

God's Other Children

By Steve Frangos

To be Greek and Eastern Orthodox is inseparable. This immutable identity is bred into every Greek from childhood. While the reading and experiences of adult life may have a negative effect on one's observance of Orthodoxy, the historical teachings are rarely ever forgotten.

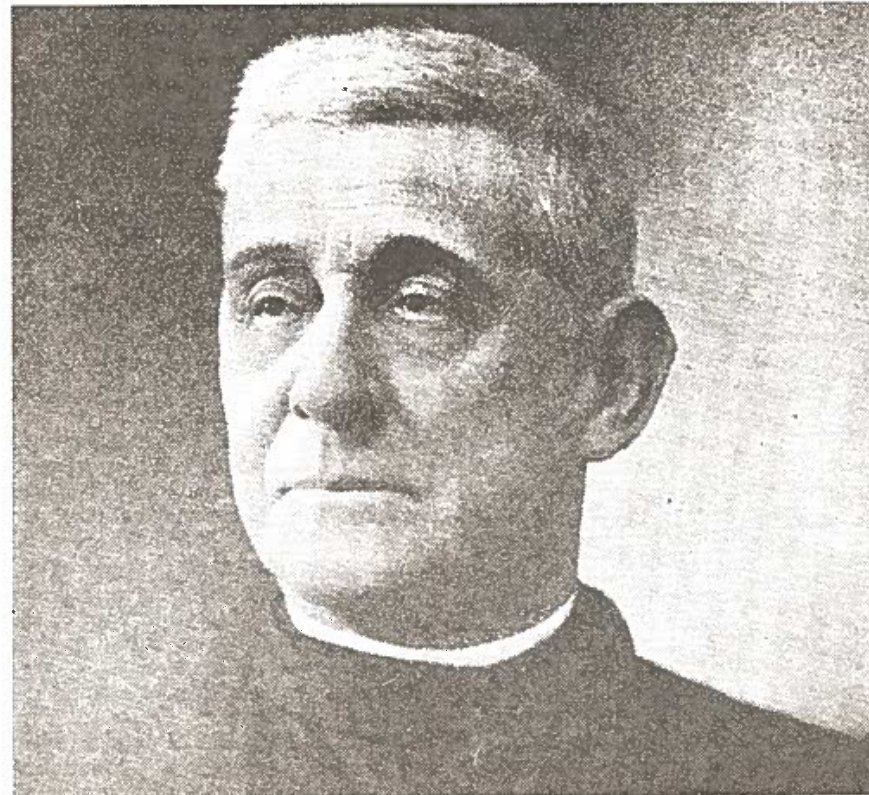
Greeks still bitterly recall the forced conversions by the Ottomans and the relentless pressure by Western Christians to convert. As a consequence, those Greeks who, for whatever reasons, did convert are seen not simply as a lost member of the Church but instead as *personas non grata*.

This attitude has extended itself to Greek American historical studies. Greek immigrants who are not also Greek Orthodox are often not included in serious historical accounts. If the occasional individual proves too important a figure to ignore, then the issue of their religious association is simply ignored.

The active and sustained mission work by Americans among the Christian populations of the Ottoman Empire requires closer attention than is currently found in Greek American studies. Many Greeks who emigrated to the United States became not only highly successful citizens but prominent Protestant Christians as well.

Lost Women

Unfortunately, while we know of the careers of quite a number of Greek Protestant men who immigrated to the United States, I know of no records that contain information about the lives of Greek Protestant women.



Reverend George (Papadakis) Patterson

erend Lyman Beecher (1775-1863).

After graduating from Amherst College, Kavasales sailed to the Mediterranean as a representative of the American Board of Foreign Missions to oversee the delivery of a cargo of provisions to aid the embattled Greeks. Kavasales landed on Malta in 1827, soon after the fateful battle of Navarino. Af-

Gerritt Smith (1797-1874), the esteemed reformer and philanthropist, were among the nation's political and intellectual elite. Exactly under what circumstances Kavasales met and associated with these men is not recalled in published accounts. However, it is reported that during his time in Washington Kavasales fell in love with Gerritt Smith's

Fisk never served in the Civil War. Given his strong religious beliefs, it is reported that he had to be convinced by friends and associates not to resign his commission. Other forces must have been at work as well since Fisk was placed on "Awaiting Orders" status from 1858 until 1865. On July 18, 1865 Fisk was placed on the Navy's Retired and Reserved List.

Fisk's life, after his naval career is not recorded in contemporary historical accounts. What is striking about this period of his life, however, is that Fisk managed to become extremely wealthy. He apparently "accumulated a large fortune," and in the last years of his life he was involved in extensive charity work.

Among his many acts of charity, Fisk purchased and donated a large burial plot for the Seamen's Orphan and Friend Society in 1879. Today there is an inscribed monument marking its location in the Harmony Grove Cemetery in Salem, Massachusetts. Moreover, Fisk left more than \$50,000 to various causes and charities in his will. He also "left a small bequest for the anti-slavery cause, some of which went to aid the family of John Brown." Fisk also bequeathed his estate to the poor of Boston.

Fisk, who had once been such a zealous believer in Calvinist Congregationalism, lapsed from his faith in his later years and became a pronounced "free-thinker." Photius Kavasales Fisk, having traveled far from his Greek island home, died in Boston, Massachusetts on February 7, 1890.

George Patterson (1828-1901)

The story of Reverend George Patterson (1828-1901) of Memphis, Tennessee begins with his father Petros Papadakis. Papadakis

know of no records that contain information about the lives of Greek Protestant women. Surveying the contents of the existing historical records, it is clear that Greek girls and young women actively raised monies for foreign mission work for other parts of the globe. At the turn of the century, The American College For Girls in Constantinople and the Girls' Collegiate Institute in Smyrna were extremely active educational and missionary institutions.

It would seem logical, then, that some of these young women eventually immigrated to North America. At this time, however, we know nothing of their actions among the Greek immigrants in the United States.

Roll Call

Photius Kavasales Fisk (c. 1807-1890) is said to have been born "in the Grecian Archipelago" around 1807. While still an infant Kavasales was taken by his family to Smyrna. During the disastrous plague of 1814 he was found crying and wandering in the streets. It is assumed that his entire family died during this infamous plague. For approximately the next six years Kavasales worked gathering figs and in a fig-curing establishment.

Through circumstances now lost to history, Kavasales was sent as a student to the Jesuit College on the island of Malta. While on Malta, Kavasales was befriended by the Reverend Photius Fisk, an American missionary, who eventually persuaded the young Kavasales to attend college in America.

On February 21, 1823 Kavasales reached the port of Salem, Massachusetts aboard the brig *America*. Apparently, arrangements had been made in advance, since not long after his arrival Kavasales traveled to Litchfield, Connecticut where he became the charge of the American theologian Rev-

erend John Giddings and Gerritt Smith's daughter. After young Miss Smith turned down Reverend Kavasales's proposal of marriage he vowed a life of celibacy, and as far as history can document such matters he remained true to this vow.

Kavasales's life from this period until his retirement in 1880 was one of assignments to various sea and shore duties. After one such assignment aboard the USS COLUMBIA (July 13, 1842 - August 12, 1846), Kavasales submitted a report on the treatment of sailors and marines in the U.S. Navy. This report was later credited with providing the impetus for the movement to abolish flogging on American men-of-war ships; the practice of flogging was eventually outlawed in 1850.

In 1848, while stationed at the Washington Naval Yard, Kavasales legally changed his name by an Act of Congress to that of his first benefactor, the Reverend Photius Fisk. The March 14, 1848 Congressional Globe reported Representative John G. Chapman as remarking that "Mr. Kavasales was desirous of changing his name in consequence of some events which had taken place in Greece, his native country." What these events may have been we are never told.

An interesting but little studied aspect of Fisk's Naval career is his three year cruise abroad the *USS Raritan* (June 5, 1850-January 27, 1853). During this voyage, Fisk collected a large number of botanical specimens, which upon his return he presented to the Government conservatory.

While stationed at the Boston Naval Yard in 1858, Fisk associated closely with the leaders of the anti-slavery movement. In fact, Fisk's status must have been considerable since in 1859 he met John Brown (1800-1859) during the latter's imprisonment for the raid at Harpers Ferry.

While it is widely acknowledged that Kavasales's appointment "was chiefly owing to the action of John Quincy Adams, then in the House of Representatives. Kavasales's...linguistic abilities and his Greek birth and history were especial elements in his favor, giving him, in the eyes of a classical scholar like Mr. Adams, a great advantage over several other candidates, Joshua Giddings and Gerritt Smith were also influential in his interest."

Both Joshua Reed Giddings (1795-1864), the ardent abolitionist and politician, and

reported that during his time in Washington Kavasales fell in love with Gerritt Smith's daughter. After young Miss Smith turned down Reverend Kavasales's proposal of marriage he vowed a life of celibacy, and as far as history can document such matters he remained true to this vow.

During his Washington D.C. days Kavasales met John Quincy Adams. On December 23, 1841 papers issued by President William Henry Harrison (1773-1841) nominated Kavasales to be a chaplain in the United States Navy. Although Harrison died in office in 1841, it appears from the record that President John Tyler (1790-1862) also approved of Kavasales's nomination. The Senate confirmed Kavasales's appointment on March 14, 1842.

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(1828-1901) of Memphis, Tennessee begins with his father Petros Papadakis. Papadakis settled in Boston sometime in 1815 and in time became quite prosperous. The newly well-to-do Greek married Louisa Miles howas of a notable Unitarian family. Petros eventually yielded to his wife's influence and changed his name by an Act of Congress from Papadakis to Patterson.

Papadakis died in 1833 having changed his name but never his religion. The couple had a son, George, who was born in Boston on July 13, 1828. On his deathbed Papadakis is reported to have requested that his son be brought up as an Eastern Orthodox.

From our perspective in history the exchange that followed is more than a little puzzling. It is perhaps filled with more local meaning in terms of family, religion, and social status than someone not from Boston in the 1830s can now comprehend. Louisa, ever the dutiful wife, is reported to have answered Petros' last request by saying "but you have no church in this country." "Yes I have," Petros quickly replied, "The Church of England's faith is the same as mine."

Raised by his mother, George Patterson successfully completed his academic and divinity studies in Boston. In March 1852, young Patterson went to Plymouth, North Carolina to assist Reverend A. Watson (later Bishop) in his parochial school. Patterson was soon ordained deacon, then reverend, and later, in the years prior to the Civil War, is said to have had "a splendid career in the Southern States." Patterson is credited with serving as a Chaplain during the Civil War.

On December 10, 1901 Reverend Patterson died in Memphis, Tennessee while rector of Grace Church.

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a shameful death: He had con-

world. In the eyes of the women
St. Helen offered the perfect con-
Panagia. According to their stor-

Holy Mother of God has compass-
er women, Helen has none. Her li-
pathy for the bereft Panagia reve-
her callous remark, "Who ever sa-
a cross and the mother at a table?"
This poignant folk tradition tri-

documents realities in the lives of
It reveals the women's faith in the
love of the Panagia. The Mother
also their mother. Shared experi-
abled the women of Koroni to
with the Panagia and her wom-
Like the human Mother of God, I
perceived the loss of a child. Like
gia, Mary, Martha and their m-
good women of Koroni had cons-
grieving women. It is what wom-

ways done.
However, being human, women
of Eve's daughters are not alike.]
creators of this folk tradition fr-
admit the existence of women w-
compassionate. They knew wom-
had exactly the way St. Helen
story. The good women of Koroni
that such women deserve to be cu-
In the experience of women, v
Bethany or Koroni, sisterhood m-

ated from Princeton in 1880, and
considered an authority on histori-
gy.
Dr. Zenos, who held both a de-
law and divinity, wrote several bc
in collaboration with others. Amo
known works are *The Son of Man*
of Higher Criticism, and *The Stan-*
Dictionary. Dr. Zenos taught fir-
ford Theological Seminary, then L-
University, and finally McCormick
ical Seminary.
If we are to conduct an open an-
history of the Greek experience
America, then the lives and ac-
ments of the many Greek Americ-
tants who helped to create that hist-
longer be ignored.

Saint Helen...

(Continued from page 12)

To make this contrast more dramatic the
women of Koroni chose St. Helen. In view of
the fact that Helen had been praised during
her lifetime (and after) for her philanthropy,
the women of Koroni made an unlikely
choice. Helen certainly did not deserve to be
cast as the symbol of women without a heart.
For one thing, Helen was chosen because
she had what is today called "name recogni-
tion." The discoverer of the Holy Cross was
one of the few prominent female saints. To
this day, most Orthodox can name only a few
female saints. Helen is one of them. Her
name was a household word.

Secondly, Helen's image was equally fa-
miliar. Moreover, there was only one image
of Helen, that in the icon where she always
appears with St. Constantine. For the women
of Koroni to imagine Helen was to see her
crowned, clad in the sumptuous robes of a
Byzantine empress, and standing proudly on
one side of a large cross, her emperor-son on
the other.
The humble women of Koroni had no oth-
er image or knowledge of St. Helen. As far as
they knew, she had lived a charmed life.
Above all, Helen had not experienced the
anguish of losing a child. Her son did not die

God's...

(Continued from page 14)

His immediate superior, Bishop Gallor,
stated that Dr. Patterson "was very proud of
his Greek descent," and was in the final
analysis "a noble type of Christian gentle-
man."

Dr. Andrew C. Zenos (1885-1942)

Upon his death on January 25, 1942 Dr.
Andrew Constantidis Zenos was the Dean
Emeritus of the Presbyterian Theological
Seminary in Chicago and for more than half
a century a leading figure in Chicago Pres-
bytery. Dr. Zenos, born on August 13, 1855
in Constantinople of Greek parents, gradu-