

them; a circumstance highly disagreeable to their clergy, who detest the *Roman Catholic* more than any religion upon earth. The bitter animosity subsisting between the *Roman Catholics* and *Greeks*, has been one great cause of security to the *Ottoman Crown*, as each would rather submit to the *Turk*, than to the other.

The *Greek* and *Armenian* women are remarkable handsome. This circumstance would naturally prompt inter-marriages between our people and them, and soon put an end to all distinctions: Most of our merchants in *Turky* are married to Christian women of that country. If it should be apprehended, that we should embroil ourselves with the *Turks*, by spiriting away their subjects, the answer I should humbly offer to that is, That numbers of *Greeks* leave their country daily; many of whom are employed in different services, but avowedly by the *Venetians* and *Neapolitans*. Each of those Powers have constantly Ministers residing at the *Ottoman Porte*; but I never could learn any complaint had been made to them on that head.

There are great numbers of *Greeks* settled in *Minorca*; by their means many of their countrymen might be procured, as they well know how much happier they would be under his Majesty's government, than under any other whatsoever. I have been informed, that almost all the *Greeks* settled at *Minorca*, left that Island on its being taken by the *French*, in the late war.

It will appear from what has been said, that, by this proposal, it is only meant to induce a few *Greeks* and *Armenians* to come over at first; but the good reception they will probably meet with, will make them soon very desirous to invite their countrymen to partake of their happiness.

Megerny Castle, Perthshire
23d October 1763

The Grosse Pointe "Point" System and Greek Americans¹

DAN GEORGAKAS

Bordering Detroit on its east side are the five Grosse Pointe communities where some of the metropolitan area's wealthiest and most powerful citizens reside. From 1934 until the mid-1960s, realtors had a point system to keep out "undesirable elements." Most would-be home buyers had to score 50 points to be acceptable. Immigrants, religious minorities, and ethnic minorities, however, were judged by a different standard. Poles had to score 55, Greeks 65, Italians 75, and Jews 85. Asians and African Americans could not apply. The point system was administered by private detectives working for the Grosse Pointe Property Owner's Association. The questions included:

1. If not American born, how long have the applicants lived in this country?
2. Is their way of living typically American?
3. Are the husband's immediate associates typical?
4. Are their friends predominantly typical?
5. Appearances – swarthy, slightly swarthy, or not at all?
6. Accents – pronounced, medium, slight, not at all?
7. What is the husband's ranking within his occupation?
8. How does the husband's social position stand with the public?
9. Dress – sloppy, flashy, neat, or conservative?
10. Grammar – good, fair or poor?

When challenged about this system in the late 1960s, Paul Maxon, a veteran Grosse Pointe realtor, speaking for the

Grosse Pointe Brokers Association, stated that the system kept up property values and was approved by at least 95% of Grosse Pointers. He insisted that the system was flexible. He thought Albert Einstein or Ralph Bunche *might* be allowed to purchase a home. One of those who fought the system in the 1960s was Dr. James Kaloger who had shortened his Greek name and was allowed to buy even though he was swarthy and dark-haired. He worked as a history teacher and student council advisor at Grosse Pointe High School South. A student activist of the period who shared many of his views was Irene Kotzias, vice-president of the Student Council of Grosse Pointe High School South in 1969.

NOTES

¹ This material has been slightly rephrased by Dan Georgakas from passages in Kathy Cossboom, *Grosse Pointe, Michigan: Race Against Race* (East Lansing: Michigan State University Press, 1972). See pages 5-8, 80-84.

Christodoulos M.L. [Evangeles] Evangelides (1815-1881): An Early Greek American Educa- tor and Lobbyist¹

CONSTANTINE G. HATZIDIMITRIOU

Historians of Greek-American relations usually include Christodoulos M. L. Evangeles among the group of Greek refugees who were brought to America in connection with the Greek War of Independence. He is often called a war orphan, an attribution which is incorrect according to the family information he provides us in his remarkable diaries. These diaries and related documents are the earliest surviving reminiscences by a Greek American immigrant about life in his new country.² My purpose is to draw upon them and other documents to illustrate some of the problems, accomplishments, and perspectives of this Greek-American immigrant pioneer.³ If I had to characterize Evangeles in one sentence, it would be that he was deeply religious and proud of his Greek heritage; the term "super-patriot" comes to mind. On the very first page he identifies himself as "Christopher Lysimmachus Mathews Evangelis, Greek, the son of a Greek."⁴

There are several variations known of his first, middle and last names. These variations are a story by themselves as their transformations chart not only his desire to identify himself with famous ancient Greeks such as Lysimmachus, Leonidas and Miltiades, but are symbolic of the problems that all Greek immigrants have in negotiating American society. In his diary he states that his friends called him Christy. This is probably how he was known on a day-to-day basis.⁵