

attacks on the Rumanian oilfields and Black Sea communications, that the Straits might be closed to the Axis and opened to United Nations forces, that an increased dispersal of German forces might result, and that Turkish chrome might be denied to Germany. On the one hand, it was agreed that Turkey would need much military equipment if it entered the war, but on the other that no equipment was to be diverted from the main front against Germany in Western Europe. The presentation and the discussion of these problems are intensely interesting and central, of course, to the basic issues involved.

The current volume of American documents can now be placed in relation, not only to the British documents which are now available on the point, to say nothing of the German, but to previous publication of American documents. In particular, these include the General Volume 1 of *U.S. Foreign Relations*, 1943, which include documentation on both the Quebec and Moscow Conferences; *The Conferences at Cairo and Tehran* 1943 (1961); *The Conferences at Malta and Yalta* 1945 (1955); and *The Conference of Berlin (Potsdam)* 1945 (1960), 2 volumes. The regular annual volumes, of course, fill out the interstices of documentation and information.

No student of military operations or of diplomacy during the period of World War II involving North Africa, the Middle East, the Eastern Mediterranean, or Turkey and the Balkan area can afford to neglect this very important collection.

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Demetrios J. Constantelos, *Byzantine Philanthropy and Social Welfare*. Rutgers University Press, New Brunswick, New Jersey 1969. Pp. XXVIII + 356 + 36 Illustrations + 3 Maps.

In his introduction the author presents Byzantine sources which indicate that *Philanthropia* has correctly maintained the Greek term and has inspired the social and political philosophy of Byzantium. Our main objective, he adds (p. XI) is to investigate philanthropia as a philosophy and as a way of life among the Byzantines, and to investigate if everything that is said by the Byzantine sources about philanthropia are substantiated by concrete examples from Byzantine daily life (p. XI). Thus, the present book has a double purpose to fulfil and a great and

wide area to investigate, in fact the whole of Byzantine history. This of course, is done with the exception that, as the author tells us, for most of the centuries he relies on few but most important and representative sources. He has made an extensive investigation of all sources available for the 10th, 11th and 12th centuries. His study therefore is not exhausted or definitive (p. XII). Another serious difficulty that the author had to face was the fact that many of the sources which have survived "remain unpublished" (p. XII). Finally, the author promises that he will further continue his investigation on the same subject. We hope and wish him so.

His first and present work is characterized by a high degree of efficiency and is completed according to the best rule of scientific methodology. We hope that in the future he will be concerned with the continuation of the Byzantine idea of Philanthropia and will investigate how this concept has reached Modern Greece through the Middle Ages. This survival of the concept of Philanthropia indicates that the Greek spirit has travelled uninterrupted through the centuries to Modern Greece.

In a short but meaningful introduction, the eminent Byzantinist, Professor Peter Charanis, characterizes the work as original and believes that the subject has been examined thoroughly. The work is divided into four parts: Part I: Philanthropia in the Thought-World of Byzantium, pp. 1-61. II: Application and Agencies of Philanthropia, pp. 63-146). III: Philanthropic Institutions, p. 147-276. IV: Conclusion, pp. 277-288. A rich although not complete bibliography follows along with the Index. Several maps, pictures of frescoes and mosaics of excellent Byzantine art decorate the book.

Before the author starts to explain the concept of Philanthropia in the Byzantine period he looks for its background in ancient Greece and in the first centuries of Christianity. A brief historical summary supplies us with information regarding the spirit of Philanthropia in ancient Greece and for the works and deeds which were accomplished by individuals, by state leaders, by the city states themselves. We all realize that in a society that has as its central idea the development and improvement of man, a concept like that of Philanthropia could not have been unknown. Plato in his *Laws* (IV 713), defines Philanthropia as the Love of God for humanity. According to Hippocrates "the motive of a doctor in offering his services should be the love of men" (p. 8). The author gives as many examples similar to this in his book. He also

adds that "the Philanthropia in Greek antiquity depended mostly upon the policies of those in charge of the Government...as a rule no underlying and widespread spirit of philanthropia prevailed" (p. 11). And this because in those times the idea about social responsibility was limited. This can be easily understood if we consider who was the fellow-man for the Greek, for the Roman and then for the Christian. Essentially the Philanthropia of the Greeks, says the author, was "mostly anthropocentric" (p. 11). After Christ it becomes mainly theocentric. It is based on the love of God rather than the love of man. With this distinction between the Christian and pre-Christian concept of Philanthropia and its revolutionary and radical transformation by the New-Testament ideas, we can see how the teachings of the Gospel have effected the old concept. The Son of Man came not to be served but to serve and to give His life as a ransom for many. His survey in the past closes with the way in which the early Christians applied the concept of Universal *Agape* among themselves and towards the non-Christians. We are given a clear picture of the bases of Christian Philanthropia and the way in which was applied. "Christianity, says the author, adopted the Greek concept of Philanthropia but it went much further in its application" (p. 16). I would not say just "much further in its application," for, in fact, we have new depth, new feeling and a change in the very essence of the concept of Philanthropia.

After the introductory chapter, Philanthropia in the Thought-World of Byzantium is examined in three chapters. The first of them deals with "the motives behind Byzantine philanthropic thought," the second deals with "Philanthropia in Byzantine religious thought" and the third examines "Philanthropia as an imperial virtue." The last two chapters have been already examined with respect to their motives in the first chapter. Indeed, speaking about the motives the author mentions the religious thought which underlines those motives and their relation to the imperial virtue. By this I am not trying to say that the last two chapters are not necessary, simply because the first one is used as a source by the latter two. I just want to show the relation among those three essential sides of the Byzantine spirit regarding Philanthropia. In those two chapters the author is able, although without avoiding repetition, to further develop and expand the view which he examines. But let us have a look at the motives. It is very difficult for the Byzantine historian to distinguish clearly where does in fact start the era of Byzantium and where the period of early Chris-

tianity ends. This is so because in every step during the first centuries of Byzantine history, the historian feels that there is a distinct sense of continuation of the Hellenistic and early Christian tradition. This same difficulty, of course, faces our search in the development of the concept of Philanthropia. The author correctly accepts the idea "that in Byzantium which was a new creation and synthesis, Philanthropia was developed into a special concept" (p. 18). In his search for the motives, however, most of his material comes from the pre-Byzantine period. This I mentioned in order to indicate the difficulties involved. A further search for the motives leads the author to conclude that Byzantine Philanthropia is religious in its nature. The metaphysical anxieties for the salvation of the soul and the inheritance of the eternal kingdom of God, and their belief that it was their duty to imitate God were the sources which determined the nature of Byzantine Philanthropia in all of its levels. Imperial virtue was guided by the same ideals. Patristic and Liturgical literature as well as the Acts of the Saints and the faithful helped the author to remark that since the beginning of the 3rd century the term *Agape* is replaced in the literature mentioned above by the term Philanthropia. The Philanthropy of God Who has sent His Son to earth to save mankind is increasingly emphasized and thus man himself becomes more indebted to imitate God's Philanthropia in his relation with his fellow-man. On those bases the author examines very carefully, always using the patristic literature, the dimensions that Philanthropia has acquired first as an attribute of God and then as the corresponding obligation of man in Byzantine times. The ancient Greeks had in their way worshiped Asklepios as philanthropist and saviour. In their way the Byzantines see Christ as Philanthropist and Saviour. The terms are the same, yet, the content and depth has changed. Examining Philanthropia as an imperial virtue the author refers to the Greek and Hellenistic tradition. Dvornik dealt with the same subject very analytically in his recent work, *Early Christian and Byzantine Political Philosophy*, (1966). The Greek and Hellenistic background of the concept of kingship does not mean, of course, that the imperial virtue of the Byzantine kings did not have pure Christian character. The emperor was the representative of the heavenly prototype. Therefore he should be pious towards the prototype and his main virtue should be philanthropia which, of course, should be not only in theory but in deeds as well. A lot of material is used mostly from patristic sources as well as from the writings of political philosophers and emperors. In

the face of their king the Byzantines saw an upright overseer of the laws (*an eunomos epistasia*, a common good to all the subjects...) (p. 51). For that reason they were called benefactors. Of course not all the kings of Byzantium had this virtue to the same degree. For some all these could have been just empty words. What is important is the ideal which expresses the common feeling and common demand of the Byzantine society.

The second part of the book deals, as we have seen, with the Application and Agencies of Philanthropia. Philanthropia is carried on by four different agents: The Church, the Monastic Establishment, the Byzantine State and the private benefactors. At this point we are reminded by the author that in order to fully understand their function we must always keep in mind that the Byzantines "whether they were state dignitaries or humble citizens, church officials or unknown hermits, were primarily members of one organism and organization, the visible body of Christ, His Ecclesia" (p. 55). This element gives Byzantine Philanthropia its characteristic which distinguishes it from our modern day Philanthropia. This element gives a sense of Union. With this in mind the author continues the examination of the historical development of each single one of the agents of Philanthropia. In part three he examines philanthropic institutions dealing mainly with the administration and the different types of philanthropic institutions: The hospitals, the xenones (Hospices), the gerokomeia (homes for the aged), the orphanages, the ptocheia (houses for the poor) and the other institutions.

I do not feel that it is necessary to analytically follow the author in those two last parts. It is enough, however, noting that his work here is distinguished by careful historical accuracy and reference to reliable sources; and his methodical journey through the past is done in order to indicate the continuity of the tradition. Thus the Byzantine tradition seems to be not at all static.

The period under examination was very long and very perplexed. Others who specialize in history more than I do could perhaps notice some omissions or they could comment on some of the parts. According to my opinion, however, one must evaluate this book from the following point: The author gives us enough material and all the intellectual background in order to form a correct opinion about a subject so characteristic of Byzantine civilization, especially in the field of humanitarian Philanthropia. My opinion is that all of it is accomplished in

a very satisfactory way. For that we must thank and congratulate the author.

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Pandelis Prevelakis, *‘Ο ΄Αρτος τῶν Ἀγγέλων. Περιπέτεια στὴν Ἰθάκη*. [The Bread of the Angels. Adventure in Ithaca]. Athens, 1966. pp. 293.

After *Ho helios tou thanatou* ("The Sun of Death," 1959) and *He kephale tes Medousas* ("The Head of Medusa," 1963), this novel comes to complete the trilogy to which the author gave the common title "The Roads of Creation." The theme of the trilogy is the charting of the intellectual and emotional progress of a poet-novelist from childhood and youth to self-exile to experiential exposure and back again to the roots. It is, in other words, an account of the struggle for self-integration and fulfillment, which finally fails.

Generally speaking, all of Prevelakis' fictional works fall more or less into the category of the imaginative chronicle, his favorite genre, of which he has proved himself a distinguished master. *To Chronikomas politeias* (1938), *Pantermes Krete* (1945) and even his previous trilogy *Kretikos* (1948-50) are imaginative chronicles of a kind, all intended to be "testimonies" of times and places in Cretan history. To this rule the present trilogy makes only one exception: this "Testimony of my Age" is far more personal. People and events are valued as reflected in the hero-author's personal experience. He is their touchstone in his effort toward self-realization.

This self-realization (in creativity, in art, in the art of words) needs, however, to be understood in Prevelakis' own terms. Being deeply a Cretan, like his great friend Kazantzakis, and deeply devoted to his tradition and its ethical, heroic, and democratic values, he understands self-fulfillment only within the framework of that tradition (with no provincialism whatever) and for the sake of it.

The first novel, "The Sun of Death," gave us Georgakis' childhood and early youth in his native Rethymne, the tragic loss of his parents, his upbringing by a pious and clever aunt—the very embodiment of all the Cretan folk virtues—who schooled him in his folk tradition. Next a self-taught man, Loizos, became his beloved mentor to open his eyes to the world, to art and philosophy. In their Socrates-Phaedo relation-