

stery of the Pantocrator and advisor to Emperors Manuel II and John VIII Palaeologus, he was also the latter's special envoy to Pope Martin V. His four discourses *To Those Affronted* were exhortatory works and bore a certain relationship to some of Symeon of Thessalonica's writings—*inter alia* his 'Επιστολή προτροπική πρὸς σωτηρίας ὁδὸν (Exhortatory Epistle to the Way of Salvation) and 'Επιστολή εἰς στηριγμὸν εὐσεβείας ἥτοι κατὰ Ἀγαρηνῶν (Epistle in Support of Piety, that is Against the Agarenes). (See D. Balfour, *Politico-historical Works of Symeon Archbishop of Thessalonica, 1416/17 to 1429* (Vienna, 1979); idem, 'Αγίου Συμεὼν Ἀρχιεπισκόπου Θεσσαλονίκης ἔργα Θεολογικά (Thessaloniki, 1981). The text, finally, of the *Defence of Holy Chastity* has links both with Thomas Aquinas's *Summa contra Gentiles* and with Sunni Moslem theology.

Argyriou's second work, "La Littérature grecque", is an exposition of the problems arising from Greek polemical and apologetic literature directed at Islam in the fifteenth century. It also gives information about two other, similar, works Argyriou has produced: "Ἰωσήφ τοῦ Βρυεννίου μετὰ τινος Ἰσμαηλίτου διάλεξις", 'Επετηρίς Ἐταιρείας Βυζαντινῶν Σπουδῶν, 35 (1966), 149-95; and 'Une "Controverse entre un Chrétien et un Musulman" inédite', *Revue des sciences religieuses*, 41 (1967), 237-45.

In the third work, Argyriou and Georges Lagarrigue together publish the Latin text of George Amiroutzis's discourse, *Διάλογος περὶ τῆς εἰς Χριστὸν πίστεως μετὰ τοῦ βασιλέως τῶν Τούρκων—Dialogus de fide in Christum habitus cum rece Turcarum*, from Codex Parisinus Latinus 3395. In the text, Amiroutzis gives an account of his discussions with Mehmet II, probably between 1463 and 1465. The 'dialogue' would be better termed a 'monologue', for only 16 of the manuscript's 133 pages concern the views of the Sultan.

Professor Argyriou's latest works make a significant contribution to research into the ideology of the fifteenth century.

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CONSTANTINE PAPOULIDIS

Christopher M. Woodhouse, *Karamanlis: The Restorer of Greek Democracy*, Oxford: At the Clarendon Press, 1982, pp. 297.

Biography, Sir Ronald Syme writes, "is of plain service for conveying historical instruction painlessly. It is not to be despised, for it furnishes a framework and a chronological sequence". But biography, Sir Ronald cautions, "is also the enemy of history. It is prone to fable and legend, it exalts the individual unduly, at the expense of social history, the long trends, and the facts of power in the world". *Karamanlis: The Restorer of Greek Democracy*, is a very well researched book. Some biographers fail to explain to the reader why they chose their subjects: they wish to appear totally objective, and leave the reader guessing how and why they came to write one life story instead of another. But neither of the above arguments is applicable in the case of this biography of Constantine Karamanlis. The biographer knows his subject personally and is an admirer of his subject's contribution to his country. Christopher M. Woodhouse, the author of this biography, a recognized scholar of Greek history, a former diplomat and member of the British Parliament, provides an excellent biography of one of Greece's most prominent political personalities and statesmen since Eleftherios

Venizelos. Mr. Woodhouse is objective in his treatment of history and sympathetic of his subject. Divided into eleven chapters, the book is comprehensive, scholarly and highly readable. It is illustrated with several interesting photographs from the life and political career of Mr. Karamanlis.

Constantine Karamanlis, the eldest of seven children of George and Photeini Karamanlis, was born on 8 March 1907 in Macedonia. Mount Pangaion in eastern Macedonia and the village of Kupkoy where Karamanlis was born were under the rule of the Turks at the time of his birth. The area was liberated in 1913 at the end of the Balkan Wars of 1912-1913, which ended with the Treaty of Bucharest of August 1913. After liberation the name of the village was changed from Kupkoy to Proti. George Karamanlis was a respected schoolmaster and part-time tobacco farmer. After he completed his early education Constantine Karamanlis in November 1925 entered the Law School of the University of Athens, from where he graduated in December 1929. Three months after graduation he entered the army (8 March 1930), and served in the nineteenth infantry regiment in Serres. After military service, and against the wishes of his father, Karamanlis entered the political arena of Greece and was elected *Vouleftis*, member of the Greek *Vouli*, parliament. Thus, Mr. Woodhouse writes, for Constantine Karamanlis began "a political career of forty-five years", of which "twenty-one of them were spent out of action". In 1936 Mr. Karamanlis was offered a cabinet post by the dictator Ioannis Metaxas, which he wisely rejected. The years 1936 to 1946 for Karamanlis were politically inactive, but the succeeding years were extremely active, full of energy and decisive for his own political career and for Greece as well.

In the elections of 1946 Mr. Karamanlis regained his parliamentary seat, and in 1952 he was appointed Minister of Public Works in the government of Premier Alexandros Papagos. In 1955, when Papagos died, King Paul of Greece chose Karamanlis as the man to replace Papagos, thus making Constantine Karamanlis the youngest Prime Minister in modern Greek history. He held the office of Prime Minister for eight years (1955-1963), years of progress and growth. As Premier Karamanlis contributed to Greece's post-war recovery. Under his leadership Greece made progress in almost every aspect of social and economic life. He is credited for his efficient, forceful and dynamic physical reconstruction of Greece through an effective and extensive road building programme, which brought physical unity to the country, and other public-works projects, such as electrification. In the economic sector, Karamanlis introduced desperately needed currency reforms and a programme of industrialization. Political stability, economic strength, physical unity and social growth gave to Greece peace, prosperity and needed tranquility, after years of social, political and economic instability and trial. Under the constitution of Greece, when Greece was a Constitutional monarchy, the "King reigns but does not rule". All responsibility was in the democratically elected Premier and his government.

In the melancholy history of the Greek monarchy the constitutional understandings and limitations were often violated. In 1963, when King Paul refused to head the advice of his Premier and cancel a scheduled visit to London, Karamanlis resigned in protest. For Constantine Karamanlis this was not a matter of a personal argument with the royal family, but a fundamental principle of constitutional limitations and duties: the powers of the Throne and the Government. In 1963 Mr. Karamanlis left Greece for Paris and a self-imposed exile. In the parliamentary elections of 1963 the Center Union Party of George Papandreou was victorious. Mr. George Papandreou succeeded Karamanlis as Prime Minister of Greece, and like Karamanlis, Mr. Papandreou, an important political personality in modern Greek history, resigned from his office in 1965 in protest over the interference of the King in the

constitutional duties and prerogatives of the Prime Minister and his government. While Karamanlis had his problems with King Paul and Queen Frederica, Premier Papandreou had his difficulties with King Constantine, who after the death of his father Paul succeeded him on the throne of Greece, and his mother Frederica, the queen-mother.

Early in the morning of 21 April 1967 the people of Greece were told that the Greek armed forces had decided to oust the civilian government of the nation in order to "save" the country from the threat of "anarchy and communism". On 15 July 1974 the same elements and their foreign and domestic collaborators were much involved in the coup which ousted Cyprus' President Archbishop Makarios III and put in his place a terrorist named Nicos Sampson. At 5:30 a.m., on 20 July 1974 Turkish forces landed in the northern sector of Cyprus and at 11:00 a.m. of the same day the junta in Athens called a general mobilization. "The evils of the state", cautioned Solon, the ancient Athenian statesman and poet, "come home to every citizen". The irresponsible and monstrous policies of the Greek government brought great misery to thousands of people in Cyprus and melancholy days for Hellenism. The crisis in the tragic island of Cyprus brought chaos and virtually complete paralysis of the government in Greece, which, acknowledging its catastrophic failures and inability to meet the crisis which it helped to create, stepped down and invited Mr. Constantine Karamanlis to return to Greece and assume the leadership of the state. Thus, the dramatic episodes in Cyprus and the loss of freedom of thousands of Greek-Cypriots in Cyprus brought an end to dictatorship of over nine million Greeks in Greece.

Late in the evening of 23 July 1974 the Greek President, General Phaidon Gizikis, told the people of Greece that "the armed forces of Greece have decided to return the government to civilian administration". At 2:00 a.m. on 24 July 1974 Mr. Constantine Karamanlis returned to Athens from Paris. Immediately after his return to Greece Karamanlis formed a coalition government and led his exhausted nation to national elections, in which his *Nea Demokratia* party won a majority of 220 seats in the 300-member *Vouli*. A national referendum was held in December of 1974 on the future of the monarchy, and by 69 percent against and 31 percent in favour brought to an end the melancholy history of the monarchy in Greece. Under the strong leadership of Karamanlis, Greece (a) adopted a new democratic constitution and established a Republic; (b) brought to justice the leaders of the 1967 military coup and their collaborators, those responsible for the November 1973 tragedy at the Athens Polytechnic; (c) restored confidence to the armed forces; and (d) in a political and diplomatic move in 1974 Karamanlis removed Greece from the military sector of NATO. In economic matters Karamanlis took serious measures in modernizing and strengthening the economy of Greece. Moreover, Karamanlis gave Greece its European economic and political orientation by applying for a full membership to the European Economic Community. On 1 January 1981 Greece became the tenth member of the European Economic Community. In other matters of foreign policy, Karamanlis' policy of moderation, restraint and avoidance of direct armed conflict with Turkey was the only wise policy. With Greece's Balkan neighbors he established an atmosphere of trust and confidence. In the elections of 20 November 1977, Karamanlis and his party were returned to power by the people of Greece. In May 1980 Karamanlis moved from the office of Premier to the office of President of the Hellenic Republic.

Since his return to Greece under dramatic circumstances Karamanlis has leant over backwards to encourage moderation and tolerance in Greek politics. He emphasized the importance and value of political responsibility and stability. Constantine Karamanlis is a man with a commitment to a civilized and civilizing form of government for his beloved

Greece. He is dedicated to Democracy and a Democratic government. As one observer of the Greek scene wrote recently, "in domestic affairs Karamanlis is in favour of political discipline, stability, continuity and wisdom" in foreign affairs he is a confirmed Europeanist. Although he believes in the importance of the Atlantic alliance, yet he deplores the dependence of western Europe upon the United States, above all militarily, and thinks that Europe should do more on its own behalf. To a British reporter in 1977 Karamanlis said, "I believe in Europe more than the Europeans do themselves". If in unity there is strength, then this is the message often given by Karamanlis to his fellow Greeks: to be tolerant, avoid social and political excesses, and most of all be united and reasonable in their actions and demands. Mr. Christopher M. Woodhouse in his biography of *Karamanlis: The Restorer of Greek Democracy*, has provided the first study of Karamanlis in English based on his personal papers and on many conversations with him. "True glory lies in noble deeds", wrote the roman statesman Cicero, "and in the recognition, alike by leading men and by the nation at large, of valuable services rendered to the state" (*Philippica*, I., 12, 29). Neither the changing perspectives of time nor the critical evaluation and interpretation of historians will diminish the stature of Constantine Karamanlis and his services to his nation and people.

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Judith Herrin, *The Formation of Christendom*, Princeton, N.J.: Princeton University Press, 1987, pp. I-X, 1-530, with maps.

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The author of the present book Judith Herrin graduated in History at Cambridge University, took her Ph. D. at Birmingham University, and has studied in Paris, Munich and Istanbul.

In the academic circles she is known from her studies related to the history of Europe, especially the Churches: Eastern and Western during the first millennium. She is fond of the work of the British historian, rather philosopher of history, Gibbon (XVIIIth c.), pp. 445-446, whom she follows.

She includes herself within the ranks of the non-believers.

I make no apology for studying religion from the viewpoint of a non-believer; the history of the faith is far too important to be left to adherents alone, p. 8.

Without her confession, and only by reading the book, one could hardly have thought of such a religious position. But in subjects such as: relation of faith and reason, spiritual