

and with sublime effrontery inscribed a dedication to Achilles with the words "To the greatest of the Greeks from the greatest of the Germans" (p. 235).

Few faults are to be found. The chronology of Corfiote affairs is somewhat strangely handled. Normans and Crusaders appear in Chapter 18, to be followed by Venetians, French and British. But in Chapter 24 we are switched back to the history of ancient Corcyra. In this connection we may ask how "we *know* from Thucydides that the Corinthians colonized the island in 734 B. C." (p. 218-also 169). The spelling of *Analypsis* (p. 218) is inaccurate: The transliteration into English of the name which means Ascension must be *Analepsis* (or else *Analipsis*). The greatness of the modern heir to Galen, Vesalius, is obscured on p. 65 in the description "Vezal, a Belgian anatomist of the seventeenth century." (Indeed, a son of Zakyntos named Varviani whose heroism saved priceless treasures from the devastation wrought by the earthquake has written a competent monograph about Vesalius on the island). We are told (p. 241) "Sharks are extremely rare" (at Corfu). The present reviewer was told a different story not many years ago when a girl bather was attacked.

The maps and photographs add much to the value of the book. It is a particular pleasure for one who has seen the original portrait of Solomos while the guest of Mr. and Msr. Zois to commend the photograph opposite p. 204, for this picture is full of meaning.

Surely in English the spelling Lefkas is preferable to Foss's Levkas. And on p. 45 the misprint *visting* needs correction.

Queen Mary College,
University of London

REX WITT

C.M. Woodhouse, *The Philhellenes*. London: Hodder and Stoughton, 1969. Pp. 192.

The man who commanded the Allied Mission to the Greek Guerillas between 1943 and 1945, when he writes on a topic of Greek import, will be eagerly read. Those who are familiar with previous books by Col. Woodhouse such as "The Greek War of Independence" and "The Battle of Navarino" will find the present volume well up to expectations. It is a compendious account of Philhellenism during the Greek War of Independence over a century before the one in which the author took

part. Obviously it is aimed at the British reader. All the same, we may hope it may fall into the hands of Greeks as well, for many of them with an understanding of English will remember with gratitude how much help they owed during the War of our own days to "Colonel Chris."

What makes one a Philhellene? The author in his preface takes up the question historically. Philhellenism "was part of the liberal movement which succeeded the Napoleonic Wars." We may, of course, seek an answer by looking at the term *philhellene* in the ancient language, where as a glance at the standard lexicon will show it was applied to foreign princes (a nice thought as we contemplate Byron and Woodhouse too!), not to mention Hellenic tyrants and Roman Nero. Sandwiched in between those other epithets "freedom-loving" or "liberal" and "buoyed up with hope" or "always hoping," it carried overtones not unlike those it bears in modern times.

The author has the highest possible opinion of Byron, to whom at the very end of the book the glowing tribute is paid that "He taught us all that 'it were better to die doing something than nothing'." But there is ample recognition of the importance of other philhellenes, belonging to "an international movement of protest in which nationalism, religion, radicalism and commercial greed all played a part, as well as sentiment and pure heroism."

For us today to appreciate the situation of the Greeks under Tourkokratia is difficult, especially when we ask how strong their patriotism really was (cf. p. 57). Again and again in this book Byron appears as a realist. His down-to-earth descriptions are those of a melancholy eyewitness... Byron in fact knew Greece as it was, not as it was imagined by Theocritus and transmitted to contemporary English poets by their immediate predecessors (pp. 88-89).

The political spearhead of the protest movement of British Philhellenism was the London Greek Committee. But not everybody associated with this organisation was prompted by the loftiest altruism. Some members even made profit out of loans (p. 91). To finance a revolution hundreds of miles away was not easy — and the interests of the London Committee "were political rather than financial" (p. 74). As Col. Woodhouse dryly remarks about the situation before the formation of the Committee (ibid.) the Greeks belonged to the category of the oppressed nations "for whom British hearts should bleed and British pockets be touched."

The philhellenic movement did not lack eccentrics, ruffians and

romantics. Ruffianly behaviour is exemplified in the plot to murder Trelawny (p. 126) who nevertheless lived on to die in 1881, the last of the philhellenes (p. 166). Eccentric conduct meets us in one whose brilliant seamanship could serve the cause of Greece, Cochrane, whom Codrington at Navarino had to require to desist from operations (pp. 130-40). Bizarre indeed is the picture of Guilford at Corfu dressed up like Socrates, with the olive and owl of the goddess of wisdom upon his filleted head (p. 70).

The antihellenic role of the High Commissioner for the Ionian Islands, Sir Thomas Maitland, is strongly emphasised (p. 68) and his antagonism to the Greeks is described as implacable. He longed to see them crushed. Maitland would have sided with the person named Hughes (p. 29) who had so low an opinion of contemporary Greek education, the view summed up by Woodhouse (*ibid.*) "that there could be no question of Greek independence until they were better educated."

The hesitation at first displayed by Byron in espousing the cause of Greece is stressed (p. 96) and thereby his other qualities revealed. He showed initiative on Cephallonia in digging out two villagers who would otherwise have been buried alive (p. 104). His judgment of the situation on the Greek mainland (p. 112) was correct. The Fourth Chapter dealing with his last intervention sums up the author's attitude with the closing words "It has always seemed strange to the Greeks... that the English have mostly failed to recognise in Byron their greatest countryman of the 19th century."

Greek readers (like some English perhaps) will gladly welcome what this book has to say about the Elgin marbles. The very first paragraph of Chapter One refers to their removal. On this question, of course, Byron was wholeheartedly the philhellene (p. 41): "they belonged to the Greeks." It could "be seen as an act depriving the Greeks of their historic heritage" (p. 25).

The author can fly tangentially from Greece to the France of Napoleon and the England of the Luddites, Catholic emancipation and Wellington (pp. 48-51). But on the whole the story is closely knit and one's interest does not flag. It is a matter for marvel that already in the early nineteenth century talk could be heard of Greece following either an English or an American pattern. When Capodistrias told Stanhope "We must not attempt to Anglicanise Greece" the latter "replied that we rather wished to Americanise her" (p. 106). A tart remark

(p. 125) about Greek *pallikaria* ("heroes or thugs, according to taste") is particularly telling.

Among the most impressive sentences is one (p. 168) which holds the key to this book: "Every experience of the 1820s was repeated (in the other War 120 years later) including torture, betrayal and attempted murder, but also including loyalty, generosity and heroic self-sacrifice." Well fitted for his task, Woodhouse fulfils it brilliantly.

Queen Mary College,
University of London

REX WITT

Constantine Cavarnos, *Modern Greek Thought. Three Essays dealing with philosophy, critique of science, and views of Man's nature and destiny.* Institute for Byzantine and Modern Greek Studies, Belmont, Massachusetts 1969. Pp. VI+115.

The author of this useful little book is already well known for his other works on kindred topics including an admirable monograph on Mount Athos (*Anchored in God, 1959*). He is well qualified to write about Modern Greek Thought.

To deal with the topics specified in the book's sub-title when the text covers less than a hundred pages raises the problem of adequately covering the subject in depth. The author must be congratulated on having it resolved by careful selection and citation. His prospective readers are "all persons who are interested in modern Greek civilization." Those of us who live in countries where the culture of Greek antiquity has left its own indelible mark and whose language is English will eagerly turn to this *opusculum* if we "are concerned with the human situation and the perennial vital questions." For us it is *multum in parvo*. It takes us right away from long-haired hippies and sex to the Byzantine world ("Modern Greek philosophy can best be understood as a continuation of Byzantine philosophy in modern times") and to the world of the monks of Mount Athos. We are helped in our reading. The seven pages of notes are succinctly gathered together (pp. 87-93). Thirteen pages of bibliography (95-12) precede an index of personal names (inevitably topics are missing from it). Somewhat regrettably titles are printed always in Roman letters and not in Greek. Obviously the author means to help his reader.

The claim that a gap has now been filled by Cavarnos's slender