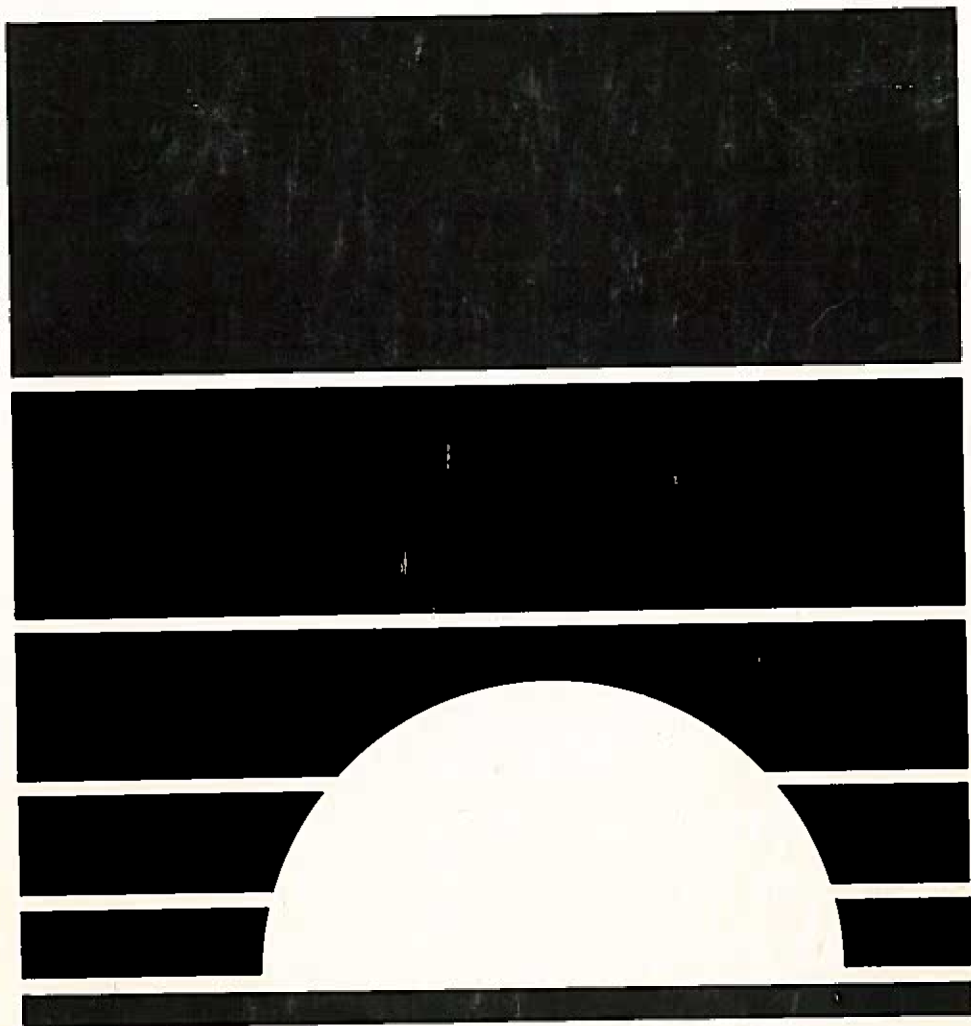
SURVIVAL AGAINST ALL ODDS

The First 100 Years of Anatolia College



Everett and Mary Stephens

Prepared for the Anatolia College Centennial

SURVIVAL
AGAINST ALL ODDS

The First 100 Years of Anatolia College

Cyrus Hamlin, the Grandfather of Anatolia College

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Foreword

Everett and Mary Stephens, the authors of this book, and I first met nearly half a century ago in my office in Thessaloniki when I was an excessively young Vice Consul there.

The summer of 1939, Thessaloniki, Greece: The crescent of the Thermaic Gulf was never more beautiful, more serene. In a still sky, suspended like a dream of a mountain in crystal, the faraway crest of Mt. Olympus could just be seen; the great fishing schooners lying along the waterfront gently nudged the sea wall; the sun-washed city, roused from its noon day rest, had resumed its busy hum; high above, on the slopes of Mount Hortiatis, lay Anatolia College, born in Turkey, dispersed in Turkey, and reborn, by the grace of its godfather Eleutherios Venizelos, in Greece in 1923.

The low buzz of the classroom, the distant cries from the playing fields, declared that the College was still doing what it was born to do; helping to rear Greek youth in the ways of knowledge and good citizenship.

How peaceful it all was! And how deceptive!

Even as Everett and I talked in a sun-dappled office, the clouds of a new war were gathering. Not long afterward the lovely seascape was to erupt under Mussolini's bombs. And on a subsequent morning, together with scores of Jewish citizens of Thessaloniki who had crowded into my apartment for refuge, I watched Nazi tanks roll into the city.

The people of Thessaloniki were about to enter a new dark night of oppression, but one illumined fitfully by valorous acts of resistance.

Anatolia College continued its service to Greece as an Army hospital. The Germans then took it over as a high military headquarters. But Anatolia's brave Greek professors continued to teach, where and when they could.

America was not yet in the war, but American teachers were withdrawn on orders from the United States government, which I relayed to a reluctant Everett Stephens, then a young English teacher, and his recent bride.

In that cataclysmic time, it was hard for us to foresee a future for men and nations. Yet somehow, I do not think it occurred to us to doubt that Anatolia would survive. It had already proved itself to be the essential survivor, of which this Centennial chronicle by the Stephens gives eloquent evidence. For one hundred years, Anatolia has served education and Greek-American friendship on two continents and through two World Wars, the Greek-Turkish war and Civil War.

In adversity, the College has endured and become stronger. Another kind of institution, one which drew its support from profits or existed only as a tool of government policy, might have gone under long ago. Quite simply, the prime assets of Anatolia, which earns no profits, were—and are—altruism, independence, and faith in the lasting friendship between the Greek and American peoples, however the political winds may blow.

Today Anatolia provides a model education for some 1500 students, drawn from all walks of life, and serves the community and Northern Greece in many extracurricular ways. While faithful to the prescriptions of a Greek education, it offers such American experience as may be consistent and relevant, and pioneers in such things as its new collegiate level School of Business Administration and Liberal Arts.

Certainly one thing the young English teacher and the young Vice Consul could not have foreseen is that nearly a half century after their first interview, each of us would have had the

honor to serve as Chairman of the Board of Trustees of Anatolia College. In that long interval my connection with the College was to be interrupted by 30 years of diplomatic service elsewhere. While pursuing a distinguished career in higher education in the United States, the English teacher continued to be associated with Anatolia throughout the last 50 years. No one now living has been more constantly, selflessly and productively concerned with Anatolia than Everett Stephens, who has served as Teacher, Board Member, and Chairman. No one has understood and loved Anatolia (and Everett) more than Mary Stephens.

That record is the foundation of this book. The Stephens claim not to be historians. Indeed, this is not another institutional history. I would call it Scenes from the Life of Anatolia—as seen by, told to, and, above all, *lived* by the Stephens.

Just as the campus now boasts one monument to them—the Everett and Mary Stephens Hall—this work, this book, this labor of love is another.

EDMUND A. GULLION
Chairman, Anatolia College
Board of Trustees

Preface

We want to point out that we are not historians; we are educators. For us writing the story of Anatolia College has been unlike any previous writing experience. To begin with, when the college authorities were given but three days to quit Turkey on March 22, 1921, and the doors of the college in Turkey were slammed shut forever, almost all school records were lost. During World War II, when the Anatolia campus in Greece became the Balkan headquarters of the Germans, practically all school records were again destroyed.

Much of the information for this volume, therefore, has come from the taping of interviews both in Greece and in the United States with former faculty, staff and alumni, many of whom range in age from 70 to 96 years, and some of whom witnessed the Turkish holocausts and yet managed to survive. As teachers at Anatolia College in the 1930s we came to love Greece and the Greek people and have maintained fifty-year friendships through visits to Greece and correspondence with many of the Anatolia family. Everett as trustee from 1958 and chairman of the Board of Trustees from 1969–1978 came to know the intimate workings of the college. As a consequence, researching and writing the Anatolia story have been a most exciting labor of love.

We have used as sources various writings of Cyrus Hamlin (see bibliography, chapter I), the biography *Charles Chapin Tracy* by George E. White, *Adventuring With Anatolia College* by George E. White, and the splendid, informative booklet put together by the Class of 1936 honoring President White on the fiftieth anniversary of Anatolia College. Other valuable sources have been Alice Riggs' unpublished *History of Anatolia College*, Carl Compton's memoirs and the biography of Bertha Morley, *Not By Bread Alone*. In addition, books written by alumni who were involved in, yet escaped, the holocausts have been valuable source material: *The Sacrificials* by Dr. D. E. Theodore, *Twenty-Three Years In Asia Minor: 1899–1922* by Efthimios N. Couzinos, *The Barefoot Boy From Anatolia* by Haig Baronian. Also, careful attention has been given to various presidents' reports, trustees' correspondence, trustees' reports, and college catalogs and pamphlets in various collections: The Anatolia archives of the Congregational Library in Boston, the Houghton Library at Harvard University, and archives at Williams College, Bangor Theological Seminary and Union Theological Seminary.

Note that parts of the story dealing with the Ottoman Empire (Turkey) are of a controversial nature. Much of our information comes from first-hand observations shared with us by surviving alumni, observations of former faculty and staff, reports of Presidents Tracy and White to the trustees, taped interviews with survivors of Turkish atrocities, the writings of Ambassador Morgenthau, and various historical texts. We shall not spare anyone's sensibilities. We shall tell it like it was. One cannot deny or rewrite history.

MARY AND EVERETT STEPHENS

Acknowledgments

We, the authors, are indebted, first, to the Anatolia College Board of Trustees who assigned to us the project of writing the story of Anatolia's first 100 years.

We much appreciate Malcolm and Marcia Stevens' introduction to Arthur Hamlin, the grandson of Cyrus Hamlin, the "grandfather" of Anatolia College. We owe much to Arthur Hamlin for sharing with us the writings of his grandfather.

The deepest debt of gratitude is for the lifelong friendship of Carl and Ruth Compton and for the sharing of their Anatolia experiences, anecdotes and stories over the years.

We are indebted to Dr. John Iatrides, alumnus, trustee, historian and chairman of the Political Science Department at Southern Connecticut State University. Dr. Iatrides' professional critique of the manuscript was most helpful. Thanks also go to Chairman Edmund Gullion and to trustees Serge Hadji-Mihaloglou and Norman Landstrom for their thoughtful suggestions on the manuscript.

We are most grateful to James L. Sintros, director of the Anatolia Office of Trustees, and Patricia Kastritsis, Anatolia librarian, who aided us in our research. Appreciation also goes to Kaubris Kowalayk, assistant librarian at Bangor Theological Seminary, and Karen D. Drickamer, curator, Williamstown Collections, Williams College, and the staffs at both the Congregational Library in Boston and the Houghton Library at Harvard University for their help with archival materials.

Much appreciation goes to Ara Dildilian and his brother, Humayag, for supplying a variety of resources and pictures. A host of others to whom we are indebted for historical background, information and stories are James Abel, Byron Alexiades, Lazarus Amarantides, Melina Kondoyannis Andreapoulou, Byron Antoniades, Ann Arpojoglu, Dr. A. G. Augustine, Peter Axylithiotis, Peter Baiter, Haig Baronian, Michael Bash, Mary Bigelow, Katherine Burling, Ruth Djedjizian Calleya, John Chapman, Dr. John Christdoulides, William Compton, Mrs. Efthemios Couzinos, Costas Demos, Jean Demos, Armine Darian, Lila Dimika, Tony Doucas, Maida Djedjizian, Mary Duncan, Prodromos Ebeoghlou, Demetrios Efstratiades, Christos Eleftheriades, Socrates Eleftheriades, Elizabeth Xenides Ellison, Margarita Falari, John Gately, Rena Abravanel Greenup, George Hadjigeorgiou, Mary Hawkes, Mary Ingle, Esther Jamison, Dr. Howard Johnston, Stavros and Ellie Kaloyannis, Anastasios Kehayias, Theodore Kioupouroglou, Marika Kondozoglou, Elias and Sophie Krallis, Alice Kabakjian Lewis, Mrs. Charles MacNeal, Dr. William McGrew, Dr. Robert Mirak, Esther Compton Miseroy, Dr. Christopher Mobias, Dr. George Moutafis, Victoria Nicholaou, Sotirios Panos, Nikos Pappas, Stratos Paraskevaidis, Esther Parr, Iacovos Pavlides, Rania Pavlou, Nadia Safarian, Marie Sensemann, Charilambros and Polymnia Stephanides, Michael Sternberg, Mary Nelson Tanner, Titos Theoktistou, Theano Tyriki, John Veletsos, and Dimitri Zannas.

The artistic contribution of Frank Waite Thompson in the reconstruction of Dr. Augustine's visual recollection of the Marsovan campus is especially appreciated as are Thompson's suggestions for cover design.

Constantine Hatzidimitriou, a student of Armenian, Byzantine, Ottoman and modern Greek history, has been our most helpful critic and editor of historical content. His thorough reading of the manuscript to ascertain historical correctness is most appreciated.

And finally, kudos to our editor, Frances Dalton, whose willingness to take on our project on short notice greatly facilitated the printing of the Anatolia story.

THE WESTERN TURKEY MISSION OF THE A.B.C.F.M.

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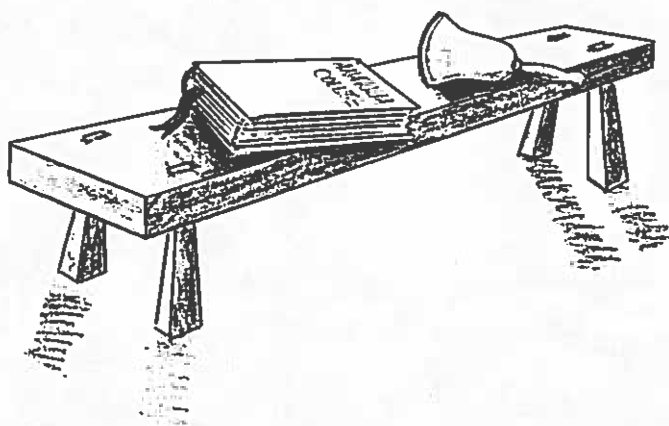
Introduction

The roots of Anatolia College reach back to 1840 in Bebek, Turkey. One cannot begin to fathom its tragedies and its triumphs without coming to know something about the environment into which those roots would tangle. For this reason we first take a look at the kind of Turkish soil in which the seedling institution was planted, watch it flourish and grow to maturity and then be struck down in 1921 only to come to life again in 1924.

Few educational institutions have survived the trauma, the persecutions of faculty, students, staff and alumni that Anatolia has. Few have surmounted economic difficulties as severe as those of Anatolia College.

Its successes in the 1800s as well as in the 1900s can be attributed to its indomitable spirit of survival. From one disaster to another there has been a unity of ideals and purposes handed down from one generation to another. Anatolia started out with few resources other than the vision and courage of a handful of dedicated individuals. Time and again it faced disaster. Twice it lost all its material possessions. Three times it moved bodily from one campus to another; three times the doors were closed by war; and in each disaster the school rose again stronger than ever before; and it was because of the devotion of teachers and staff and alumni who refused to be crushed by circumstances. They never doubted that "no matter how dark the night," as the Anatolia College motto says, "morning cometh."



We had neither bench, nor bell, nor book
— George E. White, president of Anatolia College, 1914–1933

Girls' School in Marsovan

Fritcher Hall in Marsovan

Chapter I
Missionary Aspirations and the Ottoman Empire

Anatolia College had its origin in the work of the American Board of Commissioners For Foreign Missions, composed for the most part in its earliest years of Congregationalists and Presbyterians. One might say that before 1810 the pioneers in American international relations were merchant seamen; from 1810 and for some time thereafter, American Christian missionaries, both Roman Catholic and Protestant, were America's most prominent representatives abroad.

Americans had previously been too busy settling, and expanding and developing their new experiment in democracy. They gave little thought to the great world beyond.

Religion, especially in the New England colonies, was a way of life. The blessings of God had been bestowed upon the colonies. As a consequence many individuals felt the urge to spread the Gospel. It may be difficult to understand today, but a great spiritual revival swept over college campuses in the late 1700s and early 1800s. God had been kind and good and understanding; his children had reaped great benefits; now they must spread the word of Christianity worldwide. Starry-eyed, zealous college youth one after another dedicated themselves to spreading the Gospel and winning souls for Christ.

American missions' entry into the Ottoman Empire really began with the famous haystack meeting in Williamstown, Massachusetts, in 1806 when a handful of Williams College students in the midst of prayer and discussion of what to do with their lives were caught in a vicious thunderstorm. They sought refuge under a haystack where they continued their deliberations and prayers about their future. These students often met together to discuss the state of the world as they knew it and what role they might play, perhaps as missionaries, to make it a better place. In 1807 Andover Theological Seminary was founded. Several of the Williams College "brethren" enrolled. Their studies in the seminary made them ever more eager to give themselves to the cause of winning souls for Christ throughout the world. They sought guidance from experienced clergy and urged that a missionary organization be developed to aid them in achieving their goals. Older, more mature clergy questioned the practicality of what some feared to be fanciful, illusory and impractical ideas. Efforts persisted. A commission of clergy was formed to face the major questions of evangelizing the world—where and how. Idealists to the core,

each young seminarian pledged himself to making the world a better place in which to live. They were to become America's first foreign missionaries. They constantly pressed the commission for action.

Just four years later, in 1810, the American Board of Commissioners for Foreign Missions was organized with headquarters in Boston, Massachusetts. Over the next several years it decided to undertake missions among 1) peoples of ancient civilizations—India, China, etc.; 2) peoples of primitive cultures—American Indians, Africa, Sumatra, Borneo, etc.; 3) peoples of ancient Christian churches—Armenians, Greeks, Bulgarians, Syrians, etc.; and 4) Moslem peoples—the Ottoman Empire, Arabia, Persia, etc.

Just what constituted missionary service in the early days was often the subject of great controversy. More often than not it was the preaching of the Christian Gospel, evangelizing, winning souls for Christ. However, New England Congregationalists, generally well-educated, were strong advocates of education. So it was that mission schools like Anatolia College developed as essential tools for proclaiming the Gospel.

During those early days the Ottoman Empire was a vast area of two million square miles, perhaps ten times larger than Turkey is today. It was primitive and undeveloped and contained forty million uneducated Moslem souls. It presented an irresistible challenge to ardent American youth with a Christian missionary turn of mind. Within the Empire were such exciting, sacred places as Jerusalem, Mecca, Baghdad, Cairo and Constantinople.

It was into this milieu that small bands of American youth set out to explore, determine needs and establish goals. The basic aim developed into preaching the Gospel and offering the kind of education associated with the development of the Christian personality. "We can do this if we will!"[1] became their cry.

By 1831 the American Board of Commissioners for Foreign Missions had a "station" in Constantinople and forty years later there were sixty missionaries attached to that mission. In 1838 Cyrus Hamlin, another young idealist caught up in the spirit of the missionaries but with a practical turn of mind, arrived in Constantinople to establish a theological seminary. It was his intent in this first such school to turn out native Christian evangelists among the Turks. But what he and other idealists did not quite comprehend was that in the eyes of the Moslem all Christians were "swine" and the Islamic religion forbade proselytizing. This situation created problems for Hamlin that had not been foreseen.

Chapter II
Islam versus Christianity

It is impossible to understand the history of Anatolia College and the difficulties encountered by Cyrus Hamlin without a brief review of the relationship between the Byzantine and Ottoman Empires and the Turks.

Turk is a tricky word to use. Does it mean Mongol or a person of Seljuk origin or any native living within the Ottoman Empire? Authorities do not agree on the definition of the word. In this story of Anatolia College the authors consider a Turk a native Moslem subject of the pre-1923 Ottoman Empire.

For nearly fifteen centuries there was conflict between Moslem and Christian. In the early seventh century, Mohammed persuaded his followers to give up their pagan gods and accept him as God's prophet. Mohammed learned early the power of the sword and developed a following of extreme zealots. Centuries later, among his most eager followers was a tribe known as the Seljuks. They became fierce missionaries for Mohammed during the 11th–13th centuries, conquering and setting up Islamic dynasties in Mesopotamia, Persia, Syria and Asia Minor.

Early tribesmen have been described by historians as wild and marauding horsemen whose conception of tribal success was to prey upon and plunder people more civilized than themselves and convert them to Islam. In the fourteenth and fifteenth centuries these Turcomans overran the cradles of modern civilization which had given Europe its Christian religion and to a large extent its culture. At that time these territories were seats of highly civilized and prosperous nations. For example, the Mesopotamian valley supported a large, industrious agricultural population; Baghdad was one of the largest and most flourishing cities in existence. The Balkan region and Asia Minor contained several powerful states. Over all this part of the world the Ottomans now swept as a monstrous changing force. Mesopotamia in a few years became a desert. Many of the great cities of the Christian Near East were reduced to misery, and Arabs, Armenians, Greeks and Jews, who had been scholars, professionals, businessmen and craftsmen, became slaves.

It is believed that sometime around the year 1301, a primitive group of Turcomans under a Bey called Othman, driven from central Asia by enemy tribes, came in contact with the Seljuks in the area now known as Ankara. The Seljuks allowed them to settle in the area. In return, Othman agreed to support and fight for

the Seljuks in their religious conquests. The Seljuks had lost control, and Othman moved into the power vacuum. History came to know Othman and his people as the Ottoman Turks. Beginning in the fourteenth century, they expanded their influence westward toward the great Byzantine Empire.

The Byzantine Empire came of age in 330 A.D., when Flavius Valerius Aurelius Constantinus, Emperor Constantine the Great, transferred the capital of the Roman Empire from Rome to Byzantium, a city on the Bosphorus (Constantinople). Byzantium had been settled by Greeks from Megara in 657 B.C. Under Constantine and the later emperors Byzantium became a great center of world trade. The most magnificent and the largest city in Christendom, Byzantium enjoyed enormous wealth, splendid architecture, a new artistic and literary spirit.

It was the traditions and spirit of Byzantium which the eastern Greeks and Armenians inherited. The Ottoman conquest of 1453 destroyed these traditions and spirit, thereby creating centuries of strife for the conquered minorities of Greeks and Armenians. The Ottoman Turks were fierce, ruthless, well-organized fighters, determined to put an end to Christianity.

As in earlier Islamic cities, Sultan Mehmet II organized his non-Moslem subjects into autonomous religious communities called "millets." This allowed communities of Orthodox Greeks and Armenians to be controlled by their own religious leaders. It then became, for example, the patriarch's duty to collect the communities' taxes for the Empire. The patriarch controlled the ecclesiastical, educational and civil activities of the community. In this way the Empire could separate the Christian infidels from the Moslems while at the same time solving complicated problems of governing the Empire's heterogeneous population. There can be little doubt that this type of societal organization sowed the seeds for conflict by perpetuating heterogeneity within the population. Certain restrictive regulations were placed upon these millets. For example, Christian homes could not be conspicuous; Christians could not carry arms; churches could have no belfry; Christians could not ride horses in the villages. This was the exclusive right of the Moslem. The Moslem had the right to test the sharpness of his sword on the neck of any Christian, a rule that tended to keep Christians in line.

Another cultural practice, called "capitulation," was instituted by Suleiman the Magnificent at the height of his power in 1520. It allowed the privileges of judicial, religious and economic extraterritoriality to foreign nationals of Christian countries residing in the Ottoman Empire. This obviously benefited foreign nationals doing business in the Empire. Not being subject to Ottoman laws or taxes, they could accumulate wealth easily, much to the chagrin and irritation of Ottoman subjects. This privilege was first granted to the king of France; some years later it was accorded to other European powers and to the United States.

The U.S. ambassador to Turkey from 1913–1916, Henry Morgenthau, reflecting on relationships between Moslems and Christians over the years, notes in

Ambassador Morgenthau's Story that the Turks, often referred to Christians as dogs and looked upon their European neighbors as beneath domestic animals.[1] Hence the Turks required non-Moslem peoples to live in separate communities called millets. The ambassador tells the story about a tribesman addressing his son and saying,

> Do you see that herd of swine? Some are black; some are large; some are small; but they are all swine. So it is with Christians, my son. Be not deceived. These Christians may wear fine clothes; their women may be beautiful to look upon; their skins are white and splendid; many of them are very intelligent and they build wonderful cities and create what seem to be great states. But remember that underneath they are all the same. They are all swine.[2]

The segregation of Greeks and Armenians obviously did not stem from the Moslems' desire to promote their independence and welfare.

The Ottoman conquest of Asia Minor commenced at the end of the 14th century and that of Africa about the beginning of the 16th century. These were followed by major clashes with the Austrian Hapsburgs from 1531 to 1791 and with Russia from 1677 to 1876. The Ottoman Empire fought a major war every decade over a period of four centuries, plus countless lesser wars. In short, the Ottoman Empire was forever an armed camp.

It is little wonder that Armenians, Greeks and Jews tired of centuries of the Turks' barbaric treatment. Armenian resentment of the Ottoman Turks was further kindled by the fact that the Armenians were well established as a nation from the dawn of history. Some Armenians will tell you that it was they who repeopled the area after the flood of Noah.* Others point out that Togarmah was the son of Japeth (Genesis 10:1-5), who was the grandson of Noah, and that the word Togarmah is composed of Toka, an old Aryan word for tribe or race, and Arma, meaning Armenian. Furthermore, Armenian tradition holds that Haik, son of Togarmah, was their tribal progenitor. They were among the first to embrace Christianity early in the fourth century under Gregory the Illuminator.

Modern Armenia lies between the Black Sea and the Caspian Sea. It has, therefore, been in the pathway between the East and the West and, accordingly, suffered wave after wave of invasions. In the wars between Russia and the Ottoman Empire, Russia extended her boundary in the Caucasus to include a good portion of Armenia, thereby dividing Armenia into Russian and Ottoman portions. Russia

*When one of our Armenian alumni trustees, Ara Dildilian, is taunted by his wife that her ancestry can be traced to the Mayflower, Ara, with a very straight face, replies that he traces his back to the Ark. It is generally acknowledged that Mount Ararat is the cornerstone of Armenian history. In fact, legend has it that when Noah invited a donkey to join him in the Ark, the donkey was stubborn and refused. As the flood waters rose higher and higher up the mountain, the donkey climbed ever upward until it finally reached the summit; the waters continued to rise so that he donkey was almost completely submerged. Frightened, it raised its head heavenward and brayed out, "N-O-A-H! N-O-A-H!" Thus it has been forever after that donkeys regularly call out the name of their benefactor!!

found the Armenians to be intelligent and industrious. The Armenians liked the Russians, under whom they were better protected. During the struggles between Russia and the Ottoman Empire, a political party of young Armenians called Dashktsutians (members of the Armenian Revolutionary Federation), sprang up. In 1887 the Social Democratic Hnchagian Party was founded by a group of Russian Armenian intellectuals in Geneva. They sought to secure an independent Armenian state. They proposed the use of terror and assassination in dealing with the Turks and organized revolutionary groups in Erzerum, Trebizond, Kharpert, Smyrna, Allepo and Aintab with headquarters in Marsovan. As we shall see later, the group in Marsovan had its impact on Anatolia College. Soon the movement spread to the U.S.A. and to such Massachusetts' cities as Boston, Chelsea, Lawrence, Lowell, Lynn, Malden and Worcester, where anti-Turkish emotions were stirred and funds raised to encourage Armenian revolution in the Ottoman Empire.

In the early 1890s the Armenians became ever more restless and were hard at work fomenting revolution. The Turks became both frightened and annoyed by developments in many Armenian communities. There can be little doubt that there was often provocation by minority peoples who had learned over centuries to be shrewd and to get the best of every kind of bargain they could. We know from firsthand reports of Anatolia alumni that there were many home-loving, plain-living Turkish people who neither took part in nor condoned the actions of their government. There were many good neighbors among Armenians and Greeks and Turks.

A look at what happened in the province of Van, however, reveals the feelings of both the Armenians and the Ottoman government in 1914. Within the province was the prosperous town of Van located in the eastern Ottoman Empire. It had about 30,000 Armenian inhabitants. The town had been a relatively peaceful Christian community for decades. World War I commenced. Russia was aligned with the Allies, the Ottoman Empire with Germany. The Turks feared that Russia would invade the Ottoman Empire. The most accessible route lay through Van. The Armenians watched helplessly as their cattle, wheat and wordly goods were appropriated by the government, and their taxes were raised, in the name of war. The Armenians were completely drained. Then the Sultan decided to remove all guns and ammunition from the Armenians. The Armenians immediately became suspicious. A variety of charges were made by the Turks, alleging such activities as helping fellow Armenians across the Russian border and aiding the Russian army in preparation to invade the Ottoman Empire—accusations which, no doubt, were true. Throughout all the accusations the Armenians behaved with remarkable restraint.

The Sultan moved into the Caucasus to attack the Russians; momentarily the Sultan had the upper hand, and the Russians retreated. The Russians were out of range and no longer could protect the Armenians in Van; the Ottoman army moved to Van. Becoming ever more suspicious of the Armenians there, they turned their weapons on men, women and children. The massacre continued for days in eighty

villages throughout the area. Thousands of Armenian Christians were massacred. Then the Sultan brazenly insisted that the Armenians fight for the Turks. He demanded that Van furnish 4000 of its best fighters to aid in the war against Russia. Fearful that the Sultan might lead the 4000 recruits on a death-march massacre, the Armenians refused. Djevdet, the governor of the province, labeled this a "rebellion."

On April 20, 1914, Ottoman soldiers seized a group of Armenian women entering Van; fellow Armenians ran to their rescue and were immediately killed. The Ottoman soldiers set the town on fire. The Armenians had had enough. They fought back with hidden weapons and were able to hold the Ottomans at bay until the Russian army arrived to save them. The Armenian "revolution" to save the lives of their own neighbors rancored the Sultan, who now vowed to liquidate these "Armenian Christian pigs." So it was that the complete destruction of the Armenian people commened in 1915.

It is not difficult to understand how a people who had for a millennium been invaded and persecuted yearned for an independent homeland and why, therefore, they stood up to the Turks at Van as they had to the Persians centuries before.

Like the Armenians the Greeks have lived in Asia Minor since ancient times. Large numbers of Greek colonists emigrated to the coast of Asia Minor in the second millennium and by the ninth century B.C. had founded a league of city-states. The league prospered to such a degree that within two centuries a strong Greek presence had also been established along the coasts of the Black Sea. Eventually these city-states fell under the control of the Persian empire and their liberation served as Alexander of Macedon's excuse for his invasion of Asia. After Alexander's death, mixed dynasties of native and Hellenic rulers administered the Greek city-states of Asia Minor and established their own independent states. Their wars and internal disunity were finally settled when the Romans swept over Asia Minor in the first century B. C., imposing their rule.

Though the Greeks of Marsovan had ancestors living in the area for many centuries, it was the medieval period of Hellenic history that gave the Greek students of nineteenth century Anatolia their cultural and religious roots. The Byzantine empire ruled much of the Balkans and the Eastern Mediterranean for almost a thousand years, turning Asia Minor into the heartland of one of the western world's most important civilizations. For centuries great schools and cities of Byzantine Anatolia supplied the empire with its scholars, statesmen, soldiers, and theologians. Ecumenical councils that first gave shape to Christian theology were held in its cities. From the eleventh century on, internal disunity and foreign invasions ended this period of prosperity. As we have seen, the result was the ascendency of Islamic states in the region. Finally, in 1453, when the Ottomans took Constantinople, the Greeks of Asia Minor lost all hope of reuniting the Byzantine *oikoumene*. The Anatolian Greeks, like other Orthodox Christians in the Ottoman empire, became a "protected" minority of second class citizens of *dâr el-Islâm*. (the Islamic world).

The legal status of the Greeks under the Ottoman Empire was similar to that of

the Armenians, although perhaps not quite as harsh. A minority were well-to-do traders transporting grain, wool, leather, cotton, tobacco and various types of handcrafted goods from west to east. These commodities, much needed by the Turks, perhaps enabled the Greeks to be looked upon with greater favor than were the Armenians. But the great mass of Greek people suffered the same kinds of indignities and exploitation under the Turks as did the Armenians.

After centuries of Turkish rule, the peoples of the Balkan provinces succeeded in revolting against their foreign masters. The Greek struggle for liberation began in earnest in March 1821. Liberation came in 1830 with the signing of the Treaty of London. A boundary line was drawn from the Ambracian Gulf on the west to the Gulf of Volos on the east. This, however, still left thousands of Greeks under the Ottoman yoke to the north and east. One of the major differences between the condition of the Greeks and Armenians was that as of 1830 the Greeks had an independent territory, an area no longer dominated by any non-Christian power; many Greeks, however, remained in the Ottoman Empire.

It is into such conditions as those described in this chapter that Anatolia College was born and with which it had to struggle.

ANATOLIA SCHOOL FOR THE DEAF. MISS ARSHALOUS DER KALOUSTIAN WITH HER STUDENTS, MARSOVAN, EARLY 1900s

Chapter III
Progenitor of Anatolia College: Bebek Seminary

Anatolia College evolved out of Bebek Seminary in Bebek, Turkey.* The Seminary was founded in 1840 by Cyrus Hamlin. Had it not been for Hamlin and Bebek Seminary there never would have been an Anatolia College. Cyrus Hamlin was a man of great stature. When he died reputable newspapers such as the *Chicago Tribune*, the *New York Times*, the *Boston Herald* and the *New York Tribune*, compared him to Benjamin Franklin and Abraham Lincoln. It is important that we know something about this unusual man, the grandfather of Anatolia College.

Cyrus was a poor farm boy who grew up on the family farm in Waterford, Maine. His father died when Cyrus was only seven months old. He had a brother and two sisters. His mother had to be both mother and father to her children. To survive on the farm, much work had to be done, and the demands upon the children were great; hence, all learned the meaning of work at a very early age. The boys were kept busy planting, haying, harvesting potatoes, keeping the house in repair, and making and repairing tools and carts. At sixteen Cyrus was apprenticed to a brother-in-law who was a silversmith in Portland, Maine. During his apprenticeship he became a regular church attendant, professed his belief in Jesus Christ and joined the Second Parish Church of Portland, Maine in 1829. The church exerted a great influence on him, and several members urged him to become a clergyman. Cyrus had a real struggle with himself. He had three more years to work in his apprenticeship. He lacked even a high school education. He had no money to go on to college and seminary. When his brother-in-law heard of his interest in the ministry, he released him from his apprenticeship and the church agreed to assist him financially with his education. He completed three years of high school at Bridgton Academy and entered Bowdoin College, where he was truly inspired by his professors. One anecdote from his days at Bowdoin begins to give us insight into his intelligence and personality. It seems that a professor named Smythe was lecturing in a physics class on the steam engine. The students were puzzled about

*The Ottoman Empire became Turkey in 1923. Even though events in this chapter and those to follow may antedate 1923, readers today use the word "Turkey" in reference to the Ottoman Empire. Therefore, beginning with this chapter the authors will refer to the Ottoman Empire as Turkey.

how it worked; there was no model in the laboratory. Cyrus Hamlin said he would make one. He had once seen the engine of the steamer Chancellor Livingston in Portland harbor for just a few minutes before it sailed. Cyrus spent nearly two months of the long winter recess in research, designing, casting parts, machining them, assembling, making adjustments. When he was finished he had a steam engine big enough to pull a man or two at a speed of five miles per hour. His classmates couldn't believe their eyes. The college authorities were so impressed that they paid him $175 (a good fee in those days) to cover some of the costs incurred.

Hamlin was both a mechanical genius and a strong-willed young man so filled with determination that when he set his mind to something nothing could stop him. He graduated from Bowdoin with high honors, went on to Bangor Seminary and in 1838 at the age of twenty-nine was ordained and appointed by the American Board of Commissioners for Foreign Missions as a missionary. He was sent to Turkey with his bride, Henrietta Loraine Jackson.

Cyrus soon experienced firsthand conflict between the Turkish authorities and the Christian missionaries. Upon arrival in Constantinople in 1838, his first task was to learn Armenian. Armenians were forbidden by Turkish authorities to teach their language to foreigners. His first Armenian teacher had to flee for his life. Both Russia and Turkey were determined to keep the Christianity of the Protestants out of their lands. A second teacher of Hamlin, a Russian Armenian, was captured by the Turks, taken into custody and turned over to the Russians. Dr. Stauffler, one of the American Board missions' administrators in Constantinople, appeared before the Russian ambassador with a plea to allow the Armenians to instruct missionaries in the Armenian language. Russian ambassador Boutineff haughtily replied, "I might as well tell you, Mr. Stauffler, that the Emperor of Russia, who is my master, will never allow Protestantism to set foot in Turkey." Dr. Stauffler, not at all shaken by the ambassador, believed he outranked Boutineff since he, Stauffler, was the ambassador of Jesus Christ. Stauffler replied, "Your Excellency, the Kingdom of Christ, who is my Master, will never ask the Emperor of Russia where it may set its foot." Cyrus Hamlin of course, found someone to teach him Armenian.

Hamlin's next goal in Bebek was to establish a school that would not just prepare its graduates to witness for Christ as preachers and teachers; he also wanted his school to give a broad education and pay special attention to the financial needs of its poor. Hamlin said that aiding the poor with money directly was so bad a policy that nothing could justify it; rather, industry should be nurtured through self-help. Consequently, he proposed to develop a work-study program in which part of a student's time would be spent in the classroom and part in the school shops earning board, room and tuition. Furthermore, courses were to be taught in English since this would be the only common language that would unite the Armenians, Greeks, Turks and Bulgarians who would make up the student body.

The mission heads in Constantinople disagreed with Hamlin's philosophy and principles; the lessons should be given in the native tongue of the student and there

massacres as they did in the late nineteenth and early twentieth centuries."[12]

The current Turkish Ambassador to the U.S., Sukru Elekdag, occasionally writes members of the U.S. Congress about the Armenian issue. Elekdag asserts that Armenian genocide is a fiction invented by the Armenians. And just recently the Turkish government announced that it had unearthed a mass burial ground in the city of Erzurum and found the remains of hundreds of Turks killed by Armenians in World War I.[13]

Although it is clear that Anatolia teachers, faculty, staff, and students together with American Board missionaries and Ambassador Morgenthau witnessed Turks massacring Armenians, they never saw Armenians engaged in mass killings of the Turks.

It should also be noted that almost all Americans who ever lived in Turkey loved the country. Almost to a person they found the Turks friendly and helpful. President White's daughters, for example, said that when they came on furlough with their father to the United States they could hardly wait to get back to Marsovan, which they dearly loved. Both Greek and Armenian alumni from Turkish days who either lived in Marsovan or more remote villages said that, generally, they lived happy, peaceful lives there. However, their villages were always divided into *vilayets*; there was the Greek section, the Armenian section and the Turkish section with each community going about its own business. There was little or no intermingling. It has been noted by these same people that their friendly, Turkish neighbors readily stabbed them in the back when the Turkish government went on a rampage.

Ann Arpojolu, a retired Anatolia College faculty member born in Constantinople and educated at Constantinople Women's College, tells how she and other girls in that area escaped Turkish persecution. The many foreigners in the area of Constantinople required the Turks to treat Greeks and Armenians normally in order to save face.[14] Marjorie Housepian also notes the same humanizing or restraining effect of foreigners in Smyrna. She adds, however that "in every other hamlet, village, town or city deportation took place."[15] Deportation was a euphemism for various forms of violence.

Housepian quotes from Lord Bryce's *The Treatment of Armenians in the Ottoman Empire, 1915–1916*:

> At one Armenian center after another throughout the Ottoman Empire, on a certain date (and the dates show a sequence), the public crier went through the streets announcing that every male Armenian over the age of fifteen must present himself forthwith at the government building. . . . The men presented themselves in their working clothes, leaving their little shops and workrooms open, their plows on the field, their cattle on the mountainside. When they arrived they were thrown without explanation into prison, kept there a day or two, then marched out of town in batches, roped man to man . . . halted and massacred at the first lonely spot on the road.[16]

Women, children and old men suffered a similar fate. And Greeks were to

experience the same treatment. This was during the years 1916–1917. Ambassador Morgenthau indicated that there could be no doubt that the policy of extermination (of Armenians and Greeks) was planned by the central government.[17]

ANATOLIA SELF HELP SHOP, EARLY 1900s

Chapter VII
Anatolia's Last Days in Turkey

College officials, in a state of shock, met to consider whether or not college should open in the fall of 1915. There was not an Armenian teacher left; all had been massacred. There was but one Armenian student who had escaped. There were only five regular faculty members available—three Americans and two Greeks. Who would teach? How many students might register? It was decided to open the college. Every available American, including Dr. Marden at the hospital, agreed to help out to the best of his ability with teaching assignments. Math and science courses were omitted because of a lack of qualified teachers. Some lower classes were taught by advanced students. Sixty-five students enrolled—fifty Greeks, seven Russians and eight Turks. It was a difficult year for all.

On May 15, 1916, high officials from the city governor's office came to the college and ordered it closed at once. Permission to communicate with the American Embassy was denied. The Turkish Army moved in. There was no time to sequester records or gather personal belongings or even list them for future reference. The hospital together with all college buildings—Girls' School, School for the Deaf, faculty housing—was turned into a military hospital for 4000 wounded Turkish soldiers. President and Mrs. White, Miss Morley, Dr. and Mrs. Marden and family, and Mr. and Mrs. Pye and family were deported to the United States. Mr. and Mrs. Getchell, Miss Gage and Miss Zbinden elected to stop off in Constantinople to see if Ambassador Morgenthau could help them return to Marsovan. They wanted to help keep an eye on the school. After many weeks of wrangling the Turkish government allowed them to go back to Anatolia. The school remained closed until 1919.

A great relief effort was launched in the United States to aid the Armenian survivors of Turkish atrocities and the many victims of World War I. Almost all the Anatolia faculty and staff took part in Near East Relief, as the organization was called. Those who joined Near East Relief's efforts included Gertrude A. Anthony, Mr. and Mrs. Carl C. Compton, Mr. and Mrs. Theodore A. Elmer, Mr. and Mrs. Dana K. Getchell, William E. Hawkes, Walter M. James, Dr. and Mrs. Jessee K. Marden, Anna McCoy, Bertha B. Morley, Fannie G. Noyes, Annie A. Phelps, Dr. Ernest C. Pye, Mr. and Mrs. Ernest W. Riggs, Mr. and Mrs. Theodore D. Riggs, Lillian C. Sewny, Alice S. Tupper, Charlotte Willard, Mr. and Mrs. George D.

White, and Mr. and Mrs. George E. White.[1]

Right about this time, in the fall of 1917, Carl Compton, newly married to Ruth McGavern, a classmate at Grinnell College in Iowa, set out under the auspices of the American Board for the Caucasus to aid starving Armenians there who had escaped from Turkey to Russia. Because of the war in Europe, their journey had to be made via the Pacific. They were detained in Japan, waiting till the turbulence of the Russian Revolution subsided. Once in the Caucasus, they received strong support from the Russian government in their efforts to relieve poverty among the Armenians. Their work is best known for the cottage industries they established in the spinning and weaving of wool, thus helping to make the Armenians self-sufficient. They made a telling contribution in relieving the plight of the Armenians. It was magnificent work.

The Turks surrendered in 1918, and their government collapsed. The Allies—Britain, France and Italy—wrangled over how they would divide the spoils of war. The Turks were outraged at the proposed division of their Empire, and in 1919 convened a National Assembly in Ankara under Kemal Pasha. The Turks refused to bow to the Great Powers and organized a nationalist movement.

Meanwhile the Greeks, encouraged by Britain, landed troops in Smyrna. The Italians feared that Greece would become a great Mediterranean power. The Greeks, indeed, under the leadership genius of Eleuftherios Venizelos, vowed they would take Constantinople. Late in 1920 King Alexander suddenly died, and the Greeks voted by a large majority to recall the pro-German King Constantine, brother-in-law of Germany's William II. Venizelos fled the country. France hated Constantine, refused to recognize him as head of the Greek state and made a treaty with Kemal. Thus Turkey now had the support of France.

Kemal's followers meanwhile secured support from India and North Africa, who supplied them with guns and ammunition. The Greeks' supply line was over-extended, they gained no support from Britain or Italy, and fighting had worn them out. It was at this vulnerable time that the Kemalists attacked them with great force and speed in Bithynia. The Greeks were routed in a horrendous defeat. The Kemalists massacred any Armenians and Greeks left in the area.

After their surrender, the Turks' position had been desperate. From Kemal's point of view, the task before him was herculean. The Young Turks had failed in their mission to restore the constitution and bring about a more democratic form of government; constant warfare, and now World War I, had left Turkey in shambles; and the Allies were about to gobble up what was left. War with the Greeks had been going on for two years. Almost superhumanly, Kemal was able to stop the internecine bickering among peasants, landowners and merchants. He pulled together all factions for "Turkey for Turks." The battle at the Sakarya River with the Greeks raged for twenty-two days. It unleashed with a hereto-unknown fury the new spirit of nationalism. In Turkish eyes it was a purge of Smyrna that finally rid Turkey of infidel Christians.

It was in this atmosphere that Anatolia College reopened in October, 1919, with

ten faculty and one hundred and sixty-six students; half the faculty were recent Anatolia graduates. The students were glad to be back on campus, where they felt more secure than at home. The Self Help woodworking and machine shops were functioning again. The bakery, Turkish bath, library, museum, gymnasium and athletic field were all in operation. The classrooms, badly damaged by the Turkish occupation, were in poor condition. It was a struggle getting things back into shape and working well once again.

In the fall of 1920, the staff had doubled and the student body had increased to two hundred and eighteen. Enrollment was about the same in the Girls' School. There were now nearly 2000 young children in the orphanages on campus, and the work of the Near East Relief still pressed forward in Marsovan. Anatolia began to show her former vitality. But as the year progressed, the tide of nationalism rose across the land ruled by Kemal Pasha. Events developed that made everyone at Anatolia uneasy once again.

Several incidents reveal the type of problem that plagued the administration day in and day out. One day a disgruntled, former laundry worker who had been dismissed by the college reported to Turkish authorities that munitions were being manufactured on the Anatolia campus in a basement room of College Hall. She said that she had heard a weird noise emanating from that room every night. An officer and several soldiers were dispatched on February 12, 1921, to investigate. President White suspected what the problem might be. He took them to the room in question, unlocked the door, pushed a switch and the college's electric generator started up. Sure enough, there was the strange noise. The officer, not to be rebuffed so easily, demanded to be taken to the president's office to conduct further investigation. He found on the table in the office a map of the Pontus area (a region along the Black Sea coast) and a plan marked out on the map. Ah ha! Evidence that Greek revolutionaries on campus were secretely planning an insurrection. The map, as Carl Compton explained, was a map of the journeys of Saint Paul used in Bible classes! But the officer had his evidence, nothwithstanding. Anatolia College was not to be trusted.

Further investigation revealed there was a group on campus called the Pontus Club, in which there had to be the young revolutionaries. The Pontus Club was actually the Greek literary society on campus and had existed for many years. The club was investigated by the City Governor, who already knew that the club was harmless; despite this fact, higher authorities appeared on campus demanding to see the officers of the Pontus Club and the club's faculty advisor. Simeon Ananiades (President of the club), Charalambos Evstathiades (Vice President), Anastasios Pavlides (Secretary), Gregory Chekaloff, and the faculty advisor, Professor Demetrios Theocharides, were summoned. The authorities carried them off to trial in Amasia with the parting statement that if they were found innocent, they would all be allowed to return. Carl Compton, Ernest Riggs, and Prodromos Ebeoglou, an alumnus living today in Thessaloniki, were all witnesses to the hanging of Theocharides, Ananiades, Evstathiades and Pavlides. Chekaloff, the only Russian

among them, was freed.

On the same evening of the day the Pontus Club officers were carried off, Professor Zeki Effendi Ketani, head of the Turkish language department at Anatolia, was murdered on the street on his way home from college. This was interpreted as a warning to other Turks to terminate any relationship they might have with Anatolia College. Kemal Pasha's nationalist movement was gaining momentum. An attitude of hostility and unfriendliness toward Anatolians spread rapidly.

There is little doubt that the Armenians at Anatolia longed for independence. It is ironic that the Turks pointed their fingers at the Pontus Club because of its name and that the Greeks were the ones to suffer from the Turks' wrath.

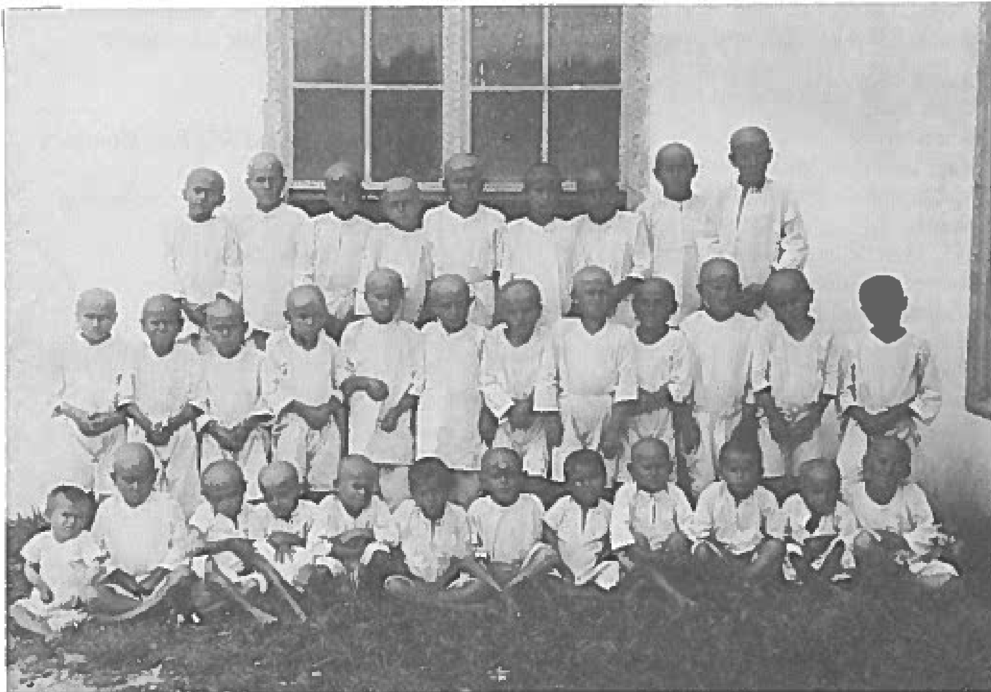
Shortly after the Turkish professor's assassination, General Jemil Jahid and several hundred Turkish troops arrived in Marsovan. Then, one morning a little later, the general and other officers arrived on campus and conducted a very thorough search, looking for evidence that might relate to the shooting of the Turkish professor. Nothing was found. On Friday, March 18, 1921, Dr. White, met the general and a judge in the government building in Marsovan. The meeting had momentous consequences for Anatolia. Dr. White was ordered to close the college, and he and all the Americans were to be deported in forty-eight hours. Two younger faculty would be allowed to remain, under the direction of the Near East Relief, to care for children at the orphanage; but they must not teach anything. No one, including President White, was allowed to communicate in any way whatsoever either with Turkish or American officials. Mr. and Mrs. Carl Compton and Mr. Donald Hosford were put in charge of the orphanage, a most difficult responsibility in such a situation. On March 22, 1921, the rest of the Americans quit the campus and the doors of Anatolia College in Turkey were slammed shut forever by the Turkish government. Anatolia became a refugee among the refugees.

Anatolia College had graduated 2425 students since opening in 1886. In all, Anatolia operated in Turkey for thirty-five years. The Theological School had been at work longer, and the mission station antedated both. The Christian influence of all was positive and widespread. They gave new purpose to lives, brought cultural attractions to the city, ministered to the sick, gave new hope to homeless orphans. The college, with its progressive programs and teaching, well-equipped classrooms, rich museum, abundant library and erudite professors, brought to Marsovan an awakening of minds. Its effects were felt in village after village in the interior of Turkey; its achievements were many, as many alumni to whom the college gave purpose and direction have testified. It sent out into the world men and women who have accomplished much in their lives in a variety of fields.

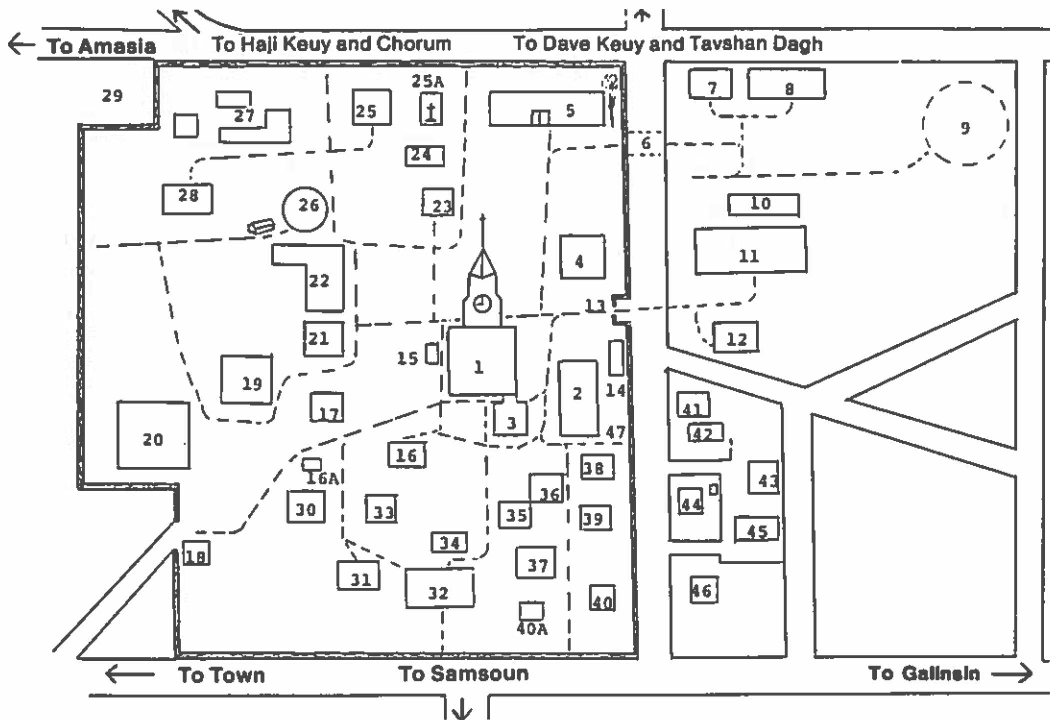
A year passed; it was apparent to the American Board in Boston that the Turkish political situation had ruined Anatolia College. At the end of 1920 the American Board had an operating deficit of $257,831, huge for that time. Chairman Fred F. Goodsell said that the "Board sought every possible way to reduce expenses."[2] In

light of the situation, on March 31, 1922, by an act of the Massachusetts State Legislature, the American Board of Commissioners for Foreign Missions severed its legal relationship with Anatolia College, and an independent Anatolia College Board of Trustees was created.[3]

In 1922 a new Board of Trustees was created for Anatolia College. It consisted almost wholly of members of the American Board, who dominated for another twenty-five years. The American Board of Commissioners for Foreign Missions continued to be helpful to Anatolia College in various ways.



GREEK ORPHANS AT ANATOLIA ORPHANAGE, MARSOVAN, 1919



ANATOLIA COLLEGE AND MISSION STATION, MARSOVAN, 1921

The original sketch of Marsovan campus was drawn from memory in 1946 by Aristocles George Augustine, Class of 1921, and prepared for publication by artist Frank Waite Thompson.

1. Main College Hall
2. North Hall
3. Dormitory
4. Main Office — Museum Library
5. Union Hall — unfinished foundation
6. Tunnel
7. D. K. Getchell's Residence
8. Kennedy House for Young Boys
9. Grinnell Field
10. Laundry
11. New Hospital
12. Pharmacy and Dr. J.K. Marden's Residence
13. Main Gate
14. Lavatories
15. Garden, Pond, Foundation
16. Dr. C.C. Tracy's residence
16 A. Kindergarten
17. Dr. E. Pye's Residence
18. Gatehouse
19. Old Girls' School
20. New Girls' School
21. Residence
22. Old Hospital
23. Dr. G.E. White's Residence
24. Tennis Court
25. Prof. J.P. Xenides' Residence
25A. Cemetery
26. Bath House
27. Carpenter Shop and Self-help Complex
28. Residence
29. Turkish Cemetery (outside the college compound)
30. Rev. T.A. Elmer's Residence
31. D.K. Getchell's Old Residence
32. Old Boys House
33. Residence
34. Residence
35. Prof. A. T. Daghlian's Residence
36. Prof. D. Theocharides' Residence
37. Prof. K. A. Gulian's Residence
38. Prof. J. J. Manissadjian's Residence
39. Prof. A. G. Sivaslian's Residence
40. Residence
40A. Residence
41. Prof. V. H. Hagopian's Residence
42. "Mother" Marinos Khubeserian's Cottage (built by Dr. Tracy)
43. Dildilian Photo Studio and Residence
44. Jizmejian's Residence
45. H. Sivaslian's Residence
46. Nerso's Residence
47. Professor's Gate

Chapter VIII
Anatolia College: A Refugee among Refugees

Anatolia College had become a refugee among refugees. As Dr. White said, "Not only were we without any building, but we had neither bench nor bed nor book nor bell."[1] Conditions in Marsovan continued to worsen. In that summer of 1921, Topal Osman ("The Lame") and his gang of five hundred brigands terrorized, robbed, maimed and killed every Greek and Armenian man and boy they could lay their hands on in Marsovan. They were on the rampage for three days and nights in July. Alumnus Efthemios Couzinos, then twenty-two years old, witnessed the brutality firsthand. He was lucky to escape death himself. In his account of Topal Osman's terror, he says:

> The hellish and savage procedure lasted for three nights. On the third night the scene and agony were such that it is beyond my ability to describe. It seems that during those two previous days and nights many women had succeeded in hiding in certain secret corners of their homes undetected. But then the most awful thing was taking place. A huge conflagration set by Osman's demons had surrounded these innocent victims and as a last resort they were jumping from their windows. . . . On the fourth day Topal Osman and his gang left Marsovan to repeat the same torture on other Greeks and Armenians. That whole summer, Topal Osman carried on with his mission of horror unchecked. . . . The methods used by Osman were so open and brazen that some American and British observers had sent news to their homes abroad about this brutality and inhumanity. Kemal could not easily cover up his close relationship with this demon, so he dropped and disowned him. Instead he sent orders to all towns and villages that each locality perform its own plundering and slaughtering and not leave it to the whims and methods of his former friend, Osman. During the summer and fall of 1921 the massacre and plunder of the Greeks continued, and no city, town or village escaped it. Alacham, my home town, was no exception. In all this effort of extermination by the Kemalists some old men and many women survived. Some young people also survived by hiding.[2]

The hiding of Couzinos is a tribute to Carl Compton, a man to whom so many owed their lives. Carl and Ruth Compton had stayed at the closed college to operate the orphanage. Couzinos' sister was head nurse at the orphanage infirmary. Couzinos could not get back to his home in Alacham; so he was hidden by Compton in a vegetable storage area under the kitchen floor of the infirmary. There he remained for five hundred and fifteen days!

Carl Compton also had an encounter with Topal Osman on one of those nights in July. Osman banged on the campus gate. Carl Compton stood there beside the American flag, informing Osman in no uncertain terms that "this is American property."[3] Miraculously, Osman moved on and the orphanage was saved. (See Chapter 16)

In August of 1922, Turkish troops, in a devastating counter-offensive, managed to drive Greek soldiers from Smyrna. The Greek and Armenian inhabitants were left unprotected. The Greeks had said that the only way they would leave Smyrna was in cinders; but the Turks beat them to it.

Perhaps nothing equals the ordeals suffered by alumni and their families from the Smyrna area where Kemal Pasha himself, heading a contingent of cavalry to the city on September 9, 1922, created pandemonium and utter chaos as his horsemen sacked and burned Smyrna. With unequalled savagery, he destroyed the city in four days. Thousands drowned in the harbor attempting to escape to ships, many of which turned them away. Those who finally made it to places like Cyprus and Greece had nothing but the clothes on their backs. Greece was suddenly overwhelmed with starving refugees.

On July 24, 1923, the Treaty of Lausanne was concluded. It forced Greece to relinquish Smyrna, the Imroz Islands, the Bozcaada Islands and eastern Thrace. Greece had to accept as well the retention of the Dodecanese by Italy. A Greco-Turkish agreement provided for the compulsory exchange of populations. 390,000 Moslems moved from Greece to Turkey. 1,250,000 Greeks and 100,000 Armenians were involved in the transfer, swelling Greece's population to nearly 6,000,000. Athens was besieged with refugees, who had to sleep in the streets, parks, on the beaches—wherever they could find a spot to lay their weary bones.*

Kemal Pasha was now well on the way to establishing a Turkey for the Turks. His program of nationalism was succeeding. His fellow countrymen gave him the title of "Ataturk," meaning "father of the Turks." For the first time in centuries Turkey was not at war.

*It should be noted that not all Greeks and Armenians left Turkey at this time, particularly those who lived in and around Constantinople, where greater freedom prevailed because the city was international in character and the Turks therefore tried to maintain a sympathetic image. As late as 1955, however, the Turks were still molesting Greeks, Armenians and Jews remaining in Turkey. Ellie Kaloyannis, wife of Stavros Kaloyannis, an Anatolia alumnus and trustee of the college, was born after World War I in a suburb of Istanbul (Constantinople became Istanbul in 1930), where she grew up and went to Greek school. She thoroughly loved the beautiful Greek community in which she lived. Says she: "If anyone had ever told me that one day I would be forced to leave Istanbul, I would have told them they were crazy."

Ellie tells how during World War II the Turks rounded up all Greeks, Armenians and Jews between 25 and 45 years of age and shipped them off to the provinces, turning them

Since the closing of the college, President White had been in the United States raising funds for the Near East Relief. His work completed in August 1923, White set out for the Near East, stopping in Paris where he met with Mr. Eleuftherios Venizelos, who knew about the vicissitudes of Anatolia College in Turkey. White told Venizelos that Anatolia was exploring places where it might relocate and continue its work, including possibly some area in the Caucasus such as Batoum or Tiflis, cities visited by President White in his search for new sites. But Dr. White was reluctant to move the school to the Caucasus, as the new Russian government might turn out to be repressive and restrictive. Mr. Venizelos encouraged relocating in Greece: "We hope you will bring your good work to our country. We want American education, though I must say we cannot offer pecuniary support; we have too many requirements and too few resources in our Greek situation to do that; but we will give you any favors you want such as securing terrain, water supply and exemption from customs' duties, taxes and the like. You had better locate in Salonika; that's the best place for you; it's the most international." White then asked for letters of introduction to leading citizens of Greece. To this Venizelos replied: "Better than several letters to various men is one letter to the right man. I will give you a letter to Mr. Anastasios Adrossides, who was recently Governor General of Macedonia. You can rely on him."[5]

On the strength of Mr. Venizelos' recommendation White headed for Thessaloniki, Greece, the city that was founded in 315 B.C. by Cassander, who named it after his wife, a sister of Alexander the Great. Over the years it had been a great seaport with trade access to the central Balkans. It had been a city of turmoil, an area under Turkish domination from 1430 A.D. until 1912; now it was filled with tens of thousands of refugees. Theodore Riggs, Dana Getchell and Riggs Brewster, a former tutor at Anatolia, were already in Thessaloniki. Riggs was working temporarily at the American Farm School while Getchell and Brewster were doing missions work for the American Board. Riggs and Getchell liked the Thessaloniki area. They had come to know the needs of post-World War I Greece. They wanted Anatolia to locate not in Thessaloniki itself, but in the village of Vodena or Edessa. White, upon inspection, felt these villages were too remote; he was more drawn to Thessaloniki, which at that time was in chaotic condition. A large portion of the central city had been burned during the war. The city was overwhelmed by

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into prisoners whose work was breaking stones. Ellie's brother was one of those prisoners. According to Ellie, her brother and others were detained about one and one-half years. The Russians eventually pressured the Turks to release them. Ellie tells how unbelievably heavy taxes—more than people earned—were levied on Greeks, Armenians and Jews during World War II.

In 1955, in response to the Greek invasion of Cyprus, the Turks went on a wild looting spree of Greek communities, stealing everything Greeks had worked so hard to earn. Then they went through the towns throwing merchandise from Greek shops into the streets, terrifying the Greeks still remaining in Turkey. As a consequence of this harrassment 120,000 Greeks left Turkey in 1955-56, including Ellie Kaloyannis.[4]

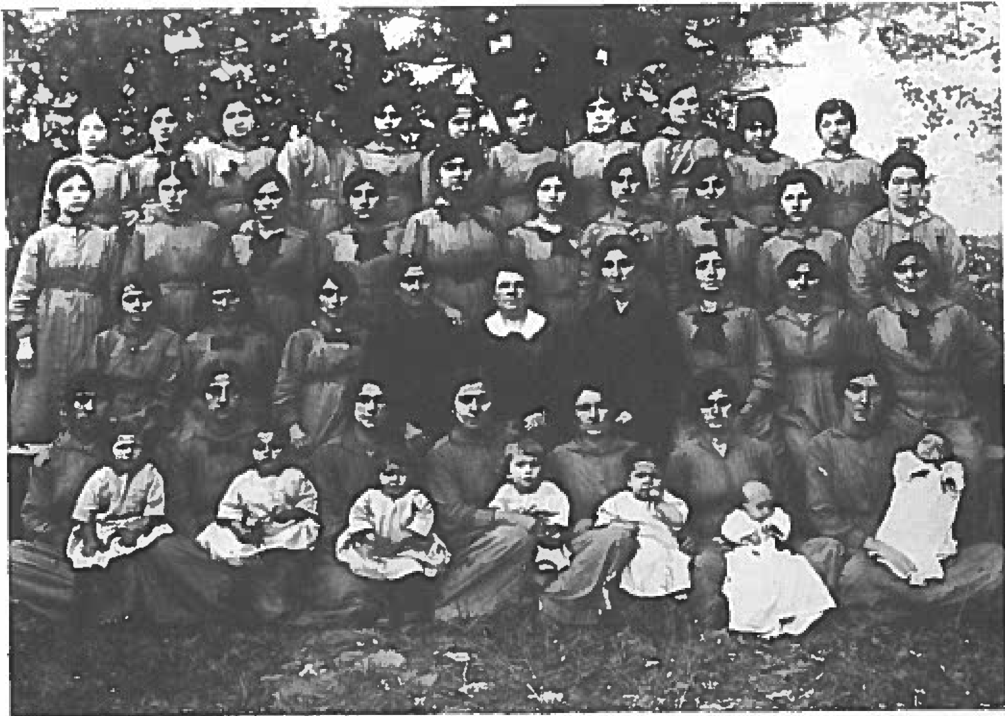
refugees, 160,000 of them, with thirty-five refugee camps scattered around the city. This was the place for Anatolia, a place where it could help with the education of refugees. Mr. Venizelos had been right! But could it be done? It would be a monumental task. President White's daughters, Mrs. Esther Parr and Mrs. Katherine Burling, have said that had it not been for their father's determination, Anatolia College never would have been reborn.

White implored the trustees in Boston to give him approval to reopen the college in Thessaloniki. The trustees were lukewarm about the idea but ultimately approved his request. On December 18, 1923, they sanctioned the project, but stipulated that it was to be temporary. That very night, White and Getchell, with lightning speed, rented World War I barracks and a new, unused gambling casino on the east side of Thessaloniki in the suburb of Charilaos. The casino had a large dance floor, a gaming room on the second floor and several small rooms on the third floor in something like a lookout tower. Classrooms were constructed around the four sides of the dance floor, with the center area becoming a combination study-assembly hall. At one end of the hall a partition separated the school office. The gaming room on the second floor became Dr. and Mrs. White's living quarters, while the rooms in the tower were to house faculty. Remodeling the casino, erecting classroom partitions, all changes needed to transform a casino into a school, moved at a frantic pace. A reborn Anatolia College reopened on January 23, 1924. The refugee, Anatolia, had found a new home on another continent and in another country.

In 1915, a group of American women had already established a day school for girls (the Mission School at 5 Rue Franque) in a slum area of Thessaloniki. Riggs Brewster, director of that school, spent his time there when he was not teaching at Anatolia College. As the girls from this school grew older, the need for a school with higher grades became evident. Funds for such an expansion of the Mission School were secured at the same time Anatolia was reopened (1924). The Mission School moved to a former Turkish Pasha's palace on Allatini Street on the Bay of Thessaloniki about one mile from Anatolia College in Charilaos. The Mission school was as ornate as Anatolia College was simple and crude. One entered the building through an elaborately decorated doorway to a rotunda with cherubs smiling down from the ceiling. A grand staircase swept up two sides of the area to a magnificently paneled salon with a fireplace at one end of a hall and at the other end a large room, added to serve as a study hall and a hall for assemblies. Other rooms served as classrooms, library, offices, etc. Such elegance!

When the operating permit for the Mission School expired in 1927, the Women's Committee of the American Board felt it could no longer raise sufficient funds to keep the school going. Since the Anatolia College charter also provided for the education of girls, it was agreed by both the Greek Government and the Anatolia trustees that the school would become a department of Anatolia College. Thus, Anatolia Girls' School in Thessaloniki was born. It would one day share the new campus of Anatolia College and be melded into one institution. Originally the

Girls' School was merely a finishing school, but as young women demanded more education, the Girls' School became officially recognized by the Greek Government as the equivalent of the Greek classical gymnasium. Anatolia enjoyed the same status.



ANATOLIA ARMENIAN GIRLS RESCUED FROM TURKS, MARSOVAN, 1921

Miss Theocharidou with gym class, Marsovan, early 1900s

Anatolia College orchestra, Marsovan, c.1909

Chapter IX
From the Ashes a New Anatolia

There was a great joy and excitement in Thessaloniki when, like the mythical bird, Phoenix, Anatolia arose from the funeral pyre to a renewed life. College reopened in 1924 with thirteen students. By June of that first year in Thessaloniki the number had already reached fifty-seven, and in the fall of 1925 registration soared to one hundred and fifty-seven, including fourteen former students from Turkey. Half the students were orphans. There was clearly a need in Thessaloniki for Anatolia.

Anatolia had arrived in Greece destitute: no reparations, no funds, no equipment. But it had the determination of its president, Dr. George White, and the compassion of its dean, Carl Compton, who were both determined that Anatolia should rise up again.

Esther Jamison, one of the many Grinnell graduàtes—class of 1923—to serve Anatolia College, was an English teacher from 1924 to 1926. With the perspective of someone who was not new to Thessaloniki (she taught at the Mission School in the slums on Rue Franque), she remembers the Thessaloniki of that time as a city "full of misery."

> There were many enormous refugee camps—places of real horror. There were no schools, no hospitals, no water except from a few common spigots, no toilets except for the open ditches, men peed against any wall, not enough clothing, barely enough food, no jobs and little chance of ever finding one. There was no refrigeration; meat was hung in the open; milk was poured out in a pail; few homes had any plumbing. Beggars on the street were common. Malaria was a dreadful plague. We all slept under nets and kept the legs of our beds in cans of kerosene to ward off bedbugs. The Greek government was overwhelmed. In many ways Thessaloniki was more of a Turkish city than Greek.[1]

Anatolia at that time had only seven teachers: Savvas Theodorides, an Anatolia graduate; Kiri Savvas; Aristidi Mihitsopoulos, a graduate of the School of Theology in Marsovan; Ionnes Papastavrou, new to the college and a recent graduate of the University of Athens; H. R. Henwood, a recently discharged British soldier who had married a Greek woman; Nazaret Mikhlian and John Racopoulos, an Anatolia graduate acting as business manager. The numbers were small but the spirit was great. These were magnanimous men, generous of themselves, their time and their energy. They worked endlessly to give new life and purpose to Anatolia's many dejected orphans. To many of the students these men were both father and mother.

Anatolia was the only home the students had.

Anatolia began its work in Greece with no clear idea about what its academic program would be. The Anatolia of Marsovan, Turkey, had been a full-fledged, degree-granting institution which had the right of a Massachusetts, nonprofit educational corporation to offer any degree that was offered in any other college or university in the Commonwealth of Massachusetts. In Marsovan the American Board had maintained a huge educational complex, including a kindergarten, a school for the deaf, high schools for both boys and girls, a full university program as well as the theological seminary. Anatolia was primarily a four-year, degree-granting liberal arts college. The bachelor of arts degree meant nothing in Greece; in fact, the Greek constitution forbade any but Greek institutions from offering degrees at the university level. In 1924 there was a desperate need in Greece for good secondary-school education, so Anatolia followed that path. It gained official recognition from the Greek Ministry of Education six years later.

As enrollment grew beyond all expectations, additional barracks were purchased for the boys' school in Charilaos; hurriedly, the Self-help department was reopened because destitute refugee students desperately needed work to help pay their college expenses. These students assisted in the remodelling of buildings, making roads, developing the grounds, etc. They were very much a part of developing Anatolia anew.

The campus consisting of a casino and barracks, was always considered by President White as an interim home for the college. He, Dana Getchell and Riggs Brewster were already searching for a better location on higher ground where they hoped malaria would not be as prevalent as it was in the city. The mayor of Thessaloniki suggested an area in the foothills of Mount Hortiatis in the village of Arsakli by the Kara Tepe ridge, a place that had been used as a British hospital camp during World War I. Everyone was excited about the location. The college would be high above the city and have a magnificent view. For two years this excitement prevailed, but then doubts increased about the proposed new location. There was no water supply. Where would water be found? The area was remote; there was no main road; how would the students get there? The place was rock-bound, the soil thin; there was no vegetation; could trees and shrubs be planted and would they grow?

One afternoon, as President White and Mr. Riggs Brewster were hiking back to the city from Arsakli, an area along the road caught their attention. It had fields of cotton and peas, and many of the characteristics of Kara Tepe. It was not quite as high, but it still offered an unsurpassed view of the city, the harbor and Mount Olympus across the bay. Who owned these fields? Could they be purchased?

Mr. John Racopoulos was set to work behind the scenes to secure all the information he could for the college. It turned out that part of the land was a family inheritance owned by two dozen people, and one part belonged to the Greek Orthodox Church. How could the college ever hope to get twenty Greeks to relinquish their land holdings? Remarkably, through careful negotiation, they got

the land from the Greeks. An eighteen-acre site (later increased to forty-five) became available for a new campus in August 1926.

From 1926 to 1931, President White spent much time away from campus raising funds. He left the administration of the college in the capable hands of Carl Compton. White was also busy recruiting faculty and staff. Many Americans and Greeks were added to the teaching staff over the next few years. Among those were Mary Robbins and Maurice Bigelow, who became famous as a science teacher. Mary, the niece of Mrs. White, arrived on campus in 1924 to teach English and history. She, like many others, had graduated from Grinnell College; in fact her grandfather was one of the founders of Grinnell. Maurice arrived in 1925. It was a case of love at first sight; he and Mary were married almost immediately and remained at the college through 1928.

Mrs. Bigelow describes the Thessaloniki of her day: and the students she taught:

> It was a very primitive city crowded with refugees arriving daily by ship. . . . All the refugees had in the world was what they could carry, but every family seemed to have a sewing machine! The narrow cobble-stone streets were treacherous and lined with tiny bazaar-like shops. People never seemed to be in a hurry except when getting on or off a streetcar, and then one could be badly crushed; to me that was very strange behavior.
>
> Anatolia students of the early 1920s were so earnest that the staff had to make a rule that lights could not be turned on until a certain time in the morning, but the boys bought flashlights and would huddle under blankets at two and three o'clock in the morning to study. They realized that their future life meant studying. Students were very much in earnest; it was like teaching in heaven. The teacher had to really work hard to keep up with the students. Students were very dramatic and musical. In any program we had, the student orchestra played beautifully. It got so Dr. Bigelow couldn't stand the sound of a violin because the students practiced and practiced.
>
> One incident I shall never forget: my husband and I coached the seniors in their production of *The Merchant of Venice*. The students were such good actors that when characters burst on stage with their scimitars, it was so realistic that several children in the front row screamed their heads off. Of course the costumes and scenery were made by the students; it was a great production; it really went over big.[2]

It is the authors' observation that Anatolia College has always had superb dramatics and musical organizations.

Mrs. Bigelow, however, had a basic criticism of Near East learning. She said that it was embarrassing to teach history

> because students could not answer my examination questions. They memorized page after page; so only if you asked a question in such a way as to make it possible for them to give back to you word for word the memorized passages could they respond. I do not consider regurgitation of memorized passages to be learning; it certainly does not teach pupils to think which is what education is all about.[3]

When asked to describe her famous husband, Dr. Maurice Bigelow, this is what she had to say:

> Dr. Bigelow was a perfectionist and he demanded perfection of everybody else. He was very strict. But he was also unusually entertaining, dramatic and creative. He knew how to get and hold a student's attention. . . . He really built the physics department in Thessaloniki from nothing. The students marveled at how he gathered bits and pieces of this and that and created laboratory apparatus for physics experiments and then wrote an outstanding manual to accompany the apparatus he had created.[4]

Dr. Bigelow was a man of immense ingenuity who truly inspired Anatolians of his day. Ara Dildilian, Class of 1926, speaks in particular about Dr. Bigelow in the chapter on alumni reminiscenses.

Another young American instructor who arrived at Anatolia during this same time was John Chapman, who some years later would serve the Board of Trustees as its chairman. Chapman was housed in one of the senior student barracks-dormitories and assigned the responsibility of dormitory proctor. He found that the boys were unusually responsible and well-behaved; he believed that they might be ready for self-government. He put the question to them and they responded immediately in the affirmative, so in each of the six areas in the dormitory a head student was appointed who assumed the responsibility for cleanliness, neatness and discipline.

This helped to build character and make students self-reliant. Hence, it can be said that John Chapman introduced student government to Anatolia College.

Concerning one his duties John has said:

> Every Friday night it was my responsibility to take my students to the Turkish bath about three blocks down the street from the dormitory. When I saw them stripped down I found many with multiple scars and wounds suffered from bayonets that had been stabbed into them, the sort of thing that, with more force, had perhaps killed other members of their families. . . . Even so, there was an unusual lack of real bitterness; instead they were pleased to have a pleasant place to live and were very grateful to be receiving an education. Despite the loss of both parents in many instances, the feelings and emotions of the students were very positive. They were mature beyond their years as a result of what they had lived through getting out of Turkey.[5]

Recognition needs to be given to two other members of the staff added in the summer of 1928, who left a permanent mark upon the campus: Mr. and Mrs. George D. White, son and daughter-in-law of President White. They had been administering the Near East Relief Orphanage on Syros, from which many Anatolia orphans came. George became the business manager and treasurer of the college while his wife, Elsie, took charge of landscaping. Thanks to her imaginative work, Anatolia has an attractive campus today.

Meanwhile, in the light of the school's tremendous success in Greece, The Board of Trustees in Boston decided that Anatolia should make its permanent home in Thessaloniki. The Board had now to decide what to do with the Marsovan physical plant and its furnishings. Could any of the equipment and furnishings there be sold? How would the Turkish government react? Carl Compton was sent to Turkey in the summer of 1926 and, in true Compton form, was highly successful in

disposing of all the college equipment and furnishings. Looking back on that venture some years later, Carl likened the occasion to a modern-day flea market. The Turks flocked to it and grabbed up everything. Somewhat later the Turkish government purchased the buildings and grounds for a military school.

In addition to the funds raised from the sale in Turkey, an endowment of about $150,000 had accumulated in Boston. But still, funds were insufficient. The new school would need more. Carl Compton was made dean of the college. President White set out with great determination on extended fund-raising trips to the United States, leaving Carl Compton in charge in Thessaloniki. By July 1928 the building fund had surpassed $80,000. Many generous individuals began to add appreciably to that amount so that building commenced that summer on the new campus. That fall White again returned to the U.S.A., traveling extensively in his quest for funds. Gradually new buildings began to take shape—Macedonia Hall, the president's house, Minnesota Hall (now the Everett and Mary Stephens Hall) and the dean's house. In September 1934, Anatolia moved from its interim campus in Charilaos to its new marble halls on the new campus. What magnificence! What fresh air! What a view! What inspiration!

When the daughters of President White, Mrs. Esther Parr and Mrs. Katherine Burling, were asked what their father's greatest achievement was, Katherine Burling replied: "Rebuilding Anatolia College in Greece. He did it almost single-handedly. Indeed, had it not been for father's dogged determination, his unswerving purpose and boundless energy there would be no Anatolia College in Greece today."[6]

Mrs. Ernest Riggs, commenting about President White some years later, said:

> It was fortunate that Dr. White had come of pioneer ancestry in Minnesota. Nothing less than a pioneer spirit, a rugged constitution and a faith that could move mountains could have made possible the leadership that kept this American college stubbornly at its task in spite of war, revolution and "deportation"—the task of educating boys and girls who would themselves become pioneers in the new Greece.[7]

John Chapman, commenting upon President White, has had this to say:

> Dr. White was a man of strong character, a father figure, even though students saw little of him. His dealings with Prime Minister Venizelos established White at a high level in the eyes of students not just because Venizelos was head of government, but also because he was effective and very much respected throughout Greece. . . . Furthermore, Dr. White as a speaker had the ability to put before students a challenging picture of the world into which these students would move. . . . He was a strong moralist and tried to present to students new forms of challenge, to give them a sense of what it was to become responsible leaders because of the advantage of their advanced education. White quite effectively presented this point of view even though he was at the college only three or four months during the year, spending the balance of his time raising funds in the United States. . . . I sensed Dr. White to be a man inspired with a mission to encourage young men to assume positions of leadership in helping to rebuild a nation. . . . It must be said, also, that the Greek government was extremely grateful to Dr. White for organizing and

> bringing back to Greece Greek boys who had lived most of their lives in the Pontus-part of Turkey; and now they were housed, fed and educated at Anatolia College at no expense to the government. The Greek government was particularly grateful to have Anatolia College in Greece. In turn, Mr. Venizelos was very much respected by students, staff and faculty for the role he played in helping Anatolia get started in Greece.[8]

Jim Abel, a former faculty member who has distinguished himself by two tours of duty at Anatolia, witnessed the great changes that have taken place at the college. In 1931–34, he was fresh out of the University of Indiana. In 1954–55, more than twenty years later, he came back to Anatolia as the distinguished professor of speech on sabbatical leave from Brooklyn College. Professor Abel, when first at Anatolia during 1931–34, was much impressed by the intimacy and friendliness of the school. He has said that the place was like one big family. The extraordinarily good personal relationships offset the very Spartan existence of those last days on the Charilaos campus:

> There was religion in the air at Anatolia in the 1930s, but this air was not oppressive. Religion as a characteristic of the school's atmosphere was to be expected and was appropriate. Not only was this in keeping with the school's history, it was desired by at least some of the parents. The religious practices were essentially Protestant. During my third year, however, a young Orthodox priest came to teach part time and on occasion spoke at chapel. Chapel was the most concrete manifestation of religion, certainly the most frequent. There was a prayer; the doxology was sung as was a hymn. Singing was lusty. Almost always there was a brief talk usually given by a member of the faculty or administration. Some of these had a religious coloring but were essentially ethical. Other talks were strictly secular.
>
> Daylight was our best light. Electric lights were few and usually consisted of one small, bare bulb hanging in the center of an area. Ventilation was poor. Water came from outside spigots. Wood-burning stoves made the rooms very hot in the morning and nearer to freezing later in the day.... Office equipment consisted of one typewriter and one telephone. Audibility over the telephone depended greatly on the speaker's lung power.... There was a study hall and some classrooms.... Rectangles of cardboard served as the boys' desks.... Blackboards were just that—boards painted black.... Chalk did not take too well. There was a small library with Socrates Eleftheriades as librarian.... There was a science laboratory, a unique feature of Anatolia.... There was an upright piano in the study hall which also served as the school's assembly hall and chapel.[9]

All of these facilities were housed in a World War I barracks building known as the classroom building. Jim has characterized Anatolia's facilities in the 1930s in Charilaos as "minimally adequate" and the Quadrangle as the second most important building, housing the kitchen, dining hall, student dorms, the common room, the infirmary and some teachers' living quarters."[10] Lillian Sewny was the college's "Jill of all trades." She ran the infirmary and the kitchen and supervised the Personnel House. Many a boarder of that time has vivid memories of trained nurse, Lillian Sewny's remedy for all ailments—castor oil!

Jim Abel provides more details about the Anatolia he knew:

Adjacent to the Quadrangle was what could be called a wash house. The boys' portion consisted of toilets and simple washing facilities. The toilets were Turkish bomb sights. Washing was done from spigots over troughs. There was a small area for the teachers, whose quarters were in the Quadrangle. It held a cold shower and a stool toilet, which was flushed by a bucket of water.

The dining room was arranged with six at a table. The tables were rough but were covered with cloths. A teacher or older boy presided and served at each table. Boarders ate three meals a day there; some day-students took their noon meals there. The food was simple and well cooked. It was a melange of Turkish, Armenian and Greek.

The student dorms, five of them, consisted essentially of a cot for each boy, who had a small locker-like area with a curtain to close it . . . there was no provision for heat. In the winter the dorms were obviously cold places. During the spring and fall hot weather, the boys would move their cots into the courtyard. Each dorm was presided over by two student monitors. There was a set hour for going to bed and for getting up, announced by a bugle call.

Had it not been for Elsie White, the grounds within the Quadrangle would have been barren. Because of her, the buildings were covered with masses of roses in bloom each spring; and the boys were free to pick as they wished.

Near the Quadrangle there was another dormitory called the 'Boys' Home.' It housed the youngest boarders under the supervision of Socrates Eleftheriades and Lambros Pararas. Nearby was the college laundry which took care of all the boarders and the resident faculty.

Each Friday night the boys and the teacher on duty went to what was called the Turkish bath, which was a short distance from the campus. Here, again, the building was a converted World War I barracks. For the boys the bath was Turkish style. For the teachers there were western style tubs.[11]

When asked to comment about the students of the 1930s, Professor Abel noted:

Compared with Americans, many of the students were more mature; some were more physically mature. Psychologically, because of the sobering experiences they had had, some were more mature in outlook and manner. We Americans sometimes criticized them for being grade-conscious; perhaps it was more justified than we Americans realized at the time; good grades were a concrete means of justifying sacrifices that allowed many of them to be in Anatolia.[12]

By contrast with the 1930s, Professor Abel has this to say about his year at Anatolia in the 1950s:

If the human beings in it are what truly constitute a school, Anatolia had definitely changed. The number of students was about three times as large as in the 1930s. A far greater proportion of the boys came from Thessaloniki; hence the boarding department played a smaller role, and as a result the intimacy between students and faculty was less. The beginning of the school day was now signalled by the arrival of a fleet of buses bringing students and faculty up from the city; its ending, by the fleet's departure. Many students came from poor families. Tragically, a few came from no family or a single-parent home because of what happened during World War II or the following civil strife. However, generally, the students appeared to be better off than the 1930s Anatolians I

had worked with.

Broadly speaking, the Anatolia of Pylea was more Greek than that of Charilaos. Academically, Charilaos Anatolia was practically a law unto itself, with little or no government interference. The Anatolia of Pylea was an accredited gymnasium with all that implied. Whatever else might be taught, now the curriculum had to provide the same studies as those prescribed by the government for state schools. If there was any deviation, this had to be approved by the appropriate Greek officials. In practice this meant a heavy course load and more teaching in Greek; hence, less opportunity to use English.[13]

There was also a lack of enforcement of the English-speaking requirement of Greek faculty as a prerequisite to becoming a "career member" of the faculty. One heard very little English on campus compared with the 1930s; and faculty meetings were interminable because of the need to translate from English to Greek and from Greek to English. As Jim Abel puts it: "English received less uniform, concentrated attention than it had in the 1930s. From a purely administrative point the gymnasium curriculum allowed less time for it."[14] Concerning the decline in English, Professor Abel also commented:

The effectiveness of English language instruction suffered from the lack of uniform methodology. During my earlier period of teaching we used what was called the 'Direct Method.' It may or may not have been the best, but it worked and we used it with reasonable consistency. This was not the case in the 1950s. . . . There was no direction from the top by trained people. . . . Many of those who taught were short-term Fulbrighters with little or no experience in the teaching of the English language.

The boys were not as eager to learn English in the 1950s. English seemed to be just one more course in the curriculum. Learning to speak English in the 1950s was not the distinctive privilege and accomplishment it had been in the 1930s. And as I look back I wonder, too, how much increased nationalism (vide Cyprus) had to do with the attitude toward English.[15]

As we shall see in later chapters, an ever increasing number of Anatolians entered Greek universities, and learning priorities thus changed. It became much more important to prepare for math and science and Greek language exams; hence the emphasis shifted to those subjects.

Chapter X
Transitory Greek Politics and the New Anatolia College

We cannot fully appreciate the position of Anatolia College in a new country and in an altogether different environment from Turkey without a sense of the history of Greece at that time and how it affected Anatolia College. It would take too many pages to describe in detail the transitory state of Greek politics during the years when the college was settling in. We shall, therefore, confine ourselves to a sketch of some major events just to remind the reader of the changeable character of Greek politics in that period.

In Turkey Anatolia College had maintained a kindergarten, an elementary school, a secondary school, a school for the deaf and a full-fledged university. Remember, it was empowered to offer any degree in higher education. But, in Greece, it was not allowed by the Greek constitution to offer instruction at the university level. It could no longer confer degrees. Instead, it became the equivalent of a high school and junior college—the counterpart of the Greek gymnasium. A state inspector kept a watchful eye over developments. Consequently, Anatolia was deprived of the academic freedom it had had in Turkey to teach what it deemed fit to produce well-rounded individuals, well prepared to become leaders in the community and successful professional and business people. With few exceptions, it now had to follow the rigid official Greek curriculum.

Couple these facts with the political situation: just prior to Anatolia's move to Greece, the country was in political disarray.

In October, 1914, Turkey had entered World War I on the side of Germany. This completely destabilized the Balkans for it whetted the territorial ambitions of the smaller states in the area. The British had expected the Bulgarians to join the Entente. When Bulgaria did not, Britain demonstrated her might by sending an expedition to the Dardanelles. Britain hoped to convince Bulgaria to reconsider. Venizelos of Greece wanted Bulgaria to attack Turkey. Britain had proposed attacking Constantinople, and Venizelos wanted to be sure Greece would be on hand to share in the spoils. King Constantine under duress agreed to commit Greek troops to a campaign against the Turks. Colonel Metaxas thought the whole idea impractical, for it might leave Greece easy prey for Bulgaria. Colonel Metaxas, chief of staff of the armed forces, resigned; the King did an about-face, withdrawing Greek troups from the campaign against the Turks. Then, Venizelos resigned in

March, 1915, leaving King Constantine to appoint Demetrios Gounaris as prime minister. Venizelos' resignation precipitated a national schism. Tempers flared as one group fiercely supported Venizelos, and another sided with King Constantine. The followers of Constantine believed that he wanted to keep Greece neutral, while the followers of Venizelos hoped and believed he wanted to push Greece into the war on the side of the Entente.

Gounaris sought assurances from Britain that Bulgaria should be the one to attack Turkey. He also sought a guarantee from the Entente that Bulgaria would stay out of Greece. The situation within the Greek government became so chaotic that Constantine held new elections. Venizelos won a clear majority and returned to power in June, 1915. Straightway a new crisis developed; Bulgaria mobilized her army in September against Serbia. Under an earlier treaty, Venizelos believed Greece must go to the aid of Serbia. Once again Constantine resisted and again asked Venizelos to resign, which he did on October 5, 1915.

Political turmoil prevailed until August, 1916, when pro-Venizelos army officers launched a coup in Salonika, enabling Venizelos to form a provisional government in Salonika (October, 1916). With his supporters among the officers, Venizelos began to create his own army. After gaining control of all of Greece, Venizelos committed nine divisions to the Macedonian front in an alliance with Britain and France against the Germans, Austrians and Bulgarians. Venizelos' move contributed greatly to the Central Forces' surrender. The political situation in Greece, however, was still tenuous.

The army had been successful in Macedonia, so Venizelos moved Greek forces toward Turkey and Smyrna. He expected support from France and Britain, which never materialized. Greece suffered a tremendous defeat at the hands of the Turks.

It can be inferred from this brief glimpse of Greek history that by the mid-twenties, when Anatolia reopened in Greece, the country was sick to death of war and constant political turmoil (both King Constantine and Venizelos had been in and out of office several times). The country's financial resources were depleted by war. Greece had the additional burden of 1,500,000 refugees from Turkey.

A plebiscite in 1924, greatly influenced by the refugees, voted overwhelmingly for a republic. The refugees, despite their many problems, remained loyal to Venizelos. Even with the support of so many, Venizelos could not govern effectively.

So it was that Anatolia moved into a country that was rent by political turmoil. A series of short-lived governments created an uncertain atmosphere for the college. The return to power of Venizelos in 1928 was most welcome, for it brought four years of relative stability. The worldwide economic depression, which began shortly after Venizelos entered office, took a heavy toll on Greece. Greek exports declined drastically, and shipping revenue on which Greece depended dropped sharply. By 1933, it was estimated that two-thirds of the Greek budget was being spent on servicing its huge foreign debts. The government had to default on interest

payments. This situation, greatly exacerbated by unemployed refugees, caused real economic hardship, which of course had its impact on Anatolia College. For most families, there was less money available to spend on private education; more of the students began to come from well-to-do families, thus changing the complexion of the student body. At the same time, it became necessary for the college to provide more scholarship aid and work grants if it were to continue to minister to the needy. This, in turn, meant raising more funds in the United States, which was in the throes of the great depression. The thirties were difficult years financially for the college.

MAIN BUILDING ON CHARILAOS CAMPUS, 1925

MARSOVAN CAMPUS, 1901

FAMOUS PONTUS CLUB, MARSOVAN, c 1910

Chapter XI
Dictatorship: The Political Squeeze

By 1933, construction on the new campus was well under way, albeit slowly. The president's house had been completed, Minnesota and Macedonia Halls were taking shape, the dean's house was partially completed and Alumni Hall was about to be started. President White was already seventy-two years old and should have been retired in 1931, but he was so very busy with raising funds that the trustees extended his contract to October 14, 1933, when he finally retired. Unfortunately, he could not enjoy what he had accomplished financially for the college while president.

A grand farewell reception was held on the new campus for Dr. White and his wife. Half the city of Thessaloniki attended to say a genuine "thank you" for the important contribution this man had made to the city. Among those present were the venerable Metropolitan, Bishop Genadius, who had relinquished the Church's interest in the new campus land, thereby making the new campus possible. Also present was the Governor General of Macedonia, who had issued the building permit for the new campus. Among others present were alumni representatives, consuls general from the many consulates in Thessaloniki, heads of Hebrew, Catholic, Armenian, German and French Schools as well as the American Farm School. There were a host of representatives from many other organizations such as The Near East Foundation, Y.M.C.A., etc., together with Greek and American officialdom. It was indeed a grand farewell!

The send-off at the railway station was like another reception. Throngs of people came for a final tribute to Dr. White. Alice Riggs wrote in her unpublished memoirs:

> Just as the train was starting, Elsie White thrust a big bouquet through the train window. It seemed to me symbolic of the seed of education that Dr. White had salvaged from the storm in Turkey, planted in Greece and nurtured until it had begun to flower. As President Emeritus he would continue to 'cover his beat,' as he termed it, to find the monetary plant food necessary for future productivity.[1]

This magnificent man had served Anatolia College for forty-three years, twenty of them as president.

The new president, Ernest W. Riggs, was well-known in missionary circles. He

was a former president of Euphrates College in Harpout, Turkey, among the Armenians; and his father and grandfather before him had also been missionaries in Turkey. In fact, Ernest spent his early childhood on the Anatolia campus in Marsovan, where his father, Dr. Edward Riggs, had been a member of the founding committee, teacher and sometimes acting president. Ernest was a Princeton University and Auburn Theological Seminary graduate. He had served the American Board in different capacities and at the time of his appointment as president had been Secretary of the American Board of Commissioners for Foreign Missions in Boston, Massachusetts.

Ernest Riggs' wife, Alice Shepard, also came from a long missionary heritage. Alice Shepard Riggs was born in Aintab, Turkey, in 1885. Both her parents, Fred and Fanny Shepard, as well as her brother were well-known American medical missionaries.

One of the first things President Riggs learned was that with the shrinking endowment and the fewer gifts for scholarships, the college was facing a serious deficit. This was brought about in large measure by the devaluation of the dollar in 1933 by President Roosevelt and its subsequent decline in the European money market. It left Anatolia with a much less valuable dollar to purchase goods in Greece at a more costly drachma price. Economic conditions in both the United States and Greece continued to play havoc with the budget. Miraculously, funds had been raised by Dr. White for the new building program. These probably would have been adequate to complete the new structures had it not been for the dollar's drop in value. Riggs' primary task was now to find ways of balancing the operating budget. The trustees were talking of cutting the president's $2000 per year salary (plus perquisites such as the use of automobile, house, maid, travel expenses) by 16%. Greek salaries averaged $1000 per year. In March 1934, an emergency meeting was called by the Board of Trustees to consider what action might be necessary in light of the financial crisis. Across-the-board cuts were ordered. President Riggs now had to borrow funds from a local bank at the then-unheard-of rate of 9%. Finally the Charilaos property was sold for $11,000 to the Charilaos Water Company, which included a long-term water contract beneficial to the college. This sale eased temporarily the cash crisis.

While Lee Meyers, engineer for the new construction, had managed to get sufficient work done for the new campus to function, there were many uncompleted areas in Alumni Hall, Minnesota Hall and even Macedonia Hall, and the dean's house had only the first floor roughed in. Fund raising now had to become a priority for Ernest Riggs, and it was much more difficult to encourage donors to make unrestricted gifts to help balance the budget than it was to get money for which a room would be named, or a name-fund for scholarships or a library fund.

Riggs felt that finding the right teachers for Anatolia College was as important as fund raising. He believed strongly that a teacher's actions speak louder than his words and that a teacher's life must be exemplary. To this end he searched far and

wide for the right persons. He was particularly concerned that the teacher of religion (a subject mandated by the Greek government) be "a man with an open mind, spiritual depth, an ability to teach, to enter into extracurricular activities with the boys and to cooperate with the rest of the faculty."[2] Riggs felt this a highly sensitive assignment in light of the fact that Anatolia was a Protestant institution operating in an Orthodox environment. He wanted no schism between Greek Orthodox and Protestant. This would require a man of breadth and understanding, a man whom Riggs eventually found in the village of Niaoussa—Reverend Mattheos Hadjimattheou.

The dedication of the new campus was set for commencement time in June 1934; it would be a double-barreled affair. It took a bit of doing on the part of business manager White to get things in shape with half-completed buildings. American Ambassador, Lincoln MacVeagh, agreed to give the commencement address, while the dedication was conducted by His Holiness, The Metropolitan, Bishop Genadius. Since the assembly hall in Macedonia Hall was not yet ready for an audience, both dedication and commencement exercises were held in the foyer and first-floor corridors of Macedonia Hall, with the second-floor library converted to a reception area. In his commencement address Ambassador MacVeagh spoke on the subject of "Education for Life," a most appropriate subject since that is what an Anatolia education was, and is, all about.

Ten short years earlier, a refugee college had opened its doors in casino and army barracks. Now, in June 1934, that year's graduating class had received their diplomas in the classic marble construction of Macedonia Hall, and in the fall of 1934 all classes would meet on the new campus.

The one person essentially responsible for both the quality of the buildings and the progress made in construction was Lee Meyer, a quiet, unpretentious man. He now had his work cut out: to have buildings completed for occupation by September 26, 1934. Meyer put on a double shift of workmen; windows and doors were hung with dispatch, blackboards polished off, lockers painted, tables and chairs varnished, floors finished and the electricity generator installed. Old equipment from Charilaos was carted up the hill, patched up, touched up and set up.

College opened with fourteen Greek teachers, five Americans, one Armenian, one Scotch and one Swiss. There was a strong feeling of camaraderie, goodwill and cooperation among faculty members. The new physical facilities boosted morale. Faculty were determined to motivate their students to ever-greater achievement. To impress upon students that the college intended to maintain the highest standards, twenty boys had been dropped for poor scholarship in 1934. This had an impact upon those remaining: they responded to their lessons with a new zeal and diligence. It seemed as if everyone was working together to make Anatolia the best institution in Greece. With a very favorable student-faculty ratio, the faculty got to know their students well; everyone knew everyone else. The new campus was truly a home to students and one they were very proud of.

An array of extracurricular activities running the gamut from science club to

dramatics, from orchestra, newspaper, and literary magazine to basketball, soccer and the outing club sprang up. Anatolia students worked with great spirit to prepare areas for volleyball, basketball and tennis courts; every afternoon after classes, gangs of boys could be seen at work. It was in such an atmosphere that Anatolia College bloomed over the next few years despite the havoc wrought by the depression.

Alumnus Dr. John O. Iatrides, professor of political science at Southern Connecticut State College, in *Ambassador MacVeagh: Greece, 1933–1947*, notes that

> the various private American institutions operating in Greece found in MacVeagh a true friend. He was their frequent visitor, and he did his best to offer advice and assistance whenever problems with the local authorities would arise, all along reminding his fellow Americans that they remained in Greece only at the sufferance of the Greek government. He was especially fond of Anatolia College in Salonika and took a personal interest in its development. In a dispatch dated June 6, 1935, he reported: 'Anatolia College, which I visited at commencement last year, I found making excellent progress in its building. I went over the entire layout, visited classes, and so forth, and was confirmed in my belief that Dr. Riggs, the president, is an excellent leader. Particularly striking is his ability to work well with the local authorities in sometimes very difficult circumstances.'[3]

Over the next several years, Greek politics was in a state of turmoil, and Anatolia felt its effects. Venizelos, who had been a great friend of Anatolia, found his popularity fluctuating. In the September 1932 elections, he did not get a sufficient majority to form a government. In November, Panayis Tsaldaris, Populist Party leader, formed a minority government. When Venizelos called for new elections in March 1933, his Liberal Party lost to the Populists. General Nicholas Plastiras attempted a coup on March 5 and 6, presumably at the behest of Venizelos, which failed miserably. The attempted coup reopened all the old wounds of the National Schism. An assassination attempt was made on Venizelos in which his wife was wounded and a bodyguard killed.

Tsaldaris took over; another attempted coup in 1935 failed. This coup attempt resulted in the execution of three army officers and a purge of hundreds from various military forces. In addition, hundreds of Venizelists lost their jobs in civil service and education. Both Plastiras and Venizelos were forced into exile and ultimately sentenced to death in exile. (Venizelos died in France in March 1936.) Martial law and press censorship were instituted. In April the senate was abolished and elections were called for June; the Venizelists boycotted the elections and thus caused a landslide for the Populists, who won 287 of the 300 seats in Parliament.

With popular sentiment in favor of restoring the King, on October 10, 1935, a group of army officers halted Tsaldaris' automobile and demanded immediate restoration of the King or Tsaldiris' resignation. Tsaldaris resigned and was replaced by General Kondylis as Prime Minister. On November 3, 1935, a plebiscite was held on the monarchy issue. The allegedly rigged result was 1,491,922 in favor and 34,454 opposed to the monarchy. King George II returned from exile in Britain.

The King earnestly wanted to heal the wounds of the National Schism, pardon

the military and give amnesty to civilian victims of the harsh Kondylis regime. In December 1935, King George II appointed a university law professor, Constantine Demertzis, as head of a caretaker government to oversee new elections on January 26, 1936. The results were disastrously inconclusive, with the Populists/Royalists gaining 143 seats, the Liberals 141 and the Communists 15. Holding the balance of power, the Communists were suddenly on center stage. Secret talks aimed at making some sort of deal were held with the Communists by both Populist and Royalist blocs. Demertzis remained as Prime Minister while politicians sought a solution to the political impasse. Voters had had enough; they were becoming restless. Demertzis died on April 13, 1936. Without consulting leaders of any party, parliamentary officers or ministers, the King suddenly appointed General John Metaxas Prime Minister.

Commenting to President Roosevelt on General Metaxas' sudden rise to power, Ambassador MacVeagh likened it to a

> coup d'etat with a reverse English on it. The ball was struck but went the other way. General Metaxas was formerly King Constantine's Chief of Staff. Latterly he has been only one of the smaller political figures in Greece, eclipsed first by Venizelos and then by Tsaldaris. He has a following of only six deputies in the Chamber. But when the King, in order to come back, made up with the exiled but powerful Venizelos, Metaxas alone among the old Royalists jumped with him. He has proved himself indeed the King's man and has reaped his reward. He is a good soldier and disciplinarian, and seems now to have the army in his fist. His assumption of War and other Ministries greatly strengthened the King's nonpartisan government. And when Professor Demertzis died suddenly on Easter Monday, General Metaxas took over the Premiership and the Ministry for Foreign Affairs as good measure—and running over![4]

In his dispatch of September 19, 1936, Ambassador MacVeagh said:

> Mr. Metaxas thus claims to have stolen for his government the material out of which the Communists in Greece were building their menace. . . . The cleverness of his coup thus resides in the fact [that] its excuse is something more than merely plausible, and the willingness of labor and business alike to let him go ahead and even to back him up for the time being, derives from the same source. At the same time it has not escaped the constitutionally skeptical and critical Greeks that essentially the coup was a political move. This explains the lack of enthusiasm attending the inception of an order from which most people think they may obtain benefits, and also the reservations which attend most current judgments of the King, Mr. Metaxas, their best functionaries and the manifold activities of the new regime. It is, too, widely rumored that the political chiefs had at last reached a basis of agreement and that Mr. Metaxas was going to have to step down in October in favor of a coalition government. The attitude seems to be: 'This may turn out to be fine for us, but it is certainly not fine for Mr. Metaxas, so let us wait and see.'[5]

Straightaway, Mr. Metaxas suggested that Parliament adjourn for five months. What others did not know was that he never had any intention of reconvening the Parliament. He had come to office at a time of great unrest. The depression and

slumping demand for Greek tobacco resulted in wild strikes in Salonika on May 9 and 19, 1936, in which a number of strikers were killed. Ambassador MacVeagh was there. In his dispatch of May 29, 1936, he reacted to what he saw in this way:

> When a Greek has enough to live on, and work to occupy steadily at least part of his time, he is not likely to fall victim to the blandishments of agitators. He dislikes violence and loves talk more than any other blessings which can only come through bestirring himself at the risk of life and limb. But he must at least have half a stomachful of cheese and olives and bread. The government can still turn the flank of this country's incipient communism by assuring to the poor a modicum of such contentment, but it has got at least to do that. To eradicate communism altogether from the north of Greece it should perhaps take tobacco picking out of the hands of the refugees and give it back to the planters, using the former for much-needed farm development and possibly for public works—the roads in northern Greece must be among the worst in the world. But so long as it shuts its eyes to starvation wages in Salonika and treats Macedonia and Thrace as despised colonies, milking them of the high tobacco tax which it spends in old Greece, and obstructing the efforts of conscientious Governors-General to develop local government in accordance with local needs, it will run the risk of more and bigger strikes with possible results ugly to contemplate.... The time seems clearly to have arrived when those who direct the destinies of Greece, which means, in general, the upper class in Athens, must give up living in the past and face the problems of the present. If they fail to do this resolutely and promptly, they and their country may well be the next victims of the social revolution. This, I fear, is the real significance of the recent strike.[6]

During the course of the summer the economic environment worsened; feelings reached a fever pitch when the communists called for a general strike on August 5. To avert this sort of challenge to his government, on August 4, 1936, Metaxas suspended key articles in the constitution, inaugurated censorship of the press and dissolved the Parliament. The Metaxas dictatorship had been born.

Concerning Metaxas, Professor Iatrides has this to say:

> In retrospect, there can be little doubt that, once in office, Metaxas had every intention of seizing complete control and imposing a personal dictatorship.... Beyond his contempt for the weakness of the democractic way, he was convinced that the tense international situation, which could erupt into war at any moment, necessitated a highly centralized and politically uninhibited authority in Athens, capable of preparing the country for war. He genuinely believed in his personal mission as the nation's savior from the vicissitudes of representative government and from the vulgarity of partisan politics.[7]

It was just a few months after Metaxas usurped control of Greece that King George II began to receive petitions begging him to end the dictatorship. One such petition came from Themistoclis Soufoulis of the Liberal Party. In part it read:

> The justifiable discontent of the Greek people caused by the abolition of its rights is accentuated by the fact that the dictatorship has not shown by any of its actions that it possesses the slightest creative ability.... It presents us with a thorough vacuum of thought and abundant harvest of words.... The Fourth of August was the beginning of

> an era of slavery for the Greek people. . . . If this situation continues, the discontent of the people, deep and inarticulate, will be transformed into overt effort, and uncontrollable anarchy will succeed to tyranny. . . .
>
> Sire: Amidst the dangers of today—of which international dangers are not the least—we are being dragged to a precipice overhanging the abyss. It is for Your Majesty to put an end to the affair while there is still time. Only the Royal foresight, opportunely brought to bear, can obviate the woes and dangers fermenting under the continuance of the dictatorial regime.[8]

Despite the lack of enthusiasm for Metaxas, the widespread unrest among labor, the complaints from opposing political parties and a World War, the Greek Parliament was not to reconvene again until 1946!

The foregoing review of the political situation sets the stage for what is to follow. Despite the political instability of 1932–1936, Anatolia had remained calm and operated in a perfectly normal fashion even while there was much heated discussion on the part of students, faculty and staff, some defending Venizelos, others siding with the Populists and some glad to see Metaxas come to power; nowhere on campus was a communist sympathizer to be found.

During the summer of 1936, Dr. and Mrs. W. D. Westervelt were visiting Greece a second time. Dr. Westervelt was a Congregational clergyman from Hawaii who made the original gift to construct the dean's house on the new campus. Dr. White had brought him to the campus for the first time soon after the land was purchased. On this second tour of Greece the Westervelts learned that construction of the dean's house had been stalled for the lack of funds. The Westervelts gave an additional $6000 with the stipulation that the house be named for their four-year old granddaughter, Caroline, with the hope that one day it would create for her an interest in Anatolia College. Construction was resumed, and Dean and Mrs. Compton were able to move into a lovely new house by the opening of school.

In the fall of 1937 the assembly hall on the second floor of Macedonia Hall was completed. It was used for morning assemblies, parent-teacher meetings, alumni gatherings, faculty and staff meetings and dinners, club meetings, student entertainment and receptions, etc. It became a very busy and favorite spot on campus. French doors opened out on each side of the hall to roof terraces with the most magnificent view in all of Salonika of the city below, the harbor and, across the bay, snow-capped Mount Olympus.

That same fall an alumni center opened in downtown Salonika, across the street from Socony Oil headquarters. It was a humble beginning: three little rooms above a store, a shelf of books in English, a telephone, a cubbyhole of a kitchen for refreshments. When doors were opened, the three rooms together would seat about forty-five. President Riggs started a series of debates which came to be a popular pastime. Because of the great success of the center, it was very soon moved to much larger quarters that could accommodate one hundred guests. Soon thereafter the alumni offered evening classes in English.

The new Anatolia was now functioning fully. It boasted the only open-shelf

library in northern Greece from which books could be borrowed. This was the single most potent asset the college had. It opened a whole new world to students, with books, magazines and newspapers in three languages—Greek, English and German. Annual book week gathered together all the class organizations, clubs, and athletic teams to use library resources in working together to see who could produce the best exhibits, the most original dramatic presentations and assembly programs.

The library had been put together by Bill Hawkes, a career missionary of the American Board who arrived in Thessaloniki in 1923 and who also taught social studies and was head resident of the boys' dormitory. Mrs. Hawkes, who arrived in 1930, was an accomplished musician and pianist and was heavily involved in Anatolia musical activities. The Hawkes were due for a second furlough in June 1937. As June approached, President Riggs called Hawkes to his office and informed him that he need not return following his furlough. The Hawkes were dumbfounded; Anatolia friends and colleagues were shocked. Because both Bill and Jesse Hawkes were so important to the Anatolia community, friends pleaded with the president to rescind his action. That did not happen. Riggs used lack of college funds as the reason for dismissal.

All educational institutions were affected by Dictator Metaxas. Since he lacked any broad base politically, he established the National Youth Organization (EON), which he patterned after the Hitler youth movement, and made membership mandatory. At the same time, Metaxas abolished all other youth organizations such as the Boy Scouts and the YMCA. Metaxas argued that "the state has the unquestionable right to raise youth for its own end. . . . Children must be ready to offer themselves with pride to social collectivity, that is the country. The children of Greek parents belong to Greece."[9]

Perhaps it should be noted that the authors were both teachers at Anatolia College in the mid-thirties to 1940 during the Metaxas regime. From our first-hand observation, Metaxas had little following among the Anatolia students, although by 1938 there were 200,000 youth who had joined EON. Public schools, especially, were pressured by recruiters from EON to urge students to join the National Youth Organization. Yet the students at Anatolia mocked both Metaxas and the Rome-Berlin Axis. The writers of this volume have photographs and motion pictures made one Saturday afternoon of Anatolia students in a goose-step parade poking fun at the dictatorship—a dangerous pastime which we could excuse as "boys will be boys" behavior.

Anatolia did not completely escape the Metaxas influence. By decree, the college had to release students Wednesday afternoons for indoctrination in the principles of the Metaxas dictatorship. The lost class time had to be made up on Saturday mornings. The college also was required to make sure students attended Greek Orthodox Church on Sunday. Saturday classes brought real hardship to Anatolia's Jewish students. Fifth and sixth formers were required to join other youths in the city for regular compulsory military drill; younger boys were drilled on campus by one of the faculty who was a military reserve officer. While these were not severe

interruptions, the college was relatively free from interference.

Metaxas improved roads, purchased new trains from Germany and set them to running on time, was helpful to farmers in that he declared a moratorium on peasant debts; but he irked labor with his compulsory arbitration legislation. Metaxas also irritated some American teachers for, if they wanted to travel, say, from Salonika to Edessa or Kavalla or wherever, they had first to get a permit from the police, report to the village police on arrival and once again to local police on return. Furthermore, all incoming and outgoing mail was censored.

It was obvious to many that the German influence and pressure were increasing. There were more German products on the market. Greek exports to Germany rose from 24% of total exports in 1930 to 39% in 1938.[10] There were more German tourists in Greece, at least until the war in Europe started in 1938. This all reflected Metaxas' admiration of Nazi philosophy and practice, which he was attempting to emulate.

College opened in the fall of 1938 with the largest enrollment yet, 378 students in the boys' and girls' schools. There were no more surprises for Anatolia, although one Greek faculty member did have a head-on collision with the government. Talking too freely in a tavern, he was overheard by the police and straightaway whisked off to prison, where he was given the ice treatment—stripped and tied to a cake of ice until he confessed and promised obedience to the Metaxas cause. Naturally, this example warned others not to discuss politics publicly.

The complexion of Anatolia College was changing. It was no longer just a refugee institution. High standards, an outstanding faculty, magnificent new facilities and the beauty of the surroundings had begun to attract students from Salonika's best families. The problem would no longer be to attract students but, rather, to find funds to give equal opportunity to any boy or girl of promise who needed financial aid.

In the 1930s, because it was necessary to superimpose the English subjects program on the regular Greek prescribed curriculum, students had thirty-seven class periods per week and the teachers had from 25–31 periods. In those days, in addition to classes in mathematics, physics, chemistry, biology, history, religion and psychology, students had five different language classes—Ancient Greek, Modern Greek, English, French and German. Considering what was piled on them and how much class preparation was required, it is miraculous how proficient they became in both spoken and written English.

One of Anatolia's greatest losses in 1938 was the departure of George and Elsie White. George had served as treasurer and business manager and Elsie as the landscaper of the new campus. They would be sorely missed by the whole Salonika community, where they were very well known. After a great deal of maneuvering, the college was finally able to purchase the White house. By the fall of 1940 it would be used as a Girls' School dormitory.

Anatolia required a full preparatory year of classes in which students studied nothing but English. As an experiment in English, an activities room was set aside in Macedonia Hall. Preparatory students were but ten years old and went to the

activities area several times a week. In the area an atmosphere of congeniality, fun and inquisitiveness was created to encourage learning. Activities consisted of puzzles, anagrams, making of picture books and posters, and playing various games. All conversation had to be in English; no word of Greek was allowed inside those doors. It was not just a case of practicing language; total immersion in English in a place that was fun proved a successful experiment.

During the summer of 1939, the idea of war in Greece became ever more foreboding. Anti-aircraft emplacements were set up in back of the White house. The president began the construction of an air-raid shelter in the basement of Minnesota (Stephens) Hall. Hitler was wreaking havoc in Europe; a conflagration of all of Europe seemed imminent. On advice from American Vice Consul Edmund A. Gullion, the authors crated all their belonging in wooden boxes and left campus to spend the summer in the hinterland at Pyrgos (Ouranopolis), Khalkidhiki, in the company of Joice and Sidney Loch, caretakers of the Tower of Adronicus Paleologos the Second (circa 1200 A.D.). That fall all American citizens were advised to leave Greece and most of them did. Howéver, the young American teachers, Carol Hodges, Esther Peck, John Martin and Mary and Everett Stephens remained.

A pleasant incident provided a respite from the uneasiness engendered by the war. Just before college opened that fall, an unexpected phone call was received by campus residents. King George and Princess Frederika were to visit the college that very afternoon. What a flurry there was! What does one wear? How does one act in the presense of royalty? The charming Princess Frederika relaxed everyone at the reception when she extended her hand with a simple "hello." At the dining-room table the Princess, noting Mrs. Rigg's hesitation over seating the guests, spoke up and said, "When I have guests and don't know how to seat them, I just close my eyes and say, 'Please sit down.'"

Winter 1939–40 was a fierce one in many ways. Food and fuel shortages were becoming apparent. It was a very cold winter at home, in classrooms and in dormitories. Several Americans discovered the meaning of chilblains.

Ernest Riggs worked unstintingly at creating good public relations for the college with its host of constituents in and around Salonika. In the spring of 1940, when the campus was bursting with beauty, he organized a reception for the city's university professors. The president's motive was to educate them about American education. The president gave a short address in which he pointed out the values of the four-year liberal arts education, with its flexibility that provided for developing individual initiative, personal responsibility and group cooperation, teaching students how to cope with new and unexpected situations as opposed to the rigidity and inflexibility of the continental learning system that stressed memorization. The large turnout indicated the increasing importance of Anatolia College in the eyes of the educational community.

Shortly thereafter came the news of Dunkirk and Churchill's "blood, sweat and tears" speech. Now it was obvious; war hung over all. The young American Vice

Consul, Edmund Gullion, advised that all remaining U.S. citizens return to the U.S.A. as soon as possible. On April 26, 1940, Esther Peck, Carol Hodges, John Martin and Mary and Everett Stephens sailed from Piraeus. Their ship, the *SS Examilia*, stopped in Yugoslavia to take aboard the Yugoslavian gold supply for transportation to the United States for safe keeping; a second stop in Malaga, Spain, loaded red lead. The ship, brightly floodlighted each night, zigzagged its way across the Atlantic for twenty-three days to avoid possible submarine strikes before it reached New York.

The only remaining American teacher on campus was Professor Harley Sensemann and his wife, Marie. Harley had retired early from the English Department at Columbia University and decided to remain in Greece, saying that he had always wanted to see a real war!

Despite the many distractions, Anatolia seniors sat for University Entrance Examinations. Of the 150 from all of Greece who took the examination, Anatolia captured the five highest scores. To this day Anatolians far outdistance students from other institutions, which reflects both the excellence of teaching and the outstanding application of students to their studies.

In August 1940 the Italians torpedoed the Greek cruiser *Elli*, which had carried dignitaries to the island of Tinos for the Celebration of the Feast of Dormiton, where the sick sought to be healed by the miraculous icon of the Virgin. Metaxas immediately called up the reserves.

It was getting perilously close to the beginning of the 1940–41 fall semester, and there was still a question of whether or not to open school. It was decided to move the lower grades of the Girls' School to the new campus, leaving the higher grades at the Girls' School building on Allatini Street. The president's house would become classrooms. The president would move to the dean's house, since the Comptons were on leave in the United States; the White house would become a dormitory and dining hall. Bertha Morley, head of the Girls' School, would remain with the older girls, and Mary Ingle, who had arrived at the Girls' School on January 15, 1936, would become dean of the younger girls. A British citizen by birth, she was educated at Pacific Grove University in Forest Grove, Oregon, and Hartford Seminary in Hartford, Connecticut. Her family were business people in Italy. Her uncle, with whom she stayed in the United States while attending university, was a Congregational minister. President Riggs had persuaded Mary that Anatolia Girls' School needed her more than she needed theology. (See Chapter XVI)

The administration of course wondered how parents and trustees would regard moving half the student body. Was this an intelligent time to move in the light of grave uncertainty? The trustees thought the plans sound and endorsed them; but the permit from the government was delayed. President Riggs decided the college could wait no longer to hear from Athens and commenced revamping the president's house into classrooms and made necessary changes in the White house. As parents and daughters gathered together to inspect the proposed change, word came from Athens by telephone that permission was granted. And none too soon,

for there were now only ten days left before the opening of school. Safety stairways and additional toilets had to be installed; furniture had to be moved. Somehow it was all accomplished.

In spite of the changes made and the ever-increasing tempo of war, an air of normality reigned on campus. With fewer teachers, those remaining had extremely crowded schedules, which they accepted graciously. It was hard work for everyone; there were very few moments of leisure.

At 3 a.m. on October 28, 1940, the Italian Ambassador delivered a humiliating ultimatum to Metaxas demanding the cession of strategic areas of Greece. Metaxas was uncompromising. He replied to the Ambassador with his famous "*Ohi!* No! This means war!" That morning recruits in civilian garb streamed past the college campus heading up the mountain. All night long, military vehicles rumbled down the hill filled with men in uniform, armed and ready to move to the front. That same afternoon the Girls' School building on Allatini Street was requisitioned by the army. Parents came to get their children. Bombing began before the day ended. Greece was at war.

ALUMNAE NURSERY SCHOOL, EARLY 1950s

Chapter XII
World War II Interrupts

Professor Harley Sensemann, Anatolia's English teacher who refused to leave Greece with the other Americans because he always wanted to see a real war, wrote in his diary on October 28, 1940:

> War was declared in Greece this morning and the Italians began bombing Patras, Piraeus and the canal bridge at Corinth.... Of course the Italians thought Greece would submit without resistance.... All is confusion here in Thessaloniki.... General mobilization is ordered.... Greece is not prepared to outfit or domicile her soldiers.... Insufficient clothing, no tents, no blankets, not even arms for all of the men.... We are five hundred feet higher than the city; our large marble buildings resemble barracks.... What a target for a bomber or battleship.... Poor Yervant Djedjizian (Anatolia's assistant librarian and music teacher) came by this morning to say goodbye. He will be sent at once to the Albanian front.... He believes many will be killed there and then the Greek government will have to give up.... I, somehow, without good reasons, have a feeling that the fighting spirit of the Greeks roused by this unjust attack will endure beyond the mere gesture stage.[1]

Ambassador MacVeagh wrote in his official log on October 28, 1940:

> The Italian minister (Count Emilio Grazzi) handed Mr. Metaxas at 3 a.m. an ultimatum expiring at 6 a.m. demanding the right to occupy strategic points in this country because of Greece's unneutral attitude in favoring Great Britain and her fomenting troubles in Albania. I called the British minister at once; he confirmed these statements.... Unless Greece yielded, the Italian troops were under orders to advance at 6 a.m.... From the manner of the memorandum the Italians wanted to give no chance to the British to bolster Greek courage and counted on the Greeks caving in.[2]

Professor Sensemann's diary entries during the initial stage of Greece's involvement in the war provide good on-the-spot accounts of what happened. On October 29 he wrote:

> All schools are closed. Complete blackouts are ordered. All buses, automobiles, horses, wagons, school buildings and housing facilities are commandeered by the government.... All men of military age are ordered to report for mobilization regardless of physical condition or family responsibilities.... All day long thousands of men arriving in the city from the villages and the hinterland come up this mountain past the college on their way to fortifications and military camps one mile above the college.... Some have

bread; some do not; some are barefooted. All seem so distraught and weary.

[October 30] The army has taken one of our two college cars; only through the intervention of the U.S. Consul were we able to keep the other car.... College buildings are being commandeered for hospitals.... Students from both the campus and Allatini Street have gone home.... We stumble over refugees at almost every step.... We are in a complete blackout; we can't do anything.... Out in the harbor in plain view is one old Greek ship with defense guns.... Soldiers are patrolling our grounds.... We are almost afraid to go out.... At eight o'clock each evening we gather at the president's house in the dark to listen to the news from the British Broadcasting Company.... The port of Salonika is the gateway to the north. If the enemy comes, what then? Only a direct hit could harm us here.

[October 31] Refugees continue to struggle up the mountain; I see fleeing nomads and families using cows to pull some ancient cart, but mostly people are walking and struggling under heavy loads.... I feel a surge of hatred for war and the fiendish war mongers who are the cause of it.... I have been warned to keep my camera out of sight.

[November 1] Something tells us—the roar of artillery off to the north and west—the apparent calm before the storm—that it will not be long before we are attacked. The bombers may come any minute.... How prophetic. It has happened. I'll come back to this writing later, I hope. Right now I shall go outside with my field glasses.... It is 9:30 a.m. The bombers are over us now.... How did they manage to get over the city and begin dropping their bombs before our defense knew they were there?.... The anti-aircraft guns are barking all around us.... But the bombers have dropped all their bombs on the city and are hurrying away.... I am wrong; here they come again, seven silver bombers high above the city in horseshoe formation coming due east toward us. Our defense guns roar from every direction about us. Defense shells by the dozen explode far beneath the bombers. I am amazed at the number of defense guns firing from so many places.... Again and again the bombers circle over the city dropping their bombs and their formation unbroken.... On ground all hell seems to break loose.... Buildings are blasted to pieces and burst into flames.... A large tobacco warehouse is sending flames hundreds of feet high, the tops of the Mediterranean Hotel and the telephone and telegraph building topple to the ground.... The noise and the destruction, the exploding bombs, bursting defense shells and the wailing of sirens are deafening.... The bombers circle again and again untouched.... Suddenly the bombers rise into the sky like a flock of birds, still in perfect formation, headed north.... Fire engines clang.... Burning buildings crash.... Pandemonium reigns.... We have been so interested in watching the whole raid and the defense guns at work that we have forgotten our own safety.... Our highway is now really jammed with fleeing people.... The silver bombers come again; ten silver planes this time in two formations. Again defense shells seem to burst far below the planes. On come the two formations.... Another shower of bombs smashing the city into bits. Again and again and again they circle over the city.... One lone Greek fighter plane engages the rear planes in a dog fight and breaks up the formation.... But they get away.... The city is now one great sea of fire and smoke.

[Saturday, November 2] Got our first warning at 7:30 this morning.... A second warning at 9 a.m.... Eight planes are approaching from the south over Mount Olympos, but disappear.... More bombers appear on the horizon but disappear. Meanwhile there is heavy defense shooting from all directions.... Suddenly the sky is filled with

countless planes. . . . They are all over us. Anti-aircraft guns set up a terrific bombardment. . . . We look up to see a huge bomber over our heads and so low we can see the insignia on it. . . . A defense shell bursts just above our heads under the bomber and fragments which weigh several pounds each fall onto our balcony and into our garden. We wake up to the fact at last that this is not a movie and we run for the air raid shelter in Minnesota Hall while bombardment continues another forty minutes. . . . I now stroll out and look over the landscape. . . . A parachutist comes down within sight of our house on the road. As he is surrounded by refugees, who certainly would have torn him to pieces, he begins shooting at the people. . . . Again in the afternoon two formations of bombers rise out of the south, coming directly toward us in a formation like a flock of ducks, circle the city, drop their bombs and cause more damage than any raid before. . . . Defense planes engage them in dog fights and break up formations. . . . There have been eight raids. Each of them did horrendous damage and killed many people. . . . In the eighth raid bombs were dropped both sides of us up the mountain and down the mountain, presumably targeting on army fortifications and encampments up the road. . . . There is talk of moving us to the American Farm School. . . . Several Italian planes have been brought down. . . . Three pilots were captured.

[November 3] A Greek pilot, having run out of ammunition, rams an Italian bomber, breaking off the wing of an enemy plane which plummets to earth while the Greek boy brings down his plane safely. . . . The president and his wife continue to scold us for remaining outdoors during air raids, using field glasses and taking photos. . . . The president's house has been turned into a headquarters for news reporters who work continuously hammering out stories. . . . 50,000 people have fled the city.

[November 4] The Vice Consul, Edmund Gullion, gave us news about the raids. . . . The Greeks at the Italian front ninety miles away have pushed the Italians back, taken 1000 prisoners and destroyed twenty tanks. Seven Italian generals deserted their troops and crossed over into Yugoslavia. We were told that many planes have bombed Corfu, Patras, Corinth, Megara, Metsofon, Larissa, Yannina, etc.[3]

Ambassador MacVeagh, in his November 16 and 17 logs, notes that five British warships arrived and were debarking troops. British troops were all over Athens, a welcome sight indeed.[4] So the days and the bombings went on and on. There was little food or fuel, and people by the hundreds died of starvation.

In recalling those days, Mrs. Marie Sensemann noted that the chief targets in Thessaloniki were the railroad yards, where the Italians hoped to destroy locomotives and both freight and passenger cars, thus disrupting transportation. She remembers that night after night those left on campus would gather in President Riggs' darkened living room to listen to the BBC news broadcast. During the Thanksgiving eve broadcast Vice Consul Gullion leaned over to her husband and whispered, "You leave tomorrow at four a.m."[5]

On the night of November 21 (Thanksgiving Day) Mr. and Mrs. Sensemann and Miss Ingle left by train for Turkey. That same day Anatolia College buildings were offically turned over to the Greek army to become the Fifth Military Hospital of Macedonia. Doctors and nurses were assigned to Alumni Hall; Minnesota Hall became an operation and surgical wards building; Macedonia Hall served as a shelter and ward for amputees. Twenty Anatolia teachers were now fighting on the

Albanian front.

One day while Mrs. Riggs was was visiting soldiers from the Albanian front in the amputee ward, one of the soldiers told her this story which sheds some light on how Greek ingenuity helped defeat the Italians:

> There down the mountain road were the 'macaronis' rumbling along with their tanks, their machine guns and their great coats and boots. Here we were above hiding behind rocks and bushes without blankets and bayonets. Suddenly, at the signal we all jumped up shouting our battle cry, 'Aera'! (blast of air; it also means courage) and sliding down the icy slope, attacking with our secret weapon, the army blanket thrown into the gears of the rolling tank, hand to hand, Greek against Italian; they didn't stand a chance. Just watch; we shall yet drive them into the sea![6]

Ambassador MacVeagh commented at this time on the energy and cohesiveness of the Greeks:

> Something has released an energy in these people of which none of us had any suspicion. Patriotism may be part of this something as well as hatred of the Italians and resentment over their insults and threats. But more important than these, I believe, has been the consciousness of unity which the nation suddenly achieved on the dark dawn of October 28th. The history of ancient Greece is at least 50% discord; and there was plenty of it in the Greek revolution, while the whole life of the modern Greek state has been factious almost beyond belief. But from the moment Mr. Metaxas rejected the Italian ultimatum there has been only one party, one class, one purpose in the whole of this small land.[7]

The Riggs were now the only Americans left at Anatolia. Dean Compton had completed his leave in the United States. He decided to return to Greece without his family. Just as he was boarding a steamer in New York bound for Lisbon, he was handed a message from the U.S. State Department in Washington forbidding him to leave. With his usual spirit and dedication to helping people, he immediately set about organizing Greek War Relief.

On campus, Christmas and New Year's came and went uneventfully. The Riggs and a handful of Greek faculty not yet in the war spent long hours entertaining hospitalized soldiers. And the bombings continued. On January 25, 1941, there was a very heavy bombardment of Salonika. A direct hit on Socony oil storage tanks resulted in a huge conflagration.

General Metaxas died of natural causes on January 29, 1941. He contracted a throat infection which somehow stirred up an old ulcer; he literally bled to death. The new Prime Minister, Alexander Koryzis, invited the British to help in Greece. On March 11, 1941 the Greeks began the evacuation of the Anatolia hospital, removing patients to the Peleponnesus. They must have sensed the impending German occupation. Was this the beginning of the end?

In reviewing the history of Greece, Richard Clogg, scholar, historian and author at King's College, observes:

> The spectacle of the Greek David worsting the Italian Goliath gave a great boost to the

anti-Axis struggle during the dark winter of 1940–41. Greece, indeed, was Britain's only active ally at the time when the Greeks gave convincing proof that the Axis armies were not invincible. Within a matter of days the Greek army had not only pushed the Italians back to the Albanian border but had counter-attacked across it, capturing Korytsa on November 22, Ayioi Saranda on December 6 and Argyrokastro on December 8. These victories had a particularly strong emotional appeal to the Greeks, for these were the three principal towns of northern Epirus, the partially Greek-inhabited area of southern Albania on which the Greek nationalists had long cast a covetous eye.[8]

Alice Riggs wrote in her diary on April 6, 1941:

> I wakened with a strange dream. Two white doves came fluttering in through the window. Round and round they circled over my bed and then settled gently on the headboard. I woke with the screaming of sirens. Six times that morning they sounded in close succession. The Greeks had been beating back Mussolini's armies. This was Hitler's answer. German forces had broken through the Yugoslav defense and were pouring down the banks of the Vardar River to the borders of Greece.[9]

The American consul telephoned Riggs during an air raid that the Germans would probably be in Salonika that afternoon (April 6, 1941) and that Riggs should leave Greece at once. What was left of the Anatolia faculty and staff was hastily called together. Riggs had told them: "We are staying with you till the end." The group met; there was a deep calm and silence as the president spoke, asking their advice on whether or not he and Mrs. Riggs should leave. Professor Iatrides spoke for them all: "It will serve no good purpose for you to stay. . . . it is better for you to go—to go while you can—to go and do for us what you can from the outside, where you will be free."[10] Ernest Riggs was deeply moved and tried to speak but his voice broke and he could not talk. In a calm voice Professor Iatrides said: "We know what is in your heart. We have lived before in slavery; we have known what it is to lose home and country. God is with us. We are not afraid."[11] The decision was made. The president and his wife would leave. President Riggs appointed a committee of three staff members, chaired by Professor Iatrides, to look after the interests of the college as best they could.

The Riggs were finally evacuated on April 13, 1941, sailing on the Greek ship, *SS Ionia*, to Alexandria and thence to Capetown where they met, unexpectedly, Princess Frederika. By July 26 the Riggs had reached Trinidad, where they were again delayed. Finally, they arrived in New York on August 18, 1941; the journey from the Anatolia campus had taken them four months. Upon arrival in the United States President and Mrs. Riggs each went their separate ways on coast-to-coast speaking tours to raise funds to meet the immediate needs of the people of Greece and to build a fund to reopen Anatolia College when that time might come.

Back in Greece, Professor Orestes Iatrides, Prodromos Ebeoglou and a small group of Anatolia faculty were struggling to carry on. They opened a small school for Anatolians called the "Adamantios Korais." Their struggle was heroic. On December 21, 1942, Professor Iatrides was finally able to smuggle out of Greece to Turkey a report to President Riggs and the trustees on the condition of the Anatolia

faculty and staff and the progress the Korais School was making as a substitute for Anatolia College. The report did not reach Boston until the spring of 1943. Iatrides' report noted that thousands of Greek citizens were dropping in the streets, dying of starvation, and concluded as follows:

> Everyone is working hard; I never in all my life worked so exhaustingly hard; no one is earning more than one-third enough to keep body and soul together, some only one-tenth enough. The prices of food supplies have increased 20,000%-30,000% while salaries have increased from 1,000%-2,000%. How do we face such a situation? In three ways: 1) by borrowing—those who can find lenders; 2) by selling personal property—those who have things that can be sold; and 3) by being undernourished; and this is true of many of us. I, myself, have lost forty pounds and my wife, thirty-two pounds. (N.B., we were not overweight.) We are walking by faith, keeping our inner peace and learning our lessons in this school of affliction.[12]

Riggs had tried so many times, unsuccessfully, to send letters, dispatches, cables and money to Iatrides that when he received Iatrides' report he was overjoyed and moved to tears. Once again Riggs desperately sought a means of getting funds to Iatrides. Not a single way was open. The whole of Greece had been overrun and was firmly in the grip of a German-Italian-Bulgarian occupation. Anatolia College became the official headquarters for the Germans in the Balkans.

In the spring of 1943, Dean Compton was called to the State Department in Washington and asked to become chairman of the Inter-Agency Committee for the Trans-Blockade Feeding of Greece. The committee was composed of representatives of the newly organized United Nations Relief and Rehabilitation Administration (UNRRA). Compton's first task was to learn conditions in Greece, decide on acute needs to be satisfied and take the necessary action to get food, clothing, and supplies shipped to Greece and distributed. One of Compton's first witnesses was an Anatolia alumnus, Titos Theoktistou, a young man with a Panamanian passport who had been allowed to leave Greece. He was able to give a comprehensive and vivid picture of the conditions in Greece as he had witnessed them.

Anatolia College was fortunate in having Lazarus Amarantides as the superintendent of buildings and grounds during the German and British occupations in World War II, for he both knew the place very well and loved the school. Lazarus was a refugee whose father had died of typhus in Turkey. Lazarus was shunted about from one orphanage to another while his mother found work in an orphanage in Chalkis. He came under the supervision of Lee Myer in a Near East Relief orphanage in Pseira. When Myer left to become superintendent of construction of the new Anatolia buildings in Pylea in the late 1920s, he took Lazarus with him. As helper to Mr. Myer, Lazarus, therefore, had a hand in the building of Morley House, Macedonia Hall, Minnesota Hall and the first floor of the old Alumni Hall, now Compton Hall. Lazarus ultimately became superintendent of buildings and grounds, serving the school for 45 years before he retired in the early 1970s.

When World War II came and the college was forced to close, it became a Greek

hospital in which Lazarus worked for four months until he was shipped off to the Albanian front. When the Germans overran Greece and took over the Anatolia campus as their Balkan headquarters, Lazarus returned to the campus and sought employment from the Germans. They were delighted to have the former superintendent of buildings and grounds come looking for his old job, and they put him in charge of a staff of 80.

Lazarus has provided many details about the Germans' fortifying the college:

> When the English started bombing Germany, the Germans at Anatolia College constructed extensive bomb-proof shelters. In the area underground in front of Macedonia Hall, a large area was constructed of reinforced steel and concrete walls and ceiling one meter thick. This was the quarters for the general. Underground in back of Macedonia Hall a second shelter was constructed in the same manner for soldiers and officers. This large area extended almost to the old Anatolia electric generating plant. . . . The Germans also fenced in with barbed wire the whole area of the Anatolia campus, including the lower football field. This fence also ran up and around the Sossidi house and back down around the Heitmann place. The road by the college was closed. Furthermore, the area along the outside of the fence was mined. If you wanted to go to Panorama, you had to go all around.
>
> The White House (later called the Personnel House) was used by the Germans as an officers' club. The Sossidi house was used for sleeping quarters for high-ranking officers; and the Heitmann home housed the general. . . .[13]

Lazarus gave this account of the period following the departure of the Germans:

> There were three days when the campus was under no one's control. It was during this period that some of the damage was done, unfortunately by Greeks, not Germans. The Greeks were looking for furniture, anything movable, anything they could use. . . . Then came the British with a contingent of Gurkhas from the Anglo-Indian army. It was this group that really destroyed the Anatolia buildings. They built fires in the center of the classrooms, cracking the concrete floors; and they ate and danced around the fires. . . . The destruction to the buildings was not done by the Germans; it was done primarily by the Gurkhas. . . . The Gurkhas stole cars and trucks, including some from the British army and sold them to Greeks. . . . The Minnesota Hall area became a used automobile sales center until the military police began to discover what was going on. Then the Gurkhas burned all the cars and trucks they had left in back of Minnesota Hall to cover themselves. It was a huge fire![14]

Lazarus' estimate of the damage done to the buildings alone was about $150,000—a considerable amount in those days.

Lazarus was on hand to greet Carl Compton, the first American to return to the campus after the German withdrawal; and, of course, Lazarus was one of the first to begin to put the pieces of Anatolia back together again. He certainly served the college far beyond the call of duty. When asked how he felt about his many years at the college, Lazarus replied, "I was lucky to be employed by Anatolia College; they were very good years."[15]

The Germans, losing the war to the allies, withdrew from Thessaloniki on

October 28, 1944. A German World War II veteran who had been stationed on campus visited Lazarus in the summer of 1984 and told him that when the Germans retreated across Yugoslavia, two-thirds of them were killed by the Yugoslavs. There can be no doubt that the Nazi occupation was one of the most difficult periods in modern Greek history. Famine and disease left no family untouched. The country was totally decimated.

It did not take Dean Compton's UNRRA group long to move into Greece. In anticipation of Germany's defeat, the group had been waiting in Cairo with ships loaded with food, clothing and medical supplies. On November 6, 1944, just nineteen days after the German exit, Compton's ship arrived in Thessaloniki harbor but could not dock because the sea was blocked by so many sunken vessels. An UNRRA office was set up in a former waterfront apartment building. The operation was divided into four functions: transportation, distribution, welfare and medical. Two Anatolia alumni and former employees, Socrates Iacovides and Costas Sianos, joined Compton's staff.

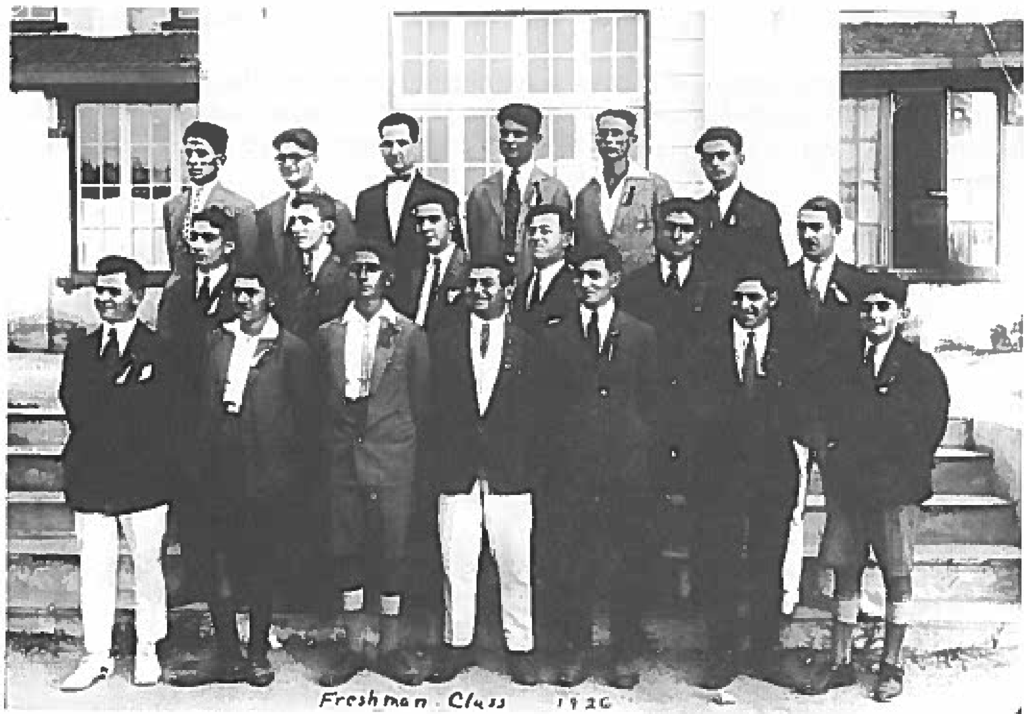
At the earliest opportunity, Compton went up to the Anatolia campus. What he found was most disheartening. While the stone buildings were intact, all the interior walls were badly damaged; all window panes had been broken; no furniture was left; electric fixtures had been torn out; plumbing fixtures had been smashed and the heating system destroyed. Playing fields, tennis courts and Elsie White's exquisitely landscaped campus—all were in shambles. Upon visiting Professor Iatrides and the other Anatolia faculty carrying on at the Korais School, Compton found them physically and emotionally drained, emaciated and without adequate clothing.

As soon as his office was functioning, Compton set out in a jeep to investigate conditions in the area and to organize local committees to help in the distribution of supplies. In his memoirs, *The Morning Cometh: 45 Years with Anatolia College*,[16] Compton says,

> Traveling was very difficult; roads had gone without repair through all the war years; there were great holes at frequent intervals and almost all bridges and culverts had been destroyed. We crossed the Vardar River on a makeshift ferry. Some farmers bringing their meager produce to the city had to wait in line for three days for their turn to cross. It was evident that one of UNRRA's first tasks would have to be to rebuild bridges. Railroads were not in operation as the tracks had been torn up at frequent intervals, and engines and cars had either been carried off or were in a bad state of repair. Telegraph and telephone poles had been cut off to the ground. There were no communications. Many of the villages were in ruins, with surviving inhabitants huddled in makeshift shelters. Livestock and farming equipment had almost disappeared. There was no way many people could survive without help from abroad.
>
> To make an appalling situation even more appalling, some of the guerilla bands, sometimes called 'freedom fighters,' turned out to be communists and were forcibly taking control of towns and villages. When we came to Greece we knew we would face devastation and starvation; we had no idea we would find such bitter factional feeling, with Greek actually fighting Greek instead of uniting to rebuild their war-torn country.

Even in Thessaloniki groups of communist sympathizers roamed the streets shouting their slogans: *Oti theli o laos* (whatever the people wish). What an ironical slogan! A small minority was trying to force the people to accept a government which the great majority opposed.

STUDENTS IN NATIVE COSTUMES



FRESHMAN CLASS, 1926

JESSE HAWKES WITH ANATOLIA ORCHESTRA, EARLY 1930s

Chapter XIII
The Jews of Thessaloniki and Rena Abravanel

Shortly after the opening of Anatolia College in Thessaloniki in 1924, prominent Jewish families began enrolling their children at Anatolia; they were quick to recognize the quality of the institution.

The first Jews in Thessaloniki probably emigrated from Alexandria around 140 B.C. We know that a sizable Jewish population was present when the Apostle Paul spoke at the synagogue there. The great influx came, however, in 1492 when the Jews were expelled from Spain. These Spanish, or Sephardic, Jews grew to a community of about 30,000 by 1650. The Ottoman Turks were glad to have these weavers of silk, dyers of wool, craftsmen in gold and silver, traders, medics, scientists and philosophers. The Sephardic Jews developed Thessaloniki into the intellectual center of the Jewish world and an important trading center of the Mediterranean during the 16th and early 17th centuries.

As the Ottoman Empire began to show signs of decline in the 17th century, the dynamism of Thessaloniki Jewry also began to wane, and continued to decline along with the Ottoman Empire up to World War I. In the great Thessaloniki fire of August 18, 1917, nearly half the city was destroyed, leaving 80,000 homeless—50,000 of them Jewish. Thirty synagogues with their Torah scrolls and historic treasures were lost. As devastating as even this was to the Jews, they were soon to face the great population exchange of 1,300,000 following World War I. 100,000 of these refugees moved to Thessaloniki, Hellenizing the city and thereby reducing Jewish influence and the Jewish constituency to 20% of the population. While the Greek government gave the Jews the same rights as the Greeks, and while there never was any real anti-Semitism, the chaos over the absorption of the large number of refugees and the worldwide depression that followed caused many Jews to seek more satisfactory lives in France, Italy, Egypt, Palestine, South America and the U.S.A.

When the Italians invaded Greece on October 28, 1940, the Jews responded patriotically; 7000 of them marched off to the Albanian front. It was not long after that when the Germans overran Greece and began rounding up Jews for the carnage that was to take place in Germany. Soon the 1940 population of some 65,000 Jews in Thessaloniki would be reduced to 1000. Most would perish at Auschwitz. One of the lucky ones who escaped the Germans was Rena Abravanel

(Greenup), an Anatolia alumna who now lives in the United States outside of Boston. Since Rena's survival story is probably typical of those few Jews who escaped the Germans, we include it here:

> My great, great, great, great, great (I don't know how many greats) grandfather, Isaac Abravanel, was the one who led the Jews out of Spain in the 1400s. Isaac Abravanel was Queen Isabella's banker and, according to Abravanel legend, was the one who financed Christopher Columbus' voyage to the new world. Abravanel might have remained in Spain had he renounced Judaism; but he refused.
>
> The Jews went to the Ottoman Empire, and many of them to Thessaloniki; the Sultan welcomed the Jews fleeing from Spain because they were the merchants and bankers, the kind of educated persons needed to carry on the business of the Ottoman Empire. Many went to Thessaloniki because that city at that time was the most densely populated by Jews of any city in the world. . . . The Abravanel family has been in Thessaloniki since the 1400s.

[Quotations in this chapter are from a taped interview with Rena Abravanel Greenup, conducted April 18, 1984, in Southboro, Massachusetts.]

Before World War II, the Abravanels were among the very well-to-do in Thessaloniki; the Abravanel home at 49 Gravias Street was one of the finest in the city. Joseph Abravanel was comptroller of the Austro-Hellenic Tobacco Company. He had served in World War I in the British army and had been careful to maintain his contacts with the British over the years. In 1940 he was operating a short-wave radio, reporting day-to-day developments in Greece.

Rena, born in 1936, was an only child. Already the rumble of Naziism was being heard all over the world. Her story continues:

> In 1940 my father, a very astute man, realized the chips were down and that Thessaloniki was too small a place for a Jewish family to stay and decided to move to Athens . . . he tried to encourage my uncles and aunts and cousins to go along with us to Athens, but nobody wanted to leave Thessaloniki. When we left everybody stayed at our house. . . . In Athens we rented an apartment. . . . My mother was a pianist and piano teacher. She had never learned to cook; we had maids to take care of all the household chores; now she had to learn to cook very fast for our circumstances had changed so very quickly. . . . At the apartment in Athens we kept a couple of chickens on the balcony so we could have eggs. . . .
>
> In 1941 the Germans arrived in Greece; everything suddenly became very, very difficult . . . fright seemed to be constantly with us everywhere. . . . We adopted Greek names in order to obscure our Jewish identity. My father became Eosiph Tsolakis; mother, Maria Tsolakis; and I remained Rena. We needed our names in order to get rations—bread; and the only bread available was bobota, corn bread. In 1941 famine commenced in Athens . . . in my nightmares I still hear people screaming, 'Pinao, pinao, pinao—I am hungry'. . . . At sunrise each morning wagons would make the rounds of the city to pick up from the streets the bodies of those who had died during the night from hunger.

Joseph Abravanel was still manning his short-wave radio, and the Germans were seeking out all such persons. The dragnet was becoming ever tighter. Something

must be done to obscure further the Abravanel (Tsolakis) identity. Rena tells how this was accomplished:

> My mother was something of a phenomenon in the Sephardic Jewish community. My mother was an Eskenazim, a Jew of Germanic or Russian extraction who speaks Yiddish. . . . Her father was Austrian, and the family spoke German at home. . . . My mother had a circle of friends of German ladies with whom she was extremely friendly. One of these ladies was married to a Greek general. . . . We left the apartment, and this German lady and her husband hid my father, mother, bachelor-uncle and me in their basement for about one year. This was an especially friendly and courageous thing to do for if the Germans were to find us, everyone would be shot. . . .
>
> Thus the Abravanels were able to hide better in Athens than in Salonika, as father had earlier predicted. The unfortunate thing that happened in Salonika was that the Germans asked for the names and addresses of all the Jews. It is alleged that the rabbi gave the Germans what they asked for. In Athens, however, the rabbi refused to oblige the Germans; so the Germans had great difficulty finding the Jews in hiding in Athens. . . . All but four of our relatives in Thessaloniki who had remained at our house were taken to Auschwitz and killed.

Joseph Abravanel continued to operate his short-wave radio even in the basement of the Greek general. Again and again the dragnet swept closer and closer. On several occasions the Germans came to search the house, but the Abravanels' secret hiding area in the basement kept them secure. However, father Abravanel became very frightened; further, he felt that the Abravanels were really putting the Greek general and his wife in jeopardy. So they decided to try to escape to Palestine.

As Rena tells the story:

> In the middle of the night we left Athens and stayed at a small village near Tourkolimano outside of Piraeus in order to get a boat. Our escape boat was to be manned by two Greeks who were fleeing the Germans; one was an engineer, the other, a lawyer. . . . It was December 1943. . . . We were staying on a farm with some farmers, waiting for the opportune time to leave. Finally, everything was ready. . . . We got on the boat to go to Palestine via Turkey. . . . It was winter time and we had bad weather. . . . The lawyer who was captain was not a captain; and the engineer was not an engineer. . . . The boat was a small kaiki. . . . We were out a couple of days when the engine failed. . . . Finally they used my mother's hairpins to help repair the problems. . . . We also had additional problems because neither the captain nor the engineer knew where we were. . . . We drifted for some time until finally we saw land. On one side of us was a hospitable appearing beach; on the other side was a very inhospitable, rocky shore. My father wanted to land on the rocky shore; others in the boat wanted to go to the calmer shoreline. While they were arguing where to land, along came a German patrol boat to check us out. My uncle was so upset that he jumped overboard, trying to drown himself; but the Germans pulled him aboard. . . . The irony of it all was that the inhospitable shore was the island of Imbros, which belonged to Turkey and was neutral; the peaceful shore was Lemnos, a Greek island. The German boat took us to Lemnos, where interrogation started. . . . Of course we had our Greek names and our Greek passports, so we survived this first interrogation. My father was taken off and imprisoned in Kastron, the capital of Lemnos, while my

uncle, my mother and I were imprisoned in Mudros, the second largest town in Lemnos. Each of us had a separate prison cell.

It is January 1944 and I am eight years old now and I am scared to death. . . . Being alone in that cell was just awful. There was a dirt floor, a small window with bars, a door with a hole in it and a cot to sleep on. The prison was guarded by Greeks and inspected regularly by Germans who came to interrogate and torture the prisoners. Periodically you would hear the screams of inmates being beaten. . . . My mother made a great fuss over my being separated from her. She said it was against every civilized convention to have children eight years old separated from their parents. . . . Of course at that time we had no idea of what was going on at Dachau or Auschwitz. . . . Because mother spoke German fluently and because she kept making such a fuss about me, the Germans finally put me with my mother.

Presently my father was brought from Kastron to Mudros for further interrogation. About this time mother started fussing again about having a child in prison. . . . The Germans agreed to place me with a Greek family, sympathetic to the Germans, by the name of Karpousis. As I was being transferred to that family, by coincidence, my father was at that same time being transferred to Mudros and we met by chance on the street. I ran and embraced my father, who in turn picked me up and hugged me. A Greek soldier began striking my father. . . . All of a sudden he stopped and asked my father, 'Aren't you Abravanel from Thessaloniki?'

My father replied, 'Yes, but why do you want to harm a fellow Greek?'

The Greek man replied, 'I am something more than a Greek; I am the interpreter for the Germans.'

The Greek man, it seems, had at one time worked in the same place in Thessaloniki with Rena's father and so recognized him. The man told the Gestapo commander who the Tsolakis really were, namely the Abravanels. Rena explains why she and her parents were spared:

The one thing that probably saved our lives was that the Gestapo commander was an Austrian. . . He considered himself a cultured man; and being confined in Mudros with absolutely no companionship or intellectual stimulation was almost more than he could take, and he found in my mother a cultured lady who played the piano and could converse with him. . . . He told her that he would take from us everything that we possessed—money, jewelry, everything; in exchange he would not send us to Auschwitz but would allow us to remain on the island. We would all remain in prison. . . Father would be sent back to Kastron and the Gestapo commander would have the privilege of conversation and playing the piano with mother whenever he wanted to do so. . . . The Greek interpreter was absolutely furious over the commander's decision and constantly pressed to have us sent back to Thessaloniki or to Germany.

I am now out of prison living with the Karpousis. I have visiting privileges and can visit my mother every day. . . the food in prison was terrible—boiled black-eye peas filled with worms and little bugs. . . . So I brought food as often as I could to my mother and my uncle.

The Karpousis family was very, very poor. Their children and I all slept together in one big bed. They were all trying constantly to get me to talk about myself and my family. I sensed they were spies for the Germans and, therefore, had very little to say about myself or my family. The Karpousis family was in a forced labor program working for the Germans, so I became part of that forced labor. I peeled potatoes for the Germans.

> Surreptitiously I put potatoes in my underpants and took them to my mother and my uncle for something extra to eat. . . .
>
> It is now 1944. Somehow (I never found out quite how) my father all through our imprisonment was able to maintain contact with the outside world. . . . The Gestapo commander went to my mother one day and told her that there was about to be a change in command and that there was absolutely no way he could keep us any longer on the island. . . . Apparently many command posts were being changed at that time, and the new commanders were gathering on the island of Mytilene to get their new assignments. Right at that time a British submarine came into port and wiped out all the Germans. As a consequence the new Gestapo commander for the prison did not come right away. Meanwhile the Greek interpreter kept his eye on us, wanting to be sure we would get what was coming to us. . . . After a few days the new commander arrived. . . . But already the Germans had lost the war and realized they must make a hasty retreat, for the British had already come into the area. German ships arrived in the port to evacuate the Abravanels, along with the Germans. They would be taken to Thessaloniki. My father had learned that the last prisoners taken to Thesssaloniki were all shot. As we were all wondering what our fate might be, the Greeks on Lemnos all of a sudden began to realize that the Germans were losing the war. The Germans told the villagers in Mudros that they were going to blow up the town and suggested the inhabitants leave the town if they wished to remain alive.

The Greek guards told the prisoners that they would leave the doors to the prison open at sunset so that the prisoners might also escape before the Germans blew up the town. When Rena visited that day, mother told her what was about to happen and suggested that they meet on the beach the following morning after the German boats had left. Rena continues her story:

> So now here I am, eight years old and going away from Mudros, just following the villagers and that night sleeping in the fields. . . . As we lay in the fields we heard the bombing of the town and watched the fires burning. In the morning we saw the German boats pulling out of the harbor, and everybody started running back home to see what was left of their places and to the Gestapo headquarters to see what they could find. . . . The villagers had been bled so badly by the Germans that most of them had little food or clothing; the only clothes many had were brown potato sacks; so they were searching for food and clothing at the Gestapo headquarters. . . .
>
> The Germans had done something terrible: they had boobytrapped everything. . . . Someone would see a piece of meat, other food or clothing and, as he picked it up, have his hands or arms blown off or other parts of his body mutilated. Now remember, I, a child, was running along with all the other Mudros villagers; it never occurred to me what was happening. . . . I didn't know anything about boobytrapping. . . . I went into a building in which only the door frame was left and there on the ground lay a long, narrow box which I picked up. As I did so I remembered that I was supposed to meet my mother at the beach. So I ran with my box to the beach; and there I found not only my mother and my uncle, but also father and our two boat companions, the engineer and the lawyer. We all embraced each other, giving thanks for our survival. Suddenly, mother, not having been into the village and not knowing about the boobytrapping, asked me what was in the box. I opened it and there I found a small, artificial Christmas tree. . . . To make a long

> story short, that little Christmas tree became part of the Abravanel tradition. Our Jewish family to this day has celebrated Christmas.

And the authors know from first-hand observation that Rena Abravanel's Christmas çelebration is the greatest and most meaningful they have witnessed anywhere. It is truly a celebration of giving thanks.

When the Abravenels returned to Thessaloniki, the Greek civil war was already heating up and they found their house occupied by a Greek officer who had turned communist. After filing lawsuit after lawsuit to get his house back but to no avail, father one day grabbed the officer by the neck and told him that he (Abravanel) had been through hell and back again and that if the officer didn't get out of his house he would kill him. The officer left.

> There was nothing left in our house; neighbors who had rescued a few things returned them to us. Like the rest of the population, we were down and out—little food, almost no clothing; for the Abravanels, life started all over again. Father began to work at the British YMCA; he would bring home stale pastries so we started to gain back some of the weight we had lost.
>
> I am nine years old; the first year back home I went to public school; then the next two years to the Korais School in preparation for entering Anatolia. Here we were in very bad circumstances financially but my family insisted on private school, an indication of how the Jews valued education.

Rena spent seven years at Anatolia, entering in 1948 and graduating in 1955. She was the only Jewish girl in her class—an indication of the toll the war had taken on the Jews of Thessaloniki. By her own confession Rena was at one and the same time a real mischief maker and president of her class in both junior and senior years. She used to do such things as make Turkish coffee in the back of the room during class, toss chocolates across the room to friends, engage in silly games, etc. She confessed, "I did everything I wasn't supposed to do." Rena's mother taught piano again at Anatolia after the war. Rena's teachers would go to Mrs. Abravanel and say, "Mrs. Abravanel, you are such a nice lady; how come you have a daughter like Rena?"

Rena was scared to death of Dean Ingle. As she says, "It must have been her eyes, light blue, slate-colored, that made us so afraid of her; they were so penetrating. Greeks have brown eyes, and they are warm eyes. Those eyes of Dean Ingle seemed to penetrate right through to one's soul and to see every bad thing a student ever did." Rena especially recalled Dean Ingle's "pin program" to promote the speaking of English. The rule was that while a student was on campus, she must speak English. Every morning in every section of every class one person received two kinds of safety pins, one with a green tag and one with a red tag. The green tag was for everyone outside your section; the red tag was for use in your section. If you heard anyone speaking Greek outside the classroom and not in your section, you handed her the green pin; and then they did likewise; the red pin went to offenders in your own section. At the end of the day students left with the pins had to appear in Dean Ingle's office, where they traded the pins for a poem that had to be recited

by heart next day. Surprisingly enough, modern-day psychology notwithstanding, as alumnae look back upon the pin technique, almost all believe the system did indeed motivate the use of the English language.

Of all the teachers, Rena remembers Mr. Sanford as a most dynamic instructor who motivated her to learn science; he taught students to search out knowledge and to think for themselves as opposed to the Greek method of memorization.

Rena remembers how her leadership skills were developed as class president during both the 5th and 6th forms. A rebel at heart, she wanted the senior class to go to Austria instead of on the usual Constantinople trip. She had learned her lesson well in debate; she persuaded her classmates to choose Austria. But there was one critical problem: many of her classmates were scholarship students and couldn't afford such a trip. So, goaded by Rena, the class worked especially hard on their canteen project. Their hard work paid off: sufficient funds were earned to pay the expenses of less fortunate classmates.

The Greek faculty were all opposed to this trip but, says Rena,

> Thank God we had American teachers who stood behind us and encouraged us. And because we had a classmate whose father was employed in the Ministry of Education, we secured the necessary Ministry permission for the trip. . . . Everything was prepared; we were now ready to go. When I told this good news to father, he snapped, 'You're not going anywhere. No child of mine is traipsing all over the world!' Thank goodness my mother was a teacher at Anatolia, and thank goodness my classmates voted for my mother to be a chaperone on the trip. Mother, being an Austrian, still had friends there and, since she spoke German fluently, she could interpret for the class.

So Rena was allowed to go with her classmates to Austria, an experience that proved to be both educational and lots of fun.

Rena's father, as can be seen, was of the old school—extremely strict, a no-nonsense disciplinarian. Anatolia had stirred in Rena a desire to attend university. Father balked. Such education in the 1950s was not necessary for a girl! But Rena would not be dissuaded. There developed considerable discord within the Abravanel household, with father saying, "You want to leave us. You don't love us. All other girls are contented to remain with their parents. Why not you?" Mother Abravanel finally intervened, begging father, "If she can find the money, let her go." Father grudgingly agreed.

Rena says, "At that time I did not have a drachma of my own; I got no allowance." She was, therefore, exploring every possible means to finance a university education. One day in the Anatolia library she paused to read a United States Information Service bulletin announcing U.S. Fulbright Scholarships available to Greeks to study in universities in the United States. This announcement piqued Rena's curiosity. She went to see her English teacher and could hardly believe what she was told. The English teacher planned to take the whole class to the city for a practice Fulbright examination in order to give the students the experience of taking an American examination. Two-thirds of the class failed the exam. Rena was in the one-third that passed. The teacher encouraged Rena to take the final

Fulbright exam. There followed several practice exams, then the big exam. Rena and her best friend were the two finalists. Interviews followed. Rena was determined to succeed in the interview even if it meant losing her best friend. Rena was bold and aggressive, her friend somewhat shy. Rena won the scholarship, which meant a university education in the United States; her dream had become a reality.

Thessaloniki newspapers carried the news of Rena Abravanel's accomplishment, but somehow Rena's father missed seeing the article. When a friend telephoned father to congratulate him on Rena's accomplishment, Rena remembers "Father came storming to me with the newspaper and demanded to know, 'What's this?!' He couldn't believe what had happened. He was a stubborn man, but he had said, 'If you can find a way to pay for university, I shall not stand in your way.' Father was a man of his word. It killed him to learn what I had done, but he let me go." So Rena set out for the United States and Michigan State University.

Reminiscing about Anatolia, Rena spoke of the impact of the extracurricular program, which ranged from debate to handicrafts: "For example, when I wanted to put on a radio show, my teachers told me to go ahead and do it. Who ever heard of such a thing in Greek schools in the 1950s! .... The bazaars, making things with our hands—all the opportunities we had ... I became a camp counselor while in university because I had the exposure at Anatolia doing so many things. ... I was able to teach Greek dances because Miss Marika [Kondozoglou, the gym teacher] had taught us and done so much with us." Rena also spoke of the impact morning chapel had on her—a Jew. About chapel she said, "It had a subtle, molding influence. ... It was both educational and enjoyable. You had to go to chapel; there was no excuse, ever, for not going. It was a type of discipline that gave the tone to the whole school."

Rena believes, "The most important lesson that Anatolia taught me is that I could do anything I wanted to do." Proof of what Rena learned was her class trip to Austria, her successful Fulbright Scholarship competition and graduation from an American university. Rena has had a good marriage, raised a wonderful family and has been a highly successful teacher herself. Anatolia College truly awakened Rena and changed the course of her life for the better as it has done for so many others.

Chapter XIV
Civil War and Anatolia College

Several resistance groups arose and fought fiercely against the Axis during World War II. Among the most forceful were EDES, the National Democratic Greek League; EKKA, the National and Social Liberation League; and EAM–ELAS, the National Liberation Front–National Popular Liberation Army. The groups had their own political aims, which made their resistance all the more fervid. EKKA and EDES were essentially republican, noncommunist and conservative. EAM and its military arm (ELAS) were dominated by communists who hoped to eliminate rivals and gain enough popularity to control the destiny of Greece after the war. In the early stages of the war EAM–ELAS denied having any connection with the communists; however, by 1943 it was clear that they were controlled by the Communist Party of the Soviet Union. By the time the Germans pulled out of Thessaloniki, rivalries among these guerrilla groups had intensified. The communists claimed that they wanted to "liberate" Greece from the politics of the past; they actually hoped to dominate the political future. They were led by General Markos Vafiades, a cunning war-maker who had proven his toughness through four years of war.

Ambassador MacVeagh spent many hours of his time on the EAM-ELAS issues. On January 5, 1944, when the ambassador was still housed in Cairo, staff members of EAM-ELAS tried to persuade MacVeagh to use his influence in getting the Greek military to agree not to draft EAM-ELAS members into the Greek army if EAM-ELAS would continue as an autonomous unit. Of course MacVeagh told them that he did not become involved in Greek internal affairs.[1]

On February 17, 1944, MacVeagh wrote President Roosevelt: "The most powerful guerrilla group (ELAS) seems dominated by an inner ring (EAM) mainly composed of Macedonian communists and others not nationally minded from the Greek point of view, and is probably aiming at swallowing up rival groups and forming a kind of Tito movement to face the Allies with a *fait accompli* when liberation occurs."[2]

On April 19, 1944, George Papandreou, who had just come from Greece, visited MacVeagh in Cairo. MacVeagh recorded the following in his log for that day:

> He [Papandreou] says that recently EAM has switched from being a political to being a revolutionary movement, and that it represents Communist tyranny. Therefore, he is against it, though a leftist democrat himself. He wants political and social freedom, not slavery. According to him, the EAM began as a patriotic resistance movement but has

> recently, under the control of Communist elements, turned against the Greeks and is now an armed minority, thoroughly hated and feared, engaged in the attempt to foist its rule on the unarmed majority.[3]

Attempts to get EAM to join in the support of a new Greek national unity government failed. EAM-ELAS had a government of its own high in the mountains; they had no intention of submitting to other political groups. Their intent was to win Greece for Communism.

The U.S. Office of Strategic Services was watching EAM-ELAS closely. In October 1944, MacVeach quoted from an OSS report, presenting the situation to President Roosevelt: "The movement created by EAM can only be regarded as a full-fledged revolution. One cannot conceive the situation otherwise. The EAM movement dominated. There can be no question of repressing it. The ideology it represents and the interests connected with it are so vital that a compromise is the most that can be hoped for. British political maneuvering has failed and it can be said that the populace will no longer tolerate it."[4]

Yet they very nearly had to, for, upon withdrawal of the Germans, ELAS began to do to villagers precisely what the Germans had earlier done to them, attempting to terrorize the population into joining ELAS. Their guerrilla tactics lasted for several years.

In January 1945, following the unsuccessful ELAS coup in Athens, ELAS concentrated its power in Epiros. At that time thousands of ELAS followers fled to Bulkes, Yugoslavia. When civil war broke out in all its fury in 1946, these *andartes*, led by Nikos Zachariadis, hurried back from Yugoslavia to wreak their awful vengeance on mountain villagers in northern Greece. Nicholas Gage, in his book *Eleni*, gives a vivid account of the civil war in the mountains around his village of Lia, a war which spread throughout Greece and would last until 1949.

In the spring of 1948 the *andartes* commenced their program of *pedomazoma*, kidnapping children between the ages of 3-14 and carrying them off to Communist countries to be brainwashed by Communist philosophy and practice. The Greek government estimated that by 1949 better than 28,000 children had been stolen from their parents, never to return to Greece.[5] Without exception this was one of the most dastardly practices of the Communists during the civil war.

In January 1949, the *andartes* attacked the town of Naoussa about fifty miles from Anatolia College. For several days and nights 3000 rebels mined the roads, blew up the bridge in town, ejected patients from the hospital with nothing to wear except their pajamas, destroyed the hospital, burned the textile factories and devastated the town.

Despite all that was going on around it, Anatolia College remained a haven. In the spring of 1945, Professor Orestes Iatrides, head of the Korais School, reported the following to the Anatolia College Board of Trustees:

> I am convinced that very few institutions have ever faced such a bright future . . . The work of the college in the past, the achievement of the Korais School in standing the test, the increased understanding and appreciation of the American culture . . . the downfall of

nations that maintained foreign schools in our country... all have worked together to give Anatolia an unprecedented opportunity.... In our political circles, which are now so pitifully divided and conflicting, perhaps one of the very few points on which they agree is that the American schools, and in our case Anatolia College, are indispensable for the reconstruction of Greece. We have the clearly expressed opinion of leaders of the extreme leftists as well as of the conservatives. The circle of parents who believe that Anatolia College is the school where the minds and character of their children can be most effectively trained is increasing to a surprising extent. The appeals we are receiving are so many and touching that I often ask myself how we are going to meet such a demand and prove worthy of such confidence. The new Anatolia must have a 'congregation of big men' if it is to achieve what is is expected to do.... I hope all the necessary action will be taken in time for the college to be open next fall (1945).[6]

Ernest Riggs, after much delay, arrived in Thessaloniki on April 13, 1945. His first order of business was to visit Professor Iatrides and the Korais School on April 14. Riggs learned that everyone connected with the Korais School felt Anatolia College should open just as soon as possible, meaning September 1945. With the extensive repairs necessary, Riggs had planned to open in September 1946. He was convinced by the Korais group and cabled the trustees that he would not return to the States but, rather, remain and get reconstruction under way.

Riggs discovered that Iatrides and other Anatolia staff members had gone far beyond the call of duty in trying to save as much college property and as many of the personal effects of both the Riggs and Comptons as possible. For example, in frantic efforts before the Germans arrived, they had managed to save quantities of typewriters, classroom chairs, library books and laboratory equipment, together with a certain number of the college records. It had been a superhuman effort, and all these had been kept hidden throughout the occupation. On Sunday afternoon, April 15, 1945, Anatolia faculty and staff were gathered together. Even Carl Compton was able to get away from his UNRRA duties long enough to greet old friends. He announced that he would ask to terminate his work with UNRRA just as soon as possible and return to help in the reconstruction of Anatolia College. Korais and its faculty were much more than a school. The spirit and the standards of the school had kept alive the meaning and traditions of Anatolia College.

Despite the tenuous political situation, Riggs sent for his wife, Mrs. Compton, Miss Morley and Miss Ingle to help with the many reconstruction chores. He then made a careful survey of the Anatolia campus—what was left of it. Fortunately, Lazarus Amarantides, the young refugee buildings and grounds worker, had been kept on by the Germans to manage the physical plant during the occupation and had continued to live in the basement of his own house opposite the campus while the first floor was occupied by a German officer. So Lazarus was on the spot. He knew every pipe and electrical outlet in the place. He not only knew the campus and how it was put together, he also knew what the Germans had done to it during the occupation. With his help, President Riggs began the assessment of physical plant needs.

Unhappily the college buildings were again occupied, this time by the British. Riggs soon found out why the British were temporarily on guard duty. When he came back from dinner one night he found Lazarus very upset. He had just discovered a gang of young boys, ages twelve to eighteen, robbing Riggs' quarters. Among other things they had taken a suit, a pair of trousers and six new galvanized pails. Riggs left the British on guard while he and Lazarus chased up the mountain after the boys, whom they caught. Piece by piece the items were returned. The next night the British caught another gang and jailed them in their own "jug". This stealing activity had developed during the German occupation because 1) people in desperate straits needed many things, and 2) it became the patriotic, clever and right thing to do to outwit the Germans. The war had created a whole new morality—or lack thereof—which the college would now have to contend with.

As the president commenced repairs he faced a monetary exchange problem. Inflation was running rampant; paper money was worthless. Gold was the medium of exchange, and those who held gold were willing to pay almost any price for what they wanted. On May 5, 1945, for example, the quotation for the gold pound sterling was twenty-five times its equivalent in paper. In terms of attempted purchases for the college, bargains made one day were worthless the next.

The Korais school would now transfer its upper grades back to the Anatolia campus for fall opening but would retain its lower-grade school as a feeder for Anatolia. President Riggs, Professor Iatrides and American officials, after much tedious politicking, were able to secure the necessary permit to convert the former Italian School building in which Korais had been meeting into an elementary school, a downtown center for President Riggs and an alumni extension school.

When Mrs. Riggs finally arrived in Thessaloniki on September 7, 1945, she learned what happened to the Hortiatis villagers:

> The people of the village, seeing a Nazi officer pouring chlorine into the source of city water, thought he was poisoning the whole supply to get rid of the uncooperative populace. Some of the villagers ambushed and killed the officer. All the men, fearing reprisal, fled to the mountains, thinking the women and children left behind would not be molested. They were wrong. Nearly two hundred were rounded up in the bakery, machine gunned and then set on fire. Most of the village, including the newly-built schoolhouse, lay in ruins.[7]

By October Minnesota Hall was beginning once again to look like a dormitory. A chef and laundry personnel had been hired. An alumnus, Stratos Paraskevaidis, former secretary at the Thessaloniki YMCA, became assistant to Professor Iatrides and was placed in charge of the younger boys. Ninety-six boys had registered as boarders. The faculty could hardly wait to get going; new recruits were on the way from the United States.

The opening of the Girls' School on campus did not go quite as smoothly. To begin with, Dean Ingle had not yet arrived. The old school on Allatini Street had burned. Both older as well as younger girls were now to be housed on campus. Where were six Girls' School classes to be accommodated? Plumbers, carpenters, glaziers, workmen of every description were swarming all over campus trying to get

both the White house and the former president's house ready for girls' classrooms and dormitory for fifty girls. It was somewhat difficult to find a matron, a cook, kitchen helpers and cleaning women for the girls' campus. But, somehow, once again, work got done, personnel were hired and Anatolia College opened.

Dean Mary Ingle finally arrived on November 9, 1945. She was greatly troubled by the casual way in which the school program and discipline were being handled. She quietly went about establishing the efficient and strict but fair, and warm and caring school that brought alumnae flocking to her to renew old times. December 5, 1945 arrived; the fall term ended with great success.

The second semester began on January 30, 1946. The Comptons, who had been on leave following Carl's stint with UNRRA, arrived at the college on January 30, 1946, with 20 cases of clothing given by friends of the college in the United States. They were most welcome by the faculty, staff and friends, as most peoples' wardrobes were very shabby. The second semester of the college's reopening proved uneventful. However, on April 27, 1946, sad news was received from the States. The man responsible for Anatolia College being in Greece, Dr. George White, had died. His tremendous contributions to Anatolia College would live on in the hearts of all who had known him.

Because of the huge rehabilitation requirement, the trustees agreed in April 1946 to a fund-raising campaign with a goal of $700,000. This meant that both President and Mrs. Riggs would once again travel throughout the United States, leaving Dean Compton in charge. Commencement, per order of the Greek Ministry of Education, was held on June 30, 1946—the first since the war. Alumni present said that it was the most moving and effective they had ever witnessed.

The Riggs arrived in the United States on July 19, 1946, and immediately set about recruiting new English-language teachers. The first post-war American teacher hired for the Girls' School was Lois Reis, a young lady whose father had preceded Herbert Lansdale as YMCA Secretary in Thessaloniki. She brought with her 15 cases of clothing still so badly needed by faculty and staff. Following in the wake of Miss Reiss were Mr. and Mrs. Meyers and Mr. and Mrs. Hill.

At a meeting with the trustees on August 7, 1946, President Riggs proposed a new building program which included two girls' dormitories, classroom buildings, library, auditorium, science building, music hall, cafeteria and several staff houses. The president's estimate of costs was $700,000 (in 1946 dollars); the trustees raised that figure to $1,000,000. A full-time campaign director could not be found; no one wanted to take on Anatolia as a client. Its trustees were not well-enough known; it had a very limited constituency; there were no individuals in that constituency capable of making six-figure gifts, several of which would be needed. To make matters more difficult in competing for dollars for Greece, the Greek War Relief was just launching a national campaign. Despite these factors, the Anatolia campaign was launched. Both Mr. and Mrs. Riggs worked hard throughout the winter but had little success. The trustees suggested in April 1947 that the campaign continue for one more year and appointed Rev. Howard Weatherby, a Baptist minister experienced in fund-raising in the Chicago area.

The 1946–47 school year opened with 501 students, of whom 152 were boarders. And the alumni had 400 enrolled in their Extension Program in the city with tuition receipts going to the college to aid needy students. During the Christmas holiday, Dean Ingle reported to Boston:

> We have a full and regular schedule, sufficient teachers, sports and extracurricular activities aplenty, happy vacation times, book week, Parents' Day and splendid programs for Thanksgiving and Christmas. I wonder if you can realize how much this normal, friendly, healthy relationship can mean in the experience of these boys and girls who have known so intimately the terrors of warfare? True, we are not at peace even now; all around us the struggle between left and right goes on, and dread is abroad in the land. But we keep steadily on, making use of every precious day that is granted us for the building of staunch Christian character and well-educated minds. We know that Greece is in that strategic position where the West and the East meet and clash. Armed force may be necessary, but we are convinced that only democratic education undergirded by Christian principles can in the end win out.[8]

Dean Compton also wrote: "There are many signs Greece needs help desperately. Greece not only needs aid from abroad; she needs the encouragement this aid will give to those who, against almost overwhelming odds, are making such brave efforts for reconstruction."[9]

In February the British, having spent $250,000,000 to shore up the Greek state, found themselves in a desperate financial condition and let the U.S. know they could no longer continue their support to Greece. It was at this point that President Truman pledged U.S. aid (The Truman Doctrine). Over the next three years the U.S. poured three-quarters of a billion dollars into Greece, and that would ultimately prove decisive in the war with the guerrillas.

President Riggs returned to Greece in the summer of 1947 and gave a report to the trustees that:

> One cannot come to Greece now without realizing that a tragic danger of complete collapse hangs over the land. There are literally hundreds of thousands of people that have abandoned their homes and farms rather than risk assassination or torture at the hands of those who think that terror and violence are the only way. The displaced persons are camping in the fields, squatting on the sidewalks now that weather is warm and without rain. But their food is an immediate problem, and if they do not get back to some kind of shelter before winter, the tragedy will greatly multiply.
>
> Another aspect of the picture is that life has assumed much more of what might be called normal here in the city. Work goes on. Food is here at high prices. . . . That petty thievery which was such a characteristic of my first year here after the war has almost disappeared.
>
> Travel is still very difficult. Air service from Athens is still limited and expensive; coastwise boats are overcrowded and unable to make the usual stop at Volos for fear of mines and of raiders from the mountains above. Spirits are low, for all the people are apprehensive. They have trusted in the help that America was to give, but where is it? How long must their homes and farms be ravaged and their industries ruined waiting for the protection we promised? Only last week, Nigrita, 50 miles away, had a raid. Five families, 25 persons, were murdered in cold blood.[10]

At the end of the summer, Riggs returned to the United States to pick up the capital fund-raising campaign where he had left off at the beginning of the summer. Again Carl Compton was in charge. Good things were happening. Anatolia's alumnus and registrar, Prodromos Ebeoghlou, formed an association of businessmen in Thessaloniki, the Friends of Anatolia College, to aid young people whose families had been terrorized by the Communists. Their purpose was stated as follows: "We have watched the work of Anatolia College through the years and it has won our confidence and enthusiastic support. We have seen its influence in the work of its graduates. We Greeks like the Americans as a democratic people. We want to make this fine education available to worthy students unable to pay the costs."[11] Anatolia had a good reason to be thankful that Thanksgiving.

Both Mr. and Mrs. Riggs worked exceptionally hard during the college year 1947–48 under the direction of Rev. Howard Weatherby, with a very heavy schedule of speaking engagements all across the country. Meanwhile, back in Greece, the winter of 1947–48 was torturous, with Communist guerrillas becoming ever more aggressive. Mrs. Compton wrote in February of the shelling of Thessaloniki from the hills above the campus, with refugees pouring into the city by the thousands.

Miss Ruth Nichols was sent by the Congregational Christian Service Committee to help the Anatolia Alumni Association in its aid to displaced people from villages surrounding Thessaloniki. She reported on April 15, 1948 that

> Today I saw 750 children who had just been brought from the villages near the northern borders—Kozani, Florina, Kastoria. Picked up and brought here by convoy, they are swarming, and I mean swarming through the halls of the Papaphi Orphanage, some in Turkish costume, many in rags, all bewildered looking, getting cleaned, inoculated and assigned to temporary sleeping quarters. They are a cross-section of post-occupation Greek village children—dirty, undersized, their little shoulder bones protruding like two wings through their clothing. Many more will be coming from Thrace, too.[12]

The 1948–49 college year opened on September 20 with 530 students enrolled. The faculty had adopted a new class schedule: 8:45 a.m. to 1:30 p.m. six days a week. After 1:30 the afternoon hours were devoted to extracurricular activities five days a week. The extracurricular program, always regarded by students over the years as delivering their best learning experiences, proliferated and prospered. Life on campus proceeded fairly normally.

Parents and students looked upon the Anatolia campus as a paradise, a shelter from the Communist rebels. Anatolia operated uneventfully until one night in January, when a band of guerrillas carried off 38 of the older boys at the American Farm School just two miles across the fields from the Anatolia campus.[13] Fortunately, during the next several weeks all managed to escape. But the raid frightened Anatolia parents; some withdrew their children. The Greek army sent soldiers to guard the campus.

Carl Compton in his memoirs, *The Morning Cometh*, recorded the following:

> We often heard firing in the hills above the college, and one night we watched shells falling on the city. Travel was unsafe almost anywhere; people who had to travel did so in convoys under military escort. That year a busload of Anatolia College students from the Kavalla area were in a convoy homeward bound for the Christmas holidays. The convoy was attacked by a large guerrilla force and captured. While the battle was in progress, a Greek army officer led our students to a nearby village, where they were given shelter for the night. He telephoned the college that the students were safe and would be taken to Kavalla the next morning... All during those troubled days Anatolia College continued much as usual... The students were deeply concerned about the suffering caused to so many of their countrymen by war and its aftermath, and they began to seek ways to help some of those who had been hardest hit.[14]

It was estimated that more than a million Greeks had had their villages completely destroyed. The Communists had inflicted 50,000 casualties—Greek upon Greek—as heinous a situation as had ever been suffered in Turkey.[15] Heaven alone knows how many Greek Communists were killed. Carl Compton and his UNRRA colleagues found tens of thousands of destitude families at death's door.

As we shall see in Chapter XV, Carl Compton stimulated a great amount of genuine concern on the part of both students and alumni for their less fortunate countrymen. That led to the "adoption" of two, war-devasted villages, Levkohori and Mavroraki, and a five-year project of restoring houses, repairing roads, reconstructing the village school and piping water a mile down the mountain to a new fountain in the village square, thereby saving village women that long walk to haul water. After the village playground was restored, one villager was overheard saying, "Why didn't we think of doing this ourselves?"[16]

Anatolians did not stop with Levkohori. Throughout the civil war, when villagers were flocking to the city in great numbers, Anatolia alumni operated a child-feeding station in which 400 were given a daily meal and medical care. When the war ended, both Anatolia students and alumni offered their help to orphanages in the city as well as to the school for the blind.

With the Alumni Association becoming ever more important to Anatolia graduates, larger quarters were again needed. The Association purchased for $2000 what was left of the old Girls' School building after the fire, renovated the unburned Allatini Street annex, built tennis and basketball courts and created a new, attractive center for social, educational and welfare activities.

The many good deeds of both students and alumni of the college became so well known throughout Thessaloniki that the Thessaloniki Chamber of Commerce was impressed enough to establish thirty scholarships at the college. The letter communicating this action said: "We don't know much about what is going on on your campus; but we do know what your young people are doing in the community. And what we see leads us to believe that you are giving our young people the kind of training that Greece needs. We know of no better way of helping Greece than by making this fine education available to worthy boys and girls who cannot pay for it themselves."[17]

One of the last major incidents relating to Anatolia College and concerning the civil war was the George Polk incident.[18] It seems that Polk, an American newspaper man, wanted to interview one of the guerrilla leaders. Somewhere he met Helen Mamas, a former Anatolia teacher who was also in newspaper work. She introduced Polk to newsman Gregory Stacktopoulos, an Anatolia graduate. In the course of his newspaper work he had come into contact with a Communist supporter of the guerrillas who agreed to an interview with Polk. The three— Polk, Stacktopoulos and the guerrilla supporter— met one night for dinner at a restaurant by the seaside. Around midnight a boat came along and picked up the three men. They were told that they would be taken to guerrilla headquarters somewhere across the bay. Before they reached shore, Polk was shot and his body thrown into the sea. The guerrilla supporter in the boat handed Polk's passport to Stacktopoulos, demanding that it be mailed to the police. Stacktopoulos was told that if he breathed a word to anyone, not only he but also his mother and sister would be killed . Worried about what to do and fearing his handwriting might be traced, Stacktopoulos asked his mother to address the envelope in which he mailed the passport. The disappearance of Polk, the arrival of the passport and later the discovery of Polk's body set off an intensive manhunt. After many weeks of sleuthing, the police traced the handwriting to Mrs. Stacktopoulos; she was arrested and placed in prison. Stacktopoulos then went to the police, told the story as it happened and took his mother's place in prison.

By another quirk of circumstances, the lawyer for the defense, a Mr. Vassilikos, was the father of Vassili Vassilikos, an Anatolia graduate (and later the author of Z). Dean Compton appeared at the trial as a witness for the defense because, as Compton said: "I have known Stacktopoulos for many years both as a student at Anatolia College and afterwards, and I was sure that he was not the kind of person who would knowingly lead a man to death."[19] To Compton's great disappointment, Stacktopoulos was found guilty and sentenced to imprisonment for life. (He was released after twelve years.) Compton has noted that Polk's brother was at the trial and that he believed Stacktopoulos' story that he was simply trying to help a fellow writer get a story. To this day, the Polk murder is obscure.

During the spring and summer of 1949, the college had many more applicants taking entrance examinations than there were places at the college. It demanded from the goverment the right to screen students at admission according to ability (as measured by entrance examinations and previous school records) and according to financial need (scholarship students), in order to maintain its high academic standards. President Riggs believed that there was just no other way to run a quality institution; it would be unfair to those with strong ability not to challenge their skills and help them develop those skills to the utmost. Likewise, it would be as unfair to the mediocre student to have to compete with the brilliant student, not succeed and flunk out. This has been a difficult concept for any Greek government to understand. On this subject President Riggs wrote the trustees:

We have had a struggle with the State recently over the matter of selecting our own

> students. We have always insisted that we should be permitted a free hand in selecting from the many candidates the best and then be able to drop them at the end of the year if they do not measure up to the standards we require, not only in grades, but in willingness to take a constructive part in the whole enterprise. After some pretty plain talk where it was needed, we have secured both things in official form and I hope it is a settlement that will last. It took several trips to Athens and a lot of finding out of things from inside sources to get at the real difficulties and then several very diplomatic official letters and personal conversation with top folk, both Greek and American.[20]

The summer of 1949 saw the approval by the Greek Ministry of Education of the Anatolia Secretarial School. It would offer a program to train young women in bilingual secretarial skills, a specialty very much in demand in Thessaloniki. Even better, ECA would finance the purchase of 20 typewriters. In addition, ECA agreed to drill a new well on campus with the hope of providing much needed water. And then came the happiest news: Carl Compton, still in the States on furlough, was appointed by the trustees on October 21, 1949 to succeed Ernest Riggs as president of Anatolia College on July 1, 1950.

The history of Anatolia was, as we have seen, affected by national events. Conflict persisted. To continue its war, EAM-ELAS had depended heavily on their Communist neighbors to the north. After a falling out with Russia in the summer of 1948, Yugoslavia closed its frontier to Greek guerrillas. The United States' massive aid was finally giving a great boost to Greek morale and to its fighting ability. Marshall Papagos, the victor of the Italian campaign, became commander-in-chief. Meanwhile, in-fighting developed within the guerrilla ranks, and their Democratic Army began to falter. There were fierce battles in the Grammos and Vitsi mountains on the Albanian border. The Greek Communists fled across the border to Albania and declared a "temporary" end to fighting. The Communists were finally defeated, although occasional sporadic raids continued for some months. Greece had been at war for nine long years! What was left in the summer of 1949 was a legacy of bitterness that would be reflected in politics for some time to come.

In the winter of 1949–50, Mrs. Riggs wrote: "There is a new spirit of hope and confidence in the air as the British are withdrawing their army from Greece, as the curfew is lifted here and there, and gatherings and parties are no longer forbidden, as refugees, crowded into unsanitary old warehouses and unfinished buildings, are moving back to their homes in the far villages of Macedonia."[21]

In April 1950, the trustees voted to make Anatolia College a member of the Near East College Association (today called Institution for International Services). Members of this Association included such schools as Beirut University, International College of Damascus, Sofia College, Robert College and Athens College. NECA, with offices in New York, offers association members such services as accounting, purchasing, shipping, teacher recruitment, distribution of promotional materials, etc. Membership in the association has proved most beneficial to Anatolia College.

Compared to the average public school, Anatolia offered almost unheard-of amenities. In the spring of 1950, President Riggs saw this when he visited the Fifth Gymnasium (public school) of Thessaloniki. The school was held in an old wooden house which accommodated 1057 boys. The school ran two sessions, one in the morning, the other in the afternoon. When the president entered the place, it was so quiet he thought there was no school in session. He found the students were forbidden to speak or make any noise in the halls, under the penalty of severe discipline. Students were packed seventy to a classroom, sitting three to a desk. They were lectured to by the teacher with little or no communication between teacher and pupil. There were only twenty-seven teachers to handle the 1057 students. The playground was the size of an Anatolia doubles tennis court. There was just no room for movement. A comparison with what Anatolia offered was startling: a campus of 45 acres, 22 buildings, a student body of 530 with a faculty of forty-four, plus outstanding extracurricular and athletic programs and a maximum of thirty students to a class. Could this be why so many people in Thessaloniki mistakenly thought Anatolia College to be fabulously rich? It was little wonder that Anatolia had so many applications for admission.

The Comptons returned to Greece in late April 1950. Compton immediately immersed himself in the myriad duties of dean and began to prepare for his inauguration as president and for President and Mrs. Riggs' farewell. The Riggs were honored at parties given by the faculty, the alumni and various civic organizations in Thessaloniki.

June 18, 1950, brought commencement day, and a beautiful day it was! Some 1400 guests were present for the ceremonies in front of Macedonia Hall, including both American and many Greek dignitaries. The setting for the ceremonies, then as now, enabled the graduating class to look across the Bay of Thessaloniki and see Mount Olympus, the mythical home of the gods, gloriously calling forth for graduates their Greek heritage. At sunset they saw Dean Carl Compton inaugurated fourth president of Anatolia College. Then each graduate lighted a torch from the altar flame that symbolizes the spirit of the school and reminds them of the enlightenment they have received as students. The class repeated in unison the graduates' pledge:

> In loyalty to the ideals of my Alma Mater, the hopes of my parents, and the needs of my country, I pledge myself that wherever I go, whatever I do, I will make the guiding light of my life not wealth, nor fame, nor power, but the love of God and the love of my fellow men. I will live not for myself alone but for the good of my community, my country and the whole brotherhood of man.[22]

One cannot bring to a close the Riggs era at Anatolia College without eulogizing Alice Shepard Riggs. Unselfish, devoted to the cause of Anatolia College she was a bundle of energy, offering valuable information and constructive suggestions to the trustees to the end of her long life.

PRESIDENT CHARLES C. TRACY

PRESIDENT GEORGE E. WHITE

PRESIDENT ERNEST W. RIGGS

PRESIDENT CARL C. COMPTON

Chapter XV
The Comptons and Anatolia College

After thirty-seven years' association with Anatolia College, Carl Compton was finally made president in 1950. It was the fitting and crowning achievement of his long and devoted service to Anatolia in many capacities. Carl never sought this job; he was a "people person," not a fund raiser or administrator. Yet he handled all aspects of his new appointment with success.

Carl Compton arrived on the Anatolia campus in Marsovan in 1913 purely by chance. He had the good fortune of having a college classmate at Grinnell College (class of 1913) by the name of George D. White, and George's father had just been made president of Anatolia College. President White was also a graduate of Grinnell, class of 1882, and was searching for a young man who could help the college with its student YMCA and athletic programs as well as to teach some English. President White had asked George to find such a person. It was as simple as that—no interviews, no examinations, no correspondence—just a tap on the shoulder by a classmate and, behold, a job at Anatolia College!

During the 1915 massacre, Carl Compton was detained by the Turks in Constantinople. He had been carrying messages from the College in Marsovan to Ambassador Morgenthau in Constantinople to apprise him of conditions in the hinterland. Compton was accused of what the Turks called "making a garden path" between Marsovan and Constantinople, in other words, of being a secret agent. The American Ambassador, Henry Morgenthau, put Compton on a ship and sent him back to the U.S.A. before Turkish officials could arrest him. He wasn't unhappy about this, for he returned to Iowa to ask his classmate at Grinnell, Ruth McGavern, to marry him. That was in 1917.

Carl and Ruth Compton could not get back to Anatolia because of World War I. Instead they accepted another assignment with the American Board of Missions to do relief work among the Armenians who had escaped Turkish persecution and were starving to death in the Caucasus. To get to the Caucasus, they went from Iowa to San Francisco and then by ship to Japan. Since the Russian revolution had begun and Russian borders were closed, they were reassigned to Kyoto University in Japan, where they remained until permission could be secured to travel in Russia. Once in the Caucasus, the Comptons established a cottage industry among Armenians in various locations, spinning and weaving wool into much-needed

cloth. This not only made the Armenians economically independent, but enabled them to afford the necessities of life.

At the end of World War I, the Comptons returned to the U.S.A.; they learned that Anatolia had been closed by the Turks. Carl returned to Grinnell College, where he served for about a year as student YMCA secretary and basketball coach. When Anatolia reopened in the fall of 1920, Dr. White sent for Carl and the Comptons returned to Marsovan. Conditions in Turkey had gone from bad to worse. The college was accused by Turkish government authorities of harboring Greek and Armenian revolutionaries. President White and various department heads were called together on March 18, 1921, and given 48 hours to leave the college and the country. (See Chapter VII).

At President White's urging, the Turks agreed that the Comptons together with another young instructor, Donald Hosford, could remain to operate the orphanage on campus. Shortly thereafter the Near East Relief took over the orphanage, keeping the Comptons as administrators. Things were relatively peaceful for a few months until one Sunday in July. After the regular Sunday evening gathering of orphans at the Comptons' home, the orphans had just returned to their dormitories and the Comptons were preparing for bed. All of a sudden they heard glass and doors being broken down and piercing screams. The massacre by Topal (the lame) Osman, the leader of a band of brigands, began in Marsovan. Compton related the incident in his memoirs:

> I ran to the college gate outside of which was a crowd of crying women and children. We threw open the gate and they came rushing in. In a few minutes soldiers . . . pounded on the gate demanding that it be opened; but I slipped out through a side door and told them this was American property. To my astonishment and relief they saluted and said they had been given orders to stay out of American property. For the next four days and nights we lived in constant terror. The days were fairly quiet. . . . All night long we could hear the sound of running feet, the breaking open of doors, the screams and occasional gun fire. . . . We organized the older boys into day and night patrols and stationed them at intervals around the campus walls. . . . If there were Armenians or Greeks escaping the boy would help them over the wall as quietly as possible. . . . In the city the killing, raping and looting continued. The Greek and Armenian men and older boys were dragged from their homes, never to be seen again. . . . On the fourth day of the massacre the Christian area of the city was set on fire. . . . Ruth and I sat on the steps of the Girls' School dormitory with our primitive fire-fighting equipment. We watched the flames coming up the hill, nearer and nearer, and saw houses collapsing one after another. . . . Fortunately the flames never did jump the campus wall so our buildings were saved.[1]

In late July 1922, Carl and Ruth left Marsovan for a bit of vacation. They went to Constantinople to call on the Acting American Ambassador, Admiral Bristol, to tell him about events in Marsovan. As Compton said in his memoirs:

> To my surprise I found that he was very skeptical of my reports of the massacre. He asked me, 'Did you with your own eyes see anyone being killed?' 'No, but all night long for three nights we heard gun shots, crashing doors and screams. . . . And desperate people came

> fleeing to campus sobbing with word of the terrible things that were happening. And in the mornings we saw wagons hauling dead bodies to be buried in mass graves in a cemetery across the valley. And on the last day of the massacres we watched the Christian section of the city being burned.[2]

Compton could not believe the reaction of Admiral Bristol, who said that the minorities had always been disloyal and would welcome any chance to revolt. Compton's firsthand observations and reporting on the attitude and reactions of American officials parallel the statements of other firsthand observers of that time.

In 1922 the Allies reached an agreement with Kemal Pasha which gave them a free hand to evacuate Greek and Armenian orphans, as well as temporary control of Constantinople. Communications between the Near East Relief and the Turkish government were almost impossible. Therefore it was necessary to have a representative of Near East Relief housed in Ankara to maintain constant contact with the Turkish government. The Comptons were asked to take on this assignment. They finished their task in September 1924 and headed for the U.S.A. via Thessaloniki, Greece, where they stopped to visit the new post-World War I Anatolia College. The Comptons returned to take up permanent duties with Anatolia in March 1925.

From 1925 to the early 1940s, Carl saw to it that Anatolia developed a top quality program. Students were challenged to make the most of their abilities; they received the kind of guidance that helped make them highly ethical, caring citizens of Greece. As dean, Carl spent vast amounts of time with students—in his home, in extracurricular activities, going on excursions with them and participating with them in various athletic activities. To this day many male graduates will tell you, enthusiastically, that it was Carl Compton who taught them how to play basketball. And Carl played into his 65th year. Carl Compton's actions always spoke for him in a exemplary Christian manner.

Carl and Ruth Compton went on furlough just before World War II spread into Greece and were unable to get back to campus before Greece was overrun. The Comptons spent those war years at the Mount Hermon School in Northfield, Massachusetts.

Following the war, Compton became director in northern Greece of United Nations Relief and Rehabilitation, giving material aid and new hope to war-ravaged Greece. The prewar Greece Compton had known had been completely ravished. Roads had gone without repair; bridges were out; telephone and telegraph lines were completely disrupted; livestock and farming equipment were nowhere to be found; and the population was starving. Compton located and delivered supplies, found housing and food for families, and generally restored a normal standard of living to the people he served. He did a remarkable job under difficult conditions.

After Compton finished his UNRRA work, Anatolia again sent for him. The college plant had been plundered. Windows in all buildings had been broken; all the classroom and dormitory furniture had disappeared; interiors of buildings were severely damaged; the heating plant had been wrecked and the plumbing

destroyed; there were no books left in the library nor scientific equipment in the labs. Compton once again began the familiar task of trying to help President Riggs make something out of nothing.

When Carl Compton became president of Anatolia College in 1950, he could feel good about the general conditions in northern Greece, for he had played a major role in helping to rehabilitate the area. He now turned to the task of further rehabilitating Anatolia College. He inherited a serious financial situation created by the need for many repairs to leaking roofs, faulty plumbing, blocked sewers, etc., and exacerbated by rapidly increasing prices. Furthermore, since the Girls' School had moved to their new campus opposite the Boys' School, there was an urgent need for new classrooms and places to sleep. Construction was begun on these buildings in 1950–51.

In the same year the English department was rejuventated by the arrival of five new Fulbright teachers. Student activities expanded with the formation of a Press Club, the Anatolia Chorale and the Student Welfare Organization. In his annual report of 1950–51, President Compton, writing about the Anatolia Alumni Association, said, "Its fine reputation is one of the greatest assets the college has." At that time the alumni maintained two centers in the city; one was a night school with 500 young people enrolled to learn English; the other at the old Girls' School on Allatini Street housed the Anatolia Alumni Day Nursery, in which 350 children were cared for and fed every day.

In their 1951 Christmas letter to friends, Carl and Ruth Compton wrote:

> This Christmas season finds Greece in a better condition than at any time since before the war. While there is still great need and much suffering due to terrific war losses and to the destruction of so many means of production, at least reconstruction has commenced and the tension and nervous anxiety of the war years have largely disappeared. For the first time in years people can rebuild their homes and factories and till their fields and tend their flocks without fear of sudden attack . . .
>
> Among our students we sense a growing social consciousness and a new readiness to work together to try to help those who have suffered more than their share of the ravages of war. Their most interesting welfare project has been the adoption of the village of Mavrorahi which was abandoned and partially destroyed during the guerrilla fighting and is now being reestablished . . .
>
> These welfare activities, though quite apart from the regular routine of academic work, have become an important part of our service to Greece. One of our major purposes is to develop public-spirited citizenship. We know of no better way of doing this than by having our students use some of their spare time in working together on public service projects. . . .
>
> The great needs in Greece today and the great confidence the people have in Americans open before us the greatest opportunity we ever had . . . Not long ago the chief of a foreign mission went to a Britisher who was the head of a business concern that has been here a good many years and asked him to recommend some office workers. The Britisher replied: 'I'd advise you to inquire at Anatolia College. That is where we get our best workers. . . ."

> We had another encouraging experience just before school opened this fall. We were visited by a committee from a little village on the Vardar Plain not far from the birthplace of Alexander the Great. The president of the village is a former student of Anatolia College. The villagers said that they never before had had a president who worked so hard and did so much good for the village; they attributed his public spirit to the training he had received at Anatolia. They said that the village now needed a young woman with the same spirit who would work with the women and children of the village. So they had selected a girl named Alexandra whom they thought had the stability and the character to be of great help to the village if she could but have a few years of training at Anatolia College. She is now here hard at work. We hope the villagers' faith in her and in the college will be justified.[3]

Perhaps President Compton's and Dean Ingle's most outstanding achievement during Compton's first year as president commenced in January 1951. As Mary Ingle recalls, the girls' Class of 1952 was especially concerned about and interested in helping restore destitute villages. Alexandra Kiklitou, president of the Class of 1952, approached Dean Ingle about how they might best initiate such a project. (Alexandra was the daughter of a widow who was a janitor in a public school in Thessaloniki. Alexandra, a top student, was on full scholarship at Anatolia. Ultimately she went to university in the U.S.A. on scholarship, graduated with honors and completed graduate work at Barnard College in psychology. Returning to Greece, she married a neurologist, Dr. Rousidou. Alexandra has herself taught psychology at Anatolia).

At Compton's suggestion, the Anatolia Student Welfare Organization and alumni adopted the village of Mavrorahi that Compton spoke about in his Christmas letter. When the girls first went to the village, the villagers were extremely suspicious. They had been overrun first by the Germans and then by the guerrillas, and now they were being overrun by a bunch of Anatolia girls. Frightened, the children of the village ran away and took to the trees. So the Anatolia girls followed them up into the trees and began telling the village children stories. Little by little confidence was built up and the villagers accepted the Anatolians.

After the immediate needs of food, clothing, medical care, housing and the rebuilding of water supplies and roads were taken care of, it became apparent that there were other, deeper needs in Mavrorahi that had to be considered if the people were to stand on their own feet once again. The Anatolia student committee determined that the badly damaged old schoolhouse needed to be replaced. Money was raised by the students, and alumni and financial aid secured from the Greek government, and a new schoolhouse was built. Then, books, paper, pencils and a schoolteacher were needed. A brave, young university graduate who was willing to face the rigors of life in a ruined village became the teacher. She later confessed that in her first week on the job she cried herself to sleep every night; but the eagerness of the children and the gratitude of the parents soon restored her courage.

The younger children were taken care of, but there was no education available for

the older youth. So the alumni and Anatolia students helped the villagers build a trade school, and the Congregational Christian Service Committee provided a fine young director. The school taught farming, blacksmithing, carpentry, masonry, tailoring, cooking, sewing and child care—the simple skills that young people needed to improve their village life. Word of the school soon began to spread and young people began coming from nearby villages. So striking was the improvement in Levkohori and Mavrorahi that both UNESCO and the Congregational Service Committee selected the villages as pilot projects in village rehabilitation.

Mary Nelson Tanner, one of the Fulbright teachers arriving during Compton's early years as president immediately following the Civil War, recalls, "I was very impressed by the emphasis on community service which the Comptons and other teachers instilled in students. This was also part of the effort to break down the attitude of contempt and superiority which urban Greeks felt for the villagers."[4]

Mary Tanner was at Anatolia during the Lefkohori project, another decimated village not unlike Mavrorahi. Concerning the condition of the village when Anatolians started their project, one of her students wrote this for a class assignment in English:

> People do not live in houses but in tents. Almost every child has a sickness. . . . You don't hear children laughing. . . . Boys and girls are like old people and not happy as children usually are. . . . You see a boy who you think is eight years old and he will tell you he is fifteen. The development of children is not proper because they do not get enough and the right kind of food. . . . In the village all is dirtiness. Mothers are uneducated and they do not know what dirtiness can bring. They are very poor and don't have money to buy soap.[5]

The student went on to describe illnesses that Dr. Lambrides, a man whom Anatolia students had hired to help the villagers, pointed out to the Anatolians—illnesses caused by poor health which in turn was caused by poverty. The doctor reminded the students that most Greeks lived in villages in the same dreadful condition at that time; they all needed help.

Mary Tanner suggests that the essays written by her students at that time were good illustrations of how the Anatolia spirit was being developed. Faculty and staff would have agreed with her. Mavrorahi and Lefkohori were not merely relief projects; They were ongoing lessons in Christian charity, lessons that Anatolians will never forget.

The general economic situation in Greece remained bleak during 1952–53, producing a 25% drop in Anatolia enrollment. Despite unstable financial conditions, a second Girls' School classroom building was completed. Otherwise the year was generally uneventful. The year 1953–54 saw a further decrease in enrollment to 552 students. The government attempted to interfere more in Anatolia's affairs. Because of reactionary feeling in Thessaloniki toward Protestant Evangelical Christian churches, in which there were some fanatical missionaries, the Ministry of Education ordered Anatolia College to cease singing hymns in English in morning chapel. When that order was very strongly opposed by parents, the government rescinded the order. The college operating budget continued to

project heavy deficits in 1954–56. They were bleak years financially for the college.

In 1955–56 the Cyprus problem surfaced again with the abduction of Archbishop Makarios and Britain's denial of self-determination for the island. As is the case today, this situation affected all aspects of Greek life. While the Greeks were grateful for the great amount of post war financial aid from the U.S.A., they were greatly disappointed in the United States' attitude toward the Cyprus situation.

Political events dominated 1957–58 with the continuing question of Cyprus and the closely related problems with Turkey and the question of Greece's joining the European Common Market. The government of the National Radical Union, headed by Constantine Karamanlis, resigned when fifteen deputies of this party quarreled over a new electoral law and withdrew their support. However, on the plus side, fear of communism had pretty much subsided; there was greater confidence in the drachma; bank deposits were increasing. The fruit and produce business had much improved, with a fourfold increase in exports since 1954. Economically, things were looking up. On the other hand, with much money being invested in land and building development, insufficient capital was available for industrial development and expansion. Consequently, unemployment and emigration increased.

Throughout Greece there was a growing feeling that Greek education was not keeping abreast of the times, not preparing young people for life in the modern world. It was rumored that the Ministry of Education was framing a new law that would give the government much closer control over all education, including private and foreign schools. This motivated President Compton to meet with the Minister of Education, who acknowledged that some parts of the proposed law might impinge upon the Anatolia course of study. In the course of conversation with President Compton, the Minister said that he agreed that a special law was needed to except Anatolia and other American schools from certain clauses in the proposed legislation; and that such a law would be more easily secured if Anatolia had a local board to advise and assist the administration in the operation of the college.

After careful consideration of this advice by a faculty-staff committee, it was decided to follow the Minister's recommendation. An advisory council was organized consisting of Professor Charalambos Frangistas, rector of the University of Thessaloniki; Demetrios Zannas, alumnus and legal advisor to Socony Vacuum; Stavros Antoniades, President of the Thessaloniki Chamber of Commerce; Constantine Ladas, brother of an Anatolia trustee, Stephen Ladas, an agriculturist and businessman; Dr. Aristi Payataki, physician in the Greek Public Health Service, who had a son at Anatolia; Henry Reed of the American Farm School; Mrs. Ione Mendenhall, welfare worker with the C.C.S.C. and advisor to alumni and students in their welfare work; Miss Helen Nichol, President of Pierce College, Athens. Mr. Frangistas served as chairman of this committee and Demetrios Zannas as secretary.

In light of the general condition of education in Greece and the proposed action of the Ministry of Education to tighten its grip on all schools, the Anatolia faculty at its 1957 fall meeting felt the need to redefine the purpose of Anatolia College. A committee was formed to study the problem. The committee's work resulted in a new statement of objectives that was adopted by the faculty and administration. Those objectives follow:

1. The College aims to give a well-rounded general education, satisfactory either as a preparation for life or as a foundation for further studies. The course of study includes all of the material in the Greek program for secondary education plus thorough training in English.

2. The College endeavors to be genuinely Christian in its spirit and influence. It tries to develop socially useful ideals, attitudes and habits, not only by teaching but more as a result of the quality and integrity of the classroom work, the inspiring leadership of teachers and the friendliness and wholesomeness of the total atmosphere of the school. The college tries to develop a strong social consciousness so that its students will be aware of social needs and will have the desire and ability to join in cooperative efforts for the common good. It is the hope of Anatolia College to send out into society young people who will sincerely try to live up to their graduates' pledge: "I will live not for myself alone, but for the good of my community, my country and the whole brotherhood of man."

3. The College seeks to give its students an intelligent understanding and deep appreciation of their cultural heritage as Greeks and to lead them to accept their responsibility to live in a manner that will be worthy of this heritage and that will promote the best interests of their country in this day and age.

4. The College aims to promote international understanding and goodwill. The presence of students and teachers of different nationalities living and working together gives the college an unusual opportunity to promote friendliness toward other races and gain an appreciation of the contribution that each can make toward our common culture.

5. The College seeks to emphasize thinking rather than rote memorization. Teachers are urged to plan the recitation period so as to bring out the students' reactions to the material studied and its application to their own questions and needs. Students are encouraged to apply the scientific method and attitude to personal, social, economic and political problems so that the difference of opinion will lead them to search for facts on which to base opinions and decisions.

6. The College seeks to utilize diciplinary methods that will promote the development of self-discipline. The College wants its students to be controlled not so much by outwardly imposed regulations as by their own sense of duty and by thoughtful regard for the rights and feelings of others. The College desires to create a friendly and democratic atmosphere; but there must be good order so that the carelessness of the few will not interfere with the work of the many. To control the thoughtless minority, faculty authority must be asserted wherever and whenever student self-discipline fails to maintain proper standards of order.

7. The College believes in the utilization of extracurricular activities both as a means of training for useful citizenship and also as a source of wholesome recreation. Student organizations take care of many important services and they are an invaluable aid in the development of student leadership, responsibility and cooperation. They encourage

students to think in terms of needs of the group and to give them experience in activities which, in miniature form, resemble those in which they will participate as adult citizens.

8. The College tries to give careful attention to the needs and interests of each individual student, realizing that the educational purposes of the school are not achieved with everyone but only as each individual student is changed. Necessity requires that they be grouped in classes and be taught the same materials; yet, all may react in different ways and the teacher needs to be acquainted with each student personally so as to shape his instructions to individual needs, interests and levels of development.

9. The emphasis of the College is upon quality rather than quantity. It cannot undertake to educate any very large number of Greek young people. To justify the existence of the College it must make a deep-enough impression upon the few who attend so that for all the rest of their lives they will be better citizens because of the education they have received. The College has the opportunity to combine the best elements of both Greek and American education. If it does its work well enough, it can become something of a pilot project and extend its influence beyond the comparatively few who attend our school. To do this effectively requires the careful selection of students who have the ability to carry the College's heavy schedule and profit from extracurricular activities. It also requires adequate equipment and an adequate staff of carefully selected teachers.

10. Anatolia's philosophy of education places great importance upon the character and personality of the teacher. The College endeavors to have a faculty made up of teachers who know and love young people and who are eager to help them both in the classroom and out. The College aims to have all teachers share fully in shaping the plans and policies of the institution so that they can feel themselves to be full partners in a service to which they can enthusiastically give their lives.[6]

Having worked for him and known Carl Compton as they did for a lifetime, the authors believe the Anatolia objectives to be very much the expression of Carl Compton's philosophy of education.

During Compton's last year as president, 1957–58, Anatolia was still recovering from the ravages of war. Reconstruction of the athletics fields was finally completed. Volleyball, basketball and soccer had a very good year, as did the Anatolia Chorale and the Dramatics Club. Buildings were named to honor the work and memories of Charlotte Willard, the Whites and the Riggs. The new girls' dormitory opened in the fall of 1957, the cost of the building being $133,529 with $129,836 received in gifts. And, finally, President Compton performed an unbelievable feat: he ended the school year with a surplus of $1023 in the operating budget!

No story of the Compton years would be complete without mention of Prodromos Ebeoglou, Compton's trusted assistant. Ebeoglou came from a highly respected family in Amasia, where his uncle, an outstanding physician, had strong political connections. Ebeoglou was a student at Anatolia in Marsovan from 1918–1920. When the school was forced to close, Ebeoglou and several other students remained to assist Compton as interpreters. Then, contact with them was lost during the exchange of populations. The Ebeoglou family wound up in Thessaloniki, where Prodromos continued his studies at Anatolia. Upon graduation in

1926 he was employed by the college as an assistant to Mr. Markoglou, the college bookkeeper. In 1928 Ebeoglou became secretary to Mr. Compton. Dr. White, noting that young Ebeoglou was a man of considerable promise, sent Prodromos to Boston University with the promise that he would return to Anatolia as secretary and registrar of the boys' school. This he did. In 1938, in recognition of his good work, he was made a career member (given tenure) of the Anatolia staff.

In 1941, when President Riggs was forced to quit Greece because of World War II, Riggs left Ebeoglou and Professor Iatrides as custodians of the college. It was Iatrides and Ebeoglou who held Anatolia together through the formation of the Korais School (see Chapter XII). Those were extremely difficult times. No funds were forthcoming from the U.S.A. during all the war years. Therefore, in order not to assume legal responsibility under Greek law for paying the Anatolia Greek faculty they had hired for the Korais School, all faculty were terminated, thereby winning, as Ebeoglou pointed out, many enemies among those let go.

After Anatolia opened again following World War II, Ebeoglou returned to his position as registrar and secretary to Mr. Compton. In 1947 Compton appointed Ebeoglou chairman of a newly established scholarship committee. Ebeoglou then organized the "Friends of Anatolia College in Thessaloniki" and produced forty, seven-year, boarding scholarships which amounted to approximately $30,000 per year for seven years—a very substantial amount for those days. In the eyes of some colleagues, Ebeoglou was moving too fast. They were saying, "Ebeoglou gets whatever he wants."[7]

Ebeoglou's success in fund-raising prompted a cordial, congratulatory letter from President Riggs on February 6, 1948. Riggs now wanted Ebeoglou to go to the U.S.A. as a fund raiser, but before plans could be worked out, President Riggs died on March 25, 1952.

When Compton became president, he called Ebeoglou to him, saying that he (Compton) knew little about the business and financial aspects of the college. Compton had inherited a $50,000 deficit and he needed Ebeoglou's help as business manager. Ebeoglou accepted the new assignment with the promise that he would wipe out the $50,000 debt in four years. We know that when Compton retired as president in 1958 there was a surplus of $1023. Ebeoglou had kept his promise but in so doing had had to become a very hard-nosed businessman and introduce severe measures of economy in various department budgets. As Ebeoglou himself has said, his tightening of budgets to accomplish his goal caused resentment and enmity on the part of a good number of staff and faculty. Trustee acknowledgment of Ebeoglou's contributions to Anatolia College may have come late, but it did come in May 1984 when Prodromos Ebeoglou was elected an honorary trustee of Anatolia College.

Esther Compton Miseroy recalls how close her family was:

> Our parents did so much with my brother and me. We were always included in college outings. Father always seemed to be nearby if I needed help. . . . I don't know how much he appreciated my running into his office with a broken doll; all I know is that he was very

> understanding.... My parents were not strict. My brother and I were just expected to behave. I cannot remember ever being preached at. For sure I was expected to tell the truth. Everything was so simple for daddy. Right was right; wrong was wrong. There were no areas of gray.[8]

Comptons' son, Bill, followed in his father's footsteps in education. Bill describes his father as

> A small, inconspicuous-appearing, active, agile man, highly intelligent and full of fun, a person with great enthusiasm for sports and a lifelong basketball player.... In spite of his unassuming appearance he was a very effective leader and administrator and a very strong man in his unobtrusive way. Certainly the manner in which he stood up to a brutal Turkish governor in Marsovan, the way he gained the respect of everyone at Anatolia College, the way he managed to wrestle with bureaucracy and bureaucrats all his life and always seemed to come out ahead shows that he had many remarkable qualities.
>
> My parents were warm and friendly and fair and firm; they were strong and supportive of my sister and me. Their standards were absolutely clear and were enforced in a loving but firm way.
>
> Father's most outstanding trait was his versatility. He could do so many things on a shoestring calmly and efficiently. His most outstanding contribution to Anatolia College was his example as a person. He was the ideal in terms of honesty, patience and self-control.
>
> Mother fully matched my father in terms of human qualities.... Mother taught, managed a warehouse, distributed clothing, was one of the major hostesses in the community who entertained constant streams of visitors as well as having open house every Friday night for the whole Anatolia community.[9]

Many have looked upon Carl Compton as a very religious person. Bill notes that "my parents were not overtly religious in the traditional evangelical sense. Father lived his religion rather than talking about it."[10] To this the authors add that Carl Compton was the best living example they have ever known of the truly Christian personality.

The Comptons' son, Bill, and his wife, Mary, spent three years at Anatolia from 1952–1955, where Bill taught English. During those very difficult post-revolution years Anatolia suffered serious financial difficulties. Bill observed that

> Father had very few resources.... 90% plus of the budget went to pay faculty salaries. Maintenance, because of lack of funds, was practically non-existent, and when it was done, it was as labor-intensive as possible. Father often went around picking up trash; at commencement mother and father and I set up the chairs because there was nobody else to do it.
>
> I noted that father had very little help administratively. There were no senior Americans on the boys' campus. Dad depended a great deal on Mary Ingle on the girls' campus and on the senior Greek faculty of that time—Iatrides, Pararas, Papademetriou and Ebeoglou. There were superb people who helped father hold the place together. By the time Mary and I left in 1955, things began to improve.[11]

Bill likes to tell the following story about his father:

> Mother and father were driving on the Wilbur Cross toll road [in Connecticut] to take a ferry boat to Long Island where they were going to the funeral of Charlie House, the long-time head of the American Farm School in Thessaloniki. Father came to the toll booth; father reached in his pocket and found he didn't have his wallet; so he turned to my mother, asking her for money. It turned out that she, too, had left her pocketbook at home and didn't have any money. So there they were without money, yet they had to catch and pay for the ferry in time for the funeral. The man in the toll booth overheard their conversation and, seeing their predicament, asked them how much money they needed. He loaned them the needed money saying, 'You can repay me by giving what I have loaned you to the person on duty at the toll booth here on your return.' And that is exactly what they did. Father and mother always seemed to be getting into situations like this and then finding that complete strangers, feeling they could trust mother and father, would help them out.[12]

Bill's story about his father and mother reflects the image that so many Anatolians hold in their minds of this loving couple, persons they held up as models, individuals they most wished to be like.

Compton's deeds, his manner, his values, and the various social service projects encouraged by him caught the eye of not just the United Nations Relief and The Congregational Church Service Committee but also the Thessaloniki, Greece, Chamber of Commerce. It was so impressed by the service work of Anatolia students and alumni under the direction of Compton that it financed 30 scholarships at the college.

Under the leadership of Carl Compton as president, the atmosphere of Anatolia College became ever more intimate and friendly among teachers and students; a great feeling of Christian brotherhood permeated the place, for Carl Compton by his own behavior demonstrated what service to one's fellow men is all about. During Compton's presidency in the decade of the 1950s, scholarship aid was expanded, library shelves and laboratories were refurbished, and two new classroom buildings and a residence hall were constructed. Anatolia became an institution of considerable stature. These were good years for Anatolia and satisfying years for the Comptons.

Carl Compton's many outstanding contributions to the people of Greece were recognized by the City of Thessaloniki when he was awarded the keys to that city. As president of Anatolia College he was given by the government of Greece the highest award that could then be given to any foreigner—the Gold Cross of King George.

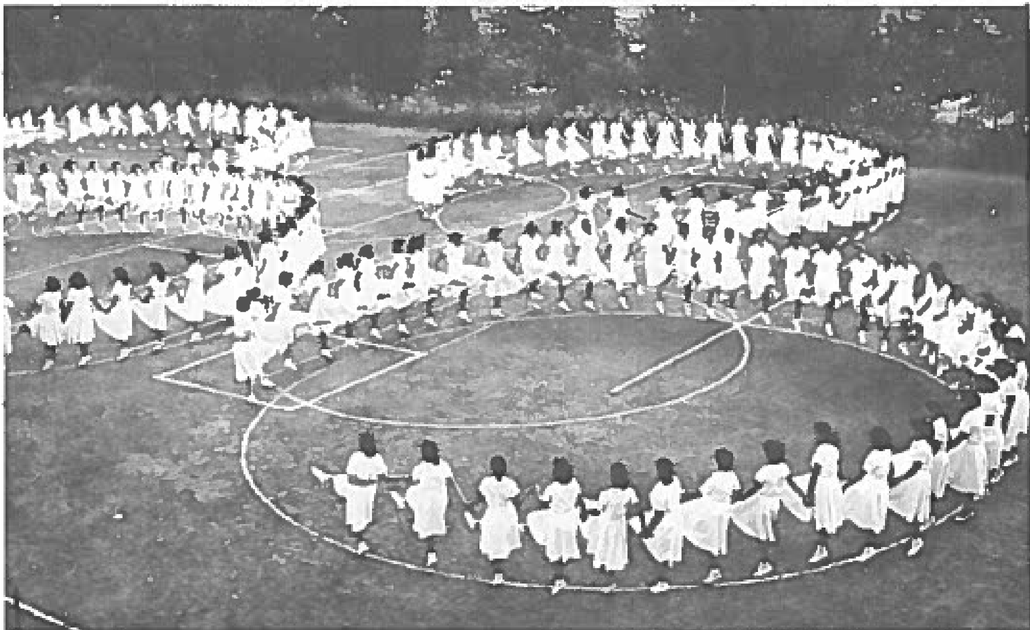
It goes without saying that any achievements of Carl Compton would not have been possible without the help and tender, loving care he received from his lovely wife, Ruth. It was Ruth Compton who helped establish the self-help industries among Armenian refugees. It was Ruth who deloused the orphans at the Anatolia orphanage and gave those lonely, bereft victims of war and cruelty the attention, understanding and love of a mother. It was Ruth Compton who many times pinch hit in the classroom as a teacher of math and English. It was Ruth Compton, the

most gracious hostess in all of Thessaloniki, who helped earn Anatolia's reputation for warmth and friendliness. Ruth and Carl Compton were inseparable in their deep love for one another and for Anatolia College.

In his last Christmas message to students and faculty President Compton said:

> One of the most famous travelers in Macedonia was the Apostle Paul, who said: "I know how to be abased and how to abound." Anatolia College knows these things, also. It has been closed three times because of war and has been rebuilt on three campuses in two different countries on two continents. It has seen its faculty, students and alumni scattered and dispossessed; but each time the college has arisen to a renewed life.

And each time Carl Compton had played a major role in the rebirth of the college.



GIRLS' SCHOOL STUDENTS DEMONSTRATE GREEK DANCES

Margaret Falari, former dean

Carl Compton and his wife, Ruth, c 1970

President Riggs' wife, Alice, with students

Chapter XVI
Three Indomitable Women of Anatolia College

We take a short detour from the history of Anatolia College in this chapter to depict the roles of three women who were important in carrying on the ideals, traditions, and the spirit of serving of Anatolia College.

Charlotte R. Willard

"Miss Willard was a woman of remarkable spiritual and intellectual power. Her vision was clear," said President George E. White. Her faculty associates at Carleton College where she taught early in her career declared that she was a "dignified, gracious and forceful classroom teacher who gave her students her best and was held in respect and affection by them."[1]

What influences led this outstanding person to become a missionary?

Charlotte Willard was born September 20, 1860 in Fairhaven, Massachusetts into a family of strong religious convictions, a daughter of Reverend John and Catherine Willard and a direct descendant of Major Simon Willard of colonial times. Her sister, Frances Willard, combined the family heritage of religion and service to her country by becoming head of the Women's Christian Temperance Union.

Willard's innate qualities were enhanced by her education at Smith College, class of 1883, where math and astronomy were her major subjects. Following Smith she did graduate study at the Harvard University astronomical observatory. Several teaching positions around the country occupied her until 1887, when she accepted an offer to teach higher math and astronomy at Carleton College in Northfield, Minnesota. She held this position for eight years; during this time, in 1890, she met Reverend Arakel G. Sivaslian of Anatolia College, who had gone to Carleton to get his doctorate and study astronomy. He may have caused her to consider missionary work in Turkey. Most likely, however, the strongest influence was her association with two students, Frances C. Gage and Martha S. King, who went to Marsovan in 1893 to do missionary work and whom Miss Willard visited on a leave of absence from Carleton College in 1895–97.

One might question why this talented and highly literate instructor of mathematics and astronomy, destined for an outstanding professional career in the United States, (she was known nationwide as editor of the magazine *Popular*

Astronomy) would give up a promising teaching career to become a missionary? Her father said of her:

> The missionary spirit was . . . inborn in her. . . . She imbibed readily the missionary intelligence rife in a minister's family . . . and had serious aspirations toward enlistment for the foreign field. . . . It needed only the practical contact of a year's voluntary activity in the field to so fan the flames that even the horrors of the massacre periods could not daunt her but seemed, rather, to add fuel to her courage and burning love for the cause.[2]

As it turned out, her visit to the two students doing missionary work in Marsovan began a career for Charlotte Willard that would last over thirty years—thirty years devoted to sustaining others under unbelievable duress and suffering. During the second year of Miss Willard's visit in Marsovan, Martha King contracted small pox and died. Although Miss Willard had planned to return to Carleton College, she was persuaded by Anatolia authorities to remain in Marsovan and take over Miss King's classes for the balance of the school year. At the end of that year she was again persuaded to remain at the Girls' School because the political unrest in Turkey made it very difficult to get new teachers from the U.S.A. Three years later, when Miss Gage's health also failed, Charlotte Willard replaced Miss Gage as principal of the Girls' School.

Those first years at the Girls' School were exciting but difficult and most dangerous. In the summer of 1915 (refer to Chapters VI and VII), about sixty girls from the Girls' School boarding department were "deported." The Turkish government had already imprisoned and killed large numbers of Armenian men in Marsovan, and helpless women and children were being carried off in ox-carts. Each day the wagons came nearer to the college gates, finally reaching the campus; the soldiers demanded admission and ordered that all Armenians in the American compound get ready to leave. The Turkish soldiers took students, professors and their families from the Anatolia Boys' School. Miss Morley, a teacher of history, math and music at the Girls' School since 1912, remembers that Miss Willard "had every window and door of the school fastened and guarded. When the Turkish ox-carts went to the door they turned away as by the act of a guardian angel. . . . Miss Willard worked long into the night making preparations to go with the girls should the ox-carts return. . . . The next day another vehicle brought Mr. Getchell of our mission and Miss Gage, who had become National Secretary of the YMCA in Constantinople.[3]

Miss Gage's arrival did wonders for Miss Willard—"kindred spirits they were, alike of heroic mould."[4] Together they made hurried plans, finally gaining permission from the Turkish authorities to go with the girls on their deportation journey but remaining two hours behind them. (See Appendix A: Shnorhig Ayvazian.)

At six o'clock next morning the ox-carts came to take the girls. Miss Willard and Miss Gage followed. Their traveling papers given them by the Marsovan commandant allowed them to go only to Amasia, the nearest city, where they had to

turn back and try again to get permission from the government to go to Sivas, the capital of the province toward which the girls were headed. Meanwhile, a telegram came back to the school from the girls on the road with one word, "Emmanuel" (God with us), which meant they were still safe.

Determined to save these Anatolia girls, Miss Willard and Miss Gage set out four days later for Amasia. They had no permission from the authorities; but they were determined. They went directly to the governor's home. There they found his wife sympathetic, for she had taken in an Armenian baby and supported their cause. With his wife supporting them, the governor could not refuse and gave them permission for further travel. In Miss Morley's words, "Now let the horses put wings to their feet as they hasten along the track . . . Fortunately the large group of fourteen wagons had moved slowly and on the fourth day out the ladies (Miss Willard and Miss Gage) overtook them. Can you imagine the joy of these girls and of those dauntless women!"[5]

The adventure was not over yet; however, Miss Willard and Miss Gage, who had promised not to ride with the girls and went on ahead of the caravan, learned later that the girls had been detained by mistake at a Turkish school where they had been expecting another group of Armenian girls who had accepted Islam. There was an attempt to force the Anatolia girls to do likewise. After much dickering and emphatic refusals to remain there from the Anatolia girls, they were finally allowed to leave.

The next hurdle was to get traveling papers allowing the girls to return to Marsovan, a strenuous six-day journey from Sivas. After repeatedly being turned down by the governor of the province, Miss Willard and Miss Gage finally visited his home and won the heart of his daughter who, in turn, persuaded her father to grant them an audience. He finally gave them the necessary travel permission and wished them a safe journey. A telegram containing the good news was sent to Anatolia in Marsovan.

When the the group was about an hour away from Marsovan, weary but excited to be returning from what had looked like certain death, they paused at a monastery in the mountain overlooking Marsovan. From its height they could see a horse and rider coming along the road. It was President White with a letter of welcome for each of the fourteen carriages!

An hour later the carriages drove onto the college campus and were received exultantly. Across the school gate was the word "Emmanuel." In the evening those who had remained at the school, together with friends from the city, gathered to give thanks and to listen to the stories of Miss Willard and Miss Gage. Again, we quote Miss Morley, "In the days that followed, these two heroines, whose names cannot be separated in any account of that most marvelous of all deportation stories, resumed the tasks of ordinary life. But we knew then even better than we knew before that these were no ordinary women. We rank them with those 'who through faith . . . wrought righteousness, obtained promises, stopped the mouths of lions.'"[6]

Ambassador Henry Morgenthau had this to say in appreciation of Miss Willard:

> My memory of her is mainly through her achievements. In a foreign land, among peoples not naturally akin to her, she was able... to put into effect her splendid qualifications and equipment as a distinguished educator among the women of Turkey. When policies in public affairs made it seem necessary to the military and government administration to seize and deport the extended communities of subject people, and the young people of her faculty and student body were taken from the school, notwithstanding orders of exemption which I had personally secured from the Prime Minister, Enver Pasha, Miss Willard unhesitatingly followed what must have seemed to her the clear line of duty. She went directly to the governor of the province, who held the power to reverse deportation orders within his own province, persuaded him that these young women ought to be released and successfully brought them back to the shelter of the school in Marsovan.[7]

The years 1916–1918 were most difficult. On May 10, 1916, deportation orders came for all remaining Americans in Turkey. Fifteen members of the compound, including Miss Willard, Miss Gage, Mr. and Mrs. Getchell and Miss Zbindin, were forced to make the eight-day journey to Constantinople and await the decision from Talaat and Enver Pasha, then in power, about who might return to their homes. A decision was delayed because "things are bad in the interior." This was the proverbial excuse. Finally, two months later the five did return to Marsovan, but only because of the assistance they received from Ambassador Morgenthau. They returned to campus only to find that all the college buildings, about twenty in all, had been converted into a Turkish hospital for about 2000 patients, wounded Turkish soldiers who had returned from the Russian front. Miss Willard sensed an urgent need for her students to experience the practical side of the teachings that "if your enemy hungers, feed him" and "love your enemies and pray for them that persecute you." But where were the girls who had been her students? They were in hiding in different parts of the city. After much careful searching, she was able to round up thirty girls, many of whom had suffered deportation themselves and escaped, girls who had lost close family members, their mothers and fathers.

Dana Getchell recounted that "through their great-souled leader the girls caught the vision and spent many hours and months making new garments and mending old so that the sick wards might be supplied with clothing... to the point where the Commander-in-Chief of the army of that region sent a note of thanks to Miss Willard and the girls for their valuable cooperation in helping to relieve suffering among the soldiers."[8]

The comradeship of Miss Willard and Miss Gage became ever closer as they worked together to relieve the suffering of the Turkish soldiers. But it became too great a burden for Miss Gage, who became ill and died after a year at the task. The loss was tremendous for Miss Willard, but she seemed to gain renewed strength to carry the additional load.

Greater service lay ahead for Miss Willard. On her return with her sixty-two girls

to the campus in 1915, a motto had been placed above the assembly hall platform in the Girls' School building. It read "Saved to Serve." This particular group had been saved through Miss Willard's and Miss Gage's heroic efforts. Through the example of their Christian leadership the girls learned to serve. Concerning this experience Dana Getchell commented: "Miss Willard was a woman of prayer. . . . When the clouds were blackest, she always saw a ray of light ahead. . . . Her life was quietly lived. She shrank from publicity. But in that quietness was her strength; for she had received and lived 'the more abundant life' and had always shared this life with others."[9]

As the fighting between the Turks and the Russians wound down, the college and mission buildings were converted from a hospital to an orphanage for about 2500 children. Miss Willard was put in charge on April 2, 1919, when the buildings and grounds again came under American control. Although the Girls' School had never officially closed, Miss Willard and her close associates, Mrs. Getchell and Miss Zbinden, began gathering former students together.

After a much-needed furlough in 1922, Miss Willard returned to Marsovan, joyously received by the Comptons, who were then managing the orphanage. While her time was devoted primarily to the Girls' School, she was a strong factor in sustaining the children who had been so devastated by the war experiences. Many were diseased or sick with trachoma, scabies and scalp lice and had to be brought back to good health.

From the fall of 1922 to February 1923 the orphanages were closed as a result of the exchange of population between Greece and Turkey. This brought the tremendous task of outfitting the many children for a long, cold journey. Undiscouraged, Miss Willard continued to stay at the school, remaining until 1930 and devoting herself to guarding the interests of the compound and helping to reshape the school.

In the words of Miss Fanny Noyes, "Miss Willard stood for truth and righteousness and justice. . . . To her the glory of life meant to love, not to be loved; to give, not to get; and to serve, not to be served."[10] Charlotte Willard was certainly one of the indomitable women leaders of the Girls' School in Marsovan.

Bertha B. Morley

Bertha Morley was a person of great compassion. Perhaps a lifetime of frail health and her own need for care and affection helped to create in her a genuine love for humankind. Bertha, head of Anatolia Girls' School, was born into a Mentor, Ohio, farm family in 1878, one of six children. Bertha's health in childhood and adolescence was precarious. She almost lost her life to brucellosis and pneumonia. After college work at Oberlin she studied piano, organ, music theory and history of music at Lake Erie Conservatory of Music, graduating in 1900. From then on, wherever she was, she taught music, led choirs and glee clubs, gave piano lessons and in general cultivated a great love and appreciation for music among her students.

Bertha Morley became quite religious at this time and told of having the feeling of the nearness of God and of saying to Him that if it was His will to take her, all right, but she had not done much for Him and wanted another chance. This chance came unexpectedly.

In the spring of 1911, Bertha accepted the invitation to visit her famous uncle, Dr. Jesse Marden, who established the hospital next to Anatolia College on the American Board compound in Marsovan, Turkey. Little did she know that she would spend her life working at the Anatolia Girls' School! Turkey agreed with Bertha Morley; her health improved. Then one day in 1913 she received an invitation from the illustrious Girls' School head, Charlotte Willard, to join the Girls' School faculty in the fall of 1913—the same time that Carl Compton arrived on the boys' campus.

Miss Willard had asked Bertha Morley to teach at Anatolia the year before, but she was helping out in a mission school in Constantinople while the principal of the school was on furlough in the U.S.A. Miss Morley also felt that at the age of thirty-five she was too old to learn another language. But Miss Willard's persistence forced her to rethink her future. She began to realize that her health had been better in Turkey; she liked the people she would be working with; she enjoyed the proximity of her sister Lucy's family. She also had a strong sense of divine guidance. The decision was made. She joined the Anatolia Girls' School staff, teaching music, geometry and history. She even purchased a piano from Germany and organized a music club.

The story has been told of how Armenian and Greek men and boys were again (1915–16) being marched to the mountains, where they were forced to dig their own graves and then murdered, and where the women were assaulted, maimed and left to die of starvation. On May 15, 1916, the Turkish government abruptly closed both the boys' and girls' schools. Bertha Morley, along with President White, the Mardens, Ernest Pye, Miss Willard, Miss Zbinden and the Getchells, was forced to leave Turkey. Upon her return to the United States, Bertha enrolled in refresher courses at the Hartford Seminary Kennedy School of Missions. Shortly thereafter she joined the American Red Cross and was sent to head the orphanage with 1000 children at Antoura, Lebanon. Greatly affected by the anguish and loneliness of the distraught orphans, Bertha Morley adopted eleven Armenian orphans: Takouhie Gurdjian, who by marriage and naturalization became Georgia Bardizian; Vertayim Sivaslian; Verjine Kouyoumjian Chanian; Toros Garabedian; Toros Jamgotchian, now Tateosian; Harotune Alboyadjian; Hovhannes Shahinian; Tatios Kashkashian, now Kashian; Setrak (Dr. S. James Kashkashian) now Kashian; Rashid (Robert) Daoud; and Hovhannes Karaboghosian, naturalized as John Karbo. "Mother" Morley's aim was to give these deserving young orphans love and attention, a good education and guidance to prepare them as best she could for life and earning a living.

In the fall of 1919, Bertha Morley was called back to head the Girls' School at Marsovan. She left Antoura with eight of her adopted children who would attend

the boys' and girls' schools in Marsovan.

When the schools were closed again in 1921 in Turkey, Miss Morley was invited to teach at the American Collegiate Institute in Smyrna (now Pierce College in Athens). In the summer of 1922 she went on vacation to Europe and started back to Smyrna at the end of the summer. She learned in Athens that the Greek army had been routed in Smyrna in a tremendous defeat by the Turks and there was bedlam in the city, created by the unexpected turn of events. Despite this, Miss Morley found a ship sailing to Smyrna. The ship arrived at the quay in Smyrna just as all hell literally broke loose. Somehow she managed to get to the American Collegiate Institute, where she found Dana Getchell, her long-time colleague at Marsovan, who told her that the massacre in Smyrna had already begun. She hurried to the orphanage for Armenian girls to give help and much needed moral support, and where she remained for several days of chaos and destruction. As the massacre increased in tempo and the city was set totally aflame, Miss Morley somehow managed to escape with the orphans to an American merchant ship at the quay. During that last horrible night at the Smyrna quay, Bertha Morley watched people by the hundreds drown in the harbor attempting to escape from the holocaust.

Arriving in Piraeus with her orphans, Miss Morley found an abandoned ship in the harbor which became the residence of the orphan girls while several of the Smyrna teachers located a house near the sea. Miss Morley, with her concern for the girls uppermost in her mind, went daily with an Armenian doctor to offer the girls solace and loving care.

While Miss Morley was in Piraeus, the Mission School in Thessaloniki (another outpost of the American Board) sent word that her help was needed in Thessaloniki, where she went and remained until June 1923. In June she attended the American Board Mission meeting in Constantinople where it was voted that Miss Morley should go to Marsovan to open the Girls' School there. This she did in January 1924. One year later, in January 1925, Bertha Morley had an attack of the flu which was the beginning of four years of very poor health; she was obviously run down from overwork and emotional stress. By 1929 Miss Morley was once again ready for work; the American Board reassigned her to the Girls' School in Thessaloniki.

Dean Mary Ingle says of her predecessor, "My own vivid memories of Bertha Morley were of her training the small choir of boarders that sang every Sunday evening at the informal service held at the Girls' School. She organized spring concerts, invited the boys from Anatolia College to present musical programs at the Girls' School and annually held music week with all the students participating through posters, pictures, special speakers and artists."[11]

Dean Ingle, who knew Bertha Morley better than any other member of the Anatolia family, continues: "No account of Miss Morley should omit reference to her warm, evangelical faith which she shared richly with students, faculty and friends alike. In Thessaloniki she always attended the Greek Evangelical Church and was a faithful member of the Bible study group. Her faith was the motivation of

her life's work."[12]

Miss Morley remained head of the Anatolia Girls' School until World War II forced her to evacuate in the fall of 1940. When the war ended, Bertha Morley desperately wanted to return to Thessaloniki. She was already 67 years old, and the American Board felt that the rigors of rehabilitation facing the school after the war would be too much in the light of her past health problems. Bertha Morley had already given a lifetime of help to others.

Dean Mary Ingle

It was good fortune that brought Mary Ingle and Anatolia College together. While Mary was studying at Hartford Seminary in 1935, President Riggs and the American Board were searching for a teacher of English. Mary had gone to the American Board offices in Boston seeking a missionary appointment abroad and had just missed seeing President Riggs there; however, he caught up with her a bit later at Hartford Seminary. Mary seemed to be just the kind of person Riggs was looking for. She made the quick decision not to complete her education at Hartford Seminary but, rather, to return immediately with Mr. Riggs to Greece in order to start teaching in January 1936.

Mary had majored in English in college, but Anatolia was her first teaching assignment. Since Mary had gone to secondary school in Italy, she had some understanding and appreciation of Near East culture. In recounting those early days, Mary has said that she learned as much as she taught, as well as making good friends among the girls.

Mary quickly won the support of Bertha Morley, head of the Girls' School who would be retiring in a few years. Miss Morley strongly urged that Mary be groomed to replace her. But Mary had a serious problem: she didn't have the proper qualifications to meet Greek Ministry of Education requirements; she needed a master's degree. Therefore, at the end of her first year of teaching she returned to the States, attended the University of Chicago, where she completed her degree requirements, and went back to Greece for the beginning of the fall semester in 1938. She remained at Anatolia until World War II forced the closing of the college. In the fall of 1940, when the younger girls were moved to a safer location, Mary Ingle took charge of the lower school on the boys' campus while Miss Morley remained head of the school on Allatini Street. At about the same time the girls were getting settled on the Pylea campus, the Italians started bombing Thessaloniki and the school was forced to close.

As the reader will recall from Chapter XII, the college was requisitioned by the Greek government and became a hospital. All non-Greeks were advised to leave Greece. Finally, on Thanksgiving day 1940 all Americans were ordered out of Greece by Edmund Gullion, the present Anatolia Board Chairman who was then a young consular officer in Thessaloniki. Even though Mary Ingle was a British subject, she chose the only route of escape—to go with Mr. and Mrs. Harley

Sensemann east to Turkey.

After four years of teaching in Turkey, Mary Ingle went to London on furlough, planning to return to Anatolia for the opening of college in September 1945. She found that transportation to Greece from London was virtually impossible; so she went to Paris where, after much waiting, she was able to get a flight on a U.S.A. military plane to Athens. After waiting many more days in Athens, Mary Ingle finally was taken to Thessaloniki by a British military plane and from the airport in Thessaloniki to campus in a British army jeep. Mary was a month late for the opening of college. This time she came to replace Miss Morley as head of the Girls' School. Her only colleagues left from before the war were Ann Arpajolu, Theano Tyriki, Marika Kondozoglou and Mrs. Demitrakopoulou.

Marika Kondozoglou, in looking back to those days, says, "September 1945 was one of the best moments in my life when I received a letter from President Riggs requesting me to take over again as director of the girls' physical education department."[13] From that time until her retirement, Marika did outstanding work with the girls, being rewarded by the opportunity to do graduate work at Smith College in the United States. Two events at Anatolia call to mind the work of Marika Kondozoglou: gymnastic and dancing exhibitions at both the 75th Anniversay celebrations of the college in 1961 and Field Day 1966.

In 1945 the Allatini Street school was in the possession of the British, who were using it for the storage of ammunition. One day a fierce Vardar wind blew a spark that ignited some ammunition; there was a huge fire which totally destroyed the Girls' School building. All the girls had already moved to the boys' campus so that the college suddenly found itself very short of space, which prompted an urgent new building program. The new dean, along with Presidents Riggs and Compton, found herself heavily involved in fund raising. By 1953 new classroom buildings were completed.

While the Girls' School now had excellent educational facilities, there still was no adequate living space for the girls. In 1954 Dean Ingle took her first furlough in the United States to launch the campaign for a new dormitory. But there was the problem of where to put the dormitory. There was land further up the hill paralleling the classroom buildings; however, it was owned by a number of villagers in Kapoujides (Pylea), who, it was said, would never all agree to sell—but they did! The trustees called Dean Ingle back to the States to continue the campaign to secure funds for the construction of the building itself.

Dean Ingle spent the school year of 1955–56 traveling from east coast to west and from the Canadian border to Florida, meeting with foundations, American Anatolia alumni, wealthy Greek-Americans, companies doing business in Greece and the U.S. Agency for International Development. Mary Ingle turned out to be a good fund raiser. The money was secured and the construction of the new dormitory began in June 1956. The building was at first named Olympus Hall in recognition of the commanding view the building had of Mount Olympus. It was later renamed Ingle Hall in recognition of Miss Ingle's many contributions to

Anatolia College.

In the early 1950s, Dean Ingle worked with President Compton on the Mavrorahi project (See Chapter XV). The project involved both the boys and girls of Anatolia over a period of several years, and the accomplishments were great. But the girls were also busy with other social service activities. Each year there was, and continues to be, the Girls' School bazaar. All year long the girls would do beautiful handiwork and embroideries; the boys cooperated with their crafts work—all of which were sold at the bazaar to which the public was invited. The money earned was then used for various social service projects: aid to needy families, the establishment of libraries in remote villages, funds for the School for the Blind, etc. Over the years the bazaar has been an excellent public relations project as it has brought many people to campus. It has also been a good way to build friendly ties and to encourage cooperation between students and teachers. As Dean Ingle has put it: "It was the Anatolia spirit at its best."[14]

In 1946 the first joint graduation ceremony was held for the men and women graduates. Before this time Anatolia had followed the Greek custom of not awarding diplomas until mid-summer, when graduates might stop by the office to pick up their diplomas. Dean Compton felt the need for a meaningful graduation ceremony, and so he developed one which included the famous graduates' pledge. As alumni know, this ceremony takes place under the arches of Macedonia Hall and on the plaza in front of the building. It is attended not only by parents and students but also by representatives of many different segments of the community—members of the church hierarchy, the Metropolitan of Thessaloniki, military representatives, civic leaders and trustees.

It was one of Dean Ingle's concerns over the years that the girls could graduate but still be unprepared to earn a living. In the postwar years, with rising costs and spiralling inflation, there was the increasing need to supplement family income. Funds were secured from the U.S. Agency for International Development for the purchase of typewriters. Typing became a required subject for the fourth form. This was the beginning of the Secretarial School which would later be set up in Kyrides Hall. The Secretarial School program required course work in typing, shorthand, accounting, operation of business machines and other skills required of a secretary. And the graduates would be bilingual secretaries! The new program was inaugurated just at the time when Esso-Pappas was commencing its new enterprises in Greece and there was an urgent need for bilingual secretaries.

In 1964 a new president, Robert Hayden was appointed. Mary Ingle had just returned from a year's furlough. The variety of changes introduced by the new president were just too much for the dean. She was very supportive of Hayden's beautification of the campus and improvement of exterior appearance of buildings. However, when it came to adopting the American classroom system (the abolition of the homeroom), her faculty and students were up in arms. Mary tried to act as a go-between, but to no avail. Then came the abolition of chapel. Mary, like her predecessor, had always been a genuinely religious person. This act struck right at

the heart of her value system; it was more than she could take, and she resigned. (See Chapter XVIII).

Dean Mary Ingle would be sincerely missed. She was loved and respected for her accomplishments—the rebuilding and revitalizing of the Girls' School campus, the recruiting of an excellent, capable and sympathetic faculty, and the creation of a no-nonsense, disciplined school community.

QUEEN FREDERICA AND PRINCESS SOPHIA VISIT CHEMISTRY CLASS, NOVEMBER 18, 1961

Girls' School on Allatini St., Thessaloniki, 1924–40

Charlotte Willard, principal of Girls' School in Marsovan

Bertha B. Morley, dean of Girls' School from 1919 to 1940

Chapter XVII
The Johnston Years

Dr. Howard Johnston became president of Anatolia College in 1958. He has said, "To follow Carl Compton as president of Anatolia College was no easy assignment. Carl, Ruth and their family had been so intimately involved in the Anatolia high adventure for so long that Carl and Ruth *were* Anatolia."[1] Howard Johnston was right; the Comptons were a tough act to follow!

Johnston inherited from Compton a debt-free institution save for a $40,000 loan from the American Board. Morale was high; the college was highly respected within the community, but enrollment was down.

Johnston, himself, like Carl Compton, was an idealist and very much a Christian gentleman. His three years in the Pacific during World War II had great impact on him. During his military service he rose from the rank of private to major as a member of the 43rd Infantry Division and saw service in the Solomon Islands, New Guinea and later in New Zealand and Japan. He came out of the service determined to help promote peace in the world. He shifted his graduate study in psychology and education from the University of Chicago to Columbia University in New York City so that he might be near the United Nations and pursue work in international relations. Upon graduation he received a civilian assignment with the United States government in Berlin, first working in a youth leadership training center and in 1949–50 helping to found and develop the Free University of Berlin. He served in the Bureau of German Affairs in the U.S. Department of State and has published a number of articles on various phases of German life in the post-World War II period. He had excellent preparation for his assignment at Anatolia.

The topic of President Johnston's inaugural address at Anatolia College in June 1958 was taken from the Bible: "From Strength to Strength." He both wanted to give Compton credit for building a strong institution and at the same time to set forth his goals for Anatolia that would keep it strong:

1. To build on the excellent educational and Christian foundations already laid and in particular to enhance the English language program as well as the work in math and sciences.
2. To assure that everyone connected with Anatolia would have increasing opportunities to interact with people and ideas from all over the world, especially from the United States, and to build networks of understanding and mutual support.

3. To renovate Anatolia's facilities, build needed new facilities and augment educational resources, especially laboratories and the library.
4. To improve the accounting procedures and business administration of the college.

During Johnston's term as president, tension between Greece and Turkey, especially regarding Cyprus, was always present. While the American members of the Anatolia staff shared deeply the Greek point of view, they nevertheless wanted to initiate projects that might help ease tensions between Greek and Turk. Since Robert College in Istanbul was American, it seemed feasible to explore common values. The upshot of the experience was to invite the Robert College boys' athletic teams to Anatolia and the Anatolia teams to Robert College. The Turks from Robert College arrived on the Anatolia campus in March 1961 for a weekend of basketball, volleyball, soccer and table tennis competition. Anatolians went to Istanbul in 1962. Everyone, including the faculty and students, had eye-opening experiences. In the words of President Johnston,

> There were no incidents. Everything ran smoothly, partly I am sure, because of careful preparation on both sides. Weeks before the trip Anatolia students were given assignments in their English classes on Turkish history and were asked to write essays on Turkish-Greek relations and on what their proper conduct should be. I don't remember the scores of any of the games on either occasion; but to see the young people quickly find common interests and to share their sports, meals and singing and fun through the medium of their common language, English, was unforgettable.[2]

Howard Johnston quickly discovered the extensive control the Greek government exercised over a private educational institution. Even so, he believed that Anatolia could contribute much to Greece and that much could be done to keep Anatolia strong, such as determining what electives might be taught, how they would be taught and how many could be taught in English. He believed that the English classes made an important contribution to the course of study. Anatolia had the freedom to select its faculty and staff, and determine what salaries would be paid, what activities would be in the extracurriclar program and how it would operate, what sports would be played, etc.

What Johnston had not anticipated was a sharp attack on the college in the spring of 1959 by a tiny right-wing newspaper in Kilkis, an attack that got much publicity in the Athens' newspapers. The incident, which began as a critical review of a barn dance put on by the alumni, made it clear that Anatolia College needed a strong public relations program.

During the 1960–61 school year the superb landscaping work of Mrs. Elsie White was finally recognized with the dedication of the Elsie White Memorial at the front side of Macedonia Hall. Through her untiring labors, vision and imagination, Elsie White made the Anatolia campus the most beautiful spot in all of Thessaloniki.

Ingle Hall, for which Dean Mary Ingle had worked diligently to secure funds, opened and gave the girls new living quarters, a gracious dining hall and spacious lounges. The dedication took place on May 17, 1959.

Next on Johnston's construction agenda was a new science building that would

also house a library and an assembly hall. That building, Kyrides Hall, named after Anatolia's illustrious alumnus and benefactor, Lucas Kyrides, was dedicated on November 18, 1961. The dedication ceremonies were a major public relations event. Present were the whole Royal Family—King Paul, Queen Frederika, Prince Constantine, Princesses Sophie and Irini, together with cousin Michael and a host of other guests. A this time the Royal Family was at the height of its popularity, and Anatolia received much favorable publicity.

One of the things that made the new science building such an outstanding addition to Anatolia was the fact that students then had "hands-on" experience in biology, chemistry and physics—something that not even university students had in Greece. In the 1950s and 60s Dean Sanford, a competent and popular biologist, taught science and maintained the college greenhouse, a part of the new Kyrides Science Hall. At that time there were well over 300 kinds of plants in the greenhouse collection. Not only was the greenhouse used for teaching and research, but also plant materials were grown for use in second, third and fourth form biology classes. A number of work-grant students assisted in the greenhouse chores. Dean Sanford was the author of numerous publications on zoology and biology; he was also a playwright.

Another important construction project of President Johnston was the building of Ladas Hall, a multi-level faculty apartment facility made possible in part by the generosity of trustee Stephen Ladas.

In the spring of 1961 Anatolia celebrated its 75th anniversary and had among its 12,000 guests President Emeritus Carl Compton and his wife, Ruth, Alice Riggs, the widow of former President Ernest Riggs, Dr. Paul Dudley White, the world's most outstanding heart specialist and an Anatolia trustee, and Jesse Hawkes, the former outstanding piano teacher at Anatolia, who played a special concert.

The year 1962–63 was an exciting one in Thessaloniki. Thomas Pappas' industries were beginning to come to life, and there was widespread interest in their development. There can be little doubt that the creation of Esso Pappas and its refinery, as well as Hellenic Steel and its subsidiary operations, breathed new economic life into Thessaloniki. Thomas Pappas' personal generosity, as well as that of the Thomas Pappas Foundation through Charles and Helen Pappas, has been most helpful and much appreciated by Anatolia College over the years.

During the same year (1962–63), the French government was intensifying its cultural program in Greece while the German government exerted a strong influence in Thessaloniki through the Goethe Institute. President Johnston and the Greek Advisory Committee were considering offering a program in higher education to the community. It was also a year of in-house education; faculty were familiarized with the work of their colleagues which, in turn, brought about improvements in the academic program. It was a year of improvement and consolidation for Anatolia.

To bolster enrollment, active recruitment of students was begun. By 1963–64 enrollment approached 700. But in the eyes of President Johnston, simply adding

numbers to the enrollment did not fulfill the mission of Anatolia College. It was his strong belief that an Anatolia education should be made available to those who were less fortunate economically, and that Anatolia should return to this mission. Consequently the Regional Scholarship Program was established. Each spring groups of three or four faculty would travel to remote villages to tell the story of Anatolia College and administer prearranged entrance examinations. Johnston was determined to make Anatolia's high-quality education available to capable but poverty-stricken students in remote places. And he did.

Dr. Johnston from the very beginning understood the importance to Greeks of learning the English language. There were only eight million Greeks in Greece. The Greek language alone did not give Greeks adequate ability to communicate in the modern world; whether they were housewives, laborers, secretaries, executives, or professionals, they needed to know a major language such as English, French or German to carry on their daily affairs and to be able to read instructions, labels, books, magazines or listen to radio broadcasts. Consequently, the Johnston regime, with the help of Dean Ingle, struggled with the English-speaking rule on campus. Perhaps the greatest impetus to language learning came in September 1962, when the Williams Language Laboratory was established on campus. The lab gave students a competent instructor with whom to practice speaking, and the opportunity to hear themselves and to go to the lab at all hours for extra practice.

Supplementing the language laboratory was a new and greatly expanded library. The president's wife, Jeanne Johnston, was a professional librarian. With her knowledge and experience the library was completely reorganized and some 1500 acquisitions made.

The question of morning chapel was raised by young American instructors. Chapel had gone out of fashion in many American schools, and the young Americans wanted it abolished at Anatolia. President Johnston was strongly opposed to such a move, for chapel carried on the heritage of Anatolia College. Furthermore, it provided a brief period for stimulating talk, ethical growth and development, the opportunity to sing together, and more practically, to hear announcements. It was a time to share and build values, to develop a common identity and esprit de corps. Chapel remained.

During the summer of 1959, two hundred Christian leaders from all over the world held a conference on the Anatolia campus on the subject of rapid social change. In the summer of 1960, two hundred and forty young adults from seventy-two countries spent two weeks on the Anatolia campus holding a world-wide meeting of the World Student Christian Federation; and in the summer of 1961 a YMCA conference was held on campus. Anatolia was reaching out again to share its values and ideals with the broader world beyond its bounds.

During the Johnston years it became ever more apparent that there was a need for an English-speaking school for sons and daughters of American expatriots working in the Near East. The trustees were squeamish about making such a school an

integral part of Anatolia College. They did agree, however, to lease land to another nonprofit, educational corporation to construct the Pinewood School on the Thessaloniki-end of the campus. The first building of this new international school was dedicated on October 6, 1963.

Anatolia's accounting system was hopelessly out of date; neither former presidents nor trustees had pursued nonprofit-school accounting. For example, the trustees had not required the presidents to justify line items nor had the president required the same of various department heads. Items entered into the books bore no reference to any particular department budget so that it took the accountant several days of searching each time the president raised a question about particular items in the budget. There had to be a better way, but no one available on campus seemed knowledgeable. In desperation Dr. Johnston asked his wife, Jeanne, to set up a "budget-integrated, goal-oriented" accounting system. After careful research, in 1963 Mrs. Johnston set up a new accounting system for the college that gave the president the controls he desired.

Perhaps it was already too late for Howard Johnston when he learned in 1964 that he had a cumulative operating deficit that exceeded $100,000. As Johnston has said, "The trustees were rightly worried."[3] Had Dr. Johnston been aware daily of the precarious financial situation of the college, might he have slowed down his myriad campus activities and spent more time in the United States raising funds?

Whatever the answer to that question might be, the Johnston family will be remembered for their many, positive contributions to Anatolia College. President Johnston was very much a man of his word. He achieved each of the goals he outlined in his inauguration ceremony: he did, indeed, expand and enhance the English language program; and he developed math and science facilities that were second to none in Greece. He brought to campus people from all over the world to discuss human relations issues. The project to exchange visits with the Turkish students at Robert College remains unsurpassed today. A number of physical facilities were added to Anatolia and older ones improved. Certainly the improvement of accounting procedures brought into sharp focus for the trustees the need to overhaul budgetary and accounting procedures. President and Mrs. Johnston can well be proud of their record at Anatolia College.

PRESIDENT HOWARD W. JOHNSTON

PRESIDENT ROBERT I. HAYDEN

PRESIDENT JOSEPH S. KENNEDY

PRESIDENT WILLIAM W. MCGREW

Chapter XVIII

There Is Nothing More Permanent than Change — Heraclitus

1964–1972

President Robert Hayden was an experienced educational administrator, perhaps the best administrator the college had had. He knew how to get things done, but in tightening the administrative reins of Anatolia College he also set the stage for completely changing the character of the institution.

Hayden's first difficult task was to reduce the deficit inherited from the previous administration by tightening budgetary control across the board and increasing enrollment. In Hayden's first year enrollment rose from 714 to 762 students and by 1970–71 Anatolia had 1026 students, a 44% increase over seven years, with a corresponding increase in tuition and fees. By June 1967 the $100,000 deficit had been paid off and there was an operating budget surplus of $27,000.

That increase in enrollment, however, began to change Anatolia from the friendly, intimate school it had always been to a less personal kind of institution. Certain faculty and staff resented this "cold business approach" as the solution to Anatolia's problems. Indeed, this was the root cause of Dean Mary Ingle's resignation in 1965. But when the president abolished chapel on January 7, 1965, that was the last straw for Mary Ingle. Dean Ingle, with considerable justification, believed the abolition of chapel would tear the heart out of Anatolia College. Many alumni, students and faculty agreed with her. Because of President Hayden's adamant belief in the need for change along many lines, Dean Ingle found she was of little use as a go-between for her faculty with the president. His mind was made up, and so was hers: "President Hayden must go his way and I will go mine."[1]

Another factor breaking down Anatolia togetherness was the abolition of the home-room concept. Before 1964–65, students remained in their home-room for their classes; teachers came to them. Beginning in 1965–66 the rooms belonged to the teachers, and students moved from class to class. Psychologically and physiologically this should have been better for the students, for it enabled them to get up and move about rather than to sit in one place all day long. Yet many students felt this action was a threat to their security and to their feeling of belonging to the school. The home-room was just that—home, a place you got to know, a place to enjoy, dress up, decorate, a place that could depict the character of a group, a place

where much communication took place. That was all destroyed, the students felt, by scrapping the home-room.

Despite the changes and resentment some good things were happening, too. On May 10, 1966, Anatolia College presented its fantastic annual field day, embellished by the presence of King Constantine and Queen Anna Marie. All of Thessaloniki was focused on Anatolia College that day. A number of important Greek and American dignitaries attended: cabinet members, top officers of the armed forces, ranking churchmen, college trustees, outstanding donors and Greek and American industrial leaders. The crowds were so large that over two hundred security police were assigned to maintain order.

The athletic field was crowded with spectators, and well-disciplined students presented a not-to-be-forgotten picture. Evidence of the binational character of the college was present everywhere—from the massed flags of both nations to the unique spectacle of several hundred Greek police standing at rigid attention when "The Star Spangled Banner" was played.

It was a gratifying day for all the Anatolia family. George Beyiazis, alumnus, and then a National Scholarship student who had the year before been laboring on his father's poverty-stricken farm in Thrace, presented Queen Anna Marie with a bouquet. It was a long-to-be remembered day for the young men blushing and awkward, who almost dropped the athletic awards presented to them by King Constantine. The Anatolia Glee Club was superb. The eighty-member girls' gymnastic team, well trained by Marika Kondozoglou, gave a marvelous performance as well.

May 10, 1966, will be remembered as tangible proof of the importance of Anatolia to Greece. The activities of that day were evidence of the Anatolia creed: "to help each student develop a perceptive intellect within a sound body, aware of his responsibilities to God and man."

1967 and 1968 were years of intense political upheaval. At 2 a.m. on April 21, 1967, Colonels George Papadopoulos, Nicholas Makarezos and Brigadier Stylianos Pattakos overthrew the King, proclaimed marshal law in the name of the King and took over the government. The colonels set up a facade of a civilian government with Constantine Kollias as premier. On December 13, 1967, King Constantine made an abortive attempt at a counter coup. The failure of the King gave the colonels courage and strengthened their confidence so much that they abolished the facade. Kollias was thrown out and Papadopoulos became prime minister. The Greek people now knew that they had a military dictatorship, presumably to save Greece from communism. It was this dictatorship with which President Hayden had to deal throughout the remainder of his presidency.

The Papadopoulos dictatorship was quick to purge the armed forces of 500 high-ranking officers; and there were many arrests of lawyers, teachers, civil servants and politicians. Censorship of the mail and the press was instituted. At Anatolia the teaching of civics was banned by the government. *Katharevousa* (formal language) was reinstated as the language of education. All aspects of the earlier Papandreou

educational reforms were dropped.

The side effects on Anatolia College of the Papadopoulos dictatorship were interesting. Enrollment increased sharply. Greek universities were in such a state of decay that parents wanted their children educated in the States; this meant, preparation at Anatolia College. A further side effect was a heavy increase in job applications from Greek teachers who wanted to get out of the public educational system.

To get some idea of the economic status of students attending Anatolia at this time, President Hayden conducted (as well as one possibly can in Greece) a financial analysis of parents' resources:[2]

Category	Drachmas Per Month	Percent of Parents
Wealthy	Over 31,000	9
Upper middle class	16,000–30,000	43
Lower middle class	6,000–15,000	25
Poor	0– 5,000	21
Uncertain	Undetermined	2

(The drachma rate was approximately 30 drachmas to the dollar.)

It is evident that the expansion of Anatolia's student body came from applications from families that could afford to meet the financial commitments of tuition, board and room.

One of President Hayden's accomplishments was to organize Anatolia personnel better, in order to make administration and staff more responsive and effective. Hayden drew up a new organizational chart setting forth various staff responsibilities. Personnel rules were revised and stricter administrative controls introduced. Budgetary controls were tightened and the position of business manager, scrapped by President Johnston, was reinstated. Robert Musgrove took over the new position of vice president.

A new audio-visual program was instituted with funds from the U.S. Government Agency for International Development (AID). To support the new program there were purchases of tape recorders, phonographs, slide projectors, motion picture projectors, projector screens—almost all of which were unheard-of teaching aids in Greek schools in those days.

As an internal public relations gesture, President Hayden initiated monthly seminars with graduating classes on such subjects as "Contempt for Manual Work," "Realistic Career Goals," "Courtesy as an Attribute of a Civilized Society," etc. These seminars helped the president establish closer relations with graduating seniors who would go out into the world as representatives of an Anatolia education.

President Hayden modernized the college in other ways, too. There was the coordination of girls' and boys' student councils, the common use of the library, a

reorganization and mixing of boys and girls in assembly programs and the commencing of mixed boys' and girls' boarding department activities, heretofore unheard of!

Dr. Sinanoglou, as resident physician, greatly improved medical services. A job placement office for alumni was initiated. An English elective program was created to enable bright students to pursue special interests. The student testing program was enlarged and entrance examinations improved.

In the area of finance, the accounting procedures started by President Johnston were further refined; a new NCR accounting machine simplified bookkeeping. Anatolia won a battle with Greek Social Security (IKA) and saved $23,000 in back payments. Dependence on AID for $110,000 per year in operating and scholarship funds was overcome. And in fund raising President Hayden increased annual giving (combined contributions from Greece and the U.S.A.) from $47,500 in 1965 to $219,000 in 1971—an important accomplishment.[3]

Much was also done to improve already existing buildings. Several buildings were completely modernized and remodeled. Half of the campus roads were paved. Faculty housing was improved and refurbished. A new printing press was obtained and installed through the efforts of trustee Curtis Lamb and the generosity of the Meredith Foundation. A canteen run by students was re-established. Chapman Hall, housing faculty, was constructed.

1968-69 was a year of political crisis for Anatolia College. The Ministry of Education wanted to appoint the deans and refused to accept the college's appointment of Anastasios Georgopapadakos as gymnasiarchis (dean of boys). President Hayden spent much time and energy in negotiations with the American ambassador, the consul general in Thessaloniki, Greek government officials and the faculty. A substitute nominee, Constantine Botsakis, was put forth by the president. Hayden could not even confer with the college's trustees in the U.S. because, under the dictatorship, the president's telephone was tapped and both incoming and outgoing letters were censored. Hayden was, therefore, pretty much on his own. He held firm. The struggle with the Ministry of Education continued until March 20, 1969, when a review of the case by Prime Minister Papadopoulos himself, approved the Botsakis appointment.

Meanwhile, however, the Ministry refused the college's request for deviations to teach certain English courses and to teach other subjects in the English language; it also refused the permission to operate a preparatory class and to teach home economics courses in English. Mr. Hayden had another meeting with Mr. Sioris, Minister of Education, asking directly whether Anatolia was wanted in Greece and suggesting that if concessions were not granted there would be no reason for Anatolia College to continue in Greece. Following that meeting, deviations were granted, tuition increases approved and Mr. Botsakis appointed dean.

As a result of this year-long harassment by the Ministry of Education, Mr. Hayden presented a position paper to the Board of Trustees in which he asked, "How far do we go in permitting the Greek government to reduce our effectiveness

and alter our mission? Are there lines beyond which we will not retreat without closing or at least threatening to close the school?"[4]

Because the government threatened to appoint deans in the future, President Hayden recommended that the trustees refuse to accept a government-appointed dean. He further recommended that the trustees tolerate no interference in the English language program and that the college must be legally permitted to raise tuition and boarding fees commensurate with the cost of goods and services. Said Hayden, "A major question in all our minds is 'how badly does the government of Greece want to see Anatolia College continue its operations in Greece?"[5]

Despite the problems the college had with the Papadopoulos' regime, it must be acknowledged that there was stability and tranquility in Greece—no strikes, no political squabbles; and new industry developed with a general improvement of the economic climate. However, education remained at a standstill, with a national shortage of 8,000 classrooms and 12,000 teachers.

The years 1970–72 leading up to Hayden's resignation were years of vast growth and development in Thessaloniki. Dozens of streets were paved and parking meters installed, parking areas developed, hotels built, clinics established, the airport enlarged and many apartment houses built. From a materialistic point of view, Thessaloniki was prospering.

It was against this backdrop that President Hayden again met with the Minister of Education, Mr. Sioris, on May 18, 1970. It was Hayden's first mission with Sioris to discuss how secondary education in Greece might be improved. Among a number of the recommendations presented were the following: 1) university entrance examinations must be modified so as to eliminate the necessity for *frontistiria* (cram schools for university entrance examinations); 2) curricula must be modified to reduce the total number of subjects required so that fewer subjects may be studied in depth; 3) textbooks must be rewritten by individuals who understand student abilities and student development at each grade level; 4) Ministry decrees should be timed for release to give schools the opportunity for planning and programming.[6] Hayden then urged that Anatolia be viewed as an experimental school in Greece, showing the way to improve teaching in the classroom and learning by the students. The meeting was cordial; not much action was taken.

The chairman of the Board of Trustees at that time, Everett Stephens, had spent many years in management education. With the burst of growth in Greece in business and industry, Stephens believed there was a need for properly trained potential managers and proposed to President Hayden the establishment of a college of management at Anatolia. However, before moving on the project a feasibility study was conducted in the Thessaloniki area by a Boston college student studying at Northeastern University. That study indicated that there was indeed a need for properly trained, potential managers. In May 1971, both Stephens and Hayden called upon Minister of Education Sioris to set forth the idea. Sioris' response to Stephens was, "The Greek government is about to establish schools of

business in the Thessaloniki area, and I am sure Anatolia would not want to be in competition with a public school." Stephens retorted, "Just give us the opportunity and you will see whether we want to be in competition or not!"

Before anything could be done about the project, Hayden resigned; it was not something the incoming president, Joseph Kennedy, would want to deal with. And when President McGrew came into office in 1974 he requested that he be given time to get to know the college, its strengths and its weaknesses, before he tackled such a project. As we shall see in a later chapter, President McGrew finally introduced courses in management.

1972–1974

Upon President Hayden's resignation in January 1972, the faculty petitioned the trustees to promote Vice President Joseph Kennedy to the presidency. Trustee Doris Riggs was sent to Thessaloniki to assess the situation and make recommendations to the trustees. Her findings supported the faculty petition and Kennedy became president.

The vice presidential replacement was not found until the fall of 1972, leaving Kennedy to shoulder all the administrative burdens alone for the first six months of his presidency. In the fall of 1972 Gail Schoppert, a hard-working, affable, outgoing man, became vice president. Schoppert turned out to be quite an actor as well as a good administrator and was responsible for a number of outstanding extracurricular dramatics productions.

Kennedy also had a new business manager, Byron Alexiades, and a new chairman of the English department, Lem Eldredge, to break in. The trustees had felt the need to bolster the quality of work done in the English department, and Lem was committed to do just that. Margarita Falari, who had been a science teacher since 1945 and later became gymnasiarkis of the Girls' School, had just been appointed dean of the Girls' School, with Eleni Sgourou assistant dean. Pat Malone also arrived in the fall of 1972 to head the Secretarial School. Certainly, as President Kennedy acknowledged, he had a strong supporting team.

Despite this, Kennedy remained only two and one-half years during a time of turbulence both off and on campus. There was ever-increasing interference and red tape to contend with from the government in administering the college; there was unrest within the faculty and unhappiness on the part of students and parents with national politics. The general chaos led President Kennedy in his October 1973 report to the trustees to ask:

> Just what are we doing in Greece? .... One of the things that bothers me is the fact that I am no longer sure just what the mission of Anatolia College is. ... [Interference from] the Greek government has made it amply clear that we are not the ones to lead the way in secondary education; thus our role as a model school is not a real one. ... In addition to the antiquated [educational] system that exists in Greece, Anatolia is saddled with red tape, specifically the state-controlled examinations. ... It seems to me that our presence

> as a good, really excellent Greek gymnasium is desirable if we can expand our efforts into further areas. If not, we should consider seriously whether or not we should stay in Greece.[7]

One can sense President Kennedy's deep feeling of frustration, which prompted his resignation at the end of the 1973–74 academic year.

AERIAL VIEW OF PRESENT CAMPUS IN FOREGROUND

PROFESSOR PERALIS WITH STUDENTS

CAMPUS NEWSPAPER STAFF AT WORK

Chapter XIX
A Decade of Accomplishment: 1974–1984

When President Kennedy resigned after but two years of service, the trustees were concerned about the need for continuing leadership at the college. With this in mind a presidential search committee was appointed with trustee Dr. Elias Gyftopoulos as chairman. A number of candidates, both male and female, were interviewed. On his annual evaluation trip to the college in 1974, chairman Everett Stephens interviewed several candidates in Greece. Among those was William W. McGrew.

As a young man McGrew had spent some time in Europe during one of his geologist-father's assignments to Denmark. Back in the States McGrew attended Bucknell University, Reed College and Cornell University. In 1958 McGrew was hired by the U.S. State Department, where he worked for ten years. At the State Department he was given language training in Greek and German, as well as work in economics. He was then assigned as a career foreign service officer to Athens for two years, Thessaloniki for two years, Izmir, Turkey for two years, and then to Nicosia, Cyprus. After eight months at Nicosia, McGrew resigned from the State department to join Litton Industries as coordinating manager for western Peloponnesos of an economic development program Litton had contracted for with the Greek government. Litton completely failed in that mission. McGrew wrote an article in the January-February 1972 *Columbia Journal of World Business* on why that mission failed. Upon the closing of Litton in Greece in 1970, McGrew returned to the States to commence a doctoral program in Hellenic studies at the University of Cincinnati. After completing his class work, he returned to Greece as a Gennadion fellow to do research at the Gennadios Library in Athens. It was in the spring of 1974, while McGrew was pursuing his doctoral research in Athens, that he was interviewed by chairman Everett Stephens.

The search committee followed up on Stephens' interview, and McGrew was summoned to the States in July 1974. McGrew was offered the presidency of Anatolia College and returned to Greece to prepare for assuming his new responsibilities. It should be noted that over the years it had been the practice of the trustees to issue three-year initial contracts to newcomer presidents, reviewing and extending contracts as time went on. Chairman Stephens did not believe in such contracts nor in tenure, and he persuaded the trustees to write a simple contract that

enabled the trustees to give the president a six-months' notice of job termination if performance was unsatisfactory. The president was given the same condition in dealing with the trustees—namely, that if things did not work out to his liking, if there were insoluble problems, he would give the trustees a six-months' notice of resignation. This would prevent a Hayden-type crisis developing with short notice. Both parties, the trustees and the president, agreed to this working relationship.

It was about the time of McGrew's interview in Boston that the Turks invaded Cyprus and the Greek government fell. The Greek government temporarily took over Anatolia for possible military use. Fortunately it was summer and few persons were on campus; but it was a very difficult time, with most of the burden of responsibility falling on Byron Alexiades, business manager.

McGrew was both incensed and greatly disturbed by the invasion of Cyprus by the Turks and the desperate plight of Greek families evicted from their villages. Therefore, when he became president of Anatolia College in September 1974, he felt it quite in keeping with Anatolia's background to set up 30 Cypriot scholarships for displaced Cypriot students. He had not first discussed the matter with the trustees, yet he had committed $250,000 in scholarship aid. The trustees wondered where in the world the funds would come from! They need not have been concerned, for Anatolia supporters came at once to the aid of the college. Alumnus Stavros Constantinides immediately said that he would support 10 scholarships; Mobil Oil made a large grant, and several trustees in the U.S.A., among them Mr. and Mrs. James Surpless, responded generously. McGrew wired the Cyprus Ministry of Education offering the 30 scholarships, and very soon thereafter 26 Cypriot students arrived on the campus. Says McGrew, "It was a very dramatic moment when the Cypriot students were introduced to the student body."[1]

In an institution where the governing board in Boston is 7000 miles from Thessaloniki, McGrew notes that

> A great amount of trust and cooperation is necessary between trustees and president. In a binational school located in Greece, with leadership that is not Greek, a great amount of adjustment and adaptation is needed on the part of both the staff and the president... This makes for another dimension of job demands not found in a typical academic position. One lesson to be learned from this is the need to have continuity of responsible leadership, with as little turnover as possible. Another lesson is that with the present demands of the Greek government, the Greek deans assume roles of great importance. The key to management success, therefore, becomes cooperation. If this is not forthcoming on the part of all concerned, problems are sure to ensue.[2]

McGrew has brought about an important change in the selection of trustees. Anatolia alumni and supporters residing in Greece have been added to the board—Stavros Constantinides, Jean Demos, Stavros Kaloyannis, Alki Nestoros, Alexander Perry and Demitri Zannas. These individuals, together with seventeen other alumni and Greek-Americans residing in the U.S.A., represent Greek interests on the Board of Trustees. Fifty-seven percent of the trustees are now Greek. They serve as a bridge of understanding between Greek and American thinking. It was the Greek

members who helped develop the policy of the Board of Trustees to hold annual meetings every third year in Greece.

President McGrew was also responsible for another trustee-selection policy—the appointment to the board each year for one year of a recently graduated alumnus studying in the Boston area, said alumnus to be recommended by the president. It has been the hope of President McGrew that these recent graduates would be able, as President McGrew puts it, "to take the mystery out of the Board and inform other alumni how a Board of Trustees operates. . . . The trustee setup is mysterious to most Greeks primarily because there is nothing comparable to it in Greece; for Greek organizations are not constituted with Boards of Trustees as are colleges and universities in the United States."[3]

Another innovation begun under President Kennedy but brought to fruition by President McGrew was the Anatolia guidance and counseling programs. Counseling was first introduced to Greece in 1974 by Mrs. Jean Woodhead, an experienced professional who came to Anatolia under a Fulbright grant. She remained at Anatolia for five years, thereby assuring that the counseling program would be well enough established that it might be taken over by Ninetta Godhi, a Greek member of the staff with special training in the U.S.A.

McGrew saw the need to give advice on selecting the right college for Anatolians applying for further study in the States. McGrew felt that the choice of some 3,000 colleges and universities in the U.S.A. might overwhelm students used to choosing from Greece's seven or eight public universities. Urgent help was needed in the selection process. The American college guidance program has been highly successful, especially since it has also helped students to gain scholarship offers each year totalling $200,000–300,000.

Vocational guidance has now been added to the Greek public school curriculum by the Greek Ministry of Education. This should raise the spirits of Jean Woodhead, who introduced the concept and practice to Greece! As the Greek Ministry saw the need for vocational guidance for its public school teachers, Anatolia came to play a key role in leading seminars for the future Greek school counselors and to participate in the planning and programming of Greek vocational guidance.

Another McGrew innovation is the annual climb up Mount Olympus; it has created a challenge for those selected for the climb, as well as heartbreak and sometimes anger on the part of those left behind. The climb, as students have testified, takes every bit of stamima they can muster and teaches them a few things never learned in the classroom, such as the virtues of the athletic way of life and respect for the environment. The 300–400 students who have made it to the top have received gold medals in special awards ceremonies.

New ancillary programs have been initiated during the last decade, such as the Summer Institute in Hellenic Studies, a program primarily for American students wishing to study Greek history and culture. Field trips supplementing classroom studies enable Greek-American students not only to develop an appreciation of

their roots and to explore the richness of their Hellenic ancestry, but also to see Greek society firsthand.

Another ancillary program initiated during the McGrew years is the downtown language center. This program is strictly for adults— high school graduates or older. The program also provides training in English for companies like American Express and Hellenic Steel. Some 300 students are currently enrolled.

The most important innovation of all during the McGrew years has been the establishment of the School of Business Administration and Liberal Arts (SBALA). The late Anastios Chepou, an Anatolia trustee, was most helpful with an initial grant. This, together with funds from companies and foundations, enabled the new school to open in 1981. Compton Hall was remodeled in 1984 into a magnificent new classroom building and library with a generous grant from the U.S. Agency For International Development. The program is taught wholly in English so that all applicants must be able to write and speak English well. The school has its own faculty of professionally trained individuals, with Dr. John Koliopoulos serving as dean. SBALA offers a two-year program. It maintains transfer agreements with a number of first-rate universities in the U.S.A. and Britain so that graduates may get both firsthand experience in American and British methods and at the same time earn their bachelor's degrees. The school will have a brilliant future providing management leadership for Greece if only the government will give the school the cooperation it needs.

Another substantive development at Anatolia is in the area of testing. Anatolia College is now virtually the only testing center in northern Greece for the full range of English language tests— both American and British. Any student who wants to take the Michigan Proficiency Examination (which the Greek government has designated as the test of American English), any of the College Board examinations (Scholastic Aptitude Test, Graduate Record Exam, achievement tests, the management and medical examinations) and the TOEFL exams must sit for these exams at Anatolia College. The British Consul also holds the Cambridge Proficiency Examinations at Anatolia. In short, Anatolia College has become the English language center of northern Greece. Several thousand sit for the various examinations each year.

The Anatolia College English department is of constant concern both to the college and to the trustees. The concern stems from the fact that many parents used to send their children to Anatolia to learn English. There has been some indication of late that parents have not all been as happy as they might be with their children's achievement in English. The fact is that while some parents and their sons and daughters are still concerned about the English language, the motivation for attending Anatolia has changed. Many parents in 1984 chose Anatolia because of its overall high scholastic standards and the outstanding achievement record seniors have displayed on university entrance examinations. If, then, there is less interest in English, less concern is paid to English courses by the students and more attention given to those classes that relate to the university entrance examinations. As

Michael Bash, chairman of the English department, says, "The English courses are available; those who try will learn; the trouble is that many do not try very hard. . . ."[4]

According to Peter Baiter, a former Anatolia College trustee, for four years (1978–1982) director of Student Services at Anatolia and now head of the Pinewood School,

> The reason that some students do not try harder to master English is because mathematics, physics, chemistry, modern Greek, ancient Greek, Latin and history are the subjects to be tested in university entrance exams; therefore, these subjects are the primary subjects, English becomes secondary. . . . There is a way to sell English to more students. They need to understand that English is a vehicle for making their way in the world whatever they may do later on in life. . . More and more Greek university graduates are going to need to have a knowledge of the English language. . . . Anatolia needs to do a better job of selling this need to parents and a better job of motivating students. . . . Deemphasize the relation of English usage to American people or to the U.S.A. Rather, consider the knowledge of the English language as a necessity, something that will be a useful tool throughout life.[5]

Mary Duncan, an English department intern from 1982–1984, who won accolades from President McGrew for her strength as a teacher of English and her unselfishness in a variety of campus activities, had these observations to make about the English program:

> The English program is not as strong as it once was due probably to a waning of interest on the part of students. . . . Fifth and sixth formers spend most of their time studying their Greek subjects with the hope that ultimately they will pass their university entrance examinations and be admitted. Their strategy makes good sense; but it also makes it difficult for English teachers, particularly in the fifth and sixth forms.[6]

To combat students' lack of interest, Mary Duncan did what Peter Baiter urges. She worked very hard to motivate her students. She said:

> I tell my students that they are not learning to speak English for me and they are not doing it for their parents; rather, they are doing it so that they can go anywhere in the world where English is spoken and meet and talk with people. I tell them they are learning English to go to parties, to read books otherwise inaccessible to them; they are studying English so that they can learn how to program a computer. This has a tremendous effect upon them; the moment they realize they are learning a skill that they will be able to use in their daily lives, they become quite excited about learning English.[7]

Mary also notes another strength of Anatolia's teaching:

> Of great benefit to students is that 90% of the English faculty make a deliberate attempt to teach something about creative thinking versus learning by rote, as is done in most Greek subjects. . . . Greek students have very little opportunity to think creatively, to learn how to use their minds. Students are made aware that in American education there may not be a right answer or a wrong answer. One therefore needs to learn how to solve a problem, whether it be economic or scientific, and then, especially, to be able to defend how that answer was achieved.[8]

Another contribution of the English faculty, according to Mary Duncan, is to expose students to an entirely different set of standards and perspectives, to give students a chance to look at other cultures and see that there are other ways of doing things besides the Greek. Mary said, "That is why I went to Greece—to be exposed to another culture and for the 'shake-up' it would give me."[9]

Michael Bash points out that "the English program is a structured set of opportunities; the basic goal is to have students graduate from Anatolia proficient in English—both spoken and written."[10]

Recently the English department did a five-year study in an attempt to measure its effectiveness. It found that from 1979–1983, 131 sixth-form seniors voluntarily took the TOEFL tests—an examination to measure achievement in English as a foreign language. The average score was 561 out of a possible score of 800. Only 20% of the students worldwide who took the test scored better than 560; 23% of the Anatolians received scores of 600 or better, a score achieved by only 8% of the students who take the TOEFL test worldwide. And Thessaloniki public school students who took the test had an average score of 460—100 points below Anatolians. The TOEFL test results indicate that the English program at Anatolia is successful, at least for those students who took the TOEFL exam.

Chairman Bash has said:

> Teachers would like teach students to become thoughtful and creative—to think about a subject; but when the Ministry of Education says that everyone in a given grade on a given Monday must be on page X in a text assigned by the Ministry, and an examiner goes about from school to school to see that teachers are following instructions, and when exams test only memory of facts, then, unfortunately, education becomes reduced to memorization and regurgitation. . . . Our sixth form makes available to students 'non-tracked' elective programs in English where there are no government restrictions. The program attempts to give university-bound students a liberal education with the hope of preparing them for what will face them in the non-Greek university classroom. These classes usually consist of highly movitated students genuinely interested in learning the English language; and their accomplishments are great.[11]

Dr. George Moutafis, vice president of Anatolia College, who is responsible for overseeing the English department, confirms what others have said: "At Parent Association meetings that I have attended, the general concern of parents is the scores their sons and daughters will receive on university entrance examinations. . . . Because the English department is trapped by this situation, we must find ways to motivate students and revitalize the program in a very intensive and aggressive way."[12]

In the process of revitalizing the department, Moutafis has begun objective evaluations of the English teaching staff. Because of student and parent attitudes toward learning English, teachers become frustrated and discouraged. "There is, therefore, the need to remotivate the teachers with an understanding, inspired, aggressive leadership, the need to run a tighter ship," according to Moutafis.[13] Some believe a president who speaks fluent Greek might well become the symbol of a

new emphasis on the English language by speaking English with students and faculty whenever possible.

Another area showing achievement during the McGrew presidency has been the extracurricular program. This program is purely voluntary, with about 60% of the students participating from the lower grades and 25% from the upper grades, where students seem more concerned about preparing for university examinations than anything else. The program includes a range of activities: athletics, debate, theater, music, forensics, chess, math and science clubs, the Russian language club, campus newspapers, yearbook, the Model United Nations, and social service types of activities—about forty different activities in all. John Gately, the Director of Student Services, says:

> The extracurricular program is inextricably woven into the basic *raison d'etre*, the soul, of Anatolia College. The purpose of the extracurricular program is to offer ideas, experiences, opportunities to widen students' cultural, educational and athletic horizons. 10% of our students are involved in five or six activities; and they will tell you that these activities are as important to them as any class. An outstanding activity has been the MUN (Model United Nations). MUN has given students the opportunity to use skills many had practiced in forensics and the opportunity to go to The Hague to participate in the worldwide sessions of the Student Model United Nations. More than once at The Hague Anatolians have had the opportunity on the MUN floor to demonstrate successfully their argumentative skills. . . . Model United Nations also gave Anatolia students the opportunity to come in contact with international students, a rare occurrence in Greece. Forensics is another area of great benefit to students; it gives them confidence to speak in front of others, confidence to express their ideas. . . . In forensics a student may discover unknown talents, starting in forensics and winding up in Anatolia theater or student politics. And because in forensics students learn how to order their ideas in a persuasive way, as well as how to organize their thinking, they end up also doing better work in composition.[14]

In a January 3, 1985 letter to the Anatolia Board of Trustees, President McGrew wrote:

> During the first three months of the current school year alone, the achievements of our students were so impressive as to merit my sharing some of them with you. Anatolia over the years has built up a remarkably strong chess team under the patient guidance of our physics teacher and alumnus, John Panayiotides. . . . This year a special chess Olympiada was organized in Thessaloniki . . . with 114 competing schools. Anatolia emerged the champion!
>
> Anatolia was the prime mover in forming the Pan-Hellenic Forensics League a dozen years ago. In this fall's tournament in Athens, competing against native speakers of English as well as Greek opponents from several schools, Anatolia placed three of its debate teams among the four semi-finalists, and then took the cup on the strength of the argumentative skill of Panos Stoyiannos and Joseph Ktenides. The other forty Anatolia contestants also did well in other forensics events (duet acting, oratory, interpretative reading, impromptu speaking, extemporaneous speech), enjoying the rewards from their painstaking preparations and from the diligent coaching of several faculty

members. Of course the larger return for their efforts is not cups or medals but rather mastery of English expression.

The Christmas season always stimulates a variety of events at Anatolia. A traditional happening... is the annual bazaar.... Teachers, students, parents and alumni prepare embroideries, preserves and other items for sale, offer pony rides to younger tots, market UNICEF Christmas cards, and in other ingenious ways collect funds for local charities. A thousand people crowd Ingle Hall in a sort of annual Anatolia Christmas reunion.

Only four years ago the college introduced an evening Christmas program where students and staff could display their musical talents.... This year's concert exceeded all expectations.... For two and one-half hours we were treated to thirteen separate groups of performers; the musical menu was as varied as Bach and buzuki, traditional Christmas carols, *My Fair Lady* and Greek *Kalanda*. The accomplished Anatolia chorale, under the quality direction of Professor Vassilis Papaconstantinou, presented Greek and American Yuletide songs. The newly-formed Anatolia Renaissance Consort played medieval pieces on violin and recorder. Twelve-year old Sotiris Kontonikolas, diminutive scholarship student from a remote village near Kozani, delivered a flawless solo on the harmonium. But the grand surprises of the evening were the new Anatolia glee club and the Anatolia concert band, organized only during the last two months by Bill Gladd.... Altogether over 300 inspired students participated in this musical triumph.

One other extra curricular item: "We proudly note the award made to our new James and Mary Surpless scholar, twelve-year old Demetra Trypani, who took first prize in a European-wide contest for the best children's stories this fall.... (Demetra) appeared in the Greek press and on television.[15]

President McGrew praises the efforts of former Vice Presidents Gail Schoppert and George Draper as well as Directors of Student Services, Ken Wrye, Peter Baiter and John Gately for their untiring efforts to strengthen and develop the extra-curricular program. Kudos must also be given to the many faculty advisers, both Greek and non-Greek, who have helped make the extracurricular program what it is.

Everyone we spoke to, faculty, students, staff and alumni, said that if for any reason the extracurricular activities were terminated, that would spell the end of Anatolia. Without exception, Anatolians feel the extracurricular program is one of the most important aspects of learning at the college.

Unfortunately, the athletic activities of the extracurricular program are not going as well. Tony Doucas, director of athletics and a genial full-of-fun man, notes that when he arrived on the Anatolia campus in 1957, Anatolia already had a good program of athletics patterned much after athletics activities in the States. Doucas has observed a decline:

Now in 1984, because of the demands of the Greek Ministry of Education, we have only one or two hours a week with a student. Up to 1968, for example, all boys stayed after classes to participate in various athletic activities. Now in 1984, because lykion students go to *frontistiria* (cram schools) in the afternoon... because we don't have students free—we have only one period a week for the boys—our intramural games have dropped in number. In 1983–84 we had only 24 games, compared with 60 games in 1982–83 with the lykion.... Every year time for athletics becomes more restricted. The only times the

> varsity teams can practice is on Saturdays and Sundays. We have good athletic facilities, but we don't have the students to use them. The facilities are being used very heavily, but by parents, alumni, different companies and friends.... The physical facilities have become a good vehicle for public relations. The gym is busy all the time; but it is not being used much by the students.... After 37 years, this year for the first time our varsity team did not go to Athens.... Parents do not want more than two hours a week of physical education for their sons and daughters. Parents believe that their children must, instead of physical activity, be studying to prepare for university examinations.... If Anatolia is continuously forced to cut back on its extracuricular activities and athletic events, Anatolia will be finished; it will be the same as any public school.[16]

The McGrew administration has given high priority to student financial aid. With inflation increasing rapidly during his regime and 20% of the students getting endowed scholarship aid, and with an increasing demand for financial help, McGrew established what he called "tuition reductions"—non-funded financial aid charged against the college operating budget. This measure greatly increased the percentage of students aided financially.

During the McGrew years, the Alumni Association has become revitalized, with activities in dramatics, social gatherings and dinners; it has also been instrumental in raising funds that made possible 24 new scholarships for needy students.

The Parents' Association, formed about 1976, has also been an extremely helpful organization to the college in promoting better understanding of the college among parents and the greater Thessaloniki community.

The United States Agency for International Development has in many ways helped change the appearance of the Anatolia campus during the 1974–1984 decade. A new million-dollar gymnasium was constructed with AID grants. The gym transformed college life in many ways, greatly boosting student morale. New faculty residences have been built; there has been a complete renovation of Pappas Hall into a new, modern theater, the construction of a combination workshop and auditorium building and a complete remodeling of Compton Hall into a magnificent classroom and library facility for the new School of Business Administration and Liberal Arts.

AID grants have also made possible the refurbishing of many of Anatolia's fifty-year old buildings (some damaged by the 1978 earthquake) with new electrical wiring, new plumbing, new heating systems, insulation, a new telephone switchboard, a new water supply with a well 180 meters deep, a modern sewage system now connected to a public conduit, and the paving of roads. These and many other changes have been made possible by the generosity of the U.S. Agency for International Development.

There has also been very generous support from alumnus and trustee Stavros Constantinides who, among many other things, has made possible the resurfacing of the tennis courts and the revamping of the soccer field, as well as developing a new and safer entrance to Anatolia College. Stavros has also given his services as technical consultant to a great variety of problems that have arisen. He also saved

Morley House from a serious fire.

Since the coming of the Andreas Papandreou government in 1982, President McGrew has found himself spending great amounts of time writing reports, seeking permits to do a great variety of things there had been no control over in the past and making trips on political missions to Athens.

In 1974, when President McGrew took office, Chairman of the Board, Everett Stephens, said bluntly that he wanted to see no operating deficits. President McGrew and Business Manager Alexiades performed that task well until the beginning of 1981–82, when deficits caused by political circumstances and inflation began to occur. Government-mandated faculty salary increases occurred, while at the same time the government disallowed sufficient increases in tuition to cover these costs; hence, deficits persist.

A very basic financial problem for Anatolia is that it is classified as a private school. There are many frontistiria-types of private, profit-making schools in Greece. When, therefore, Greeks think of private schools they are inclined to look upon them as profit-making. What some Greek government officials, and even some parents and alumni, do not seem to understand is that Anatolia College, while a private school, is also a nonprofit institution, as are thousands of schools and colleges in the United States. No member of the board of trustees receives a penny for his or her services; rather, all the board members give generous financial support to the college. Unless the Greek government recognizes this fact, it will financially strangle Anatolia. Anatolia just cannot keep increasing salaries and paying increased heating, electricity and a variety of goods and services costs without raising the funds to pay these costs through increased tuition and fees.

In discussing the financial plight of the college with the business manager, Byron Alexiades, he reminded the authors that when he was a student at Anatolia College from 1946–1953, no one understood what a nonprofit institution was. Everyone just assumed that Anatolia made lots of money. As business manager today, he says that many students and graduates still regard Anatolia as a well-to-do Greek private school.

Chairman emeritus Everett Stephens reminded Alexiades, that back in the early 1970s, Stephens proposed that an annual printed financial report of the college be distributed among Anatolia alumni, parents and contributors in both Greece and the United States. Stephens was advised by knowledgeable alumni that such action would be a worthless move because few Greeks would believe the report since, for years, it has been the custom of many Greek businessmen to keep two sets of books—one which no one ever sees that presents financial facts as they are and a second report for public and government consumption, distorted in whatever way may benefit the businessman. Alexiades believes that even in the 1980s "very few people would believe such a report as Anatolia might present, for they would be sure that a game is being played and any report would be distorted to benefit the college."[17]

When Stephens called Alexiades' attention to the Thessaloniki American Farm

School's annual printed financial statement, Alexiades reacted in this way:

> When Farm School alumni receive the Farm School's financial statement, their reaction would be entirely different from Anatolia alumni because all Farm School students do not pay a drachma for their education; they are all scholarship students. On the contrary, at Anatolia College the majority of students pay for their education. If Anatolia put out a financial report, students, alumni and parents would think, "Oh, Anatolia is trying to make us think that our education costs more than we paid [which it does]; they are hiding facts in order to try to get some more money from us."[18]

When asked how Anatolia can educate alumni and students about the financial facts of life at Anatolia, Alexiades proposed that education along these lines be delayed until students have graduated and become wage earners, and then the college should make a concerted effort to educate alumni about the meaning of a nonprofit institution, how it is structured, how it operates and how it secures and uses funds to operate.

But Alexiades warned that the philosophies of giving in Greece, compared with the United States, are radically different. Alexiades observed:

> In the States, from the time a child is born until he dies he knows that it is good to give money for educational purposes. That is the way private institutions operate in the U.S.A. That philosophy does not exist in Greece. . . . Greeks have not been educated in philanthropic giving. In general, Greeks do not give. There are rare exceptions who do give freely, but very few. Political and consequent economic instability in Greece makes Greeks work very hard to try to make money in order, hopefully, to secure the future economically.[19]

When Stephens suggested that since Greeks cannot take their wealth with them when they die, and since they cannot be persuaded to give while they live, perhaps alumni might be encouraged to remember Anatolia in their wills.

Concerning politics during his decade at Anatolia College, President McGrew had this to say:

> When I first came here in 1974, things were quite different because the Junta had just fallen; the Turks had invaded Cyprus; there was intense anxiety about the future of the country; there was mass revulsion against the oppression of the Junta period, a restlessness among virtually everybody, and a lot of energy had to be released. Tension was very great for two or three years when repercussions were strongest at Anatolia. Then, things generally settled down in Greek society and at Anatolia as well.
>
> Strikes in education began to develop under the Karamanlis government. Anatolia teachers became unionized, and a highly politicized union joined the national strikes. . . . These became quite a trial for Anatolia College and led to great concern among parents.
>
> 1977–1981 were calm years at Anatolia; we did have strikes throughout that period, but there was not so much uncertainty about education. It was during those years that we were able to work out a policy and procedures statement and have it approved by the Ministry of Education. This established a working relationship with the Karamanlis government. With the present Papandreou government, this has become a worthless piece of paper.

> Today, as in past years, we have no control over curriculum. We have had control over only our English language program and our physics, chemistry and biology laboratories. . . . What the future holds no one knows. Any educational activity that is not a state-prescribed activity must have special government approval, not always easy to obtain. For example, clubs or teams leaving the school and being away overnight from Thessaloniki or activities involving other schools to come to the Anatolia campus to participate in extracurricular programs must have the approval sometimes of our own faculty as well as governmental approval—all of which takes immense amounts of time and causes considerable delay. It is a very cumbersome procedure.
>
> The present government does not look too favorably on private sector activities so that we often face indifference or negativism from the bureaucratic sector. . . . Further, this particular government is on record as favoring the closing of private and foreign schools and has set in motion a number of processes that become outright harrassment. . . . One of the worst aspects of this sort of thing is the limitation on tuition which has become almost punative. This action seems to be designed to drive private and foreign schools out of business because schools cannot survive if year after year they cannot meet their expenses.
>
> Another example of harrassment was the prohibition of our giving entrance examinations to students planning to enter the college in the fall of 1984 but finally allowing us to substitute a test of English proficiency in lieu of scholastic aptitude and achievement tests in the areas of mathematics and Greek language.[20]

Anatolia over the years has been able to maintain high scholastic standards and achievement by limiting admission to those students who can demonstrate on entrance examinations the potential to cope with the superior Anatolia program. We must now ask what kind of mental and emotional damage might come to students who are admitted without the necessary potential ability and who cannot cope with Anatolia program? What may happen to Anatolia standards?

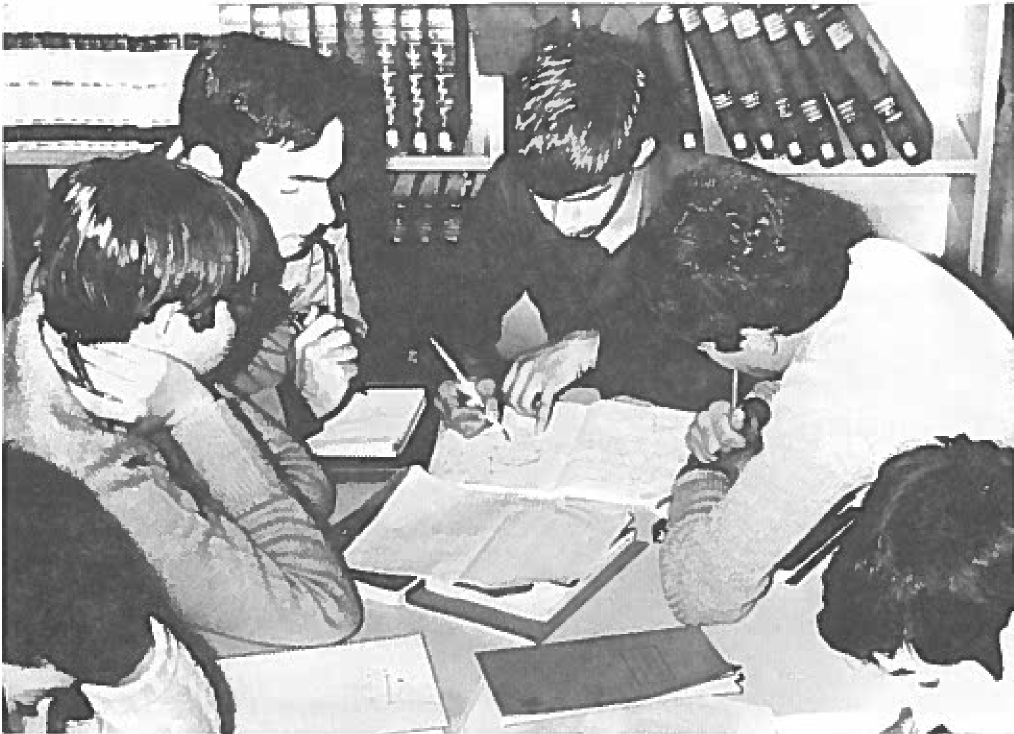
Dean Anastasios Kehayas, a long-term employee of Anatolia, believes the abolition of entrance examinations is not as critical as some might believe. He points out that a large number of students applying for admission to Anatolia attend *frontistiria* (cram schools), where they prepare specifically for Anatolia entrance examinations. Therefore, according to Kehayias, the entrance examinations do not really give an accurate picture of a potential student's true ability.[21]

President McGrew notes that "Anatolia's fortunes today, more than any time in the past, are linked to a particular political position, namely socialism; and the socialist government has zeroed in on education as being a legitimate battleground. Private schools are antithetical to the government's social objectives."[22]

Within the last decade, there have been revolutionary changes in Greek society, and change has accelerated very rapidly. The population of Greece is no longer distributed among small rural communities. Eighty percent of the population is found in communities over 3,000; the large cities have become very swollen, especially Athens. This has had all sorts of implications socially, economically and educationally in changing attitudes and in a changed way of life. While creature comforts have improved, lives have become impoverished environmentally with

noise, polluted air, heavy traffic, people congestion and housing problems. These kinds of things impinge on Anatolia College. The college is no longer in the quiet countryside; there is the constant mad rush of traffic past campus. The type of applicant has changed; fewer come from remote villages and more from urban areas.

While there is always controversy surrounding the regime of every president, it becomes obvious that the McGrew years have been productive in several important ways. Anatolia has maintained high academic standards despite strong political and educational pressures. Construction of new facilities, complete remodeling of Pappas and Compton Halls, and maintenance of older buildings have preserved the college's physical plant. The extracurricular program, which truly sets Anatolia apart from the public school, has flourished; guidance and counseling have brought a new dimension to students' education. Anatolia College has become the English language testing center of Macedonia. The computer has been introduced to the classroom; a new School of Business Administration and Liberal Arts was established and is prospering, as is the Downtown English Language Center. McGrew has managed to accomplish all this despite serious financial problems within the college and critical political problems outside it. His accomplishments would not have been possible without the cooperation of the deans and faculty, the support of the administrative staff, and the determination of students to maintain Anatolia's outstanding reputation. Alumni have been loyal, and parents and trustees supportive.



CRAMMING FOR EXAMS

VICTORIOUS ATHLETES ON FIELD DAY

STUDYING IN SPRING

Chapter XX
Survival against All Odds

Anatolia was invited to Greece in 1923 by the government. Its purpose was to educate the mass of refugees newly arrived in Greece at that time. It came to Greece already an outstanding institution, forced out of Marsovan, Turkey in 1921 only because it was a Christian school. However, during the eighty years Anatolia and its progenitor school were located in Turkey, the Turkish Government allowed Anatolia to develop into an outstanding institution in Marsovan.

Anatolia arrived in Greece, as President George White used to say, "without bench, bed, book or bell." Despite its lack of resources, Anatolia College, with determination and outstanding leadership, has developed into a extraordinary institution that has made possible a superior education for the youth of Greece, preparing them to become loyal and contributing citizens of their fatherland.

Ask pre-World War II alumni what Anatolia did for them, and they will tell you that Anatolia was a character-building institution; that Anatolia gave them a set of Christian values, a code of ethics; it helped develop a philosophy of life, a guideline that has been followed throughout the years. Ask those same alumni what it was within the college that most influenced their development and you will hear the words "morning chapel, extracurricular activities and the English language program."

The college was small in the pre-war years, and lifelong friendships were developed among students and faculty. In the post-war years, and especially since the 1960s with an ever-increasing student body, the intimacy that had existed before began to dwindle. In 1986 not everyone even knows all his classmates; relationships have become less meaningful, and character-building is no longer mentioned. Rather, one hears from the graduates of the 1960s and 1970s that Anatolia broadened their horizons, that they received a superb education, that the extracurricular program taught them as much about themselves and preparing for life as did any classroom, and that the outstanding teaching of Greek subjects by a strong Greek faculty enabled many to achieve high scores on university entrance examinations. Others praise Anatolia for helping them win large amounts of scholarship aid in American universities.

Like almost all educational institutions the world over, Anatolia has indeed become more factory-like and less personal; but an education earned at Anatolia is

still a priceless possession of lifelong value. Demetrios Efstratiades, a long-term member of the faculty, gives perspective to the change. Efstratiades arrived for an interview with Dean Carl Compton in 1947, fresh out of university. In that interview Compton said, "I am concerned about your age; you are very young." (Demetrios was 23.) Demetrios replied, "Really, Mr. Compton, am I so young? At my age Alexander the Great went as far as India!"[1]

Demetrios was hired to teach mathematics, and after only two months at the college, was called up by the army in which he served until 1950, returning to Anatolia that September. During 1955–56 he attended Ohio State University, where he received a master's degree.

Having been a member of the Anatolia College family for nearly forty years, Demetrios has served under six presidents. He has watched the college expand and develop. He says:

> Anatolia's greatest strength in the 1950s was the personality of Dr. Compton. He had a good sense of the mission of Anatolia College. He was a born educator. Today it is different; the school has changed; times have changed. Probably, as education is today, Mr. Compton would not succeed as well now. The Greek family has changed. Greek society has changed; it has been influenced by other cultures; young people's behavior has become very free. Perhaps, more than anything else since World War II, it is wealth that has changed the Greek people. . . . Some of the problems for the faculty are that the Ministry of Education forbids us to apply our own philosophy of conduct. . . . The faculty no longer has the freedom to do the things it did in the past—to give extra assignments, to teach creatively as we might wish; we must stick by the book. . . . We are checked by the inspector regularly. I told the inspector that the books we are forced to use in mathematics present a major problem in teaching . . . because they were not written by teachers of mathematics; things are very poorly presented, making for poor understanding and not good learning. Maybe the authors are good mathematicians, but they are not teachers.
>
> In our student relations we still think of students as our children; we are much more friendly than public school teachers; we try to help our students. In public schools it just doesn't happen this way. A student who graduates from Anatolia College has received a more complete education.
>
> Parents do not send their children to Anatolia just to gain admission to university. I remember a few years ago talking with the father of two girls then at Anatolia. Father worked at the Bank of Greece. He said to me, "I sent my daughters to Anatolia College because there they will master a foreign language and get an excellent education and, I am sure, go on to university. I think an Anatolia education is a very good *prika* (dowry) for my daughters. Otherwise I would have used the money to buy an apartment for each of them."[2]

(Professor Efstratiades noted that one of the banker's daughters is now studying in England, working on her Ph.D.; the second daughter is in dental school. Father is very happy about the kind of *prika* he gave his daughters.)

Asked if there were things he might like to change at Anatolia, Professor Efstratiades brought up two subjects: discipline and tenure. He believes that both

parents and teachers should maintain a firmer hold over youth, that some standards should be set regarding behavior in public and in the schools and that young people should be held to those standards for the good of society. He points to the desecration of public buildings in Thessaloniki as one example of the abuse of freedom.

When it comes to the subject of tenure, Professor Efstratiades is adamant. (Under the present government, tenure takes place the first day of employment.) As a long-term, tenured faculty member, Efstratiades has this to say: "If an employee doesn't like his employer, or doesn't want to try to become a helpful team member, if he has a grudge and is unhappy, why doesn't he leave? If an employer does not have the right to fire poor performers or trouble makers, you have the potential for creating very serious problems." Efstratiades continued, "Such a law is not moral. . . . Many businessmen and school administrators are trying to change the law, and I hope they will!"[3]

Edmund A. Gullion, chairman of the Anatolia College board of trustees, observed that the problems for Anatolia in the early 80's are those arising from a rather wrenching transition.

> A new Greek government elected in 1981 and committed to sweeping change in Greek society has been examining the whole premises of private education, and Anatolia and the other foreign schools have been caught up in the process. From time to time this has produced a series of issues or questions as to governance, curriculum, extracurricular activities, English language teaching, etc. Some of these have been negotiated out and we trust that the remainder can be.
>
> While the authorities of course have legitimate concerns, there seems to be a tendency toward overregulation a circumstance in which the authority of the President is circumscribed and internal discipline and a scholarly atmosphere become disturbed. Coinciding with change (*allaghi*) in Greece this is a time for inventory and innovation; in the process we believe confidence in Anatolia will be confirmed. The College will continue to make its unique contribution to the welfare of Greece.[4]

The March 1985 issue of *The Athenian*, Greece's English language magazine, carried an article titled "Private Education Under Fire." It read in part: "PASOK [Greece's governing party] has been battering steadily at the institutional doors of privately funded schools in an attempt to cause the entire structure to collapse. It has met with a measure of success large enough to cause both private schools and the parents of their students not a little worry. . . . Among the hardest hit are the so-called 'foreign schools.'"[5]

The article points out that PASOK egalitarian ideals call for abolishing private (foreign) schools "to break down class distinctions in a system of education that allows those with high disposable income to pay for a better education for their children than the state can provide." Yet Prime Minister Papandreou, himself, attended Athens College, a private, foreign school, and "many PASOK leaders—including three top officials of the Ministry of Education—send their children to private schools."[6]

Much improvement would be made if Greek policy was shaped in a spirit of reciprocity, for within the United States (as of this writing) there are 23 Greek day schools with 7530 full-time students, and 418 Greek church schools with afternoon sessions enrolling over 30,000 students. There are 880 Greek faculty, of whom 320 carry Greek passports and are on the Greek retirement system, either fully or partially paid by the Greek government. These schools are given complete freedom of operation. Neither federal nor state governments dictate what shall be taught or who shall be hired or how the schools are to operate.

Anatolia College, the product of American philanthropy, was reborn in Greece with a mission: to help refugees of World War I. For more than sixty years in Greece Anatolia has given so much to so many. Like other private American schools, it has no ties to the U.S. government. It is non-profit; it has no owner. As has been mentioned before, none of its trustees gets one cent for the time they give to the college, as Greek trustees well know. Rather, all contribute and help raise thousands of dollars annually to offset operating deficits.

Thousands of Anatolia graduates testify to the enriched education Anatolia made available to them. The school has proved to be a superb instrument of goodwill both for Greece and for the U.S.A. It is the hope of thousands of alumni, students, former teachers, staff and parents that the college will be able to continue its mission of goodwill for many more years in Greece.

Anatolia's greatness stems from its long tradition of innovation, first in Turkey, then in Greece. It brought to Greece, among many other things, the first school open library, the first extracurricular program, the first course work in economics and sociology, the first biology, chemistry and physics labs, the first home economics program, the first language laboratory, the first classroom visual aids equipment, the first bilingual secretarial school. Anatolia introduced guidance and counseling to Greece, built the first modern school gymnasium open to the public and the first modern school theater, first introduced classroom computer work and established the School of Business Administration and Liberal Arts with full transfer credit to a number of American universities. Its hope in doing these many things, in addition to making a variety of educational resources available to its students, has been to serve as a model for other schools.

Trustee and alumnus Dimitri Zannas is most concerned that the rich tradition of Anatolia College be preserved. Beliefs and customs, the Anatolia way of feeling, doing, thinking, its standards and practices, its distinctive characteristics, and its outstanding achievements must be transmitted to successive generations of Anatolians by all of the Anatolia family—alumni, students and parents, faculty and staff, trustees and friends.

Zannas urges that the college enter into a family-wide project to insure the historical continuity of the college by

> 1) informing college constituencies about the history of the college; 2) holding meetings with students and parents to highlight Anatolia's many contributions to the youth of Greece; 3) strengthening contacts between students and alumni; 4) increasing trustee

relations with college constituencies in Greece; 5) having greater participation in the life of Thessaloniki; 6) increasing publicity and public relations with the addition to the staff of a capable, properly-trained Greek.[7]

In 1924 the Greek government was delighted to have Anatolia relocate in Greece, and it encouraged the growth and development of the college. At first, the college was the savior of many refugees; then it has given a great deal to Greece's citizens. Anatolia would like to look ahead to many more years of useful service to Greece.

Anatolia has much to be proud of. May it continue in the future as it has in the past to hold fast to its indomitable spirit of survival, refusing to be crushed by circumstances and remembering that, as the Anatolia College motto says, "No matter how dark the night, morning cometh."

ARA DILDILIAN (left), CLASS OF 1928, AND CHAIRMAN GULLION (right), 1983

Appendix A
Random Reminiscences of Anatolia Alumni

The story of Anatolia College is really made up of the experiences of its graduates. As the authors taped a random sampling of alumni, it was decided to share their reminiscing. The following pages may awaken in the minds of other Anatolia-family readers some of their own memories.

Shnorhig Klydjian Ayvazian, Class of 1910
Reminisces to Her Niece, Alice Kabakjian Lewis

Before she died in the fall of 1978, Shnorhig Ayvazian reminisced for her niece, Alice Kabakjian Lewis, about her life in Turkey, including her years at Marsovan, where she attended the Girls' School on the Anatolia campus and later taught music. Shnorhig's father, the Reverend Garabed Klydjian, a graduate of Anatolia College and the Theological Seminary, was the Protestant minister in the town of Sivas at the time he was massacred in 1895 by the Turks when Shnorhig was but three and one-half years old. He was among a number of Armenian men whose bodies were found mutilated and dumped into a big ditch.

It was later reported to Shnorhig's mother by a young Turkish neighbor boy who witnessed the killings that when the Armenians were lined up to be shot, the outlaw who killed them, Tekkeshim Ibrahim, offered to spare father if he would forswear Christianity for Islam, thinking that if he would do this father would be a good example for other "giaours" (Christian unbelievers) as the Turkish Moslems called Christians. Father replied, "I cannot deny the Christ I have believed all my life." He was thereupon shot and his last words were, "God, I commit my soul to you."[1]

Shnorhig's mother, Maritza Astvadsadourian, from the village of Agun, was one of the first graduates of the Girls' School in Marsovan, where she stayed on after graduation to teach music. It was at Anatolia that she met her husband-to-be, Garabed Klydjian. Shnorhig and two sisters, Eliza and Rosa, also graduated from Anatolia, as did Eliza's husband, Dicran Kabakjian. Some years after Dicran Kabakjian's first wife died, he married an older sister of Shnorhig, Dicranoui Klydjian, also a graduate of Anatolia College Girls' School. Dicranoui Klydjian Kabakjian was the mother of Alice Kabakjian Lewis of Pittsburgh, Pennsylvania, and the grandmother of Dr. Alexander Lewis of Walnut Creek, California. Shnorhig's husband, Dr. Haig Ayvazian, a physician, was an Anatolia graduate, too! What other family can boast so many Anatolians?

Shnorhig remembered how in the summer of 1915 sixty-two Armenian girls remained on the Anatolia campus fearful of their safety should they attempt to return home. Shnorhig

was one of those girls. It was that summer, on August 10, while Shnorhig was on campus that the "deportation" of Armenians began again. Turkish soldiers surrounded campus and carried off Professor Hagopian, the Turkish language teacher; Professor Sevaslian, the astronomy and philosophy teacher; Mr. Astigian and Mr. Koyajian, both tutors, along with Mr. Nerso, head of the Self-Help Shop, all to be slaughtered by the Turks.

On August 12 Turkish soldiers again invaded the campus with a number of carts, this time drawing up in front of the Girls' School dormitory. President White and Dr. Marden, the college physician, rushed to the city governor's office demanding that the sixty-two girls be allowed to remain at the school, but to no avail. The girls were loaded into carts and off they went, including Shnorhig. For weeks the caravan journeyed deeper and deeper into the hinterland. The first night on the road they stopped at a dilapidated shack in Changal and "all night filthy men kept coming from the village to seize us. . . . We encountered people we knew. . . . They were hardly recognizable—dirty, unkempt, ravaged. . . . At night we heard the wails of our people, and in the day we saw dead bodies pushed under bushes and bridges. . . . We met the wives of the murdered professors. . . . those well-bred, intelligent ladies had been reduced to unkempt, hopeless automatons who were moving along as if in a dreadful trance. . . . We proceeded on our way, with the usual threats and constant pressure to become Mohammedans. . . . Then one night in the town of Yeni Khan . . . the sheriff warned us that this was our last chance to accept Islam and marry decent Turkish men, because the next day we would be deprived of our guards and abandoned to march to our death on foot without any food or water or hope for survival."[2]

As the girls set out next day from Yeni Khan to face certain death, the providential happened. (See Chapter XVI). Miss Charlotte Willard, principal of Anatolia Girls' School and Miss Frances Gage (Secretary of the YMCA in Constantinople who had come from Constantinople with Mr. Dana Getchell to give a much needed helping hand at the Girls' School) came galloping up on horseback carrying a communication from American Ambassador Henry Morganthau demanding the release of the girls. With the Ambassador's help and the love and concern of Miss Willard and Miss Gage, the girls were all able to return unharmed to campus. It had been a close call. Had it not been for the fortitude, bravery, courage and persistence of Miss Willard and Miss Gage, especially Miss Willard, who knows what might have happened to these young women? Rape? Being maimed? Forced into a harem? Killed? Shnorhig and sixty-one other girls owed their lives to their Anatolia teachers, and they were mighty grateful.

Shnorhig and her husband were again spared by the Turks because Shnorhig's husband, Dr. Ayvazian, a medical doctor, was drafted into the Turkish army to render much needed medical services. Out of his experience in the army he told how "when Turkish soldiers came to an Armenian village they first raped the young women, then they stripped the children, thrust their bayonets into their bellies and raised them up into the air so everyone could enjoy the struggles of these innocents as they died."[3]

Dr. and Mrs. Ayvazian were ultimately fortunate enough to reach the United States, where Dr. Ayvazian served for many years on the medical staff of the Metropolitan Life Insurance Company of New York.

Costas Demos, Class of 1910

Costas Demos was an alumnus who had a very deep and abiding love for Anatolia College, from which both he and his brother, Raphael, graduated in 1910. They were sons of a Constantinople Greek Protestant clergyman. Both had learned English at home and, therefore, had an advantage over other students as well as more time for extracurricular

activities.

Before his death, Costa shared the following with the authors in an April 22, 1980 letter: "During my college years I took an active interest in politics. The Greek students had formed a club called the 'Pontus Club' which, starting at first as a soccer group, expanded into an organization for athletic, musical and literary activities. We formed an orchestra which played at our weekly meetings; we listened to Greek papers and essays written by students and teachers. Throughout my college years I was active in the Pontus Club and a member of the governing body. I was also active in athletics, mainly as a hurdler; in all my years I was beaten only once in the hurdles.

"The school year 1908–09 was perhaps the most memorable one. It was a year of unrest. That year the young Turks' revolt had succeeded in forcing Sultan Abdul Hamid, the 'Red Sultan,' to adopt a constitutional government in place of his absolute rule and call for free elections for a parliament. For days there were celebrations and excitement. Our band took an active part; it led school parades, town parades and even military marches. (I played the tuba in the band). The freedom that we felt after the fall of the despotic rule must have released our energies. In any case, in early 1909 my friend, John Canne, a sophomore, suggested to me and Ionnis Kazanjoghlou that the three of us start a monthly magazine. We did. Canne and I wrote the articles and Kazanjoghlou, who was quite a calligrapher, did the copying. So in April 1909 the first issue of *Pontus*, hectographed, made its appearance. A total of three issues came out during the remainder of that school year. For the following year, the town printers agreed to order Greek type and print monthly if we could arrange for the typesetting. The printers were Armenians who knew no Greek. So that year I was one of two or three students who rushed to town on our free-period time from class and became typesetters. The Greek club 'Pontus' took over the magazine, and I continued to be responsible for it. Students and professors continued to write the articles. My brother, Raphael, was one of the main contributors. *Pontus* was a great success; it continued being published until the Turks took over the college. It even arranged regular exchanges with Greek periodicals in Constantinople and Athens.

"In 1909, unrest in the land also had its sinister effects on us. Our junior class staged a rebellion; it petitioned the faculty that spring with demands for schedule changes and the elimination of the English proficiency test required at the end of the junior year. My brother and I reluctantly went along with the class to preserve the spirit of unanimity; we were not scared of the test, for we both had especially good English language backgrounds. The faculty rejected the petition; the class sent back an ultimatum threatening to leave college en masse unless they had their way. The sophomores said that if the juniors left, they would do the same. After a few harrowing days, the class was induced to withdraw its ultimatum, the faculty agreed to some changes in the schedule but the Proficiency Test in English was there to stay.

"But the aftermath! By some mysterious process of deduction, the faculty decided that Raphael and I were two of the three ringleaders and that we should be suspended for the remainder of the school year. For a day or two our fate hung in the balance; but better thoughts prevailed, and the sentence was revoked.

"At our graduation the following spring (1910), Raphael was the valedictorian and I was the salutatorian. We were both asked to stay on as instructors for a term of three years, but we were both determined to come to the United States for further studies."[4]

Costa graduated from Northwestern University and became a civil engineer, and Raphael was known as the outstanding Greek philosopher on the Harvard University faculty.

Raphael Demos, Class of 1910
(As told by his widow, Jean Demos)

Mrs. Jean Demos, widow of Raphael Demos, reminisces about her husband: "Raphael died on shipboard in the summer of 1968 en route to the United States for the birth of a grandchild. [The Demoses had retired to Kifissia after a lifetime of work in the U.S.A., where Raphael held an important chair in philosophy at Harvard University and where Jean was dean of the New England Conservatory of Music.] It was a pleasant day—the Feast of Metamorphosis. It was a nice afternoon and we were enjoying the sun, sitting on the deck. Raphael just went to sleep in his deck chair, never to waken. . . . Constantine Demaras, writing in a Greek newspaper of Raphael's death said, 'Raphael died on the ocean that separated the two countries he loved so dearly that he couldn't decide which one he really belonged to.'"[5]

In commenting on the obituary, Mrs. Demos said, "I think that was a very appropriate interpretation of Raphael, for he always said that Anatolia gave him the education and the incentive to gain more education that sent him to America, and America gave him the opportunities he capitalized on."

Raphael's father's native village in Turkey was Portaria on Pelion. Pelion was an educational center where there was a tradition of study and learning. Raphael's father, the youngest of ten children, wound up in Smyrna as a businessman. He was converted to Protestantism and became a minister under the American Board for Foreign Missions. Raphael's mother was a Cypriot, but she went to school in Smyrna and also became a Protestant.

Raphael was born in Smyrna; the family later moved to Constantinople, where father Stavros became the Christian Protestant minister in the community. Being connected with the American Board, father knew about Anatolia College and decided to send both Raphael and his brother, Costas, to Anatolia, from which they both graduated in 1910, after which both set out together for the U.S.A. with $150 between them. Costas, who wanted to become an engineer, went to Ohio State University. Raphael wanted to become a philosopher. It was the time of William James, Santayana, Josiah Royce and other notables at Harvard; so Raphael entered Harvard University, at which he earned his doctorate. As Mrs. Demos puts it, "Obviously Raphael went to the right university. Because Greece was the home of Socrates and Plato, and because Raphael came from Greece, he was welcomed with open arms at Harvard."

Following graduation, Raphael went to both France and England for further study on a Guggenheim grant. There he became friends with T.S. Eliot and Bertrand Russell. Much of Raphael's philosophy was, therefore, influenced by his British and French connections. In France, Raphael suffered an emotional depression and went to Zurich for therapy with Carl Jung.

Then, according to Mrs. Demos, "After four years he returned to the faculty of Harvard, where he became Alfred Professor of Moral Philosophy, Natural Religion and Civil Polity—the second oldest chair at Harvard. One of the requirements of the holder of this chair was to speak to the student body once a week on the proof of God."

Asked how she felt as a trustee about the future of Anatolia College, Mrs. Demos replied: "Greece needs Anatolia. It would be a tragedy to close Anatolia. . . . After all, Andreas Papandreou went to Athens College. Whether he would have gone to Harvard and Berkeley and all the rest if he hadn't gone to Athens College is, I think, a grave question. Religion is becoming more ecumenical; isn't it time for education, also, to become ecumenical? We talk

about one world. Greece and the United States need these ties."

Following is a bit of Raphael Demos' philosophizing: "Our science is a drop, our ignorance a sea. Whatever else is certain, this at least is certain—that the world of our present natural knowledge is enveloped in a larger world of some sort, of whose residual properties we, at present, can form no positive idea.

"I firmly disbelieve that our human experience is the highest form of experience in the universe. I believe, rather, that we stand in the same relation to the whole of the universe as our canine and feline pets do to the whole of human life. They inhabit our drawing rooms and libraries. They take part in scenes of whose significance they have no inkling. They are merely tangent to the curves of history, the beginnings and ends and forms of which pass wholly beyond their pens. So we are tangent to the wider life of things."[6]

Dr. Christopher Mobias, Class of 1914

Dr. Christopher Mobias entered Anatolia elementary school at the age of eleven, graduating from Anatolia College in 1914. When asked how he happened to attend Anatolia, Chris recalled, "There was a Protestant minister in our town of Urgub who had a son-in-law by the name of Ioannides who was an Anatolia College graduate. A few well-to-do families in town rented a house, converted it into a school and hired Ioannides to teach English to the children. Greeks and Armenians did this sort of thing because schools in Turkey were so primitive and outmoded. Apparently my father had plans to send me to a foreign school. Father had the minister make application to Anatolia for a friend and me, and we were admitted in 1907. . . . I was very, very homesick and cried and cried the first year; but the second year, after summer vacation, I could not wait to get back to Anatolia."[7]

When asked why he was so homesick, Chris said that he came from a very close-knit family and then went on to sing the praises of his home town "of about 20,000 inhabitants where life was peaceful and enjoyable. Everyone always hated to leave Urgub because of its unsurpassed climate and beauty. About three-quarters of the population were Turks, one-quarter Greeks who were separated from the Turks by an invisible wall. There was no intermingling. The Turks were very hospitable people but also religious fanatics. All of us Christians were, in the eyes of the Turks, infidels. The Turks were farmers; the Greeks were the artisans, craftsmen, professionals and businessmen."

Urgub was located in a fertile valley in the foothills of snow-capped Mount Erjias—an absolutely delightful place to live. Chris says that the whole area was honeycombed with man-made caves where the ancient troglodytes and Hittites once lived, noting that it was the Hittites who first trained horses and that the horses have survived while the Hittites long since disappeared! Urgub was an unusually interesting, lovely, prosperous home environment.

Chris remembers that "when I was eleven years old I lived in the dormitory for younger boys which was supervised by Mr. and Mrs. Getchell. They were marvelous supervisors, although Mr. Getchell had a heavy hand which he used on little boys' rears when they did not behave. Of course boys will be boys, and sometimes we deserved it, and I did!. . . . Anatolia taught us to respect authority, how to cope with different types of people and form friendships. It also taught us discipline and obedience. We were not allowed to swear, drink or smoke. They were very strict in those days. . . .

"I remember Professor Hagopian, who was massacred by the Turks; he was a great orator. When he stood in front of the podium, he would have all of us spellbound. . . . Professor Manassagian was a brilliant scientist; he prepared us to view the brilliant display of Halley's Comet, a phenomenon I shall never forget. . . . Dr. Tracy left us all with the impression that

he was a bit eccentric but a man of great willpower.

"Anatolia put great emphasis on athletics. I was one of Anatolia's star athletes and won many medals. The athletic program made us very competitive and taught us sportsmanship. . . . We were taught to abide by the judgment of the referee whether he was right or wrong. . . .

"Anatolia College changed my life radically. When I went there I had no intention of going to the U.S.A. The example set by the faculty and staff, who were devoting their lives in a primitive country to educate primitive people like me, had a tremendous impact. I don't know what I might have become had I not gone to Anatolia College.

"Because the educational program was so strong, we were able to transfer to American universities at the end of our sophomore and junior years and compete very favorably in the States. I left Anatolia at the end of my junior year in 1914 and entered Pennsylvania State University and went on to become a dentist."

Victoria Nicholaou, Class of 1924

Victoria, a Marsovan Girls' School graduate, lived for many years before her death with her sister in Boston. For some years she taught music at Anatolia. Victoria has told how both her mother and father, together with some thirty other family members, were killed by the Turks. Victoria and her sister were both molested and raped by the Turks but managed to escape to the Anatolia campus. She, too, sings the praises of Carl Compton: "Dr. Compton was the right man for the time; God gave him great courage and strength. . . . He saved many lives in 1920–21," including Victoria and her sister.[8]

Dr. A. G. Augustine (Anastasios Georgios Anastasiades)

Dr. A. G. Augustine (born Anastasios Georgios Anastasiades) attended Anatolia for only two years from 1919–1921, at which time Anatolia's doors were slammed shut for the last time by the Turks. Anastasios' father, Georgios Anastasiades, was the first Greek to graduate from Anatolia in 1887. Previous students had all been Armenians, so that Anastasios' father used to say, "I was the whole Greek department!"[9]

Upon graduation in 1887, Anastasios' father entered Anatolia Theological School, married a Girls' School graduate and became a Protestant clergyman.

The reader may wonder how Anastasiades became Augustine. It seems that an older brother of Anastasios was named Augustine Anastasiades. He migrated to the U.S.A. When he filled out his citizenship application papers, he inadvertently printed his first name last so that he became Anastasis Augustine. Other brothers decided to take the same surname so that the Anastasiadeses becames the Augustines.

Anastasios (Dr. Augustine) was born in 1902 in Charshamba, Turkey, which was the famous capital of the Amazons, the fabled female warriors who cut off their right breasts in order not to interfere with their use of the bow and arrow and who helped the Trojans in the siege of Troy.

Dr. Augustine says, "I remember well the horrible massacres of the Armenians in 1915; they were beyond description. . . . When World War I ended and the Anatolia campus reopened in 1919, I entered the second class of the school. . . . I had many different jobs to earn my way, including being the official campus lamplighter, lighting 60 kerosene lamps on roads and in buildings each night and extinguishing them each morning. I was the light of the campus!

"Ara Dildilian and his two brothers were in school with me, although I was much older. In March 1921 when the school closed, I went home to Vezirkioupru, where my father was

then minister. The Turks began to do to the Greeks what they had done to the Armenians. . . . My father was carried off. . . . Many villagers, including me, took to the mountains because the Turks were afraid of the village brigands in the mountains, and it was, therefore, a safer place to be. The villagers remained there for many months. . . . We guarded our mountain borders as if we were a little nation. . . . We had our own government. . . . We wrote our own constitution. I wrote a letter to Kemal saying that we had been law-abiding citizens and we did not understand why he was punishing us. I told him that we did not want to be killed; therefore we chose to live the life of wild bears and foxes; and that when, in our judgment, he would change his mind about us and treat us fairly, then, and only then, would we come down from the mountains."

Of course conditions never improved; instead they worsened, and Anastasios escaped to Marsovan and the Anatolia campus, which was now closed except for the orphanage. Miss Willard had returned to the campus; she had known Anastasios since he was a baby. Concerning his return to campus, Dr. Augustine has this to say: "I was a mess; I was sick; I desperately needed help. Charlotte Willard said that she would give me food and clothes but that I could not remain on campus for fear, if the Turks found out that I had come down from the mountains, everyone would be in danger."

George St. John Williams, who was a U.S. consular officer and who was on the Anatolia campus at the time, agreed to keep Anastasios at his house with the condition that should the Turks approach, Anastasios would run and hide. A deep pit was dug in the cellar of one of the college buildings, with earthenware pipes for air and with wooden uprights to support the ceiling. A huge rock was put over the top of the ceiling and the whole area was covered with earth and a pile of coal. "This would be my emergency hiding place," said Dr. Augustine. "Fortunately I never had to use it, for I was moved along out of Turkey with many orphans to Greece.

"On board ship to Greece I met a Red Cross worker, Mr. Thomas Hart, a graduate of Princeton University, who took me with him to Kavalla and then to the island of Lemnos, where there was a Red Cross encampment of 17,000 refugees and where I did various jobs."

About the time the Red Cross work was completed, Anastasios headed for Athens on a ship that stopped in Thessaloniki. He had heard that the former Anatolia teacher and dormitory director, Dana Getchell, was in Thessaloniki, and he decided to try to get help from him. When he found his office and opened the door, who should be standing there but Anastasios' father! They both went wild with joy. Anastasios and his father went to Athens together, where Anastasios met other members of his family who also had escaped from the Turks. One day while walking along near the Royal Palace, he most unexpectedly met Miss Anthony, one of the Girls' School staff. She was about to leave Athens to head an orphanage on Chalkis and offered jobs to both Anastasios and his brother, Edward.

Dr. Augustine remembers that "while at the orphanage I applied for entry to the United States and found out that the small quota for Greeks was taken for about 99 years. In the meantime, an uncle in the States went to see the famous Anatolia teacher, Professor Xenides, who had moved to New York. Professor Xenides contacted many colleges for me, and President Moody of Middlebury College, the son of the famous evangelist, accepted me sight unseen." Anastasios graduated from Middlebury in 1925 and entered Harvard University School of Dental Medicine, from which he graduated in 1933. Not being able to remain in the United States as a permanent resident, Dr. Augustine went to Paris, France, where he continuously searched out a way to gain permanent entry to the U.S.A. One day he noticed a sign in the bank next to the American Embassy which read: "The legal department of this bank is available to help our clients." Dr. Augustine immediately rented a big safe

deposit box. "Then," says Dr. Augustine, "I was now a client and I went to the legal department to see an American lawyer. I asked for his help in entering the U.S.A. as a permanent resident." The lawyer said, "You have good papers, but I do not know how I can help you." What to do now?

Continuing with his story, Dr. Augustine said, "I had met an American World War I veteran in church; I went to see him. I told him my problem and asked if he could help. He took some of my identification papers, including my birth certificate, and said, 'It will cost you twenty dollars.' Since I was getting nowhere, I gave him the twenty. He said, 'I'll go see the American consul.' I really didn't trust that fellow. But he returned to me and said, 'You have a date at the American consulate.' I saw a young man in charge of immigration; we talked about everything except my desire to get the the United States. Then, all of a sudden, he said, 'Would you like to register for permanent entry to the United States?' Nearly overwhelmed, I jumped from my chair and signed the papers.

"Then I hastened back to my veteran friend and asked him what he had done. He replied, "Oh, nothing, really. Over a dish of ice cream I asked him on what grounds you say yes to one applicant and no to another. The consular official replied, 'Oh, the bottom line is very easy. We like to find someone who will make a good citizen." My veteran church friend said, 'I know a fellow and I can prove to you that he has been in the U.S.A., has graduated from the best schools in the United States and will make a good citizen.' The consular officer replied, 'Send him over; we are looking for people like that.'"

So Anastasios Georgios Anastasiades returned to the U.S.A., this time as a permanent resident. He opened a dental practice in Catskill, New York, where he remained all his working years.

Dr. Charilambros Stephanides, Class of 1926

Dr. Charilambros Stephanides, who spent his life as a worldwide agricultural consultant working much of the time on assignments with the United States Department of Agriculture, tells about his life in Turkey. First of all, one should note that his name is not really Stephanides; it is Topzides. How did it get to be Stephanides? During one of the "deportations" when he was a small boy, he was asked by a Turkish officer what his name was. Young and scared to death, he couldn't remember his last name but gave his first name, Stephan. So the Turkish officer declared, "Your name is Charilambros Stephanides," and Stephanides it has remained.

Following is a bit of Charilambros' reminiscing: "I came from the village of Chakrak, about seventy miles from the Black Sea in the mountains of Pontus. During World War I my family was 'deported' first to Kerasoun, where they were imprisoned; next we were sent to Ordou, where we were placed in a concentration camp; then; we were moved to Sivas to Tokat to Andres and on to Zele, where all the children were separated from their parents, then on to Erba where my mother died, and finally to Marsovan. Father had been killed in Chakrak. We were four brothers; one of them got lost during the 'deportation' and we never saw him again. . . . We were kept moving all the time because the Turks just didn't know what to do with Greek orphans; many of our group died on the long trek to Marsovan; others became sick and were left to die by the roadside. In arriving in Marsovan, we were placed in Turkish army barracks. There was almost nothing to eat. Hundreds more children died daily of prolonged starvation. . . . One day Miss Willard from Anatolia Girls' School came to the barracks and selected about fifteen boys to take to the Anatolia College campus. I was one of the lucky ones. There by chance I found one of my lost brothers who had been sent to Marsovan several months earlier. We arrived on campus at the time when it was

being used by the Turks as a hospital, so Miss Willard had no place for us. I was placed with an Armenian family who had renounced Christianity in order to save their lives. But they were Armenians in disguise, for hidden in a corner was a Christian cross and a Bible. I remained with this family for many months until Anatolia reopened in 1919 in Marsovan. I was one of the first students to be enrolled at the college following World War I. When the college was closed for the last time in 1921, I stayed for awhile in the orphanage with the Comptons. Mr. Compton used to patrol the grounds at night to see that nothing happened to any of us orphans. Carl Compton was a real hero; he saved hundreds of us, including my two brothers.

"Mr. Compton worked twenty-four hours a day to see that no harm came to us. I remember that when Haig Baronian (a classmate at Anatolia) and I used to sleep at the Comptons to keep Mrs. Compton company when Mr. Compton was out on night patrol, we would open our bedroom windows, watch the flames burning down houses and listen to the screams of dying persons. Mrs. Compton would come into our room, pull down the shades and read stories to us to try to divert our attention from the atrocities. I owe my life to Miss Willard, Mr. and Mrs. Compton and Miss Anthony. Without them we would have all been massacred by Topal Osman.

"In 1922, Mr. Compton succeeded in getting us out of Turkey. We were put in carts and on horses and taken by Miss Anthony to Samsoun. Miss Anthony was a brave, brave woman who, riding constantly back and forth on horseback beside our group, protected us and saw to it that we arrived safely in Samsoun. From there we went by ship to Constantinople and then to Greece, with Miss Anthony accompanying us all the way. When we arrived in Athens we were housed in the Zappion, which the Greek government had converted into a temporary orphanage. Then one day Miss Anthony informed me that I was to go with her to Anatolia College in Thessaloniki. I said that was impossible; Anatolia was in Marsovan. I just could not believe that it had reopened in Greece. Upon graduation from Anatolia in 1926, the college found a job for me at the orphanage on the island of Syros; I was to be in charge of the young (ages four to nine) Armenian orphans."[10]

Stephanides tells how "in 1927 I got in touch with Mr. Kelsey, a former Anatolia orphanage worker in Marsovan who was then at Cornell University. I told him of my interest in agriculture. He arranged for me to attend Cobleskill Agricultural School in New York State, from which I transferred to Cornell University." After graduating from Cornell in 1932, Steve went back to Greece to do his army service. Upon completion of his army duty, he went to work as an agriculturist with the Near East Foundation, working with farmers in villages in the Kilkis area of Macedonia helping them to improve wheat cultivation, starting new vineyards, improving livestock and poulty, reforestation, introduction of fruit trees, testing various varieties of seeds and plants, etc.

In 1940 Steve went back to Cornell to do graduate work; he received his doctorate in 1943. From then until retirement Steve spent his life on various assignments around the world, improving agriculture and the life and standard of living for farmers.

Mrs. Polymnia Stephanides was also an orphan. Steve met her at Syros. According to Steve, it was a case of love at first sight. "Not so," says Polymnia. "It was Steve who fell in love." In any case, Steve wanted his future wife to learn English. Somehow it was arranged for her to attend Anatolia Girls' School in Thessaloniki. After graduation in 1933, Polymnia ran a nursery school for the Near East Relief until her marriage to Steve.

Haig Baronian, Class of 1926

Haig Baronian, the other orphan with Stephanides who had stayed with the Comptons,

also found his way to Greece and Anatolia College. He tells in his book, *Barefoot Boy From Anatolia*,[11] how he, too, accompanied Stephanides to the Syros orphanage, where he (Baronian) was put in charge of the middle group of boys numbering about 350. Baronian recalls that Arthur Ashjian, yet another Anatolian of the Class of 1926, was put in charge of older boys at Syros.

Here is more of Haig Baronian's story, based on his book and taped interviews.[12] At the age of seven, after Haig's father was massacred, Haig was literally snatched by one Zaki, a Turkish army sergeant, from his mother while on a "deportation" trek. Zaki wanted to make a son out of Haig, so he was taken to Zaki's home, given the name of Ehsan (gift of God) and put to work in vegetable fields. One day in the fields he witnessed Turkish soldiers killing a sick worker; he became very frightened, fearing for his own life. He was much relieved when Zaki moved him to Zaki's parents' house in a safer place, where there also lived a brother of Zaki whose name was Shukri. Shukri heard that there were Armenians hiding in a house nearby, went to the house and shot at the Armenians, who returned fire and killed Shukri. The police came, surrounded the house, set fire to it and killed all the Armenians.

About this time a new government order was issued which prohibited hiding Armenian children, especially boys. In a search of Turkish homes, the police found Haig, who was taken by the police to prison, where he joined a hundred or so other Armenian children like himself. Shukri had been engaged to a lovely Turkish lady by the name of Khadija, who went to prison and took Haig back home against government regulations. Two days later the police went to Khadija's house, took Haig, and imprisoned him in a different location. In this second prison, as fate would have it, Haig found his cousin, Vahan, whose parents had also been slain. There was much talk among the children that they were to be taken to the Euphrates River and drowned. Haig and his cousin plotted a careful escape, but once free, decided it was unsafe to travel together, so separated and never saw each other again. After much wandering and much hardship, Haig finally found another Turkish family who took him in and with whom he lived for about three years. He was taught the Moslem faith and the Turkish language. Time passed. The war ended. Turkey was defeated. American service organizations moved in. There was an effort to rescue Armenian children wherever they could be found. After some weeks a Turkish policemen, a British officer and an American went to the Turkish family's house and took Haig to a central gathering place from which the children were driven in carts to the orphanage on the Anatolia campus in Marsovan. Then, one day, he, like Stephanides, was one of the five or six children selected from the orphanage to attend Anatolia College.

When asked about Armenian-Turkish relations, Haig made the following observations: "Since religion prohibited intermarriage between Turks and Armenian Christians, there was virtually no social intercourse. The only intermingling that took place was when Turks were dealing with Armenian and Greek artisans and professionals. . . ." Haig went on to tell how "my uncle was secretary to a very influential Turk who oozed charm. Their relationship was very close. You might, therefore, expect the Turk to protect his very good secretary. But when the 'deportations' came and my uncle was carried off, imprisoned and killed, the Turk did absolutely nothing for him. . . . My grandfather and father were very well-known tailors throughout the Empire. Because of father's outstandingly good work and his reputation, he was made a governmental award called the 'Golden Scissors.' As a result of this, he was put in charge of making Turkish military uniforms. In the eyes of Turkish officials he really was somebody. Even so, at the time of the deportations he was arrested and exterminated. . . . You have to keep in mind the philosophy of the young Turks: 'Turkey for the Turks.' They wanted to eliminate the Armenians and the Greeks. And they did. No matter what friendships there might have been, when the time came, the Turk joined in the orgy

of massacres."

Concerning Anatolia itself, Haig says, "The Marsovan campus with its lovely buildings was absolutely enchanting. It was almost like heaven on earth. It had such good educational facilities and dedicated teachers. The students were very happy living in such an atmosphere. . . . I remember President White; his remarkable personality set up a sort of invisible boundary with students; he was aloof and unapproachable; we orphans stood in awe of him. Compton was a different species of human being. Compton was warm and friendly. White was always eager to make sure that Armenian Apostolic and Greek Orthodox believers were converted to Protestantism, but in a sort of covert way. That persisted in Turkey but never in Greece. The emphasis in Thessaloniki was on a general Christian education, of course, but Dr. Compton could never be accused of proselytizing."

The Stephanides and Baronian stories are told because their experiences are typical of many Anatolians who suffered in a similar manner, both Greeks and Armenians, and whose rescue brought them to Anatolia College, which gave them not only an education but also new life and hope.

Ara Dildilian, Class of 1926

The Dildilian family home bordered the Anatolia campus in Marsovan. Ara's father was official photographer both for the Sultan and for Anatolia College. As a refugee from Marsovan and trustee of Anatolia College, Ara tells how, in his last year at Anatolia in Thessaloniki in 1925–26, Professor Bigelow, his science teacher, asked him what he was going to do with his life. Ara, somewhat nonplussed, shrugged his shoulders and replied that he did not know. Bigelow told Ara that he was a bright young man and should go to the United States to further his education. Even more perplexed, Ara replied that he was a refugee and had no money to go to the United States or to pay for further education. The professor asked, "If I get a scholarship for you, will you go?"[13] Ara, still confused, again emphasized the fact that he had no money to travel to the U.S.A.

Professor Bigelow persisted, secured the scholarship at Northeastern University in Boston, Massachusetts, (where Ara met his wife, who was a student at Simmons College), found travel funds and Ara enrolled. He wrote an outstanding record at Northeastern. Again a major professor asked him what he was going to do upon graduation. The Great Depression had already commenced; there were no jobs. Ara had no idea where he might find one. The professor requested that Ara go to Connecticut for interviews at the Bigelow-Sanford Carpet Company. The old problem still persisted; Ara had no money for transportation. The professor arranged that. Still Ara felt it futile to make the trip, for one of his classmates had just returned from interviews at the company to report that there were no jobs. But Ara went for an interview anyhow just to please his professor. To Ara's great surprise, he was confronted by the president of the company who really gave Ara a relentless cross-examination, testing his knowledge and mental agility. At the end of the interview the president announced, "You will report to work one week after graduation!"

Ara could not believe his ears and hurried back to his professor with the great news. The professor reacted in this way: "I was certain that my brother-in-law would recognize a good man when he saw one!"

Many years later, Ara purchased a subsidiary of Bigelow-Sanford, of which he had become head, renamed it Fiberglass Industries, with the home office in Amsterdam, New York, became president and developed it and other plants into the manufacturing and spinning of glass fibers so important to the textile and tire industries.

Anatolia had prepared Ara well; and a caring, symphathetic, concerned Anatolia

professor expanded Ara's horizons and aided in the opening of new doors for Ara, as the same professor had done for so many others.

Socrates Eleftheriades, Class of 1930

Socrates Eleftheriades, class of 1930, and one of the refugee scholarship students from Turkey, remembers how Anatolia College won the first national basketball championship in 1928. Anatolia has always emphasized competitive team sports, while Greek public school physical education consisted primarily of calisthenics. One of the most loved sports over the years in the boys' school has been basketball; and with Carl Compton as coach, Anatolia's fame spread.

As Socrates tells the story, "In 1927 the professional athletic club of Thessaloniki, 'Heracles,' approached members of the Anatolia varsity basketball team to see if they would be interested in joining the Heracles Club and then participating in the City of Thessaloniki basketball championship tournament. Of course the players were flattered and accepted the invitation enthusiastically. However, when they found out that games were on Sundays, the boys were both disturbed and fearful, because Anatolians were not allowed to play games on Sundays. Sundays were for prayers and studies, not games. Anatolians were allowed, however, to attend their own churches in the city on Sunday. Sunday came; each player secured permission from Dean Compton's office to attend his church in the city, but instead went to play the first game against one of the participating teams. Of course, before going to the YMCA basketball court where the games were played, each Anatolia player did go for a short time to his church—just to ease his conscience!

"The Monday morning sports section of the Thessaloniki newspaper announced the victory of the Heracles Club team, pointing out, however, that all the members of the team were Anatolia College varsity basketball players. That afternoon all the Anatolia players were summoned to Dean Compton's office, the 'barbershop,' as the students used to call it. An hour of serious but friendly lecturing resulted in all of the Anatolians dropping out of the Heracles Club. It was either that or dropping out of Anatolia! Needless to say, Heracles lost the championship in 1927.

"But," says Socrates, "the story does not end here. The First Greek National Basketball Championship competition was organized in 1928. Since the playoffs came during the Anatolia Easter vacation in Athens, Dean Compton's permission was secured to allow the boys to rejoin the Heracles Club and play for the club in the national competition in Athens. Furthermore, Dean Compton met regularly with the boys for many extra hours of practice and training.

"Then came the tournament. Of course the Anatolia boys won the championship for Heracles. Or was it that the Heracles boys won for Anatolia?! Anyway, upon return to Thessaloniki as the First Greek National Championship victors, the Anatolians were feted at the railroad station by a large crowd of fans who cheered enthusiastically and heaped praise upon their beloved Dean, teacher and coach, Carl Compton."[14]

Stratos Paraskevaidis, Class of 1930

Stratos has lifelong recollections of Anatolia College. Among them he recalls that "in my first days at Anatolia back in 1924–25, all the students were Armenian and Greek refugees from Asia Minor on scholarship. The languages spoken were Armenian, Turkish and a Greek dialect from Pontos. There were only eleven students from Thessaloniki and we didn't understand any of the languages used; so, as we learned English, it was English that became our common language. . . .

"What stands out in my mind is that Anatolia had biology and chemistry laboratories, constructed by faculty members in those areas with the help of their students; and there was a library. No other schools anywhere in Greece had such facilities at that time."[15]

Anatolia did some other things differently, too. Boys will be boys. Stratos was a day-student and he decided to cut some of his classes—to "play hookey." His classmates warned him that he had better not do this, that he was expected to be in class each day. But he cut classes for a couple of days. When he returned to the college, the dean asked for his written excuse for his absence. Stratos carefully wrote his excuse, then had his older brother sign it and gave it to the office. There was no problem, and Stratos said to himself, "This is very easy." So he played hookey on several more occasions. Then, as Stratos tells the story, "When my grades were sent home at the end of the marking period to my parents, they found enclosed with the grades all the excuses for my absences. As you can guess, that brought the wrath of my father down upon me!"

Stratos further recollects that "on one occasion I wanted to take a course in typing. It would cost an extra fee. I didn't want to ask my father for the money, so I went to Dean Compton and asked for a job in order to pay the extra fee. He gave me a pick and shovel and put me to work—very hard work for me at that time—at five drachmas per hour. Onc day the dean called me to his office to tell me that I had now earned enough to pay for my typing class fee. You cannot possibly imagine how very happy I was; I was on the top of the world! For you Americans, this is something very usual. But for us Greeks this was something unheard of."

Stratos tells another anecdote: "One day I was in Athens with a friend, and I happened to meet an Anatolia classmate on the street. We embraced in a very cordial manner, very happy to see one another. Afterwards, as my friend and I walked along the street, he asked, 'Who was that fellow?' I replied that he was a classmate of mine at Anatolia. And my friend asked, 'What does that mean? I don't even speak to my classmates'. "I told him how Anatolia was different, a very friendly place, like one big family."

Stratos spent much time telling how the extracurricular program has always played a major role in the lives of students, teaching them "how to express themselves and put forth their ideas before others and to support those ideas; we also learned parliamentary procedures, which are not commonly known among Greeks. . . . The various club activities taught us responsibility and the meaning of dependability. . . . The extracurricular program is perhaps the most important aspect of the college. It must never, never be given up, for to do so would destroy the college."

After graduating from Anatolia in 1930 and after completing his military service, Stratos worked for three years at the YMCA.

In 1937 he joined the Anatolia staff. Stratos and his wife, Marika, also a graduate of Anatolia and for many years registrar at the Girls' School, were both devoted, long-term employees of Anatolia College. In his later years of service, when he was director of publicity and alumni relations, Stratos made a most important contribution to Anatolia, namely the successful beginning of the alumni and corporate giving programs in Greece.

Theano Tyriki, Class of 1935

Theano was a crippled orphan from Turkey. When very young, she and her family were "deported" with many other Greeks from Sinopi, where she lived in the interior of Turkey. Sinopi in Theano's day was a typical Turkish city, with the Greek community on one side of the town and the Turks on the other, and with government buildings in between. All the shops and businesses were in the Greek part of the city. As happened in so many Greek

communities, the Greek side of town was set afire and burned. Theano's mother died and her father disappeared into the Turkish army, never to be seen again. When the Americans went into the area in search of orphans after World War I, they took Theano to an American orphanage in Samsoun. At the time of the population exchange, Theano was sent to Greece, where she was housed with many other orphans in Athens in the Royal Palace, now the parliament building.

Theano tells how refugees would gather below the balcony in front of the palace in search of their relatives. From the Royal Palace, Theano was sent to yet another orphanage in Oropos and from there to still another large orphanage in Syros, the one where George and Elsie White were in charge. At Syros Theano finished elementary school; but she couldn't go to the gymnasium in the city because she couldn't walk. About this time, President White invited his son to go to Anatolia to become the business manager. Since Elsie White had shown a special interest in Theano, the Whites took her with them to Thessaloniki and enrolled her in the Girls' School in September 1929.

Theano has this to say about Anatolia: "I finished my studies at the Girls' School. . . . I was crippled; what to do with my life? It was suggested by Miss Morley that if I would study to become a librarian, the Girls' School would make me their librarian. Miss Nollen, one of the Nollen sisters from Iowa who taught at Anatolia, found a correspondence library course offered by the University of Wisconsin and paid all the expenses of the course for me over a period of two years of study. . . . I was then given the job of librarian at the Girls' School, and I started by cataloging about 1000 books."[16]

Following the German occupation of Anatolia during World War II, Theano was asked to reorganize, catalog and help rebuild the main college library which had been left in shambles. She was a knowledgeable, tireless worker.

Concerning her boss, Miss Morley, Theano says, "Miss Morley was the finest woman I have ever known; she was so understanding, so self-giving. . . . She was a very good principal. I owe a lot to her."

Theano retired to Athens in 1970 and in her retirement never ceased to think about Anatolia, how much it had affected her life and how much Mrs. Elsie White, especially, had done to brighten her life as an orphan. She then got to thinking about a bit of real estate she owned, sold it and gave the proceeds in the amount of $25,000 to establish the Elsie Hoesley White Memorial Scholarship Fund. Theano has not forgotten that Elsie White, also, more than any other single person, was responsible for the landscaping of the gardens and groves back in the 1930s that today makes Anatolia's 45-acre campus the beauty spot of Thessaloniki.

Iacovos Pavlides, Class of 1936

Iacovos' grandfather was a merchant in the village of Zingidera in Caesarea, Turkey, who was converted to evangelical Protestantism. During the family years in Zingidera, life was good; life was pleasant and happy. The Turks and the Greeks had a most cordial relationship until 1914. Iacovos says, "Things changed when the Germans entered Turkey during World War I. I believe the massacres of Armenians and Greeks were German schemes."[17]

Grandfather studied law, but after he was "saved" he thought it was more important to give his life to the Lord instead of the law; so he became a Greek evangelical Protestant minister in Zingidera. In 1913, at the beginning of another Armenian massacre, grandfather fell ill and was seen by a Turkish doctor who, it is alleged, poisoned him.

After grandfather's death, his church asked Iacovos' father, James, to become its minister.

James had studied at Anatolia College and the Anatolia Theological Seminary in Marsovan. At that time students at the seminary earned their school expenses by going to Greek and Armenian settlements through the countryside selling Bibles. This gave many church congregations the opportunity to look over these potential young preachers and, perhaps, to invite them to become their ministers.

Iacovos' father also had a church in Erba in which most of the members were Armenian. In 1914, during another Armenian massacre, the congregation held an all-night prayer vigil. Suddenly a group of Turkish soldiers appeared, led all the members out of the church and out of the village into the mountains, where burial ditches had already been dug. The officer in charge saw Iacovos' father, who had been a teacher of the Turkish officer, and said that he could not kill his teacher. Thus, father was spared. However, all other church members were shot and killed. That was the end of James Pavlides' church in Erba.

Shortly thereafter the Turks drafted Iacovos' father into the Turkish army. Things went from bad to worse, and the Turks began massacring Greeks. Father urged his family to move from Erba to the safety of the Anatolia campus in Marsovan. En route from Erba, while traveling along a precarious mountain road, the horses pulling the cart in which Iacovos was riding were suddenly frightened by something and bolted. The cart overturned and tumbled down the mountainside. At this time Iacovos was but six years old. He, along with others in the cart, was badly injured.

At the end of World War I, father Pavlides went to work for the Near East Relief and preached at Anatolia College on Sundays. When the Greek persecutions commenced, father Pavlides was imprisoned and ultimately tried in Amasia, along with several officers of the Pontus Club and their advisor, Professor Theocharides. James Pavlides was hanged along with the Anatolians for several reasons: 1) He had been attempting to convert Turks to Christianity, which was against the law; and 2) during his work with the Near East Relief, he had been responsible for the freeing of some 500 Armenian girls who had been forced into Turkish harems. James Pavlides was also accused of writing in a periodical that the Greeks at last were going to conquer Asia Minor; father was accused of being a revolutionary.

Mother Pavlides, who was pregnant when her husband was hanged, became distraught and died during childbirth, leaving Iacovos an orphan. Carl Compton took Iacovos to his home, befriending and consoling him as Carl had done with so many others. After some days, he was placed with hundreds of other orphans in the Anatolia orphanage on campus until all were transferred to the Zappion in Athens, which had been converted into a large home to care for the many refugee children; there Iacovos remained for four years.

Ultimately an uncle arrived in Greece during the population exchange and found Iacovos. Iacovos went to live with his uncle, a poverty-stricken refugee. At the age of 15, Iacovos started to work. He went regularly to the Armenian Protestant church in Athens because the minister there and Iacovos' father had been good friends. One day, when the minister heard that President White of Anatolia College was coming to Athens to visit Dr. Marden, the minister sent Iacovos to meet Dr. White. White was overwhelmed by the sight of young Pavlides, whose father White had known so well in Marsovan. President White immediately accepted Iacovos as a full scholarship student, with the understanding that his grades must average 8.5 out of 10. White said to him, "You have come out of hell, so you must know the value of paradise."

And so it was that Iacovos Pavlides entered Anatolia College in September 1929, graduating in 1936 with trustee Stavros Kaloyannis.

Stavros Kaloyannis, Class of 1936

The Kaloyannis family, after father's death in 1918, moved to the village of Alistrati, near Drama, in 1919 at the time of the armistice following the Greco-Turkish war. Stavros never knew his father, who was a successful and wealthy merchant drafted into the Turkish army. Father was badly beaten by the Turks and died. The family had lived in Sinopi, a Turkish village to which the fame of Anatolia had spread. Therefore, mother knew well about Anatolia.

Stavros attended school in Alistrati, where he had a classmate who had migrated from Marsovan. He told Stavros that Anatolia had relocated in Thessaloniki and that his family was about to send him to Anatolia. When Stratos' mother learned this she, too, wanted Stavros to attend Anatolia. So Stavros enrolled at Anatolia in 1929.

Stavros remembers that "When I entered Anatolia I was a very timid child, introverted and withdrawn. Anatolia greatly aided in the development of my character and personality to the point where the timid child became president of his class in the second form, and president of the student council in my senior year. My teachers and Carl Compton, especially, helped me a great deal. When I graduated as valedictorian, it happened to be the fiftieth anniversary of Anatolia College, and I presided over the whole student body. This is pretty good evidence of how Anatolia helped me grow and develop. It was the individual, personal attention that teachers gave me at Anatolia that helped me develop as I did. In 1984, as a trustee of the college, I still look upon Anatolia as a model school, pointing the way for Greek public schools."[18]

Nikos Pappas, Class of 1939

Nick recalls as if it were yesterday his early attempts to learn English. Nick notes that when he was enrolled in the preparatory year at Anatolia he did not know a word of English. He found that "our teachers of English were Americans and did not speak Greek . . . This was very difficult for me. . . . One of my English teachers, Rollo May ([the now famous American psychiatrist]), asked me in class one day: 'What is a house—a building or an animal?' I replied: "'A house is an animal.'"[19]

Nick also tells how, in one of his classes, he was asked to write a composition on what he wished to become in the future. He recalls writing that "if it were possible I would always want to be a student at the college." Nick believes that "the seven years I stayed at the college were the best of my life. . . . It was an ideal environment."

Despite Nick's early difficulties with English, he graduated as an outstanding student and went to do well in university. Says Nick: "Compared with other schools of my day, Anatolia had high standards; students developed good work habits; we were encouraged by the activities in which we participated to develop strong personalities and high standards of reliability. Graduates of my time were enriched with self-confidence; they were also very sensitive to the needs of their fellowmen." Nick believes that "Anatolia prepared me in the best possible way to lead a successful life, first in university and later as a businessman."

Nick has a son, Thrasyvoulos, who some years later graduated from Anatolia College, so that Nick has had another look at the college through the eyes of a parent. From what he saw as the parent of a son attending Anatolia in the 1970s, Nick says, "Anatolia remains a school of high academic standards. A record percentage of graduates easily enter the university. But as we live in a new era, human relations seem to have changed. The family atmosphere of the college has disappeared. Relationships among students have been blunted. Teachers are not as close to their students as they used to be. Many graduates are indifferent to the school as well as to their fellowmen. Sentiments of love and humanism have dangerously weakened.

Now there exists a tendency to become politicized very early. But isn't this a sign of our times? .... Remember, this is the impression of a graduate who belongs to another generation."

Theodore Kioupouroglou, Class of 1939

Kioupouroglou tells a story about his father in Turkey that would have considerable bearing on young Theodore's later life. It seems that father was a lawyer in Turkey and a very fanatic Orthodox Greek. One day a young man appeared at the door of his father's office. This young man held in his arm a box of Bibles, trying to sell one to Kioupouroglou's father. (The young man may have been a student from Anatolia Theological Seminary). Father became so angry at the young man that he literally kicked him down the stairs. After the young man recovered his equilibrium and picked up the Bibles, he knelt on the steps and prayed, "Oh God, forgive this man for he knows not what he does" and continued with a long prayer. Father went home that night feeling very guilty, couldn't sleep and repented, went next day to purchase a Bible and the same day became converted to Protestantism. He then could no longer work at law because he found himself forced to lie about situations. Father left his law practice and studied agriculture, migrated to Greece in 1924 and settled in Kifissokhori, where he went into the business of raising silk worms and producing silk fibers.

Being a converted Protestant Theodore's father very much wanted him to attend Anatolia College, which he did. Says Theodore, "Having been brought up a Protestant, I especially looked upon chapel as an important part of my education; it meant much to me—the talks, the music ... I still remember most of the hymns we sang, which I learned by heart."[20] Chapel had a considerable influence in the shaping of Theodore as did the example of Dean Carl Compton, classes with President Riggs in philosophy, and Mr. Hadjimattheou's course in religion and ethics. Work with Riggs and Hadjimattheou caused Theodore to do much thinking and doubting, but at the same time strengthened his belief in the Bible. "Anatolia," says Theodore, "gave me a basic set of values, a way to think and a way to live, a guideline for life."

Theodore says that "when I graduated from Anatolia, I had symphathy for the truth of the Bible, but I was not much interested. Some years later I felt a vacancy in my heart. I had everything; but somehow something was lacking. One day I was so tired and unhappy I said, 'Oh Lord, if you are living and I think you are, you can give me some joy.' On my table was a Bible. I never read it, but it was always there. I opened it, and my eyes fell on II Corinthians 7:10, which says, 'For godly sorrow worketh repentence to salvation ... but the sorrow of the world bringeth death.' And then I opened to John 7:37, where the verse says, 'If a man thirsteth he may come to me and I will give him drink.'" This became another turning point in Theodore's life.

Anatolia means so many different things to different people. For Theodore, Anatolia offered the spark that would one day ignite his spiritual development.

Byron Antoniades, Class of 1939

Byron notes that at the time he entered Anatolia it was the parents who decided what education their children should have. Byron remembers "my father carefully investigated many schools; then one night he called me before him and told me, 'Byron, you will go to Anatolia College. I am sending you there to get you into a new learning environment, with new ideas and a new system of education ... and I want you to learn foreign languages. ... Anatolia will cost a lot of money. It is up to you to get the most out of our

investment in you.' Today, as I so vividly remember my father's words, I understand what a great contribution my family gave me and why I was motivated to send my sons, Costa and Alexis, to Anatolia.

"When I entered the college it was still in Charilaos. As I was a day student, my days were very long. I had to travel a great distance every day, leaving home at six-thirty every morning.

"I remember with great satisfaction morning chapel, with the daily short speeches, seldom boring. I remember vividly the gatherings for piano concerts given by Mrs. Hawkes or the school orchestra conducted by Mrs. Hawkes interpreting quite successfully music from Tschaikowsky and Sibelius; and I remember when the school theater, composed of both staff and students, would have the opening day of some performance. As good as all these were, the best of all activities was athletic field day.

"Even though the educational plant in Charilaos was much inferior to the new campus in Pylea, the Charilaos campus had its own charm and has left such a pleasant memory with me. When Anatolia moved to its new campus in Pylea, it was such a shocking change that it took time to adapt to the new situation.... We were called upon to help plant trees and shrubs. Now, some years later, as we see the results of our efforts, we feel very proud.... The years have passed; the trees have grown; the gardens flourish, as does learning at the college; and Anatolia is still there. The words and deeds of those who have passed through its portals are testimony to its success.

"I remember that, due to the custom of the day and the distance separating the schools in the late 1930s, there was not much interaction between the boys' and girls' schools. As a consequence we did not quite know how to behave at social functions. On one occasion, when we entered the boys' dormitory, I found Harry Theocharides and George Hadjivalassis each embracing big chairs dancing to the tune of some record, getting prepared for a dance party with the girls' school.

"As I look back, Anatolia was by far the best school in northern Greece. Admission was limited; teachers followed closely the progress of their students. Teaching equipment was the best, compared with non-existing labs and libraries in other schools. The spirit of freedom and liberty was a positive element to character building. Extracurricular activities were most influential in behavior development. Much care was taken by Anatolia not only in the mental development of its students, but also in their physical and psychological growth.

"Anatolia College has seen its graduates acquire leading positions both in Greek and foreign societies and in all fields—sciences, letters and economic life. It is a successful organization that has endured in time."[21]

Peter Axylithiotis, Class of 1942

"I went to Anatolia because my parents wanted me to get a better education. The college gave me that. Among my teachers I especially remember Hibbard, Moore, Stephens and Martin. Teachers and students had a lot of fun together; we looked upon our teachers as our friends, not our bosses. Anatolia did much to help me change my attitude toward many things; it helped me improve my personality....

"I have a son at Anatolia today; the school has become very big and more like a Greek school, which is too bad. Students don't speak English as fluently as we did. We used to have an English-speaking rule, and it was enforced. Why isn't such a rule in effect today? In my day I had mathematics courses in English as well as some sciences. This helped me learn English. Why can't the government let Anatolia do this today?"[22]

Titos Theoktistou, Class of 1942

"Anatolia meant many different and important things in my life. It is not only my alma mater; in a sense it was also home to me. (Titos came from Panama.) It was not only the excellent education I received there; the whole campus was my kingdom. I very much loved the school as a student, not just the teachers and classrooms but also the gardens, the courts, the flowers and the playgrounds, but mostly the people there. I reminisce with affection. . . .

"Most important of all, Anatolia gave me the opportunity to form bonds of friendship which have lasted through the years. . . . And I have great affection and respect for my former teachers. Among those I remember and most respect was Dean Carl Compton. I remember his eyes very much; they sparkled and were very intelligent, reflecting love and care. Hardly ever did he lose his temper; but when he was angry, his eyes talked for him. His manner made us love him very much. He was the incarnation of the Anatolia spirit."[23]

From 1941–1944, Titos was trapped by the war, unable to get back to Panama. Finally, in February 1944 he was able to leave Greece and, en route to Panama, went to Washington, D.C. to report to the U.S. government and to Carl Compton, who had just been appointed to head the UNRRA rehabilitation of Macedonia. Titos brought the first information out of Greece concerning the condition of the Greek people, the condition of the roads, bridges, buildings, etc., the kind of information Compton would need when he led the UNRRA procession into Macedonia with food, drugs and clothing following the German retreat.

After the war, Theoktistou attended Massachusetts Institute of Technology, opening the door at that university for the many Anatolians who would follow in his footsteps in later years.

Sotirios Panos, Class of 1942

Sotirios' education at Anatolia was cut short after three years attendance by his father's sudden death, and he was forced to return to the U.S.A., where his mother resided.

At the time of his father's death, Sotirios was called into Dean Compton's office, where he was given the horrible news. Dean Compton, as usual, projected a great amount of compassion and understanding and did his best to console young Sotirios. Sotirios says, "Dean Compton was my idol; it was Compton who taught me how to play basketball and the meaning of good sportsmanship. . . . Many, many times he invited me to his home during the holidays. He was a great person."[24]

Even though he was at Anatolia only three years, Sotirios says that Anatolia holds a special place in his heart. "Anatolia," says Sotirios, "gave me a very good foundation on which to build. . . . I chose engineering for my life's work because Anatolia had awakened in me an interest in mathematics and science."

George Hadjigeorgeou, Class of 1942

George entered Anatolia in 1935, and, like so many at Anatolia during those days, never finished because of the war; he completed his education in the Greek public schools. In spite of this, George has been unusually loyal to Anatolia.

Shortly after the Germans arrived in Thessaloniki, George was imprisoned for eight months, along with another Anatolia alumnus, John Pappas, a Greek-American. George joined the Greek Air Force in 1945 and served for three years, experiencing some very difficult times during the guerilla war.

Looking back on his Anatolia education, George said, "I had compassionate teachers who helped me very much in the forming of my character, who helped me to grow and develop. Anatolia gave us all a good educational foundation on which to build and grow and become

helpful members of Greek society."[25]

When asked about how Anatolia is looked upon in 1984 in Thessaloniki, George replied, "In 1984 parents still want their children to go to Anatolia College; parents feel Anatolia is one of the best schools in Greece." And then George added wistfully, "Anatolians must stick together; Anatolians must marry Anatolians because they will have much in common; and then, when they have children, they must send the children to Anatolia!"

John Veletsos, Class of 1942

After Anatolia was forced to close by World War II, many Anatolians finished their education at the Korais School, a school founded by Anatolia's Professor Orestes Iatrides and Prodromos Ebeoghlou and other Anatolia faculty to try to keep going an Anatolia-type education, thus enabling many Anatolians to complete their education despite the war. John Veletsos and his twin brother, Alex, were among the students at Korais. Following graduation from Korais, John and his brother became interpreters with the British armed forces moving about Greece.

John has said, "The education my brother and I received at Anatolia was very useful to us with the British army and also to get us started in business after the war.... I remember Carl Compton's arrival in Thessaloniki with UNRRA. What a welcome sight that was. That was a turning point for Thessaloniki; slowly life began to improve.... We began to rebuild our flour mill which, ironically, was destroyed by British and American bombers....

"My impressions of Anatolia are all great. I spent my best years there. The American spirit was something I shall never forget, especially in athletics."[26]

Elias Krallis, Class of 1942

"In many cases in later life the things I decided to do have been influenced by my life at Anatolia College. I refer not so much to the classes but, rather, to the way of living at the school, the influence of the teachers and activities of the school," says Elias Krallis.[27]

"One thing that has stuck in my mind over the years is the daily chapel service and the talks given by various members of the faculty.... The religion teacher at Anatolia, Mr. Mattheos Hadjimatheou, and I became very close. Many years after graduation, in 1958, I happened to meet Mr. Hadjimatheou on the street.... We had a bit of small talk; and I told him I was seeing one of his students, a graduate of Anatolia Girls' School. Hadji looked me straight in the eye and said, 'This one you are going to marry.' Well, I proposed to my wife, Sophia Hadjigeorgou, that evening!.... Mr. Hadjimatheou holds a dear spot in my life... with him it was not a question of reading the book and learning the lesson; he was interested in us and came to understand us an individuals."

About Dean Compton Elias has said, "For a while I had to see him every Saturday morning.... I had been a bad boy and broken a number of windows, and it was his responsibility as dean to give me a 'shaving.' He would say, 'I understand a young boy has to be active, but try not to bring the school down.... We have to keep it in good condition.' The dean was not a harsh disciplinarian, but he sure knew how to get us to respond.... I came to know Dean Compton very well through basketball and other games.... We students spent many hours on weekends in the Compton home.... Mrs. Compton was very dear to us. What a wonderful lady."

Asked as a business executive and parent how he felt about the future of American schools in Greece, Elias replied, "The danger is that the Greek machine of government has become extremely large, employing very close to the same number of people they do in the United Kingdom for 60 million people. This monster imposes its will on changing governments.

The large number of government employees working in education seem definitely determined to see that private schools are done away with. . . . This is not confined to the Papandreou government; it started several years ago and it is not liked by many educated Greeks. Greeks are becoming more cosmopolitan all the time. They realize that Greece is not more that 1%–2% of the total global population. Greeks are traveling a lot these days, and they realize that keeping their borders open and helping their children to learn foreign languages and learning about life in other countries is very essential. They do not get this kind of education in the Greek public school; but they do in the American and French and German schools. So there is a dilemma here."

Asked about the number of civil servants, Elias responded, "Back in 1951 an American expert, Mr. Porter, was paid a high fee to make a survey and report on the Greek economy. The civil war had just ended. Government leaders saw the need for a plan for the future. At that time we had about 250,000 civil servants. Mr. Porter recommended that we cut back to 150,000 government employees, keeping only the best ones, pay them well and have them run the government machine efficiently. Instead, we have today close to 420,000 civil servants, with the government bogged down in red tape at all levels. This is a major problem for Greece, and this problem very much affects education" and Anatolia College in its problems of dealing with the government with such minutiae as attempting to get permission for the debating club to make a trip to debate another school in Athens. It is this kind of red tape that plagued Presidents Compton, Johnston, Hayden, Kennedy and, now, President McGrew.

Elias concluded his interview by saying, "Anatolia has done so much for so many. We have a fond remembrance of Anatolia and, despite all the problems and red tape, we want to see it carry on."

Sophie Hadjigeorgiou Krallis, Class of 1952

Sophie went from public school to the Korais School to Anatolia College. She says that Anatolia was distinctly different from all other schools: "Everything was new and different—teachers, the way of teaching, the democratic way of governing the school with the election of class officers and the activities of the student government. These things were never heard about in public schools. . . .

"A very interesting learning experience for me was helping to run the student canteen. We had to buy the supplies for the canteen and sell them for profit in order for our class to earn money for its senior trip to Istanbul—something never done in public school. . . . "[28]

Sophie also mentioned the importance of chapel in her education: "It was a broadening experience with very interesting talks, singing, piano concerts, art illustrations, etc." For Sophie the most important thing that Anatolia did for her was to "give me many friendships, one of my most precious possessions."

Fofo Karalia, Class of 1953

Fofo went to Anatolia in 1946 in the first girls' class on the new Pylea campus to have the luxury of a school bus; previous post-war classes had been transported in army trucks. Had it not been for partial scholarship aid, Fofo says that she never could have attended Anatolia. "Attending Anatolia," says Fofo, "really changed my life. . . . Anatolia was and still is very different from Greek public schools and other private schools; the environment is different; the teachers are superior; the extracurricular activities, athletics, the freedom to express yourself, the help in counseling—all these things give the Anatolian a great advantage over other students. . . .

"In those days the girls' classroom building was what is now Pappas Theater, and Morley and White houses served as their dormitories. . . ."[29]

Reminiscing about Dean Ingle, Fofo said, "We all respected her; she was our leader in everything, but she was very strict . . ."

Upon graduation from Anatolia, Fofo went to work for the World Council of Churches in Thessaloniki. At that time, alumnus Takis Yermanos was the director. When the Council's work with refugees was completed, Fofo commenced work for Anatolia College in 1955, rising to become registrar of the boys' lykion, alumni director and public relations officer.

Fofo, in commenting about her college years, recalled President Compton as "a very hard worker and most kind to everyone. . . . He had a fantastic memory; he would remember everybody—he knew all the graduates by their first names as well as something about each one of them. He impressed everybody. His relations with people in the city were excellent, as well as with the Ministry of Education and the inspectors. . . . The Compton years and up until 1964 were peaceful, good years for Anatolia. During those times Anatolia was really one big family. . . . Hayden's making the school larger was a great mistake. It changed Anatolia into a wholly different school."

As an alumna of Anatolia, Fofo believes alumni are close to the college; many send their children to Anatolia, and many respond to fund campaigns to the point where alumni in 1984 are giving about 2,000,000 drachmas per year. While this is not a large amount, Fofo believes it is the beginning of educating graduates to remember their alma mater.

Concerning the future, Fofo said, "Anatolia has always had problems. It will survive as it always has. Parents are anxious to send their children to the college. It is up to us to continue Anatolia and make it even better. We will find a way if we want to help it survive."

Nadia Safarian, Class of 1958

It was natural for Nadia to attend Anatolia, for her mother is an alumna of the college, as are other members of the family. Nadia recollects: "In addition to getting the best possible education, I think my mother wanted me to learn good habits and manners. In my days at Anatolia there was a teacher at the head of every table in the dining hall, and they paid a lot of attention to our manners. Unfortunately this is not done any more. . . . If you were lucky enough, or unlucky enough, to sit at Miss Ingle's table, you always had to have your left hand in your lap; you never put your left hand on the table; you ate with your right hand; forks never hit the plate; we respected Dean Ingle very much. . . . She had a way of impressing you, not by force but by example. You wouldn't do anything to displease her, not because of fear but because you would not be worthy of her trust . . . I remember that in the first year I copied something from someone's paper. Believe me, it was the last time! Miss Ingle called me into her office and said, 'Nadia, I don't believe you would ever do something like copying someone's paper.' I felt so ashamed and humiliated that I never again looked at another student's paper. . . . Mary Ingle had a way, unpleasant as it sometimes was, of shaping young people's character. Whenever she returns to campus, there are always big gatherings to see her. . . . After I left school I had several occasions to meet her. She was entirely different; she was a very close friend. I am sure that as students we didn't realize what an important role she played in our lives; but when you look back as an alumna, you realize what a great person she really was."[30]

For Nadia "one of the most distinguishing aspects of the college was the extracurricular program. In the 1950s, free time was available from 1–2:30 P.M. for lunch and activities, and we all made the most of that time. One of my best activities was the Christian Efforts Club. I

was on the Mavrorahi student committee. We helped to reconstruct that badly war-damaged village; through our efforts a school building, toilets, a village water supply and many other things were accomplished. It was truly an unusual experience.

"Anatolia completely changed my life. New horizons were opened for me through extra class work, through the extracurricular program and through the shaping of my character."

When asked how Anatolia today compares with the 1950s, Nadia replied, "It is a different epoch. Times change; children are less disciplined. Teachers change; they are not as dedicated as they once were. People change; we live in a more materialistic world. But I think the spirit of the school is still the same. My son is in the first year and he already loves the school. There are now three generations of us who have attended Anatolia.

"If things become more difficult for the college, I believe the trustees can count on support both morally and spiritually from the alumni."

Maida Djedjizian, Class of 1965

Maida's father, a former assistant librarian and music teacher at Anatolia as well as a graduate of the school, moved from Constantinople to Corfu in 1921. Father, being a graduate of Anatolia, wanted Maida to attend Anatolia. Mother, a graduate of Pierce College, wanted daughter to go to Pierce, but father won the debate and Maida went to Anatolia.

Maida has said, "My personality grew and developed. Being a boarder was the best thing that could ever have happened to me. Being away from home, it forced me to learn how to do a number of things for myself, to become independent. One of the influences upon me was Dean Ingle.... I remember one incident about toilet paper. We used to be given one roll of toilet paper per month. That was all we were supposed to have. So what was a poor girl to do when her paper was all gone? We girls in the dormitory used to go to the classroom buildings and take toilet paper from the toilets there. Mary Ingle found this out and called the whole class together and let us know in very emphatic terms that we were stealing and that we must never, never do this again! Even today, when my classmates meet, they laugh about that incident and say, 'Imagine having such a fuss over toilet paper!!'"[31]

"Miss Ingle was very strict. There was no way really to get close to her. Even though she was a close friend of my family and I felt different about her than other students, still she kept her distance. I wasn't afraid of her as were many of my classmates. She was a very correct person in all she did."

Ruth Djedjizian Calleya, Class of 1970

"I am glad I went to Anatolia; I think it was best for me. I have such lovely memories of the place. My years there were very, very happy years.... For six years I was president of my class. Notice, I did not say seven years. One year I was not eligible because of alleged poor conduct. There was a disturbance in a physics class. The teacher, because he could not find out who was responsible, looked at me and said, 'You will have to take the responsibility; after all you are the class president.' Of course I was not the one who had created the fuss.... My parents became very excited and upset over my poor conduct report; but when they found out that I had done nothing, they calmed down.

"I remember the week before graduation I was very touched when all my classmates gave me a lovely pendant. Whenever I wear it I feel very close to them and to Anatolia. It reminds me of all the good times my classmates and I had together.

"As a boarder and being away from home I, like my sister, learned to become independent. Anatolia's broad-minded teachers taught me how to think, and I learned a lot about life."[32]

John Christodoulides, Class of 1972

"It's very difficult," says John, "for me to describe my feelings about Anatolia without being carried away emotionally. There have been many instances when memories of Anatolia paid me a visit. They appear at the sound of a familiar melody or at the sight of a familiar face from the past or at night when the senses are at rest. . . . I remember what a great place the top of Macedonia Hall is for daydreaming. There lies the city of Thessaloniki in front of the viewer's eyes, Thermaikos Bay where the sun dives in the evening; and further away on a clear day even the shadow of Mount Olympus is visible. . . .

"Anatolia was a great school for me; most of the existing equipment can't be found in other schools. The physics and chemistry laboratories introduce students to elementary experimentation and help turn the textbook into live demonstrations. . . . Music appreciation can be acquired using the equipment in Pappas Hall and the assembly halls, as well as listening to records in the school library. The latter has an impressive aggregate of texts in sciences and the humanities, and it regularly subscribes to a great many journals and publications. And the athletic facilites are so remarkable they are often leased to local semiprofessional athletic entities. . . .

"The highly competitive environment of Anatolia encouraged hard work; and the presence of bright scholarship kids from remote desolate villages provided an extra incentive for some of us to work even harder. However, the prime academic motivators were the teachers. The relationship between students and teachers at Anatolia is unique for the Greek school system. Faculty attention to individual student needs was abundant. Faced with a strict government-dictated academic curriculum, many teachers still found a way of encouraging individual initiative and independent research. . . . The course presentation went far beyond textbook limits, especially in history courses where the stale presentation of facts was replaced by explorations in civilization and inquiries about the causes of events. . . . The tough English program resulted in solid average scores in entrance examination requirements to American colleges. . . . Without being treated disrespectfully, teachers were not viewed as supreme authorities; they were good friends with their students. They interacted after class and spent much time and effort to manage extracurricular activities. . . . It has been so many years since 1972, and still fond memories of these relationships remains. . . .

"Anatolia taught me the enormous potential each human possesses. . . . We learned to appreciate and respect fellow students. We learned that each individual has equal rights in the pursuit of one's learning. We learned to stand up and be responsible, even if we were at fault. We learned not to pass judgment on our fellows without a full set of facts. We learned to value education, for it prevents bigotry and opens up new frontiers and opportunities. . . . Anatolia implanted in me restlessness and the belief that somehow, if I work hard enough and pursue my goals, tomorrow will be better than today. This became a strong conviction in the days when my family faced considerable adversity. In adversity, Anatolia supported me both financially and psychologically and helped me get a chance at a good higher education. . . . Even now, when things are rough, I draw strength from this earlier experience.

"The legacy that our alma mater bestowed upon us is great."[33]

Christos Eleftheriades, Class of 1972

Chris, a village boy from Nea Apollonia, is an Anatolia College graduate because of alumnus Byron Antoniades. Byron bought cotton from father Eleftheriades and convinced him that he should send his only son, Chris, to Anatolia College.

Chris is a big man (and was a big boy). His first sight of the Anatolia campus with its

playing fields, basketball and tennis courts sent this young athlete into ecstacy. As Chris says, "It was love at first sight". From his prep year through sixth form Chris played basketball, varsity volleyball and was president of the Athletic Union in his senior year. Chris says, "It was really great being at Anatolia and playing all the sports. . . ."[34]

Chris was also a member of the Welfare Club, Friends of the Blind and the Archaeology Club. Chris notes that "the teachers involved in these activities were very helpful; they helped to develop in me a greater concern for my fellowman. . . . Loss of the extracurricular program or any diminishing of the athletics program would reduce Anatolia to nothing more than a good Greek public school. That must not be allowed to happen. . . . Anatolia's mission is not over; it must remain operating as it has all these years."

In commenting about the academic program, Chris says, "Education in a public high school in my time was poor. The material we covered at Anatolia, the teachers, the labs, the depth Anatolia had to offer far surpassed anything else in Greece. . . .

"Coming from a small village, had it not been for Anatolia, I never would have gone to the United States. Anatolia greatly broadened by horizons. . . . American teachers had much to do with motivating me. . . . My teachers Alan Duane, George Draper and Edgar Sather had great influence on me. Mr. Alan Duane is the one who convinced me to go to the States. He helped me enroll in a New York State University where I played varsity basketball and later transferred to Northeastern University in Boston to complete my bachelor's degree in chemical engineering and where I am working on my master's degree. . . . When I entered Anatolia I never would have dreamt that one day I would graduate from university in the U.S.A. Anatolia gave me a whole new outlook on life for which I am grateful.

"I have the greatest respect for all my teachers. They are excellent. But especially I appreciated Mr. Aristides Kyriakakis, who was director of the boarding department and who counseled me in many ways; he was like a second father to all us boarders. Others I still have admiration for (one of whom has died) are Mr. Agapis, Mr. Pappas, Mr. Paparallis, Mrs. Pentedeka, Miss Steffa, who helped me very, very much, and Mr. Baglanis. Can you imagine a teacher making Ancient Greek interesting? Mr. Baglanis did! He would make Ancient Greek come alive; he would create a setting of ancient times and then assume the role of Socrates. He would get up and talk as Socrates as if we were all living in ancient times. A fifty-minute lesson would last close to three hours because it was so very interesting. That is what makes Anatolia different."

Melina Kondoyannis Andreapoulou, Class of 1974

Melina's mother was a member of the class of 1954 who left a year before graduation to get married. Her memories of Anatolia were happy ones, and she wanted her daughter to follow in her footsteps. Melina's father was employed in the Greek Embassy in Britain, so Melina was a dormitory student. "Being an only child," Melina says, "I was rather spoiled and at first had considerable difficulty living within the group. But Anatolia helped me a lot; after my difficult first two years, all my other years were exceptionally joyful. What I remember most about my dormitory experience is that we were all together like a family."[35]

Melina praised her teachers for going far beyond what the public school has to offer. For example, she said, "My friends in public school said that they go to class, do the lessons strictly from the textbook, exactly from page to page and line by line and then are examined by the teacher; that's all. There are no discussions, no thinking about what is being learned."

On the other hand, "Anatolia education," says Melina, "is quite different. . . . In the first

three grades there is much memorization, but in the last three years the opportunity is given to learn more, to think more, to ask more. We had many interesting discussions and everybody was free to point out his or her own opinion and even ask 'why.' So we had to think. The American faculty especially encouraged individual thinking. . . .

"As we were going down the steps at graduation, I was praying, 'Oh God, I hope the life I am to follow out there will be as wonderful as the life here.' We left the college taking with us principles learned here—to be optimistic, to fight against any difficulty, to believe in law and order, to be enthusiastic, to dare and not be afraid. For me Anatolia played a great role in my development. . . . Kids look for role models; Anatolia gave me excellent models."

Melina, when asked if she believes Anatolia is still offering the kind of leadership to students in the 1980s that it did in the 1970s, replied, "Anatolia is still doing for the girls today what it did for me in the 1970s. . . . Anatolia has much to give; if you get only a few of those things, they stay with you forever."

Lila Dimika, Class of 1976

Lila is a 1976 graduate of Anatolia, a 1980 graduate of the University of Thessaloniki and a graduate of Babson College in Wellesley, Massachusetts, U.S.A., where she received her degree of Master of Business Administration.

Since Lila is a fairly recent graduate of Anatolia, one, therefore, might expect quite different reactions to Anatolia than those from 1930 or 1950 graduates. About Anatolia Lila says: "Anatolia brought out the best in me; it made me feel that I could compete with others. It created in me a desire for a better education; Anatolia motivated me. Anatolia teachers were different from ones I had had previously—more friendly and more helpful than my public school teachers. . . . Anatolia helped me very much to become an individual; it taught me how to make my own decisions. Anatolia gave me the opportunity to express my own point of view—to learn how to reason and think."

Lila compared Babson College teaching with Greek University teaching and said, "In Greece much learning is just memorization, so you forget most of what you learn; but in the U.S.A. you have to learn how to solve problems. . . . The basic difference between Greek and American education is that Americans try to teach you how to think. There is a vast difference between the two philosophies of education. Anatolia helped me very much to prepare for my graduate study at Babson College."[36]

Ourania Pavlou, Class of 1983

Both Rania and her two brothers are Anatolia graduates. Her years at Anatolia were very happy, fruitful years of good learning experiences. Rania feels particularly good about the Anatolia faculty who, she says "cared about you as an individual, a somewhat different situation from the public schools. . . . If I had gone to public schools, I wouldn't have learned English as well . . ."[37]

Asked about the alleged undercurrent of unrest and dissatisfaction on the part of students and parents at Anatolia in the late 1970s and 1980s, Rania had this to say, "Most criticism about Anatolia College comes from those who do not attend Anatolia . . . from people in the city who go to public schools; they dislike the idea of Anatolia. . . . They think that only spoiled, rich kids to to Anatolia. These critics say, 'If we should go to Anatolia, we would spend so much money and, besides, we would get lower grades than in public school and that would make it harder for us to get into university.' It is really the non-Anatolian who is jealous of those who go to Anatolia, individuals who probably couldn't gain admission to

Anatolia, anyway, or individuals who couldn't pass the Anatolia entrance examinations."

Concerning the Anatolia faculty, Rania says, "Some faculty complain that Anatolia is a private school, some that it is a foreign school and an American school. . . . I do not understand why these particular faculty members came to Anatolia in the first place or why they remain if they don't like it. They cannot complain about the system and all of the facilites the school offers them. . . . There is an anti-American feeling on the part of a few of the faculty.

"I suspect the education I received at Anatolia was not as good as it would have been a few years ago; standards are slipping especially in the English department. I really stopped learning English after the fourth form because the courses I took after that didn't offer me much. . . . The main problem right now is that the college is so bound to the Ministry of Education, and students are so concerned about preparing for Greek university entrance examinations that they don't care about anything elese. . . The whole core of the schedule is focused on Greek subjects in a very strict way—memorization and going to frontesteria (cram school). . . .

"My best teachers were Tina Godhi and Costantinos Barbas. Mrs. Godhi was something else! She would make lessons so interesting that we wouldn't want to leave her class; and she was funny, too. It was the first time I enjoyed Ancient Greek. She was a great teacher, one with whom students had a personal relationship. Mr. Barbas was another outstanding teacher; he was concerned that students understood the material. I took quite a few math courses because of Mr. Barbas. He really gave me excellent preparation for Smith College, where I am now studying here in the U.S.A.

"Mr. Barbas and Mrs. Godhi were the only teachers who supported my decision not to attend frontesteria. They told me that I knew my subjects and that there was no need for me to attend frontesteria. Other faculty put me under great psychological stress, insisting that I must attend frontesteria. I just do not understand why so many faculty insist on frontesteria . . . Of course I know that some of them teach in these cram schools."

Mr. Barbas and Mrs. Godhi were right; Rania indeed did know her material. She not only passed Greek university entrance examinations, but was also admitted to one of the best colleges in the U.S.A. on scholarship, where she has achieved the status of honor student.

Asked how Smith College compares with Greek University, Rania replied, "There is no comparison. When you see how things work in the U.S. you fall in love with the school here. The whole American system of university education is much superior to the Greek."

Concerning the extracurricular program in the 1980s, Rania says, "The biggest mistake the Ministry of Education could make would be to interfere in the extracurricular program . . . extracurricular activities introduce you to a great number of things you would never learn otherwise; taking part in the activities is a broadening experience that helps to form your character in a different way. . . . You gain self-confidence because you can take a leading role in various things; you learn to communicate more easily . . . . I met some of my best friends in extracurricular activities."

Rania notes that President's McGrew's relationship with students is "distant . . . you just know he is there, but there is little or no interaction between president and students except, for example, when he goes to Mount Olympus with students; but when he gets angry with them, as he did with my class, he loses them. . . . At the time of the student strike, he reacted very angrily, which has left in students' minds a bad image of the president. . . . Sure the students were asking for unreasonable things. . . . Students don't feel they know the president, what he is like, what his policies are. The only time we saw him when I was a student was at some awards ceremony or at commencement, and that is too bad for future alumni relations."

Appendix B

Trustee Statement of Principles, Purposes and Policies of Anatolia College—1982

This statement aims to reaffirm the principles, purposes and policies that have guided Anatolia College in its service to Greece since 1924, when it was called into Macedonia by Eleftherios Venezelos.

Anatolia is a concrete expression of the friendship of the Greek and American people. Stewardship of the College is entrusted to unpaid Greek and American trustees who are private individuals and not government officials. The College is a private, non-governmental, non-profit institution. It is not influenced by considerations of material gain, foreign policy, or religious dogma. The principles which guide the trustees are those of service to one's fellow man, respect and affection for the Greek people and culture, belief in liberal democracy and devotion to academic excellence.

The major goals which the trustees set for the College are:

I. *Compliance with the Law of the Land*: To meet all the requirements of the Greek Ministry of Education in the case of Anatolia;

II. *Academic Excellence*: To provide education of the highest possible quality to young people in Greece, combining the best of Greek and American concepts and methods;

III. *Ethical Development*: To cultivate high personal ethical values, democratic procedures, individual responsibility, tolerance and understanding for the rights and opinions of others and a sense of obligation to society and mankind;

IV. *Development of Personality*: To assist students to discover and nurture their talents beyond those of the classroom, to cultivate qualities of self-confidence and leadership, and to make them familiar with the wonders of the arts through an extensive program of extra-curricular activities;

V. *Financial Aid*: To open doors of opportunity for disadvantaged Greek youth through scholarships and financial aid available to Greek and Cypriot students;

VI. *English Language as a Resource*: As an integral part of its instructional program to offer outstanding training in English, thus to introduce students to the great literary works of Anglo-American culture also to give them fluency in a language of such obvious importance today in the world of commerce, science and arts.

To achieve these purposes, the Trustees of Anatolia bought a 180 *stremma* parcel of land in Greece and over the years built upon it a campus of unusual beauty and utility; accumulated a capital endowment to assist in meeting college needs; continuously contributed and solicited funds for scholarships and other requirements; assembled a highly qualified American and Greek staff to administer and to teach; exercised due vigilance over the affairs of the college; and established or reviewed all major policies.

In addition, the trustees have adopted the following administrative procedures:

A. *College administration*: The administration will maintain the necessary authority to execute policy, to coordinate activities, and to enforce College regulations. This is especially necessary at Anatolia, which includes four distinct schools of secondary education plus a two-year program in liberal arts and business administration and a plethora of co-curricular and extra-curricular activities.

The trustees vest the chief responsibility for current administration and planning in a President of the College selected for appropriate academic and executive qualifications, assisted by a staff of similar competence. The responsibilities vested in the President include: Consistent with Greek law, all matters pertaining to curriculum development and personnel-appointment, evaluation, promotion, discipline and supervision, with the advice of the faculty of which he is a member *ex-officio* of the academic program; submission of an annual budget to the trustees; organization and coordination of non-academic co-curricular and extra-curricular activities; supervision of girls' and boys' dormitories; maintenance of good order and discipline; maintenance and supervision of buildings and grounds, construction and repair; public relations with Greek educational and governmental authorities; parents and alumni groups; and assistance in fund raising.

B. *Teaching Staff*: Anatolia will always maintain an outstanding faculty carefully selected with regard to academic qualifications and provided with special incentives. Members are expected to share the objectives of the college and to advance them not only in the classroom but also in all Anatolia activities and community life. Continued employment and promotion will be consistent with Greek law. Performance will be evaluated regularly according to fair and objective academic criteria.

In this distinctive Greek-American college, the teaching staff will include a significant minority of native speakers of English with demonstrated qualifications in English language and literature as well as in minor subjects taught in English.

C. *Curriculum*: Anatolia seeks to implement the standard program prescribed by the Greek State in the most faithful and effective manner and to provide it within a unique overall Anatolia educational experience. This is accomplished, *inter alia*, and as authorized through laboratory exercises in physical and natural sciences, assigned supplementary material and advanced educational technique.

D. *Financial Management*: The college will follow sound and proved financial policies. It now (April, 1982) has an annual budget of nearly 200 million drachmae and a payroll of 150 employees.

While significant contributions have come and will continue to be sought from the United States and from Greek alumni and friends, the largest part of operating income is from tuition.

As a non-profit institution under the laws of Greece and the United States, Anatolia is exempt from income, property, and other major taxes in both countries.

E. *The School of Business Administration and Liberal Arts*: This undertaking offers post-secondary training of practical value to Greek lyceum graduates. The trustees believe it should make an important contribution to the developing Greek economy.

F. *Anatolia Past and Future*: Anatolia College will celebrate its centennial in 1986. For over 60 years in Greece and for many decades before that during the Greek experience in Turkey, it has made its contribution to Greek youth and Greek society. In that time society has greatly changed, and Anatolia has adapted to change. Its alumni constitute a distinct asset for the Greek nation now and for the future.

Anatolia is a pledge of Greek-American friendship. It is proud to have shared in some degree the trials and triumphs of the Greek people throughout much of their history since independence. Anatolia seeks to serve by providing the best possible education to Greek youth of all walks and stations in life and by encouraging their ethical and personal development.

Appendix C

Chronology

1806 Famous "haystack" meeting at Williams College.

1807 Andover Theological Seminary founded.

1810 American Board of Commissioners For Foreign Missions organized.

1831 American Board of Commissioners For Foreign Missions (ABCFM) commences Protestant missions work in Ottoman Empire.

1838 Cyrus Hamlin ordained and appointed missionary to Ottoman Empire by ABCFM.
Cyrus Hamlin arrives in Constantinople.

1840 Bebek Seminary founded by Cyrus Hamlin.

1862 Forced resignation of Cyrus Hamlin as founder and head of Bebek Seminary by ABCFM.
Seminary moved by ABCFM to Marsovan.

1867 Arrival in Marsovan of new missionary couple, Mr. and Mrs. Charles Tracy.

1882 Charles Tracy opens a high school in Marsovan.

1886 Anatolia College evolves out of reorganized Marsovan Seminary with Charles Tracy as first president.

1893 George F. Herrick acting president of Anatolia College.

1891 George E. White arrives at Marsovan mission.

1893 Incendiary placard appears on Anatolia campus gate.
Girls' School building burned.
Professors G. H. Thoumayan and H. T. Kayayan exiled.

1895 Sultan proclaims reforms in provinces.
Genocide of Armenians accelerated with fury previously unknown.

1899 Sultan Abdul Hamid granted *firman* (official imperial decree) giving Anatolia College permission to operate in the Ottoman Empire.

1908 "Young Turks" come to power with new constitution.

1910 School for Deaf established.

1913 Carl Compton arrives on Anatolia campus.

1914 Several new buildings completed and Anatolia staff enlarged.
George E. White becomes second president of Anatolia College.

1915 Professor J. P. Xenides foretells fate of Greeks in Ottoman Empire and quits Anatolia for the U.S.A.
Armenian girls seized on campus and rescued by Charlotte Willard.
New wave of massacres of Armenians.

1916 Massacres of Greeks.

1916	College ordered by Ottoman government to close; remained closed until 1919.
1917	Carl and Ruth Compton begin missionary work among Armenians in Caucasus.
1918	The Ottoman Empire surrenders in World War I.
1919	Kemal Pasha convenes National Assembly.
	Anatolia College reopens.
1920	Pontus Club members and faculty adviser executed.
1921	Anatolia College closed permanently in Ottoman Empire by government.
	Topal Osman and his gang kill Armenians and Greeks in Marsovan.
1922	Burning of Smyrna and massacre of Christian population by the Turks.
1923	President White meets with Eleftherios Venizelos in Paris, and Anatolia is encouraged to reopen in Greece.
1924	Anatolia College reopens in Thessaloniki, Greece.
1925	The Comptons return to Anatolia College.
1927	The Mission School for Girls on Rue Franque in Thessaloniki becomes part of Anatolia College.
1928	Construction of Pylea campus begins.
1929	Bertha Morley becomes head of Girls' School.
1930	Anatolia receives official recognition by Greek government.
1933	President White resigns after forty-three years of service to Anatolia College.
	Ernest Riggs becomes third president of Anatolia College.
1936	Mary Ingle joins Anatolia Girls' School staff.
	Metaxas takes power.
1937	Alumni Center opens in Thessaloniki.
1940	October 28th, *Obi* Day
	Girls' School building on Allatini Street requisitioned by Greek army.
	Anatolia campus and buildings become Greek military hospital.
1941	Greeks evacuate Anatolia hospital.
	Anatolia becomes Balkan Headquarters of the German Armed Forces.
1942	Korais School started by Professor Orestes Iatrides to help keep alive the spirit of Anatolia College.
1944	Carl Compton returns to Greece as Director for Northern Greece of UNRRA.
	EAM–ELAS revolutionary activity begins.
1945	Anatolia reopens.
	Mary Ingle becomes head of Girls' School.
1946	Civil War.
	President Emeritus White dies.
	First combined (men and women) graduation ceremony.
1948	Alumni Association purchases Girls' School property for new alumni center.

1949	Civil war ends.
	Secretarial School approved by Greek Ministry of Education.
1950	Carl Compton becomes fourth president of Anatolia College.
	Anatolia College becomes member of Near East College Association.
1951	Anatolia begins work of restoring destitute villages.
1952	President Emeritus Riggs dies.
1957	New Girls' dormitory completed.
1958	President Carl Compton retires after forty-five years of outstanding service to Anatolia College and Greece.
	Howard Johnston becomes fifth president of Anatolia College.
1959	Dedication of Ingle Hall.
1961	Seventy-fifth Anniversary celebrations.
	Kyrides Hall dedicated.
1962	Williams Language Laboratory opens.
	Ladas faculty housing complex opens.
	Thomas Pappas (Anatolia benefactor) gives new economic impetus to Thessaloniki.
1964	Robert Hayden becomes sixth president of Anatolia College.
1966	Annual field day attended by King Constantine and Queen Anna Marie
1967	Colonels wrest government from King Constantine.
1972	Joseph Kennedy becomes seventh president of Anatolia College.
1974	Turkish invasion of Cyprus and downfall of Junta.
	Karamanlis becomes prime minister.
	William McGrew becomes eighth president of Anatolia College.
	Anatolia doors open wide for needy Cypriot scholarship students.
	Counseling and guidance introduced in Northern Greece by Anatolia College.
	Construction of gymnasium begins.
1978	Earthquake in Thessaloniki.
1980	Reorganization and expansion of Anatolia College Downtown Adult English Center.
	Building begins on new faculty housing complex.
1981	Andreas Papandreou and Socialist Party (PASOK) gain control of Greek government.
	Trustees issue revised statement of "Principles, Purposes and Policies of Anatolia College."
	Construction begins on classrooms, workshops and laboratories funded by Agency of International Development.
	Modern Greek Studies Association holds its first summer conference at Anatolia.
	Establishment of School of Business Administration and Liberal Arts.
1986	Anatolia's centennial celebration and trip to Marsovan.

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1. Letter from Arthur Hamlin, grandson of Cyrus Hamlin, Wiscasset, Maine, April 5, 1984.

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Girls' School Staff, Marsovan, 1913

Mr. and Mrs. Getchell (back row 2nd and 3rd from left.) WITH YOUNGER BOYS AT Kennedy Home dorm, Marsovan, c. 1914

CHEMISTRY LAB

GIRLS' SCHOOL CLASSROOM

LANGUAGE LAB

POLLUTION CLUB MEMBERS STUDY CONTAMINATED SPECIMEN

INTERCLASS BASKETBALL, 1972

BATTLE WEARY FACULTY BASKETBALL TEAM, MOUNTAN DAY, 1972

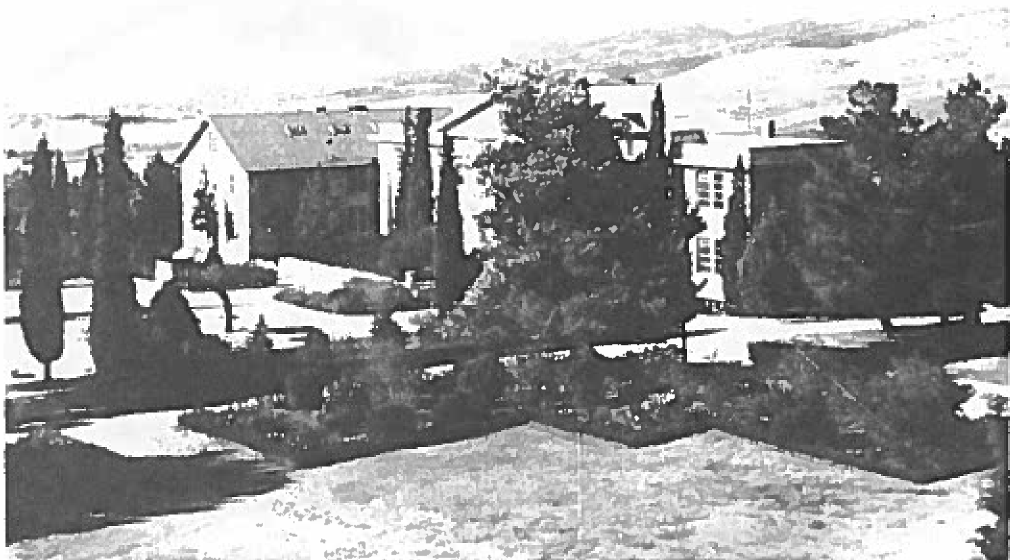
PROFESSOR PANAYIOTIDIS, ADVISOR TO CHESS CLUB

MIDSUMMER NIGHTS DREAM PERFORMED ON 75TH ANNIVERSARY

MACEDONIA HALL

KYRIDES SCIENCE BUILDING

Riggs Hall



Stephens Hall on right (Formerly Minnesota Hall). Compton Hall on left

MARY AND EVERETT STEPHENS WITH CONSUL GENERAL EDWARD T. BRENNAN AT COMMENCEMENT, 1973

LAZARUS AMARANTIDES AND LEE MEYER

Dr. Lucas Kyrides, alumnus and donor of Kyrides Hall

Dean Mary Ingle

Theano Tyriki, former Girls' School librarian and generous donor

About the Authors:

Mary Thompson Stephens, a graduate of Mount Holyoke College, has spent a lifetime in the field of education, first teaching English as a foreign language at Anatolia College in the late 1930s. In the U.S.A. her specialty has been early childhood education and teacher training.

Everett Watson Stephens has had a career in educational administration at Boston University and Babson College, from which he retired in 1978 as vice president and dean of the School of Continuing Management Education, which he established. He has published articles and done considerable research in the field of counseling in higher education. From 1936 to 1956 he wrote a weekly business column, syndicated in 460 newspapers across the United States. In 1958 Everett was elected to the Anatolia Board of Trustees and served as chairman from 1969 to 1978.

From 1978 to 1982 Mary and Everett worked in the Boston office raising funds for Anatolia College. For 50 years both have maintained an active association with Anatolia College. They now reside in Southboro, Massachusetts, and still make occasional trips to Greece.

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