

The Boy Scouts of Cyprus: Alexandria's Scouts, the Volunteers in the Balkan Wars, and the Movement toward Union with Greece, 1912-1931

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In memory of Dan Georgakas, my friend and colleague at the Queens College Center for Byzantine and Modern Greek Studies (2003- 2021), who dedicated his life to social justice and the advancement of an enlightened Hellenism.

Abstract

During the period of the mid-1910s until 1931, the Boy Scouts of Cyprus became a vehicle for the ideology of Enosis (Union with Greece). As such, the Enosis movement was inspired by Megali Idea, the Greek irredentist ideology aimed at creating a Greater Greece. The first step was taken during the victorious Balkan Wars (1912-1913). The Boy Scouts of Greece were founded during this period and inspired the founding of the Greek Boy Scouts of Alexandria. The volunteers' movement in Alexandria and Cyprus to assist the Greek war effort, was inextricably linked to the founding of the Cypriot Scouts. Their base was the Greek Gymnasia which served as incubators of Enosis. On its part, the Greek Orthodox Church of Cyprus that led the Enosis movement, embraced the Scouts. In the process, they became propagators of Enosis. The British authorities entertained the futile notion that the Cypriot Scouts will be loyal to Great Britain. The colonial rulers failed to understand that their ideology reflected the zeitgeist, the spirit of the times, the spirit of Enosis. Their role in the Enosis uprising of October 21, 1931, was a confirmation that the Boy Scouts of Cyprus constituted an integral part of the Enosis movement.

Keywords

Venizelos, Megali Idea, British rule, Enosis, Alexandria, Cypriot Scouts

The Great Idea and the rise of Eleftherios Venizelos

The first quarter of the 20th century found Greece in great flux. Under the burden of foreign loans, the country was striving to recover from the 1893 bankruptcy while four years later, it suffered a humiliating defeat during the 1897 Greek-Turkish War. At the time, Greece was driven by the irredentist nationalist ideology of the Great Idea, *Megali Idea*. It aimed at liberating the Ottoman territories that were considered historically Greek and create a *Megali Ellas* (Greater Greece). These territories were inhabited by compact Greek populations known as *αλύτρωτοι Έλληνες* (alytrottoi Ellines), unredeemed Greeks. Following the conquest of Constantinople by Sultan Mehmed II, and the demise of Byzantium in 1453, the Ottoman Turks ruled over the Greeks for four centuries. The Greek Revolution of 1821 against the Ottoman Empire, led to Greek independence in 1830. However, the new Greek state covered less than one third of its present territory with a population of barely 700,000. Many more Greeks, over four million, lived outside the boundaries of the new state, the overwhelming majority under Ottoman Turkish rule.¹ The incorporation of these Greek territories inhabited by Greek populations, the unredeemed Greeks, was at the core of Greek irredentism. It found expression in one word: *Ένωσις* (Enosis), union (with Greece), which was tantamount to freedom. The Great Idea transcended territorial aggrandizement which characterized European imperialism, since it carried with it a liberational message. In this regard, Paschalis Kitromilides, a Greek historian on the enlightenment and Greek nationalism, observed:

Greece simply did not meet the historical presuppositions of imperialist expansion. Greek irredentism therefore, despite all its inherent contradictions never ceased being a *liberation movement*. . . . If within Greece irredentist nationalism served conservative social functions, for the unredeemed Greek populations in Thessaly and Epirus, Macedonia and Thrace, Asia Minor and Pontos, the Ionian and Aegean Islands, Crete and Cyprus, it possessed a different meaning. For them, the dream of the Great Idea did not involve mere national aggrandizement, but *it carried the promise of their redemption from arbitrary and autocratic rule*.² (Emphasis added)

Apropos, in universal terms, the seeking of freedom from oppressive rule by peoples around the globe, constitutes a basic human right and as such, represents an inherently progressive demand.³ With regard to the case of Cyprus, the island was under Ottoman rule from 1571 until 1878, when

¹ There were also Greek populations that did not live under Ottoman rule but came under other foreign rule. The Ionian islands were under Venetian rule for six centuries (1204-1797) that was followed by a very brief French rule (1797-1809). This was followed by British rule commencing in 1809 and ending in 1864 when the Ionian islands were united with Greece. The Dodecanese were under Ottoman rule from 1522 to 1912 when Italy took over. Italian rule ended in 1947 when the Dodecanese were united with Greece. Cyprus was under British rule from 1878 to 1960 when the island became independent.

² Paschalis Kitromilides, "The Dialectic of Intolerance," *Small States in Modern World: The Conditions for Survival*, eds., Peter Worsley and Paschalis Kitromilides (Nicosia: The New Cyprus Association, 1977), 144-45.

³ On the progressive character of the right of all peoples (Greeks in this case) to seek freedom from oppressive rule, see Solon Gregoriades, *Ελλάδα-Τουρκία-Κύπρος: 1830-1979* (Ellada-Tourkia-Kypros: 1830-1979) Greece-Turkey-Cyprus: 1830-1979 (Athens: Rizes Publications), 24-27. Henceforth, Gregoriades, *Greece-Turkey-Cyprus*.

Britain took over. As Van Coufoudakis observed, when the British came to rule the island in 1878, “they found a defined Greek Cypriot nationalist movement seeking the union [Enosis] of Cyprus to Greece.” The Cypriot desire for Enosis, “reflected the view commonly held in Greek inhabited lands of the Eastern Mediterranean, Anatolia, and the Balkans.”⁴ The ideology of Megali Idea generated a two-way dynamic that motivated the new Greek state on the one hand and these Greek inhabited lands on the other. Megali idea dominated Greek domestic politics and foreign policy for over two generations (1850s-1922). It was a messianic ideology that exercised an overpowering appeal cutting across classes. It also generated bitter political controversies. The Boy Scouts of Greece were founded in 1912 while the country was embarking on the Balkan Wars and Megali Idea was sweeping the nation. It was within this environment that the Boy Scouts of Greece (BSG) came to espouse Megali Idea as part of their mission .

The background of the Balkan Wars was the disastrous war of 1897. It was driven by Megali Idea and was precipitated by the “Cretan Question.” It was tumultuous developments in Crete that catapulted to national prominence Eleftherios Venizelos (1864-1936), a charismatic leader, who was bound to become the greatest Greek statesman and reformer during the first half of the 20th century. At the time, Crete was still under Ottoman domination but was also under the watchful eye of the great powers led by Great Britain. They were engaged in a balancing act between Greece and the declining Ottoman Empire. It was under these circumstances that in February 1897, Eleftherios Venizelos, a young Cretan lawyer inspired by Megali Idea and driven by patriotic fervor, led an insurrection to bring about *Enosis*, the union of Crete with “Mother Greece.” The rebellion took place at Akrotiri, near Suda Bay, but ended in failure. A side effect of the “Cretan Question” was that Greece, swept by the fervor of Megali Idea, embarked on an attempt to liberate Thessaly, which was under Ottoman Turkish rule. It came to be known as the “Thirty Days War” (April 18-May 20, 1897). The Greeks in Egypt and Cyprus mobilized and sent a large number of volunteers to fight in the war. It led to the humiliating defeat of the Greek army by the Ottoman Turks. It was only the intervention of the Great Powers that spared Greece from substantial loss of territory. Subsequently, the major powers forced Greece to place its finances under international control. The country was in decline. In addition to becoming subservient to the European powers, it was experiencing political instability and the frequent palace intervention in politics and the military. This, combined with the government’s apparent inability to confront the national issues and the simmering “Cretan Question,” prompted a group of officers to form the *Stratiotikos Syndesmos*, Military League (May 1909). Its aim was to bring about serious reforms and curtail the role of the palace. These reforms would put the country on the path to progress and handle the national issues in a way that would restore Greece’s dignity. For this purpose, the Military League turned to Eleftherios Venizelos, Crete’s dominant political figure with national prestige, and asked him to lead the effort. This was met with widespread popular approval.

⁴ Van Coufoudakis, *Cyprus: A Contemporary Problem in Historical Perspective* (Minneapolis, Minnesota, Mediterranean and Eastern European Monographs, Modern Greek Studies, Vol. 15, 2006), 4.

Venizelos' Liberal Party won an overwhelming majority in the Parliamentary elections of December 1909. This gave him the mandate to bring about the much-needed reforms to modernize the country and pursue his vision of the Megali Idea. Following a constituent assembly to reform the 1864 constitution (August 1910), Venizelos became Prime Minister (October 1910). While he was carrying out transformative socio-economic reforms, they were subordinate to the fulfillment of Megali Idea and the creation of Greater Greece.⁵ A determined Venizelos, embarked on preparing the country, economically and militarily, to pursue its irredentist objectives.

The first major step to expanding the Greek borders, was the military campaign undertaken during the two Balkan Wars. In the first Balkan War, Greece, allied with Serbia and Bulgaria, defeated Ottoman Turkey (October 1912-May 1913). During the brief second Balkan War, Greece and Serbia defeated Bulgaria that was forced to accept substantial territorial gains by its former allies (June-July 1913). By liberating Thessaly, Epirus, Macedonia and Western Thrace, Greece almost doubled in territory. The victorious Balkan military campaign was conducted under the joint leadership of the army's Commander-in-Chief, Crown Prince Constantine (King as of March 1913), and Prime Minister Venizelos.

The Boy Scouts of Greece

It was around the time when Venizelos became Prime Minister, that the Boy Scouts of Greece (BSG) were founded in 1912. In this respect, there are two essential and interrelated considerations that require a brief account in order to place in context the founding and the first steps of BSG. First, Prime Minister Venizelos embraced and supported the Scout movement from the outset. Second, when The Greek Boy Corps were formally established in Alexandria in 1913, and in Cyprus in 1914, they were placed under the direct jurisdiction of the Boy Scouts of Greece. In both Egypt and Cyprus, the founding of the Boy Scouts was interwoven with the emergence of a volunteers' movement to assist Greece during the Balkan Wars.

The founder of BSG was Athanasios Lefkaditis (1872-1944), a physical education teacher at the Macris Lyceum in Athens. During the London Olympics of 1908, Lefkaditis met the British founder of the Boy Scout Movement, Lt. General Robert Baden-Powell,⁶ and became acquainted with the British Scouts.⁷ Two years later, Lefkaditis and a small group of pioneers, including naval

⁵ On Venizelos' vision of Megali Idea as the driving force behind his policies, see Richard Clogg, *A Concise History of Greece* (Cambridge: Cambridge University Press, 1999), 77, 85, 89. Also, Thanos Veremis, *Eleftherios Venizelos, A Biography* (New York: Pella Publishing Co., 2010), 33.

⁶ Baden-Powell was an officer in the British army in the 1880s and 1890s in what is today's Zimbabwe and South Africa, where he took part in several military campaigns. It was during this period when he conceived and developed the principles of the Boy Scout Movement which he founded. His 1908 book on Boy Scouts became the Bible of the movement. See Lieut. General Baden-Powell C.B., *Scouting for Boys* (London: Windsor House, Bream's Buildings, 1908).

⁷ Retrieved from the history of the Greek Scouts in *Soma Ellinon Proskopon-SEP* (Greek Boy Scout Corps): <https://www.sep.org.gr/el/static/history>

officers, established the first Boy Scout Squad in Athens (1910). In 1912, BSG were established under the formal name, *Soma Ellinon Proskopon* (Boy Scouts of Greece), known under the acronym SEP.⁸ Prime Minister Venizelos' support to SEP was multifaceted and sustained over the years.⁹ It was no accident that several of his close associates and members of his government played a leading role in SEP's first critical years and thereafter. BSG made their first public appearance during the celebrations of the Greek national day on March 25, 1912, the 91st anniversary of the Greek Revolution. The day was marked by the customary military parade that included the Scouts. They marched in front of King George I, and Prime Minister Venizelos. The crowds cheered enthusiastically at the sight of youngsters, the Greek Scouts, parading in their unique uniforms along the army.¹⁰ A few months later, BSG would be assisting the army in the Balkan War(s). In early June 1912, the first Scout summer camp took place in the forest of Magoufana (Pevki), near the suburb of Marousi.¹¹ It lasted eight days, and in a show of support, Prime Minister Venizelos paid a visit to the Scouts' camp.¹² He took a tour, tasted the food, and praised the Scouts and the camp organizers that included close associates of his, one of them, Constantinos Melas.

SEP was run by a 15-member governing body that, along with Lefkaditis, formally launched the Scout Movement in Greece. Miltiades Negropontis, a very close associate of Venizelos, served as SEP's first president (1912-1915)¹³. He was a member of the Parliament under Venizelos' Liberal Party (1910-1920) and served as Minister of Economics in the Venizelos government, 1916-1917, and 1917-1920.¹⁴ Constantinos (Koko) Melas (1874-1953), who also was

⁸ For a comprehensive history of BSG (alternative acronym to SEP) and their milestones, see SEP's website: <http://www.proskopos.com/> (in Greek and English).

⁹ On Venizelos' multifaceted support to the Greek Boy Scout Movement and his role in its growth, see Δεσποίνα Τριανταφυλλίδου, *Προσκοποι του Έθνους: Προσκοπική Ιδεολογία και δραστηριότητες στις Νέες Χώρες* (Despoína Triantafyllidou, *Proskopoi tou Ethnous Proskopiki Ideologia kai Drastiriotites stis Nees Chores* (Boy Scouts of the Nation: The Boy Scouts Ideology and Activities in the New Lands). (Doctoral Dissertation, Section in Modern and Contemporary History, Folklore and Cultural Anthropology. Aristotle University of Thessaloniki, 2011). 32-39, 40-50. See also, Νίκος Κουρκουρης, *Ελληνικός Προσκοπισμός 1910-1935: Ελευθέριος Βενιζέλος*. (Ιδρυμα Μειζονος Ελληνισμού, Αθήνα, 2010) (Nikos Kourkouris, *Ellinikos Proskopismos 1910-1935: Eleftherios Venizelos*. (Athens: Idryma Meizonos Ellinismou, 2010) (Nikos Kourkouris, *Hellenic Scouting 1910-1935: Eleftherios Venizelos* (Athens: Foundation of Hellenic World, 2010). See Also the Foundation of Hellenic World website: http://www.fhw.gr/publications/index.php?view=prod&lang=1&ekd_id=52 On the same subject see the link: <https://www.syrostopday.gr/News/99428-H-istoria-tis-idrysis-kai-ta-prota-xronia-tis-drasis-toy-Proskopismoy-stin-Syro.aspx>

¹⁰ For a photograph of BSG parading on March 25, 1912, see SEP website: <https://www.sep.org.gr/el/static/history>

¹¹ For a photograph of the summer camp, see: <https://www.proskopos.com/ekseliksi.html>

¹² On Venizelos' visit to the Scouts' summer camp, and for a photograph of the Scouts, see: <https://www.taathinaika.gr/i-proti-proskopiki-kataskinosi-sti-magoufana-pefki-tis-attikis/>

¹³ On SEP's Governing Council and its presidents since its founding (1912-2021), starting with Miltiades Negropontis, see: <https://www.sep.org.gr/el/static/dioikitiko-symvoylio>

¹⁴ On Negropontis' role in the founding the Greek Scout Movement and his ties to Venizelos, Nikos Kourkouris, *Ellinikos Proskopismos 1910-1920: Miltiades Negropontis-Dimitris Glinos* (Idryma Meizonos Ellinismou, Athens, 2010). (Nikos Kourkouris, *Hellenic Scouting 1910-1920: Miltiades Negropontis-Dimitris Glinos* (Foundation of

very close to Venizelos and played a critical role in founding the served as Secretary General.¹⁵ He was a naval officer who fought in the battles for the liberation of the Aegean islands. Venizelos urged Melas to leave the navy and dedicate his time and effort to the Boy Scouts. He did so after the end of the Balkan Wars.¹⁶ SEP's president, Negropontis, worked closely with Dimitris Glinos, who embraced the Scout Movement from its inception. He was a renowned progressive educator and protagonist of the historic educational and language reforms that advanced demotic Greek which gradually replaced katharevousa. Glinos was also a close adviser to Venizelos and a member of his government. He served as SEP's president from 1918-1920.¹⁷ In 1915, the Greek Girl Scouts was founded. Initially, they were under BSG. Later, the Greek Girl Scouts became autonomous, and in 1932, the *Soma Ellinidon Odigon*, Greek Girl Guides, was established.

Following the establishment of a Greek Scout Movement by Alexandria Greeks in 1913, they sent a donation of 8,355 drachmas--a very significant amount at the time--to Prime Minister Venizelos to allocate according to his wishes. He donated it to SEP, that upon Venizelos' urging, established Squads in the Cretan cities of Chania, Heraklion and Rethymnon. In 1914 and 1915 there were major Venizelos' donations to SEP.¹⁸ He thanked the Scouts for their contribution to the Balkan Wars and expressed the hope that SEP will grow further and "would become an important factor in society and the *country's military might*."¹⁹ (Emphasis added). As a token of appreciation, Venizelos dedicated to the Scouts his photograph with the inscription and his signature: *Στούς Προσκόπους 'Αιέν Αριστεύειν,' Ελευθέριος Βενιζέλος* (*Stous Proskopous, 'Aien Aristevein,'* (signed) *Eleftherios Venizelos*), To the Scouts, 'Ever Excel'.²⁰ Venizelos' dedication, 'Αιέν Αριστεύειν,' was incorporated into to motto of the Greek Boys Scouts along with the universal Scout motto, "Be Ready," in Greek, *Εσο Ετοιμος* (*Eso Etimos*).²¹ On the 100th

Hellenic World, Athens, 2010). See also, <https://www.syrostopday.gr/News/99428-H-istoria-tis-idrysis-kai-ta-prota-xronia-tis-drasis-toy-Proskopismoy-stin-Syro.aspx>. Also, <http://www.proskopos.com/gennisi.html>.

¹⁵ C. Melas was the younger brother of Pavlos Melas, the legendary hero of the Macedonian Struggle who was killed in October 1904.

¹⁶ Triantafyllidou, *Boy Scouts of the Nation*, 33.

¹⁷ On the role of Dimitris Glinos in the founding of the Greek Scout Movement and his close ties to Venizelos, see Kourkouris, *Hellenic Scouting 1910-1920: Miltiades Negropontis-Dimitris Glinos*. Also, Triantafyllidou, *Scouts of the Nation*, 40-41. On SEP's Governing Council and its presidents (1912-2021) that include D. Glinos (1918-1920), see <https://www.sep.org.gr/el/static/dioikitiko-symvoyllo> Also, <https://www.syrostopday.gr/News/99428-H-istoria-tis-idrysis-kai-ta-prota-xronia-tis-drasis-toy-Proskopismoy-stin-Syro.aspx>.

¹⁸On Venizelos' donations to SEP, see: http://www.proskopos.com/ek_seliksi.html (p.1) Also, Triantafyllidou, *The Scouts of the Nation*, 39.

¹⁹ Ibid.

²⁰ For Venizelos' photograph and his dedication to the Greek Boy Scouts, "Αιέν Αριστεύειν, see http://www.Scouts.gr/scout_files/proskopismos/diakrisis/6.html, and, <https://www.proskopos.com/ekseliksi.html>. "Αιέν Αριστεύειν,' (Ever Excel) is a verse in the Iliad. It was part of the exhortation King Peleus, father of Achilles, gave to his son as he was leaving for Troy (Iliad, VI 208). Venizelos was a *bona fide* classicist who, among others, translated into modern Greek, Thucydides, *History of the Peloponnesian War*. E.K Βενιζέλος, *Θουκυδιδου Ιστορια*. I-II-Μεταφραση. 2^η εκδ. Αθηνά: Βιβλιοπωλειον της Εστιας, 1960. (E. K. Venizelos, *Thucydides Histories*. I-II. Translation. 2nd edition. Athens. Estia Bookstore, 1960).

²¹ For the twin motto of Greek Scouts, *Εσο Ετοιμος* (Be Ready) and *Αιέν Αριστεύειν* (Ever Excel), see <https://www.facebook.com/Scoutsofgreece/photos/a.476077930766/10158905375745767>

anniversary of the Greek Boy Scouts founding, SEP published the commemorative volume, *Αίεν Αριστεύειν* (Ever Excel).²²

In 1917, under the Venizelos government, the Parliament voted unanimously (November 18, 1917), for a bill that ratified SEP's legal status. This was the Greek Boy Scouts Founding Law (Law 1066/1917) whose architect was Dimitris Glinos.²³ It was published in the *Government Gazette* (November 21, 1917).²⁴ Among others, the Founding Law provided:

The Goal of SEP--Chapter A

Article 1: It is hereby established the *Soma Ellinon Proskopon* (SEP) (Greek Scout Corps) as an autonomous foundation under the aegis of the State and is based in Athens with its own seal as prescribed by Royal Decree.

Article 2: The goal of SEP is a) The development of the physical education of Greek youth and the healthy shaping of their character through the implanting of ethical values and experiential learning and b) *η στρατιωτική προπαίδευσις (e stratiotiki propedevsis) the preparatory military training* of Greek youth. The means to accomplish this goal and the overall organization will be provided in detail by Royal Decree.²⁵ (Emphasis added)

The Law (Article 3) also stipulated that SEP was to be under the Ministry of Religion and Public Education. In addition, it provided that one of SEP's two goals (Article 2) was the *preparatory military training of the Scouts*, with the main source of funding the Ministry of Military Affairs. (Article 6).²⁶ (Emphasis added)

The Founding Law's provision regarding the Scouts' *military training* is a critical one. It confirmed that BSG, in addition to their own overall advancement and role in society, had a national mission: Assist Greece's military campaigns in pursuit of Greater Greece. In the context of the Scouts' mission and activities, military training became a major priority. Consequently, the Scouts were offered incentives to succeed in the training program. Those who excelled in military training were allowed to start their military service at an earlier age, their promotion would also come earlier, they could choose the military branch to serve, and also choose the region where to

²² ΣΕΠ, *Αίεν Αριστεύειν, Χρυσούν Ιωβηλαίον Ελλήνων Προσκόπων 1910-1960*, Αθήνα 1960 (SEP, *Aien Aristevein, Chrysoun Iovilaion Ellinon Proskopon*) SEP, *Ever Excel, Golden Jubilee of the Greek Scouts 1910-1960* (Athens, 1960). See link: ["PROSKOPOS" - 2nd E.P. of Patras - History of Scouting in Greece](#)

²³ Ibid. See also, <https://www.syrostoday.gr/News/99428-H-istoria-tis-idrysis-kai-ta-prota-xronia-tis-drasis-toy-Proskopismoy-stin-Syro.aspx>

²⁴ For SEP's Founding Law see *Efimeris tis Kyverniseos, Nomos 1066*, "Peri Idryseos Somatos Ellinon Proskopon," (Government Gazette, Law 1066, "On the Founding of the Greek Scout Corps," Issue A, no. 268, 21.11.1917, p. 1149. Also, see photocopy of Law 1066 in the *Government Gazette*, November 21, 1917, in the link above.

²⁵ Ibid.

²⁶ Ibid.

serve.²⁷ All this was a confirmation that under the Venizelos government, the Scouts' military training was seen as a valuable contribution to the country's military in the cause of Greater Greece. In this respect, the November 21, 1917, Founding Law, came to reinforce what had already been taking place. Since their founding, the Scouts have been receiving military training and actively took part in the Balkan Wars providing valuable assistance to the Greek army. A considerable number of senior Scouts fought in the wars and also became trainers of conscripts; others served as messengers at the Greek General Staff or as liaison between military units; they also served as stretcher-bearers, offered first aid to the wounded, and served as auxiliary nurses in hospitals and the Red Cross.²⁸ In appreciation of their services, the Scouts were awarded the highest Red Cross Metal.²⁹ They were also awarded the highest Balkan Wars metals.³⁰ In July 1914, King Constantine, Commander in Chief of the Greek Army, was inaugurated as the *Archigos*, Leader of the Greek Scouts. On the occasion, he dedicated his photograph to the Scouts with the inscription: "My co-strugglers in the glorious wars, 1912-1913." The Balkan Wars and its aftermath, placed Constantine, who had been haunted by the humiliating defeat in the 1897 war, under different lenses. Being the Commander in Chief of the Greek Army that achieved the historic victories in the Balkan Wars, the King was viewed as "*Megas Stabilitias*," the Great Military Leader, the liberator, opening the way to the fulfillment of Megali Idea.³¹ The Scouts' hymn that was approved by SEP's governing body in 1914, was dedicated to: "*Stratilati Vasilias ton Ellinon Konstantino*," the Military Leader of the Greeks, King Constantine.³²

Subsequently, Greece was plagued by the Royalist-Venizelist schism that led to disastrous consequences and was bound to affect the Greek Scouts. The Royalist-Venizelist split, became known as *ethnikos dichasmos*, national schism.³³ It resulted from the different visions held by Venizelos and the king over the proper role of the monarch with regard to "vital issues of reform and foreign policy."³⁴ Still, the primary reason for the split was caused by the disagreement between Prime Minister Venizelos and King Constantine and as to whether Greece should enter WWI.³⁵ Venizelos was convinced that Greece should side with the Entente allies, led by Britain, against the Central Powers (Germany, Austria-Hungary, Ottoman Empire, Bulgaria). The king, with pro-German sympathies, wanted Greece to remain neutral. The backdrop was Megali Idea and the pursuit of Greater Greece. The king and his followers favored a "mikra ke entimos Hellas,"

²⁷ See Triantafyllidou, *Scouts of the Nation*, 40.

²⁸ On the valuable Scout services during the Balkan Wars, see *Yperesies stous Balkanikous Polemous* (Service during the Balkan Wars), in *Istoriki Diadromi: O Proskopismos stin Ellada* (Historical Background: The Scout Movement in Greece). Links: <http://www.peda.gr/index.php/parent/history> and <https://www.proskopos.com/ekseliksi.html>. See also, Triantafyllidou, *Scouts of the Nation*, 33-34.

²⁹ *Ibid.*, 34.

³⁰ See <http://www.proskopos.com/balkanikoi.html>

³¹ Triantafyllidou, *Boy Scouts of the Nation*, 35.

³² *Ibid.*

³³ See Veremis, *Eleftherios Venizelos*, "The National Schism," chapter 5, pp. 47-63.

³⁴ *Ibid.*, 49.

³⁵ *Ibid.*, 49-51.

(a small and honorable Greece), “which should first consolidate its hold over the new territories before engaging in hazardous irredentist adventures.” Prime Minister Venizelos, on the other hand, who “was wholly identified with an aggressive policy in the prosecution of the Great Idea,” was convinced that Greece should side with the Entente allies.³⁶ He believed that only an allied victory could save the Greeks of Asia Minor and that a Central Powers’ victory will destroy Hellenism.³⁷ Venizelos prevailed and Greece sided with the allies, Britain above all, that emerged victorious. The schism, however, torn Greek society apart. It poisoned Greek political life for at least two generations, and to a very great extent, contributed to the 1922 Asia Minor Catastrophe. The bitter national division was bound to have an impact on BSG. In May 1917, King Constantine lost his title as the Leader of the Greek Scouts because he was forced to leave Greece. In September 1917, SEP’S governing body inaugurated Prime Minister Venizelos as the Leader of the Greek Scouts as well as their Great Benefactor. Nevertheless, he lost the title of the Scouts’ Leader, when he lost the November 1, 1920, elections and left the country.³⁸

Three months earlier, in August 1920, the first Boy Scout Jamboree took place in London. A. Lefkaditis and C. Melas led the Greek Scout mission which elicited great praise.³⁹ Prime Minister Venizelos was in London, and attended a reception in the presence of diplomats, Scout leaders, and representatives of London’s Greek community. In his address, Venizelos reportedly stated: “In the future, Greece needs two things. Industry and Scouts. At least, let us ensure it will have Scouts.”⁴⁰ This statement reflected Venizelos’ deep appreciation for the Greek Scouts, his faith in them and their social and national mission.

The Balkan Wars, the Volunteers’ Movement in Egypt and Alexandria’s Boy Scouts

When Greece embarked on the Balkan military campaigns (1912-1913) in order to create a Greater Greece, the Greeks of Egypt mobilized and contributed in multiple ways to assist the fatherland with which they maintained enduring bonds. Even before 1912, Alexandria Greeks mobilized to strengthen Greece as it was envisioning the liberation of the unredeemed Greeks in the Balkans and the Aegean islands. In this respect, the contribution of prominent Alexandrian Greeks has been noteworthy. A prime example is offered by Georgios Averoff (1815-1899). Born in Metsovo, Epirus, he settled in Egypt in 1837. He became the biggest merchant in the country amassing enormous wealth. From 1885 until his death in 1899, he served as president of the Greek Community of Alexandria (EKA). It was a period when the community witnessed great advancements. Averoff dedicated a very large part of his wealth to establishing and supporting

³⁶On King Constantine’s and Venizelos’ opposing views and the schism’s domestic and foreign policy implications, see Veremis, *Eleftherios Venizelos*, 47-63 passim. Clogg, *A Concise History of Greece*. 85-93 passim, esp. 89, 95.

³⁷ See Harry J. Psomiades, *The Eastern Questions: The Last Phase* (New York: Pella Publishing Co., 2000), 56.

³⁸ Triantafyllidou, *Boy Scouts of the Nation*, 35.

³⁹ *Ibid.*, 48.

⁴⁰ Quoted in *ibid.*, 48-49.

Alexandria's community institutions, in education especially. During this period, Alexandria and Cairo Greeks mobilized and sent volunteers to fight in the ill-fated Greek-Turkish War of 1897. Among them, were leading figures of the community, including members of the Emmanuel Benakis family. In addition, to Averoff's immense contribution to Egypt's Greek community, he bequeathed an exceptionally large amount to Greece's welfare, educational institutions, and national defense. Thanks to his generosity, Greece acquired the battle cruiser *Averoff*. In the Balkan wars, it was the flagship of the Greek navy and led it to liberating the Aegean islands. For Averoff's generous contributions to the fatherland, he was recognized as *Megas Evergetis tou Ethnous*, Great Benefactor of the nation.

Following Averoff's footsteps was Emmanuel Benakis (1843-1929). He was born in Syros and migrated to Alexandria in 1866, where he emerged as one of the wealthiest cotton merchants. He was EKA's president during the first decade of the 1900's. He and his family's network left a mark on Alexandria's Greek community. He owned, along with Ioannis Choremis (1827-1897), another wealthy cotton merchant, the Choremis-Benakis cotton trading company, one the world's largest. E. Benakis married Choremis' sister, Virginia.⁴¹ Their daughter, Argine, married Mike Salvagos, among Egypt's wealthiest Greeks. In this regard, historian Alexander Kitroeff, observed: "The Branch is, the Choremis, and Salvagos, the three most prominent Alexandria families, cemented their economic and social ties through marriage among themselves and with members of other important families such as the Mitarachis and the Sinadinos."⁴² These, and other wealthy families, emerged as the *ipso facto* leaders of the Greek community that was distinguished by its vitality. Utilizing their wealth, these families exercised though benevolence, decisive influence, assuming a "hegemonic role" in community affairs.⁴³ They used their great wealth to create the community's most important institutions (social, philanthropic, educational, cultural) that depended on their generous donations and patronage, without which these institutions would not be able to carry out their mission. It was this dynamic that contributed to Alexandria's flourishing Greek community.⁴⁴ E. Benakis dedicated a very large part of his wealth to the community's social welfare and educational and cultural advancement. Under his tenure as EKA president (1901-1909), the vitality and accomplishments of Alexandria's Greek community reached a new high. This dynamism rendered Alexandria a major cosmopolitan and cultural center in the Eastern Mediterranean that compared favorably to Athens.

⁴¹ They had five children: Alexandra, Antonis, Penelope, Alexandros and Argine.

⁴² See Alexander Kitroeff, *The Greeks and the Making of Modern Egypt* (Cairo: The American University Press, 2019), 6. On the Benakis-Choremis-Salvagos link through marriage and their family tree, see *ibid.*, 16-17, 21-22. Kitroeff's book, based on personal experience and his family's roots in Egypt, as well as on his exhaustive research, constitutes an indispensable source for the understanding of the economic, social, cultural and family dynamics of Egypt's Greek community and its ties to Greece. Henceforth, Kitroeff, *The Greeks of Modern Egypt*.

⁴³ *Ibid.*, 126.

⁴⁴ On this dynamic that characterized the relationship between Alexandria's wealthy and the rest of the Greek community, see *ibid.*, 21, 126.

Emmanuel Benakis was a staunch supporter of Venizelos and shared his reformist agenda along with the ideology of Megali Idea that encompassed Ottoman-ruled Macedonia. In this regard, he was a protagonist in supporting the *Makedonikos Agon* (Macedonian Struggle). It lasted five years (1903-1908) and took place in Macedonia. Greek fighters, known as *Makedonomachoi* (Fighters for Macedonia), fought a guerrilla-type warfare against the Bulgarians who had claims over Macedonia.⁴⁵ The Macedonian Struggle aroused great passions in Greece and dominated politics. Benakis' daughter, Penelope, known as Penelope Delta (1874-1941), was the most famous Greek author of historical novels for children and the youth. She was inspired by the Macedonian Struggle, and two of her most acclaimed historical novels revolved around that struggle.⁴⁶ In 1911, Emmanuel Benakis returned to Greece. His son, Antonis Benakis (1873-1954), succeeded him in the family business and followed in his footsteps in philanthropy. His father arrived in Greece at a time when Venizelos was preparing the country for the Balkan Wars. Being close to Venizelos, he served in a variety of high government positions. During the Royalist-Venizelist split, he remained loyal to Venizelos whom he followed to exile in Paris (1920). E. Benakis dedicated a very large part of his wealth to philanthropy, education and social welfare and contributed most generously to the Greek war effort. For his enormous contributions to the country, he was recognized as a Great Benefactor of the Nation.

The Balkan Wars gave rise to a movement of volunteers among Greeks living outside Greece proper, who mobilized to fight for the fatherland. The volunteer movement in Egypt and Cyprus was interwoven with the founding of the Scout Movement in Alexandria, and from there, its spreading to Cyprus. When the First Balkan War erupted on October 8, 1912, Greek volunteers from Alexandria, Cyprus and the United States, rushed to Greece to enlist in the army. In Egypt, E. Benakis' two sons, Antonis and Alexandros, working closely with Choremis, Salvagos, and other community leaders, led the drive to mobilize the Greek community. Alexandria Greeks contributed large sums of money to the Greek war effort including contributions to repair the battle cruiser *Averoff*.⁴⁷ They also assembled and sent to the Balkan war front a fully equipped field hospital along with twelve doctors, several nurses, and medical supplies.⁴⁸ Above all, thirteen thousand (13,000) Greek volunteers from Egypt travelled to Greece and enlisted in the Greek army.⁴⁹ They came from all social strata and included some of the wealthiest Greeks. Among them were Antonis Benakis and his brother Alexandros.⁵⁰ In addition, Stephanos Delta, husband of Antonis's sister, Penelope, also served as volunteer in the Balkan Wars. In fact, both Antonis

⁴⁵ On the Macedonian Struggle, see Clogg, *A Concise History of Greece*, 70-71, 74-75.

⁴⁶ Πηνελόπη Δελτα, *Ο Μαγκας* (Αθήνα: Εστία, 2005) (*O Maggas*, The Tough Guy) (Athens: Estia, 2005. First published in 1935). Πηνελόπη Δελτα, *Τα Μυστικά του Βάλτου* (Αθήνα Εστία, 2010) (*Ta Mystika tou Valtou*, The Secrets of the Swamp) (Athens: Estia, 2010). First published in 1937 as sequel to *Maggas*, P. Delta's earlier book. *Maggas* was the name of P. Delta's dog, an English terrier, that somehow, became the faithful companion of Greek guerrillas fighting in Macedonia.

⁴⁷ Theocharis Gozzika and his son Polychronis, funded the repairs of the battle cruiser. See *ibid.*, 123-24.

⁴⁸ *Ibid.*, 124.

⁴⁹ *Ibid.*, 123.

⁵⁰ *Ibid.*

Benakis and Stephanos Delta, had earlier served as volunteers in the ill-fated Greek-Turkish War of 1897. All these, were examples of *nobless oblige*, the noble obligation (to the fatherland) that characterized the Benakis family and the wealthy Greek families in general.

The Greek volunteers in Egypt were joined by a considerable number of Cypriots in Alexandria and Cairo where there was a substantial Cypriot community. It was organized around the Hellenic Brotherhood of Cypriots in Egypt, known as the Cypriot Brotherhood. It was considered one of the most dynamic among Alexandria's Greek brotherhoods playing a major role in the mobilizations to assist Greece. The Cypriot Brotherhood was well aware that there was a parallel volunteer drive in Cyprus where a large number of volunteers travelled to Greece and enlisted in the Greek army. To these volunteers, should be added those from Crete estimated at 3,500. Moreover, there were non-Greek volunteers in the Balkan Wars. Most of them belonged to the Italian Garibaldi Brigade. They were known as Red Shirts due to the color of their uniform.⁵¹ The largest number of volunteers came from the United States. It is estimated that 45,000 Greek immigrants returned to Greece to join the army.⁵² The Greek volunteer movement from around the world was a major characteristic of the Balkan Wars.⁵³ In this respect, the liberational message of Megali Idea,⁵⁴ became a motivating force behind the worldwide volunteer movement among the Greek diaspora.

In July 1912, following the formal establishment of the Boy Scouts of Greece, the first Squad was founded in Alexandria by Antonios Kokkinos, a physical education teacher.⁵⁵ The Squad operated under the umbrella of Alexandria's Athletic Club. Part of the Scouts' routine was military training. Four months later, in October 1912, the First Balkan War erupted. In Greece, the Boy Scouts mobilized and offered most valuable services to the war effort. It was within this environment of patriotic fervor sweeping Greece that in July 1912, SEP's governing body asked Antonis Benakis to lead the effort in formally establishing a Boy Scout Movement in Egypt under SEP.⁵⁶ In February 1913, A. Kokkinos submitted a request to SEP to formally establish the Greek

⁵¹See *Istoriki Syllogi Balkanikon Polemon*, Balkan Wars 1912-1913 (Historical Collection Balkan Wars) Link: <http://www.balkanwars.gr/ethelontes.html> . The Garibaldi Brigade volunteers were estimated at 2,000. About 200 were Italian. They were joined by 1,200 Greeks and a few Greek immigrants from the US. The rest came from Britain, France, and Russia.

⁵² Theodore Saloutos, "Causes and Patterns to Greek Immigration to the United States." *Perspectives in American History* 7, 1973, p. 407. See also, Alexander Kitroeff, "USA: O ethelontismos tou 1912-13 etan I proti Megali profora pros tin patrida." (USA: The volunteerism of 1912-13 was the first major contribution to the fatherland). In *Afieroma* (Dedication): *Omogeneis Ethelontes stous Balkanikous Polemous—Ellines ek ton peraton tis gis* (Fellow Greeks as volunteers in the Balkan Wars-Greeks from all over the world). *Macedonia* (newspaper), February 2, 2013, p. 32/02. Henceforth, *Afieroma*, "Greeks from all over."

⁵³ See the link: <http://www.balkanwars.gr/ethelontes.html> . See also, *Afieroma*, "Greeks from all over."

⁵⁴ See Kitromilides, "The Dialectic of Intolerance," in *Small States in Modern World*, 144-45.

⁵⁵ On Alexandria's Scouts, see I.M. Hatzifotis, *Alexandria: Dyo aiones tou neoterou Ellinismou (19th-20th)* (Athina, 1999), I.M. Hatzifotis, *Alexandria: Two centuries of modern Hellenism (19th-20th)* (Athens, 1999), 458-61.

⁵⁶ See SEP's official history: <http://www.proskopos.com/eksoterikou.html>

Boy Scouts of Egypt. However, his request was turned down because eight months earlier, SEP had already assigned this role to Antonis Benakis.

In October 1913, with the blessings of Patriarch Photios of Alexandria, Antonis Benakis proceeded with the formal establishment of the Greek Boy Scouts of Egypt based in Alexandria. Their official name was, *Soma Ellinon Proskopon Alexandrias*, Greek Boy Scouts of Alexandria (GBSA). It was governed by a Central Committee with Antonis Benakis serving as president, a position he held until 1927. Included in the circle that supported his effort, was his brother, Alexandros Benakis, Alexandros Choremis, St. Salvagos, G. Pilavakis, P. Arkoudaris, and An. Leontopoulos.⁵⁷ It was an auspicious beginning for the Alexandria Scouts since they enjoyed the support of the most important community leaders who exercised decisive influence in its affairs. This contributed to GBSA rapid growth. It did not take long to establish eight Squads totaling four hundred Scouts. Soon, other Squads were established in Cairo, Ismailia and Port Said. On June 1, 1914, GBSA published its official organ, the periodical *Εσο Ετοιμος*, *Eso Etimos* (Be Ready). It was under the auspices of A. Benakis. The magazine came to represent the Greek Scout Movement in general.

Alexandria's Scouts emerged as a vibrant youth movement. They became a major force in the community's landscape. Through educational, cultural and athletic activities, the Scouts promoted the Hellenic ideals and Megali Idea that was the prevailing ideology among the Greeks of Egypt. When it came to Greece's turbulent political life and the Royalist-Venizelist schism, the majority of Alexandria Greeks were Venizelos' supporters.⁵⁸ At the time he visited Alexandria in April 1915, he was out of power (March 1915 -June 1917) due to the national schism. Venizelos received a tumultuous reception by many thousands of Greeks who came out to welcome him. He was received with great honors by the community. Among others, he was hosted at the home of Stephanos Delta and his wife, Penelope, E. Benakis' daughter, and Antonis Benakis sister, who shared a deep friendship with Venizelos, and herself was known as "staunch Venizelist."⁵⁹ A commemorative photograph shows Penelope seating next to Venizelos.⁶⁰

Antonis Benakis, returned to Greece in 1927. Like his father, he was a resolute supporter of Venizelos. becoming his confidant and serving in his government. His love of the Scout Movement remained unabated, and he dedicated the rest of his life to the Greek Boy Scouts becoming the Chief Scout. He served as SEP's President between 1935-1939 and 1944-1952. These were difficult times, but A. Benakis led the Greek Scouts to the path of rejuvenation. He dedicated his wealth to a wide range of philanthropic and cultural activities. His greatest legacy has been the Benaki Museum that he created. It emerged as one of the greatest in Greece, acquiring

⁵⁷ Hatzifotis, *Alexandria*, 458-61.

⁵⁸ Kitroeff, *The Greeks of Modern Egypt*, 124. Also, Clogg, *A Concise History of Greece*, 85.

⁵⁹ *Ibid.*, 80.

⁶⁰ The photograph, dated by Venizelos, 15/29 IV .15, appears in Kitroeff, *The Greeks of Modern Egypt*, fourth photograph, after page 122.

international fame.⁶¹ For his multifaceted services to the fatherland, Antonis Benakis was proclaimed as Great Benefactor of the nation.

Cypriot Volunteers in the Balkan Wars

The founding of the Boy Scouts of Cyprus took place in the context of the Balkan Wars and the volunteers' movement among of the Greeks of Egypt. A parallel volunteers' movement was taking place in Cyprus. Cypriot volunteers, along those from Egypt, also took part in the earlier ill-fated Greek-Turkish War of 1897. The number of volunteers, from Cyprus, mostly peasants, was estimated at 1,000.⁶² They travelled from the port of Larnaca to Alexandria, and from there to Piraeus. Cypriots living in Alexandria and Cairo also volunteered for the 1897 war.⁶³

On September 12, 1912, three weeks prior to the eruption of the Balkan War (October 8, 1912), the Greek government declared general mobilization. Shortly thereafter, thousands of volunteers from outside Greece started arriving in Athens. The outbreak of the Balkan War caused immense enthusiasm in Cyprus, and by the second part of September, a spontaneous volunteer movement to join the Greek army was full-fledged. The total number of Cypriot volunteers in the Balkan Wars is estimated at 1,800-2,000.⁶⁴ The majority were peasants. Among them were several folk poets who composed elegiac poems glorifying Megali Idea, Greece, and its army.⁶⁵ On October 17, 1912, a small group of volunteers departed from the port of Larnaca to Piraeus via Alexandria.⁶⁶ It included the Cretan-born clergyman, Meletios Metaxakis (1871-1935) who was

⁶¹ Benakis' house (later a museum) was the neoclassical mansion that stood opposite to the Greek Parliament. A frequent visitor was Prime Minister Venizelos, a close friend of the Benakis family. During his visits, he was hosted by and had lengthy discussions with Penelope Delta. The mansion that became the Benaki Museum, was inaugurated in 1931 and was donated to the Greek state. It is a museum of the diachronic Greek culture and how it evolved from antiquity to the 20th century. It includes prehistoric, classical, and Roman art, Byzantine, post-Byzantine, and modern Greek art. It has a most exquisite collection of Greek folk art, and traditional costumes from Greece's regions as well as Cappadocia and Pontos. It also has an impressive collection of Islamic and Asian art.

⁶² The Cypriot volunteers for the 1897 Greek-Turkish War, is examined by Petros Papapolyviou, *Faenon Semeion Atychous Polemou: E Symmetochi tes Kyprou eis ton Ellino-Tourkikon Polemon tou 1897* (A Bright Sign in an Unfortunate War: The Participation of Cyprus in the Greek-Turkish War of 1897) (Nicosia: CSR 2001).

⁶³ See Christos P. Ioannides, *Cyprus under British Colonial Rule: Culture, Politics, and the Movement toward Union with Greece, 1878-1954*. (Lanham MD, London: Lexington Books, 2019), 18. Henceforth, *Cyprus under British Colonial Rule*.

⁶⁴ See Petros Papapolyviou, *Balkanikoi Polemoi. Kyprioi Ethelontes* (Balkan Wars, Cypriot Volunteers) *Polychnosi* (Bank of Cyprus and Politis Newspaper, Nicosia), 5. See the link, <http://www.polignosi.com/cgi-bin/hweb?-A=12599&-V=limmata> . Henceforth, Papapolyviou, *Volunteers*. See also, Petros Papapolyviou, "E Symmetochi tes Kyprou stous Valkanikous Polemous," "Cyprus' participation in the Balkan Wars," in Constantinos Svolopoulos, Filippos Karabotis, Gerasimos Apostolatos, editors, *E Ellada ton Valkanikon Polemon, 1910-1914* (Greece of the Balkan Wars) (Athens: ELIA, 1993), 109-20. Papapolyviou's work is indispensable for understanding the role of the Cypriot volunteer movement in the Balkan Wars. His work on Cypriot volunteers to aid Greece in its war efforts also cover the 1897 Greek-Turkish War, WWI, and WWII.

⁶⁵ Ioannides, *Cyprus under British Colonial Rule*, 146-47.

⁶⁶ Papapolyviou, *Volunteers*, 2.

the Metropolitan of Kition (1910-1918). Along with Meletios was Christodoulos Sozos (1872-1912), the mayor of Limassol, who had served as deputy in the Legislative Council (LC) (1901-1910). Accompanying Sozos was Evangelos Hajioannou, a Larnaca LC deputy, who took part in the Cretan rebellion of 1897. Joining them was a small medical team of four doctors and two nurses.

Shortly after their arrival in Piraeus, Metropolitan Meletios, along with Sozos and Hajioannou, were received by Prime Minister Venizelos (October 24, 1912). The Kition Metropolitan was a resolute supporter of Venizelos, a fellow Cretan, with whom he shared a long friendship. Venizelos was deeply moved by their patriotism and initially objected to their request to be sent to the front immediately.⁶⁷ In the end, he relented, and facilitated the transfer of Sozos and Hajioannou to the front but turned down Meletios' request. He wanted him to handle sensitive ecclesiastical matters in northern Greece. Not long after the first group of volunteers had departed on October 17, 1912, other volunteer groups left intermittently for Greece.

On October 26, 1912, the Greek army, led by Crown Prince Constantine, entered Thessaloniki triumphantly. The historic city was liberated after five centuries of Ottoman rule (1430-1912). Nine days later, on Monday, November 4, 1912, Kition Metropolitan Meletios Metaxakis, joined in the *Doxology (Te Deum)* held at Saint Minas Church. Attending was Queen Olga, along with political and military leaders. In his sermon, he thanked God for the "liberation of Macedonia, the motherland of Alexander and Aristotle," the place that became so instrumental for "the glory of the Byzantine Empire."⁶⁸ He concluded with echoes of Megali Idea: "Allow me, oh free people of Thessaloniki, to ask you a favor. Please, beseech the compassionate God to also extend his mercy over the *Ελληνικοτατη Κυπρος* (Ellinikotati Kypros), the supremely Hellenic Cyprus, and all the other unredeemed Greek territories."⁶⁹

In mid-November 1912, Sozos and Hajioannou were dispatched to the Epiros front. On December 6, 1912, Sozos was killed in the fierce battle of Bizani to liberate Ioannina, while Hajioannou was seriously injured. In all, fifty-five Cypriot volunteers were killed in the Balkan Wars.⁷⁰ Back in Cyprus, Sozos was immortalized as the great hero who sacrificed his life for 'Mother Greece.' His death galvanized the Enosis movement and generated a new wave of volunteers. Hundreds travelled from the port of Larnaca to Greece via Alexandria and joined the Greek army. While most of the volunteers were peasants, there was a significant number from the Cypriot political and professional elite.⁷¹ A group of clergymen volunteers included Makarios Myrianthevs, an Archimandrite from the Alexandria Patriarchate. Five years later, he became Metropolitan of Kyrenia (1917-1947) and after that was elected Archbishop (1947-1950). On

⁶⁷ Ibid., 2-3.

⁶⁸ For Meletios' sermon see "Mitropolititis Kitiou Meletios Metaxakis" in *Afieroma*, "From all over," 7/57.

⁶⁹ Ibid.

⁷⁰ The names of the volunteers killed and their place of origin in Cyprus, appear in Papapolyviou, *Volunteers*, 6-8.

⁷¹ Ibid., 5-6.

January 8, 2013, two hundred volunteers boarded the passenger boat “Athanasios Lemos” in Larnaca.⁷² When they arrived in Piraeus, they received a tumultuous welcome. Throughout January, more volunteers left Cyprus for Greece via Alexandria.

The outbreak of the Second Balkan War (June 16, 1913) led to yet another wave of Cypriot volunteers. On July 12, 2013, two hundred seventy-six (276) volunteers departed from Larnaca to Alexandria enroute to Piraeus.⁷³ Leading them was Metropolitan Meletios of Kition. (He had returned from the First Balkan War in April 1913). The Cypriot volunteers received an enthusiastic welcome by Alexandria Greeks who had already sent volunteers to Greece for the Second Balkan War. During their stay in Alexandria, the Cypriot volunteers received military training by Alexandria’s senior Scouts who had served as trainers of recruits in Greece.⁷⁴ According to Alexandria’s newspaper, *Tachydromos*, “Metropolitan Meletios Metaxakis was greatly impressed by the Alexandria Scouts and promised to their leader, Antonis Kokkinos, that upon his return to Cyprus, he will promote the Movement.”⁷⁵ Five months earlier, at the beginning of February 2013, Kokkinos had sent representatives to Cyprus to promote the establishment of a Scout Movement. By the time the Cypriot volunteers left Alexandria and arrived in Piraeus, the Second Balkan War was ending. Prime Minister Venizelos, even though there was no need for volunteers, in his desire to honor Cyprus’ contribution, facilitated their enlistment in the army, and they underwent military training.⁷⁶

On September 11, 1913, five hundred (500) Cypriot volunteers departed Piraeus for Cyprus. Prior to their departure, Prime Minister Venizelos paid them a visit. He thanked them warmly for their patriotic service to the nation and, according to press reports, expressed the wish that, “soon Cyprus with its brave people finds itself in the bosom of her mother.”⁷⁷ On September 14, 1913, the Cypriot volunteers were back to Cyprus. As they paraded through the streets of Limassol, Larnaca, and Nicosia, they received a hero’s welcome by large crowds that cheered them as harbingers of Enosis. Leading the returning volunteers was Nearchos Fysentzides.⁷⁸ He was a reserves Lieutenant in the Greek Army.⁷⁹ He had also been a volunteer in the 1897 war. After his return to Cyprus, Fysentzides supported the establishment of a Boy Scout Movement because he was deeply impressed by the role the Greek Scouts played during the Balkan Wars.

⁷² Ibid., 4.

⁷³ Ibid.

⁷⁴ [Ιστορία Προσκοπισμού – Σώμα Προσκόπων Κύπρου \(cyprusscouts.org\)](http://www.cyprusscouts.org) (*Κυπριακός Προσκοπισμός—Ιστορία*) Cypriot Scout Movement—History.

⁷⁵ Ibid.

⁷⁶ Papapolyviou, *Volunteers*, 4.

⁷⁷ Ibid.

⁷⁸ N. Fysentzides was born in Nicosia and lived most of his life in Cairo and Alexandria where he practiced law. He authored several books on Greek history, the Cypriot struggle for self-determination, and international law.

⁷⁹ Papapolyviou, *Volunteers*, 4.

Alexandria's Scouts and the founding of the Cypriot Scout Movement

At the onset of 1913, the atmosphere among the Greeks of Egypt was one of euphoria over the Greek army's victories in the Balkan Wars. The same atmosphere prevailed in Cyprus. On February 6, 1913, Cypriot-born, Spyridon Spyrides, and Smyrna-born, Evangelos Ioannides, arrived at the port of Larnaca from Alexandria. Next day, February 7, 1913, the Limassol weekly *Alithia*, (Truth), published a report that Spyrides and Ioannides had arrived in Larnaca acting as representatives of Alexandria's Greek Scouts. The newspaper proceeded to praise the services of the Scouts to the Greek nation and its war effort.⁸⁰ On February 9, 1913, the Larnaca weekly, *Echo tis Kyprou* (Echo of Cyprus), published a report under the headline: *Oi Ellines Proskopoi tis Alexandrias* (The Greek Scouts of Alexandria) that included the following:

Last Thursday [February 6] two enthusiastic young men, Spyridon Spyrides and Evangelos Ioannides, arrived in Larnaca. The Greek Scouts of Egypt dispatched them to conduct an *eranos* (raising funds) for the Greek army. For this sacred purpose, they travelled around the island and were able to collect £176 (Sterling Pounds). The Greek Scouts of Alexandria were founded six months ago and consist of four hundred patriotic youth under the leadership of A. Kokkinos. The Boy Scouts attend a special school where they are taught scouting, telegraphing, target practice, camping and *military training* in general" (emphasis added).⁸¹

The newspaper's reference to the military training of Alexandria's Scouts acquires special significance. Six months later, in July 1913, Cypriot volunteers enroute to Piraeus via Alexandria, received military training by Alexandria Scouts. While in Cyprus, Spyrides and Ioannides met Archbishop Kyrillos II, Bishops, schoolmasters and mayors, before departing for Alexandria (February 9, 1913). During the last week of February, the newspaper *Echo tis Kyprou* reported that it had received a letter from A. Kokkinos in which he "admonishes the Cypriot youth to establish Scouts Corps." The newspaper commended him for his "wonderful admonition."⁸² It also refers to Athenian press reports on the founding of Boy Scouts all over Greece, including the newly liberated Aegean Islands. The newspaper praises the introduction of military training in Greek schools and adds: "As the nation is awakening, we should not fall short, especially we (Cypriots) who have no clue about *military training*."⁸³ For this reason, the establishment of a Boy Scouts in Cyprus is most urgent, the article concluded. On the third week of March 1913, the newspaper *Neon Ethnos* (New Nation), published a letter from A. Kokkinos, dated March 8, 1913. It pertained to the founding of Boy Scouts Corps in Cyprus.⁸⁴ In his letter, Kokkinos refers to the visit of his

⁸⁰ *Alithia*, Limassol, February 7, 1913.

⁸¹ *Echo of Cyprus*, Larnaca, February 9, 1913.

⁸² *Ibid.*, February 25, 1913.

⁸³ *Ibid.*

⁸⁴ *Neon Ethnos*, Larnaca, 23/8 March, 1913.

two representatives a month earlier and provides an account of the funds they raised.⁸⁵ He goes on to state the primary purpose of his representatives' visit:

My primary objective was for them [Spyrides and Ioannides] through their presence, *to exhort the Cypriot youth to establish Scout Corps*. (Emphasis added).⁸⁶

Kokkinos' letter was publicized in the Cypriot newspapers. They praised his initiative, and in their comments, emphasized the importance of the Scouts' military training. It did not take long for a Scout Movement to materialize in Cyprus.

Nicosia

The Gymnasia (High Schools) of Cyprus served as the Scout Movement's base. In this regard, teachers in physical education played a vital role. The first Gymnasium was founded in Nicosia by Archbishop Kyprianos (1812). It was built next to the Archdiocese and was named "Pancyprian Gymnasium," emerging as the island's most prestigious school. The supervision over the Gymnasia was exercised by a School Board chaired by the local Bishop. Throughout the colonial era, the curriculum at the Gymnasia followed that of Greece. It placed special emphasis on inculcating the Hellenic ideals. Consequently, the Gymnasia served as incubators of Enosis and became the springboard for the Scout Movement that incorporated the Enosis ideal into its mission.

During the first part of 1914, Charalambos Nicolaides, a physical education teacher, founded two Boy Scout Squads at the Nicosia Gymnasium. They totaled forty Scouts. K. Zachariades, an official at the Gymnasium, became the co-leader. He was a retired non-commissioned officer in the Greek Army and was in charge of the Scouts' military training. There is a historic photograph of forty Pancyprian Gymnasium Scouts taken in 1914.⁸⁷ With rare exception, they became prominent figures in the island's professional and political life. Among the Scouts in the photograph is Glavkos Alithersis (1897-1965).⁸⁸ At the age of sixteen, he became one of the youngest volunteers in the second Balkan War. He settled in Egypt in 1919, where he taught at the Gymnasia of Cairo and Alexandria. Alithersis acquired fame as a poet and emerged as an important figure in the circle of the leftist intellectuals who marked Alexandria's artistic and cultural life.⁸⁹ He published most of his poems in the magazine, *Ο Έλληνα (Ο Έλληνα)*, The Hellene.

⁸⁵ Ibid. The amount (in Sterling Pounds) raised in each city was: Nicosia, 52.12; Limassol, 15.2; Larnaca, 64.0; Varosha, 19.14; Kyrenia, 16.0. Total: 176.9.

⁸⁶ Ibid.

⁸⁷ See link: [Ιστορία Προσκοπισμού – Σώμα Προσκόπων Κύπρου \(cyprusscouts.org\)](http://www.cyprusscouts.org) (History of Scouting-Cyprus Scout Corps). Scroll down for the photograph.

⁸⁸ Ibid. In the photograph, Alithersis is in the third row, first from left to right (no. 10).

⁸⁹ On Alithersis' life, mostly in Egypt but also in Cyprus, and his importance as a poet and literary figure in Alexandria, see the article by the Alexandria Greek author, Panayiotis Karmatzos, *Ο ποιητής Glavkos Alithersis και νέα Alexandrines epochi* (The poet Glavkos Alithersis and the new Alexandrian era). Article retrieved from: [189.pdf](#)

It was published in Alexandria during the war years and represented EAM's viewpoint. Its editor was a fellow Cypriot, Theodosios Pierides. He was a prominent leftist intellectual who worked closely with Sotiris Tsirkas and co-authored a regular column for the magazine.⁹⁰

The highlight of the Nicosia Scouts activities for 1914, was the oath taking ceremony that took place at the Pancyprrian Gymnasium (November 23, 1914). It was presided by Archbishop Kyrillos II, the Ethnarch (national leader, political leader of the Greeks), who was also president of the School Board. The ceremony was attended by the ecclesiastical and civil authorities, and a large crowd.⁹¹ The Scouts recited the oath placing their hand on the Greek flag and the Gospel. They pledged loyalty to the fatherland and the King, to help every fellow human being, and obey the Scout law. The fatherland was Greece, not Britain, and the King was Constantine of Greece, not the British King who was Cyprus' sovereign. Following the Nicosia ceremony, as a token of support, the Archbishop blessed the Scouts and granted to each one of them the oath certificate carrying his signature.⁹²

Regarding the oath taking ceremony, since the beginning of the Cypriot Scouts' founding, the British authorities took issue with the swearing in on the Greek flag and the pledge of loyalty to a "foreign sovereign," the King of Greece. Consequently, the issue was brought to the attention of the High Commissioner/Governor who, after all, was *ex officio*, the Chief Scout of Cyprus. Accordingly, he informed the Colonial Office in London.⁹³ The question of the Scouts' loyalty was raised along with other perceived challenges to British rule, including the use of the Greek flag in ceremonies, the presence of the Greek Consul at the Scouts' oath taking, or the efforts to raise funds for the Hellenic Air Force.⁹⁴ At the same time, the Boy Scout leaders were seen with suspicion since they were involved in the Enosis movement.

Limassol

At about the same time of the Nicosia Scouts founding, Scouts Corps were also being established in the port city of Limassol. Their founder was Nikolaos Kl. Lanitis (1872-1958). He was a lawyer, educator, historian, journalist, and a volunteer in the first Balkan War. For half a century, he was

(hellenicdiaspora.com) . On Egypt's Greek leftist intellectuals and activists during the war years, see Kitroeff, *The Greeks of Modern Egypt*, 133-43, esp. 138.

⁹⁰ On the publication of the magazine, *O Ellin*, under Pierides, and his close collaboration with Tsirkas, see Alexander Kitroeff, "E Elliniki Paroikia stin Egypto kai o Devteros Pagosmios Polemos: E Periptosi tou "Ethnikou Apeleftherotikou Syndesmou." (The Greek Community in Egypt and World War II: The Case of "National Liberation League.") *Mnimon*, Athens, Vol. 9 (1984), 12-13.

⁹¹ The oath taking ceremony was reported in the Nicosia newspaper, *Eleftheria*, December 12, 1914.

⁹² *Ibid.*

⁹³ See the exhaustive study by G.S. Georgallides, *Cyprus and the Governorship of Sir Ronald Storrs: The Causes of the 1931 Crisis* (Nicosia: Cyprus Research Center, 1985), 69-71, 74. Henceforth, *Cyprus*.

⁹⁴ *Ibid.*

a leading political figure who played a historic role in the Enosis movement. Towards the end of 1913, Lanitis established the Limassol Boy Scouts Corps and became the president of the Regional Committee (Limassol District). Initially, two Squads were established to be followed by three more. Takis Patikis, a retired officer in the Greek army, oversaw the Scouts' military training. The Limassol Gymnasium (named "Laniteion" in Lanitis' honor), became the Scouts' base. Several of the Limassol Scout activities were publicized in *Eso Etimos*, the Boy Scouts' official organ published in Alexandria.⁹⁵

The Limassol Boy Scouts made their first public appearance on March 25, 1914, celebrating the 93rd anniversary of the Greek Revolution. The parading Scouts were cheered enthusiastically by the crowds. Afterwards, the oath taking ceremony, organized by N. Kl. Lanitis, took place at the presence of the Greek Consul. The Scouts pledged allegiance to the country (Greece) and the King (Constantine of Greece). The Scouts' ceremony raised again the question of "disloyalty" to Britain. In this regard, Sir George Hill, the British historian who authored a voluminous history of Cyprus, observed:

Another demonstration of *disloyalty* was organized in Limassol by Lanites, when the Boy Scouts of Limassol were sworn in on the Greek flag; Paraskevopoulos, the Greek Consul, made a speech as representative of the Greek fatherland, and Lanites ended his allocution with the cry 'Long live the King; long live Union.'⁹⁶ (Emphasis added)

As the Scout movement spread around the island, the police and other government authorities, were monitoring their activities. There were increasing concerns that the Scouts were not loyal to Britain. Two years later, the authorities monitored the oath taking ceremony of Larnaca's Scouts, and the loyalty question became more pressing.

Larnaca

Not long after the Nicosia and Limassol Scouts were founded and commenced their activities, a Scout Movement was emerging in the port city of Larnaca. It was the seat of the Metropolis (Diocese) of Kition whose jurisdiction extended to Limassol. A central role in the foundation of Larnaca Scouts was played by Meletios Metaxakis, the Metropolitan of Kition (1910-1918) who had been serving as Archimandrite and Chief Secretary at the Patriarchate of Jerusalem (1903-1909). Meletios was born in Crete and was a life-long friend of fellow Cretan, Eleftherios Venizelos.⁹⁷ He had a phenomenal ecclesiastical career that was caught in the Royalist-Venizelist

⁹⁵ Indicatively, see the article, "Boy Scout Activities," *Eso Etimos*, Official Organ of the Greek Boy Scout Corps, No. 27, Year III, 1. (Athens-Alexandria—1/14, 1916), 464.

⁹⁶ George Hill, *History of Cyprus: The Ottoman Province, the British Colony, 1571-1878*, Vol, IV (Cambridge University Press, 1952), 524-25. Henceforth, *History of Cyprus*.

⁹⁷ According to Hill, Meletios Metaxakis was a boyhood friend of Venizelos. See *ibid.*, 527.

split. Meletios Metaxakis was referred to by Venizelos' circle as *Venizelos tis Ellinikis Ekklesias* (the Venizelos of the Greek Church), and also, as *Venizelos me ta rasa* (Venizelos with robes).⁹⁸ Thanks to Venizelos' support, Meletios, the Venizelist Bishop, was elected Archbishop of Athens (1918-1920).⁹⁹ Venizelos' defeat in the Parliamentary elections of November 1, 1920, was followed by King Constantine's return from exile. Subsequently, the royalist government ousted Meletios from his position. A little later, he rose to the highest rank of Eastern Orthodoxy, that of Ecumenical Patriarch of Constantinople (1921-1923). However, he was caught in the whirlwind of the Asia Minor Catastrophe and its aftermath (1922). He was forced to give up his position in 1923 and left for Greece. In 1926 he was elected Patriarch of the Greek Orthodox Patriarchate of Alexandria where he served until his death in July 1935. Meletios Metaxakis' springboard toward his meteoric rise in the Church hierarchy was the Metropolis of Kition.

As Metropolitan of Kition, Meletios became a committed supporter of founding a Scout Movement in Cyprus. He was well aware that Venizelos was an ardent supporter of the Greek Scouts. During the Balkan Wars, Meletios was a protagonist in the Cypriot volunteer movement that was parallel to that in Alexandria, where the Scouts played a vital role. Meletios witnessed the training of Cypriot volunteers by Alexandria Scouts in July 1913. This, strengthened his resolve to promote a Scout Movement in Cyprus. By the Fall of 1914, with Metropolitan Meletios leading, and with the strong support of Lampros Enyalis, the Greek Consul in Cyprus, the first concrete steps were taken to formally establish Boy Scout Corps in Larnaca. Accordingly, on October 7, 1914, Metropolitan Meletios convened a meeting at the Larnaca Metropolis that was attended by the mayor, E. Hajioannou, and Demosthenes Symeonides, a physical education teacher, who has been preparing the ground for the first Squad.¹⁰⁰ During the meeting, it was decided that Symeonides should lead the Larnaca Scouts. In the last week of November 1914, SEP'S governing body in Athens, appointed Metropolitan Meletios as the Highest Honorary Leader of Larnaca's Boy Scout Corps.¹⁰¹ The Larnaca Scouts' Committee consisted of Metropolitan Meletios, Mayor Hajioannou, and the Scouts' doctor, Geek-born Filios Zannetos, a leading figure in the Enosis movement.¹⁰² A little later, in a letter dated, January 30, 1915, SEP announced the election of D. Symeonides as regular member. With Symeonides leading, the Larnaca Boy Scout Corps grew, while their activities received widespread publicity.¹⁰³ A landmark of these activities was the oath-

⁹⁸ See Theodosios A. Tsironis, *O Politikos Logos kai Rolos tis Ekklesias tis Ellados (1912-1940)* (The Political Reasoning and Role of the Church of Greece (1912-1940). Doctoral Dissertation, Aristoteleion University of Thessaloniki, Department of History and Archaeology, Section: Modern Greek and European History (Thessaloniki, 2007), 63, 63n64, 65.

⁹⁹ *Ibid.*, 75-76. Also, Veremis, *Eleftherios Venizelos*, 62.

¹⁰⁰ *Neon Ethnos*, Larnaca, October 10, 1914. Also, *Enosis*, Larnaca, October 10, 1914. *Echo tis Kyprou*, Larnaca, October 11, 1914.

¹⁰¹ See *Neon Ethnos*, Larnaca, November 25, 1914.

¹⁰² *Ibid.*

¹⁰³ See *Echo tis Kyprou*, Larnaca, November 22, 1914. Also, *Neon Ethnos*, Larnaca, December 19, 1914, and *Neon Ethnos*, Larnaca, March 10, 1915.

taking ceremony. It took place on Sunday March 26, 1916, at the Larnaca Gymnasium.¹⁰⁴ Officiating was Metropolitan Meletios. Attending was, the Greek Consul, the Mayor, educators, and a large crowd. The Scouts took the required oath placing their right hand on the Greek flag and pledging loyalty to the fatherland (Greece) and the King (Constantine of Greece). Following the ceremony, Metropolitan Meletios took to the podium. He was deeply moved when he blessed the Scouts because he saw his dream come true. He implored them to be worthy of their mission.¹⁰⁵ On his part, the Greek Consul, Paraskevopoulos, greeted the Scouts warmly on behalf of King Constantine, the Chief Scout. He was followed by Larnaca's Mayor, Hajioannou, who wished them to be "the Scouts who will open the way so the Greek army can march as liberator of Cyprus."¹⁰⁶ Once more, the Scouts' oath taking ceremony raised the question of "disloyalty." George Hill, observed in this regard:

The same thing [demonstration of disloyalty] happened in Larnaca, where, as the Commissioner reported, the Boy Scouts on the Greek Independence Day took an oath of allegiance to the King of the Hellenes, and the Greek Consul spoke as representative of the Greek Fatherland. The attention of the Minister in London was called to the behavior of the Greek Consul...¹⁰⁷

The colonial authorities kept an eye on the Scouts' activities as they were becoming increasingly apprehensive that they were falling in line with the Enosis movement,

The Boy Scouts of Paphos

It did not take long for the Cypriot Scout Movement to spread throughout the island. In this regard, the Paphos' Boy Scouts, the history of their establishment, and their subsequent activities deserve closer examination. Sir Ronald Storrs became Governor in November 1926. By that time, Cyprus was ruled as a Crown Colony. In a January 1928 report to London, he included the Cypriot Scout Movement around the island and referred to the Paphos Scouts as being the most dynamic.¹⁰⁸ The view that the Paphos Scouts were the most dynamic among the Cypriot Scouts was also highlighted in the press.¹⁰⁹ A first-hand account on the Paphos Scouts history is found in a diary kept by their founder, Loizos Philippou (1872-1950). He was a prolific author who enriched Paphos' cultural and intellectual life. He was also a prominent figure in the Enosis movement to which he dedicated

¹⁰⁴ The ceremony was reported in detail in the newspaper, *Enosis*, Larnaca, April 1, 1916.

¹⁰⁵ Ibid.

¹⁰⁶ Ibid.

¹⁰⁷ Hill, *History of Cyprus*, 525.

¹⁰⁸ Georgallides, *Cyprus*, 71.

¹⁰⁹ See *Kypriakos Phylax*, Nicosia, July 3, 1918.

his life.¹¹⁰ The diary Philippou kept, covers the years 1915-1918.¹¹¹ Being a participant observer, Philippou offers an authoritative account of the Paphos Scouts activities at their formative stage and thereafter.¹¹² At the time the Boy Scouts were founded in Cyprus in early mid-1910s, they operated within an agrarian society. The overwhelming majority of the population (85% est.) were peasants, and two thirds of the island's population (65%) were illiterate.¹¹³ The mountainous Paphos' district was the island's most isolated region. Ktima, the capital, with a population of 4,000, exhibited distinct rural characteristics. Operating in a traditional society, the Cypriot Scouts represented an element of modernity. Besides their British-designed uniform and paraphernalia, their use of bicycles added an ambiance of European modernity. At the time, bicycles were not that common but the Boy Scouts had their own bicycles.¹¹⁴ Ktima was the district administrative center and this contributed to its urban flavor. In addition, it had a Gymnasium,¹¹⁵ a Metropolis, (Diocese seat), and an emerging professional class. They all contributed to enriching its cultural life with educational, artistic and athletic associations and activities. When the Paphos Boy Scouts were founded in 1915, the Metropolitan of Paphos was Iakovos Antzoulatos (1872-1929), who was born on the Aegean Island of Patmos. He was elected Paphos' Metropolitan in 1910 serving until his death in 1929. Earlier, he was serving at the Patriarchate of Alexandria (1901-1910). Metropolitan, Iakovos was *ex officio*, the head of the Gymnasium's Board of Directors.

The founder of the first Squad in Paphos, was Ioannis Hajioannou, the Gymnasium's principal. He started organizing a small group of Scouts in April 1915 who took the induction oath in early June. However, shortly thereafter Hajioannou resigned as principal. This prompted Metropolitan Iakovos to initiate a meeting that formally founded the Paphos Boy Scout Corps. It took place at the Metropolis on June 7, 1915, when the Paphos Boy Scouts District Committee was formed. It consisted of eleven members with Iakovos serving as President.¹¹⁶ Loizos Philippou, a teacher at the Gymnasium, was called to lead the Paphos Scouts. One of their first steps was to submit activities report to SEP's Governing Body in Athens. Subsequently, on August

¹¹⁰ For an account of Philippou's multifaceted accomplishments, especially his leading role in the Enosis movement, see Andreas Phylaktou, "Loizos Philippou kai Kyprioi Agonistes tis Ethnegersias" (Loizos Philippou and Cypriot Fighters in the National Uprising [Greek Revolution]. *Apostle Barnabas* (Official Organ of the Church of Cyprus, Nicosia: September-October 2021), 564-74.

¹¹¹ The diary is part of an archive kept by Philippou. See Λοιζος Φιλίππου, *Αρχειον: Ημερολογιον Προσκοπων Παφου, 1915-1918* (Loizos Philippou, Archeion: Emerologion Proskopon Paphou, 1915-1918) (Loizos Philippou, Archive: Diary of Paphos' Boy Scouts, 1915-1918). Edited by Andreas Phylaktou (Nicosia: Cyprus Popular Bank Cultural Center, 1992). Heretofore, Philippou, *Diary*.

¹¹² A photograph of Loizos Philippou and three of his Scouts appears on the cover of his book. See link: <https://drive.google.com/file/d/1vDkidUaON5uFPcAMhPcDwlhtDRqOXOo8/view?usp=drivesdk>

¹¹³ Regarding Cyprus being an agrarian society see Ioannides, *Cyprus under British Colonial Rule*: 69-82. On Cyprus' agrarian characteristics up until WWII, the author utilized, among others, the pioneering demographic study by Irene Taeuber, "The Demography of a Strategic Island," *Population Index* 21, no 1 (January 1955), 4-20.

¹¹⁴ A photograph of the Paphos Scouts with their bicycles is found in Philippou, *Diary*, 64. See link: https://drive.google.com/file/d/1VdwBrpK-dshk69WO8gNi8BXQEYrWtK5/view?usp=share_link

¹¹⁵ The school started as semi-Gymnasium in 1905 and became a six-grade Gymnasium in 1924.

¹¹⁶ Philippou, *Diary*, 1-2.

12, 1915, SEP formally appointed Loizos Philippou as Paphos' District Chief Scout.¹¹⁷ By October 1915, the Paphos Squads numbered forty-eight Scouts. They were taught the universal values and principles of Scouting according to the English Scout Law promulgated by the founder of the Scout Movement, Baden-Powell: "A Scout is trustworthy, loyal, helpful, friendly, courteous, obedient, cheerful, thrifty, brave, clean, and reverent."¹¹⁸ Humanitarianism characterized the Scouts' mission and providing first aid was one of its hallmarks. The Paphos Scouts received first aid training and provided their services during all kinds of emergencies.¹¹⁹ In addition to the universal values of Scouting, the Cypriot Scouts learning concentrated on the continuity of Hellenism from antiquity to the present. In this regard, the Paphos Gymnasium became a beacon that radiated Greek ideals and culture throughout the island and served as incubator of the Enosis movement. At the time the Paphos Boy Scouts were formed, the Gymnasium's principal was Paschalis Paschalides who served in this position from 1915 until his death in 1945.¹²⁰ He embraced the Boy Scout movement and viewed the Scouts as the best representatives of the Gymnasium's values and as "little soldiers" of the nation.¹²¹

A milestone for the Paphos Scouts was the taking of the customary oath. The ceremony took place on December 6, 1915, a highly symbolic date. It was the third anniversary of the death of Limassol's mayor, Christodoulos Sozos, at the battle of Bizani (December 6, 1912), The oath ceremony took place at the yard of Saint Theodore Cathedral before local authorities and a large crowd.¹²² Officiating was Metropolitan Iakovos who sanctified the Scouts' oath. They placed their hand on the Greek flag and the Gospel and swore loyalty to the fatherland (Greece) and to the King (Constantine of Greece), to help their fellow man, and obey the Scout law.¹²³ Afterwards, Iakovos addressed the Scouts admonishing them: "From above, Sozos' noble soul is filled with joy witnessing the valiant youth of his island taking the oath of the *future soldier*."¹²⁴ (Emphasis added). He was followed by Paphos' Mayor, N. Nicolaidis, who praised the Scouts' services to society and emphasized their national mission:

Scouting has a very special meaning for us, the enslaved Greeks, because *it is preparing us militarily*, so that at a given moment, we can offer our valuable service to our free

¹¹⁷ Ibid., 1-3.

¹¹⁸ Baden-Powell, *Scouting for Boys*, 40.

¹¹⁹ On the Scouts' training and providing first aid, see Philippou, *Diary*, 17-18, 95. A photograph of Paphos Scouts being trained in first aid is found in *ibid.*, 20. See link: <https://drive.google.com/file/d/1OQ2zR2hr-6uxtBm-P5bX1dUo9YMJtcp/view?usp=drivesdk>

¹²⁰ Paschalides was renowned student of folklore. During his tenure, Paphos emerged as a vibrant cultural and intellectual center.

¹²¹ Philippou, *Diary*, IX.

¹²² On the oath ceremony, see *ibid.*, 5-6, 12, 19. A photograph of the Paphos Scouts after the oath ceremony is found in Philippou, *Diary*, 8. See link: https://drive.google.com/file/d/181LhCsvvQEMPNvi6oTZo3OWMH3PQkENC/view?usp=share_link

¹²³ *Ibid.*, 5-6, 12.

¹²⁴ *Ibid.*

motherland. .We should not forget that our national dreams have not been fulfilled.¹²⁵ (Emphasis added).

The Paphos mayor was defining the Scouts mission as one at the service of Enosis and fighting for the motherland in its drive for Greater Greece. Accordingly, the Paphos Scouts, like all Cypriot Scouts, received military training. They were taught by Sotiris Markides, a volunteer in the Balkan War, who had studied law in Athens. The Scout's military training included: Patrolling close to enemy territory; Scouting inside enemy territory and attacking enemy positions.¹²⁶ Markides was also in charge of manufacturing military tents for the Scouts' perusal. The emphasis on the Scouts' military training was indicative of their paramilitary character.¹²⁷

Two years after the Cypriot Scouts were founded and started expanding, contrary to British expectations, they hardly identified with Britain, quite the opposite. The British authorities had good reasons to be concerned about the Enosis movement's influence over the Scouts. In 1916, following the death of Archbishop Kyrillos II (July 6, 1916), Kyrenia Metropolitan Kyrillos was elected as the new Archbishop, Kyrillos III (November 11, 1916). On November 25, he had the customary meeting with the British High Commissioner, John Clauson. The British ruler "called his (Archbishop's) attention to the swearing by the Boy Scouts of allegiance to a foreign sovereign, and the flying of a foreign secular flag on the churches."¹²⁸ The Archbishop promised that the proprieties should be observed but there was no follow up.

One of the major summer activities of the Paphos Scouts was excursions around the island. During these excursions, the Scouts walked long distances and visited the island's six districts. On their way, they employed the skills that all Scouts acquired. In this regard, a long excursion took place in the summer of 1918. It was led by Loizos Philippou, and lasted 17 days (June 7- 24, 1918). The Paphos Scouts covered on foot a total of 176 miles. They went through three Districts Paphos, Limassol and Nicosia, and visited fifteen villages, two cities and one town. In the countryside, the Scouts were greeted enthusiastically at every village they visited. They entered the village carrying the Greek flag with the *fleur-de-lis*, the Boy Scouts emblem, emblazoned on it. School children waved Greek flags and showered the Scouts with myrtle while the villagers cheered them. Their appearance that had the trappings of modernity, created a strong impression. The Scouts marched in their unique uniforms with the Scout insignia, khaki shorts, neckerchief, a campaign hat, and carrying a wooden staff. In the village square, the Scouts exhibited some of their skills. In the cities of Limassol and Nicosia (and the other cities they visited) the Paphos Scouts' appearance also left a strong impression. They were honored at a variety of functions that were attended by the local civil and ecclesiastical authorities, educators, representatives of the

¹²⁵ Ibid., 9.

¹²⁶ Ibid., 60, 133-34. A photograph of the Paphos Scouts military training is found in *ibid.*, 99. See link: https://drive.google.com/file/d/1-EENo13turwgAE_NJDxJStM_3k1-s2IX/view?usp=drivesdk

¹²⁷ Richter, *History of Cyprus*, 469.

¹²⁸ Hill., *History of Cyprus*, 525n1.

professional class, and a cross-section of society. In Limassol, N. Kl. Lanitis, LC deputy and founder of the Limassol Scouts, led the ceremonies in the Scouts' honor.¹²⁹ In Nicosia, Archbishop Kyrillos III, received and blessed the Paphos Scouts.¹³⁰ They were also honored at a reception by the Mayor, A. Liasides and paid a visit to the Pancyprrian Gymnasium. A highlight of their visit to Nicosia was the enthusiastic reception and the great honors bestowed upon them at the literary-political Club, “*E Agapi tou Laou*” (The People’s Love). It was a well-known Enosis bastion founded by the Greek-born journalist and author, Nikolaos Katalanos.¹³¹ When the Scouts were departing Nicosia, people on carriages accompanied them to the train station

Overall, the main characteristic of the Paphos Scouts’ visit to the Paphos, Limassol, and Nicosia Districts, was the genuine reception they received that, among others, was reflected in the welcoming speeches. In this respect, in their address to the Scouts, all the speakers without exception, greeted them as messengers of Enosis and referred to them as the “future soldiers of the Motherland.” The Boy Scouts were viewed as a youth movement to advance the cause of Enosis. As it turned out, “the Scout Movement, that had a clearly paramilitary character, became an agent to recruit the youth” for this purpose.¹³²

Unfulfilled expectations, 1918-1930

The period following the Balkan Wars was characterized by the pro-British policies of Prime Minister Venizelos and a spirit of Greek-British friendship that became the bedrock of his foreign policy. A combination of factors contributed to rising expectations for Enosis and that Britain would cede Cyprus to Greece in the near future. These factors included the Greek victories and territorial expansion during the Balkan Wars (1912-1913). Crete’s union with Greece in December 1913. The siding of Greece with Britain and the Entente allies during WWI (1914-1918) resulting in the dismemberment of the Ottoman Empire. Moreover, during WWI, 11,000 Cypriot volunteers served with the British army in northern Greece. The liberation of Smyrna in May 1919, was viewed as a good omen. Given all this, the Greek thinking went, Enosis was not far away. It was not meant to be. A Cypriot deputation (delegation) to London where it stayed for almost two years (January 1919-November 2020), failed to change or even moderate the British policy of adamant opposition to Enosis.¹³³

¹²⁹ Regarding the Paphos Scouts visit to Limassol and the functions to their honor, see Philippou, *Diary*, 112-16.

¹³⁰ On the Paphos Scouts visit to Nicosia and the welcoming events to their honor, see *ibid.*, 118-120.

¹³¹ An extensive report on the Scouts’ visit to the Club appeared in the newspaper *Kypriakos Phylax* (Cypriot Guardian), Nicosia, June 26, 1918. Also, Philippou, *Diary*, 119, 163-64.

¹³² On this point, see Heinz Richter, *Ιστορία της Κύπρου, 1878–1949* (Istoria tes Kyprou, 1878–1949) *History of Cyprus, 1878–1949* (Athens: Estia, 2007), 468-69.

¹³³ On the deputation in London, see Hill, *History of Cyprus*, 532-33.

The year 1922 brought about a most serious setback to the Enosis movement. In the summer of that year--while Greece was still experiencing the self-destructive Royalist-Venizelist schism--the Greek army advancing in Anatolia, suffered a monumental defeat by Kemal Ataturk and his army. By the third week of September 1922, Smyrna, the great cosmopolitan port city with a thriving Greek population, laid in ruins.¹³⁴ A fire started by the Turks, and Smyrna, the historic city was burned down to ashes.¹³⁵ From Smyrna to Pontos, the Greek population suffered a calamitous fate as hundreds of thousands perished. Following a compulsory exchange of populations, 1.4 million Greek refugees had to leave Asia Minor for Greece, and 400,000 Turks left Greece for Turkey.¹³⁶ The Greek Scouts also paid a price as they tried to assist the Greek army in protecting the Greek population. The city of Aidin (Aydın), 55 miles south of Smyrna, was liberated on June 19, 1919. Still, Turkish irregulars known as Tsetes (*çete*), attacked and overrun the city. Thirty-one Greek Scouts were taken prisoner, and after enormous suffering, were executed.¹³⁷ In April 1922, Turkish forces captured fifteen Scouts in the small town of Sokia in the Aydın District and executed them.¹³⁸ The magnitude of the defeat marked the end of Greek presence in Asia Minor going back twenty-five centuries. As such, it came to be known as the Asia Minor Catastrophe that buried the dream of Megali idea.¹³⁹

In the aftermath of the Asia Minor Catastrophe, Greece emerged significantly weaker. Prime Minister Venizelos was confronted by huge challenges including the enormous task of resettling the 1.4 million Asia Minor refugees. In this regard, the Boy Scouts offered invaluable services toward their resettlement. Considering the enormity of the challenge, Venizelos was hardly in position to antagonize Greece's protector, Great Britain, over Cyprus. On May 1, 1925, Cyprus was formally proclaimed a colony of the British Crown. Archbishop Kyrillos II send a protest memorandum to the British Prime Minister which reaffirmed the "unalterable desire of the

¹³⁴ On the destruction of Smyrna, see Constantine G Hatzidimitriou, *American Accounts Documenting the Destruction of Smyrna* (New York: Caratzas Publishers, 2005). Also, Constantine G; Hatzidimitriou, "The Destruction of Smyrna in 1922: American Sources and Turkish Responsibility." In George N. Sirinian, editor, *The Asia Minor Catastrophe and the Ottoman Greek Genocide: Essays on Asia Minor, Pontos and Eastern Thrace, 1912-1923* (Bloomington, Illinois: The Asia Minor and Pontos Research Center, Inc., 2012), 155-227. See also, Giles Milton, *Paradise Lost: Smyrna 1922* (New York: Basic Books, 2008).

¹³⁵ For a documented account on Turkish responsibility for the Smyrna fire, see Hatzidimitriou, "The Destruction of Smyrna in 1922," 155-227, esp. 168-76. See also, Clogg, *Concise History of Greece*, 98-99.

¹³⁶ For a thorough account of the diplomacy behind the population exchange and the role played by Fridtjof Nansen, Norwegian diplomat and High Commissioner for Refugees at the League of Nations, see the authoritative study by Harry J. Psomiades, *Fridtjof Nansen and the Greek Refugee Crisis 1922-1924* (New York: Athens Printing, 2011). On the population exchange, see also Psomiades, *The Eastern Question*, esp. 53-61.

¹³⁷ See the official website of the Greek Scouts: *The massacre of Greek Scouts in Asia Minor*: http://www.proskopos.com/mikrasia_en.html Also, *1919, 1922: E Thysia stin Mikra Asia* (1919, 1922: The Sacrifice in Asia Minor), in: <http://www.peda.gr/index.php/parent/history>

¹³⁸ Ibid.

¹³⁹ For a dispassionate account of the Asia Minor Catastrophe, see Michael Llewelyn Smith, *Ionian Vision: Greece in Asia Minor 1919-1922* (Ann Arbor: University of Michigan Press, 1973). Also, for the military aspect especially, see Gregoriades, *Greece-Turkey-Cyprus*, 173-200.

Hellenic people of Cyprus for union with Mother Hellas.”¹⁴⁰ The official British response was that the question of union of Cyprus with Greece had been finally closed and could not be reopened.¹⁴¹

On November 30, 1926, Sir Ronald Storrs arrived in Cyprus to become the new Governor. He had to deal with the Enosis movement that despite the setbacks remained unabated. It did not take long for Storrs to become suspicious of the Boy Scouts whom he saw as “disloyal.” On January 18, 1928, in a secret report to Secretary of State, Leopold Emery, Storrs explained the “implied challenges to British rule” from the widespread use of Greek flags, the raising of funds for the Hellenic Air Force, and the “inculcation of Greek nationalist ideas in the schools and the Boy Scout Troops.” Storrs went on to explain that “though he was *ex officio* the Chief Scout of Cyprus he was unable to encourage the Cypriots to develop Scouting along British lines.”¹⁴² The reason for this, Storrs argued, was that the Cypriot Scouts functioned under the Greek Constitution and the Greek Ministry of Education. Moreover, he added, the Cypriot Scouts were led by school masters [Gymnasia principals] who reflected their interests.¹⁴³ No concrete steps were taken regarding Storrs’ report to London which adopted a wait and see policy.

The status of Cyprus as Colony of the British Crown, confronted the Enosis movement with enormous obstacles. As a result, in the fall of 1929, a deputation led by Metropolitan Nicodemos of Kition, was dispatched to London. In an effort to modify Britain’s adamant stand, the deputation was willing to accept autonomy. All came to a naught. On November 28, 1929, Lord Passfield, the Secretary of the Colonies, announced to the deputation that Britain opposed not only Enosis, but autonomy as well.¹⁴⁴ The British obstinacy was narrowing, if not closing, the peaceful options for the nationalist leadership. The London-based Cypriot historian and leading leftist activist, Doros Alastos noted: “That the situation in Cyprus was leading towards a revolution that was inevitable from the very nature of things.”¹⁴⁵

The October 1931 uprising and the Boy Scouts

By 1930 the economic situation in Cyprus had deteriorated. The 1929 world economic crisis affected England seriously. As the economic situation worsened, anti-British sentiment was also on the rise. In the Spring of 1930, a secret society, named EREK, was formed in the little port city of Kyrenia.¹⁴⁶ Its goal was to wage an uncompromising struggle for Enosis. Its members were initiated by taking the secret oath:

¹⁴⁰ Quoted in Hill, *History of Cyprus*, 540-41.

¹⁴¹ *Ibid.*, 543.

¹⁴² Georgallides, *Cyprus*, 71.

¹⁴³ *Ibid.*

¹⁴⁴ Hill, *History of Cyprus*, 430-31.

¹⁴⁵ Doros Alastos, *Cyprus in History* (London: Zeno Publishers, 1955), 330.

¹⁴⁶ On EREK’s founding, see Savvas Loizides, *Atychi Kypros: Pos Ezisa tous Pothous kai tous Kaymous tis, 1910–1980* (Luckless Cyprus: How I Lived its Longings and Toils, 1910–1980) (Athens: Begdades Press, 1980), 25-27, 29. Henceforth, *Luckless Cyprus*. Loizides’ book represents a most authoritative study since he was a participant observer

I swear in the One and Indivisible Holy Trinity with my hand on the Holy Gospel, that I am willing to give my own life in the struggle for Cyprus's liberation from the foreign yoke and her Union with Mother Greece. Belonging to this organization, I will follow its orders and I will not reveal anything even if I undergo torture or my life is threatened.¹⁴⁷

The society revolved around a small group of laymen who belonged to the inner circle of the Kyrenia Metropolis under its Metropolitan, Makarios. He was the leader of the *adiallaktos* (uncompromising) wing of the Enosis movement. He joined the secret society and exercised decisive influence. He was viewed as EREK's leader but acted behind the scenes. Among the society's key founders was Savvas Loizides, who exerted "the greatest every-day influence inside the secret society."¹⁴⁸ He was a German-trained lawyer who returned to Cyprus in 1925 and practiced law in Kyrenia.¹⁴⁹ There, he developed very close ties with Makarios and his circle. It was Loizides who gave the secret society its name, EREK, acronym for *Ethniki Rizospastiki Enosis Kyprou* (National Radical Union of Cyprus).¹⁵⁰ EREK leaders found inspiration in Mahatma Gandhi and his tactic of civil disobedience and the boycott of British products.¹⁵¹ Gandhi was seen as the prototype of an uncompromising leader in India's struggle against British colonial rule. Within a year of its founding, EREK, operating in utmost secrecy, spread throughout Cyprus in towns and villages and surfaced during the October 1931 uprising.

At the end of January 1931, there was an important development involving the secret society EREK, and the Boy Scouts. The Nicosia Scouts Corps was in need of rejuvenation for some time, and a group of individuals close to EREK, took the initiative to that effect.¹⁵² As a result, "Cypriot scouting solidified in 1931" thanks their efforts, especially those by Nicosia dentist, Pipis Constantinides of EREK, who was named the Chief Scout of Cyprus.¹⁵³ The Scout training instructors, including military training, were two education teachers at the Pancypryan Gymnasium, Panayiotis Mavromichalis who had served in the Greek army, and Diagoras Nicolaides. Since their founding in Cyprus in 1914, military training was routine in the Cypriot Scout Movement which assumed "a clearly paramilitary character."¹⁵⁴

in many of the events he describes. They include EREK's founding and the October 1931 uprising in which he played a leading role. Overall, Loizides was a protagonist in the Enosis movement from the 1920s onward. On EREK's founding, see also Georgallides, *Cyprus*, 414-17.

¹⁴⁷ EREK's oath appears in Loizides, *Luckless Cyprus*, 26.

¹⁴⁸ Georgallides, *Cyprus*, 418.

¹⁴⁹ Loizides received his degree from the University of Göttingen Law School (May 1925). *Ibid.*, 19-20.

¹⁵⁰ The name, EREK, was inspired by the Ionian Islands "Radicals" and their struggle for Union with Greece in the 1850s. At the time, the Islands were under British rule.

¹⁵¹ On EREK leaders finding inspiration in Gandhi, see Ioannides, *Cyprus under British Colonial Rule*, 174. Also, Georgallides, *Cyprus*, 664.

¹⁵² Georgallides, *Cyprus*, 606. Richter, *History of Cyprus*, 469.

¹⁵³ Richter, *History of Cyprus*, 469, 484. Georgallides, *Cyprus*, 606-7.

¹⁵⁴ Richter, *History of Cyprus*, 469.

At the beginning of 1931, two hundred Scouts started undergoing regular military training at the Nicosia Stadium. On February 18, 1931, EREK's Savvas Loizides, published an article in the Nicosia newspaper, *Eleftheria*. He had high praise for the Boy Scouts and the "uplifting sight of their military training at the stadium."¹⁵⁵ Likewise, Alexis Kyrou, the Greek Consul, who developed close ties with the Enosis leadership, has been encouraging the Cypriot Scout Movement that had close ties with Boy Scouts of Greece.¹⁵⁶ In March 1931, he attended a Scouts' training session at the stadium, and this was reported in the press.¹⁵⁷ On March 15, 1931, there was a ceremony at Nicosia's stadium honoring the volunteers who died in the Balkan Wars. Attending was the Archbishop, the Greek Consul, and ecclesiastical and civic leaders, along with a crowd of 15,000. There were patriotic speeches, the main one by Dr. Ioannis Pegasiou, among EREK's founders and president of the Balkan Wars veterans. This was followed by the Scouts' performance of paramilitary exercises that aroused great enthusiasm among the crowd.¹⁵⁸ On March 25, 1931, the 110th anniversary of the Greek Revolution, the customary celebrations were held all over the island. In Nicosia, the Archbishop officiated over *Te Deum* that was attended by the Greek Consul, and lay leaders. After the service, "a procession including schoolchildren and Scouts marched to the stadium where an estimated 15,000 people . . . gathered to witness the swearing in of the Boy Scouts."¹⁵⁹ Pipis Constantinides, the Chief Scout of Cyprus, and Dr. Ioannis Pegasiou, delivered patriotic speeches with high praise for the Scouts and their national mission.

On May 23-24, 1931, the Greek Consul, Alexis Kyrou, paid a visit to Paphos where he first met with Metropolitan Iakovos. On May 24, he attended a gymnastics exhibition at the Gymnasium that was followed by the swearing in of the new Boy Scouts. The ceremony ended with "Hurray for Union, Hurray for the Greek Consul."¹⁶⁰ Kyrou's visit to Paphos and his attendance of the Scouts swearing in, was included in a Paphos police report that was dispatched to the Colonial Office in London.¹⁶¹ The colonial authorities have been very suspicious of Kyrou and wanted his recall to Athens because he continued to be closely associated with the Enosis movement's leadership.¹⁶²

By the summer of 1931, the economic situation was dire. There was mass unemployment, and the peasants, who constituted about 80% the population, lived in utter poverty under the burden of unbearable debt.¹⁶³ It was within this environment that on September 8, 1931, Governor Storrs'

¹⁵⁵ Georgallides, *Cyprus*, 607.

¹⁵⁶ Richter, *History of Cyprus*, 499.

¹⁵⁷ *Laiki Dynamis*, Nicosia, March 13, 1931. The newspaper reflected the views of EREK's *adiallaktoi* (uncompromising) who contributed the main articles.

¹⁵⁸ Richter, *History of Cyprus*, 468-9. Also, Georgallides, *Cyprus*, 607.

¹⁵⁹ Georgallides, *Cyprus*, 607. Richter, *History of Cyprus*, 469.

¹⁶⁰ Georgallides, *Cyprus*, 531-32.

¹⁶¹ *Ibid.*

¹⁶² *Ibid.*

¹⁶³ On the peasants' condition and their debt, see Ioannides, *Cyprus under British Colonial Rule*, 78-79. 103-105.

administration, announced new custom duties and taxation to balance the budget.¹⁶⁴ This was met by widespread outcry. On October 12, 1931, Kition Metropolitan Nicodemos, inspired by Gandhi's tactics, advocated civil disobedience in the form of a tax boycott.¹⁶⁵ On Saturday, October 17, 1931, Nicodemos resigned from the LC and published a rebellious manifesto that was couched on ethnoreligious terms.¹⁶⁶ He called for civil disobedience and declared that the "road to national redemption was uniting with Mother Greece. In the name of God, Protector of justice, morality and liberty. . . In the name of the eternal ideal of our Greek Motherland. . . let us obey the Voice Command that comes down from Mount Sinai. . ." ¹⁶⁷ The manifesto was circulated around the island generating great enthusiasm.

Next day, Sunday, October 18, 1931, a development took place in Nicosia that precipitated the rebellion. That day, a preplanned meeting took place at the Nicosia home of Pipis Constantinides, an EREK leader, and Chief Scout of Cyprus.¹⁶⁸ Attending, were twenty-one leading EREK figures, including several of its original founders. Among them, was K. Zachariades, a retired non-commissioned officer in the Greek Army, who was the co-leader of the Nicosia Scouts and in charge of military training. The participants agreed to publicly announce the same evening, a new political organization named EREK, the secret society founded in Kyrenia the previous year. They also decided to publish, on Saturday, October 24, its official newspaper named *Adiallaktos*, Uncompromising. EREK's announcement took the form of a manifesto that publicized EREK's founding principles. The manifesto was authored by Savvas Loizides and revolved around ten principles.¹⁶⁹ It was signed by twenty-one EREK leading figures.¹⁷⁰ The first and paramount principle, was "to fanatically pursue Enosis with Greece." Echoing Gandhi's tactics, EREK, was calling for civil disobedience, passive resistance against British rule, along with boycott of British goods but did not advocate violence.¹⁷¹ The manifesto had an electrifying effect. By the next day, Monday, October 19, it was circulated all over the island with EREK groups appearing in villages.¹⁷² The government was caught by utter surprise because it had been in the dark regarding EREK's existence.¹⁷³ On Tuesday, October 20, Nicodemos gave a fiery anti-British speech at a large rally in Limassol and proceeded to declare the "Union of Cyprus with Mother Greece."¹⁷⁴ The declaration of Enosis by Nicodemos, combined with EREK's manifesto, generated an explosive atmosphere.

¹⁶⁴ Georgallides, *Cyprus*, 588.

¹⁶⁵ *Ibid.*, 693. Also, Richter, *History of Cyprus*, 484.

¹⁶⁶ On Nicodemos' manifesto (English translation), see Ioannides, *Cyprus under British Colonial Rule*, 175.

¹⁶⁷ *Ibid.*

¹⁶⁸ Georgallides, *Cyprus*, 693n2. Richter, *History of Cyprus*, 484.

¹⁶⁹ The text of the manifesto appears in Loizides, *Luckless Cyprus*, 29-30.

¹⁷⁰ Their names appear in *ibid.*, 31. They represented all six Cypriot districts and included: Six lawyers, five merchants, four Gymnasium Principals, three medical doctors, two journalists, and a layman church administrator.

¹⁷¹ Ioannides, *Cyprus under British Colonial Rule*, 176. Also, Georgallides, *Cyprus*, 417.

¹⁷² Alastos, *Cyprus in History*, 354.

¹⁷³ Richter, *History of Cyprus*, 464.

¹⁷⁴ Hill, *History of Cyprus*, 546-47. Richter, *History of Cyprus*, 486.

Next day, Wednesday, October 21, 1931, a seminal event took place in Nicosia. EREK organized a protest rally at the Commercial Club.¹⁷⁵ By late afternoon a large crowd, estimated at 6,000 to 8,000, had gathered.¹⁷⁶ EREK leaders and LC deputies aroused the crowd with fiery speeches. Savvas Loizides, along with other EREK figures, instigated the crowd to demand an oath to the Greek flag and as a result shouts were heard: “*Ellinikin Simaian, Orkon eis tin Simaian,*” (A Greek Flag, an Oath to the Flag).¹⁷⁷ Archimandrite Dionysios Kykkotis lowered the Greek flag and swore in the crowd to fight to death for Enosis. Many in the crowd were crying. In the frenzy that prevailed, shouts erupted, “*sto Kyverneio, sto Kyverneio,*” (to the Government House, to the Government House).¹⁷⁸ Spontaneously, the crowd started marching to the Government House that was two and a half kilometers away as more people were joining the march. It was the beginning of a popular uprising. When the protesters reached the Government House, they overcame the police and broke into its yard. They took down the Union Jack and raised the Greek flag as the crowd set fire to police cars. Then, the protesters threw rocks at the Government House, broke the windows, stormed it, ransacked it, set it on fire, and burned it to the ground.¹⁷⁹ When police reinforcements arrived, they opened fire wounding seven demonstrators. One of them died two days later. The burning of the Government House shocked Britain. As the British author, Robert Holland, put it: “The burning of the Government House was the most humiliating blow sustained by the British in any of the Crown Colonies in the years between the two world wars.”¹⁸⁰

The Nicosia rebellion spread quickly around the island with riots erupting in the cities and the countryside. This happened without any instructions or coordination by the Enosis movement leaders. Alastos described the situation as follows: “The disorganized leadership was swamped by these rapid developments and gave neither guidance nor direction.”¹⁸¹ As violence spread, Governor Storrs called for military reinforcements including air support, that soon arrived from Egypt. Between Thursday, October 22, to Sunday, October 25, there were riots in Limassol, Famagusta, Larnaca, Paphos and Kyrenia.¹⁸² Thousands of protesters took part. A very large number came from nearby villages.¹⁸³ They attacked the symbols of colonial authority including police stations and government buildings. On Friday, October 23, the Archbishop officiated over the funeral of Onoufrios Klerides, the protester killed during the storming of the Government

¹⁷⁵ Loizides, *Luckless Cyprus*, 332. Alastos, *Cyprus in History*, 354. Richter, *History of Cyprus*, 487.

¹⁷⁶ Richter, *History of Cyprus*, 487.

¹⁷⁷ Loizides, *Luckless Cyprus*, 32.

¹⁷⁸ *Ibid.*

¹⁷⁹ Based on Loizides’ account who was among the leading figures in the march to the Government House and witnessed the whole episode of attacking and burning it down. See *ibid.*, 33.

¹⁸⁰ Robert Holland, *Britain and the Revolt in Cyprus, 1954–1959* (New York: Oxford University Press, 1998), 4-5.

¹⁸¹ Alastos, *Cyprus in History*, 355.

¹⁸² On the city protests and their mass character, see Stavros Pantelis, *Nea Iστορια της Κυπρου*, (Nea Iστοria tis Kyprou) New History of Cyprus (Amarousion, Athens: Floros Publishers, 1986), 166. See also, Ioannides, *Cyprus under British Colonial Rule*, 175.

¹⁸³ Richter, *History of Cyprus*, 498.

House. A crowd, estimated at 8,000-10,000 attended the solemn ceremony with the Boy Scouts forming the honorary guard. Savvas Loizides, eulogized Klerides on EREK's behalf, calling him "a martyr of Enosis."¹⁸⁴ The same day, police arrested Nicodemos, the rebellious Metropolitan of Kition. On Sunday, October 25, a riot took place in Kyrenia, EREK's bastion. Metropolitan Makarios led protesters to the District Government House. They overcame the police and took down and torn apart the British flag.¹⁸⁵ Later in the afternoon, thousands of protesters gathered around the Metropolis in order to prevent Makarios' arrest. British soldiers opened fired killing an 18-year-old demonstrator.¹⁸⁶ In the early morning hours of October 26, the soldiers arrested Makarios, "being hauled in his own bedroom at 1 a.m."¹⁸⁷ He was thrown into a military truck and taken to Nicosia's central prison.

While city riots were taking place, a peasant rebellion was unfolding.¹⁸⁸ In the countryside, "spontaneous peasant riots" were taking place.¹⁸⁹ As Doros Alastos observed, ". . . the villagers formed their committees and began to take affairs in their own hands."¹⁹⁰ Precipitating the riots in the countryside were EREK radicals who went around villages "trying to promote some kind of action."¹⁹¹ In a considerable number of villages, peasants attacked police stations, government installations and whatever symbolized government authority.¹⁹² Government warehouses where salt was stored, were attacked all over the island. The peasants were protesting the newly imposed salt tax, and stole salt.¹⁹³ Over a year earlier, Gandhi had rallied the Indians to protest the new salt tax.¹⁹⁴ Given the peasants' defiance and the widespread rioting in the countryside, Governor Storrs gave an order to RAF to fly low over the island "in order to terrorize the village population."¹⁹⁵ It was an indication of how shaken the colonial authorities were by the extend of the uprising. The

¹⁸⁴ Loizides, *Luckless Cyprus*, 34.

¹⁸⁵ On the Kyrenia disturbances, see Anna Neophytou, "Pages from the October 1931 Uprising in Kyrenia," *Annual Review*, Center for Scientific Research, Nicosia, 1988. Also, Pantelis, *New History of Cyprus*, 167. Loizides, *Luckless Cyprus*, 35. Ioannides, *Cyprus under British Colonial Rule*, 179.

¹⁸⁶ See Anna Neophytou, "The Rebellion of October 1931 in Kyrenia," *Kyrenia Municipality Magazine*, no. 14, July 2010. The article relies on eyewitness narratives.

¹⁸⁷ Holland, *Britain and the Revolt in Cyprus*, 4.

¹⁸⁸ On the role of peasants in the rebellion, see Ioannides, *Cyprus under British Colonial Rule* (Chapter 8, Toward Rebellion, "The Peasant Awakening," 178-83. Based on cumulative demographic data drawn from the official British census: *Report on Census of 1931* (Nicosia: Government Printer, 1932), 29-42. See also, Perceival, D. A. "Some Features of a Peasant Population in the Middle East: Drawn from the Results of the Census of Cyprus," *Population Studies*, 3, no. 2 (September 1949), 192-204. Also, Taeuber, "The Demography of a Strategic Island," 4-20. The demographic data demonstrate how extensive was the peasants' participation in the rebellion and their very significant role in city protests.

¹⁸⁹ Michael Attallides, *Cyprus* (Edinburgh: Q Press, 1979), 29.

¹⁹⁰ Alastos, *Cyprus in History*, 355.

¹⁹¹ *Ibid.*

¹⁹² On village riots, with reference to specific villages, see Panteli, *New History of Cyprus*, 168-69.

¹⁹³ On the peasants stealing salt, see *ibid.* Also, Ioannides, *Cyprus under British Colonial Rule*, 178.

¹⁹⁴ On Gandhi's "Salt March" (March 12-April 30, 1930), see Ioannides, *Cyprus under British Colonial Rule*, 174, 179.

¹⁹⁵ Richter, *History of Cyprus*, 504.

total pacification of the island was accomplished by the end of the first week of November.¹⁹⁶ Between October 21 and 28, 1931, six demonstrators were killed and thirty were wounded. Thirty-eight policemen were wounded but no British policeman or soldier was killed. It was a further indication that there was no plan for violent action.

Following the rebellion, the colonial government declared a state of emergency. During the ensuing crackdown, EREK was outlawed, and so was the Communist Party. In an attempt to decapitate the Enosis movement, the government exiled from Cyprus the uprising's protagonists. On top of the list were the two rebellious Metropolitans, Nicodemos of Kition and Makarios of Kyrenia (EREK leader). Joining them were five other nationalist leaders, Savvas Loizides (EREK leader and Scouts' champion), Theophanis Tsangarides (EREK leader), Georgios Hajipavlou Ioannides, Theodoros Kolokasides, and Archimandrite Dionysios Kykkotis. Also exiled were the communist leaders, Charalambos Vatyliotis and Kostas Skeleas. The Communist Party initially denounced the rebellion but joined it later while it was well underway.¹⁹⁷ Besides those exiled abroad, thousand were arrested. The courts tried 3,359 individuals in connection to the uprising. Convicted were 2,606. Most of them were peasants who have been accused of stealing salt.¹⁹⁸ Hundreds among those arrested were sent to domestic exile at remote villages. They included nationalists, including EREK founders and members, as well as Communist Party cadres. Among those sent to domestic exile, were leaders of the Scout Movement. On November 28, 1931, N. Kl. Lanitis was arrested and sent to exile in an isolated village.¹⁹⁹ The same day, Dr. Ioannis Pegasiou, among EREK's leaders and a Scouts' champion, was also arrested and sent to domestic exile.

The government's suppression of all dissent and any pro-Enosis activity was bound to affect the Cypriot Boy Scout Movement. In August 1932, H. Hudson, the Acting Governor, announced that it was unacceptable for the Cypriot Scout Movement to be controlled by the Boy Scouts of Greece. Subsequently, the colonial government introduced the "1932 Law on Boy Scouts" which placed the Cypriot Boy Scouts under the British Boy Scout Corps. In the brief justifying this law, it was noted that *since its inception, the Cypriot Boy Scout Corps supported and promoted Enosis* and gave an oath to the Greek Nation and not to the King of England. In the final analysis, the colonial authorities failed to comprehend that the Boy Scouts of Cyprus represented the *zeitgeist*, the spirit of the times, the spirit of Enosis, and that any effort to coax them to become loyal to Britain was futile. Their role in the uprising of October 21, 1931, was a confirmation that the Boy Scouts of Cyprus constituted an integral part of the Enosis movement.

¹⁹⁶ Georgallides, *Cyprus*, 704.

¹⁹⁷ On the Cypriot Communist Party stand towards the uprising, see Ploutis Servas, *Kypriako: Evthynes*, (The Cyprus Issue: Responsibilities) (Athens: Grammi Publishers, 1980), 117-18. Alastos, *Cyprus in History*, 355.

¹⁹⁸ Georgallides, *Cyprus*, 708. Panteli, *The Making of Modern Cyprus* (New Barnet Herts, England: Interworld Publications, 1990), 111.

¹⁹⁹ In 1932, Lanitis was allowed to leave Cyprus for Greece, but he was prohibited from returning. He stayed in Athens 1946, when, under an amnesty, he was allowed to return to Cyprus where he continued playing a leading role in the Enosis movement.

During the period following the October 1931 uprising and until 1940, Cyprus was ruled under a dictatorial regime that came to be known as *Palmerokratia*, Palmerocracy.²⁰⁰ It was named after Sir Richard Palmer, who became governor in 1933. The restrictive law on Boy Scouts was relaxed after the outbreak of WWII when Greece and Britain became allies. Thousands of Cypriots enlisted in the British army and aided Britain at the Middle East front. Still, the Cypriot Boy Scouts were not allowed to go back under the authority of the Boy Scouts of Greece. The 1950s was a period of increased anti-British agitation that culminated in the violent rebellion led by EOKA (1955-1959), a period prohibitive of any Boy Scouts activities. The Cypriot Scout Movement was rejuvenated after Cypriot independence in 1960. It experienced fast growth and became a vital part of Cypriot society.²⁰¹

²⁰⁰ On the main provisions of the dictatorial measures introduced in Cyprus from the October 1931 uprising up until 1940, see Panteli, *New History of Cyprus*, 176-80.

²⁰¹ See the Cypriot Scouts' website: www.cyprusscouts.org