

HELLENIC AMERICAN PROJECT

NEWSLETTER



Hellenic American Project
65-21 Main Street, RM: 015
Queens, NY 11365
☎ (718) 997-2811
www.hapsoc.org

Nicholas Alexiou
Department of Sociology
☎ (718) 997-2826
hapsoc@qc.cuny.edu



VOLUME 2, ISSUE 3
MARCH 2021

THE GREEK REVOLUTION OF 1821 *ΔΙΑΛΟΓΟΣ ΔΙΑΦΩΤΙΣΜΟΣ ΔΡΑΣΗ*

In light of the commemoration of the 200th anniversary of the Greek War of Independence (1821–2021), Professor Nicholas Alexiou gave an interview to journalist Argyris Panagopoulos for the March 2021 Issue of *Trito Mati*, a monthly magazine in Greece. Parts of the interview have been translated into English for this article.

The Greek Revolution of 1821 was a historical reality that exceeded the territory of Greece and had international ramifications. In the age of revolutions, it was the product of big revolutions of its time, the American and the French Revolution, but also the unsuccessful revolutions in Central and Latin America for their independence from Spain and Portugal, and the unsuccessful insurrections for the unification of Italy and against the Spanish monarchy.

The Revolution was a radical act, liberal ideas and the Enlightenment were constantly winning ground and especially with the Greeks abroad, who were closely observing the developments and many of them had the economic and political means to support the insurrection of enslaved Greece. This, of course, led to a direct conflict with the autocratic monarchies and regimes of the time, from Austria-Hungary and the Ottoman Empire to the Papal States in Rome and the Kingdom of the Two Sicilies in Southern Italy.

The United States government did not officially recognize the Greek state during its struggle for independence. The U.S. government recognized Greece after it gained its independence. In establishing the Monroe Doctrine (1823) for neutrality, with which the U.S. considered the involvement of Europeans in the affairs of the American continent as an aggressive action, the U.S. avoided recognizing the Greek state. At the time, the U.S. did not intervene in domestic affairs of European nations, although it responded negatively to the restoration of the monarchs after the founding of the Holy Alliance.

However, many Americans recognized the Greek Revolution and supported the Greek cause. The “Greek fever” or the “Greek fire” as the passionate Americans referred to the Greek Revolution led to a huge international solidarity, which was expressed in the battlefields. A small number of Americans, about 15, went to Greece to fight. Among them, there is the interesting and little known story of an African American former slave, James Williams, who found the continuation of his own struggles in the struggle for Greek freedom. Most Americans, when they returned from Greece, became protagonists in the fights against slavery in the U.S., they also supported the feminist movements of their time. Most of the Philhellene intellectuals, activists and fighters, faced hostility and were persecuted when they returned to their countries from the authoritarian regimes, because let us not forget that we are in the era of restoration in Europe. Greece was a school for the

liberal and democratic Europe of its time.

Of course, not all Americans supported the Greek American cause and not all American volunteers had pure intentions. Some of them came to Greece to find opportunities for any kind of trade.

It is not a coincidence of history that the first country to acknowledge the Greek War of Independence was Haiti. Haiti, a nation of former slaves who had revolted and liberated themselves from France, declared its sovereignty on January 1, 1804. Haiti was the first independent nation of Latin America and the Caribbean and the first country to abolish slavery. The statement of support was a letter from Jean-Pierre Boyer, President of Haiti, addressed “To the citizens of Greece A. Korais, K. Polychroniades, A. Bogorides, and Ch. Klonaris” dated January 15, 1822. The recipients of Boyer’s letter were Greek expatriates living in France [at the time] and seeking international support for the Greek Revolution.

The great powers were hostile to the Revolution. They were alarmed by its first liberal Constitution, an incredible move for the time, and later chose to impose the monarchy after the assassination of Kapodistrias. Ioannis Kapodistrias was the first head of state of newly liberated Greece, with the title of Governor. The role of the foreign factor cannot be disregarded. The then Troika, which was called the Holy Alliance, with the Austrian Chancellor Clemens von Metternich committed some of the worst crimes against the freedoms of the European peoples. Furthermore, the foreign factor always functioned with the help of the divided Greek elite. Unfortunately, we must recognize that the Greek elites were not patriotic. They worked for their self-interest and for the interest of foreign powers. It is striking that during the War of Independence, Greece had two civil wars.

The role of the church was divided. The Greek Orthodox Church was recognized by the Ottoman Empire because the *millet* system of the Ottoman Empire recognized religious entities not citizens. The Ottoman term “millet” refers to the separate legal courts pertaining to personal law under which minorities were allowed to rule themselves (in cases not involving a Muslim person) with little interference from the Ottoman government. Any dispute involving a Muslim fell under sharia-based law. People were bound to their *millets* by their religious affiliations rather than their ethnic origins. Orthodox Greeks, Bulgarians, Albanians, Georgians, Serbs, were all considered part of the same *millet*. The Ecumenical Patriarch was recognized as the highest religious

and political leader of all Eastern Orthodox subjects of the Sultan. We cannot forget the aphorism of the Ecumenical Patriarch Gregory V to Rigas Feraios and later against Ypsilantis and Soutsos. While the upper echelons of the clergy had their own political agenda, the lower echelons of the clergy were steadfast in supporting the populace.

Although Greece is an ancient civilization, the Greek state is relatively recent. The liberation of Greece did not materialize uniformly. The Ionian Islands were incorporated in 1864, Thessaly became part of the Greek state in 1881, Thessaloniki was liberated after the Balkan Wars in 1912–1913, Crete was unified in 1913, and the Dodecanese were incorporated in 1947. In the modern times, divisions took root in the expatriate Greeks in the U.S. with the Royalists and the Venizelists establishing separate churches, newspapers, and coffeehouses while mainland Greece was still struggling to free parts of its population and establish secure borders.

Today Greece is part of the European Union, which exercises power not by deploying armies but through the banks, the Troika, the IMF... War is being waged through economic insecurity and deep inequalities. Greeks want to belong to Europe and to have aspirations, even though Europe currently does not have a vision or the desire to create a true political alliance. “All animals are equal, but some animals are more equal than others”, writes George Orwell in *Animal Farm*, and it seems that this today reflects the European Union.

Greek Americans have also undergone a relevant demographic transformation; currently, there are more American-born Greek Americans than there are foreign-born. This transformation has implications on ethnic attachment. A key measure of ethnic attachment is language. The question at hand is how can the Greek American community incentivize and promote learning the Greek language for the American-born? Greek was the primary language of the immigrant generation, and in the absence of the technologies readily available today, it was a bridge to their birth country and to their families and friends in Greece. Astoria retains its Greek character because Greek Americans of the immigrant generation retain their businesses and, less so, their homes there. Businesses are handed-down or handed-off as the immigrant generation ages, these changes will reflect in Astoria in the next decade. How will Greece know the contribution of Greek Americans, when they themselves do not know their history?

Astoria, as a symbol of immigration, built half of Greece until the 1970s with the remittances of immigrants and the other half was built from remittances of sailors. Greek Americans were an undeniable part of the construction of modern Greece. It is woeful that Greek Americans are still characterized through the stereotypical caricatures of the 1950s and 1960s.

This is an opportunity to reorient Modern Greek Studies in higher education. If Modern Greek Studies programs want to remain relevant in the era of multiculturalism, they have to be enduring cultural institutions for students of diverse ethnic and academic backgrounds. Greek American letters and culture can be expanded into studies of diaspora and diversity. This reorientation requires satisfying certain conditions, including: making Modern Greek Studies degrees marketable, expanding Modern Greek Studies scholarships and postdoctoral fellowships, working with the Greek American community to establish work experience internships, and viable partnerships between American and foreign universities for immersive learning and study abroad programs. HAP not only documents the immigration experience of Greek Americans, it has proposed to include the history of Greek Americans in the broader educational curriculum. Although Greek Americans comprise a small number of the total population they have major contributions in social, cultural, and labor movements and few people are aware of these contributions.

Greece is part of all formal alliances and unions, including: NATO, European Union, and Eurozone. However, it is the only European nation facing disputes of its borders and territory and frequent harassment from another NATO member state. In short, the mechanism of dependency continues. Greece only recently repaid its loans to England for the War of Independence. Not to mention the cultural appropriation of the Great Powers; for example, the refusal of the British Museum to return the Parthenon Marbles to Greece.

It is relevant to consider the historical developments that occurred after World War II. Greece was on the side of the Allies, who won the war and as they all agree, Greece played a significant role in resisting and defeating the fascists. However, the U.S. and European capital invested heavily in the rebuilding of Germany and Greece was lead to a civil war (1946-1949). Moreover, the victorious Greeks worked as cheap labor in the German factories. To date, Germany refuses to pay World War II reparations to Greece.

The Revolution of 1821 must not be, two hundred years later, an anniversary to once again conceal the [still] unresolved problems it posed. Diachronically, it seems that Greece wins in the wars (1821, 1912-1913, 1940, etc.) but loses when it comes to peace: bankruptcies, mass immigration, civil wars, and political dependency. Let us use our history to think of the future with visions like those of the revolutionary Greece of 1821, and not to turn our rich history into a trap we cannot escape. The Greek people are among the few populations who fought for and won their freedom. Not a single stone of this geographically small territory has been granted for free.



Grateful Hellas (1858)
Theodoros Vryzakis

RIGAS FERAIOS

Rigas Velesinlis was born in 1757 in Velesino, Volos in the Magnesia region of Greece. He grew-up in the Age of Enlightenment, the period of Ottoman rule in Greece. At the age of nearly twenty he went to Constantinople to continue his studies. He was at some point nicknamed Pheraeos or Feraios, by future scholars, after the nearby ancient Greek city of Pherae.

Rigas was not pleased with the situation of his nation and wrote extensively on politics, enlightenment, revolution, military, education, and scientific knowledge, all within the prism of human rights. He learned about the French Revolution (1789–1799), and believed something similar could occur in the Balkans, resulting in self-determination for the Christian subjects of the Ottomans. His grievances against the Ottoman occupation of Greece included: drafting children into military service, systematic oppression, prohibitions on teaching Greek curricula, and the confiscation of churches.

To raise the morale of the enslaved Greeks, to make them aware of their great legacy, and to urge them to pursue their freedom Rigas used picture and music as means of communication. Rigas composed a battle hymn with the title “Thourios” (1797). It is written in simple words and using Demotic Greek, to be understood by people, and it spread very fast across the entire Balkan area. The word “Greek” or “Hellene” is not mentioned in “Thourios”; instead, Greek-speaking populations in the area of Greece are referred to as “Romioi”. Perhaps the most famous verse of “Thourios” that continues to be an adage of Greeks around the world is lines 7-8, “Living one hour of freedom is better than living forty years of slavery and imprisonment!” Rigas was 40 years old in 1797 when he wrote “Thourios”. The following year he was assassinated by strangulation while in transit to be sentenced by Sultan Selim III after being held and tortured. His body was thrown into the Danube River.

Rigas’ treatise “Man’s Rights” (1797) also translated as “The Human Rights” is composed of 35 Articles that outline the natural rights of individuals, including: Article 2. These Natural rights are: firstly, all to be equal and no one superior to the other. Secondly, to be free and no one slave to the other. Thirdly, to be secure

in life...; Article 3. All people, Christians and Turks are equal by nature. When someone commits an offence of any kind the law is the same for the offence...Under no circumstances will there be a lesser punishment for the rich or more for the poor, for the same offence, but equal; Article 22. Everybody, without any exception, has the duty to be literate. The country has to establish schools for all male and female children in all villages, since education brings progress, which makes free nations shine.

An analysis of the beliefs and writings of Rigas shows how his [personal] experience of living under Ottoman occupation expanded his vision of establishing freedom and equality globally. When there is repression, despotism, tyranny, strife in one corner of the world the repercussions are felt everywhere. His scope was universal.

In addition to being a catalyst for the Greek War of Independence, the human rights outlined by Rigas are part of contemporary declarations of human rights, such as the Universal Declaration of Human Rights of the United Nations. The declaration was drafted by representatives from all regions of the world and proclaimed by the United Nations General Assembly in Paris on December 10, 1948. It sets out, for the first time, fundamental rights to be universally protected.

Works of Rigas Feraios:

- *Anthology of Physics* (1790)
- *School for Delicate Lovers* (1790; 1971)
- *New Map of Wallachia* (1797)
- *General Map of Moldavia* (1797)
- *Charta (Map) of Greece* (1797)
- *New Anacharsis* (1797)
- *New Political Constitution of the Inhabitants of Roumeli, Asia Minor, the Islands of the Aegean and the Principalities of Moldavia and Wallachia* (1797) includes: “Thourios” (poem/battle hymn), “Man’s Rights” (35 Articles), “Revolutionary Declaration for Laws and Fatherland”, “Constitution of Hellenic Republic” (124 Articles).



ARTS & CULTURE

As part of HAP's ongoing efforts to present the Greek American community, Arts & Culture features Greek American artists, writers, and poets.

Constantino Brumidi (July 26, 1805–February 19, 1880) was a Greek-Italian-American historical painter and muralist known as the “Architect of the Capitol” and referred to as the “Michelangelo of the Capitol” for the murals he painted in the United States Capitol over 25 years.

Brumidi was born in Rome, before Italy was a nation, to a Greek father from the Messina province of Greece, Stavros Brumidis, and an Italian mother, Annamaria Bianchini. He began his studies at age 13 at the Academy of St. Luke and trained for 14 years in the full range of painting mediums. Brumidi worked for the Vatican, in Roman palaces, and in small churches. In 1849, during the siege of Rome, he removed valuable objects from churches for safekeeping. When papal power was restored Brumidi was arrested, accused, and sentenced to 18 years in prison. Pope Pius IX pardoned him on the condition that he would leave for America.

On September 18, 1852, Brumidi arrived in New York. Upon his arrival he applied for citizenship, which he was granted in 1857. Brumidi started by painting commissioned portraits and icons in churches while in New York. Beginning in 1855, Brumidi decorated several rooms in the Capitol including the President’s Room. In 1865, he completed his masterpiece, “The Apotheosis of Washington”, in the eye of the Capitol dome. In 1871, Brumidi created the first tribute to an African American in the Capitol with the likeness of Crispus Attucks in his fresco of the Boston Massacre.

On February 19, 1880, Constantino Brumidi died at the age of 74, four and a half months after slipping and nearly falling from a scaffold while working on the Rotunda frieze, a project he had started in 1878. Brumidi was interred at Glenwood Cemetery in Edgewood, Washington, D.C. For 72 years following his death, his grave was unmarked and abandoned. It was rediscovered and a marker was placed above it in 1952.

On June 10, 2008, Congress passed, and on September 1, 2008, President George W. Bush signed, Public Law 110-259, which posthumously awarded the Congressional Gold Medal to Constantino Brumidi. Pub. L. No. 110-259, §1, ¶ 10, 122 Stat. 2430 (2008) states: “Constantino Brumidi’s life and work exemplify the lives of millions of immigrants who came to pursue the American dream.”



Κωνσταντίνος Μπρουμίδης
1805 – 1880

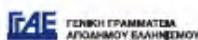
Constantino Brumidi
1805 – 1880

Ο ΕΛΛΗΝΑΣ ΖΩΓΡΑΦΟΣ ΤΟΥ ΚΑΠΙΤΩΛΙΟΥ

THE GREEK PAINTER OF THE CAPITOL

Ο Έλληνας Κωνσταντίνος Μπρουμίδης ζωγράφισε την οροφή στο Καπιτώλιο και έγινε γνωστός ως ο «Μισαήλ Αγγελός του Καπιτωλίου» και ως «καλλιτέχνης του έθνους». Το έργο του Έλληνα ζωγράφου με τίτλο η «Αποθέωση του Ουάσιγκτον», το οποίο κοσμεί την οροφή του κτιρίου, φιλοτεχνήθηκε αμέσως μετά τον Αμερικανικό εμφύλιο. Είναι εμπνευσμένο από την Ελληνική Μυθολογία και ο Ουάσιγκτον απεικονίζεται στον ουρανό, ντυμένος με μωβ ένδυμα. Δεξιά και αριστερά του απεικονίζονται οι θεές της Νίκης και της Ελευθερίας, ενώ περιτριφυλίζεται από φεγγαρούς όπως η θεά Αθηνά, που συμβολίζει τη σοφία και ο θεός Ηφαίστος, που εκπροσωπούσε την ακμάζουσα βιομηχανική παραγωγή. Το Κογκρέσο τον τίμησε με το Χρυσό Μετάλλιο. Ο Μπρουμίδης εργάστηκε για το συγκεκριμένο έργο επί έντεκα μήνες. Ζωγράφισε ακόμη τη μορφή της Ελευθερίας στον Λευκό Οίκο, τον Χριστόφορο Κολόμβο με την Ινδιάνη, το πορτραίτο του Τόμας Τζέφερσον και το δωμάτιο του Πρεσβύτη. Ο Μπρουμίδης ήταν γιος του Σταύρου Μπρουμίδη, ενός Έλληνα, ο οποίος επαναστάτης εναντίον των Οθωμανών και κλητήθηκε από τους Τούρκους. Μέχρι το τέλος της ζωής του το 1870, εργαζόταν στο Καπιτώλιο.

The Greek Constantino Brumidi painted the room of the Capitol Building and became known as the “Michelangelo of the Capitol” and as an “artist of the nation”. The work of the Greek painter titled “The Apotheosis of Washington”, which decorates the roof of the building, was painted immediately after the American Civil War. It is inspired from Greek Mythology and Washington is shown in the sky, dressed in a purple garment. To his left and right stand the goddesses of Victory and Freedom, while he is surrounded by figures such as the goddess Athena, symbolizing wisdom, and the god Hephaestus, who represented the prospering industrial production. The Congress honored him with the Gold Medal. Brumidi worked for eleven months for this particular painting. He also painted the form of Freedom in the White House, Christopher Columbus and the Indian Maiden, the portrait of Thomas Jefferson and the room of the President. Brumidi was the son of Stavros Brumidis, a Greek, who rebelled against the Ottomans and was hunted by the Turks. Up until the end of his life in 1870, he was working in the Capitol.



AN AMERICAN PHILHELLENE: GEORGE JARVIS

In commemoration of the 200th anniversary of the Greek War of Independence (1821–2021), HAP is featuring American Philhellenes and their contributions.

Captain George Jarvis or “Captain Yiorgis Zervis, the American” was the first American Philhellene who took part in the Greek War of Independence, in 1822. He was a beloved figure to the Greek people.

George Jarvis (1797–1828) was born in Altona (today Hamburg) and studied in Germany. He was the son of Benjamin Jarvis, an American diplomat on assignment in Europe. Most of what is known about Jarvis is from his manuscript *Journal* and from references to him in the journals and correspondence of other Philhellenes. *Journal* covers the period starting from Jarvis’ departure for Greece in November 1821 until December 1824.

It was during his university studies that Jarvis learned about Greece’s efforts for emancipation. He was so drawn to the cause that he sailed for Greece and arrived on the island of Hydra on April 3, 1822. Upon his arrival he put on the uniform of the Greek fighters, the foustanella, and taught himself Greek.

Jarvis participated in numerous battles, including the Battle of the Mills (1822) that dislodged the Ottoman troops from Argos. In 1823, he commanded a squadron of Miaoulis’ ships near Mount Athos with Turkish forces ultimately withdrawing. Jarvis reached Missolonghi on February 26, 1824, and Alexandros Mavrokordatos introduced him to Lord Byron. Jarvis served as Lord Byron’s adjutant until his death on April 18, 1824.

Scholarly sources state that Jarvis was taken prisoner in 1825 and was offered a generous salary if he would abandon the Greeks. He refused. This is not recorded in his writings as his last *Journal* entry is from Missolonghi, for December 3-5, 1824. After the loss of Athens in May 1827, Jarvis devoted himself to the organization and distribution of American relief. By 1827, Jarvis worked with Dr. Samuel Gridley Howe and Captain Jonathan P. Miller in delivering aid and supplies to the Greek civilians and army. Jarvis also penned letters to another American Philhellene, orator and statesman Edward Everett, to raise money for the Greek cause.

Jarvis died on August 11, 1828 in Greece and is buried in the church of Saint John in the town of Argos (near the city of Nafplion).

HOW GREEK INDEPENDENCE DAY IS CELEBRATED IN NEW YORK

New York is one of the many cities outside of Greece where Greek Independence Day is celebrated. On April 6, 1893, the Greek Society “Brotherhood of Athena” sponsored the first public observation of Greek Independence Day in New York and the Greek flag was flown over the City Hall. New York City Mayor Thomas Francis Gilroy received a letter from Solon J. Vlasto, President of Athena, requesting the observance and noting the aid that the citizens of New York had given for the Greek cause.

The New York City parade is the largest Greek Independence Day parade outside of Greece. A distinguished part of the parade is the march of the Greek Presidential Guard (Evzones). The Evzones first came for the parade in March 1949 as the [then] Royal Honor Guard, part of a delegation that included four young women, and one member each from the Army, Navy, and Air Force.

Today, the unit is distinguished as the last unit of Evzones in the Hellenic Army, and it is a purely ceremonial infantry unit. Their ceremonial uniform consists of: farion, doulamas, foustanella, ypodetes, fermeli, krossia, epiknemides, anaspastos, tsarouchia, and a black leather cartridge belt. Their march style consists of normal march time, and at intervals, for several paces, striking the ground forcefully with the right foot. The meaning of the forceful strike is so that the Unknown dead of the Nation can hear that Hellenes are alive and free.

Today, the Greek and American flags are raised at Bowling Green before the onset of the Greek Independence Day Parade. The parade runs along 5th Avenue from 64th to 79th Streets. The first Greek Independence Day parade was in 1938 and has since become a New York City annual event. The parade was canceled in 2020 and 2021 due to the pandemic. An annual reception at the White House is hosted by the President of the United States has been held each year since President Ronald Reagan started it in 1987. The White House proclamation on Greek Independence Day 2021 is available [here](#).

This year Senate Deputy Leader Michael Gianaris and New York’s Greek American state legislators introduced Senate Resolution No. 505 to recognize March 2021 as Greek History Month in the State of New York. The full resolution is available [here](#).

If you have pictures or memorabilia of the Greek Independence Day parade that you would like to donate to HAP, email us at hap.soc@qc.cuny.edu with a full description.

WOMEN'S HISTORY MONTH

Women's History Month, observed annually in March, in the United States, the United Kingdom, and Australia, started with the observation of International Women's Day on March 8.

Several historical events shaped how International Women's Day came to be marked annually on March 8. In February 1908, approximately 15,000 women garment workers went on strike and marched through New York City demanding shorter work hours, better compensation for their work, and voting rights. In honor of the anniversary of those strikes, a National Women's Day was celebrated for the first time in the U.S. on Feb. 28, 1909, fronted by the Socialist Party of America.

The severity of the working conditions in the garment industry came to a head in 1911 at the New York City Triangle shirtwaist factory. Saturday, March 25, 1911 a few minutes before quitting time, that was 4:45 P.M., a match or a cigarette was tossed into one of the fabric bins on the eight floor of the Asch Building, the cutting floor of Triangle. By the time the flames were visible to the women on the ninth floor the building had turned into a pyre. The Triangle fire was the deadliest workplace tragedy in the history of New York City – until September 11, 2001 – with an official death toll of 146, all but 23 were women. The victims became the force and the loss that changed labor laws.

In 1910, the International Socialist Congress agreed to create an international version of the U.S. holiday, and in March 1911, the first International Women's Day was held in Austria, Denmark, Germany, and Switzerland. On March 8, 1917, women in St. Petersburg, Russia, marked the day by staging a strike for "bread and peace" to protest World War I. In 1921 the date of International Women's Day was officially changed to March 8.

The National Women's History Alliance lead a coalition that successfully lobbied Congress to designate March as Women's History Month. Women's History Month originated as a national celebration in 1981 when Congress authorized and requested the President to proclaim the week beginning March 7, 1982 as Women's History Week. Starting March 1988, March of each year is proclaimed Women's History Month to acknowledge and celebrate the invaluable contributions of women to the world.

In light of this year's dual celebration of Women's Month and the bicentennial anniversary of the Greek War of Independence, HAP is featuring the contributions of two women in the fight for the independence of Greece. During the years of Ottoman rule, the position of women was based on the roles of wife and mother. Women were not represented in the administration or in the Greek Orthodox Church even though they could obtain an education and participated in the economy, primarily through production.

Laskarina Bouboulina (May 11, 1771 – May 22, 1825) is the most widely known and celebrated heroine of the Greek War of Independence and with good reason as she was a naval commander. In 1811 at the age of 40, mother of three Bouboulina lost her second husband Dimitrios Bouboulis in a battle against Algerian pirates. She took over his fortune and his trading business and had more ships built at her own expense.

It is believed that Bouboulina joined the Filiki Etaireia although she is not named in the member lists. She bought arms and ammunitions and brought them to the Greek troops in her ships. The ship *Agamemnon* was built under her supervision and it became one of the largest warships in the Greek fleet. Bouboulina took part in the revolt of Spetses, the naval blockade and capture of Monemvasia and Pylos, and in the defeat of the Ottoman garrison at Tripolis. In 1824, when civil war erupted in Greece, the Greek government arrested Bouboulina. She was sent to Spetses, her childhood home, where she was killed in 1825 as the result of a family feud. Shortly after her death, Tsar Alexander I of Russia sent a delegation to Spetses to grant Bouboulina the honorary rank of Admiral of the Russian Navy. In 2018 she was granted the title of Rear Admiral in the Hellenic Navy.

Manto Mavrogenous (1796 or 1797 – 1848) was born in Trieste. She was the daughter of a member of the Filiki Etaireia, Nikolaos Mavrogenes, and Zacharati Chatzi Bati. She studied ancient Greek philosophy and history in college, and spoke French, Italian and Turkish fluently. When the Greek War of Independence began Mavrogenous went to Mykonos and set forth her extraordinary efforts for the Greek cause.

In addition to fighting bravely in Evia, Pelion, and Fokida, Mavrogenous' ongoing support took the form of garnering contributions from her European friends and spending her

fortune for the revolution. In 1823, Mavrogenous met Ypsilanti in Nafplio and the two were engaged. Her fortune was stolen and her home was burnt, driving the heroine to Tripoli to live with Ypsilanti. Sadly, her engagement to Ypsilanti was broken for political motives. Powerful politicians spearheaded by Ioannis Kolettis saw the unification of two powerful families with pro-Russian affiliations as a threat. Mavrogenous returned to Nafplio but her political conflicts with Kolettis lead her to be exiled and she returned to Mykonos. When the war ended Ioannis Kapodistrias awarded her the rank of the Lieutenant General. Mavrogenous died on Paros in July 1848.

Bouboulina and Mavrogenous made it into the annals of history by name, to this extent, the role of the female population overall cannot be underestimated. Women raised their children and emotionally supported their fathers, brothers, husbands who were fighting. As in World War I and World War II, when the male population was mobilized, women stepped in and stepped up. The Greek Constitution of 1822, section B, paragraph C, defined that: “Greeks are equal before the law”, and women took up the issue of suffrage as early as 1887 in women’s publications. The Greek League for Women’s Rights was founded in 1920 in Athens to promote women’s political rights. The League started publishing the periodical *O Agonas tis Gynaikas* (Women’s Struggle) in September 1923. *O Agonas tis Gynaikas* is the longest surviving feminist periodical publication in Greece. On February 5, 1930 Greek women who had an education and completed 30 years of age were given the right to vote in local elections. Women secured the right to vote for and stand as a candidate in legislative and local elections on May 28, 1952, 130 years after the first constitution. Similarly, in the United States the 19th Amendment to the Constitution was finally ratified on August 18, 1920, 131 years after the United States Constitution went into effect.

HAP NEWS

- ❖ Greek American artist Yiannes donated the sculpture, *The Three Princes* to the HAP Museum.
- ❖ Apostolis Zoupaniotis and Sylogos Magnisias “Argonauts” generously donated 50 copies of the bilingual book *Rhigas Velestinlis Revolutionary Scripts*, to be sold on behalf of HAP. The book will be available for purchase soon, and the proceeds go to HAP.
- ❖ Manolis Velivasakis donated a copy of his Greek language publication *Skepseis kai Problimatismoi gia ti Megali Ellada tis Diasporas kai to Ethniko Kentro* to the HAP Library.
- ❖ HAP is interested in donations of artifacts that will help tell the story of Greek Americans. Objects, manuscripts, correspondence, organizational or business records, photographs, and family histories that enhance or develop the collection. If you have items that you believe would add to the collections of HAP, please email us at hap.soc@qc.cuny.edu with a full description. An attached image and/or inventory of the item(s) you wish to donate is appreciated.
- ❖ HAP is conducting Oral History interviews during COVID-19. Click [here](#) to access the interviews.
- ❖ HAP is 501(c)(3) not-for-profit organization located in Queens Hall, on the Queens College, CUNY campus. All monetary donations are welcome and go towards ongoing interviews and digitization of materials to continue documenting the Greek American community. Click [here](#) to make your donation.