, often winning first place for their floats.

The Church Community and the Great Depression

On December 12, 1929, the Board of Trustees of St. Demetrios Church presented a proposed platform for 1930 to the people. Elections were held December 22. Members of a new Board of Trustees took over the reins of responsibility on January 1, 1930, and were sworn in on January 19. The incoming board was mandated by the congregation to accomplish the approved plan of action for the year: 1) continue the work of the outgoing board—teach the Hellenic language and literature as a classical and encyclopedic complement to the education received in the public schools, (b) strengthen the Community Charity Fund to meet the community's needs for charitable purposes, (c) pay off the balance of the

rent church debts and make all the improvements necessary in the church building, and (d) develop a way to keep alive the interest of the members in the work of St. Demetrios Church, both ecclesiastically and socially. The board decided to change the bylaws to retain all paid church officers on yearly contracts to be ratified every year by the members; 3) revise and simplify the bylaws and constitute St. Demetrios Church to allow for the requirements of a growing and changing community.

Near the end of 1929 and in the early part of 1930, differences between Father Phoutrides and some members of the congregation became apparent.



Royal Door of the Iconostasis in the first St. Demetrios Church: Christ the Teacher as Bishop

bers of the community began to escalate. The discontent which had begun a few years before was brewing. A small but visible faction defied Father Phourides' authority as pastor of St. Demetrios. Father Phourides refused to compromise the beliefs of Orthodoxy to suit the preferences of individuals.

Rt. Rev. Callistos, Bishop of the San Francisco Diocese of the Greek Orthodox Church of North and South America, paid his third visit to the Seattle Greek Orthodox community on January 15-16, 1930. The faithful continuously visited him at his hotel during calling hours to express their high esteem for him and to ask his ecclesiastical advice.

Because of continuing disharmony, the entire Board of Trustees announced they would withdraw from service to St. Demetrios Church effective May 1. In addition the School Committee also resigned. On May 18, a special election was held by the church community to elect a new Board of Trustees. The new board elected its officers in June 1930. New School Committee board members were appointed. The Board of Trustees of the church also established a Ladies Auxiliary Committee to help with community work.

In June 1930, the Board of Trustees began a membership drive and called on its parishioners to help the community pull through the hard times during the Great Depression. In light of the financial difficulties of the Great Depression of the 1930s, the 1932 Board of Trustees established a committee in January to help the unemployed and needy in the Greek community. The numbers of people in need had been increasing steadily in just a few months time. The committee sought contributions from the Greek community. The Greek community rented the Scandinavia Hotel so unemployed Greeks would have shelter. Food also was provided, and extra help was extended to needy families. In addition, about a dozen Greek bachelors were among

the hundreds of immigrants and other destitute people who lived in shacks made of scraps of building materials in "Hooverville." Because of the Depression, at least one Hooverville sprang up in Seattle on public land.

At the same time, the Board of Trustees reduced its fees for sacraments. The Board also reduced the salary of the priest and announced to the parishioners that the priest would be allowed the age-old Orthodox custom of receiving monetary gifts from people in the parish as personal thanks for performing sacraments.

Then, on December 8, at the last regular meeting in 1930, the St. Demetrios Church Community addressed another serious yet related matter. A problem had been growing in the parish because the younger members were leaving community burdens to the older members. The younger members, instead of taking on more responsibility, were shifting their focus to activities of the ethnic organizations with the notion that they also were actively assisting the good of the church. In order to solve the dilemma, the St. Demetrios Church community passed a resolution that the business of the church community should be completely separate from the affairs of the various other Greek organizations in Seattle. The church activities should be achieved solely within its own membership and by its elected governing body. The resolution was made to encourage the younger and less interested members to realize that they needed to devote personal time and talents in the operation and activities of the church community itself, both for themselves and to allow the older members to relinquish some of the responsibilities they had carried for many years.

GREEK COMMUNITY OF SEATTLE

Receipts and Expenditures for 1931

Collected		Paid Out	
Membership Dues	\$1,605.00	Salaries	\$3,274.00
Church Services	3,297.04	Church Repairs	166.14
City Ceremonials	742.20	General Expense	1,256.18
Country Ceremonials	246.21	Parochial School	254.62
Charity Donations	165.16	Patriarchate	107.00
Celebrations, Picnics, etc.	891.90	Archdiocese	192.00
		Charity Donations	279.00
Total Income	\$6,947.51	Total Expense	\$5,528.94
Loan from Bank	982.31	On old debts	2,181.25
		Cash in Bank	219.63
	\$7,929.82		\$7,929.82

Found Correct.

Auditing Committee:

Tom Gregoris,
Tom Paputchis,
Chris Pappas.

Gus Zarkades, President;
Gus Damoulas, Secretary;
Gus Pappadakis, Treasurer.

1931—Balance Sheet
The Washington Hellenic Review

Icon of one of the four Evangelists
on the Iconostasis at the first
St. Demetrios Church

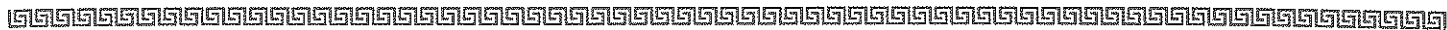


The St. Demetrios Board of Trustees was able to pay off its current church debt by April of 1931, because of the outstanding support of the people during Easter week, during the membership drive, and at the March 25th Independence Day celebration. The efforts of the church community to awaken responsibility in the membership had the desired effect

Efforts then could be directed to improving the parish school, known today as the Greek Language School.

Father Phoutrides represented St. Demetrios Church at the Fourth Convention of the Greek Archdiocese of North and South America in New York City, November 16–20, 1931. It was the first national congress of the Church since the Ecumenical Patriarch and the Holy Synod of Greece in 1930 had recalled the bishops from New York, Chicago, and Boston. The Archdiocese was reorganized by the Patriarch and the Holy Synod. Five dioceses were established, including that of San Francisco. The Greek Orthodox Church in America now was being led by Archbishop Athenagoras and a mixed council of clergy and laity. The fourth congress of the church was significant because rules and regulations were established regarding priests communities, churches, missions, religious education, ecclesiastical courts, relief funds, magazine publication, national conventions and archdiocesan councils. In 1931 an imperative need existed for the Archdiocese to centralize, coordinate, and supervise the work of the 220 Greek Orthodox churches in America. A new constitution had been drafted and was to be sent to every church for ratification. With each new Archbishop, the Greek Orthodox Church in America was making strides toward a stronger ecclesiastical organization.

During his report to the parish following the national convention, Father Phoutrides said that there had been excessive friction and suspicion among parishioners of St. Demetrios Church. Father Phoutrides called upon the Seattle Greek Orthodox Community to help both the local and national Church by working harmoniously for the common good.



March 25, 1931 – A group of St. Demetrios parishioners gathering by the columns at the Sylvan Theater at the University of Washington

By 1932 the St. Demetrios Church community was feeling the brunt of the Depression. The financial situation was severe enough to warrant a change in leadership. On March 6, 1932, a special election was held, and an entire new board was chosen. It was believed that the new board, because of church and business experience, would have the financial expertise to deal with constantly escalating church, school, and relief costs coupled with decreased receipts. Two of the new board members had served as parish board presidents and most of the others previously had been on the Board of Trustees. The newly elected President, (Matthew) M. S. Alexander, was the only newcomer to the board. He was president and owner of a local steel foundry and was a long-time church member and donor. The other trustees were: Demetrios Manolides, Vice President; Pericles Scarlatos, Secretary; Sam Pishue, Treasurer; Aristides Jatos, Martin Marinos, and George Plumis.

Celebrations

Picnics were a favorite pastime during the 1930s. The Greek Church Community, the Women's Hellenic Club, the Greek American Progressive Association (GAPA), the American Hellenic Educational Progressive Association (AHEPA), and the Hellenic Progressive Political Club of Washington (HPPCW) organizations all held annual picnics. Choices of locations for the summer picnics included: Hall's Lake, Star Lake, Redondo Beach, Fauntleroy Park, and Cedar River near Black Diamond. People came from Renton, Anacortes, Kent, Everett, Seattle, and Tacoma. The whole Greek Community

turned out for the various picnics, with hundreds of people captured in the annual group photographs. The throngs of picnickers enjoyed field sports, swimming, boat races, wrestling matches, Greek and ballroom dancing, and speeches, food, and fellowship.

One such picnic was held in August 1936 at Hall's Lake. *The AHEPA Mentor* tells of a sports event at the picnic involving Nick Nikon (the "Aberdeen Kid") and Bill Langus in "a demonstration of give and take." "Billy did most of the giving and Nick received most of the taking."

The yearly March 25th Greek Independence Day celebration was an important event in the 1930s. The 109th Anniversary of Greek Independence Day was also the first centenary of Greece's recognition as an independent state. The Board of Trustees and the Women's

1930 – Greek Picnic at Hall's Lake: the Greek community had grown.



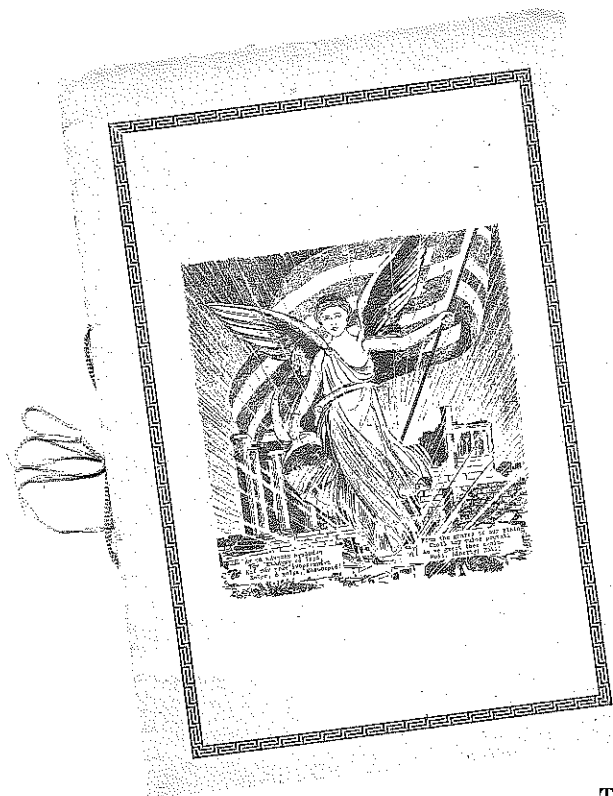


1934 - Sunday School children dressed for Greek Independence Day in front of St. Demetrios Church

netist. The gala musicale also included songs by baritone tenor John Constantine. Twelve men and women in costume performed Greek folk dances.

As reported in *The Washington Hellenic Review*, the Governor of Washington State and honored guest, Roland H. Hartley, spoke at the Centenary Celebration of the establishment of Greece as a separate country. "I know a great many of your nationality and have learned to love and respect them for their fine qualities as citizens. They are industrious, honest, loyal citizens, and never shirk their duties as such," Hartley said. Oliver T. Erickson, President of the City Council and representing Seattle Mayor Frank Edwards, said that the Greeks were considered to be one of the most valued citizen groups in Seattle. Prof. Edmond S. Meany of the Department of History of the University of Washington was the main speaker. United States Senator Clarence C. Dill also spoke. Chris Liliopoulos, former Greek Consul, was master of ceremonies. Veterans of the First World War — some in U.S. military uniforms and some in foustanelas — marched down the aisle, bearing the flags of both nations. The colors were presented to Governor Hartley. Clarinet solos by Nicholas Oeconomacos, soprano solos by Florence Beeler and Dorothy Dornberg, Greek dance by Cornish School dancers, and recitations by Persephone Rigas, along with the aforementioned speeches and others made this observance of Greek Independence probably the most complete and elaborate in the history of Seattle's Greek community. A printed program, with pictures of two of the best remembered champions of Greek Independence — Lord Byron and Daniel Webster — commemorated the event.

The national flag of the Republic of Greece was presented to Washington Governor Roland Hartley at the State Capitol building in Olympia on November 20, 1931. About two hundred Greek Americans came from Seattle, Tacoma, Everett, Chehalis, Port Angeles, and Aberdeen for the event. The flag was given as an expression of the friendship and goodwill between Greece and the United States. It also returned the favor as the Washington



Nov. 2, 1930 - Program for the Centenary Celebration of the Independence of Greece



April 29, 1934 – Mrs. Eugenia Carras with her three children Nick, Efthimia (Babe) and Kiki after winning an embroidery contest

© The Seattle Times

State flag had been given to Greece on the occasion of the centennial anniversary of Greek Independence. The fact that both Washington State and Greece have cities named Olympia was a factor in the exchange. The American Legionnaires of Greek origin made both presentations. Gus Zarkades, President of the St. Demetrios Greek Community, and Antigone Pappadakis, President of the Women's Hellenic Club, were among the representatives in Olympia for the ceremony. Father Phoutrides was not there because he was in New York for the clergy-laity conclave of the Greek Orthodox Archdiocese of North and South America.

Commemorations of the War of Independence of 1821 were as culturally inherent as the Greek Orthodox faith was spiritually intrinsic to the Greek community of the 1930s. The 1931 Greek Independence Day address on the Greeks of America by Greek Premier Eleutherios Venizelos was heard on a Victor phonograph. At the 1933 event, Consul General of Greece Maheras from San Francisco spoke. Dr. N. S. Checkos, guest speaker at the 1935 observance of the 114th anniversary of Greek Independence, spoke on the services America rendered during the war. Fr. Haralambos Skoufis reviewed the historical events connected with the struggle. Master Clarinetist Prof. Nicholas Oeconomacos "rendered the true Hellenic spirit in 'Old Man Demos' and 'Black Is the Night in the Mountains.'" (*The Washington Hellenic Review*, March-April 1935.) At the March 27, 1938, observance in the church hall, Amelia Elmer Cutts gave a speech summarizing modern Greek history and life. Greek folk dancing followed. During the Greek Independence Day celebration on March 28, 1939, the large crowd heard both Dr. N. S. Checkos speak on

the influence of Hellenic culture in America and Constantine Milonopoulos describe the Greek struggle for independence. Mr. Milonopoulos also directed the parochial school students in two Greek plays.

Women's Handiwork Earns Praise

Both in February 1932 and in November 1933, the Greek Community had a booth at an exhibition of arts and crafts from the old world, sponsored by the Music and Art Foundation and the Americanization Bureau of Seattle. Women of the parish displayed their handiwork and an early 19th century Greek costume. The people of Seattle praised the Greek booth for presenting the most excellently crafted articles.

Greece again was featured in the Foundation's monthly exhibits in November 1933. This time St. Demetrios women's needlework and artistic handwoven blankets were on

1930 – Members of AHEPA with Maids of Athens and Sons of Pericles





1934 – Hellenic Progressive Political Club
of Washington picnic



1932 – Archimandrite Germanos
Papanagiotou, the new priest

1933 – March 26: St. Demetrios
Community President John Gregores
with Consul General of Greece
Maheras of San Francisco, and
Archimandrite Papanagiotou



display. *The Washington Hellenic Review* reported that Mrs. George (Eugenia) Carras received city-wide recognition in May 1934 when her work was judged "the loveliest 1,800 linens and lace entries submitted" to the Dorothy Neighbors-Dayton's Linen embroidery contest. Mrs. Carras was awarded first prize. Mrs. William Georges' entered sixth prize.

Ethnic Organizations

A Greek American Progressive Association (GAPA) chapter, *Omonoia*, was started in Seattle in June 1930. *Myrofores*, the GAPA ladies' auxiliary, was established on July 1930. GAPA promoted benevolent, cultural, and educational activities among the Greek people.

AHEPA helped to start two youth groups: The Alethea Chapter of the Maids of Honor began in Seattle in July 1930 and for years received the national blue ribbon award for having the largest membership. The Aristotle Chapter of the Sons of Pericles was organized in Seattle in April 1930.

The AHEPA presented educational programs during the 1930s. Some of the talks were presented by government officials. Luther Weedon, U.S. Commissioner of Immigration in Seattle, spoke on the earliest and latest of immigrants to America. Mayor-elect John I. Evans and Judge Walter B. Beals of the State Supreme Court spoke on their areas of experience and gave practical advice for the civic development of the people.

Anghelos Anninos, Councilor of the Greek Embassy in Washington, D.C., and George Vournas, the legal counsel for the Greek Embassy, came to Seattle during the second week of April 1931 on business for the Greek government. They attended Easter services at St. Demetrios Church and spent the following week in Seattle conducting official business. The gentlemen were entertained royally at parties, including a well-attended banquet given in their honor by the St. Demetrios Church community.

Pastoral Changes, Parochial and Community Happenings

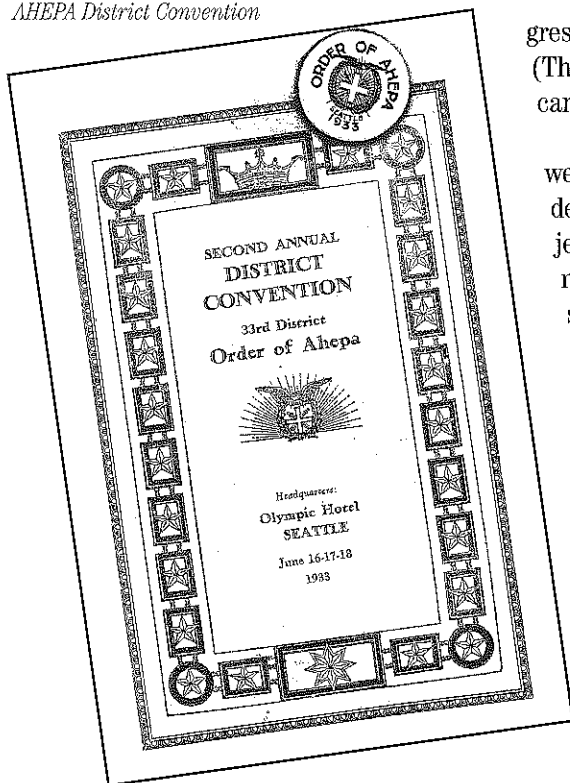
On Holy Monday in April 1932, Father Phoutrides left Seattle for his new assignment as pastor of the Greek Orthodox Community in Oakland, California. Many St. Demetrios parishioners had hoped he would stay in Seattle. *Washington Hellenic Review*, April 1932, reported:

Like the pastors of every community in the country, during these troubled days of religious strife, of reform and of reaction, he has faced warring factions, inefficient leadership, self-centered bigotry, and far-fetched idealism falling pitifully short of its mark, but weathered the storms with the steadfast confidence of the believer.



1933 – AHEPA District Convention. The men sitting are Nick Andrews, Nicholas Zefkeles, Thomas Lentgis, and Dr. N.S. Checkos. The little boy on Mr. Lentgis' lap is Gus Sourapas at age five. The children are Greg Gregores, Chris Gregores, John Argeris, George Farmasonis.

1933 – Program for the Second Annual AHEPA District Convention



On April 26, 1932, Archimandrite Germanos Papanagiotou came to serve St. Demetrios Church. He was transferred to Seattle from Oakland where he had been pastor for five years. In his first address to the fully-attended general assembly, as reported by *The Washington Hellenic Review*, Father Papanagiotou spoke of "progress through co-operation." He urged the parishioners to keep the values of the Church uppermost in their minds and not to succumb to the desire to keep pace with life in this country. He, at the same time, reminded the people of the responsibility of citizenship: "We must love and respect the country of our birth, but we must never forget that this (the USA) is and will remain our country." Among other aims, he urged the parishioners to join him in focusing

their time and talents (1) to provide for a community home for the many needy and old men, (2) to establish two Byzantine choruses for church services, and (3) to improve the Sunday School situation so attendance would improve.

On October 9, 1932, a fire which had broken out in the candle-making room damaged the St. Demetrios basement. Epamenondas Kapsimalis, the custodian, and Themistocles Elantzis, the Greek School teacher, were living in the church building at the time. They promptly called the fire department. The church insurance paid for the repair and renovation of the church basement.

The Washington Hellenic Political Club (WHPC), later known as the Hellenic Progressive Political Club of Washington (HPPCW), was established in 1932 in Seattle. (The Hellenic Progressive Political Club is not to be confused with the Greek American Political Club, 1921, which was the precursor of the Hellenic Civic Society.)

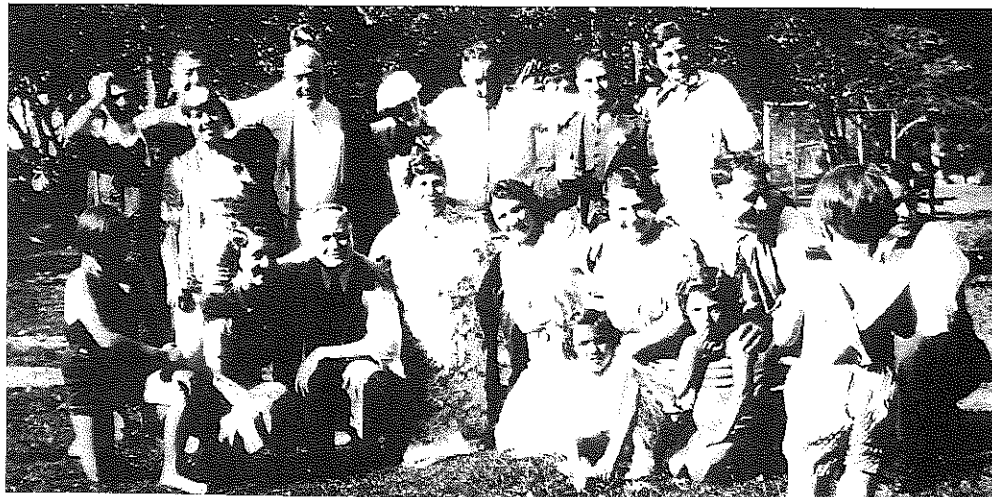
Two important general assemblies of the St. Demetrios Church community were held in February 1933. The issues addressed were the most recent church debt of \$1,900 outstanding, the operation of the parochial school, and the subject of the adoption of the new archdiocesan constitution drafted at the fourth national convention in 1932. The hard times of the Great Depression years were still upon the church. The priest, Greek school teacher, and the diocese could not be paid because of a shortage of funds. Consequently, the Board of Trustees was given the authority by the general assembly to suspend operation of the Greek school so that the church could be relieved of the extra burden of operating the school. Instead, the parents were instructed to form a parents' association to employ the teacher and pay him directly.

The new archdiocesan constitution drafted to bring unity to all the Greek Orthodox churches in the Archdiocese brought a lively debate to the floor of the St. Demetrios general assembly. As the meeting went on, it became apparent that the constitution would not be approved. Therefore, the congregation voted to lay the issue on the table which prevented further discussion. To bring the matter up again, the members would have to be informed of the intent beforehand and they all would have to authorize discussing the issue once more.



1932 – St. Demetrios Choir: (front row) Athena Holevas, Frances George (Poulos), Pauline Holevas Raskasas, Mary Holevas, Artemis Vasileou, a niece of Father Papanagiotou (second row) Efthemia (Helen) Holevas, Georgia Shilaos, Amelia Karras (Cazone Pantages), Clara Chakos (Nicon), (back row), Choir Director Marjorie Douglass (Olson), Fr. Germanos Papanagiotou, and Nota Lucas

1936 – Greek Community picnic at Hall's Lake: (back row) Nick Dallas, John Spiro with wife Annetta Spiro in front of him, Tony Pappadakis, next two unidentified, Ted Klieros, Mary Klieros (middle row) unidentified, Eva Dallas, Dick Mountanas, Vasilia Castas, Edith Taylor, Theopoula Formuzis, Gus Formuzis, Alex Castas (front row) unidentified, Billie Babunes (Larimer), Mary Dallas (Smith) with her back to the camera



The AHEPA District Convention held June 16 to 18, 1933, in Seattle at the Olympic Hotel, drew hundreds of members of AHEPA, Sons, and Maid to Seattle. More than a thousand people gathered on Mercer Island for boat races and a picnic following Divine Liturgy at St. Demetrios Church.

After a year and a half in Oakland Father Phourides was reassigned to Kansas City. He stopped in Seattle in the fall of 1933 on his way to his new position in the Midwest.

Pericles Scarlatos and Father Papanagiotou reported on the National Ecclesiastical Convention they attended in Chicago in November 1933. His

Eminence Archbishop Athenagoras reminded the faithful, "Do not neglect your duties as Christians toward your religion—and obligations toward the Church." Mr. Scarlatos said that the need for a charity club was imperative. Each parish was directed to establish an organization to care for the needy. Another necessity was to conduct classes and service in English for the younger generation. Father Papanagiotou stated that the Greek community would achieve its goals only with stronger cooperation among its members.

Bishop Callistos visited Seattle on June 14, 1934. On the 16th, he witnessed the work of the parochial school. Prior to her leaving Seattle in June 1934, Greek school teacher Mrs. Artemis Vasileou won praise for what was described as her students' remarkable progress in Greek, as evidenced at the celebration of Education Day on February 4, 1934. Community Treasurer John Ladas spoke on education as a concern for everyone. As reported in *The Washington Hellenic Review*, he said that education should be thought of as "the endless journey towards the Good, the Beautiful, and the True." A highlight of the program was the play, "The Human Flowers." Father Papanagiotou appealed to the congregation to support the parochial school. Mrs. Vasileou spoke on the theologians — Saints Basil, John Chrysostom, and Gregory. Community President Anthony Pappadakis chaired the event.

Fr. Germanos Papanagiotou delivered his last sermon to the congregation of St. Demetrios on Sunday, June 25, 1934, after Divine Liturgy. He was transferred to Los Angeles with the mutual agreement of Fr. Haralambos (Harry) Skoufis, who, in turn, was appointed to St. Demetrios Church. Father Papanagiotou had served in Seattle for two years. He accomplished two goals he had set

(1) helping children in the community to attend Greek School by arranging for the use of public school buildings for after-school Greek language classes in outlying areas; and (2) the reestablishment of a young women's choir, accompanied by an organist, to help in the Sunday Divine Liturgy.

Archimandrite Agapios Solam recently back from a tour of the Holy Land, conducted Divine Liturgy with Father Skoufis at St. Demetrios on October 4, 1934. The visiting



Nicholas Oeconomacos
Paul Dorpat, ©Pacific Northwest Magazine
Photo by Arthur "Link" Lingenbrink
© The Seattle Times, April 14, 2002

clergyman preached the sermon in English and then Greek. He then spoke a few words in Arabic. Father Solam was one of the founders of the Holy Antiochian Patristical Church in the United States. Father Skoufis celebrated Divine Liturgy and several services in Spokane January 18–21, 1935, accepting an invitation from the community there with approval from the St. Demetrios Board of Trustees.

On April 4, 1935, the members of the community voted for the return of Father Stephanos Phoutrides to serve the St. Demetrios parish. Members were given a choice of three names submitted. Father Phoutrides won by a landslide, according to *The Washington Hellenic Review* (March–April 1935). He had been scheduled to arrive in time for Easter; however, he did not return until Sunday, July 21, 1935.

Cultural and Social Events of the Church

Cultural events in 1935 included the Sunday School production of "The Inn at Bethlehem" on Thursday evening, December 26, in the church hall. Hercules Liliopoulos presented the students of his School of Languages in a cultural program, including homilies and music on December 7 at the Hopper-Kelly Recital Hall. The homilies consisted of recitals from Homer, Plato, and Aristotle; skits and dialogues. Fifty students participated, including children of St. Demetrios Church. According to *The Washington Hellenic Review* Seattle Symphony performers gave a concert, the Old World Musicales, on March 13, 1935, at the Metropolitan Theatre to benefit fellow musician, clarinetist Nicholas Oeconomacos, who was in danger of losing his home.

The newly organized church choir instructed by Marianne Flanders of the Cornish School made its debut in church on Christmas Day, 1935. The choir had been organized three months before. At Easter 1936, the choir presented choral music in four-part harmony, "possessing all of the subtle harmonic pattern" according to *The Washington Hellenic Review*.

On May 2, 1937, KIRO Radio broadcast thirty minutes of the St. Demetrios Church Resurrection Service. Thirteen Greek businessmen in Seattle raised the funds needed to pay for the radio time. The Greek Orthodox Easter Service from St. Demetrios Church was broadcast at midnight, April 23, 1938, for forty-five minutes in many major Western cities: Seattle, Tacoma, Portland, Hollywood, Fresno, Great Falls, Phoenix, Spokane, San Francisco, Sacramento, Missoula, Tucson, and Reno, and some cities in Alaska. The thirty-voice St. Demetrios Choir sang.

The Greek Community of Seattle sponsored a dance December 28, 1935, at the New Washington Hotel. Scavotto's Orchestra provided the music.

In the 1930s, several Greek ships made occasional stops in Puget Sound. They had Greek captains and crews and were in the service of firms from other



1934—Greek Community Picnic at Hall's Lake



1936 – Archbishop Athenagoras with Presbytera Calliope and Fr. Stephanos Phoutrides
Seattle Post-Intelligencer Collection, Museum of History and Industry

countries. Some carried lumber to Japan or Liverpool, others corn to Buenos Aires. While docked in Puget Sound whether in Seattle, Tacoma, or Everett, the Greek mariners experienced Greek Orthodox friendship for strangers (*philoxenia*).

The August 16, 1936, community picnic at Hall's Lake featured four five-round boxing bouts, an around-the-lake marathon, fencing, and Nicholas Oeconomacos at the clarinet playing folk dance music. Johnny Martin and his band provided music for the younger picnickers in the Hall's Lake pavilion. The 1937 picnic was at Star Lake.

The Women's Hellenic Club had an ongoing interest in dramatics. On November 26, 1938, the women presented a Greek comedy, "The Mill of Dispute," in the church hall. Artemis Delimitros, Jenny Diafos, and Irene Marino earned acting laurels, according to *The AHEPA Mentor*, December 1938.

Noted Visitors

His Eminence, Archbishop Athenagoras, Primate of the Greek Orthodox Church of North and South America, made a pastoral visit to St. Demetrios Church on May 2–3, 1936. He was guest of honor at a reception given by the St. Demetrios Sunday School teachers and the Women's Hellenic Club. He

celebrated the Divine Liturgy at St. Demetrios on May 3 and spoke to the Greek Orthodox community at a meeting that evening. He also met with AHEPA leaders. His Eminence traveled to Olympia where he was received by Gov. Clarence D. Martin. Father Phoutrides and other St. Demetrios leaders accompanied the Archbishop and his Archdeacon Nicodemus to the state capital.

His Excellency Dimitrios Sicilianos, Greek Minister to the United States, stopped in Seattle on July 12 and 15, 1938, to give addresses to large meetings held in the church hall. He praised the United States' "friendly attitude" to Greece since the latter's independence. The Greek Minister urged the people to be loyal to their new country, and at the same time proud of Greece.

World Wrestling Champion Jim Londos, perhaps the first Greek-American sports hero, visited Seattle frequently. In the 1930s, he was featured on wrestling cards and presented wrestling exhibitions. He also attended community picnics and other social functions.

Three Milestones

In 1938 the Board of Trustees decided that they needed to employ a chanter, a Greek School teacher, and a choir director. For the sake of practicality, they wanted one person for all three roles. Archbishop Athenagoras told the St. Demetrios leaders that there was only one person throughout the United States who was trained for all three positions—Constantine Milonopoulos. St. Demetrios was able to convince the talented musician and teacher to come from Salt Lake City.

The year 1938 also marked the start of another person's unparalleled service to St. Demetrios Church. Lola Tolia (Sioris), then fifteen, started teaching Sunday School and taught for fifty-five years.

On November 27, 1938, the St. Demetrios Church community held elections for nine trustees, as provided in the new Constitution. To assure continuity, staggered terms were initiated with three trustees to be elected each year for terms of three years. In that first election under the new bylaws, voters chose three members for one, two, and three-year terms.



1938 – (Standing): Nick Carras, Father Phoutrides, and Thomas Lentgis with the Honorable Dimitrios Sicilianos, Minister of Greece to the United States



Fr. Efstathios Georgiades – In his day in the United States, priests often wore civilian clothes in public places.

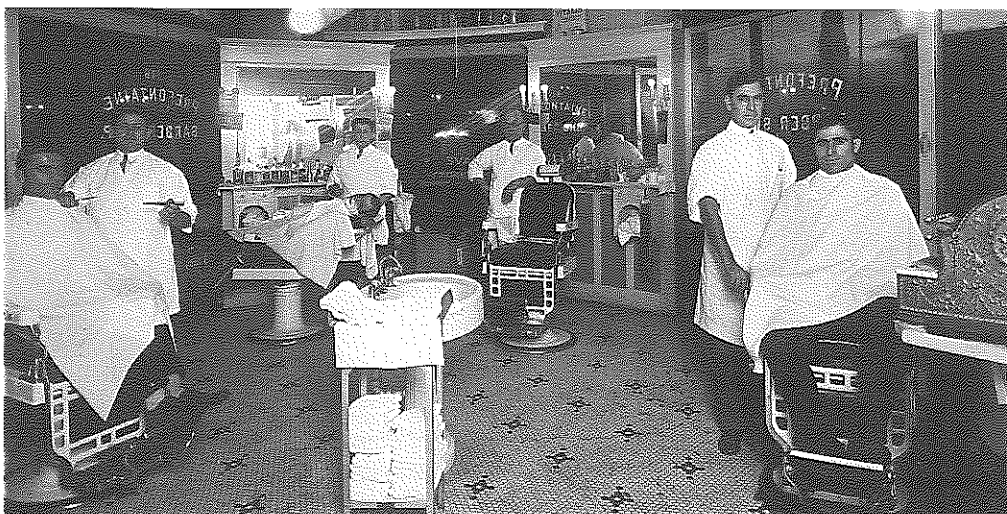
Contention Leads to Second Parish

The decade of the 1930s had been an era of personal development and achievement for the individual members of the Seattle Greek Orthodox community as they settled into the American way of life. For the church, the 1930s had seen the departure from and the return to St. Demetrios of Father Phoutrides. He was highly educated and aware of the Church's responsibility to meet the needs of all its members, Greek and English speaking alike. He espoused the use of English in the Sunday School, an English sermon once a month, and the use of both English and Greek in the sacraments and in religious education classes for adults—all as means to enable the people to understand and participate in their faith.

At the end of the 1920s and the beginning of the 1930s, contention by a few individuals against the authority of the priest created an ongoing undercurrent in the community. Still, the church provided all the services and programs needed for the people and to increase membership. The church hall was redecorated. Current church debts were paid. The Greek language school developed. The parish took care of the parishioners hit hard by the Depression. The people enjoyed picnics, bazaars, Independence Day celebrations, visits of the hierarchy and Greek dignitaries, Greek cultural programs, and fraternal organization programs and conventions. The parish was represented by the priests at church conventions. Parishioners were baptized, married, and buried.

Life was full, but by 1939, the undercurrent had grown into full-blown discord among some of the church membership. Philosophical differences over the role of the laity and the clergy and over the use of English in the Church, coupled with strong personalities, engendered dissension in the late 1930s, to the point that one faction felt resolution could be found only by starting a second parish in Seattle, the Church of the Assumption. On August 15, 1939, the group asked Father Phoutrides to be their spiritual leader. He accepted the invitation of the new community on September 4, 1939, and performed his last sacrament, a wedding, at St. Demetrios, on September 15.

Archimandrite Efstathios Georgiades immediately arrived as the new priest. His first sacrament of record took place September 24, 1939. With an interest in involving the youth, he selected Sunday School students to recite the Lord's Prayer and the Creed each Sunday. Father Georgiades had the task of leading the parish through the turmoil into the 1940s.



1930s – George Pelones (standing closest to the cash register) owned the barbershop in the Prefontaine Building. On the Sunday when a wedding was to take place, George would open his barbershop and the entire party of the groom would spend the early afternoon getting shaves, haircuts, etc., in preparation for the big event. There were so many fond memories of friendship and camaraderie that when the barbershop was closed upon the retirement of George Pelones, Gregory Pallis bought one of the barber chairs.

Pericles H. Scarlatos

1891–1935

Pericles H. Scarlatos was a central figure in the establishment of the Greek community and church in Seattle. He played a major role in fundraising and oversaw the construction of the first St. Demetrios Church.

Pericles H. Scarlatos came to the United States from Kiriakohori, Lamia, Greece in 1909 at the age of 17. After working in the coal mines and on the railroad in West Virginia, he migrated to Everett in 1914. During World War I, he settled in Seattle. He recognized early that to survive and thrive he had to learn the American ways and language and become a citizen. To the Greeks in Seattle, he stressed the need for education. He attended business college and became proficient in the English language.

He became the spokesman for Greeks during any conflicts or problems. People would look to him to obtain resolution from civic authorities. Having taken the lead, he encouraged the Greeks also to take active roles in political and civic activities to ensure the

creation of good public leaders. He started the Hellenic Progressive Club and the Hellenic Progressive Political Club of Washington.

From 1920 to 1922, Pericles Scarlatos was the president and energetic leader of the St. Demetrios Greek Orthodox Community. He helped establish the Hellenic Society and subsequently *The Washington Hellenic Review*. He met Father Phourides at a Greek convention and realized he needed the priest for Seattle.

In addition to Pericles Scarlatos's belief that English was necessary for personal growth in the United States, he emphasized the need for knowing the Greek language. He was a staunch supporter of the Parochial Greek School at St. Demetrios Church.

He was unanimously elected on October 22, 1933, to represent the Greek Community of Seattle for the Clerical

Laymen's Ecclesiastical Convention in Chicago. Tacoma also chose him to represent Nicholas Church. *The Washington Hellenic Review* pointed out that since the two churches were the voice of the Orthodox in Washington State, Pericles Scarlatos was called "State Spokesman for the laymen" and "Our Ambassador of Good-Will."

Through his efforts, the Greek community participated in politics. City and state officials attended community picnics and spoke at public meetings at the church. Pericles Scarlatos was held in high esteem throughout the state. Washington Governor Clarence D. Martin came from Olympia to visit Mr. Scarlatos at St. Mary's Hospital when he lay seriously ill. Pericles Scarlatos died there of pneumonia on October 21, 1935.

The Washington Hellenic Review said of him at the time of his death at the age of 44: "He demonstrated his ability as a conscientious leader...in helping our people adapt themselves to the customs of our adopted country, thereby making them better citizens." *Review* described him as a source of inspiration and encouragement to the young people of the community. Father Phourides said, "It is left for us to pledge ourselves faithfully to what he stood."



December 4, 1921 – The first wedding performed at St. Demetrios Church was that of Pericles H. Scarlatos and Wilhema Anna Sees. The photograph was taken during the reception in the church hall. The three flower girls were Mary Manolides (Formuzis), Persephone Rigas (Snell), Sophia (Zavales) Kotsogene.

Pericles H. Scarlatos served and/or helped shape almost every early organization of the Greek Orthodox Community of Seattle and gave a great deal of himself to the Church. Whenever a need arose, he answered the call.

The Washington Hellenic Review dedicated A Final Tribute to Pericles Scarlatos:

To one who pledged himself unselfishly to the Greek Orthodox Church and Community of Seattle in years of service rendered faithfully and consistently. To one through whose sincere efforts and tireless endeavors, our people have become organized in the interests of City, State, and Nation. To one who has demonstrated his ability as a conscientious leader, WE, the Greek people, dedicate this issue of *The Washington Hellenic Review*.

Kalliope (Carrie) Mandas

1883–1941

Kalliope (Carrie) George Angel Mandas was one of the most influential Greek Orthodox women of her day in Seattle. She was born on Leros in 1883 and came to Seattle in 1888 with her parents and sisters. Her father, Nicholas George, was one of the first two Greek immigrants known to have settled permanently in Seattle. After her first husband, Jim Angel, died, she married George Mandas. Carrie Mandas, along with other women of the church, conducted a massive and tireless fundraising drive throughout the Northwest to gather money to build the Greek Orthodox Church.



1930s – The Mandas family: (back row) Steve Mandas, Eugene Cazone, George Mandas, Steve Mandas (brother of George), John Mandas (front row) Jimmy Mandas, Irene Mandas (wife of Jimmy), Carrie Mandas, Tina Mandas, Clarence Mandas

Whenever committees were formed to assist the church, it was Carrie Mandas who took on major responsibilities in the endeavors. She also served others on an individual basis. Carrie Mandas knew the English language and served as interpreter for many Greek immigrants. When the women were pregnant, she went with them to their doctors to translate for them. When they had their children, she went to the hospital and stayed with the mothers until they delivered their babies. She then either took them into her home or went to stay with them if they had other children. She stayed with the new mother until the mother could stand on her feet and take care of herself and her family. Together with Mary Volkas and Fotini Ladas, Carrie Mandas taught the young women in the community how to make kourambietes and phyllo. All the women would get together in someone's kitchen

and stretch the dough. Then they would divide up the phyllo and store it in their ice boxes at their own homes.

Mrs. Mandas helped pave the way for other Greek women. She and other female leaders of the Seattle Greek community participated actively in church and community affairs long before most women took a significant role in those areas. In 1919 Carrie Mandas helped establish the Women's Hellenic Club and later advised the Maids of Athens.

Kalliope Mandas died on January 11, 1941, leaving her legacy as an outstanding woman. The *AHEPA Mentor* wrote of her at the time of her death:

Mrs. Mandas is mourned by the entire Community, which she served in various ways during her whole lifetime. ...the huge attendance at her funeral was indicative of the love and esteem in which she was held by every one who knew her. Friends and relatives came by the score not only from neighboring cities but from every western state to pay their last homage.

*Serve the Lord your
God with all your heart and
with all your soul.*
(Deuteronomy 10:12)



c. 1940 – When Father Georgiades was pastor, the girls wore white smocks over their clothes when they received communion. Pictured here are the Nick and George Carras children Angie, Babe, Mary, Vicky, Kiki, Theme, and Nicky (with Helen Carras, middle, back row).

A group of men, led by John Spiro, dance at one of the many community picnics held during the 1940s.



Serving God and Country

1940–1949

The 1940s were a tumultuous decade throughout the world because of the war waged by Hitler and Mussolini in Europe and by Hirohito in the Pacific. The very fiber of life was affected for much of the decade. In Seattle even before the United States entered the war, Greek Americans were becoming involved because of the invasion of Greece by the Italians and Germans. Life in the parish continued in a subdued manner with the focus of many activities toward the war. Under Archimandrite Efstathios Georgiades' leadership, the parish had both Sunday School and Greek School and good church attendance. Information on church activities in the 1940s was culled from the Board of Trustees minutes as well as from written and oral accounts of the era. No take-home church bulletins have been found. *The Washington Hellenic Review*, the main voice of the larger Greek community of the Northwest, had ceased publication. *The AHEPA Mentor* was invaluable for the 1940s when life among Greek Americans everywhere centered on World War II and service to America and to Greece.

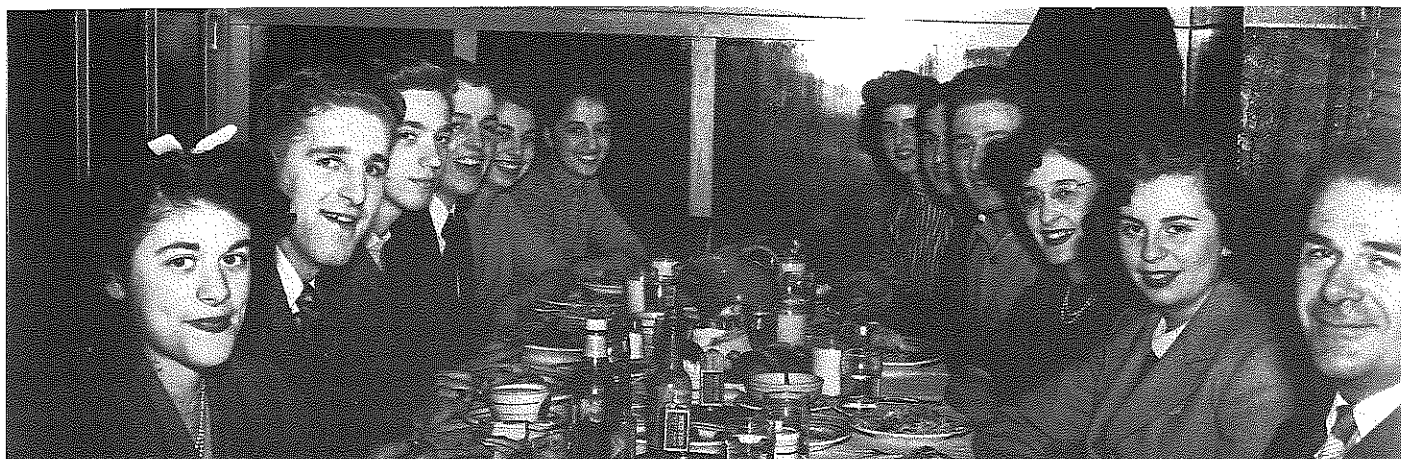
Greek American Life in Seattle

Before the United States entered World War II in December 1941, family life for the Greek American in the 1940s was centered around the church and home: priests and bishops, parents and children and extended family of aunts, uncles, cousins, *patriotai* — those from the same area of Greece, and *koumbaroi* — best men and god-parents. Weddings were favorite occurrences and funerals were looked upon as the last opportunity on earth to honor the deceased. Bridal dresses were made in the same simple style because satin material was being used to make parachutes for World War II. Several Greek American young men married before going overseas for military duty. The wedding receptions usually were held at the Eagles Auditorium in Seattle because the St. Demetrios hall was too small. Often the entire parish, including children, was invited to the wedding. In the Greek Orthodox community, wedding gifts were presented at large showers for all the guests to share in the couple's happiness.

Greek Americans showed their warm hospitality (*philoxenia*) to Seattle-based Greek Orthodox soldiers, sailors, and marines from around the United States. The parish in 1943 initiated dinners for servicemen after the Sunday Liturgy. During wartime, dances to recorded music were held in the church hall most Friday nights for the youths of the community, but especially for the soldiers. They were temporarily displaced persons, missing their hometowns, wives, siblings, and parents. The soldiers sought out the Greek Orthodox Church to make a spiritual and ethnic connection before being sent overseas.

During church services in the 1940s, women sat on the left side in front of the icon of the Theotokos and men on the right side before the icon of Christ the Teacher. The church reimbursed the choir members, many of them teenagers, with bus tokens to attend choir practice. Greek School classes were taught in various parts of the city to accommodate the families.

Picnics and bazaars were part of parish life in the 1940s. The Greek American community picnics were held at Seattle and Tacoma area lakes with dancing, swimming, refreshments, and sports. On Sunday, July 26, 1942, for example, the community held a Bless-



1940s – St. Demetrios youth: from left, Thomasina Macris, Don Stratis, Gus Charouhas, Nick Andrews, Irene Angel (Fotes), Eva George, Mary Challus (Cotton), Jerry Mullenos, Tom Cotton, Mary Soldano, Eugenia Katsicopoulos, and Youth Adviser Nick Dallas

ing of the Waters Service at the annual picnic at Hall's Lake. The older generation tended to like the Greek dances. The younger people danced polkas and schottisches in the hall on the picnic grounds. The highlight of some picnics was the tug of war with a side scrambling to have either Tony Tolia or Gus Moulkiariotes on its team because of their strength. The picnickers would roast whole lambs on the open fire. Foremost was fellowship and love which all shared. It was a tight-knit community with plenty of love to go around. When Hall's Lake was sold, the picnics were held at Vasa Park on Lake Sammamish, Cottonwood Grove or McDonald Grove on the Maple Valley Highway, or St. Lake; but for many, no other place could compare with Hall's Lake.



1940 – Women's Committee for the Seventeenth National AHEPA Convention in Seattle: (front row) Georgia Manousos, Nitsa Gumas, Tasia Morisse, Carrie Mandas, Mary Zanides, Ruth Sofas, Teresa Zefkeles, Mary Cotronis, Eva Simeon (Daniggelis), Jenny Diafos (second row) Eugenia Carras, Mary Lentgis, Antigone Pappadakis, Helen Carras, Efthalia Gregores, Effie Wells, Catherine Vamkros, Mrs. Sam Vorris, Nellie Pappas, Nota Lucas, Toulia Cotton (third row) Mrs. George Lewis, Mrs. Mike Cokinakis, Helen Nicon, Vasila Pishue, Amy Dariotis, Faye Chatalas, Tina Mandas, Alexandra Manolides, Irene Mandas, Esther Bates, Margaret Deligan
The AHEPA Mentor

family getaways, members of the Greek community indicated Soap Lake was their favorite vacation site for holidays and summers. Enjoying their cabins, the lake's medicinal qualities, and the escape from the city.

One-day church bazaars were held to benefit the Greek language school. These continued to be held in November in the church basement hall. The Greek Independence Day celebration was a highlight in March each year.

Sunday School plays and Greek School dramas and poetry recitations were presented in the 1940s, as they have been throughout the history of the church. As always, the productions created lumps in the throats of participants, who worried about remembering their lines. Greek Education Day (*Ton Trion Ierarchon*) was celebrated on January 1, 1940, at St. Demetrios Church. A comedy in Greek was presented by the Greek Parochial School pupils. The forty-cent admission charge benefited the school. In the Christmas programs, Harry Pallikaris, a helper to the priest in the 1940s, who assisted wherever he was needed, would stand behind the stage curtain, hold a homemade star of Bethlehem against the backdrop, and walk slowly across the small stage with it. The three wise men (Sunday School students) observed the star moving across the horizon ceiling of the church hall.

Young people attended monthly dances in the church hall. The advisers would sit on the benches along the wall, making sure that the young people were prim and proper. At youth events, youths wore costumes at Halloween and pre-Lenten celebrations (*aprokreatika glenoi*). At Christmas the young people exchanged small gifts, selecting recipients by number. Youths also presented several talent shows during the decade.



Archbishop Athenagoras officiates at a Divine Liturgy during the 1940 National AHEPA Convention. Fr. Efstathios Georgiades is on the right.

© Seattle Post-Intelligencer
Museum of History and Industry

The AHEPA and GAPA were active in the 1940s. Both groups sponsored events to raise money for St. Demetrios Church. They brought Greek actors and actresses to Seattle to perform. GAPA organized dances at the church and picnics at various lakes around town. The Sons of Pericles and Maids of Athens gave a dance to benefit the American National Red Cross on Nov. 30, 1940, at the Knights of Columbus Hall in Seattle. The parents were so busy with Greek War Relief that for the first time they did not come to the dance. Each year the AHEPA had a formal installation of officers in the Spanish Ballroom of the Olympic Hotel, followed by dancing to the music of the Jackie Souders Orchestra. Young ladies wore evening gowns. Some of the guest speakers during the decade included national, state, and local civic and political leaders.

1940 National AHEPA Convention

One of the highlights of the decade occurred in 1940 before U. S. involvement in World War II. The National AHEPA Convention, chaired by Thomas Lentgis, was held in Seattle on August 11–18, 1940, at the Olympic Hotel. Participants from across the country were struck by the beauty of Seattle and the warm hospitality of the Seattle Greek American community. Archbishop Athenagoras, who later became Patriarch of Constantinople, attended the convention. Priests and seminarians from the East Coast accompanied His Eminence. The Archbishop officiated at a Hierarchical Divine Liturgy on Sunday, August 11, and another on August 15 for the Falling Asleep of the Theotokos (*Koimisis tis Theotokou*). In each case, St. Demetrios was filled beyond capacity with overflowing crowds on the Yale Avenue and Thomas Street sidewalks.

Thomas D. Lentgis was the General Chairman of the 1940 Seventeenth National AHEPA Convention in Seattle. Assisting him on the Executive Committee were the following: Steve Anastos, Vice chairman and President of the host chapter; George Cotronis, Secretary;

Sam Pishue, Treasurer; George H. Pappas, Ways & Means; Dr. George Chatalas, Convention Ball; William Chatalas, Olympiad and Sons of Pericles; Gus Gumas, Housing; Clarence Mandas, Ladies Affairs; Dr. N. S. Checkos, Convention Book; Mitchell P. Angel, Mt. Rainier Tour and Transportation; John Lucas, Boat Excursion; Nick Zefkeles, Entertainment; Nick Carras, Executive Board member without portfolio, assisting Mt. Rainier and Transportation Committee; E. T. Morisse, Executive Board Member without portfolio, assisting with Convention Book and making arrangements for Banquet and Entertainment.



1940 – Ahepans: (back row) George Constantine, Sotirios (Terry) Matantos, Mike Nicon, George Eliades, Angelo Zefkeles, George Cotronis, Steve Anastos, Peter Kapsimalis (front row) George Kostouros, Nicholas Zefkeles, National AHEPA representative George Vournas, Nick Carras, Tom Soulos, Manuel Cotton

Chairmen of women's events were Nitsa Gumas, Carrie Mandas, Tasia Morisse, and Ruth Sofas.

A ladies' luncheon was held on August 13, 1940, at the New Washington Hotel. Honored guests included the wife of the Greek Ambassador, Mme. Diamantopoulos, and the daughter of President Franklin D. Roosevelt, Anna Roosevelt Boettiger. Mme. Diamantopoulos, in comparing the conditions in Europe at the time with those of the United States, brought the women to tears. She encouraged them to work with the United States government. Mrs. Boettiger urged the women to be good citizens.



*Father Harry Gavalas and
Presbyteria Katherine*

*1940s – Actor Herbert Marshall with
Greek American women during a
World War II drive: Koko Pulakis, Faye
Chatalas, Effie Wells, Nitsa Gumas,
Antigone Hatzimihalis, Sevasti Angel,
and Helen Carras*



The Grand Banquet was held August 14 at the Spanish Ballroom of the Olympic Hotel in Seattle. In addition to Archbishop Athenagoras, distinguished guests included Washington State Governor Clarence D. Martin; Seattle Mayor Arthur B. Langlie; State Supreme Court Judge Walter B. Beals; Greek Ambassador to the United States Cimon Diamantopoulos and his wife; Madame Munir Ertegun who delivered greetings from her husband, the Turkish Ambassador; and Nicola Moscona, Metropolitan Opera Basso. On August 15, Mr. Moscona presented a concert of operatic arias and selections of classical and modern Greek songs. Other highlights of the convention were a four-hour Greek Night cruise held on the *Kalakala* ferry, a Sunday picnic on Mount Rainier, and a Grand Ball held in both the Spanish Ballroom and the Olympic Bowl of the Olympic Hotel. At the conclusion of the convention, His Eminence visited Orthodox communities in Tacoma, Portland, and Vancouver, Canada, before returning to Seattle on his way home.

New Pastor Arrives

Fr. Haralambos (Harry) Gavalas became the new priest in September 1941 following the brief service of Archimandrite Vasilios Germanis and upon the subsequent transfer of Fr. Efstathios Georgiades who had been ill. The new priest arrived at St. Demetrios along with Presbyteria Katherine and their four children: Sofia, Lillian, Evangelos, and Helen. Father Gavalas came at a troubled time — two years after the split of the Greek Orthodox community into two churches and two months before the United States entered the Second World War. The parishioners dearly loved Father Gavalas and Presbyteria Katherine. In an era when the men and women of the parish were working long and hard hours establishing themselves, Father Gavalas and Presbyteria Katherine often visited parishioners in their places of business, at social gatherings as well as for people's namedays, or other celebrations. Father Gavalas had a lively sense of humor, enjoyed chanting and singing, and could always liven any gathering. Whenever the church had a need, he asked the businessmen and other community members, who responded positively and generously.

The Second World War

Before the United States entered World War II, Greece already was undergoing the agonies of war within its boundaries. Greek Americans set in motion means to help Greece by establishing a nationwide organization, the Greek War Relief Association, to collect funds, clothing, and food to help war-torn Greece and her starving people. After Pearl Harbor on December 7, 1941, Greek Americans also supported the American efforts overseas by serving in the military, buying United States War Bonds, and generally helping the cause of peace. The Greek Orthodox community of Seattle was unified strongly in its efforts both for the United States and Greece.



1940 – Seattle youth in costume:
(front) Koko Pulakis, Marian Marino
(Skarpelos) Zoye Marino (Fidler),
unknown male, Vicky Carras (Kangles)
(back) Katherine Melonas (Ales),
Catherine Neckas (Iles), Mary Carras
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Seattle Greek Americans and Patriotism

For Americans in general, whether an immigrant or native born, the decade of the 1940s was an era of patriotism and of serving the cause of freedom in the worldwide struggle against the Axis powers: Germany, Italy, and Japan. For young men of the church community, it also was a time for joining the U. S. Army, U. S. Navy, or other branch of the military. Although a few women from St. Demetrios served in the Armed Forces, most local Greek Orthodox women in the 1940s confined their efforts to the home front. They made numerous donations to and wrapped bandages for the Red Cross, worked for the United Service Organization (USO), and helped other organizations and charities. At the USO, the women served coffee and doughnuts to visiting servicemen and helped to make them feel at home. St. Demetrios women's organizations—the Women's Hellenic Club and the women of the Greek American Progressive Association (GAPA)—and parishioners in general took part in helping their country.

Greek War Relief Association

In World War II, Greece was among the European countries which suffered extensive physical and emotional damage because of the German and Italian occupations. An all-pervading effort was made by Greek-Americans to help Greece through Greek War Relief Association chapters in each state.*

In October 1940, the presidents of St. Demetrios Church (George Carras) and of the Church of the Assumption (John Lucas), along with the presidents of the local chapters of AHEPA (Steve Anastos), GAPA (Mike Billias), the Women's Hellenic Club (Ruth Sofas), and the GAPA ladies' auxiliary (Eva Kamouchis), held a mass meeting of men and women of Greek descent to set up a Washington State Greek War Relief Association. Over four hundred people attended the meeting at the Elks Club Lodge. Fathers Georgiades of St. Demetrios and Phoutrides of Assumption also were at the meeting. E. T. Morisse moved that the presidents be authorized to select a committee to head the War Relief Drive.

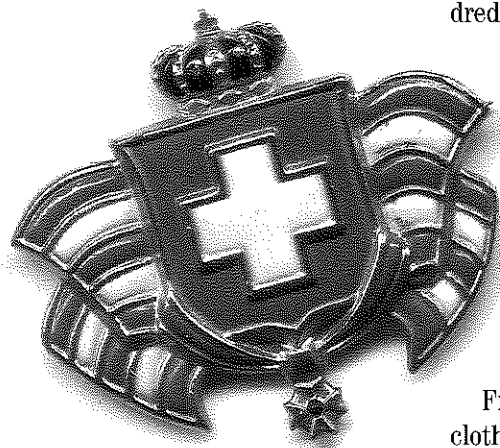
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Greek-Americans in Seattle, including the St. Demetrios community, gave fully of themselves for the effort. For several years, the women met from Monday through Friday during school hours in the church basement to receive, wash, and/or mend clothes in order to have them ready to ship to Greece.

The AHEPA Mentor of November 1940 described the Greek War Relief Drive as follows:

The first time in the history of Hellenism in America that all men, women, and children of Greek descent living in this country have united to create ONE organization for the purpose of raising funds to help war sufferers of heroic Greece. It was not a union ordered from higher up. It was just the spontaneous feeling and action of the entire people; for even as the Greek Minister of Washington, the Greek Archbishop, and the Supreme President of the AHEPA were deliberating, the union was already an established fact in many cities; it certainly was accomplished in Seattle, Portland, and Tacoma.

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Greek War Relief pin



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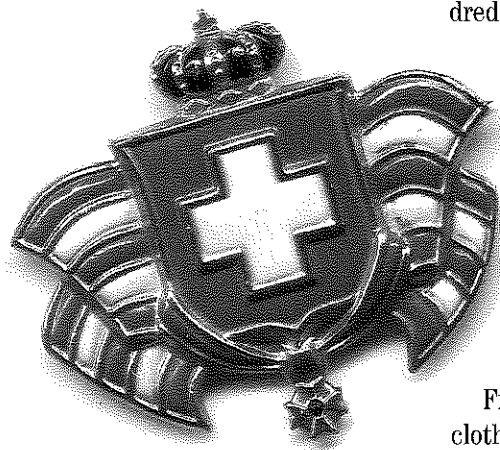
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Greek War Relief pin



December 1940 – Theodora Plumis dressed for the Greek booth at the Allied Christmas Fair

© The Seattle Times, December, 1940
Photographer Robert Schumann

Brides-to-be came from Greece after World War II to marry men who lived in the United States. Couples George and Vasilike Karanasis and Pashalia and Frank Kost are shown with Pashalia's nephew, John John.

representatives from Seattle, Tacoma, and Everett. Governor Clarence D. Martin declare December 16, 1940, as the opening of the Greek War Relief Association Drive. In February 1941, the women organized to canvass the city for Greek War Relief. Leaders of the effort were: Mary Zanides, chairman; Eva Kamouchis, Ruth Sofas, Efthalia Gregores, Annett Spiro, Toulia Cotton, Amy Dariotis, Jenny Diafos, Nitsa Gumas, Nota Lucas, Effie Wells, Tasia Morisse, Mary Pulakis, Vasilika Pishue, and Antigone Pappadakis. Mary Pishue and Georgia Bates operated the office.

Seattle Mayor John E. Carroll issued a joint proclamation for Greek Independence Day on March 25 and declared March 23–30, 1941, as Greek War Relief Week in the City of Seattle. To further the efforts of Greek War Relief, an extravaganza was held on April 26, 1941 at the Music Hall Theater, Seattle's finest at the time. For the two performances, an orchestra plus twenty vaudeville acts were recruited from stage, screen, and radio. Seattle agents for theatrical agencies in New York and Hollywood all donated their services to arrange for the performers. Members of the Greek-American community clad in Greek costumes promoted the sale of tickets in downtown Seattle theaters. A sneak preview of an Eddie Albert movie followed each performance. The evening raised thousands of dollars for the Greek War Relief Fund.

Each year Washington State had a quota to reach. In 1941 that amount was \$125,000 and in 1942 it was \$165,000 of the \$12 million sought nationally. In 1942 the national Greek War Relief Association shipped 180,000 tons of food, an effort praised by many, including Eleanor Roosevelt. Largely through the pages of *The AHEPA Mentor*, communities in the Northwest were kept informed about the ongoing drive across America. In 1942 Thomas Lentgis was elected to a three-year term on the Seattle-King County Community War Chest.

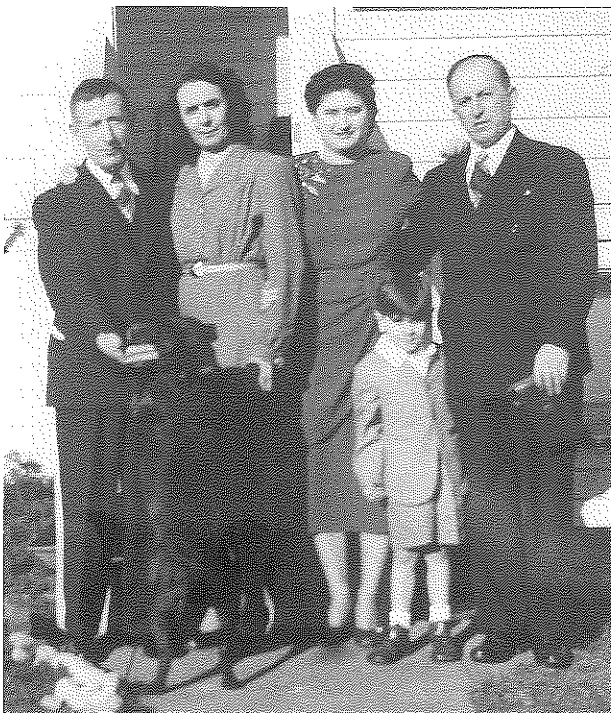
War Relief Bazaars

In support of nationwide efforts by ethnic groups to help their ancestral lands, city-wide two-to-three day bazaars were held annually in November or December at the Civic Auditorium in Seattle to benefit countries attacked by Germany and Italy. Ethnic groups of Seattle had booths. Each group sold bazaar tickets, gifts, and refreshments, and provided ethnic entertainment. Seattle's Greek-American community, including the local Greek War Relief Association, participated in the United Nations Festival War Relief programs for most of the decade. At the first fair, two hundred women of the Greek-American community

donated gifts which were sold and raffled. All proceeds from each of the booths went to the war relief association of the specific country.

Called the Allied Christmas Fair in 1940 and the War Relief Bazaar in 1941, the annual event changed its name to the United Nations Christmas Festival in 1943 and the United Nations Christmas Bazaar in 1944. At the 1943 bazaar, Tony Dariotis was presented a walking cane for buying a \$10,000 bond, the largest denomination purchased that day.

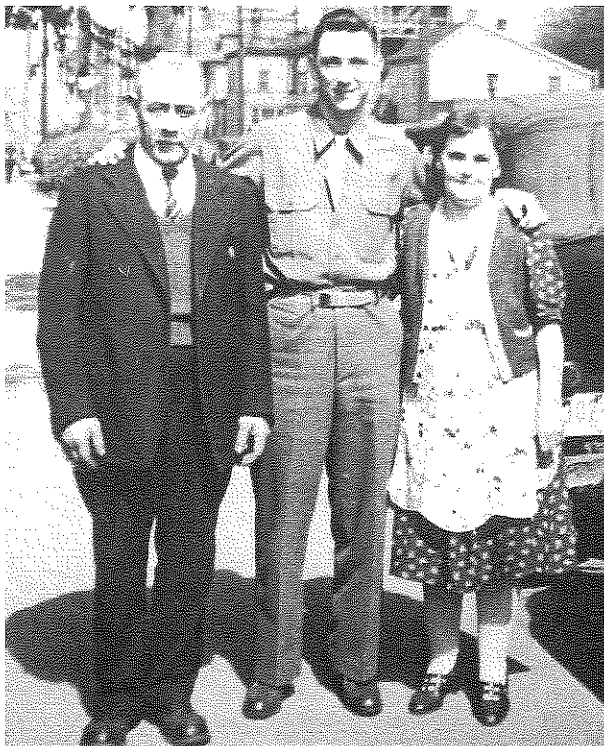
As part of the December 1944 United Nations War Relief Bazaar, the play, "A Greek Wedding," written by Katherine





1947 – Carry Kyreacos cooking for the United Nations Bazaar
© The Seattle Times, December 1947

1942 – Tom Tolias, during World War II, with his parents Tolia Tolias and Nicoletta Tolias



Magdalena Damoulou, was presented to the general public. August Pantages conducted and narrated it. The cast consisted of Katherine Damoulou (Murkherjee) as the bride; Gus Charouhas, the groom; Jerry Mulenos, the father of the groom; Audrey Phillips (Southas), the mother of the groom; Gus Argeris, father of the bride; Magdalena Damoulou (Garvin), mother of the bride; Helen Peters (Stavros Griffin) the wife of the best man (koumbara); Christto Tolia, the best man (kqumbaro); singer, Marjorie Glenn Douglass; and musicians Diane Delimitros and Mary Paputchis (Kourkoumelis)—violins, and Aristides (Artie) Delimitros—accordion. Performing the children's dance were Zoye Marino (Fidler), Thalia Denos, Artie Delimitros, Georgia Mandas (Spellman), Gloria Stamos, Pipena Klieros (Mercouriadis), and Katie Babunes (O'Neil). Wedding dancers, singers, and guests included Babe Carras, Kiki Carras (George), and Vicky Carras (Kangles), Tacia Cooper (Prineas), Eugenia Katsicopoulos (Sullivan), John Argeris, Catherine Neckas (Iles), Marian Marino (Skarpelos), Billie Babunes (Larimer), Irene Angel (Fotes), Emmanuel Challus, Gus Charouhas, Mary Miheilis (Martinson), Nick Stavros, Helen Lathourakis (Powell), and Helen Paputchis (Kyriakos). The women of the two churches provided pastries and handiwork.

On December 6, 7, and 8, 1945, a United Nations Victory Festival was held. An international dinner was added to the United Nations Bazaar on December 4, 5, and 6, 1947. Carry Kyreacos, the Women's Hellenic Club president, chaired the event. Other bazaar leaders during the years were Eugenia Carras, George Carras, Alexandra Cooper for GAPA; Calliope Damoulou, Artemis Delimitros, Carry Kyreacos for the Women's Hellenic Club; Nota Lucas, Irene Marino for the Ladies Auxiliary of Assumption Church; August Pantages, Theodora Plumis, Annetta Spiro, and Gus Zarkades. *

Greek Days at Victory Square

From 1941 to 1945, the area between Fourth and Fifth Avenues at University Street in downtown Seattle was designated as Victory Square. A classic style building with columns was built on the site specifically for the duration of the war. It was there that ethnic groups took turns selling U. S. War Bonds for the U. S. War Loan Drives held once or twice a year. Each ethnic group had its "day." The Seattle Greek Americans, including St. Demetrios parishioners, put on dance demonstrations, sang songs, recited poems, and sold War Bonds.

History records that the sales of U.S. War Bonds on three Greek Days were \$255,300 on October 28, 1942; a record-breaker of \$335,000 on May 13, 1943, and \$367,100 on June 21, 1944. One of the groups of Greek-American women, led by Mrs. Steve Anastos, was credited for helping suburban Kirkland, Washington, bring in \$575,614 in August 1944.

Parishioners Sam Doces, G. John Doces, and Peter Michael of the Majestic Furniture Company provided the front window of their store at Sixth and Pine, during the summer months, for drive volunteers Anna Manolikas (Allamano), Mary Courounes (George), Angelina Mulenos (Kourkoumelis Larson), Kathryn Dariotis (Ward), Mary Paputchis (Kourkoumelis), and Cleo Michas (Maletis) to issue the bonds to people who placed orders at Victory Square. The sellers were encouraged to wear Greek costumes and Red Cross and other uniforms. Greek businessmen provided incentives on Greek Days giving lunches, dinners, dry cleaning, and framed pictures to promote sales. Team competitions also added to sales in the Greek American community. Greek Days speakers addressed the heroism and culture of the past and present of Greece. Greek Days organizers and leaders included Chairmen George Carras, Nick Carras, and William Chatalas; and members Jim Fotos, Zois Gochis, John Lucas, Gust Macris, Clarence Mandas, Steve Marenakos, Gregory Pannak, George H. Pappas, Peter Rogers, and Gus Zarkades.

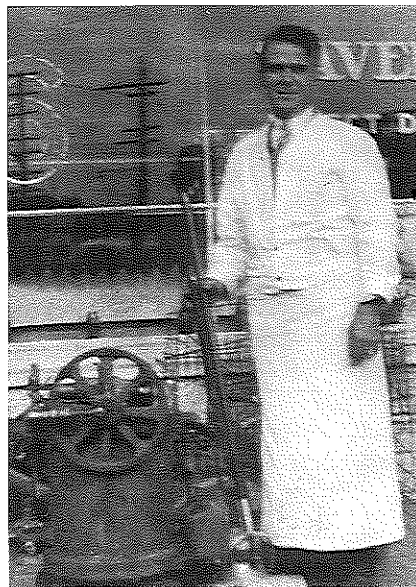


June 22, 1944 – "Seattle Girls of Greek Origin Sell War Bonds": Mary Paputchis (Kourkouvelis), Tacia Cooper (Prineas), Audrey Phillips (Southas), Kiki Carras (George), Mary Courounes (George), Helen Lathourakis (Powell), Peggy Dimitriou (Xenos Moore)

© Seattle Post-Intelligencer

Nick Dallas in front of his Rainier Avenue store with a collection of scrap iron for the war effort

Larson) sang popular and patriotic songs. Mary Paputchis (Kourkouvelis) and Diane Delimitros played their violins. Aristides Delimitros played the accordion in an evzone costume. Kiki Carras (George) and Helen Peters (Stavros Griffin) accompanied on the piano.



Capis, Betty George (Kusulos), and Frances Limberis. Harry George and Plato Kourkoumelis wore Greek costumes. E. Tasso Morisse gave a talk on Modern Greece. Greek desserts were served.

Entertainment

Entertainment for booths on Greek Days at Victory Square and at the War Relief bazaars helped draw people to the booths. Greek entertainers included several talented members of the Greek Orthodox community. They donated a great deal of time and energy performing at almost every event for the cause of freedom in the 1940s.

Angelina Mulenios (Kourkoumelis

Greek School teacher and St. Demetrios choir director Constantine Milonopoulos also sang Greek songs. Professor Nicholas Oeconomacos played the clarinet. Young dancers in ethnic costumes performed, instructed by Aspasia Phoutrides (Pulakis) and Eva Simeon. In 1945 Artie and Diane Delimitros entertained with the Beacon Follettes at the Naval Hospital, Marine Hospital, Sacred Heart Orphanage, USO, and the Martha Washington Home.

Parishioners continued to share Greek culture. On Sunday, March 8, 1943, according to *The AHEPA Mentor*, the University of Washington student membership featured Greece at the University's International House. Angelina Mulenios (Kourkoumelis Larson) sang a selection of Greek folk songs. A chorus of girls gave an exhibition of modern Greek folk dancing: Athena

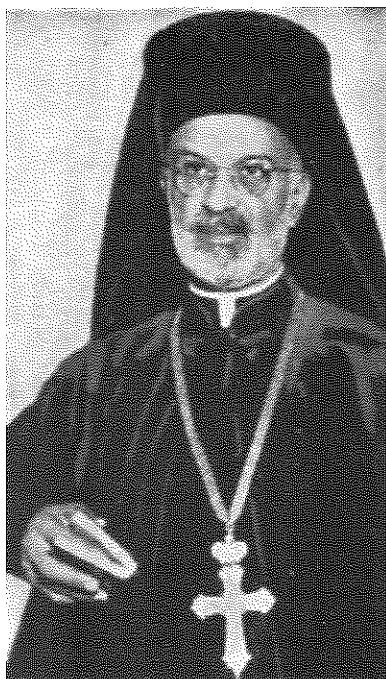
Preparing for Greek Liberation

It was not only Greek Americans who were concerned about Greece. In the May 1943 issue of *The Women's Home Companion*, Greece finished first in a poll of "which country invaded by the Axis would you most like to help." Poland was second.

On August 2, 1943, the local Greek War Relief Association met at the Ancient Order of United Workmen (AOUW) Hall. Thomas Lentgis, Greek War Relief City Chairman Steve Anastos, and E. T. Morisse spoke on the importance of being prepared for the day Greece would be liberated. They especially asked everyone not to discard used clothing as that would be needed especially. Sonia Curtis, an entertainer recently arrived from Greece, sang Greek and American songs.



1945 – Greek Day at Victory Square



*Bishop Erineos visits the Northwest.
The AHEPA Mentor, June 1943*

AHEPA observed the third anniversary of the Axis attack on Greece in November 1943 with a program at the AOUW Hall. Mary Courounes (George) delivered "Open Letter to the Unconquerable Greek," augmented by the presence of Audrey W. Auslander, wife of the author Joseph Auslander. He also wrote other poetry which trumpeted the courage of nations attacked during the war. Entertainment included Mary Paputchis (Kourkoumelis) playing the violin; Thomas Kranides, performing on the piano; and maestro Nicholas Oeconomacos on the clarinet.

The Women's Hellenic Club held monthly teas in homes in 1943 to benefit Greek orphans. As Greek liberation approached, Seattle was prepared to send clothing, food, medical supplies, and other necessities to the war-ravaged Greek people. AHEPA at the time concentrated on sending medical workers and establishing and supplying hospitals and clinics. By November 1943, thousands of garments already were being stored in the St. Demetrios Church hall. Many churches and organizations throughout the city contributed used clothing to be sent to Greece. In December 1943, Greek Letter societies at the University of Washington (sororities and fraternities) collected clothes for the clothing drive. On February 19, 1944, the 43,900 pounds of clothing were shipped to New York. Seattle contributed 28,500 pounds, or 42,000 pieces of clothing. The Greek-American community celebrated the long-awaited liberation of Greece which occurred on November 4, 1944.

The Seattle Art Museum, from September 1 to 17, 1944, displayed fifteen large photographs of scenes in Greece. The exhibition, arranged by the Metropolitan Museum of Art and the Greek War Relief Association, was attended by Seattle Greeks.

A year later, on October 10, 1945, a twenty-minute movie on "This Is Greece Today" was shown at a War Chest Rally in Seattle. The film had been taken shortly before by Spyros Skouras. Community Chest officials also presented a program. The AHEPA sponsored a Red Cross Night on March 14, 1945. The collection exceeded \$2,500.

Wartime Church Events

A Greek comedy *To Skandolon Dimou Vouprasion* was given on May 2, 1943, to benefit the Greek School. Bishop Erineos, head of the Diocese of San Francisco, conducted church services in Tacoma, Seattle, and Portland in June, 1943. He urged the congregations to follow "the teachings of Christ which are the only foundation for permanent world peace." The Women's Hellenic Club hosted a luncheon for the Bishop on June 3 at the Gowman Hotel.

A surprise party was given for Father and Presbytera Gavalas on July 31, 1944, in the St. Demetrios Hall on the occasion of their twenty-fifth wedding anniversary. They received a sterling silver coffee and tea set from the parish.

His Eminence Athenagoras, Archbishop of the Greek Orthodox Church in North and South America, visited the Northwest for the New Year in 1945. He celebrated Divine Liturgy at St. Demetrios on New Year's Day. Afterwards, he elevated the following altar boys as readers (*anagnostoi*): Jerry Courounes, Nick Stavrou, Tom Malevitsis, Denos Malevitsis, Theodore Papadimitriou, James Manus, Bill Kaimakis, and



*Holy Friday, May 1945 – (front) Carrie Cokis, Marika Theos, and Jerry Courounes
(back) Father Gavalas and Constantine Milonopoulos*

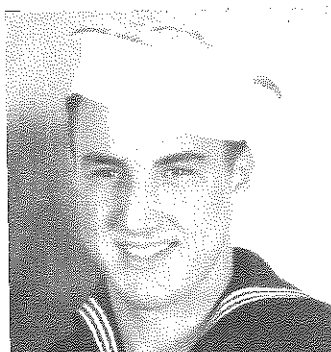
© Seattle Post-Intelligencer, Museum of History and Industry



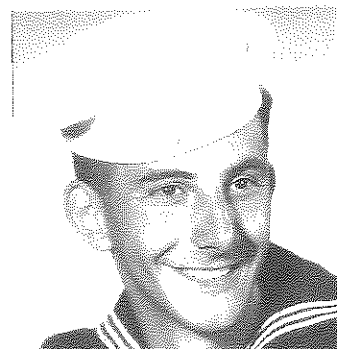
Jerry Costacos



Milt Diafos



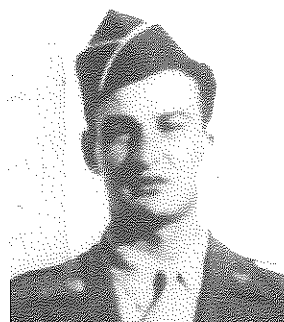
Greg Gregores



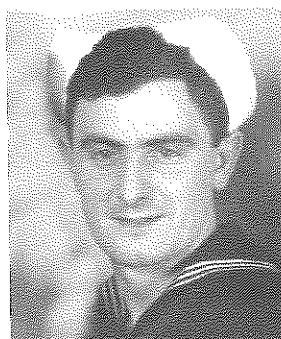
Tom Kranides



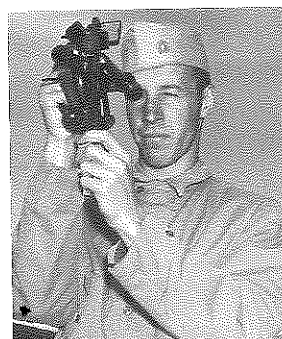
Nick Pallis



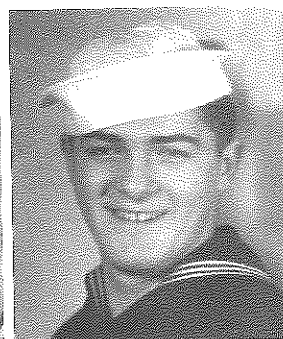
Dino Patas



Paul Pishue



Perry Scarlatos



Nick Wells

Some of the many servicemen from the Greek Community of Seattle who served in the Second World War

James Makos. In his sermon, the Archbishop discussed the importance of each of the four freedoms of the Atlantic Charter and said after the war they should be the goal of peace. He also visited the other Greek Orthodox churches of the Northwest.

In May 1945 just before the war's end and in 1946 and 1948, Easter services were broadcast from St. Demetrios Church over Radio KIRO. Father Gavallas officiated at services. Constantine Milonopoulos directed the thirty-voice choir on each occasion.

Sacrifices and the End of the War

The end of World War II finally came in 1945. Some of the military men from Seattle's Greek American community did not survive. They gave their lives in service to their country: Leslie V. Frink, stepson of William Zavales, died in the Solomon Islands in November 1942. Nicholas G. Pantages, navigator-bombardier with the Eighth Air Force in England, was killed in March 1944 when his airplane was hit by enemy fire after a raid over Germany. First Lt. Paul Rockas, a bomber pilot with the Ninth Air Force, died on March 30, 1944, following a raid over a Japanese-held island in the South Pacific. Lt. Gust J. Damascus was killed in action in France on August 22, 1944. Seaman First Class Nicholas P. Wells was on the submarine *Escolar*, which was attacked in the Pacific and failed to return on November 25, 1944, to its base at Pearl Harbor. Pfc. Tony Pappadakis, Jr., a U.S. Army engineer on an amphibious ship, was killed in action on Okinawa on April 10, 1945. Other servicemen with Washington State connections who lost their lives in or during the war included: Pvt. John Chemeres of Aberdeen who was killed in Germany on November 29, 1944, and Major John W. Katsonis, described in *The Ahepa Mentor* as "one of the world's youngest majors," who was killed in Buffalo, New York, while testing a plane for the U. S. Air Corps. Denny Lagounaris, (U. S. Army) of Tacoma was killed in the Battle of the Bulge. It is important to remember the ultimate sacrifice made for the sake of peace. Chris Makos (U.S. Navy) died of a brain tumor during wartime. May their memories be eternal.



World War II servicemen John Papajani and Gus Carkonen

The AHEPA Mentor, February 1945



1944 – Parishioners honor Presbytera and Father Gavalas on their Silver Anniversary : Unidentified, Nitsa Gumas, Toulia Cotton, Eva Kouldukis, Zaharo Lathourakis, unidentified, Angelike Grivas, Mary Manus, Lillian Kritsonis, Pres. Katherine Gavalas, Fr. Harry Gavalas, unidentified girl, Coula Karalis, Mary Stamolis, Eugenia Carras, unidentified, Antigone Pappadakis, Jennie Milonopoulos, unidentified.



1948 – Vashon High School students assist Margie Shenias (Pallis) (far left) and her sister Dena Shenias (Kusulos) (far right) in sharpening their knowledge of English.

©The Tacoma Times, February 23, 1948



Late 1940s – Celebration of Greek Independence Day at The Eagles Auditorium: Mary Dallas (Smith), Vasilius Lavaris, Mary Carras (Pappas), unidentified, Vivian Therson (Williamson), and Mary Paputchis (Kourkoumelis)

Life After the War

The Allied war with the Axis came to an end in Germany on May 8, 1945. The treaty with Japan was signed on September 2 that same year. Most of the Greek American soldiers returned home from the war. The end of the war brought relief to the world, the country, Seattle, and also the Greek American community. There were ticker tape parades and all sorts of welcomes for soldiers across the country. With ben-

efits from the G. I. Bill, some of the young men in the Seattle Greek community went on to college and entered professions while others established businesses of their own. Some of the soldiers who had passed through Seattle on their way to or from war met their future brides and subsequently settled in the Northwest.

Life at home never would be completely the same. Economics had changed. Those who had left Seattle to protect the United States against invasions had seen other parts of the world and other cultures with the poverty, the suffering, and the sorrow which befall people during war.

Following World War II, a new influx of Greeks migrated to Seattle. Some came to marry, others to join adoptive parents, and still others to find relatives separated from family in Greece, because of the war. Margie Shenias (Pallis) and her sister Dena Shenias (Kusulos) immigrated to the United States as teenagers to join their father, William Shenias, on Vashon Island where he had settled as a farmer. Their mother had been killed in the Nazi bombing of Crete. Prior to the outbreak of the war, their father visited Greece twice in the nineteen years he had been in the United States.

The daily matters of life, however, did return to normalcy for most people. Many married and raised their own families with the church a strong part of their lives. Children were born and parents and grandparents were buried. The usual ebb and flow of life continued. The joy of the Greek American home life and of the Greek Orthodox community family never had ceased and was rich, as it had been before the war. Parish life went on, still busily supporting the needs of Greece.

Helping Greece in Reconstruction

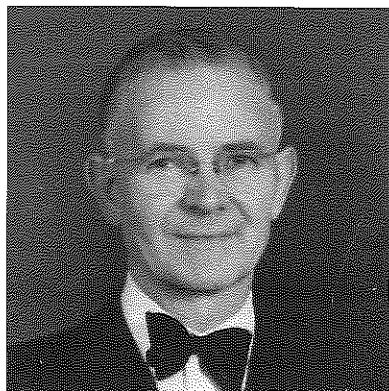
On February 27, 1946, Peter Boudoures, Director of the West Coast Region of the Greek War Relief Association, came to Seattle after returning from a trip to Greece where he had inspected the situation. He gave an informative talk on conditions and announced that Greek War Relief efforts would continue, with a postwar committee to promote ongoing assistance. William Chatalas, who had replaced Thomas Lentgis as state leader when he suffered a heart attack in December 1943, was reappointed State Chairman. Other officers in 1946 were Evans Manolides, Vice-Chairman; George Cotronis, Secretary; Angel Zefkeles, Treasurer. Committee members were John Lucas, Angelo Manousos, Steve Marenakos, John Papajani, and Gus Zarkades. That same year (1946) Thomas Lentgis was reelected to the National Board of Directors of the Greek War Relief Association.



c. 1946 – AHEPA Picnic: clockwise, starting from lower left, Katie Vellias (Nicholaou), Marian Marino (Skarpelos), Zoye Marino (Fidler), Babe Carras, Angie Carras (Batterton), Gloria Morisse (Richardson), Mary Carras (Pappas), Tasia Nichols (Stamos), Vivian Latsoudes (Margel) from Vancouver



John Spiro



Theoharis Vellias

Members of the Greek United Communities and Associations of Seattle came together on March 30, 1947, in the Eagles Auditorium to observe the 126th anniversary of Greek Independence Day. Parishioner T/Sgt. Ritchie A. Turnbull of McCord Field held the American flag and Tom Barbas the Greek flag. Fr. Harry Gavalas of St. Demetrios gave the opening prayer. Superior Court Judge William J. Wilkins spoke about the Greek people and their courage. Seattle Mayor William F. Devin was the guest of honor. A play showing Nazi soldiers gunning down Greek children during World War I was performed by children of the Greek American community and directed by Constantine Milonopoulos, who spoke afterwards on the significance of the day. Women dressed in Greek costumes collected donations which were earmarked for Greek War Relief and the rehabilitation

of war orphans. Guests enjoyed Greek dancing in one hall and American dancing in another. Over \$5000 was collected for the Relief Drive, half of which had been turned in by Nick Tsakalakis of the Athens Club, who sponsored a Greek Night at his club in conjunction with the drive. Nick Zanides chaired the affair.

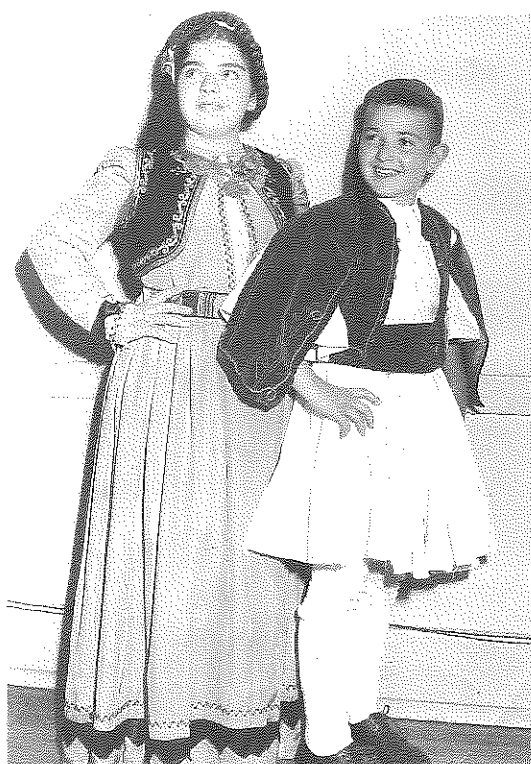
The United Nations Council sponsored a Surplus Home Sale on June 10 and 11, 1949 at Second and Union. Everyone was urged to bring clothing, household items, stamps, and magazines to St. Demetrios Church. Proceeds from the sale were distributed among the different nations. Carry Kyreacos was president of the Greek Committee. The Women's Hellenic Club and the Church of the Assumption were in charge of the CARE booth in Frederick and Nelson on alternating Saturdays during October and November 1949.

Planning for a New Church

Shortly after Father Gavalas arrived in 1941 as pastor of St. Demetrios Church, he began regarding the need for a new church, both because the parish was outgrowing the Yale Avenue and Thomas Street structure and because the area around the church was becoming commercial. Father Gavalas initiated the process by holding a meeting in his home to discuss the possibility. The people present voted unanimously to form a building committee which operated for twenty-two years until the new church was built. In 1947 Building Committee members John Spiro and Theoharis (Theo) Vellias negotiated the purchase of two lots on Third Avenue North and John Street, with a formulated program to build the new church and social center there. The property was purchased from two Vancouver Washington, women who sold the lots at a reduced price because the land was to be used for a church.

New Northwest Churches

During the 1940s, three Greek Orthodox Churches had significant occasions. The Seattle Church of the Assumption formally opened at 1804 Thirteenth Avenue on November 22, 1942. Fr. Stephanos E. Phourides conducted the opening ceremony. St. George Church in Vancouver, British Columbia, was dedicated on June 10, 1945. Holy Trinity Church in Spokane, Washington, opened on August 15, 1948.



1944 – Carrie Manus (Markezinis) and her brother George observe Greek Independence Day in their Greek costumes.

Life at St. Demetrios

In the 1940s, among other things, the parish addressed the need for repairing the roof, the hall and the stage; painting the church; acquiring a pulpit and a new *epitaphios*; and establishing a Greek section at a cemetery. A committee also was formed to build a community hall. Throughout the decade, the Women's Hellenic Club continued to sponsor teas to benefit Greek orphans. The women also held dinners, masquerade parties, and dramas to raise funds to aid the needy and receptions to honor visiting dignitaries. The club observed its 29th anniversary in January 1948 and its thirtieth in January 1949 with the service of the blessing of the five loaves (*artoklasia*). Presbytera Katherine Gavalas prepared the *artoklasia* on both occasions.

The Daughters of Penelope which had been organized locally in 1947 picked the wrong time for a smorgasbord luncheon—April 13, the date of Seattle's 1949 earthquake, which occurred close to the noon hour. Everyone was concerned so the event was brought to a rapid close after a speedily consumed Scandinavian lunch.

On May 8, 1949, the United Helicon Greek American Youth's first annual dance was held in the Aerie Room of the Eagles Hall. The aim was to bring all of the Greek American youth in the Seattle area together and "to create sociability and friendship among them." Jackie Souders and his twelve-piece orchestra provided the music. Pastry and soft drinks were served. Sponsors were: Gust George, Gust Kost, Nick Dallas, Vasilios Lavaris, George Plumis, Philip Stamolis, and Nick Zefkeles.

The last known recorded St. Demetrios activity of the decade was the annual children's Christmas play depicting the birth of Christ. A picture and caption in *The Seattle Times* on Monday, December 26, 1949, recorded the event which brought a peaceful conclusion to a decade marked by international turmoil and upheaval.

The late 1940s were growing years. Times at St. Demetrios paralleled those of the nation. World War II changed the economic, educational, and social structure of the life of the world. The church, like the world, was in the process of development and growth.

Dec. 26, 1949 – "CHURCH PLAY: The annual Christmas program of the Greek Orthodox church of St. Demetrios and the church school included a play depicting the birth of Christ. In this scene the angels were (left to right) Alice Plumis, Theodora Cokinakis, and Helen Georges. The wise men were (front, left to right) Terry Pappas, Emmanuel Xenos and Bill Kouldukis. Joseph was played by Marco Couroumes, and Carrie Manus portrayed Mary. The candle boys were John Panagiotou (left) and Constantine Kitsos. A choir of twenty-eight voices sang hymns and Christmas carols. Constantine Milonopoulos was the director of the play and the choir. The Rev. Harry Gavalas is pastor of the Parish—Times staff photo by George Carkonen."

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