

book is a commentary on Western, particularly American, life and its ever constant straining of physical and human resources by promising its people more and more of those material things that raise hopes but do not assure happiness but rather the rapid depletion of those resources.

Professor Smith points out that the ancient Greeks provided us with a «new art, above all a new plastic art formed by a new hope—to communicate the four—dimensional reality of the body, to present it not as a flat picture, but as a solid and moving object» (p. 90), but it was Alexander the Great who made the legendary figure of the World Conquerer a living figure in Greek thought and a hope for subsequent political leaders, which was followed by a variety of hopes : (1) eschatological hope for the end of the present world order or of the world itself, and the beginning of a new age ; (2) hope for life after death ; (8) and the hope for mastery of the world by supernatural powers. Later there is also the hope for perpetual revolution. Smith believes that «The fundamental problem of hope today is to decide what we hope to be» (p. 145). Hope can destroy and produce physical as well as psychological poverty, so the pattern of hopes as developed by the West must (1) be changed ; (2) be limited to certain peoples or social classes ; (3) new energy and material sources and new techniques must be discovered. It is possible, according to Smith, that (1) new sources of power may be developed that could radically change the political and economic situation ; (2) the triumph of some new political party in the West or if some new group in Russia or China could direct one or more of the great powers into certain social, economic or even biological changes so extensive as to produce practically a new culture—but unlikely.

*Hope and History, An Exploration* will provide several hours of stimulating reading. It has no ready-made solution for today's problem, nor does it contain a masterplan for the future. It does take issue with practices and trends on the American and Western social, political, economic, and ecological scenes. It severely criticizes just about every aspect of Western society (Soviet society included). There is some criticism of Asian deficiencies (China, India) but this is limited. No single society is really held up as a good example of directions that might be positively pursued. Dr. Morton Smith is an excellent diagnostician but as a therapist he offers us little hope. Other historians would probably have given an analysis of past and current problems in terms of continuity and change. Older historians might have written a history that attempts to synthesize an entire period or people. Morton Smith cauterizes and makes us see what most enlightened people already know but are unable to do much of anything about.

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KEVIN ANDREWS, *Athens Alive or The Practical Tourist's Companion to the Fall of Man*. Athens: Hermes Publications, 1979. Pp. 354. Paperbound. 400 drachmas.

The author of *Castles of the Morea* (Princeton, 1953), *The Flight of Ikaros* (London, 1959), Athens: Cities of the

World No. 7 (Athens and London, 1967), and *First Will and Testament* (Athens, 1974) and permanent resident of Greece presents us with a fundamental kind of book with which to follow the history and development of the city of Athens from antiquity to the present—a book that took from 1967 to 1974 to compile and somewhat less to publish. For a compilation it is quite meticulously done. To cite the compiler's own words: «This collection grew out of an attempt to write a tourist guide. In order to illuminate the gulf between classical Antiquity and the modern age, it was often necessary to supplement the meagre history of Athens in its limbo with recourse to the pages of chroniclers, travellers, certain literate inhabitants, and a few saints and journalists. These multifarious sources preserve a picture of continuous life more vivid than formal history because of their startling wealth of correspondence with the present day, and also because many of those writing describe the Athenian scene by accident—casually and without pretense at literature» (p. 11).

What emerges is an anthology of primary sources from the Roman Ovid (ca. 7 A. D.) to Kostas Biris (1940) under provocative headings entitled «Going Off the Map»; «Dark of the Moon»; «Developing the Negative»; «The Money-Changers in the Temple»; «An Unseful Dependency»; «The Bid for National Responsibility»; «Growing Pains—The Clearing Mist»; «Dust and Dreams»; and «Broken Promises and Lying Counsels». What we get is certainly not a systematic history but fascinating narrative of one city as seen from the perspective of different observers of different nationalities from different periods «describing the events and the personalities, the crises and stagnations of Athenian life and history, the subject is consistently Athens speaking in its own voice» (i b i d.).

Kevin Andrews sees Athens as more lucidly embodying the historical present than any other city in the world—a polis with a continuous history of three thousand years with antiquities that are not comparable in extent or visibility to those of Rome and Constantinople or even other Western or Eastern cities, but a city whose unique element is Time: «a thin, fine, lucid element with a minimum of intervening connotations, and without the grey or gorgeous encrustations of a medieval period or Renaissance: a medium in which the historical sense of the inhabitants operates less as the result of conscious education or imaginative romance than simply as an awareness of the passage of time itself—an almost primeval sense of the past as present» (p. 12).

Though certain chronological gaps will undoubtedly be noticed by the acute reader (e.g., Frankish Athens), the compiler has included writings on Constantinople, Cephallonia, Mistra, Smyrna, and Thrace because of their impact on the history of Athens. The anthologist has subtitled his volume *The Practical Tourist's Companion to the Fall of Man*, by which he means also the fall of civilizations, and what more impressive way to see the parade of past civilizations than through the various events and persons connected with the history of Athens—not in its glorious classical past but in its sunset years. The selections have been carefully chosen for the illuminations that they cast on the history of the modern Greek nation (its continuity, decline, and resurgence) and on the living conditions and psychology of its people. Even though there are selections in Latin, Italian, and French (in addition to the generous samplings in English) in this very clearly printed volume, the collection is aimed at the inquisitive and intelligent reader who is willing to take the time to listen to the voices of the past—and to see the relation of what they said about Athens or Greece to the present. Familiar and unfamiliar authors grace the pages

of this quite substantial anthology, to which there is no general introduction (though there is a Foreword) because the compiler has placed his frank and bitingly philHellenic comments in footnotes directly below the relevant texts—ample notes, indeed for placing the writings in their appropriate context. This is declared to be the first volume since Kevin Andrews is preparing another collection of writings about the city of Athens during the Second World War and the Nazi Occupation, the December Confrontation of 1944, the Civil War, the British withdrawal and American entrenchment, Greece's constant struggle for more than territorial independence, the Military Dictatorship of 1967—1974, and aftermath.

In 1843—6 George Cochrane had perceptively noted that «The truth is, that no people in the world are more capable than the Greeks to learn and participate in the pleasures and refinements of modern civilisation ; and the world may expect, at no distant period, to see the capital of Greece take her rank among the most cultivated and interesting cities of Europe» (p. 190). There are contemporary observers who would assert that modern Athens has certainly taken that place. Through this anthology Kevin Andrews helps us understand how and why.

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BENNETT SIMON, M. D., **Mind and Madness in Ancient Greece : The Classical Roots of Modern Psychiatry**. Ithaca, New York and London, England : Cornell University Press, 1978. Pp. 336. Frontispiece & 10 plates. Cloth. \$17.50.

Classicists often point out that the roots of other disciplines lie deeply imbedded in their own discipline, if only others would but take the time carefully to investigate the origins of their particular discipline. Bennett Simon, a professional psychiatrist and psychoanalyst with an M. D. from Columbia University's College of Physicians, is Associate Clinical Professor of Psychiatry at the Harvard Medical School and Director of Residency Training in Psychiatry at the Cambridge (Mass.) Hospital and as an undergraduate concentrated in the Classics. Dr. Simon professes that the book under review is the product of his passion for the Greek classics on the one hand and psychiatry and psychoanalysis on the other. A decade after he completed his medical and psychiatric training he began to develop the basic ideas of *Mind and Madness in Ancient Greece* and was reinforced in his determination by the attempts of others to synthesize modern concepts in psychiatry and classical studies. Dr. Simon sees clearly that «The central problem in contemporary psychiatry is to understand and sort out the bewildering variety of ways in which we conceptualize the origins, nature, and treatment of mental illness. This book attempts to deal with that problem by exploring the thinking of Greek antiquity, a vital period in the history of psychiatry» (p. 11). Though this book presupposes a certain degree of literacy and a healthy intellectual curiosity, it can certainly be read by anyone with or without classical and/or psychiatric training because it concerns a vital subject that has universal interest and appeal. The author helps the reader by first discussing the nature of psychiatry, the attempts to relate ancient and modern psychiatry, and then the precursors and analogues of contemporary models of mental illness.