

THE VODENA SOCIETY FOR THE PROMOTION OF EDUCATION

«Ο ΦΙΛΕΚΠΑΙΔΕΥΤΙΚΟΣ ΣΥΛΛΟΓΟΣ ΒΟΔΕΝΩΝ», ΕΔΕΣΣΗΣ

On December 12th 1872 a group of distinguished men from Edessa, comprising Ioannis Sakallerou (later president of the Society), Gregorios Chadzitrpkou (in whose home they met), Antonios Nousi Kyrou, Tousis D. Valassas, Christos Papadopoulos and Dimitrios I. Rizos decided to establish the Vodena Society for the Promotion of Education¹. The immediate cause of this decision was that the famous Thessaloniki Pro-Education Society had sent a letter seeking their help. However, as we see in the Records², the idea of establishing such a society had originated much earlier. Besides, the founders knew of the contribution made to the nation by such societies in Macedonia, especially by the Thessaloniki Pro-Education Society and the Macedonian Pro-Education Society of Serres³.

The citizens, principally of Edessa, who took this initiative, decided to discuss the matter again on Sunday 17th December before a greater number of townspeople. First of all, however, they clarified the purpose of establishing the Society, which was “to assist needy young people who are keen to study, and to promote the intellectual development of its members”. Thus on Sunday 17th December 1872 forty citizens of Edessa who had gathered in the large hall of the Greek School heard E. Chadziangelou⁴ address them

1. See the study of K. G. Stalidès, «'Ο Φιλεκπαιδευτικός Σύλλογος Βοδενών» [The Vodena Society for the Promotion of Education], in *Έδεσσαϊκά Χρονικά* 2, fasc. 8, april (1975) 10-23.

2. The Code containing the Records of Syllogos is in possession of Dr. N. Tsailakopoulos. Me and my colleague A. Satrazanis we are preparing the edition of this Code.

3. See in the Records of The Vodena Society for the Promotion of Education, f. 1. For those Societies in Macedonia see: Στέφ. Ι. Παπαδόπουλος, *Έκπαιδευτική και κοινωνική δραστηριότητα του Έλληνισμού της Μακεδονίας κατά τον τελευταίο αιώνα της Τουρκοκρατίας* [The educational and social activities of Hellenism of Macedonia during the last century of the turkish rule], Thessakoniki 1970.

4. Evangelos Chadziangelou (1839-1923) studied political and economical sciences in Geneva; his wife was Pinelopi Vokou from Ydra, professor in Thessaloniki, daughter of the famous national heros of Greek Independance Antonios Vocos. His grandson is Vasilios

on the subject of education and Dimitrios I. Rizos on the subject of societies, then took the decision both to found the Society and to set up a committee to define its constitution. This committee consisted of Konstantinos Tavaki, E. Chadziangelou and Dimitrios I. Rizos⁵. The second official meeting of the Society took place in the same hall where 160 citizens were gathered. The first speaker was E. Chadziangelou who explained the first six clauses of the Constitution and proposed the establishment of an Archaeological Museum. After discussion of the clauses the Society adopted the Constitution which consisted of eight chapters and contained 38 clauses⁶. At that sitting, of course, the name of the Society was decided: "Philekpaidevtikos Syllogos Vodenon", the Vodena Society for the Promotion of Education, with first temporary president Ioannis Sakallerou and secretary Dimitrios I. Rizos⁷. At the same sitting also, registration of the members of the Society was begun. Registration of the young members followed at the second meeting on 31st December 1872, when a method of secret voting was defined, under the supervision of the metropolitan bishop of Vodena Agathangelos, to elect the first council, the composition of which was as follows: President, Ioannis Sakallerou (35 votes), vice-president Evangelos Chadziangelou (31 votes), secretary Dimitrios I. Rizos (29 votes), treasurer Grigorios Chadzitripkou (30 votes) and councillors Georgios Kiortse (30 votes), Ioannis Chadzimitsou (28 votes) and Antonios Nousis Kyrou (27 votes)⁸. Next day, the first of January 1873, the founding of the Society was celebrated with all due ceremony, with an episcopal service at the cathedral and divine worship at the demotic school where in particular the pupil Nikolaos Chadzitaskou thanked the members of the Society for their care of the schools and of needy pupils⁹. That same day the meeting of the Society was followed by an address from the vice-president E. Chadziangelou on the history of Edessa¹⁰.

Here the effective work of the Society began, and during its next 73 sittings the questions that occupied the attention of its members were almost exclusively concerned with education: schools, pupils, teachers, the collection of antiquities, the reinforcement of education in the area. We should add

Chadziangelos lives now in Thessaloniki, with his sons Angelos and Heraclis, both professors in Aristotelian University of Thessaloniki.

5. Records, f. 3.

6. The Constitution was republished by K. G. Stalidès, *op. cit.*, 12-15.

7. Records, f. 3, 3 Febr. 1873.

8. Records, f. 2, 31 Dec. 1872.

9. Records, *op. cit.*, 1 Jan. 1873.

10. *Op. cit.*

here that the records as issued are defective since the last four meetings of the Society are missing: the records cease with the 69th meeting on 3rd November 1874, although in fact we know that the last record, numbered 73, bore the date 29th December 1874¹¹.

At each meeting of the Society a lecture and exposition of the Holy Gospel would be delivered by some educated person. Among those who took part in this activity are distinguished the secretaries of the Society. Dimitrios I. Rizos, K. Tavakis and D. Plataridis, vice-president E. Chadziangelou and Michael Pegios¹². Another secretary of the Society, Nikolaos Chadzilousis, treated the subjects of education and the raising of children²³ while Michael Pegios spoke of avarice¹⁴ and Christos Topalis of education¹⁵ as did Deacon Theoklitos Papaioannou¹⁶.

Almost the same people taught a course of lessons in History, Physics, Geography and Ecclesiastical History. Thus we frequently find Christos Topalis teaching chiefly Macedonian History¹⁷, with his text the years of Philip, Alexander the Great and the Persian Wars¹⁸, K. Tavakis taking as the theme of his lectures the campaign of Alexander the Great and the period between the expulsion of the tyrant Hippios and the invasion of Xerxes¹⁹. K. Tavakis also taught Plutarch (Poplikolas' and Solonos' Life). Chadziangelou taught Plutarch's Lives (of Theseus, Romulos, Lykourgos, Noumas Pompelios and Plato)²⁰. The topic of Macedonian History was also taught by Christos Tousis²¹. A small course of lessons, two in all, was devoted to Physics: thus E. Chadziangelou taught about the Galaxy and V. Selaos about natural phenomena and about the earthquake²². A greater number of lessons were given up to Geography²³. E. Chadziangelou taught a wide range of

11. K. G. Stalidés, *op. cit.*, 12, 21.

12. Records, *passim*.

13. *Op. cit.*, 21 Jan. 1873, 4 Febr. 1873.

14. *Op. cit.*, 25 March 1873.

15. *Op. cit.*, 10 Apr. 1873.

16. *Op. cit.*, 14 October 1873.

17. *Op. cit.*, 5 May 1874.

18. *Op. cit.*, sittings nos 18, 19, 20, 23.

19. *Op. cit.*, 19 August 1873, 29 August 1873, 30 September 1873.

20. *Op. cit.*, 22 July 1873, 20 September 1873, 30 September 1873.

21. *Op. cit.*, 21 April 1874.

22. *Op. cit.*, 5 August 1873, 16 September 1873.

23. *Op. cit.*, 14 October 1873.

lessons in historical²² and political geography²⁵ and three others were devoted to Ecclesiastical History and taught by N. Chadzilousis (the history of religions)²⁶. Christos Topalis and D. Plataridis²⁷ and the deacon Theoklitos Papaioannou who taught the life of John Chrysostom²⁸. At the 47th sitting on 13th January 1874 a significant decision was taken to provide tuition in writing, arithmetic, history and geography to the illiterate after their daily work was done²⁹.

The Vodena Society for the Promotion of Education gave assistance in various ways not only to certain societies and schools in the district but also to the city schools themselves. Thus, even in Edessa where there was an active commission for Greek Educational Institutions, the Society offered a subsidy to supplement the salary of the headmaster Theoklitos Papaioannou³⁰. The secretary of the Society, D. Plataridis, had himself undertaken a few hours of teaching at the Infant School³¹ and at the Girls' School which the Society, and President Ioannis Sakallerou personally, had helped to establish³². The Society's introduction of a five-member commission to supervise the examinations in Greek schools for both boys and girls bears witness to the interest it took in the schools of Edessa. This commission, which consisted of I. Sirmachiou, Gr. Chadzitripkou, Grapsi Partsikapa, E. Chadziangelou and Christos Topalis, submitted to the Society an account of their work³³. At the request of the inhabitants of the village of Mesimeri, Christodoulos D. Matsour taught there, the expenses being borne by the Society³⁴. Similarly, Dimitrios Antoniou taught in the village of Rartokesia³⁵ and Bozinos Papakonstantinou of Mesimeri in the village of Podos (now Flamouria)³⁶. This village sent

24. *Op. cit.*, (28 October 1875), (18 September 1873), 25 November 1873, 2 October 1873, 16 December 1873, 23 December 1873, 27 January 1873, 17 February 1874, 24 February 1874, 28 November 1874, 20 October 1874.

25. Records, f. 6, 21 January 1873.

26. *Op. cit.*

27. *Op. cit.*, 14 January 1874, 3 November 1874.

28. *Op. cit.*, 14 October 1873, 4 November 1873.

29. *Op. cit.*, 13 January 1874.

30. *Op. cit.*, f. 68.

31. *Op. cit.*, 25 November 1873.

32. *Op. cit.*, f. 54.

33. *Op. cit.*, 10 July 1873.

34. *Op. cit.*, 18 November 1873.

35. *Op. cit.*, 25 November 1873.

36. *Op. cit.*, 9 December 1873. See also, the study: A. Kitsos, «'Η παιδεία εις τὴν Φλαμουριάν ἀπὸ τοῦ ἔτους 1862» [Education in Flamouria since 1862], *Ἐδεσσαϊκά Χρονικά*, fasc. 3 (1972) 31-34.

the Society a contribution of five Ottoman pounds as an expression of gratitude. The Society also paid the salary of the teacher in Vartikop (Skydra)³⁷ and of Tsesigon (now?)³⁸. The Vodena Society for the Promotion of Education assisted, besides, in the educational development of the villages round the small town of Prevoudisti (today's Sosandra), sending a teacher, Paschou Kraste, and materials to equip the schools³⁹. It was unable, however, to help the community financially to the extent of erecting schools⁴⁰. The Society also undertook to pay the salary of the infant-teacher Olympia Kontorepa who taught in Goumentsia⁴¹, and in addition did not omit to supply financial aid to the schools of the Greek community of Gevgelis, with 20 Ottoman pounds a year⁴², to the Girls' School of Giannitsa⁴³ and to the 'Hopes' Brotherhood of Megarovou⁴⁴. In several instances, needy students in Edessa, Goumentsia, Krivi, Mesimeri and Tsarkovianni were assisted with money and with writing materials out of Society funds⁴⁵. Young people in Edessa and Thessaloniki who would later become teachers in the region were enabled to study at the Society's expense: for instance, Athanasios Rizos, Nikolaos and Christos Athanasios, G. Papas and K. Mitsigianni⁴⁶. The Society on a very small number of occasions withheld its assistance from those who sought it. One such instance was that of the small towns of Vogdantza and Liouvnitsa which were outwith the administrative and ecclesiastical district of Edessa⁴⁷. However, the Society brought the matter to the attention of the corresponding Society in Thessaloniki. In any event, the Society's interest

37. Records, *op. cit.*, f. 54.

38. *Op. cit.*, 15 September 1874.

39. *Op. cit.*, 28 October 1873.

40. *Op. cit.*, 35 May 1874.

41. *Op. cit.*, 23 September 1873.

42. *Op. cit.*, 2 September 1873.

43. *Op. cit.*, 21 October 1873.

44. *Op. cit.*, 21 October 1873.

45. See the sitting of 30 September 1873. The newspaper of Constantinople "*Neologos*" knows the activity of The Vodena Society and praises it, 14 November 1873.

46. *Op. cit.*, 9 September 1873, 25 November 1873, 8 September 1874.

47. *Op. cit.*, 3 February 1874. See the greek diplomat Tsorbatzoglou's reports, 27 March 1904, 15 May 1904, 26 July 1904. In the report of 15 May 1904 noted: «Τολμῶ νά τονίσω τήν ἀνάγκη, ὅπως μάθῃ ἄνευ ἀναβολῆς, οὐχί μόνον ἡ Εὐρώπη, ἀλλά καί ὁ ὀμιλῶν ἢ ὁ ἀγνοῶν τήν διάλεκτον αὐτήν Ἑλληνισμός, ὅτι δέν εἶναι βουλγαρική, ἀλλά ἀρχαιοτάτη Ἑλληνο-μακεδονική, παραφθαρεῖσα μὲν ὀλοὲν ἐπὶ μᾶλλον ὑπὸ τῶν αἰῶνων, ἀλλά διαφυλάξασα ἐπὶ τοσοῦτον τήν Ἑλληνικήν της ὄντότητα, ὥστε νά βοᾷ θριαμβευτικῶς ὅτι εἶναι πλαστός καί αὐτός ὁ μοναδικός γλωσσολογικός τίτλος, ἐπὶ τοῦ ὁποῖου ἐστήριξεν ἀνέκαθεν ὁ Πανσλαυισμός τὰς αὐθάδεις ἀποπειράς του ἐν τῇ χώρᾳ...».

in the educational development of the area is attested to by the fact that it commissioned its special secretary and scholar D. Plataridis to compile an analytical report on the conditions prevailing in Edessa's schools. Plataridis, who had experience of such matters, actually made a tour of 132 villages of Edessa, both large and small, and put together a very long report which was fortunate enough to enjoy publication: it was printed in Constantinople in 1874 by Voutira and Company and bears the note 'From the office of the Vodena Society for the Promotion of Education'. Using this report as a basis the Society wished to understand local conditions, strengths as well as needs, in order to advance its work in a systematic manner⁴⁸. Naturally Plataridis' findings were sometimes at odds with the ambitions of the Society which, however, optimistically considered that with the help of "homogenous fellow-societies and fraternities" it would be able to make better progress. And in fact, thanks to the Society's own initiatives many schools were established in the region during the ensuing years⁴⁹.

Very important was the correspondence, always on the subject of education, which the Society had developed with "homogenous" societies in Macedonia, in the free Greek state, in Constantinople, in Thraki, in Asia Minor and in Roumania. It was quite normal, as we read in the session records, to send about 500 letters in a single year⁵⁰. In the records of the Vodena Society for the Promotion of Education we find that it collaborated with the Thessaloniki Pro-Education Society which assisted the Edessa society not only financially but by sending books and materials⁵¹. Let us not forget that the *Thessaloniki Pro-Education Society* and the *Macedonian Pro-Education Brotherhood of Serra* constituted the model for the Vodena Society, as reported,

48. «Ἐπιθυμῶν ὁ ἡμέτερος Φιλεκπαιδευτικὸς Σύλλογος νὰ λάβῃ γνῶσιν λεπτομερῆ καὶ ἀκριβῆ ἀπάσης τῆς Ἐπαρχίας Βοδενῶν, ἵνα δύναται μετὰ ταῦτα ἀποτελεσματικώτερον νὰ ἐργάζηται, καὶ ἀποφασίσας ἵνα ἀποστείλῃ τινα ἐπὶ τοῦτω καὶ περὶ τὰ τοιαῦτα ἔμπειρον, ὅστις νὰ ἐξιχνιάσῃ τὸν ἀριθμὸν τῶν χωρίων τῆς ἐπαρχίας, τὴν κατάστασιν τῶν διανοητικῶν δυνάμεων τῶν κατοίκων, τὸν τρόπον τῆς διδασκαλίας, τὰς σωζομένας ἀρχαιοτήτας, ἅμα δὲ καὶ τὰ ἐν τῇ ἐπαρχίᾳ κεντρικὰ χωρία εἰς τὰ ὅποια ὑπάρχει ἀνάγκη μεγίστη συστάσεως καλῶν σχολείων, ἀνέθηκε τὴν ἀποστολὴν ταύτην εἰς τὸν Γραμματέα τοῦ κύριου Δημήτριον Πλαταρίδην, ὅστις περιελθὼν πάσας τὰς κώμας καὶ τὰ χωρία, ἐκτίθησιν λεπτομερῶς τὴν κατάστασιν τῆς ἐπαρχίας», extract from the Preface of this edition.

49. Stalidés, *op. cit.*, 20; the same author, «Ἡ κατάσταση τῆς παιδείας στὰ χωριά τῆς περιφερείας τῆς Ἐδεσσης τὰ τελευταῖα χρόνια τοῦ περασμένου αἰῶνα» [The situation of Education in Edessa during the last years of the previous century], in *Ἐδεσσαϊκὰ Χρονικά*, fasc. 4 (1973) 11 19.

50. Records, f. 57.

51. Records, 11 March 1873, 10 April 1873, 21 July 1874, 28 July 1874.

anyway, in its Records. Serra's Macedonian Brotherhood also actively cooperated by sending books and writing materials to supply the needs of the schools, as well as its new regulations and the accounts of its presidential office⁵². "The Society for the Dissemination of Greek Letters" also helped the Vodena Society by sending books and 2000 drachmas, and an Athenian family subsidised the Society by the same amount⁵³. Books were also sent by the *Parnassos Philological Society of Athens*⁵⁴, the National University⁵⁵ and its Professors who contributed their own works. These were K. Paparigopoulos, K. Frearitis, G. A. Rallis, M. Defner, S. Trikaliotis, Petros Paparrigopoulos, G. Karamitsos, G. Mistriotis, D. E. Stroumpos, Damianos Georgiou, N. Damalas and E. Kastorchis. Other well-known National University Professors also sent works of theirs to the Society: N. Kotzias, Philippos Ioannou, K. Kontos, N. Nikolaidis, S. Tzivanopoulos, B. Laki, S. Skiadere-sis, S. P. Balanos, Zikos Rosis, N. Saripolos, D. Semitelos, S. Koumanoudis, P. Deligiannis, P. Pavlidis, Diomidis Kiriakou, Athanasios Rousopoulos, G. N. Zavitsanos and G. Fotopoulos⁵⁶.

The Society also collaborated with the famous *Greek Philological Society of Constantinople*⁵⁷ as well as with the *Patriarchal Central Education Committee*⁵⁸ and the "Homer" Society of Smyrna⁵⁹. In its turn, the Vodena Society helped and advised or worked with the *Giannitsa Society*⁶⁰, the *Kastoria Society*⁶¹, the *Raidesto Society*⁶², the "Pieria" Society of Naoussa (which it helped with the functioning of the Infant-school which it maintained)⁶³, the *Pro-Education Brotherhood of Goumentsia and Giannitsa*⁶⁴, the *Pro-Education*

52. *Op. cit.*, 18 March 1873, 16 September 1873, 28 July 1874, 1 September 1874.

53. *Op. cit.*, 16 December 1873, 1 September 1874.

54. *Op. cit.*, 3 November 1874.

55. *Op. cit.*, 16 December 1873.

56. Those professors of University of Athens donated to the Sylloges of Vodena books concerning Philology, History, Latin, Art, Medicine, Anatomy, Theology, Chemistry, naval History, Ecclesiastical History, Physics, etc.

57. Records, 3 March 1874. The Greek Philological Society of Constantinople recommended the Sylloges of Vodena to have a contact with the *Association pour l'encouragement des études Grecques en France*.

58. Records, 23 September 1873.

59. *Op. cit.*, 21 July 1874.

60. *Op. cit.*, 18 March 1873, 25 March 1873, 21 October 1873, 21 July 1873.

61. *Op. cit.*, 15 April 1873.

62. *Op. cit.*, 22 April 1873.

63. *Op. cit.*, 21 October 1873, 1 September 1874.

64. *Op. cit.*, 7 April 1874, 21 April 1874, 5 May 1874.

*Society of Adrianoupolis*⁶⁵, the “*Phoenix*” *Pro-Education Society of Kozani*⁶⁶, the *Fraternity of Krivi*⁶⁷ and the *Benevolent Brotherhood of Korytsa*⁶⁸.

In order to operate more effectively, the Society had established representatives in the city-centres of the Greek world: in Thessaloniki, Pericles Chadzilazarou who was also the United States consul, in Constantinople Naoum Sidou, in Raidesto N. S. Vafiadis, in Athens deacon Theoklitos Papaioannou who had remained a headmaster in Edessa, in Vitolia the doctor Epameinondas Dimitriadis, in Serra Dimosthenis A. Chadzilazarou, in Larisa Christodoulos Chadzipetridis, in Adrianoupolis D. G. Chatzopoulos, in Soufli Apostolos Daoulas, in Korytsa the metropolitan bishop Klimis⁶⁹.

One of the most important activities of the Society was its collection of antiquities. At many of its sittings the chair would present inscriptions, coins, statues and helmets donated by local citizens to further the Society’s intention of setting up an Archaeological Museum. This is what we emphasized at the beginning: that during this critical period—the reign of foreign propaganda—the enslaved Greek people, especially here in Macedonia, turned to the collection of antiquities. They wanted to demonstrate to those propagandists that the people of Edessa still upheld ancient Greek tradition. The ancient Greek inscriptions of which we read in the Records and which were found in the gardens of Edessa and in various local villages constitute the best evidence of Edessa’s archaeological past. In addition to the inscriptions, which, having been listed and inserted in the Records of the Society, are presented together in this edition of the present volume, let it be noted that the Society had created a significant collection of ancient coins, of which ten were silver and the rest copper. Note too that during the second year of its functioning the Society continued its collecting. As to the fate of these coins, inscriptions and the other archaeological activities of the Society in general, we have no information.

Along with the attempt to create a museum, the Vodena Society for the Promotion of Education had set up a good library. In the minutes of the meetings we read that many people sent the Society books. Different members and friends of the Society made gifts of instalments, volumes and sequences of newspapers and periodicals, such as the “*Neologos*” of Constantinople, the “*Vretanikos Astir*”, the “*Palingenesia*” of I. Angelopoulos, the “*Iris*”

65. *Op. cit.*, 14 April 1874.

66. *Op. cit.*, 8 September 1874, 3 April 1874.

67. *Op. cit.*, 3 March 1874.

68. *Op. cit.*, 29 July 1873.

69. *Op. cit.*, 52.

of Voukourestio, the “Syllogoi” of Vraila, the “Thraki ”of Constantinople, the Grigoriadi brothers’ “Mentor” of Smyrna. The library too fared badly, for today almost nothing remains of it.

We shall close our account of matters relating to the Society by commemorating the names of those who bore the basic responsibility for its operations: its presidents and secretaries. During the two years it functioned its president was Ioannis Sakallerou—except for the period from May until October 1873 when he was away in Adrianoupolis⁷⁰ and the Society’s vice-president Evangelos Chadziangelou replaced him. The position of secretary was subject to more change: it was occupied first by D. I. Rizos who was succeeded by Tavakis. Chadzilousis and others.

According to one piece of information furnished by the code of Records, the members of the Society numbered 142 (Bodena 81, Thessaloniki 14, Naousa 13, Goumentsia 3, Ostrovo 1, Tsarkoviani 1, Varkogiannovo 1, Vitolia 6, Kastoria 2, Krousovo 2, Kozani 1, Vlasti 1, Katafigi 1, Leivada 2, Zagori 1, Korytza 1, Constantinople 1, Athens 4, Thiva 1, Patra 1, Kymi 2, Skyros 1, Paros 1) but twelve had been crossed out because they did not pay their subscriptions regularly⁷¹.

During the Society’s second year of operation, 6 more members were eliminated, 2 from Edessa, 1 from Varkogiannovo and 3 from Giannitsa. The Society’s principal benefactors were Vodena’s metropolitan bishop Agathangelos and his arch-deacon Agathangelos, E. Chadziangelou, I. Sakallerou, Grigoris Chadzitripkou, the incumbent in Thessaloniki Periklis Chadzilazarou, Antonios Parisis⁷², the Thessaloniki Pro-Education Society, Dimitrios Oikonomou of Thessaloniki who was established in Tergesti, the Greek Philological Society in Constantinople and many citizens of Edessa, Soufli and Constantinople. Many donors originated in other places: Kiopli, Didymoteichon, Adrianoupolis and Volos⁷³.

The Vodena Society for the Promotion of Education did an enormous service, then, to the educational development of Edessa and the surrounding area: extended various kinds of support to schools and teachers, provided books, forged relationship and collaborated with other societies and with

70. *Op. cit.* 6 May 1873 - 14 October 1873.

71. *Op. cit.*, f. 52.

72. See Παρασκευή Βογιατζή-Σταλίδου, «Ἀντώνιος Παρίσης. Ἐνας Ἐδεσσαῖος εὐεργέτης τῆς πόλεως καὶ τῶν σχολείων τῆς» [Antonios Parisis. A man from Edessa, a benefactor of the city and it’s schools], in *Ἐδεσσαϊκά Χρονικά*, Μάιος-Αὐγ. 1972, 30-31.

73. *Op. cit.*, f. 44.

the National University, created a collection of antiquities and caused the nation's history, especially Macedonian history, to be taught within the Society itself. All of these elements bear witness to its contribution during those critical times.

The Society suddenly ceased to function. Its activities annoyed the Turkish authorities and they brought them to an end.