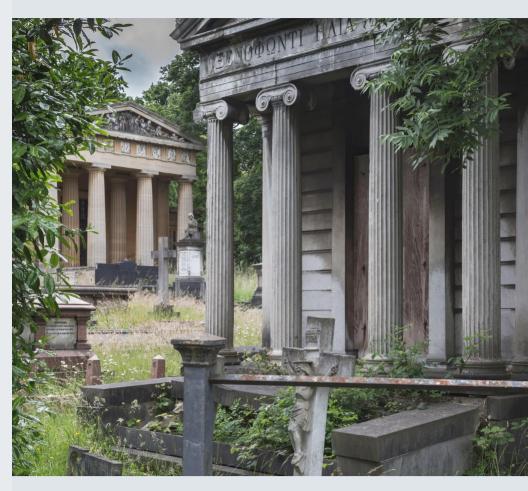
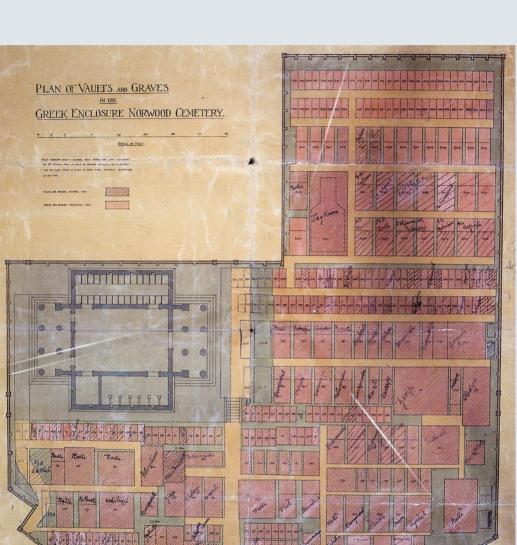
West Norwood Cemetery

The Hellenic Enclosure





This Enclosure was founded by a handful of survivors of one of Europe's most appalling massacres which destroyed an island, its population and a way of life. In 1822, refugees from the devastated Aegean island of Chios, fled to safety on islands such as Syros, to cities all around the Mediterranean and to the Danubian provinces – places where many already had trading and shipping connections. Many, however, chose London as their refuge because, after the defeat of Napoleonic France, Britain had recently emerged as the centre of world commerce. So it was here that Greek Orthodox and Greek-speaking merchants and bankers came to dominate a large part of the world's maritime trade. London had long provided a welcoming environment for enterprising and selfsufficient refugees (for example, the Huguenots) and it was Victorian Britain which provided the growing Hellenic community – at first overwhelmingly from Chios –

with the opportunity to expand and prosper as they settled their families into houses around Holland Park, Bayswater, Westbourne Grove and Hyde Park. Before the Chiots arrived, however, **Constantine Ionides** from Constantinople had already established himself and his family in Finsbury Circus, in the City of London and so it was here that most new arrivals established their businesses and later their own Greek Orthodox chapel, followed by a church at London Wall. Soon after, the new community needed a burial ground and they turned to their

community leaders to find one. Chiots were accustomed to conducting their affairs through a council of *demogeronts* (elders) – the heads of the principal and most influential families – a 600 year-old tradition derived from their Byzantine and Genoan forebears. In English this was known as a brotherhood. So it was that, on 24 December 1842, this Enclosure was acquired from the South

Metropolitan Cemetery Company by a 'brotherhood' comprised of: **Eustratius Ralli (1800-1884) ~ Antonio Ralli (1805-1881)**

Alexander Ionides (1810-1890) ~ John Schilizzi (1805-1892) Further leases were negotiated in 1860, 1872 and 1889, signed by:

John Schilizzi ~ Demetrius Scaramanga ~ Pandia and Alexander Petrocochino ~ Michael Spartali Octavius Valieri ~ Antonio, John and Lucas Ralli ~ Peter and Emmanuel Rodocanachi John and Stephen Agelasto ~ Constantine Galati ~ Michael Mavrogordato

From the 1980s onwards, several memorials were Listed by English Heritage: P. A. Argenti ~ X. E. Balli ~ D. Cassavetti ~ M. Z. Michalinos ~ N. A. Mavrogordato ~ A. Ralli A. P. Ralli ~ E. Ralli ~ J. P. Ralli ~ M. E. Rodocanachi ~ P. P. Rodocanachi ~ J. Schilizzi J. S. Schilizzi ~ T. E. Schilizzi ~ D. Cassavetti ~ D. Spartali ~ M. Vagliano ~ A. A. Vlasto

The Enclosure contains over 1,000 burials, some in unmarked, multiple occupancy graves. Others are in private plots, often with elaborate memorials. About 500 of them were inter-related through common ancestry on Chios and in Constantinople. On 19th October 2019, the Cathedral Church of St Sophia ceded responsibility for the Enclosure to Lambeth Council which then launched an extensive restoration programme, largely financed by the National Lottery Heritage Fund.

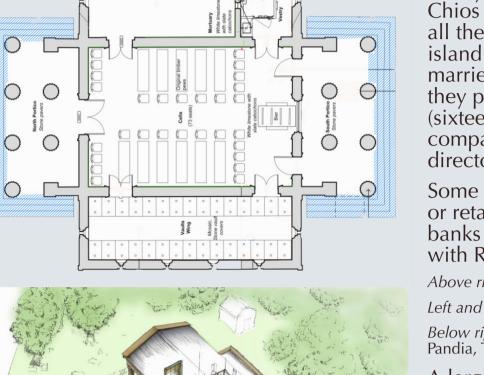
In 1453, the Ottoman Empire conquered the old Byzantine city of Constantinople and its Greek population retreated with their Patriarch to the city's Phanar quarter where they were to became known as Phanariots. More than 400 years later these families still called their capital city Constantinople, renamed Istanbul by the Turks in 1930. Wherever they were born, church records describe them as 'of Constantinople' just as the grandchildren of the Chiot refugees, born in London, still claimed to be 'of Chios'. Few ever spoke of the horror and loss caused by the massacres, leaving their memorials to speak for them. This panel uses the name Constantinople in order to reflect the sentiments of people buried here.

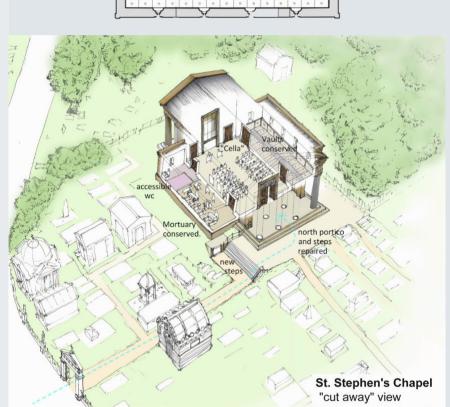
St Stephen's Chapel & the Ralli Family

The monumental St Stephen's Chapel, which dominates the Hellenic Enclosure, was commissioned by Stephen Ralli and his wife Marietta (née Ralli) in memory of their son, Augustus Ralli, who had died at school at Eton, at the age of fifteen. It was built in 1872-73. However, this heart-broken family may already have intended to build a mortuary chapel here with a large 'cella' – the central hall – for general use by the Anglo-Hellenic community, flanked on two sides by aisles containing a mortuary and Stephen Ralli's private family vaults. The building was designed in Doric style by James Thomas Knowles and built at a cost of £20,000 by Dayman's of Vauxhall Bridge Road, London. Its large stained glass window was made by Clayton & Bell for £1,000.

Stephen Ralli, one of London's richest men – and one of its first millionaires – was well-placed to fund such a building and his wealth had derived from a curious mix of circumstances. The Ralli family of Chios and Constantinople, by a strange irony, owed much of its success to the tragic Chios massacres. The **Rodocanachi** and **Schilizzi** families had generally been considered among the island's richest but, a couple of years before the massacre's, Stephanos **Ralli** (1755-1827) had sent his five sons, **John**, **Augustus**, **Pandia**, **Thomas** and **Eustratius**, to open trading branches in Odessa, Marseilles, Constantinople and London. Following the defeat of Napoleonic France at Waterloo in 1815, the centre of gravity of world trade had moved from the Mediterranean, the Aegean and the Black Sea, to London, Liverpool and Manchester. After the Chios massacres of 1822, the new firm of Ralli Brothers was now ideally placed to offer support to the surviving refugees - nearly all of them successful merchant traders in their own right and kinsmen of the five brothers. Ralli Brothers thus acquired skilled partners and was able to merge a range of trading activities and acumen to exploit new opportunities.

The company grew exponentially as a sort of cooperative, the brothers cleverly harnessing the abilities of numerous inter-related partners, all of whom had experienced loss and tragedy in 1822 and all of whom shared an urgent need to rebuild their businesses, lives and fortunes.



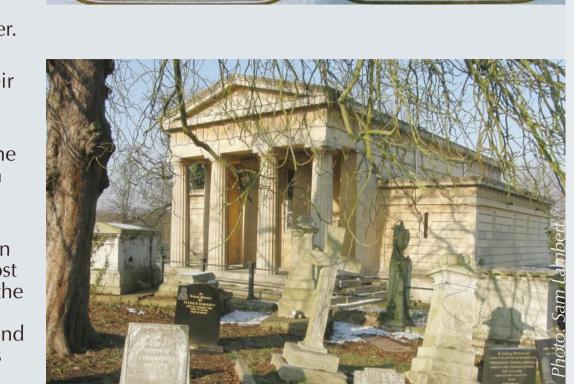


A good example of this was the Vlasto family. Probably the richest land-owners on Chios before the massacres, they lost almost all their source of income when they fled the island in 1822. However, Anthony Vlasto married **Calliope Ralli** in Trieste in 1830, and they produced three generations of Vlastos (sixteen individuals) who guided the company's affairs as partners, managing directors or chairmen of Ralli Brothers. Some of these diaspora merchants created or retained their own trading houses and banks while simultaneously collaborating with Ralli Brothers.

Above right: Stephen and Marietta Ralli Left and centre right: St Stephen's Chapel Below right: The five Ralli brothers – John, Augustus, Pandia, Thomas and Eustratius, founders of a dynasty. A large proportion of the Chiot and Phanariot diaspora worked with Ralli Brothers at branches in Liverpool, Manchester, Marseilles, Trieste, Livorno, Odessa, Pera, Alexandria, Calcutta and throughout British Empire trade networks. Among these are members of the following families, many of whom were buried in this Hellenic Enclosure:

Agelasto, Alexandroff, Argenti, Calvocoressi, Casdagli, Cornelios, Cozzika, Damala, Demetriadi, Eumorfopoulo Fachiri, Frangopoulos, Galati, Ionides, Mavrogordato Mavroyanni, Pallis, Paspati, Ralli, Rodocanachi, Samoily Scaramanga, Schilizzi, Sechiari, Sevastopoulos, Spartal Sugdury, Syriotis, Tombazi, Tricoupi, Vassiliadi and Vlasto







The Chios Massacres



1822) ~ Schilizzi, Nicolas (? - 1822) ~ Schi

ne (1766 - 1822) ~ Schilizzi, Leontius 'Leoni' (1760 - 1822) ~ Schilizzi, Chadzi Lorenzis (1765 - 1822) ~ Schilizzi, Michael 'Miké' (?

aramanga, Petros (1760 - 1822) ~ Schilizzi, Constanti

orge (1755 - 1822) ~ Scaramanga, Nico

Scaramanga, Eustratius Coco (~1790 -18

(3 - 1822) ~ Roi'di, Theodore (3 - 1822) ~ Roi'di, Theodore

22) ~ Rodocanachi, Chadzi Philippis (? - 1822) ~ Roïdi, Eustratius (?

1822) ~ Rodocanachi, Paolo (1807 - 1822) ~ Rodocanachi, Paul (? - 1822) ~ Rodocanachi, Petros Paul (1

In 1821, Greeks rebelled against the Ottoman empire which had ruled them, often harshly, since 1453. The Greek War of Independence had

Within a year, in 1822, about 100,00 of the population of Chios were killed, starved, enslaved or expelled with untold numbers dying of exposure, disease. exhaustion or suicide.

About 5,000 of the inhabitants were abroad at the time and about 15,000 escaped – mostly the rich who could buy their way to safety by boat. The island was devastated, along with its people and has never fully recovered.

Flight from the Kampos' and 'The Massacres of Chios', above, and the three scenes of Chios are from the collection of Konstantinos Kavadas.

This genocide shocked Europe. There was universal protest from statesmen, artists and writers (see Delacroix's painting below left). Chios had been among the richest trading centres in the Ottoman Empire. For centuries its merchants had dominated trade throughout the Black Sea, the Aegean and the Mediterranean. Chian trade and a monopoly in the valuable mastic plant, unique to Chios, were greatly valued by Turkey. In return, Chios received unique privileges, tax relief and semi-autonomy. Chiots were also highly respected and prominent in Constantinople where most of their business was based. But favoured status and the island's fabled wealth contributed to the looming *katastrophe*. Paranoia about any potential Chian betrayal turned admiration to bitter hatred and a thirst for revenge. The Chios catastrophe occurred in two distinct phases. The first began with the arrival of the Greek admiral, lakovos Tombazis, with a fleet of 25 ships off the coast of Chios on 27 April 1821. His aim was to incite the Chiots to rebellion.



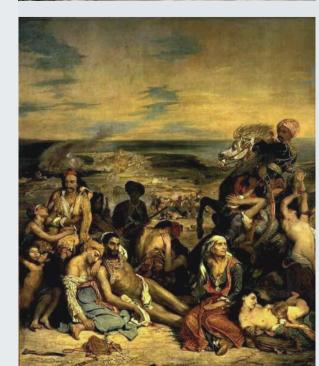
Michael Vlasto (*left*), chief of the Chian demogeronts, told Tombazis the island consisted of unarmed merchants, seamen and scholars – not militant revolutionaries. In any case, a rebellion just a couple of miles off the Turkish coast would be suicidal. And many Chiots wondered whether, as semi-Óttoman Greeks in Turkey, they would be any better off as semi-Greek Ottomans in Greece a nation state that did not yet exist. But, fatally, the Sultan over-reacted to the perceived 'threat' posed by the

Greek fleet, ordering the arrest and killing of Chiots in Constantinople, including the Greek patriarch on Easter Sunday. Three more bishops and a dozen Greek aristocrats were hanged while other Chiots were imprisoned in the Bostangi Bashi gaol.

Worse still, 1,000 Asian troops, ex-convicts and mercenaries were unleashed on Chios where they looted and vandalised properties, raping and robbing as they went. Forty men from the island's most prominent families were held hostage in the Kastro and ruinous taxation imposed on families without incomes since their ships were confined to port. Terror and destruction were widespread.

The second phase of the tragedy occurred when two hot-headed Greek revolutionaries, Logothetis and Bournias, landed on Chios with 5,000 men from the island of Samos. Having out-numbered the Turks they divided the island between them, their troops turning to ever more frenzied looting, robbery, killing, burning and destruction. Families from Chios town and the





Kampos had fled to the hills, women and children sheltering in caves or within Nea Moni monastery (where 2,000 were burnt alive). Others, with babies, threw themselves from cliffs to avoid rape by Turks or Greeks. In Constantinople the Sultan executed Pandely Rodocanachi, Michael Schilizzi and Theodore Ralli and declared a *jihad*. The main Ottoman fleet then arrived under admiral Kara Ali, accompanied by 7,000 mainland troops. He hanged 70 Chian men from the yard-arm of his flag-ship.

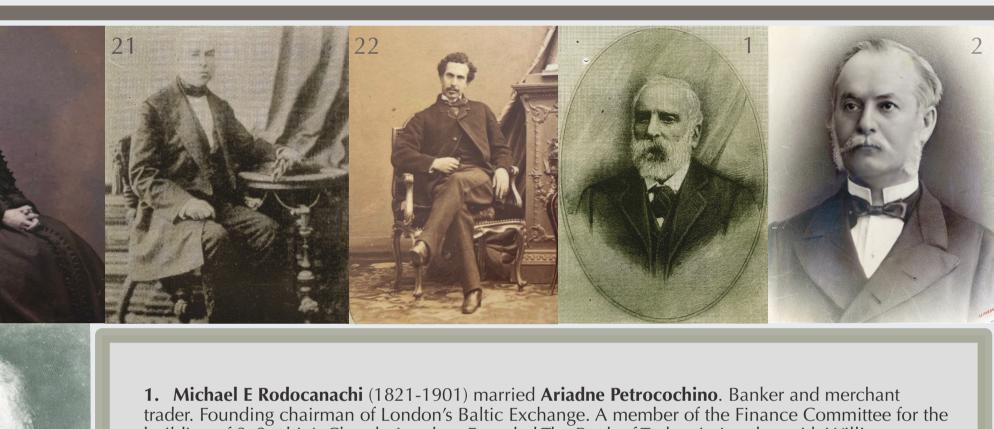
On 23 April 1822, 47 of the 74 heads of family now held hostage in the Kastro, were led out and hanged in Vounaki Square (see memorial left). Around 45,000 women and children were taken to Turkish slave markets where most vanished into Asia Minor.

Some of the survivors and their descendants appear on this panel but for 150 years few ever spoke a word of what occurred on Chios in 1822.

Buried Here

The Families

Faces from the Enclosure



building of St Sophia's Church, London. Founded The Bank of Turkey in London with William Gladstone in 1858. He was advised to live in Worthing because of his asthma where he bought land and his son Emmanuel built the mansion called 'Chios'. Generous benefactors to Worthing.

2. Michael I. Zarifi (1818-1891) married Fanny Kessisoglu. He and his two sons revolutionised private merchant banking in England at the London offices of their Constantinople 'Z&Z' (Zarifi & Zafiropoulo) banks. Trustee and generous sponsor during construction of St Sophia Church, London. His family, along with the Baltazzi family, handled the bankruptcy of the Sultan and Ottoman state. 3. Ioannis 'John' S. Schilizzi (1805-1892) married Alexandra Mavrogordato. He was captured by the Turks in 1822 and kept aboard Admiral Karoli Pasha's ship for 11 months. His family paid his

He then began a business in Livorno. A signatory to the 1842 lease of the West Norwood cemetery. 4. Alexander A. Ionides (1840-1898) married Zambelou Sechiari. Greek Consul-General 1884-94. Patron of William Morris, Walter Crane, Philip Webb and his friend James Whistler. His portrait was painted by G. F. Watts and Alphonse Legros. A pioneering collector of Hellenistic sculpture and notably Tanagra figurines. He is the 'tall young Greek' in George du Maurier's novel, Trilby.

ransom of 500 drachma – others too had ransoms paid to obtain their release from Turkish slavery.

5. Pandia 'Zeus' S. Ralli (1793-1865) married **Marietta Scaramanga**. The undoubted father figure of London's early Hellenic community. A founding partner of Ralli Brothers and founding director in 1858 of London's Baltic Exchange Company. Greek Consul General. President of the Greek Committee for Prince Albert's Great Exhibition (1851).

6. George A. Argenti (1847-1931) married Arghyro Sechiari. Father of the London Stock Exchange. 7. Aglaïa Ionides (1834-1906) With her cousins Mary Cassavetti and Marie Spartali she was one of the Pre-Raphaelite 'Three Graces'. Painted by Watts, Legros, Meadows and Cousens. Born and baptised in the family home at Finsbury Circus where the community had their first chapel. A friend of William Morris and of Edward Burne-Jones for whom she designed dresses used in his paintings. 8. Eugenia 'Janie' Argenti (1854-1935) married Sir Lucas Ralli, 1st Bt. Founded the Franco-British

Foundation in 1919 (associated with her son Leo killed in France in WWI).

9. Emmanuel M. Rodocanachi (1855-1932) married Alexandra Agelasto. A merchant banker, head of Rodocanachi Sons & Co, founded in 1830. His great-uncle George Rodocanachi had been Lord Byron's adviser and banker in Livorno, so assisting Greek independence. He was in partnership with Emmanuel P. Rodocanachi, Pandely J. Agelasto, George P. Sechiari and his son John Rodocanachi. **10. Lt Eustratius G. Manuel** (1889-1918) A pilot in the Royal Flying Corps killed in a flying accident while perfuming duties as a test pilot at Hendon during WWI. His mother was Sophia Ionides whose

family had been the patrons and champions of many of the Holland Park set of Pre-Raphaelite artists.

11. Michael. E. T. D. Vlasto, (1888-1979) married **Chrissy Croil**. A Royal Navy surgeon who saw action at the battles of Coronel and the Falkand Islands (1914), and at the Dardanelles (Gallipoli, 1915). In 1940 he encouraged key family members to join General de Gaulle's WWll Free French staff in London. A leader among London's Hellenic community until WWII dispersed it irrevocably. 12. Fanny Kessisoglu, Croix de Guerre², Légion d'Honneur (1874-1917) died of meningitis as a WWI nurse among French troops on the Western Front. Her cousin Maria Balli headed the nursing team.

Clearly a remarkable nurse because she was awarded a second Croix de Guerre on her death bed. 13. Pandia P. Ralli (1862-1924) married Arghyro Sechiari, and seen here hosting a 1901 Derby Day house party at his home, Ashstead Park. Everyone in this picture – including members of the Ionides, Ralli, Sechiari, Zarifi, Mavroyanni and Baltazzi families – is thought to be buried here. **14. Theodore M. Mavrogordato** (1883-1941), married **Mabel Squire**. Winner, with Mabel, of the

1911 Wimbledon Mixed Doubles Championship. A Davis Cup player for England in 1914 and 1919-1920. A major in the RASC in WWI and a director of the All England Club Ground (Wimbledon). 15. Eustratius S. Ralli (1800-1884) married Marigo Mavrogordato. A founding director of Ralli Brothers and a founder of the first Greek Church at London Wall. He laid the foundation stone of St Sophia's Church (later cathedral), in Bayswater. He established the Hellenic Enclosure with Alexander C. Ionides, Antonius T. Ralli and John S. Schilizzi. A founding member of London's Baltic

Exchange and patriarch of the Hellenic Community after the death of his brother Pandia 'Zeus' Ralli. **16. Fanny Vlasto**, MBE, Légion d'Honneur (1884-1959) married **George Rodocanachi**. A founder of Pat Line, one of the largest and most successful escape and evasion lines in France during WWII. Her Marseilles apartment was the organisation's HQ and 'safe house' helping over 600 Allied servicemen to return to Britain via the Pyrenees and Spain to continue the fight. When the line was betrayed, her husband George was tortured and died in Germany's Buchenwald concentration camp. 17. Philip P. Argenti (1891-1974) married Alexandra Schilizzi. Great historian of Chios and Chiots. 18. Eustratius E. Petrocochino (1822-1897) married Angeliki Vlasto. A member of the Constitution Committee for the building of St Sophia's Church, London. He was born at sea off the coast at Trieste

of exhaustion at Trieste, aged 20, as did several other women and children after fleeing Chios. **19. Antonio T. Ralli** (1805-1881) married **Caterina Mavrogordato**. A director of Ralli Brothers. He was a signatory to the 1842 lease of the Greek Orthodox Cemetery at West Norwood. **20. Marouko Argenti** (1816-1880) married **Thomas Ralli**. She vividly described fleeing barefoot and naked as a child from the massacres on Chios and of being 'on a mountain top with a great many others'. Unusual, since few survivors ever breathed a word of their experiences of the massacres.

as his parents fled the massacres of Chios. A month later his wife's first cousin, Oriettou Vlasto, died

21. Lucas G. Ziffo (1800-1876) married **Despina Capari**. His memories of the massacres on Chios apparently inspired Dimitrios Vikelas to write his novel of the Chios massacres, Loukis Laras. A driving force in London's Hellenic community affairs and a trustee of the Hellenic College. **22. Alexander A. Vlasto** (1833-1899) married **Calliope Ralli**. He shared chairmanship of Ralli Brothers, guiding the extraordinary fortunes of this vast trading house, with his Ralli brothers-in-law.



St Stephen's Chapel









Chios Massacres





Some Chios Families

Listed around the edge of this panel are the names of the principal families from Chios and Constantinople, many of whose descendants are buried in this Enclosure. A few, like the **Maximo** family, almost vanished from the record following the massacres and some, like the Balli Demetriadi, Spartali and Kessisoglu came from Smyrna (today's Izmir), a few miles from Chios on the Turkish coast. The Vagliano and Metaxa families were from the Ionian islands

MARRIAGE BONDS Coming from a small 'noble' élite on a small

island, these families all knew each other, having shared ancestry, often collaborating in business and usually marrying exclusively among themselves. Dynastic 'arranged'

marriages ensured financial security for young couples, cemented business relationships and protected family fortunes. It seems that in some cases couples were even paired off as children for eventual marriage and would have known each for most of their young lives. Women from these fortunate backgrounds appear to have been

unusually emancipated, self-assured and influential. Assured of 'good' marriages, financial security, the life-long status of mistresses of one or more households, they had freedoms that would have been unknown to the vast majority of the island's poorer population. One consequence of these close inter-family relationships is that their descendants today remain genetically linked, usually being cousins many times over and sharing a common genealogical heritage that can often be traced to the C15th.

TRADING BONDS

At a young age, sons were sent to cousins or business partners in foreign port cities to learn about merchant trading and to acquire useful languages and contacts.

The famous 'Chian Method' was vital to their trading activities: it involved partners with proven liquidity making simultaneous and mutual crossinvestments in each other's commercial ventures, either as principals or underwriters, and all on a handshake. This sharing of risk protected individuals from disaster.

The resulting trade networks spread around the Mediterranean and the Black Sea and following the Chios Massacres of 1822, they were to

prove vital to the survival of refugees settling abroad.

In the end these refugees were to find security in London, Liverpool, Manchester, Marseilles, Livorno, Trieste, Alexandria, Pera, Odessa, Trebizond, Tabriz, Resht and Taganrog. Later, some spent their working lives in Bombay, Calcutta, Karachi or New Orleans.

CHURCHES

Like most migrant communities, both the Chiots and Phanariots must at first have felt vulnerable in unfamiliar Georgian and Victorian Britain. Though they enthusiastically embraced the spirit of the industrial revolution, reaping the rewards of enterprise and self-reliance in a thriving economy, they appear to have considered their shared origins and cultural identity as of prime importance.

Two grand Greek Orthodox churches were built for the growing communities in Manchester and Liverpool: the Church of The Annunciation in Salford (1861) (above right) and the Church of St Nicholas in Toxteth (1870) (below right).

Their Greek Orthodox faith provided support and cohesion in their lives. At first they gathered in a Russian Orthodox chapel and then in a rented hall until, by 1836, they used the Chapel of Our Saviour at the No. 9 Finsbury Circus offices of Alexander Ionides.

On Chios, richer families usually had their own small chapels in which to commune alone with their God, but the London community now needed something large enough for them all. In 1849, they built the Church of Our Saviour at London Wall, followed in 1882 by the exquisite church (now the cathedral) of St Sophia in Moscow Road, Bayswater (see right).









