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ORAL HISTORY PROGRAM

Ethnic Groups of Youngstown

Personal Experience

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DR. JAMES KIRIAZIS

Interviewed

by

Molly A. McNamara

on

August 5, 1988

YOUNGSTOWN STATE UNIVERSITY

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INTERVIEWEE: JAMES KIRIAZIS  
INTERVIEWER: Molly A. McNamara  
SUBJECT: Ethnic Groups of Youngstown  
DATE: August 5, 1988

M: This is an interview with Dr. James Kiriazis for the Youngstown State University Oral History Program, on Ethnic Groups in Youngstown, but Molly McNamara, at Youngstown State University, on August 5, 1988, at 9:00 a.m.

Dr. Kiriazis can you give me some background on your family, on your brothers and sisters and where they were from?

K: Well, my mother and father were born on the Island of Rhodes, which is in the Aegean Sea, west of Greece, just north of the Mediterranean. It is a Greek Island that has been occupied by many other foreign nations for many years. As a matter of fact, the island would return to Greece in 1947 after five hundred years of occupation by different conquerors; but interestingly enough almost all of the inhabitants of that island speak Greek or are Greek Orthodox, even after five hundred years of occupation. Both of my parents came here at a very young age. My mother I think, was two years of age. My father was about thirteen when he came and worked in the steel mills. Almost all of the Rhodians who settled in this area worked in the steel mills, and in a particular department of the steel mills by the way.

M: What was that?

K: It was called the Tin Mill Cold Rolls and they settled in towns in the United States according to where their

relatives were. They almost settled according to villages. For instance, the people who settled in Cannonsburg, Pennsylvania, came from a particular village of Rhodes. The people from Farrell...In other words if somebody said, "I am a Rhodian. I live in Farrell, Pennsylvania," I could tell you what village they are from in Rhodes.

M: How about that!

K: Yes. Warren the same thing, Weirton, West Virginia, McKeesport, Alquippa. It is almost like an oval in this tri-state area, and they all worked in one department.

M: Now why is that?

K: Well, the first ones got jobs in that department and others would come over and get jobs in that same department. No, they would bring them in. They would ask their bosses. If they could hire them and they did. At that time of course the industries were badly in need of workers in many towns and cities, I mean other mills, would open up and they would have openings in the same department, even in a different city, and they would naturally migrate to that area. It is interesting, that was mostly in the 1910's, and 1920's. In the 1980's you won't find any Rhodians working in steel mills. You see I don't think I could... I probably couldn't find any at all. I am just trying to think if you could find any. Maybe less than three percent, and those are persons in the over sixty age category.

M: Well, what do the majority of them do today?

K: Most of them are going into the professions. A lot of them are going into teaching, medicine, law, and some of them, of course, go into business. Unlike the islander group, I'm sorry the mainland Greeks, the mainland Greeks went into businesses. If you will remember the chocolate business was almost ruled by the Greeks back in the 1920's and 1930's. The movie theaters were heavily Greek, during those periods. As a matter of fact even today you get... I am going to veer off here just for a minute. Even today, even in Youngstown, you will find that almost all of the chocolate stores are Greek, although Gorants was sold recently. Gorants was Greek. Daffins, Philadelphia Candy, Cozy Corner; all of those were Greek chocolate makers. So, those were mostly mainland Greeks. When the Rhodians came in they went into the steel mills and so that is where my people went into, even though, as I said, the children...they emphasized the educational part very, very highly. As a matter of fact we find, in a study that I did, a few years ago that over seventy-five percent of the Rhodian offspring of the immigrants were

going into college. It is probably higher now.

M: Now your father worked in a steel mill?

K: Yes.

M: What did he do?

K: Well, he worked in Tin Mill Cold Rolls and he retired from that job. When I graduated from high school I went to work in the mill for a little while and I also went to work in the mill after I came out of the service. That is where I went too. I went to the same department and worked. And interestingly enough almost all three turns, you see they have three turns in a twenty-four hour continual work in the steel mills at that time, but all three turns, the majority of the workers were from the Island of Rhodes. So, these people had a very little chance to learn English. You see, because all three turns were Greek primarily speakers, they spoke Greek continuously; Some of them learned some English, of course, and most of them learned to read it, especially the political news. They were hard workers and, as I said, they worked in the steel mills until they retired.

M: Now, where did you grow up?

K: I grew up my first fifteen years in Wierton, West Virginia. Then, we moved to Warren, Ohio until I graduated from high school. Then I left town on several occasions but I came back, as you know, I came back to this area. Youngstown is not too far from my birth place or my second hometown Warren, Ohio.

M: Now, you were saying that Wierton, West Virginia is very similar to this area, could you tell me why?

K: Yes, Wierton, West Virginia is also composed of several ethnic groups, as I said awhile ago, and also is a steel town. Even to depending on the steel mill even to a greater extent than Youngstown did.

M: So there were a lot of immigrants in that area as well?

K: Oh yes, definitely. To such an extent that what they called the Wierton Christian Center, had social workers and missionaries assigned to it and these people worked...I mean they had a tremendous program for us; the only swimming pool in town, the only library, the only playground in town. It was a Protestant Center in the middle of an Eastern Orthodox and Catholic Community and they did a beautiful job. They didn't try to proselytize us, but they had a tremendous effect on all of us. Because when I go back to Wierton, West Virginia

for reunions or even a church reunion we see people there from all religions, who were involved in the community and the community center.

M: I will take you back a little bit further. Do you know why your parents came to this country?

K: Yes, my parents came here because, for one reason, because of political oppression. At the time that my parents came here the country was under Turkish rule; also for economic reasons, they felt that by coming here they would make some money and send it back to their family. The Greeks had one of the highest percentages of the amount of money sent back to their families, and also because they had to try... It was one way of, not only helping out your parents back in the old country, but also raising some money for your sister's dowry.

M: Oh really?

K: Yes, it was very important. The dowry system in spite of the fact that it is illegal in Greece now, the dowry system flourish in the island area.

M: So they still practice that?

K: Oh yes, and I remember when I met with Governor Dukakis's mother a few weeks ago she said that when she was born her brother was about ready to leave for the United States, and she was born in Greece, and when her brother went in to see her mother after the baby was born she said, "My son, I just had another daughter." And he said, "Well, another couple of years in the United States" (in other words, extra time to raise more money for an additional dowry).

It is interesting that all of them it seems like, a high percentage came here with the idea that they would only stay a few years.

M: That was what I was going to ask you.

K: Yes, the plan was that they would stay here for about five years and then they would go back.

M: It seems that Greeks mainly did that. I don't see that so much with the other ethnic groups.

K: Yes, then they would say, "Well, okay, I will stay another year. I'll stay another two years." They had a very high percentage of strictly males coming over because the idea was they would come over, work, and then leave. Interestingly enough I studied groups mostly in this area--Warren, Ohio and Cannonsburg,

Pennsylvania--and in each case after they had been here about five or six years some of the people on the Island of Rhodes decided that maybe they would stay a little longer. Their sons would be staying longer so they sent over several women at a time, maybe fifteen or twenty women at a time accompanied by chaperones and there would be multiple marriages that would take place within a matter of a few weeks you see, because they were afraid that their men here would be marrying foreigners as they call them, not really Greeks.

M: I see, yes.

K: So eventually they would send fifteen or twenty females who would eventually marry. And well they would stay just a little longer and of course they stayed permanently.

M: Now I remember you telling me that there are like three groups of Greeks that settled in this area, one in Campbell, one in Youngstown, and one in Warren.

K: Well, different types of composition reasons for instance, in Campbell there are mostly islanders. Islanders mainly from...The main group is from the Island Kalymnos, which is also in the Aegean Sea. The second highest I think in Campbell are from the Island of Cyprus, which is a separate Republic, it has its own government. The Youngstown area is mostly composed of mainlanders. Then Warren, Warren has mostly people from the Island of Chios, and secondly from the Island of Rhodes, in other words, almost all islanders are from the Aegean Sea.

M: Okay, you were telling me about the Greek culture in this area, in the Youngstown area?

K: Well, as I said the mainlanders came over in the late 1890's and early, twentieth century, most of them are in Youngstown. The islanders came over, most of them, between 1905, 1920, 1921 I believe. Then there was of course a quota system that was imposed on the Greeks as well as other Southern and Eastern Europeans.

M: Oh really?

K: Yes, not only the Greeks.

M: It was on everybody wasn't it?

K: Yes, especially the Southern Europeans. So it cut down on their immigration. That is the way it happened after that. There are some islanders who came to Youngstown but it is mostly mainland Greeks here in Youngstown. They set up businesses mostly restaurants, the choco-

late business. That sort of thing.

M: Is it true, this might be the ones in Campbell, are there a lot of Greeks that are painters?

K: Yes. Now in Campbell; most of them came from an Island called Kalymnos, and they were sponge divers there.

M: Really?

K: Mostly sponge divers. They came and settled mainly in two cities in the United States and that is Tarpon Springs, Florida, where they went into sponge diving and Campbell, Ohio, where they went into the steel mills. Now as the Steel mills began to go down and sponge diving was going down in Tarpon Springs, Florida, they began to change their occupations. Now in Tarpon Springs, as a result in the decrease in sponge diving because they brought out the synthetics. So they moved into other businesses, and sponge diving is continued though, is still run by the Kalymanian but as executives, or administrators, or other people who are not diving. There are different ethnic groups that are doing the diving.

M: Right.

K: As far as...There is still some sponge diving going on back on the Island of Kalymnos and they leave with their boats for about two or three months, they sail off the coast of Africa and do their sponge diving then head back for the island. So in a way there are some similarites here. The Kalymnians in Campbell have gone from the steel mills more and more into painting. There are at least twenty-five paint companies in Campbell and so they leave for maybe two, three, or four weeks at a time because they are doing their painting all over the country.

M: Oh, okay.

K: In some ways their life here resembles the life of the Island of Kalymnos because the men leave for weeks at a time.

M: Why painting though?

K: I don't know. Well, the main reason is because some of the early ones decided that that was an occupation that they could go into and then others followed. It takes one to start it. The others get jobs with them... I will give you an example, for instance, the biggest paint company in Campbell is run by a group called Master Painting, Masters Painting Company. Now several people work for Master Painting it is headed by a man

by the name of Pontikos. Then somebody who works for him says, "I think I will open up my own paint company." So they do and in some cases they even help each other. There are others where they are quite radical, there is a great deal of rivalry and they try to compete quite heavily. So, this is the way it happens. People working for somebody else and decide that they wanted to start their own paint company. So you really have a large group, and you will usually find them as high structural figures on the smoke stacks and bridges.

M: Yes, I had heard bridges.

K: Bridges, yes, If you see any bridge painting it is usually the Kalymnians that are doing it. By the way they like the color blue. It is in the Greek flag, so they like to paint bridges blue. If they are blue bridges, you can bet the Kalymnians were in on it. So, as I said, and they go all over the country. You will hear of some people being in Arkansas or Georgia, or New York, they are all over the country.

M: Well, that is amazing then, that it is a lot like a lot of their life in Greece.

K: Yes, in terms of not being home all of the time. Their women will say, "Well, my husband will be gone. I have to call him tonight or he'll be calling me tonight. He will be coming home next week, and the children will be glad to see him." And all of that sort of thing. But there are ... You know, the interesting thing about it is they... In Kalymnos...As a matter of fact we have film here "The Aegean Sponge Divers," and it shows that they emphasize the macho aspect a lot, that they want to show that they are unafraid. So, they don't seem to be afraid of diving into some deep waters. As a matter of fact sometimes they were a little bit careless about it. Sometimes you will see some men with the bends, among those who were diving. And then also, they are also a little careless about their painting on high bridges. In the past, on occasion, they did not and because of the high insurance rates now, the owners and the executives are insisting that they take all of these safety precautions, but they don't like to. Interestingly enough there was one Kalymnian in recently who said he didn't like painting because he was afraid of heights and I questioned him. I found out that he was not raised on that island, he was raised in Athens. I questioned him because I felt, "Gee, that is unusual for a Kalymnian to be afraid of heights."

M: Yes.

K: And I found out that he was not raised in that culture.



- M: How about that! That is interesting too. Now as far as the ethnic churches, the Greeks both have Catholic and Orthodox right?
- K: No, just Eastern Orthodox. I would say ninety-eight to ninety-nine percent of all Greeks are Eastern Orthodox unless they marry a non-Orthodox person then are converted. Now, when you hear the word Greek-Catholic, they are not Greeks.
- M: Oh, they are not?
- K: No. The Greek-Catholics are usually Slovak people who are using the Byzantine Rite in the Catholic Church. They are under the Pope.
- M: That is confusing.
- K: See if you talk of historical background to any Greek, the Byzantine Empire was a Greek Empire ruled by the Greek church. The language that was spoken was Greek. But today when they say Greek-Catholic I doubt if you will find any Greeks. Well, of course you may find one or two somewhere, but very few Greeks are Catholic.
- M: So what is the Greek-Orthodox Church like? How does it differ from the Roman Catholic?
- K: There are very few differences. The Eastern Orthodox church and the Catholic church were once one. Of course both of them claim to have been the first one, but they did split and as a matter of fact they... But interestingly enough even during the split the only other denominations that they referred to as the church were to each other. The Eastern-Orthodox referred to the Roman Catholic Church as "the church," or "a church" and vice versa. They referred to the Protestant churches, as other denominations or sects. They have the exact same sacraments; but the Eastern-Orthodox permit the priests to marry, but they must marry prior to the ordination you see. I will give you an example, one young man who just got his degree at the seminary; he is a Greek-Orthodox, is not practicing as a priest, he is very active in the church and he can practice as a cantor, but he does not want to be a celibate priest, so he is waiting to get married before he is ordained.
- M: I see.
- K: So actually he is looking for a wife. I remember the priest, for instance, who is not Greek, at St. Mark's Church here in Youngstown, it is an Orthodox church--I remember when he got his degree and he waited about two years, got married, and then was ordained you see.

Now, if you wish to become a Bishop then of course you don't marry.

M: Right.

K: Bishops do not marry, but that is one of the similarities but there are also differences in terms of emphasis that they give to certain saints. The Eastern Orthodox and Roman Catholics have almost exactly the same saints. We put a lot more emphasis, let's say, to Saint Nicholas than the Roman Catholic. I think that the Roman Catholic Church has downgraded Saint Nicholas along with Saint Christopher, but the Greeks put a heavy emphasis on Saint Nicholas. I always thought that the Roman Catholics put more emphasis on the Virgin Mary but Roman Catholic priests recently have told me that is not true, that the Greek Church puts more emphasis on the Virgin Mary.

M: Oh really? I've always thought that the Roman Catholics did too.

K: That is what I thought, but Roman Catholic priests have told me different recently. Yes, because I have had some discussions along this line. I am learning a few things about that too. But there are very few differences. The ritual is very heavy among the Eastern Orthodox, I mean very heavy. Have you ever attended one?

M: No I haven't.

K: If you ever do prepare for a long service, if you go from the beginning to the end. If you really want to go through the whole thing it is about two hours.

M: Wow, that is long.

K: Or a little longer sometimes. In the Eastern Orthodox Church though...Well, the Greek Church anyway goes about two hours. Some of the other Orthodox churches have cut down on the time of the liturgy.

M: Now do you have different days, different calendars, than the Roman Catholics?

K: Some of them. Almost all of the Eastern Orthodox have this...Observe Christmas on December 25th with the exception maybe of some Serbian, Russian, and Ukrainian churches. See, that is another thing. I better go into this for just a minute. The Orthodox churches are pretty much based on ethnic affiliations for instance, here in Youngstown you have twelve Orthodox churches. There is the St. Nicholas Greek Orthodox, ArchAngel Michael Greek Orthodox, St. John Greek Orthodox, but

you also have Holy Trinity Romanian Church, Holy Trinity Serbian Church, St. Michael Russian Church and others. So, most of the Orthodox churches now observe Christmas on December 25th with a possible exception of two to three, maybe the Serbians for one. Okay, but all the Orthodox churches observe the Julian Calendar for Easter. On that one we are different because the Julian Easter also follows Passover. See the Catholic Churches observe the Gregorian Calendar. Yes, there is a difference.

M: So really those are the only major difference?

K: Yes, I would say so as far as the observances, yes. And so for most of the Saints Days we also the Eastern Orthodox observe the Julian Calendar.

M: Okay, can you describe some of the ethnic practices that you are involved in within the church itself? I know that the church seems to keep your culture together a little more than I think some of the other churches. Can you describe, for instance, some of the customs that you practice.

K: Well, of course, in all cases we are becoming more and more Americanized. There is no question about that, yet. There are still some observances, for instance; each church does have a Greek dance group. The Campbell church for instance, and the Warren church, which are more largely unassimilated, have usually three or four dance groups for different ages. Also, each church has language classes. They have a school which may meet two or three times a week, which is in the evening, by the way. They do not replace the public schools. We call it Greek school and after the children come home from the public school then they may attend Greek school in the evening for about an hour or two. It is not quite as intensive as it once was. I remember when I was a child we attended Greek school three to four nights a week. I don't think that they attend that often now. We attended for more hours. There is not much religion pushed into those classes as these are language classes where they learn to write and to speak the language. Of course, that is one of the areas that is definitely decreased, the amount of Greek speaking that has been done. When I was young all of us were taught Greek, so we speak, read, and write Greek.

M: Now did your parents teach you that or was that passed through the schools?

K: It was taught by my parents and also in the Greek school. And in spite of the fact that my mother came here as a child of two and she went to the American public schools she insisted that we speak Greek at

home.

M: Oh really?

K: Yes, and my mother was a little more strict I think then some. She would not answer us if we spoke to her in English.

M: I guess that was a way of keeping the culture though?

K: Right, and in fact, when we went into the Army, each of us were told that we were to write in Greek when we wrote home. So in spite of the fact that it was tough and it was slower to write in Greek, we did it.

M: Yes, but you've kept this going?

K: Yes, oh yes, and we...So, we do have our language schools. The only musical instrument in the church is the organ and that is recent. Choirs have been permitted for about fifty years. We have nothing like the folk singing that is now coming to vogue in some of the Roman Catholic Churches where they have guitars and all those instruments; no you don't have that. The organ is the only instrument allowed in the Greek church now. Although, we continue to have a Cantor. We have a choir that sings every Sunday, but in between we have Saints holidays, or funerals, or weddings and there the Cantor that accompanies the priest.

M: I see.

K: We still keep that.

M: Now do all these areas, these different churches of Greeks in this area, do they get along fairly well? Is there any rivalry?

K: We get along fairly well yes. There are churches that have maybe more professional people, and they may feel that they are a little higher class you know. You do get some of that. For instance, I feel that the people from St. John's Church in Boardman sometimes feel that they are a little better than others because they do have a high percentage of professional people in their church, and well, let's say that they are higher in the economic level too. Although I can't really... Let me explain something too about...Now Campbell, as I said, had a lot of painters and that is true. A very high percentage of them paint, but that particular island also produces a very high percentage, I mean for their size, a very high percentage, of physicians. They emphasize medical practices. Throughout the Aegean area, the Aegean Sea, has a lot of the islands, any island that you go to you will find physicians from that Kalymnian island; and even in Youngstown there are

quite a few physicians that are sons and daughters of that island. But nevertheless the St. John's people have been there longer and so they feel like they have lost the peasant manners of the mother and they are a little higher class than others. They may deny it but still they feel this way about it. You have this different strats too.

M: When you came to Youngstown where did you live?

K: Well, I lived in a very Non-Greek area, Austintown. I doubt if there were more than, oh I don't know I maybe wrong, but I don't think that there are more than five families of Greeks in Austintown, but of course I oriented some of my activities around St. Nicholas Church and ArchAngel Michael Church, so I am very active with those two churches.

M: How about your children are they, do they know the Greek language and a lot of the saints? Do they practice the customs?

K: No, nowhere near as heavy as I did, and one of the reasons I think is a fact is that my wife isn't Greek. My wife is of Spanish background. Although all of my children did attend Greek school and they have some knowledge of Greek and some of them even read a little but of Greek, but not nearly as well as I did. Take my son, my son knows some Spanish and some Greek. But those who have both parents who are Greek, of course, get into it a little more.

M: Now just out of curiosity, was there any animosity between, within your family when you married out of the Greek culture?

K: Yes, although in my particular family we've had a larger percentage of marriages outside of the Greek community than you will have in most families. I was not the first one. In fact I think that my uncle, who turned out to be a physician, was probably the first one. When he came over, that is my mother's older brother, he was about four or five years old and he was the first one to break the pattern. So it is not too initial. Most of my family has married out of the Greeks. Of the five boys, five brothers from my family, four married Non-Greeks, even though most of us belong to the Greek church.

M: Well, it seems like you still passed that culture along though whether they are full-blooded Greek or not.

K: Yes, that's right.

M: Which is important.

K: Because I feel that the community is important. See, it is not only a matter of belonging to the church, but the community is important. That doesn't mean that I don't...It doesn't mean that I am not involved with other people from other churches, I am. It's just that I feel closer to my group.

M: Right.

K: And once in awhile I even attend the Catholic Church, or a Protestant Church. As I said the Protestant Church had a very heavy effect on me as a child.

M: Now were your parents...did they ever go back to Greece?

K: Yes, and no. My mother died without ever having gone back. I took my father back in... See, I had been there already. I mean not back, I went there in 1972 and I took my father back in 1976. My father was born in 1900, came here in 1913, had not been back until 1976. It was sixty-three years later and we went back to the Island of Rhodes. Interestingly enough he knew where everything was in the village, sixty-three years later, yes, he even took me to where he was born. He showed me where the springs were they used to get their water and the women used to wash their clothes before they had no running water. And interestingly enough, by the way, running water, in the early 1950's our organization from here in the United States got enough money put together to put in a pipe line of water into the village in the late 1950's.

M: Really?

K: Yes. The groups from here often sent money back to the island. We don't too much anymore. I do have a cousin and we still continue to help his family, but to a great extent they have become self sufficient. But yes my father did go back in 1976. He saw his brother for the first time in sixty-three years. I took movies of that when they met at the airport. It is kind of funny because we were all hugging each other and they even hugged, and then his brother turned around and said, "Where is my brother?" They hadn't seen each other for all these years. Then my father also went back about two or three years after that but it was after his brother had died. He had another brother that went to South America they never saw from the time that he left.

M: Really?

K: Yes, that brother died, but dad got to see his homeland

twice. He has one sister who lives in Pennsylvania.

- M: What did he think? Do you know? Did he want to go back to stay there?
- K: No, no, no never. He said he could never go back to that because he was, you know for all intents and purposes, he was now an American and he could never live there again. He was very clear about that. And I thought that the first time that he went back, in spite of the fact that I was with him, there were two of my daughters with him at the time, so in spite of that fact he got a little bit home sick I think.
- M: Really?
- K: The first time that he went back. Yes, I think he was in kind of a hurry to get back. Then he went back the second time, I think he was a little bit better adjusted the second time, but he still would never live there. He told me that he could never live there again.
- M: What about when you went? What was your impression of Greece? I know that you have been there several times?
- K: Yes. Well, the first time that I went over, of course, I was filled with nostalgia. Not because I had ever been there before, but because I had heard so much about it. So anyway I found it quite interesting and when I went to my mother's village and I came into the village without telling them that I was coming and I went into the square and I said to them that I was looking for certain people. My great aunt had just gone back and she was staying there, so I asked for her and they asked who I was and I said, "I am the grandson of-- and I said her first name only-- I am the grandson of "Evanthia" and right away they were in awe. They said, This is Evanthia's and Michael's grandson." They started to practically shout it through the village that, "Evanthia's grandson has come back." I was never there before, and I had come back you see. My grandmother had left around 1912 you see.
- M: Wow.
- K: But they have very close ties continue you know what I mean. In other words somebody gets married here or somebody cheats on his wife and they know about it back in Rhodes. So that is the way that I was identified see. Then my great aunt came out of her house, but she had been in the United States so I knew her. I hadn't seen her for some maybe thirty some years, thirty years and I recognized her. We immediately embraced. Then some other people came running down because it was one woman especially who came running to greet us because

my mother had turned over a house and a little bit of property to this woman to act as her dowry, because she didn't have any dowry and this woman who was first cousins with my mother had three or four daughters and it used up the dowries.

M: I see.

K: So, my mother gave this property to her. They were especially grateful to us. She kept thanking me. So that is what happened there.

M: I have one last question to ask you. Since this is an election year, what do you think of Michael Dukakis?

K: Well, I like Michael Dukakis. I like what he has done in Massachusetts in some respects, and believe me it is not because he is Greek. Because there have been times when I have voted against Greeks because I didn't like their politics. I do like Michael Dukakis' politics. He leans towards being liberal. He feels that health care should be provided to all citizens and that is extremely important to me. So, I will try to help him. Let me give you an example, there was a small newspaper that I read recently where the editor said, "I have voted for Republicans ever since Eisenhower ran the first time, this time I am going to vote for Michael Dukakis because he is a great guy and I like his politics." Well, that smells of hypocrisy and in spite of that fact that editor is Greek. I think that it is also somewhat hypocritical because if he was voting against Adlai Stevenson then he certainly would vote against Michael Dukakis except for the fact that Michael Dukakis is Greek. I am voting for him because I like his politics. If I didn't like...I will give you an example, there is a man who ran for court judge several years ago, and he was Greek; and in spite of the fact that I knew him, I didn't vote for him because I didn't like his politics. So that is the way that I feel. Yes, I will vote for Michael Dukakis unless I find out something awful about him. And by the way he is not married to a Greek, his children have been brought up in a semi-Greek environment, in spite of the fact to that he comes from a very highly, Hellenic society-- Brookline, Massachusetts. That is where the Greek seminary is too, Brookline.

M: His parents were immigrants though too right?

K: Yes. Originally his fathers family is from an island called Mytilene, which is also in the Aegean Sea, very far north. When I met with Dukakis... Well, I wasn't alone with him, but I spoke with him on three different occasions on the day he was here in Austintown.



M: Really?

K: And twice I spoke to him in Greek. As a matter of fact the one time I was walking right behind him and I said to him in Greek, "There is another from Mytiline right behind me, and he is another faculty member," and he turned around and said in Greek, "Where is he?" And then when he met the man he said, "What village are you from?"

M: Really?

K: And they spoke only in Greek and of course I met Dukakis' mother too.

M: Yes, I remember you saying that.

K: Yes, I met her at the Avalon Inn, we had lunch and she gave a brief talk.

M: That is nice. I was just curious about that.

K: Yes, and believe me it is not because he is Greek only. I mean we are proud of that fact, but the fact of the matter is that... It is interesting that he has maintained his Eastern Orthodox ties even though to some people, some people have criticized him because he married outside of the church. Well, that is his business.

M: Is there anything else that you would like to add that I haven't covered?

K: No, but the only other thing that I would like to add is that sometimes some of these national Greek organizations do hold their conferences around here. I mean the AHEPA, of course, holds its conferences in the big cities of Miami, Chicago, and New York, but the Pan-Rhodian is a national organization that holds its conferences at different cities, where Rhodians are common.

M: I see.

K: The Pan-Rhodian convention is going to be held in Warren this year. Yes, on Labor Day weekend, September 2,3,4,and 5th. It will be in Warren this year.

M: And you are involved in that?

K: Yes, as a matter of fact I think that I am going to be the master of ceremonies, so yes. I don't involve myself to often as a representative, you know, as a delegate. Usually I don't like to mess with stuff like that. You have to sit through some very boring meetings, but I got snared this time so I'll have to be

there.

M: Okay, well thank you very much.

K: Okay.

END OF INTERVIEW