

lists the newspapers which were published from the beginning of the Revolution until King Othon's arrival and classifies them into handwritten and printed, and further subdivides the latter into those published in Greek and those published in a foreign language or Greek. He then refers to each of the many Government publications which had various contents. Finally, he refers to the newspapers which have already been reprinted by private initiative and to those which are to be reprinted by the Prefecture of Attica.

The Preface is followed by an Introduction to the reprinting of the "*National Newspaper*," (pp. I-VIII), written by Mr. Demakopoulos, with information about this newspaper which was edited for two years of publication: A (1832) and B (1833). The reprinting of the "*National Newspaper*" was based on the complete original volume of the Library of the Greek Chamber of Deputies, and was made with the photostatic method. At the end of this volume there is an Index of names of persons and places mentioned in the "*National Newspaper*" (pp. 1*-22*) and a Table containing the official Acts which were published in the same newspaper (pp. 23*-33*).

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David Holden, *Greece Without Columns*. London: Faber & Faber, 1972.
Pp. 336.

This book, written by a foreign correspondent of the *Sunday Times* purports to be an attempt to see things in Greece as they really are—political affairs that is, principally though far from exclusively. Part I is titled "Questions of Identity"; Part II, "Matters of History"; and Part III, "Legacies in our Time." The author asserts that he likes Greeks and denies that he is a Philhellene, in the sense of a man who engages in "a love affair which envisions 'Greece' and the 'Greeks' not as an actual place or as a real people but as symbols of some imagined perfection." (pp. 13-14).

The outcome of this attempt is entertaining journalistic babble which (in the last part) mixes judicious insights into current Greek politics and its international setting with (especially Parts I and II) injudicious borrowings from other people's ideas about the Greek "national

character" in themselves open to debate, numerous inaccuracies of fact (because of the author's superficial knowledge of history and politics not only of Greece but also of other countries), several stereotypes, as well as misspellings.

Here are a few samples of the above shortcomings: 1) Holden's reliance for several generalizations on a book published by a countryman in 1905 leads the author to assert that Greek governments continue having the right to hire and fire civil servants—which is incorrect. The spoils system was ended over fifty years ago, in the second decade of our century, when a permanent civil service was established—which means that Greek governments are now left merely with the right to hire new civil servants not to fire them as well—with certain shortcomings of its own, of course 2). The two-headed eagle was not introduced in 330 A. D., when Constantinople was founded, as he writes (p. 69). It appeared close to nine centuries later for the first time in Nicaea, after the sack of Constantinople by the Crusaders of the Fourth Crusade in 1204. 3). The famous Churchill-Stalin "percentages" agreement of October 9, 1944, on the Balkans, never established that Greece "henceforth" (p. 165) should be 90 percent within Britain's "sphere of influence." In January 1946, the Soviet representative made it clear in the UN Security Council that his government envisaged this agreement to be, as did the Americans, a mere wartime expedient. Foreign Secretary Ernest Bevin made no attempt to deny this, but invoked other grounds for the continued British presence in Greece after the termination of the hostilities of World War II. 4) Not only Conservative British governments refused to consider the Cyprus question (p. 180). So did the previous, Labour government. 5) In the Cyprus conflict of 1955-1958, it was not the Greek Cypriots who attacked the Turkish Cypriots "with all the weight of their embittered history behind them" (p. 181). It was the Turkish Cypriots who first attacked the Greek Cypriots, as witness the riots of 1958, and especially those of June that year. 6) It can hardly be said that the Military League of 1909 secured *enosis* for Crete (p. 220). 7) *Rousfeti* does not mean "roughly, personal influence" (p. 275). It plainly means a favor—usually as characterized by a third person who disagrees about its being granted! 8) On p. 226, "aghonía of politics" should read "aghon of politics"; on p. 242, *falanja* should read *falanga*; on p. 245, "Barnum" should read "Barham," and on p. 257, Kotsonis, Ieronymos, should be reversed. Mr. Holden is also rather slipshod even by journalistic standards, when he writes that a caretaker Prime Minister is entitled by law

to a chauffeur-driven limousine for the rest of his life. This applies only if a Premier lasts more than three consecutive months, not just for "a few weeks." (p. 282)

All in all, despite its title, which is not original (Johannes Gaitanides, *Griechenland ohne Säulen*, Munich: List, 1955) Mr. Holden's columns are continually showing. In his view, not original, "there is hardly an aspect of modern Greek politics that does not have its antique parallel" (p. 24). One could say this about the politics of almost any country. In order to explain many features of modern Greek politics, Mr. Holden constantly refers to *hybris*, Plato, or Boeotia—which really shows how difficult he finds it to see things as they really are. This book, mainly because of its flogging the dead horse of utopian Philhellenism, which is derived from eighteenth and nineteenth-century neoclassicism, hardly warrants a review in a scholarly periodical. It contributes little, if anything to our understanding of modern Greece, the modern Greeks—except as these are seen through the eyes of other Englishmen, such as Osbert Lancaster or Patrick Leigh-Fermor. Its central thesis that Greek politics oscillate between the poles of anarchy and authoritarianism is a generalization derived from his four-year stay in Greece, during which he witnessed both. But, how about the fifty-year reign of George I (1863-1913), out of a total of 140 years in the history of modern Greece as an independent state?

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John Dunn, *Modern Revolutions: An Introduction to the Analysis of a Political Phenomenon*. Cambridge: Cambridge University Press, 1972. Pp. 346.

The analysis of revolution is coming more and more to be linked to the study of political development. To inquire why some societies undergo violent conflict while other similar societies do not is to make certain assumptions about the nature of historical change. This book is an important contribution to these concerns for students of comparative political development and for those interested in the eight societies that John Dunn discusses.

Professor Dunn's central theme is nation-building. He has chosen