

Tallahassee's Earliest Greeks

"The Daily Democrat" paid an impressive tribute to the Greeks of the Tallahassee community in a series of articles appearing in one Sunday edition, October 30, 1938. The stated purpose seems to be to congratulate the "Greek Colony" on the 25th anniversary of its "settlement" in Tallahassee and 60th anniversary in Apalachicola. It was supported by numerous congratulations by advertisers to mark the occasion.

The articles contain some very valuable details about the earliest Greeks in this community, of which many of today's Tallahasseeans are descendents.

Only a microfiche version of the section remains, which is difficult to read. To make the series easier to share and to use for research, I re-typed it. I hope you enjoy reading it as much as I did. – *Julie Strauss Bettinger*, julie@juliebettinger.com or phone: 850-933-1304.

The Daily Democrat
Tallahassee, Fla., Sunday Morning, October 30, 1938

Local Greek Community Has Grown and Prospered

(series of stories)

Isle of Patmos from Whence Came Tallahassee Greeks

(image)

Caption: Two views of the Isle of Patmos illustrate the topography of the original home in the Aegean sea of the majority of Tallahassee Greek citizens. Several members of the Greek community here have re-visited the isle and the relatives who still live there.

Greek Colony Forms AHEPA Chapter Here

New Organization Has Been Formed to Aid, Carry Out Ideals

Until July 31, 1938, the Greek-American colony of Tallahassee had no organized society where the members could meet each other and act upon the vital questions concerning their welfare in unison or be represented as a body were they called to do so, and this need was long felt.

It seemed that every leading member of the colony was intensely occupied in veering his business integrity safely from the shoals of depression with hardly a leisure time for anything else.

Several attempts were made in the past by the governing officials of the national fraternal Order of Ahepa to induce the members of the colony to establish a chapter here. Under the leadership of Theo Patronis, Nick E. Patronis, John Camechis, a meeting was held – with the outcome that Nick Jack governor of the second district in the domain of the order was invited to come and form a chapter.

At that meeting, those who had signed their names to the petition for a charter to the supreme lodge at Washington were as follows: John Camechis, Emanuel Joanos, George Petrandis, Petro E. Poulos, Nick J. Patronis, Nick E. Patronis, Theo J. Patronis, Evangelo Chrisostomon, Emanuel Varvaris, George Tsovras and M. Thermis.

Then the district governor moved for the election of the officers of the chapter, proceeding at the finish to initiate them as follows: president, Theo Patronis; vice-president, John Camechis; treasurer, Emanuel Joanos; secretary, Nick E. Patronis.

Thereupon the president appointed the following officials: Emanuel Vavaris, captain of the guard; Peter Mouhas, chaplain; George Petrandis, warden; George Tsouvas, inside sentinel.

The petition was granted and the charter was received the latter part of September, and sometime within the next month, the district governor, accompanied with a crew of adepts, will come from Jacksonville for the installation ceremonies.

The Order of Ahepa is the fruition of 12 years arduous missionary work of this writer among his people, during which time he traveled in 27 states preaching the gospel of Americanization. Like Lycurgus, when he set this movement in motion and saw its materialization, he retired himself from further participation, mostly owing to the infirmities of his age and other intervening circumstances.

The objectives of this organization can be gleaned from the following paragraphs of a speech of its supreme president, V I Chebithes.

"The Order of Ahepa, American Hellenic Educational Progressive Association, its full title, exists and labors to promote loyalty to the democratic institutions of America; to teach the tenets of government and citizenship; to cultivate the spirit of altruism; to champion the cause of education; and to revive, cultivate, enrich and marshal into active service for America the noblest attributes and highest ideals of Hellenism. It is the aggregate embodiment of Hellenic wisdom, courage, patriotism, charity, dignity, integrity, prestige and conscience in America. It is an organization striving to serve practical needs, to solve practical problems in the light of practical experiences. It aids those who are striving for education, assists those in distress, feeds the hungry, clothes the naked, administers to the sick, buries the dead, and holds fast to the principles that every man is his brother's keeper, and that God is the common Father of all. Through the Order of Ahepa, the very soul of Hellenic people in this country speaks and inspires works of wonder and administration."

The president, Theo J. Patronis, is one of the most progressive Patmians in America. He immigrated from Patmos in September 1913 with Quincy, Fla. as his destination. There he met his father, John, and his uncle Gregory, at the age of 17. He was put to work and performed dutifully. In 1923 he secured his full naturalized papers and when his brother, Nick, moved to Tallahassee, he followed him. In 1927 Theo went back to the old isle and married one of the most charming and well accomplished maids that his good fortune caused him to meet there, Evangelia nee Petrandis, sister of Nick and George Petrandis, Adams Street restaurateurs. She presented him three robust children, John, age 10-1/2, Quincy born; Jimmy, age 7-1/2, city-born, and Chrysoula (Goldie), 8 months. Theo owns his beautiful home on Monroe Street surrounded by plots of exotic flowers and fragrant plants imported from Patmos, and fruit trees blooming in the spring and splashing the atmosphere with old Patmian colors.

Nick E. Patronis is the secretary of the chapter and its moving spirit, who never gets tired in carrying it on. He came to Quincy, Fla., in 1920; in 1931 he moved to Mobile, Ala.; in 1925 became a full fledged US citizen; in 1935 married Sarah nee Gazis from old Patmos, going there in June and returning in August with his prize, triumphantly. One infant they cherish, Mitchel. In the home he owns, he leads a happy life. Nick is loved by all his friends and is extremely industrious, managing the 5 and 10 lunch room which he owns conjointly with his cousin, Theo.

Nick J. Patronis, brother of Theo and cousin of Nick E. Patronis, assists in the Recreation billiard parlor. He came with George Tsouvas from Patmos in 1920 and spent many years at Quincy, and 12 years in the city; a full-fledged citizen, member of the Odd Fellows and Ahepa. Quiet and dignified, Nick is truly the king of the parlor and favorite of his numerous friends.

Douglas Coumounzis, industrious young American-Hellene was born at Opelika, Ala. He speaks Greek fluently and waits on the customers with alacrity and dispatch at the 5 and 10 lunch room. There is also Nick N. Gerakis, a hard working married young man from the island of Kalymno of Dodecanese, who is employed there with his good wife as cashier. There also you will perhaps meet Leventis, a world traveled old seafarer with a lusty sea voice, who knows his charts from Yokohama to Maracaibo and all over the seven seas, willing to demonstrate his linguistic accomplishments.

Emanuel Varvaris is the Ahepa chapter's captain of the guard and proprietor of the Seminole Café. He is the father of two children, Tallahassee born and his wife is an accomplished matron. Manuel works hard to provide for his family, Patmos is his native isle.

Peter Mouhas, the chaplain, is a Peloponnesian, proprietor of Maxines Delicatessen, formerly salesman of hotel and restaurant equipment and supplies.

George D. Petrandis, the warden, owns the Splendid Café, and like the title of his place is a splendid young man, full of vim and ambition. A son of Patmos and brother to Nick of the Tallahassee Café.

Nick D. Petrandis of the Tallahassee Café dates his arrival from the 21st of November, 1924, in Tallahassee. He became naturalized in 1930; has two children born here, Patsie and Jimmie.

George Mitchell of the Seminole Café hails from Smyrna and is a thorough chef de cuisine. He is 10 years in the city, an Odd Fellow, and the father of two dutiful daughters, Betty and Frances.

There are two native born Greeks in this capital of Florida whom the community should be genuinely proud, the Patronis brothers, Mike and A.G., born and bred at Apalachicola. Mike owns the M and N Café and A.G. is the professional man. A.G. added luster to the Greek name as an educator and principal of a local school. They were born into the English language and manipulate it without the voluble accentuation of their fiery Patmos-born fellow citizens. His two sons are his very image, Mike 14, Thomas 11.

Next to His Home, the Greek Loves His Church; He is Born Into Orthodox Faith of East

By Dio Adallis

Next to his home the Greek loves his church. In fact, his home and church is one and inalienable in his thoughts and daily life. He adheres loyally to his church because he is born to it, because his church has limbered its character in his soul and ramified its dogmas in every nook and corner of his spiritual being. At heart the Greek is a pietist, and this inborn quality keeps his convictions together and deepens them. It is the basic element that stimulates his devotion to his family altars. The Greek owes his social and political independence to his church and no other.

In every Orthodox home there is a nook or place for the family ikon, an olive-oil burning lamp suspended from the ceiling before it, perpetually burning. The members offer up their prayer there night and morning, crossing themselves, calling upon the family saint represented by the ikon, to intercede with God vicariously in their behalf.

A Greek might neglect attending church regularly, but he is a poor Orthodox when he fails to attend church during Easter, Christmas, his nameday which he lustily celebrates instead of his birthday. He fasts during Holy Week, drinks black coffee, eschews flesh, fowl and fish.

The Greek Orthodox church has the most impressive ceremonial of any creed, it is high in pageantry and gorgeous in dramatic settings. Its symbolism, imagery, rites, types and liturgy are exceedingly impressive. The church edifice is invariably of Byzantine architecture (or most of it) and the door and altar must face east. The ornamentation of the interior is gorgeous; the walls are covered with the ikons of the Lord, apostles and martyred saints. So, whenever a communicant turns he faces a saint to remind him of that saint's sacrifice and martyrdom. Red, gold, green, blue and purple colors predominate. The sanctuary is partitioned off with beautiful panel works, bearing in larger figures images representing the Gospel characters. The "holy table" is in the middle of the sanctuary, resplendent with gold embroidered cloth and gold and silver vessels used for sacramental purposes.

The priest officiates in vestments of gold and silver contexture. By the main entrance of the church occupying a section of the eastern wall, is an oblong table called the Pangarion, upon which beeswax candles of various sizes are displayed. A little farther from it is the hexagonal stand, the Ikonostasion supporting the ikon of the saint of that day's calendar.

Each communicant upon entering the church, stops at the Pangarion and selects the candle he wishes to offer, and then approaches the huge candelabrum beside the Ikonostasion. There he lights his candle, sticking it in one of its prongs. Then, addressing himself (or herself) to the ikon, strikes the sign of the cross repeatedly on his breast and bows to kiss a part of it, saying, "Agie Haralambe Voetha Me," or whatever saint is on there.

As soon as these are gone through he seeks a convenient standing room on the nave, for there are no pews in a Greek church. He usually stands out the whole service erect, and at some well-known points, follows the cantors in a low humming voice, and fervently crosses himself whenever the name of the Holy Virgin is chanted by the priest.

The service consumes about three hours and is a long series of incantations, candle-burning, incense-burning, change of priestly vestments and processions. Up to a recent time instrumental music was not tolerated. There are two cantors stationed at either side of the sanctuary with their small choir of ikon-holders, who do all the changing (in Byzantine music) for the congregation.

Constantine Algero, Seafarer from Skopelos, First Greek Here, Built Fortune in Capital

By Dio Adallis

There was a heavy haze on the mainland short off the Savannah river which the land breeze was rolling out to sea, when a vessel was sighted plowing her course inshore toward the harbor. Choosing her riding berth amid-stream, she dropped anchor, and three hardy sailors rowed to the docks and disembarked.

They were three Greek seafarers, born on salt water, and all from the island of Skopelos in the Aegean sea. They had heard so many encouraging reports concerning economic opportunities in this land that they had resolved to renounce the sea and settle somewhere in this country. This was the year 1880. They were Constantine Algero, Constantine Apostol and Constantine Sampson.

For a while they remained in Savannah, but they were not quite satisfied with what that old city offered them by way of a business career. So, presently, crossing themselves with the sign of their Orthodox religion, and invoking the aid of St. Nicholas, the patron saint of the sea, they steered their way inland and landed in Tallahassee.

A small town was Tallahassee then and the prospect for economic independence for the three of them seemed rather obscure. But it was on the crossroads west, north and towards the Gulf of Mexico, due south.

"Three of us will be a crowd," said Constantine Algero. "The town appeals to me and I am decided to cast anchor here, smooth water or rough, whether it proves a sandy shoal or clear deep and find my landfall here while you two keep on driving in the fog of hope, trusting your ears and your luck until the smash of breakers on the seaward short of your destiny assails your vision."

So Constantine Algero broke water in the little capital of the green and flower bedecked Florida; Constantine Apostol set his compass due west to Pensacola and Sampson followed the Pole Star to Thomasville, Ga.

Step by step, hand over hand, Constantine Algero struggled up the rungs and unfurled his topgallant sail toward the sun of prosperity. He started a small grocery and fruit store which he enlarged into a general merchandise establishment. Then he went into the restaurant business, opening the first of its kind in the city, calling it the Tallahassee Restaurant.

Constantine spoke several languages which he put in use by acting as interpreter to foreigners and teaching them English at a city night school. When he settled down as a prosperous business man and made friends, he met and married Mattie Lee Coburn of Louisville, Ky, and inaugurated this epoch by opening the Constantine Hotel on the present site of the Centennial building, which he owned and which he later sold to Senator Hodges. Then he opened the next to the oldest bakery in town, the oldest being that of T.B. Byrd. In fact, as we are informed by his daughter, Mrs. Birdie Thomas Atkinson, Constantine Algero at one time operated six business establishments in town and owned extensive real estate all over the city. He ran a grocery store where now McCrory's five and ten store is located.

Constantine Algero became a full fledged naturalized American citizen and joined the Odd Fellows. Although he was born to the Greek Orthodox church, he attended both the Baptist and Methodist churches.

Six children were born to him of whom two are now living: Mrs. Mattie W. Tedder and Mrs. Birdie Thomas Atkinson, both Tallahassee born.

Constantine Algero died in 1913 in the month of October, the same year that John Camechis and Alex Strauss arrived here.

Pioneer From Isle of Patmos In Tallahassee Gives Facts of Local Greeks' Old Home

By John Camechis, as told to Dios Adallis

The isle of Patmos, from which 99 percent of the members of our Greek-American colony originate, is one of the 12 islands which are designated under the name of Dodecanese in the Aegean sea.

Inhabitants of these 12 islands scattered along the southern part of the Aegean off the west coast of Asia Minor, though for several centuries under the Turkish possession, with the exception of a few observances, enjoyed considerable freedom in the government of religious and communal life, formed their own communities, elected their own governing bodies, built schools where their children received Greek education and created their own churches without interference from their rulers. They lived peacefully, without friction or unjust restrictions.

In 1911 Italy warred against Turkey and came out victorious. She possessed Libya in Africa. She then immediately went and occupied Dodecanese, declaring that the occupation was only a temporary measure and they would be surrendered as soon as the last Turkish soldier left Libya.

The World War found Italy still there and when, at the Paris conference, Greece advanced her claims on grounds of ancient ownership and by virtue of the prevailing Hellenic element in the population. Italy turned a deaf ear, inaugurated an era of oppressions and an intensive process of repopulating them with Italians.

Rhodes, the largest island of the group and its seat of government, was the fortified stronghold of the Knights of Malta during the second Crusade.

Patmos lies about 28 miles southwest of Samos; its area is around 15 square miles, it is 10 miles long from north to south and its greatest width is six miles. It is of volcanic origin, rising at its highest point 800 feet above sea level. It is said that these scattered (sporades) islands are the remains of an ancient continent that disappeared in the tertiary period.

Originally they were colonized by the Cretans, Dorians and Ionians, and therefore the present inhabitants represent the best type of the Greek race, and are connected with Homeric legends of Achilles, of Theseus, the

god-hero, the son of Aegeus, the king of Athens. Theseus was sent to Crete by the Athenians to deliver Athens from the most horrible tribute to the Minotaur of seven maidens and seven youths a year. Theseus successfully slew the beast, but on his triumphant return, he forgot to fly the white flag on the mast of his ship as his father had enjoined him. And when Aegeus, his dotting father, watching the ships from a high eminence, observed the flagless mast, believing his son dead, threw himself into the sea which ever since bears his name, the Aegean sea.

During the middle ages this group was under feudal rule of proud Venetian families who introduced olive and vine culture to beautify the barren parts.

However, in ancient times when pantheism was the religion of Greeks, these islands were believed to have been sea-nymphs and because they had refused to offer sacrifices to the god of the seas, Poseidon, they were transformed into rocks as a punishment.

Patmos bore no conspicuous part in Grecian history. It owes its reputation to the reference made to it in the Bible.

St. John, in Chapt. 1, verse 9, was exiled to Patmos where he lived in a cave, which is still preserved on a slope in the middle of the isle, and there the evangelist received his vision contained in the Revelation.

Many a time did I visit this shrine. The corner where he slept is carved in the rock.

The cave is turned into a beautiful chapel, wax candles, burning before the holy icons, scintillating crystal chandeliers suspended from the roof of the cave; a shrine and a vision more than enough to inspire one with the loftiest feelings of adoration and religious fervor.

Above the cave, there rises the fortified monastery of St. John, founded in the 11th century by Osios Christodoulos, one of the church's early saints. This monastery is visited yearly by thousands of Christians from all nations. When its bells chime in unison, it is a glorious music and reminds you of the Russian czar who ordered them cast from the highest quality of brass metal and presented to the monastery.

The relics of Osios Christodoulos are preserved in a gold casket in the lower part of the chapel, now covered up to his neck with glass. His head is exposed for the worshippers to kiss.

Patmos is not happy under stringent Italian rule. Patmos has lost half of its population; they are being expatriated to different lands. The teaching of Greek is prohibited and the activities of the inhabitants are under strict scrutiny.

One comfort for American-Patmians is that we are happy in our adopted country which we love and of which we are full-fledged naturalized citizens. We have no ambition but the one to live and die here and bring up our children American fashion. Many of our islanders who immigrated before have fought under the Old Glory and some of them fell heroically on the battlefield in its defense. We are grateful for the blessings and privileges we enjoy among our native born fellow citizens and are content, although we would like to see our native isle restored to its mother Greece.

Patmians Came Here on Advice Of Relatives

Colony Began to Grow Soon After John Camechis Came

John Camechis is one of the few oldest Patmians in America. He immigrated in 1905 (at age 18), when his island home was peacefully deteriorating under Turkish regime and many years before Mussolini decided to become master of the Mediterranean. He had an uncle in Montgomery, Ala., with whom he lived four years and at whose restaurant he learned the business.

John was a thrifty boy. With what little capital he was able to save, he moved to Tallahassee, arriving January 13, 1913 (at age 26). John is not needlessly superstitious. The twin thirteens by no means diminished his ardor to start a little lunch room and make good at it gradually. He said to himself, "Before reaching Omega, I have to begin with Alpha." And so he persevered.

In 1922 when he received his final naturalization papers, he celebrated the occasion in his own quiet way; and three years after this event, he thought it was high time for him to get married. When in that year he was visiting his parents in Patmos, he took a trip to Samos, not far away, and there destiny aided him to meet his wife, Athena, nee Elisavi of Vathy, the accomplished daughter of a prominent wine merchant.

John is an Odd Fellow. By dint of perseverance and honesty he has prospered the city of his adoption. His sterling qualities have won the esteem and respect of the people. "When I landed here," Mr. Camechis said, "I don't believe Tallahassee had more than 5,000 population, and hardly any paved streets; and about 150 students at the college. But I loved my chosen home just the same and I think old Tallahassee is the best spot for me to live in the world."

In the same year and together with John Camechis, **Aleck Straus**, his cousin, came to seek his opportunity in Tallahassee. The cousins started their business career together in the lunch room they opened, but in 1915 they dissolved partnership and Aleck went into the grocery business.

Aleck saved his money and about 1926 he established the Seminole hotel. His brother, the late Louis Straus, arrived in 1920. Meanwhile Aleck married and now has four children, all born in this city. He has done his share in contributing to the material as well as the numerical growth of the city he has adopted, a full naturalized citizen and substantial property owner.

From 1913 to 1920 the two pioneers were the only Patmian Greeks in the city, until George Tsouvas arrived directly here and was employed by his relative. George became naturalized in 1930 and five years later, in the month of October, married Rosalie nee Moshonis from Apalachicola. He is the proud father of a 19-months-old child, owns his home and rules the kitchen of the Busy Bee café. He was recently appointed as inside sentinel in the newly organized chapter 317 of the national order of Ahepa.

Emanuel Joanos immigrated to this country in 1919 directly to Mobile, Ala. And one year after cast his lot with the people of Tallahassee. "I came here on a visit," he said, "But when I beheld the gorgeous setting on which the city was situated I forthwith fell in love with it and decided that the capital of the most beautiful state in the union was to be my future home."

Emanuel's business as well as other activities are well known. He took out his citizenship papers in 1926 and decided to seek his better half among the charming maidens of the native isle. So, equipped with the certificate of sovereign American citizenship, Emanuel visited Patmos and his parents.

The one whom he had visualized as his spouse appeared in the person of Theologia Petraga, the accomplished daughter of one of the prominent families of Patmos. Manuel has two bright children, Mike, 8 1/2 years old, and Jimmie, 4 1/2 years old. Manuel is a Mason, Knight Templar and Shriner. He operates the Blue Line café. Recently he was elected treasurer of his Ahepa Patmos chapter number 317. When Emanuel Joanos arrived in America he found his brother incurably stricken with infantile paralysis in Providence infirmary, and for the past 27 years he has provided for him. Every four months he has him brought over to visit with him for a change. Manuel takes a lively interest in local politics.

Another direct importation to Tallahassee is Petro Poulos, secretary treasurer of the Busy Bee café. His knowledge and summation of the political trends of Europe and its world is interesting. Petro landed in Tallahassee on August 29, 1920, with Bill Camechis, brother of John. It was Bill who was instrumental in persuading Petro to come to this country. "After finishing our community school," he said, "I was appointed as interpreter in the custom house, to the Italians, and was making a fair living. Bill, on his visit home, related to me the wonderful opportunity awaiting in America for those who would seek honest work there. So I made up my mind and, after asking the blessing of my parents, I followed him here. I should say I have never regretted my step. I found here the best people in the world – kind, tolerant and believing in living and letting others live. In 1928 I was sworn a proud, naturalized United States citizen. I associate myself with my beloved friend John Camechis, and in 1926 we incorporated the Busy Bee café, renovating and enlarging it. I am proud of my beloved Tallahassee.

Alex Tokakis, headwaiter at the Busy Bee café, is another young Patmian who arrived in Bainbridge, Ga. in 1920, and 13 years after moved to Tallahassee. He secured his naturalization papers in 1927.

Nick Peterson also came to this country in 1920, to his uncle Coumounzis of the Opelika café. On March 11, 1929, he received his full citizenship papers, and moved to the city to be employed as waiter at the Busy Bee café. He recently returned from the old country, bringing with him many interesting souvenirs.

Business Men and Officials Praise Greeks

City and county officials congratulated Tallahassee Greek citizens in connection with the publication of this issue of the Daily Democrat of the history of the colony.

Sheriff Frank Stoutamire said of the Greek citizens:

"I hold them in high esteem because of their splendid character and law-abiding conduct."

City Manager H P Ford wrote:

"I congratulate you on your stewardship as a contributing factor in the growth and development of Tallahassee."

Chief of Police Gid Powledge said:

"I take pleasure in testifying to their exemplary, industrious habits and law-abiding qualities."

Several business firms of Tallahassee and Apalachicola have congratulatory advertisements in this issue as evidences of the esteem in which Greek citizens of the section are held by their fellow citizens.

Gulf Fishing Has Attracted Greek Colony

Apalachicola Has Long Been Colorful Home of Hellenes

When the Greek fishing fleet steams in from the wide gulf into home waters at Apalachicola it is an impressive sight.

Fishermen pickaroon their catch up the scales on the packers' deck and wipe their weather-beaten brows with net-scarred hands. Voices are heard using Greek language mixed with English words. They scramble ashore to gather at the Riverside café or the Oasis.

Greeks specialize in shrimp and oyster fishing at Apalachicola.

For many years the Greeks have been in Apalachicola. Sixty years ago, an old oysterman says, there were 200 or 300 Greek fishermen there. About 20 years ago there were as many, but the number has now shrunk to about 60.

The old fishermen – some of them – became merchants and packers, and one a motion picture theater owner. Many left Apalachicola and scattered along the gulf coast. Tarpon Springs attracted several.

The oldest remaining pioneer is Demo George who came directly to Apalachicola from his native town Trikeri, Volos, Greece, in 1891, a sailor at the age of 19. He stayed a while, left and returned to settle permanently in 1899.

At that time, Demo George recalled, "I found here more than 200 fishermen and sponge fishermen from all parts of Greece."

Thirty years ago Demo George secured his citizenship papers. He went in 1898 to his old home and married there. They have had 11 children, of whom eight are living. Three live in Jacksonville. A son, Nick, is manager of the Demo George general merchandise store.

George started oyster and shrimp fishing with one boat and now owns seven. His catch is shipped to three states at the Standard Fish and Oyster Co., which he owns.

In 1899, George recalls, the town had been burned and in 1908 a storm destroyed the fishing fleet.

Aleck Fortunas of the West Point Oyster Co and the Dixie theater came to this country in 1906 and moved to Apalachicola in 1912. He married in 1919 and has three children. He is a Mason.

John Nichols is from Trikeri, Volos. He came direct to Apalachicola in 1900 and became an American citizen 30 years ago. He married in 1912 and has three children. He is a Mason. Nichols owns the Economy cash store. His son, Nick, is a graduate in mechanical engineering of Georgia Tech and is employed by the Fairbanks Morse company in Atlanta.

Angelo Fortunas owns the Commerce store. He came to this country with his brother, Aleck. He is the father of two children.

Three brothers, George, Costas and John Vathis own the Grill. John was born at Kranidi. The others were born in Apalachicola. Their father, Nicholas Vathis, is one of the pioneers of Apalachicola: he opened a restaurant with his brother-in-law 19 years ago. George Vathis is a member of the Patmos chapter of Ahepa in Tallahassee. All of the children but the youngest two are graduates of Chapman high school in Apalachicola.

John Lagoutis, owner of the Riverside café, comes for Aegina, near Athens, and has been in this country since 1904. He has lived in Apalachicola for 30 years. He is a substantial owner of real estate.

George Louis, owner of the Louis café, is a native-born American Greek, son of Constantino Louis. He is married to Hazel Lanier of Panama City.

Nick Fotinas operates the Candy Kitchen. He hails from Mity-linios of Samos Island. He has been in Apalachicola since 1916. He is a member of Ahepa.

Manuel Paleologus is from Skopelos island. He operates a pool room and has been in Apalachicola since 1908. He has one daughter.