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**ADAMANTIOS KORAIIS**  
**and**  
**EDWARD EVERETT**



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ΤΟΜΕΑΣ ΦΙΛΟΣΟΦΙΑΣ  
ΕΡΓΑΣΤΗΡΙΟ ΕΡΕΥΝΩΝ ΝΕΟΕΛΛΗΝΙΚΗΣ ΦΙΛΟΣΟΦΙΑΣ  
ΔΙΕΥΘΥΝΤΗΣ: ΑΝ. ΚΑΘΗΓΗΤΗΣ ΚΩΝΣΤΑΝΤΙΝΟΣ Θ. ΠΙΤΣΙΟΣ

## ADAMANTIOS KORAIIS AND EDWARD EVERETT

The personality and the work of Korais have not yet been studied thoroughly and a good synthetic work, which will cover Korais as a scholar, patriot, and thinker in relation to the intellectual and political trends of his time, is undoubtedly one of the *desiderata* of modern Greek literature. A considerable amount of good work has already been done by D. Thereianos in his monumental, but antiquated, three volume work on Korais<sup>1</sup>, and also by the valuable studies of C. Amantos<sup>2</sup>, Ch. Charitonidis<sup>3</sup>, C. Dimaras<sup>4</sup>, and recently of St. Chaconas<sup>5</sup>. Therefore, any bit of information concerning Korais is always of special interest to the student of the intellectual history of modern Greece.

It seems that the least investigated part of Korais' life, which is nevertheless closely tied up with his work, is his relations with his numerous and important friends. The only scholarly articles in this field are J. Kalitsounakis' article on Hase<sup>6</sup>, and those by D. Hesselting and C. Dimaras on Korais' Dutch friends<sup>7</sup>. The primary source for the study of these relations is of course his voluminous letters<sup>8</sup>.

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1. D. THEREIANOS, *Ἀδαμάντιος Κοραΐς*, 3 vols., Trieste, 1889-90.

2. C. AMANTOS, «Ἀδαμάντιος Κοραΐς», *Ἑλληνικά*, VI (1933), 1-28; also his article «Τὸ ἔργον τοῦ Ἀδαμαντίου Κοραΐ», *Πρακτικά τῆς Ἀκαδημίας Ἀθηνῶν*, VIII (1933), 10-27.

3. CH. CHARITONIDIS, *Λόγος εἰς Ἀδαμάντιον Κοραΐν*, Thessaloniki, 1933.

4. C. DIMARAS, *Τὰ νεανικά χρόνια τοῦ Κοραΐ*, Athens, 1940.

5. ST. CHACONAS, *Adamantios Korais, A Study in Greek Nationalism*, New York, Columbia University Press, 1942, pp. 181. Another work on Korais is under preparation by Hans Aufrecht, who has already published a small portion of it under the title, *Adamantios Korais and the Image of the Modern Greek State*, New York, 1942, pp. 16.

6. J. KALITSOUNAKIS, «Ἀδαμάντιος Κοραΐς καὶ Κάρολος Βενεδίκτος Hase», *Πρακτικά τῆς Ἀκαδημίας Ἀθηνῶν*, VIII (1933), 49-69.

7. D. HESSELING, «Korais et ses amis hollandais», *Εἰς μνήμην Σπυρίδωνος Λάμπρου*, Athens, 1935, 1-6; C. DIMARAS, «Coray et Jeanne Wyttenbach. Quelques documents inédits, 1823-1829», *L'Hellénisme Contemporain*, Second period, 1 (1947), 361-371.

8. A list of the collections of Korais' letters that have been published is given by C. AMANTOS in his article «Ἀδαμάντιος Κοραΐς» *Ἑλληνικά*, VI (1933), 27-28. I would like to add to the Amantos' list the following items in order to bring it up to date: S. ΚΟΥΓΕΑΣ, «Ἀνέκδοτος ἐπιστολή τοῦ Κοραΐ», *Ἑλληνικά*, VI

Although everybody acknowledges the importance of Korais' letters, some remain still unpublished and many are buried in the volumes of old periodicals inaccessible today to most scholars<sup>1</sup>.

One of Korais' friends was Edward Everett, an American scholar and statesman, who was one of the greatest admirers that the venerable Chiot ever had. The friendly relations between the two men are almost unknown and it is chiefly thanks to the archives of the Massachusetts Historical Society, where Everett's papers are kept, that I will be able to throw some light on this problem<sup>2</sup>. Edward Everett<sup>3</sup> was born in Dorchester, Massachusetts in 1794. He displayed a keen intelligence at a very early age, which enabled him to graduate from Harvard College in 1811, when he was only seventeen years old, with the highest honors. After his graduation he pursued studies in divinity and in 1814 received his degree of M.A. During his studies at Harvard he concentrated primarily in the field of ancient Greek language and literature. His great admiration for classical Greece, along with the influence of Chateaubriand's *L'Itinéraire de Paris à Jérusalem* and Byron's *Childe Harold's Pilgrimage*<sup>4</sup>, led him to philhellenism. Thus while he was still nineteen years old he published ano-

(1933), 53; S. ΚΟΥΓΕΑΣ, «Λαυθάνουσαι ἐπιστολαὶ τοῦ Κοραΐ», *Ἑλληνικά*, VI (1933), 54; K. ΚΥΡΙΑΚΟΥΛΙΣ, *Ἀνέκδοτοι λεξιλογικαὶ σημειώσεις καὶ ἐπιστολαὶ τοῦ Κοραΐ*, Athens, 1934; ST. CHACONAS, «Jefferson-Korais Correspondence», *Journal of Modern History*, XIV (1942), 64-70, 593-96. (ST. CHACONAS failed to notice that the first of the letters he published had already appeared in P. ΚΟΝΤΟΥΑΝΝΙΣ' «Ἐπιστολαὶ ἀνέκδοτοι Κοραΐ καὶ πρὸς Κοραΐν», *Χιακὰ Χρονικά*, V [1923] 125); C. DIMARAS, «Coray et Jeanne Wyttenbach», *L'Hellénisme Contemporain*, Second period, I (1947), 361-371; C. DIMARAS, «Ἐξή γράμματα τοῦ Κοραΐ σχολιασμένα», *Ἀθηνα*, LII (1948), 113-130.

1. C. DIMARAS, *op.cit.*, 361, wrote with good reason: «En effet il est hors de doute qu'un grand nombre de lettres de Coray, épistolier infatigable, doit exister dans des archives privées d'Europe et d'Amérique. La publication de la moindre de ces lettres rendrait un service insigne à la Grèce, qui plus que jamais a et ressent le besoin de s'orienter vers les sources pures de la pensée et de la vie du grand humaniste».

2. I would like to express my indebtedness to the officers of the Massachusetts Historical Society for permitting me to search their archives.

3. The most comprehensive book on Edward Everett is P. R. FROTHINGHAM, *Edward Everett, Orator and Statesman*, Boston, 1925. See also an obituary article on Everett in the Greek newspaper *Ἡ Ἀσπίς τῆς Ἀνατολῆς*, vol. VII (1865), p. 2938 b.

4. Cf. G. CH. SOULIS, «American Travellers in Greece before 1821», *Athene*, X (Chicago, 1949), Nos 1 and 2. Also G. CH. SOULIS, «Ἄνθρωπος καὶ ἡ Ἑλληνικὴ Ἐπανάσταση», *Νέα Ἑστία*, XLIV (1948), 1102-1105.

nymously an interesting article « On the Literature and Language of Modern Greece », the first American treatise on modern Greek literature<sup>1</sup>. The article starts with the problem of the political restoration of modern Greece and then deals with the topic itself. Most of his information was drawn from travellers' accounts and the notes of Byron's poems. As far as Korais is concerned, Everett gives us the following account: « Of Coray, from whose talents the best expectations are formed, and who indeed appears to have done most, at least of living Hellenists, towards improving his native dialect, a short notice may be acceptable. He is a native, according to Lord Byron, of Scio<sup>2</sup>, the ancient Chios, though by the Edinburgh reviewers<sup>3</sup> it is stated that he was born at Smyrna, and that his family are living in a village in its vicinity. Where he received his education does not appear. He has published, with a French translation, the treatise on Hippocrates περί ύδάτων, καὶ ἀέρων, καὶ τόπων<sup>4</sup>, and the *Aethiopics* of Heliodorus<sup>5</sup>, as he says in the title page, χάριν τῶν Ἑλλήνων, with a preface in modern Greek, and notes in ancient Greek. In the latter part of his preface he speaks of the bad style of those who have written in modern Greek, and ends with a spirited address to his countrymen. He also translated into modern Greek, Beccaria's *On Crimes and Punishments*<sup>6</sup>. Besides these works, he has published a French translation of the *Characters* of Theophrastus<sup>7</sup>, and many of his conjectures and illustrations of Herodotus are inserted by Larcher<sup>8</sup> in his translation of that work. He has proposed to publish all the Greek classics,

1. The article appeared in the American magazine *The General Repository and Review*, III (1813), 80-95.

2. Cf. *The Works of Lord Byron*, Poetry, II (Childe Harold's Pilgrimage), London, John Murray, 1922, 197.

3. He means the review on Korais' translation of the Geography of Strabo, which appeared in the *Edinburgh Review*, XVI (1810), 55-62.

4. The full title is: Ἱπποκράτους περί ἀέρων, ύδάτων, τόπων. *Traité d'Hippocrate des airs, des eaux et des lieux*, Paris, 1804, 2 vol.

5. Ἡλιοδώρου, Αἰθιοπικῶν βιβλία δέκα, ἃ χάριν τῶν Ἑλλήνων ἐξέδωκε μετὰ σημειώσεων ὁ Δ. Κοραῆς. Ἐν Παρισίῳ 1800, 2 vols.

6. Περί ἀμαρτημάτων καὶ ποινῶν πολιτικῶς θεωρουμένων, σύγγραμμα Καίσαρος Βεκκαρίου, μεταφρασθὲν ἐκ τῆς ἰταλικῆς γλώσσης καὶ διὰ σημειώσεων ἐξηγηθὲν ὑπὸ Δ. Κοραῆ, Ἐν Παρισίῳ 1802.

7. *Les Caractères de Théophraste*, traduction nouvelle avec le texte grec, des notes critiques et un discours préliminaire sur la vie et les écrits de Théophraste par Coray, Paris, 1799.

8. HÉRODOTE, *Histoires*, traduite du grec [by P. H. LARCHER], avec remarques historiques et critiques etc., Paris, 1802.

with Romaic versions and Greek notes. Of these Thucydides in ten volumes, and we believe Herodotus, are published<sup>1</sup>. He is considered a man of elegant mind, and of extensive acquaintance with the Greek classics. His French style is clear and elegant, and he has lately published a *Lexicon of the Romaic and French languages*<sup>2</sup>. He has been recently involved in an unpleasant controversy with M. Gail<sup>3</sup>, a Parisian commentator and editor of some translations from the Greek poets, in consequence of the Institute having rewarded him for his version of the treatise of Hippocrates, to the disparagement and consequent displeasure of M. Gail. In a pamphlet published by the latter, in a course of the controversy, he threatens Coray with the most unclassical chastisement, of throwing him out of the window, upon which a French critic exclaims with characteristic *naïveté*:

« Ah mon Dieu !  
jeter un helléniste  
par la fenêtre !  
Quel sacrilège ! »

This is Everett's first allusion to his interest in Korais' work, and at the same time the first declaration of his philhellenic sentiments. A year after the publication of this article Everett received, as I have already mentioned, the degree of M. A. Upon receiving this degree he delivered a speech on the restoration of modern Greece, which is one more proof of his sincere interest in modern Greece<sup>4</sup>. At the same time he was installed as pastor of the largest congregation in Boston. After a little over a year of service in this position, he accepted an invitation to occupy the recently established Eliot chair of Greek literature at Harvard. A little after the acceptance of this invitation he sailed for Europe to enter a four year period of preparation for his new duties. He spent most of this time at the University of Göttingen where he received the degree of Ph. D. in 1817. While at Göttingen he never forgot Greece. In fact he continued there his study of modern Greek with the help of a Greek stu-

1. This information is definitely incorrect.

2. Everett got this also incorrect information from Byron. Cf. *The Works of Byron*, Poetry, II (Childe Harold's Pilgrimage), London, John Murray, 1922, 198.

3. For this controversy see: C. AMANTOS, «Τὸ ἔργον τοῦ Ἀδαμαντίου Κοραΐ», *Πρακτικά τῆς Ἀκαδημίας Ἀθηνῶν*, VIII (1933), (24).

4. See G. C. SOULIS, «American Travellers in Greece before 1821», *Athene*, X (1949), No. 1, 9.

dent from Chios<sup>1</sup>, and thought seriously of a trip to Greece. Through his association with this student he became increasingly familiar with Korais' works. It is interesting to note that the two students paid a visit<sup>2</sup> to the great scholar Wytttenbach of Leyden, who was a very close friend of Korais<sup>3</sup>.

Everett now knew much about Korais and he was anxious to meet him personally, an event which took place in the winter of 1817 in Paris. Everett stayed in Paris until the autumn of 1818, when he set out for his trip to Greece. During his stay in the French capital he visited Korais several times. He described his impressions of Korais in an interesting manner, along with other things concerning the great Greek scholar and patriot, in a book of memoirs which he published a few years before his death<sup>4</sup>. «At Paris I rejoined my friend the late General Lyman of Boston, with whom as a travelling companion I was to visit Italy and the East, — a person of great worth, and admirably fitted as a traveller by an ever active spirit of observation, gentlemanly manners, and even temper. We remained no longer at Paris than was necessary to make the last preparations for the journey before us, and particularly to get our passports duly countersigned.

I availed myself of the opportunity thus afforded to visit a few friends, whose society I had enjoyed the winter before, and particularly the celebrated Coray, the most learned and sagacious, as it seems to me, of the scholars of modern Greece, and second to none of her sons in the services rendered by him in preparing the way for her liberation. Having in view a visit to Greece, I had eagerly sought his acquaintance on arriving at Paris in the Autumn of 1817, and had diligently cultivated it during the whole of the following winter. He was then seventy years of age, and of rather infirm health, but in the possession of his faculties. My conversation with him, in our frequent interviews, naturally dwelt most on the subjects uppermost in the minds of both of us, — the ancient literature of his country,

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1. Prof. C. AMANTOS, whom I asked, kindly informs me that he believes that this student was George Glarakis. Unfortunately I am not able to consult P. KONTOYANNIS' article «Γεώργιος Γλαράκης», *Χρονικά*, IV (1919), 120-28, because I could not locate it in any of the American Libraries.

2. It is mentioned by everett himself in his manuscript journal from his trip to Greece (p. 8) kept in the archives of the Massachusetts Historical Society.

3. Cf. C. DIMARAS, *op. cit.*, 361 ff.

4. EDWARD EVERETT, *The Mount Vernon Papers*, New York, 1860, 262-67.

the condition and prospects of Modern Greece, and the hopes of her regeneration;—but he had seen much of the world; he possessed the principal languages of Modern Europe; had been a general reader, and had, from observation and books amassed a fund of various and useful knowledge, which I have rarely seen equalled. He was good enough to encourage the repetition of my visits,—a benignant smile ever welcomed me, even when he was suffering severe pain,—and I never left him without having heard something that was worth remembering, or learning something which I did not know before.

This remarkable man was born in Smyrna, in 1748, and was the son of parents in straitened circumstances. His opportunities of education were of course slender; but he early displayed uncommon aptitude for learning, with an insatiable thirst for knowledge. Native teachers were few and incompetent; the instruction which they gave, as he tells us, was meagre, the flogging abundant. Happily he formed the acquaintance of the Chaplain of the Dutch Consul, who desired to learn of him the pronounciation of the Romaic, and who in return instructed young Coray in the Latin. He early imbibed, from the perusal of Demosthenes, a passionate love of liberty and a galling sense of the tyranny under which his countrymen were groaning. Brought up in trade, he was sent at the age of twenty-four to Holland to engage in business. Here he lived six years, closely confined to his duties, but passing two evenings in a week at the house of a friendly clergyman, to whom the chaplain above named had given him letters of introduction. These six years were not only agreeably but profitably passed. In 1779<sup>1</sup> he returned by the way of Vienna, Trieste, and Venice to Smyrna. His views in life had by this time undergone a change; the astonishing career of the unfortunate Rhigas had already commenced and kindled his enthusiasm; he determined to abandon the career of a merchant, which if successful marked him out as an object of oppression and plunder on the part of the Turkish government, to be avoided only by remaining in voluntary exile. He took up instead the profession of medicine, which if he remained in Turkey, was the safest calling, while it furnished superior opportunities for cultivating those literary pursuits, to which he looked as fitting him to act extensively on his countrymen. Resisting the temptation of an eligible marriage which his parents wished him to con-

1. The correct date is 1778. Cf. ST. CHACONAS, *Adamantios Korais*, 22.



tract, he repaired to Montpellier, in France, and there for several years devoted himself with diligence to the study of his profession, supported at first by small remittances from his father, and when this resource failed, by a little frugal aid from his old friend the chaplain, and by translating medical books from German and English into French. In 1789<sup>1</sup>, and after having taken his degree of Doctor, he came to Paris. The Revolution was just breaking out, and the ten years which followed his arrival in Paris were passed by Coray in wise obscurity, and as far as concerned the bloody game of which he was a spectator, in entire inaction. He was all the time, however, by his own solitary studies and a diligent but carefully guarded correspondence with his countrymen, not only in Turkey but in the various states of Europe, educating himself and them for great events. He saw, a half century before the Emperor Nicholas announced it, that Turkey was « a sick man ; » and conceived the hope that, in the general despoiling of the estate to which he looked forward, Central Greece at least would go free.

The course he pursued to accomplish the great object which he had at heart was characterized by the long-suffering of Providence. He did not seek, in the first instance, to stir up revolt, the fatal error in some countries, of political regenerators, -- but he aimed to improve the minds of his countrymen ; to facilitate to them the study of the noble authors of their ancient language ; to purify the modern dialect from the barbarisms that had crept into it, and thus if possible to establish an identity between ancient and modern Greece. In addition to this, his prefaces and notes to a series of the ancient writers furnished him the opportunity of inculcating many seasonable lessons of patriotism among his readers. His editions were published at the expense of his prosperous countrymen at Vienna, Trieste, and elsewhere, and widely circulated ; but he did not confine himself to these indirect methods. When, after the death of Rhigas in 1798, meanly given up with his associates by Austria to the Turkish government, the Patriarch of Jerusalem was compelled to issue a general address to his countrymen, exhorting them to submit unresistingly to the Ottoman power, Coray published a fervent and high-toned re-

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1. Korais himself wrote in a letter of his addressed to Lotos that he arrived at Paris on the 24th of May 1788. See N. M. DAMALAS. *Ἐπιστολαὶ Ἀδαμαντίου Κοραΐ*, Athens, 1885, II, 122.

ply<sup>1</sup>. In 1801 he addressed another patriotic appeal to his countrymen, exhorting them to rely on the aid and protection of France<sup>2</sup>. The great movement in Greece in 1821 took him at first somewhat by surprise; he had not anticipated so early an explosion; and in fact it had been prematurely brought about by the rupture of Ali Pasha of Albania with the Port the year before. But though fearful at first that the time had not come for a successful revolt throughout the whole of the region, whose population was substantially of the Greek church, — as the event sufficiently proved to be the case, — he cordially entered into the movement, and though too old — 73 — to repair to Greece with a view of rendering active service, he contributed materially by his wise counsels, by his correspondence, and by his publications, to animate the zeal of his countrymen and to give it a right direction.

When I was leaving Paris for Italy and Greece, Coray furnished me with letters to his countrymen in the principal cities which I was likely to visit in European or Asiatic Turkey, a circumstance to which I was indebted for the freest access to the persons whose acquaintance a youthful traveller could most wish to form, — the patriotic merchants, the learned professors, the promising young men, in short the *élite* of modern Greece. The relations thus formed naturally gave me the deepest interest in the impending future of the native land of literature, philosophy, and art.

When the revolution broke out in Greece in 1821, a deputation from the first provisional Congress was despatched to Paris to confer with Coray, and take measures with him for enlisting the sympathies of Western Europe and America. They brought with them the Address of the Messenian Senate of Calamata to the people of the United States. This manifesto was forwarded by Coray to me, and at the earliest moment at which it seemed likely to attract attention was translated and published with the accompanying letter of the Deputies, in the papers of the day<sup>3</sup>. The interest with which the appeals

1. 'Αδελφική διδασκαλία πρὸς τοὺς εὐρισκομένους κατὰ πᾶσαν τὴν ἐπικράτειαν Γραικοὺς εἰς ἀντίρρησην κατὰ τῆς ψευδόνύμως ἐν ὀνόματι τοῦ μακαριωτάτου Πατριάρχου Ἱεροσολύμων ἐκδοθείσης ἐν Κωνσταντινουπόλει «Πατρικῆς διδασκαλίας». Ἐν Ρώμῃ [Paris] ἐν ἔτει Α' τῆς ἐλευθερίας αἰῶν. Cf. ARIADNA CAMARIANO, *Spiritul si revolutionar francez oomabatut de Patriarchia ecumenica si sublima Poarta*, (Offprint from *Cercetari Literare*, IV [1941], p. 26.

2. He means Korais' Σάλπισμα πολεμιστήριον, ἐξεδόθη ἄνωνύμως ἐν Ἀλεξανδρείᾳ [Paris] ἐκ τῆς ἑλληνικῆς τυπογραφίας Ἀτρομήτου τοῦ Μαραθῶνιου, 1801.

3. Cf. M. CLINE, *American Attitude towards the Greek War of Independence, 1821 - 1828*, Atlanta, 1930, *passim*.

were read was the immediately exciting cause of the enthusiasm for Greece which pervaded the United States; and which found expression in public meetings throughout the country, in the magnificent speech of M<sup>r</sup> Webster in Congress<sup>1</sup>, and a year or two later in the liberal and substantial contributions to the relief of the sufferers by the war, which were forwarded to Greece, under the care of D<sup>r</sup> Howe<sup>2</sup>, and there distributed by him in a manner which has earned for him and for his countrymen the abiding gratitude of thousands.

Coray lived to the age of eighty-five, and died at Paris in 1833, active almost to the last in his literary pursuits, and happy in the liberation, to which he had so much contributed, of a portion of his country, — though not satisfied at seeing what was called the Independent government the sport of the rival interests of the great powers of Europe. He brought down his Autobiography, published by his friends since his death, to the year 1829. — I have several letters from him, beautifully written in a character very nearly resembling that of the Didot editions of the Greek classics; and I seize with pleasure the opportunity of paying this grateful tribute to his honored memory.\*

Everett came back to the United States from his trip to Greece in 1819 and began his work at Harvard. In addition to his academic duties he served as the editor of the *North American Review*. This periodical had a special significance, because in one of its volumes<sup>3</sup> Everett wrote a long unsigned review of Korais' edition of Aristotle's *Ethics*, to which he added an account of the events of the Greek Revolution up to that date and a passionate appeal to the American people to help the Greeks in their struggle against the oppressor. The Greek Revolution found Everett one of its most ardent sympathizers. He organized the philhellenic movement in Boston, and became the soul of American philhellenism<sup>4</sup>. Korais, in his role as ambassador of Greece before the civilized world during the first years of the Greek Revolution, came immediately into contact with Edward Everett. In July 1821 he sent a copy of the proclamation of the Senate of Calamata addressed to the citizens of the United States, ac-

1. Cf. C. RADOS, «Webster, Monroe et le philhellénisme aux États-Unis etc.», *L'Acropole*, I (1920), 46.

2. Cf. M. CLINE, *op. cit.*, 37.

3. Vol. XVII (1823), 889-424.

4. Cf. M. CLINE, *op. cit.*, *passim*.

accompanied by a private letter to Everett<sup>1</sup>. Although the letter is signed by three other persons, the style and the handwriting confirm Korais' authorship. I publish here the text of the letter since it is not included in any of the collections of Korais' letters that have appeared:

*Κύριε Έβερέττε!*

Ὡς πολίτην ἐλευθέρου πολιτείας καὶ φιλελεύθερον, ὡς ἑλληνιστὴν σοφὸν καὶ φιλέλληνα, σὲ γράφομεν παρακαλοῦντες σε νὰ ἐκδώσης τὴν πρὸς τοὺς συμπολίτας σου πρόσκλησιν τῶν Ἑλλήνων. Δὲν ἀμφιβάλλομεν διὰ τὴν εὐγενῆ σου ψυχῇ, μὴ ἀρκουμένη εἰς τοῦτο, θέλει φιλοτιμηθῆναι νὰ μεταδώσῃ εἰς ὅλην τὴν Ἀμερικανὴν συμπολιτείαν τὸν θερμὸν ὑπὲρ τοῦ Ἑλληνικοῦ γένους ζήλον, ἀπὸ τὸν ὁποῖον φλέγεται. Ἀπὸ τὸν νέον κόσμον προσμένει ἡ ἀνθρωπότης τὴν ἀνακαίνεσίν της· πλὴν ἂν εἰς ἄλλους ἀρκῆ τὸ παράδειγμα σας, εἰς ἡμᾶς καὶ ἡ συνέργειά σας εἶναι κατὰ τὸ παρὸν ἀναγκαῖα. Ὡ πόσον ἔνδοξον θέλει εἶσθαι εἰς τὴν πατρίδα σου νὰ συνδράμῃ εἰς ἐλευθέρωσιν τῶν Ἑλλήνων, ἐν ᾧ αἱ ἄλλαι δυνάμεις μένουσιν ἀναίσθητοι εἰς τὴν φωνὴν τῆς δικαιοσύνης, τῆς θρησκείας καὶ τῆς φιλανθρωπίας! Μόνον ἡ ἐκ τοῦ τοιούτου ἔργου δόξα ἠθέλην ἐξαρκέσει εἰς ἀνταμοιβὴν της· ἀλλ' οἱ Ἕλληνες ποτὲ δὲν ἐφάνησαν ἀχάριστοι, καὶ ποτὲ δὲν ἔστερξαν νὰ μείνωσιν κατώτεροι κατὰ τὴν γενναιότητα. Καθὼς ἄλλοτε ἔστεφάνωσαν τὰς φίλους πόλεις μὲ χρυσοῦς στεφάνους, καὶ ἐτίμησαν μὲ προεδρίας εἰς τὰς συνελεύσεις καὶ τοὺς ἀγῶνας, οὕτω πάλιν θέλουσιν τιμᾶν καὶ στεφανῶναι τοὺς φίλους αὐτῶν καὶ συμμάχους.

Εἶθε, ὦ σοφὲ ἄνερ, ν' ἀξιωθῆ ἡ Ἑλλὰς νὰ σὲ ἀπολαύσῃ πάλιν ὄχι δακρύοντα ἀπὸ λύπην διὰ τὴν πτώσιν της, ἀλλὰ φαιδρὸν καὶ περιχαρῆ διὰ τὴν ἀνάστασιν αὐτῆς καὶ εὐδαιμονίαν.

Ἐν Παρισίοις, κξ' Ἰουλίου, ,αωκα'

A. Κοραῆς

A. Βογορίδης

N. Πίτκολος

Π. Ἡπίτης, ἀποσταλμένος τῶν Ἑλλήνων στρατηγῶν.

We know of two other letters of the Korais-Everett correspondence in the period of the Greek Revolution. One, of September 11,

1. Both documents, written in Korais' handwriting, are kept in the archives of the Massachusetts Historical Society. The Greek text with an English translation of the proclamation has been published in the *North American Review*, XVII (1823), 414 ff.

1825, is a letter from Everett to Korais<sup>1</sup>, while the other is Korais' reply of November 12, 1825<sup>2</sup>. Both letters reveal the degree of their friendship and are important sources for the study of the philhellenic movement in the United States during the Greek Revolution. We have reason to believe that these two men exchanged several other letters, but unfortunately, despite all efforts, I could not find them. Besides what Everett himself wrote about his correspondence with Korais in the passage from his *Mount Vernon Papers*, which I have quoted in this article, there is other evidence on the problem. This comes from Cornelius C. Felton, professor and later president of Harvard University, who visited Greece in 1853<sup>3</sup>. In a booklet of his on the intellectual life of modern Greece, he gives us the following information: «Korais furnished M<sup>r</sup> Everett with letters to his friends in Greece; and after M<sup>r</sup> Everett's return to the United States, a friendly correspondence was maintained between them until the death of the veteran scholar, at a very advanced age, an event which took place in Paris in 1833.»<sup>4</sup>

Everett remained throughout his life a great philhellene. In his successive roles as congressman, governor of Massachusetts, ambassador to the Court of S<sup>t</sup> James, president of Harvard University, senator, Everett never forgot Greece or failed to pay tribute to the memory of Korais, who had always been for him the «Greek Franklin»<sup>5</sup>.

GEORGE CH. SOULIS

1. P. ΚΟΝΤΟΥΑΝΝΙΣ, «Ἐπιστολαὶ ἀνέκδοτοι Κοραῆ καὶ πρὸς Κοραῆν», *Χιακὰ Χρονικά*, V (1923), 168.

2. N. ΔΑΜΑΛΑΣ, Ἐπιστολαὶ Ἀδαμαντίου Κοραῆ, Athens, 1885, III, 927.

3. A journal of his trip to Greece is in his *Familiar Letters from Europe*, Boston, 1865.

4. C. C. FELTON, *The Schools of Modern Greece*, Boston, 1861, 15.

5. D. ΤΗΡΕΒΙΑΝΟΣ, Ἀδαμάντιος Κοραῆς, Trieste, 1890, III, 23.

ΠΑΝΕΠΙΣΤΗΜΙΟ ΙΩΑΝΝΙΝΩΝ  
ΤΟΜΕΑΣ ΦΙΛΟΣΟΦΙΑΣ  
ΕΡΓΑΣΤΗΡΙΟ ΕΡΕΥΝΩΝ ΝΕΟΕΛΛΗΝΙΚΗΣ ΦΙΛΟΣΟΦΙΑΣ  
ΔΙΕΥΘΥΝΤΗΣ: ΑΝ. ΚΑΘΗΓΗΤΗΣ ΚΩΝΣΤΑΝΤΙΝΟΣ Θ. ΠΙΤΣΙΟΣ