

THE TSINTZINIAN

Heritage Society of America

September 2019

The Tsintzinian Historical Society of America

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The President's Message:

Hello my fellow Tsintzinians,

I hope this Chronicle finds you well! Another great reunion was had by all! While the weather was just about perfect with low humidity and temps around 80 all weekend long, the new air conditioner kept us nice and cool as we feasted and danced! We enjoyed the music and dancing that begin after dinner. I think this concept works well for everyone. If you want to go back to your hotel and take a nap and change, you can. If you want to come to dinner dressed and ready for the night's festivities, you can. And speaking of dinner, we enjoyed the catering from Chrissy and Roger. We had some tasty, grilled chicken and vegetables on Friday and roasted lamb and manestra on Saturday - delicious!

Now to address some business... our goal to have 24-30 rentals is very realistic! We have 24 on the books for this year already. Even better, we have 2 wedding receptions booked for 2020! With that being said, we will need to address the continued renovations of the kitchen and Poulos Hall. The good news is that these areas are structurally in good shape with only minor repairs to be done. Once these structural repairs are made we can begin the cosmetic improvements, as our budget dictates.



During the General Assembly, I also mentioned my big project involving the 2+ acres (undeveloped) of our property and if and what we should do with it. Please understand that I'm only interested in the potential to develop our land NOT sell it! Our first step is to have a discussion about options. Members present during the GA meeting had their ideas noted. These and other ideas will be thought-through and narrowed down by ROI (return on investment). Then the GA will be able to vote on the best option. None of this is going to happen overnight. I'm placing a 3-5 year window to discuss, develop best options, present, vote and proceed accordingly. FYI: the full GA meeting notes are included within this Chronicle - please read it!

Speaking of The Chronicle... your Board, along with Peter and Helen Laskaris (our publishers) announce the addition of The Chronicle Messenger. We will send out the robustly, informative Chronicle in August and February. We will be adding the Messenger as a page or two newsletter during the other months that will focus on a particular topic or two. Look for the 1st installment in September!

As your President, I ask of you 2 things: pay your dues every year and come to your reunion. We are greatly missing the families who have not been able to attend in recent years! However, we saw 14 new faces this reunion! Bring your friends, extended family, fellow parishioners... all are welcome to experience the

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President's Letter Continued

celebration of our heritage. By doing so, we can ensure the passing of our wonderful heritage to our future generations.

I implore you to come and visit this summer! Again, I will leave you with this timeless quote from George Gerasimos, who had the idea of our annual convention/reunion -

“Dear young Tsintzinian children: it is your duty to respect this patriotic monument. Follow the path which your love has opened for you. Work, that this achievement may become greater and better. We are sure that you will do better, yet if not, at least try to keep it as good and beautiful as today. That will be our sweetest relief after we depart from this world, the relief that our work was done to not perish.”

We have an early reunion in 2020. Remember, it's always during the last full weekend in July. I look forward to seeing all of you this JULY 23rd through JULY 26th!

The 2019-2020 Board of Directors



(Left to Right) TREASURER: Peter Sfikas, **MEMBER:** P. J. Karousis, **MEMBER:** Linda O'Connor, **REUNION CHAIRMAN DIRECTOR:** George Sfikas, **SECRETARY:** Pauline Costianes, **PRESIDENT:** Duane Ferencz, **MEMBER:** Kathleen Costianes, **MEMBER:** Socrates Zacharias, **MEMBERSHIP:** Margaret Manos, **VICE PRESIDENT:** John Schlick, **MEMBER:** Nick Koumontzis, **MEMBER:** Kathryn Slezak

Announcements

Laskaris Birth

Athan and Jessica Laskaris would like to announce the birth of their daughter, Eliana Jane Laskaris. She was born at home in Fort Myers, Florida on June 27th of 2019. Eliana is the granddaughter of Pete and Helen Laskaris and the niece of Nick and Maia Laskaris.



Keep Those Articles and Announcements Coming...

Thanks to all who have helped this paper by sending articles to share with fellow Tsintzinians. It is only with your help that the paper will continue.

Please send news to...

Tsintzinian Chronicle
2318 Summersweet Drive
Alva, Florida 33920
Tel. (740) 361-8536
E-mail phlaskaris@comcast.net

**2020 Tsintzinian
 Convention
 July 23, 24, 25, 26
 Celoron, New York**



Honored and Remembered
Tsintzinians

Cassandra C. Moore

Cassandra Chrones Moore passed away at 6 p.m. on Sunday July 7 at Stanford Hospital. Her husband, Thomas (Tom) Moore, and her two children, Charles and Ionia, were at her side. She died of aortic valve stenosis, a heart condition that had reduced her strength over time.



Cassandra was born in Oneonta, a little town in upstate New York.

After high school in Oneonta, Cassandra went to Radcliffe College and earned a master's degree in Romance languages from Harvard. She learned French and spent a year in Paris on a Fulbright Scholarship. She also learned Italian, Spanish, and a smattering of German. She went to Greece and, having heard the language growing up, quickly mastered it.

Tom and Cassandra met in 1958 and were later married in Manhattan.

Charles was born in Manhattan. After a stint on Staten Island, they moved to Pittsburgh where Antonia was born.

In 1965, Tom got a job as an associate professor at Michigan State. Cassandra got a job teaching French at the same school

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Letter from Amber Boyce

Good afternoon Tsintzinians!

I am unsure if I am speaking out of place, and if so I apologize; I am generally a quiet person who does not often speak openly. I realize that as an "outsider" non-Greek, my words may not hold much weight, but in case they might, I'll share:

I have been coming to Jamestown for approximately 16 or so years, with the exception of three years, since 2001. I first came at the invitation of Alexandra Slezak, a member of the Costianes family.

My personal lineage is scattered throughout Northern Europe (Ireland, Scot-

land, England, Germany, and the Netherlands). I unfortunately don't have a tangible link or connection to any of these places or cultures. I could not point out on a map a specific epicenter of where part my family tree began. I suppose this is the norm for most Americans. I can imagine it to be an exceptional feeling to be able to do so, to know where a part of you originated. As the Chinese Proverb says, "To forget one's ancestors is to be a brook without a source, a tree without a root".

I truly love coming to Jamestown for the Tsintzinian convention. At the heart of it all it is a unique love and celebration of family, heritage, culture, country, and to remember those that came before:: to preserve their memory as well as their spirit



for generations after. There is a pride and an admirable passion to keep the traditions alive.

It's a beautiful thing and I love being able to witness it year after year. It is something I do not have of my own, but for a few days a year I get to experience it. I am welcomed with open arms and get to feel a part of it, even if I am not connected to it by blood.

I hope these words can justly convey my sincerity, but I hold a deep appreciation for this event and all those I have had the pleasure to meet over the years. Thank you allowing me to participate time and again. I will continue to do so, to support something special in my heart... for even if it does not directly belong to me, it is a part of me nonetheless.

I'll see you all next year.

Amber Boyce



***Be sure to join the Tsintzina
Society Facebook page!***

Making Connections with Tsintzina!

Thanks to the magic of FaceTime, folks at the clubhouse on Saturday afternoon were able to get a live look at the Cafeneon in Tsintzina! Society members Leon and Robyn Andris called us from their annual visit back to the home village. It was wonderful to 'walk' around the café and onto the square on a Saturday night in July. Here's to making it an annual tradition!

This letter is from the Society of Tsintzinians in Greece, who also gather in the village every summer to celebrate Tsintzina:

Dear US Tsintzinians,

On behalf of the Society of Tsintzinians in Greece, I wish you to have a wonderful time during your reunion in Jamestown.

I want you to know that all of us admire your consistency in meeting every year to celebrate together and keep the love for your country of origin alive. It is really admirable how this love passes from generation to generation, even to those who have never visited our village and have only known it through narratives and photos. I tend to believe that by hearing so many nostalgic stories from your grandfathers and grandmothers, pappou and yiayia, about Tsintzina, it has become a utopic paradise in your minds. Of course Tsintzina is magical indeed,

with its fir, pine and plane trees, with its waters in streams and springs, with its forest paths that drive to beautiful little churches, like Ay-Yannis and Profitis Ilias. I wish you all have the chance to visit one day. We'll be happy to see you among us. In the meantime, we've arranged with Margaret Manos and Leon Andris, an online connection with Tsintzina on Saturday afternoon (Saturday evening Greek time), for a virtual tour around in "kafeneio" and

"taverna", talking to people who are there passing their holidays at the moment and having for few moments the impression of being there. We've also prepared for you some footage from Tsintzina in the '50s, as well as from Tsintzina summer events in nowadays.

I hope you enjoy all of it, but most of all that you enjoy your Jamestown week-end in the company of your friends and relatives. Our thoughts are with you.

Warmest regards!

Angelica Vouloumanou



Honored & Remembered (Cont.)

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She would later create Windsor Properties, successful business real estate business.

In 1985, Tom and Cassandra moved to Washington D.C. They would eventually travel around the world.

In the 90s, Cassandra got involved with the CATO Institute in Washington, DC. She wrote a book, *Haunted Housing*, published by that think tank in 1997, dealing with radon, lead, asbestos, and electromagnetic fields.

In the month before she died, she fell ill while in Paris and came home. Nine days after she returned, she had two bad falls and wound up in the emergency room at Stanford Hospital.

Cassandra will be remembered with great love and missed dearly by many friends and especially by her devoted husband, her two children, her two grandchildren, and her daughter in law.

Different Generations

Anna Stathes (oldest attendee) holds John Zacharias (youngest attendee)



Dues Snapshot

Tsintzina Society Dues Snapshot

2019 Annual Dues paid: \$5580
(Paid by 81 individuals/families out of 282 on our mailing list)

2019 Endowment gifts: \$2070

If you have not yet paid your dues, please do so today! You may pay with a credit card on PayPal (TsintzinaSociety@yahoo.com), or you can mail a check, made out to the Tsintzina Society, to:

Margaret Manos
238 E. 95th St., Apt. 5-B
New York, NY 10128

DUES ARE STILL

\$40 Single adults (21+) and seniors

\$60 Families

\$100 Benefactor level

Thank you!

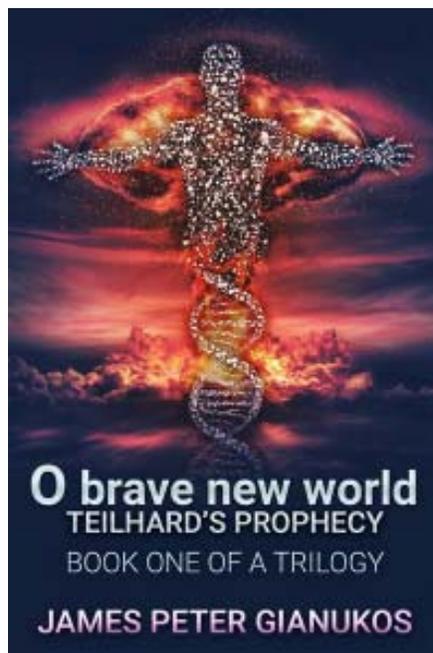
**First Time at
Tsintzina Reunion: Welcome**



O Brave New World

by James Peter Gianukos

The following is a novel written by my cousin Jim Gianukos that was published last week. You must read it. It's not a long novel. It's so good it's difficult to put down. Jim tells me after the second half the Tsintzina Society has a place in the plot.



<https://www.amazon.com/Brave-New-World-Teilhards-Chronicles-ebook/dp/B07VFB6ZPM>

A glimpse at the novel.

The story begins with a young woman being held captive in a chateau at the foothills of the Alps. An escape attempt ends with her being shot and wounded. The answers to the questions of who she is, who her captors are, and why she is being held captive are revealed in a flashback to the time a week earlier when she, a recent journalism school graduate, receives her first important assignment from her business magazine employer, to follow up on a report that a Chicago Board

Option Exchange trader has made over a billion dollars in one trading day.

Her investigation deepens into a mystery about why so many members of that trader's high school graduating class from a small town in a remote area of New Mexico are so inordinately successful in their chosen professions and careers. During her investigation, her partner is killed, two colleagues working on the story are reported missing under mysterious circumstances, and numerous attempts are made on her life. Despite all this, she doggedly pursues the story, eventually becoming entangled in a world-wide conspiracy, led by a secret society, where the survival of the human race hangs in the balance.

Our millennial generation heroine is beautiful, brainy, mentally and physically tough, head strong, and a bit profane. A complex mixture of strength and vulnerability, she is very much the resilient, assertive, Alpha woman of this new century. Her passionate pursuit of the story intensifies as she begins to see a connection between the events unfolding around her and the Holocaust, which took the lives of two of her grandparents.

She is cast into a labyrinth of perplexing, intersecting, and interconnected events, inscrutable riddles, and closely guarded secrets. She is forced to draw on her innate intelligence and physical toughness to fight her way out of it as the

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Blasts from the Past

AUGUST 13, 1915.

MANY GREEKS ATTEND CHACONA WEDDING

Marriage Ritual of Orthodox, Church Followed—Grecian Menu at Dinner

A pretty and unique wedding took place at 4 o'clock yesterday afternoon in the Chacona Block, College avenue, when Miss Helen Chacona, sister of John N., Paul and Markos Chacona, of this city, was married to Peter G. Papayanakos of Portland, Ore. A priest from Buffalo performed the ceremony according to the ritual of the Greek Orthodox Church, in the presence of about seventy-five guests, many of whom were from out of town.

Mr. Papayanakos was attended by Spero Conomikes of Canastota, while the bride was given away by her brother, Paul N. Chacona. Mr. Papayanakos, who came 3,000 miles to claim his bride, is a prominent wholesale sea food merchant in Portland, Ore.

Following the wedding ceremony, the bride and bridegroom, headed by the priest, walked around in a circle three times while the guests pelted them with showers of rice and wished them life-long happiness.

After the nuptials a delicious dinner was served to the guests on a rear porch, which was elaborately decorated with flowers and electrical display. The catering was done by Keith and Sarres, of the Monarch restaurant. Basil Konkontsis was chef and food prepared in original Grecian manner, was served to the diners. Mr. and Mrs Papayanakos left on the 11:00 Lehigh train last night for New York City to spend a few weeks before starting for Portland. Ore., where they will make their home.

Those who attended the ceremony were: George Poulos, Auburn; Harry Cannellos and C. N. Canstas, Syracuse; P. N. Zaharis and family, Syracuse; Leon Costianis, Olean; John Costianis and family, Greenville, Pa.; N. S Crist, New York City; Mrs. Charlotte Marrinos and children and Miss Helen Marrinos, Sayre, Pa.; Nicholas Conomos, Utica; Nick Seferlis, Sayre, Pa.; John Zaharis, Cortland; John Frieris, Jersey Shore, Pa.; James Laskaris, Groton; Gus Marmots, Cortland; Thomas Mannsis, Buffalo; Nicholas Georgetso and Louis Binekos, Oneonta.

O Brave New World

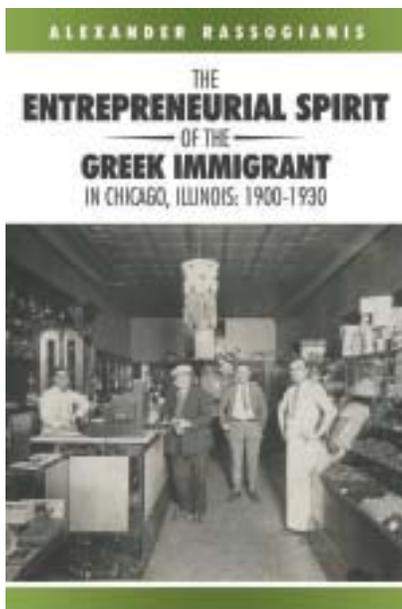
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mystery begins to revolve around the greatest scientific discovery of the 21st Century; CRISPR gene editing technology.

The following are the diverse pieces of the puzzle that she is attempting to put together; Pierre Teilhard de Chardin, Silicon Valley billionaires, poker, Chernobyl, Trinity, sociobiology, evolutionary genetics, Liechtenstein, telepathy, synesthesia, and the Internet, World Wide Web, and social media. And to all the above threads, which are intricately woven into the fabric of the narrative, is added two love triangles, women's ice hockey, and Shakespeare's sonnets.

Author Biography

The author began his legal career as a criminal prosecutor and defense attorney. During that time, he crossed paths with serial killers, torture murders, sexual predators, psychopathic mobsters, domestic terrorist, white collar criminals, and corrupt politicians, police, prosecutors, lawyers, and judges. As a kind of hobby, he began to make notes and outline for fictional stories based on experiences from his career in the law as well as business, banking, insurance, and securities trading. These stories were populated by a fascinating array of compelling, complex, compromised, as well as deeply disturbed characters who he had met along the way. He has since developed more than a dozen of these stories in the form of novels and short stories.



Images from our Greek Heritage

Alexander Rassogianis is a new member of the society

Take Baths, Become Dentists, Says 1908 Guide for Greek Immigrants

ATHENS, Greece (AP) _ A 1908 guide advised Greeks arriving in the New World to bathe regularly, speak softly and become dentists so they could prosper by fixing the bad teeth Americans develop from eating too much candy.

3 The Immigrant's Guide in America,³ a pocket-sized, illustrated 403-page book of practical advice in Greek, was published in New York. Alexandros Kitroeff, a Greek historian, said it is the earliest known guide for Greeks arriving in the United States.

Seraphim G. Canoutas, the lawyer who wrote it, included information ranging from immigration formalities at Ellis Island to a list of more than 5,000 Greek-owned businesses in the United States and Canada, most of them florist shops, shoeshine parlors and restaurants.

3 It aimed at helping Greek immigrants become assimilated in what must have been very alien surroundings, and it apparently sold very well,³ Kitroeff, who found Canoutas' book in the library of the Greek parliament, said in an interview. He is an adjunct associate professor of history at City University of New York.

The guide covers pitfalls and possibilities for the more than



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HOW THE TSINTZINIANS CONQUERED AMERICA

Published in The National Herald, August 1-7, 2015 Issue

Authored by Steve Frangos, TNH Staff Writer



CHICAGO - Most historical accounts of Greek workers has them stepping onto American shores primarily between 1880 and 1920. In terms strictly of demography this is the period when the vast majority of Greeks arrived for a temporary stay of work abroad. Yet between 1870 and 1880 some 3000 Greeks arrived in roughly three distinct waves. This systematic migration was

based on a highly successful business model which was the creation of one man, Christos Tsakonas.

Christos Tsakonas was born in the village of Tsintzina in the Parnon Mountains northeast of Sparta. After the Greek War of Independence, the original inhabitants of Tsintzina could be found newly scattered in three villages: Tsintzina, Goritisa, and Zoupena. Given the living and working conditions of the mountainous parts of the Greek mainland it was not an uncommon phenomenon for even the poorest of families to have double or multiple residences, known in Greek as *diplokatoikia*.

Tsakonas left home when he was 14, ultimately finding employment in coffee shops within Greece. At some later point Tsakonas followed his fellow Tsintzinians to Alexandria, Egypt. I have been told by Greeks living in Chicago that at the time, Tsakonas arrived in North Africa there were no more opportunities for Greeks to establish themselves in the confectionery business in that region given that earlier arrivals from Tsintzina already dominated the trade. Nevertheless, Tsakonas learned a confectioner's skills in North Africa but as predicted could not advance there.

In 1873, Tsakonas left North Africa heading for New York City where he immediately began selling candy from a pushcart. From New York Tsakonas moved to Chicago to continue in the peddling trade where he focused on a combined fresh fruit/confectionery establishment. This proved so successful for Tsakonas that by 1875 he had returned to his village of Tsintzina to pay off family debts. Upon his return to the United States Tsakonas brought five young villagers back with him to Chicago. By 1882, for reasons not known to history, Tsakonas moved his business enterprises to Milwaukee.

After training the five youths in the confectionery business Tsakonas left Milwaukee to set up yet another store. Over the rest of his professional life Tsakonas followed this pattern of establishing and then handing over to his extended relatives or fellow patriots the business as he traveled south and east

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down through Illinois, across Indiana, Ohio and Pennsylvania into the upper Mohawk Valley of New York State. Once each store was successfully established Tsakonias would sign over part ownership to those he left behind and then move on to found yet another store. Tsakonias established his stores in small industrial cities just then springing up across the nation.

In the mid-1880s, Tsakonias linked ten of his stores and founded the Greek American Fruit Company. With this company as his base Tsakonias purchased pineapples and bananas from Tsintzian fruit dealers in California and Hawaii. These shipments arrived in Chicago first and were then distributed to confectionery stores in Ohio, Pennsylvania, and elsewhere. It was this collectivist model that impressed later Greek immigrant businessmen. A long over-looked aspect to Greek merchantile success in the United States is their readiness to join network to purchase in bulk. This form of purchasing raw goods allowed the individual Greek businessman to under sell his local competition. The rise of individual Greek immigrant businessmen in California or Hawaii such as the Camarinos family, George Lycurgus and



others can be traced back to the earlier mercantile experiences of Tsakonias and his network.

So successful were the Greeks that by 1906 over 900 Greek-owned candy stores were to be found in Chicago alone. This in no large part was due to Tsakonias having lured some 1,000 young Spartans to Chicago between 1870 and 1880. It cannot be overemphasized how ubiquitous Greeks were in the confectionery trade.

By 1920, in the classic of American literature *Main Street* by Sinclair Lewis we find that the last business found along every American main city square was the Greek-owned confectionery.

It has long been argued in Greek-American Studies that demography is destiny - meaning that Greek immigrants are just a small part of a much larger population. While this "numbers don't lie" argument sounds valid enough it completely ignores the whole realm of symbols in everyday life. So prominent were/are individuals and communities of Greeks on a regional basis that the very fact that they are ignored on a national level seems more than simply curious. This omission is all the more striking given the much publicized Greek War Relief efforts of World War II. Literally overnight, Greeks, as depicted in the popular press, are elevated from mere ignorant immigrant laborers to much esteemed fellow Americans who were unquestionably the descendants of the Classical Greeks.

Since the 1960s, a wide array of studies has questioned how the popular press reports upon the daily news to the American people. One such study, *Manufacturing Consent* by Edward S. Herman and Noam Chomsky (both as a book and a documentary film) stresses how the "news" is not reported objectively as it

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1908 Guide for Greek Immigrants

300,000 Greeks who emigrated to the United States between 1890 and 1914.

In a chapter called 3 American Life, Ethics, Customs and Paradoxes,³ Canoutas sets out to view life in New York through the eyes of a teen-age immigrant from a Greek mountain village.

He wrote:

3 Americans eat in silence and at great speed, so as to save as much time as possible. As soon as a customer sits down a waiter brings him a glass of water with a lump of ice in it, winter or summer. It is impossible to conceive the amount of ice Americans consume throughout the year.

3 In no other country in the world are as many sweets consumed as in America. This



excessive indulgence, especially among women, results in the ruin of their teeth. Dentists, therefore, have become plentiful and make more money than candy store owners.³

3 The number of people employed in department stores can be three, four, five and sometimes more than six thousand. Imagine the whole population of a town such as Corinth inside a store.³

The book warns immigrants away from mines and factories, recommending jobs on railroads or in retailing. Life in New York City is expensive, Canoutas says, costing 3 at

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1908 Guide for Greek Immigrants

least a dollar a day.³

He advises new arrivals to attend night school, wear clean underclothes and not dally in cafes or brothels.

The author twits some Greek immigrants for reluctance to take baths, ³ which the Americans are very fond of,³ and says Americans - ³ the hardest-working race in the world³ - might frown on some Greek habits.

³ Our lively, rapid speech, our shouting seems bizarre and unpleasant to foreign ears, while our habit of standing and chatting in groups on the sidewalk is not only annoying but illegal,³ he wrote.

Do not marry American women, Canoutas says, because they ³ occupy a position completely equal if not superior to men ... and work in all branches of business. Almost no immigrant thinks of marriage with an American women, considering the difference of customs and of a life with a liberated spouse.³

He said the traits necessary to success in America were ³ good health, self-restraint, a strong will, patience and good behavior.³

When the book was published, an estimated 20,000 Greeks lived in the greater New York area; 15,000 in Chicago; 7,000 in Lowell, Mass.; 3,500 in Pittsburgh, and 1,500 in Boston.

The Astoria section of New York City, with a Greek-American population of 250,000, now is considered the largest overseas Greek community, according to Foreign Ministry records. More than 2 million Americans are believed to be of Greek descent.

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happened — but is a presentation rather of class, political and economic interests. We can extend this issue of who's perspective do we learn about daily life and/or history by yet other series of studies about how history is also a constructed tale that serves interests other than merely offering a point-by-point itemization of previous human actions, experiences and events (www.historyisaweapon.com).

The complexities, individuals and personal histories involved in this broader story of the connections between Greeks in Chicago, San Francisco and the Hawaiian Islands was not fully apparent even to the most knowledge of Greek-American historians. Although Theodore Saloutos visited Helen Gerasimos Chaplin twice to confer with her, at that point in time, the two missed the underlying Tsintzian connections between Tsakonas and the others. The late Dr. Andrew T. Kopan, being well aware of the Tsintzianians in the Chicago area, saw to it that historian Peter Dickson gave the first lecture at what is today the National Hellenic Museum on this key group of pioneers. As an example of how these connections were only finally recognized by the exchanges between a variety of scholars it was Professor Kopan, in fact, who gave Dickson a copy of Christos Tsakonas' photograph (the first even Dickson had seen) and other published information.

Dickson pursued the trail of the Tsintzianians to their silo go's clubhouse along the shores of lake Chautauqua in unstated New York. There in the attic of the clubhouse Dickson discovered treasure trove of silogo dinner dance books and other publications that proved fundamental to his ongoing work. Even so, as Dickson himself reports it was not until 1985 that Dr. Chaplin and Dickson working together finally pieced out all the various kinship and friendship connections between the Tsintzianian pioneers.

With the publications of two articles in the collected volume, *New Directions in Greek American Studies* edited by Dan Georgakas and Charles C. Moskos (New York: Pella 1991), *The Greek Pilgrims: Tsakonas and Tsintzianians by Dickson and The Greeks of Hawaii by Chaplin* that the detailed documentation was set forth itemizing the underlying personal connections between these widely scattered individuals.



I attended the 1989, Theodore Saloutos Conference whose selected papers formed the basis for the *New Directions* book. As Dr. Moskos was later to report this conference, “celebrated the placement of the Saloutos Papers in the Immigration History Research Center of the University of Minnesota. The agenda of the conference was to honor the pioneering work of Saloutos; to call attention to an important archive that wished to amass a Greek American collection; and to provide a forum for scholars working in Greek America where they could share their research.” During the discussions surrounding the presentation of Chaplin and Dickson’s work Dr. Alexander Kitroeff made the comment that the actions of

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the Tsintzinians followed, as best I can recall his words, “the wider pattern” When I immediately asked what that wider pattern might be the conversation moved on and I never learned what Dr. Kitroeff meant.

And the research continues. Jim Lucas, historian of the Greek community in San Francisco, in his online article, The Camarinos Family of Hawaii offers further details on the actions of Tsintzinians in the United States (www.sanfranciscogreeks.com). There is in fact no sign that this exploration into the lives, experiences and lasting contributions of the Tsintzinians is over (Tsintzinasociety.com).



Greeks are known the world over for fighting among themselves. How these very same Greeks came together to work and advance themselves in the United States is for all intents and purposes lost to history. How those very same achievements may have been far greater than achieved by any and all other groups, native-born Anglos included, is never even entertained. Surprisingly, as in all things really Greek the actions within our community can often be reduced to the village, town or region from which one (or their family) hails. We must reclaim our history with the full recognition that each journalist and historian must be examined far more closely than ever before. The documented actions and contributions of Greeks in the history and development of the United States is beyond contestation. Our ongoing efforts must be to see that such documented accomplishments are not excluded from the pages of world history.

Tsintzina Dues

The Tsintzina Society relies on dues to pay the bills and maintain the building. Please take part in your Society and pay your 2020 dues. Use the enclosed form on page 11 or use the Paypal site from the Tsintzinian website. Remember, to enjoy and secure our heritage, pay your dues. Thank you and make plans for the convention.



Come to the Tsintzina Society Reunion

July 23 – July 26

Dues are an important part of maintaining our clubhouse and our Society. Please pay your dues.



You can pay your dues, donate money, or pay your registration fee for the Reunion using Paypal on our website at <http://www.tsintzinasociety.com>.

This year's Reunion will mark the 127th Anniversary of the Tsintzinian Reunion. Celebrate this milestone with us by attending the 2020 Reunion!!!

THE TSINTZINIAN HISTORICAL SOCIETY OF AMERICA



Dear Tsintzinians,

Every year we ask you to pay dues. Your contributions keep our society going year-round, not just one weekend a year. We ask you to pay dues every year even if you do not attend the annual reunion. Why? Because without your dues money, we cannot keep the club in operation.

A few families routinely donate more than their share to help the society build up and maintain its reserves. We are endlessly grateful for their generosity, but we know it is unfair to ask them to be stewards for the whole society. It is up to each one of us to contribute the money the society needs to remain viable. This year we are asking all of you to contribute a little more than dues.

We need a new roof and still have not raised the necessary funds. We have been patching the leaks, but the roof is old and worn out. A new roof will cost a minimum of \$40,000. We do not want to completely deplete our endowment fund; therefore, any extra funds you contribute beyond your dues will go directly into the endowment fund. We thank you in advance for this support.

Our yearly operating expenses are \$22K per year. We use your dues payments to:

- maintain the clubhouse and rounds
- pay the bills (electricity, gas, and phone), especially the winter heating bills of about \$250 per month
- pay the property taxes

Our young people are stepping up to pay their dues early this year because they want to support the heritage their elders have given them. Please join them in supporting our society. Σας ευχαριστούμε!

Tsintzinian Heritage Society Membership 2020 (Please print.)

Make checks payable to Tsintzinian Heritage Society	c/o Margaret Manos 238 E. 95 th Street Apt. 5B New York, NY 10128	<input type="radio"/> Benefactor \$100
		<input type="radio"/> Family \$60
Email:		<input type="radio"/> Single \$40
Contribution to the Endowment Fund <input type="radio"/> \$1000 <input type="radio"/> \$500 <input type="radio"/> \$250 <input type="radio"/> \$100 <input type="radio"/> Other _____		
Please pay your dues and help your society.		
Last name:	First:	Middle:
Address:		
City:	State:	Zip:
Spouse:	Father's name:	
Phone:	Mother's maiden name:	
We are attending the 2020 Reunion. (Y/N)		Amount Enclosed \$
Your dues and donations are payable via PayPal at www.tsintzinasociety.com . You can also use your credit card at PayPal. Please consider adding a little extra to offset our		

SAVE THE DATES FOR REUNION 2020 ***** 23 TO 26 JULY
***** Preregister and prepay at our website. Reserve early.



**Tsintzinian Chronicle
2318 Summersweet Drive
Alva, Florida 33920**

Please Forward