

army tried to employ British Centaur tanks in the first Grammos campaign the result was a fiasco. Obviously the military effort in Greece was better calibrated to the needs of the battlefield than it was in Vietnam where our disproportionate fire power and reliance on hightech logistics became part of the problem.

There are many other insights to be gained from "*A New Kind of War*", including the ironic fact that the first appearance of the so-called Greek lobby in Washington seems to have been in the form of a warning to the Administration that unless a broadly-based government was established in Athens Greek-Americans might persuade Congress to cut aid to Greece. Professor Jone's central proposition—that the Truman administration followed a flexible policy designed both to secure victory in the Greek guerrilla war and to prevent it from spreading—is more convincing than the thesis contained in his title. The tragic misconception of the Johnson administration was to believe that the civil wars in Greece and Vietnam were basically alike—were similar expressions of "a new Kind of war". They were not. The real reasons why the insurgency was defeated in Greece are that the Greek Communists were unable to fight under the banner of anti-colonialism, that they lost their principal source of aid and sanctuary when Yugoslavia broke with the Soviet Union, and that the replacement of Markos by Zachariades caused the Communists to make the fatal mistake of abandoning guerilla tactics in favor of conventional warfare. While it is valuable to be reminded by Professor Jones that in general our policies were skillfully executed in Greece, we should not conclude from this that the Vietnam war could have been won with comparable methods. To paraphrase Tolstoy, all peaceful countries are alike; each belligerent country is at war in its own way.

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Nikos Kazantzakis, *Russia: A Chronicle of Three Journeys in the Aftermath of the Revolution*. Translated by Michael Antonakes and Thanasis Maskaleris. Berkeley, California: Creative Arts Book Company, 1989, pp. 271.

Convinced that the aftermath of the Bolshevik Revolution was "the great experiment of the century", Nikos Kazantzakis made three separate journeys to Russia (from 1925 to 1930). He writes eloquently, often passionately, about his experiences.

Though Kazantzakis considered revising his work, he wisely rejected the venture, preferring the "certain spontaneous psychic sweep" of his writing—an opportunity to convey directly the very essence of "the Russian flame". Kazantzakis interprets this flame as an integral part of the "cosmogonic Force, which uses men as its carriers" to enact a specific, almost mystical purpose. This *Idea*, a pervasive one in the Kazantzakis *œuvre*, forms the philosophical epicenter of the *Chronicle*.

Kazantzakis begins the *Chronicle* with a series of questions, for he wonders what he

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will find when his ship lands at Odessa. Has the Bolshevik revolution truly changed Russia? Is Russia holy, a paradise? Perhaps it is a Dantean hell, where the helpless are imprisoned in "circles of hunger, misery and madness". Such questions serve as a prelude, creating a sense of expectation, a mood of suspense.

When Kazantzakis lands at Odessa, however, his questions dissolve amid the teeming cauldron of reality. He presents a seemingly endless cascade of memorable images—from "piles of red apples" and people scurrying about the streets, to various shops and the ubiquitous picture of Lenin. This technique appropriately reflects the excitement, sometimes even the confusion, of the narrator.

Kazantzakis often responds to his physical environment by composing a paean, usually a celebration of one of the many struggles that occurred throughout Russian history. In Kiev, for example, he praises the "many races" of the "giant Russian mosaic", and then presents a capsulized record of their heroic accomplishments. In Moscow, he transforms the Kremlin into "the heart of the world"—it is also an occasion to relate the exploits of Ivan the Terrible. Be it the present or the distant past, he discovers evidence that Mother Russia is giving birth to a new *Idea*. It is precisely because of Kazantzakis' free association of concepts—and also because of his erudition and passionate language—that the *Chronicle* far exceeds the conventional limits of travel literature.

Kazantzakis' interests, are virtually encyclopedic. In the chapter on "Red Justice" he observes a criminal trial, and writes eloquently about law. He visits convicts, wonders if society itself is not the perpetrator of crime ("The Red Prison"). Bewildered by his meeting with an impetuous student, he questions the humanitarian aspects of Soviet indoctrination ("The Red School"). He visits the Jewish Theater, examines priceless icons, speculates on the destiny of "Women in Russia", and writes panegyrics on "Tolstoi and Dostoevskii"—hoping to discover the quintessence of the Russian soul. From the splendor of St. Basil's Cathedral to an old *muzhik*, who "sits cross-legged on the snow-covered sidewalk"—everything and everyone is of significance, for each radiates with the intensity of "the Russian flame".

Elated, Kazantzakis sums up his experiences in the final chapter. "Someday", he writes, "future generations will characterize this 'epic undertaking' as the 'Russian miracle'".

The *Chronicle* ends on a note of hope. But the translators judiciously place it in a much larger context by including a brief critical essay by Professor Peter Bien, and a letter by Kazantzakis (to his dear friend Michael Anastasiou).

While Professor Bien notes Kazantzakis' "disenchantment" (because of Bolshevism's "imitation of the West"), it should be emphasized that this emotion is a result of Kazantzakis' interpretation of history as a "cosmogonic Force", an evolutionary process demanding commitment from sensitive individuals. From this perspective, the struggle is the touchstone of meaning, becomes far more important than the emotions of those involved—or the goal that is sought. Thus, Kazantzakis, affirming his belief in the courage and integrity of human nature, predicts a "post-communist" age—another step in the continuous, and often bloody struggle which allows humanity the opportunity to define itself.

That this volume is now available to an English-reading audience is a tribute to the dedication and skill of the translators, who have given us a work which will enrich our understanding of Kazantzakis, and one of the most significant events in world history.

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