

έναντιότητα στην άλλη με την τήρηση του νόμου της ισορροπίας» (Β 90) (σελ. 470). "Ας διευκρινίσουμε ότι σύμφωνα με το πνεῦμα της διδασκαλίας του Ἡρακλείτου, ἡ ἴδια ἡ ισορροπία εἶναι σχετική, δυναμική καὶ κινούμενη (ἀπὸ τὴν ἄποψη αὐτὴ εἶναι «ζωντανή» καὶ ὄχι «νεκρή» ισορροπία).

Μποροῦμε χωρὶς ὑπερβολὴ νὰ ἰσχυρισθοῦμε ὅτι ἡ ἐργασία τοῦ Μ. Conche *Ἡράκλειτος: Ἀποσπάσματα* ἀποτελεῖ μιὰ ἀπὸ τὶς σοβαρὲς προσπάθειες ποὺ καταβάλλονται κατὰ τὴν τελευταία δεκαετία γιὰ νὰ καθορισθεῖ ἡ αὐθεντικότητα τῶν ἀποσπασμάτων τοῦ ἀρχαίου στοχαστῆ, ὅπως ἐπίσης καὶ τῶν κύριων ἰδεῶν τῆς διδασκαλίας του. Σὲ διάκριση ἀπὸ τὶς ἀνάλογες ἔρευνες τοῦ G. S. Kirk, τοῦ Μ. Marcovich καὶ ἄλλων συγγραφέων τὸ βιβλίο τοῦ Conche ἔχει ὡς στόχο τὴν κατ' ἐξοχὴν φιλοσοφικὴ ἐρμηνεία τῶν ἀποσπασμάτων τοῦ Ἡρακλείτου ποὺ διασώθηκαν, ἀλλὰ ὄχι τὴν καθαρὰ φιλογολογικὴ τους ἀνάλυση. Αὐτὸ τὸ ἐκτιμοῦμε ὡς ἓνα πλεονέκτημα τῆς ἐργασίας τοῦ Conche. Ἀπὸ ὅ,τι φαίνεται ὁ Conche ἐρμηνεύει τὴ διδασκαλία τοῦ Ἐφεσίου φιλοσόφου μετὰ τὸ πνεῦμα τῆς φυσικῆς φιλοσοφίας καὶ τῶν ἐκπροσώπων της, οἱ ὅποιοι θεωροῦσαν τὸν κόσμον ὡς ζωντανὸ ὄργανισμό καὶ αὐτοδιαχειριζόμενη διαδικασία. Ἡ μελέτη τοῦ Μ. Conche ἀποτελεῖ ἀκόμη μιὰ ἀπόδειξη τοῦ ὅτι ἡ κληρονομία τοῦ Ἡρακλείτου, ἂν μιλήσουμε μετὰ τὸ πνεῦμα τοῦ ἴδιου, ἦταν, εἶναι καὶ θὰ εἶναι ζωντανὴ διδασκαλία, ἀντικείμενο τῶν μετέπειτα ἐρευνῶν καὶ συζητήσεων.

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Constantine CAVARNOS, *Modern Greek Philosophers on the human Soul*. Second edition, revised and considerably enlarged. Belmont, MA: Institute for Byzantine and Modern Greek Studies, 1987, 140 pp.

The present volume was written by the well-known Orthodox Christian thinker in America, prof. Constantine Cavernos. He wrote numerous studies on Orthodox saints, Byzantine art and modern Greek thought in English and Greek. Several of his works have been translated into several other European languages.

In this volume prof. Cavernos systematically presents the modern Greek philosophical views on the human soul. He selects seven representative thinkers who influenced modern Greek religious and philosophical thought. Accurately and for the first time, he translated the selections on the human soul from the original Greek into English with additional notes that clarify

the text. In the Introduction, the author makes an interesting connection, showing that classical Greek, especially in Aristotle's *On the Soul*, influenced Christian thought, from the patristic and Byzantine religious Christian thinkers to the modern Greek theologians and philosophers. The modern Greek thinkers are deeply immersed in classical philosophy and the Christian faith. The translated texts by Cavarnos are by thinkers who are products of their classical tradition and their Orthodox Christian teachings. He summarizes this point in the following statement: «The idea of God is an organic part of the world view to which they are committed, both as philosophers employing reason and as Christians with living faith» (p. 11). Prof. Cavarnos, before each translated text, gives a biographical note as well as a description of the work. This is important because these thinkers are not known in the West.

Benjamin of Lesvos (1762-1824), who was educated in Asia Minor, Pisa and Paris, is known as «Great Educator of the Nations». He taught in Orthodox schools in Greece, Asia Minor, Constantinople and the Balkans and authored several important works on mathematics, metaphysics and ethics. Though he was influenced by Aristotle and Locke in his philosophy, his view of God and man is Christian. His presentation on the soul has Platonic flavor. The section on the «existence of the soul as spiritual substance» is taken from a section on the «Immortality of the Soul» from Benjamin's two chapters, *Elements of Metaphysics* (in Greek, Vienna, 1820). Benjamin discusses the nature and function of the soul, the freedom of the soul and immortality of the soul using abundant references from classical and Christian literature. It is interesting that he gives proofs of the existence of God which can also be used as proofs for the existence of the soul. The cosmological argument and that of causality as well as reason, point to the existence of God and the human soul.

The second thinker on the soul from whom prof. Cavarnos selects a text to translate is Armenis P. Vraila (1812-1884) from Kerkyra. He served as a member of parliament, as an ambassador of Greece in London, Petrograd and Paris, and as professor of Philosophy at the Ionian University in Kerkyra, he authored several philosophical works that won him recognition, not only in Greece but also in Europe. The text selected by Cavarnos on the nature of the soul was taken from Vraila's *Elements of Theoretical and Practical Philosophy*. The «Science and the Soul» was taken from his *Letters of Philotheos and Eugene, or a Brief Teaching on the Soul and God*. His position is that the soul is not a function of the body nor an anatomical aspect of man, but rather, it is spiritual. For that reason the soul is not within the

domain of positive science. He praises science for the excellent manner by which the laws of material nature are explained. The nature of the immaterial human mind and the soul are the study of philosophy.

The third philosopher included in this volume is Ioannis Skaltsounis (1824-1905) from the island of Cephalonia. He studied at Ionian University and at the University of Pisa where he received a Doctor of Law. Skaltsounis wrote several philosophical works with the purpose in mind to demonstrate that there is harmony among true science, philosophy and religion. «Criticism of Materialism» is taken from *Psychological Studies*; «Spiritual Nature of the Soul» and «Immortality of the Soul» are taken from *Concerning the Genesis of Man*. His position is to show that physical scientists are not qualified to speak on moral, religious and philosophical issues. His thought can be summarized in the following statement: «The philosophy of ancient Greece as well as that of the last centuries and of our time, draws its proofs of the spirituality of the center of human personality from the unity of consciousness and of all activities of the understanding and the will» (p. 52).

The fourth writer from whom prof. Cavarnos selected to translate a text on the soul is st. Nectarios Kephalas (1846-1920) from Selyvria, Northeastern Greece (Eastern Thrace). St. Nectarios began as an elementary school teacher, then entered the monastic life and upon completion of his theological education at the University of Athens School of Theology, went to Egypt where he served as Metropolitan of Pentapolis. Later he returned to Greece and became dean and professor at the Rizarios Ecclesiastical School in Athens. As a philosopher and theologian he authored several studies in philosophy as well as in theology. In his philosophical approach on the question of the nature of the soul he leans on Plato. The selection of texts on the immortality of the soul is taken from *Study Concerning the Immortality of the Soul*. His position is that in order for philosophy to arrive to true conclusions on the nature of the soul, it must have «revelation» as its basis. His thought can be summarized in the statement: «The philosopher must believe that he has received a living soul from God, in order that he might know it». And that, «In order that cognition might become knowledge, faith in revealed truth is required» (p. 59). St. Nectarios enumerates eighteen «proofs» of the immortality of the soul. These proofs are for the existence of God as well as the immortality of the soul. The following statement summarizes the proofs: «Those who deny the immortality of the soul undermine both the moral law and the foundations of societies, which they want to see collapsing into ruins, in order that they might prove that man is an ape, from which they boast that they are descended» (p. 85). St. Nectarios wrote handbooks for his students as

well as for the defense of the Christian faith against the atheistic materialism of his time. He grounded his philosophy in the Christian faith and Plato's philosophy as the basis for any philosophizing. He states that: «Faith is the eye of the soul, which perceives itself and searches the unseen and the hidden» (p. 60). St. Nectarios was a religious philosopher who was deeply grounded in the Christian faith.

The fifth philosophical selection on the soul in this volume is Nikolaos Louvaris (1885-1961) from the island of Tinos. Louvaris, following high school, entered the Rizarios Ecclesiastical School, where he had as a teacher St. Nectarios, who exercised an important influence on him. He entered the University of Athens School of Theology and later pursued philosophical and theological studies at the University of Leipzig, Germany. Upon his return to Greece he taught at several schools. He submitted a dissertation to Athens University where he received the degree of Doctor of Theology. Subsequently, he became professor at the same University and there taught New Testament. He wrote several philosophico-theological studies and countless articles in scholarly publications and popular newspapers. The present texts in this book are taken from his work *Symposium of Holy Men: Meditations and Thoughts*, vol. 1. In this text he discusses «The Return to Religion», «Rediscovering the Soul», «Nature of the Soul», «Value of the Soul» and «Immortality of the Soul». He states that: «Religion inspires in man the conviction that the great values of his spiritual world are eternal, and hence that no other power can annihilate them» (p. 98). He introduced axiological philosophy into the thought of modern Greece as well as philosophy and psychology of religion. His thought is a challenging response to contemporary materialistic philosophy through religious faith. He states that «...religion provides to man, through faith, the guarantee and the certainty that the suprasensible world of the spirit is more powerful than the world of the senses, that —consequently— the final victory belongs to it» (p. 98).

The sixth thinker who is included in the present volume is Photios N. Kontoglou (1895-1965) from Kydoniai (Aīvali), Asia Minor. Kontoglou was an artist. He started in his home town as a French teacher and later authored several novels. However, he turned to spiritual art or iconography as a result of his visits to great Byzantine sites in Greece such as Mount Athos, Mystra, and Hosios Lukas. He made it his life work to revive the Byzantine iconographic tradition and interpret this art to his contemporaries. The present texts are included in his *Works (Erga)*. In «The Corruptible World and the Incorruptible World» he discusses «the two worlds», the life in this world and the life in the other world. And in «The Soul and Its Immortality» he reasons that



God as creator and sustainer of man and the universe places in man a transcending inner power, the soul, that survives beyond the limits of this world.

The seventh philosopher included in this volume is Ioannis N. Theodorakopoulos (1900-1981) from Sparta, Greece. He attended Rizarios Ecclesiastical School and the Universities of Vienna and Heidelberg where he received his Ph.D. in Philosophy and Philology. He taught Philosophy at the Universities of Thessalonike and Athens, Greece. He authored several philosophical works where he assimilates several thinkers, both classical and modern. He was especially influenced by Socrates, Plato and Plotinus. Though he held philosophy in high esteem, he claimed that the solution to the personal yearning for immortality, perfection and salvation is to be found in authentic Christianity. He wrote numerous philosophical works that indicate his wide range of philosophical interest from ancient to modern and his philosophical Christian faith. The present text is an extract from the book *Christian and Philosophical Studies*. He begins this text with the following statement: «Each man knows himself as a physical being, lives his life and is conscious of it as psychical reality» (p. 112). For Theodorakopoulos, philosophy and Christianity point to the eternity of the soul. He says that: «Christianity turns the life of man inwardly, towards the soul. To exist as a man now means to act not so much outwardly, but rather inwardly» (p. 125). And that: «Reason is an instrument that helps the soul become conscious of its immortality while still in time» (p. 126).

The present book by Constantine Cavarinos is an excellent contribution to English-speaking readers for it is a translation of important texts on the soul written by representative modern Greek philosophers. Prof. Cavarinos not only translated the selected texts but he refers to other modern or ancient philosophers, relating whether they agree or disagree with the writers at point. This makes his book even more valuable. He also includes a glossary of important terms, a list of titles for further studies, and an index, all of which make the book more useful to students and scholars of modern Greek thought. This volume is a collection of articles on philosophy of religion.

I highly recommend this book to all interested in philosophy, especially those who would seek to know modern Greek thought. Unfortunately, scholars ignore modern Greek thought as if it did not exist. Thanks to prof. Cavarinos modern Greek thought is made known to the English-speaking public. Indeed, this book ought to be received with pleasure and interest by all Christian and non-Christian philosophers.

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