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**Patron of the Gods:
Julian the Apostate**

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It may be pointed out that Francisco Leandro de Viana was attorney-general, but never governor of the Philippines (notes 27-28). It is true that the state monopoly of spirits, or the "wine monopoly" (*renta de vinos*), was placed under the direct administration of the colonial treasury in 1787, (note 29), but it was in existence much earlier, being farmed out to the highest bidder. One of the charges brought against Dawsonne Drake, the British governor of occupied Manila, was skullduggery regarding the "arrack farm". Nicolas Norton Nicols is cited (p. 11) as including *balete* among the Philippine exports of his time; but surely what he means is *balate*, the edible sea-slug (trepang, or beche-de-mer) so highly prized by Chinese gourmets.

Taken all together, introduction, text and notes, this is a most valuable contribution to Philippine economic history.

H. DE LA COSTA

PATRON OF THE GODS

JULIAN THE APOSTATE. By Giuseppe Ricciotti. Translated by Joseph Costelloe, S.J. Milwaukee: The Bruce Publishing Co., 1959. vii, 275 pp.

With a few deft strokes—either in muted pastel or luminous oil—the expert portrait painter can reveal a man's soul. So, too, the historian-biographer can project his subject's character with pertinently detailed facts seen through an impartial eye. But where the character involved is seen in a web of contradiction, it takes more than an analytical mind and a brilliant style to do justice to the sketch.

Father Ricciotti possesses the keen insight, the lucidity and the impartiality necessary to present a balanced biography. He translates the complex character of Flavius Claudius Julianus, nephew of Constantine the Great and future Caesar (335-360) and Augustus (360-363), amidst the turbulent background of a desperate classical paganism beating itself out against a Christian-influenced world. The result is a sharp picture of a man to whom one cannot remain indifferent.

Julian the "Apostate," son of Julius Constantius (half-brother to Constantine the Great) and Basilisa, was born in Constantinople toward the end of the year 331. He was raised a Christian but the brand of Christianity he became acquainted with was Arian. His first real teacher was Mardonius, a learned slave who had been his mother's mentor.

Just as he had led Basilisa to an understanding of ancient Greek literature, Mardonius did the same for the young boy, paying particular attention to Homer. Significantly, Mardonius did not stop with the bare text of the classics; he also drew practical judgments from them by applying the texts to his young pupil's life. Julian was always particularly grateful to this pedagogue.

Later, Julian rounded out his Hellenistic studies under various teachers; he fell under the influence of the neoplatonists, particularly Iamblicus and Maximus. But until he became Augustus he kept his classic leanings a secret. Always, under the watchful eye of Constantius (son and successor to Constantine), he was careful to observe the practices of the Arian Christianity that was the emperor's religion. He had learned a lesson from a painful episode that had occurred when he was but a boy.

When Julian was six, all but two of the male members of his family were killed. The two who were spared were Julian and his half brother Gallus. This tragedy, which he blamed on a "Christian" emperor, Constantius, left an indelible mark on the future Augustus. His bitterness towards Christianity can be traced back to this event as well as to his devotion to ancient paganism.

In later years, as sole Emperor of the Roman world (361), he dedicated himself to the revival of the classic religion of the State and the restoration of the pagan priesthood to its pristine glory. In so doing, he revenged himself on Christianity, and his short reign was marked by a frenzied attempt to fulfill a dream he was convinced the gods had destined him to achieve: the restoration of the old rites of worship.

In appearance Julian was not particularly striking. Ammianus (from whom Ricciotti draws heavily for material) describes him thus:

... medium height, with a beard that ended in a point, and endowed with bright eyes of striking beauty. He had elegant eyebrows, a perfectly straight nose, a rather large mouth with a loose lower lip, a neck somewhat bent, and large broad shoulders.

From this same source one is also told that Julian was referred to as an ape by the rabble of Antioch because being of "low stature and having a beard like a billy goat's, he spread his broad shoulders as he advanced with great strides through the streets."

Whatever lack of attraction there may have been in the physical make-up of Julian, the same cannot be said of his personality. The contrasts alone would be sufficient to arouse the interest of the observer. There is something intriguing in the high-pitched wranglings and apparent loss of control of an emperor whose ire is directed against Christians, and the warmly engaging exhortations of a

commander to soldiers whose loyalty and respect he has won. There is something exciting in a fighter who refuses to lose hope in the face of great odds, in a general who shares his men's struggles to the full, in the ascetic who, as he refuses to accept the possibility of defeat in his endeavor to restore paganism, practices the severest bodily discipline in a world given to luxurious excess.

Julian the Apostate is crammed with concrete historical data. There is sufficient material both for the layman and the scholar. Father Ricciotti offers a knowledgeable grasp of his subject and an orderly style. As a matter of fact, one is hardly conscious of style, for here art has concealed art and the spotlight is without doubt on Julian.

MARIA TERESA COLAYCO

LEGISLATION FOR THE LAYMAN

THE CONGRESS OF THE PHILIPPINES: A Study of its Functions and Powers and Procedures. By Juan F. Rivera. Manila: Pedro B. Ayuda and Company, 1962. viii, 858 pp.

It is through the legislative process that the will of the people is fundamentally expressed, and the appellation "government by the people" actualized. The legislature is a body of representatives elected by the people to work out the fate of the nation and to arrive at feasible solutions to its numerous local and national problems.

There is more to legislation and the legislative body than is evidenced by legislative bickerings and animosities. Juan F. Rivera's *The Congress of the Philippines* attempts to correct such a serious misconception. He expresses his aim in his Preface: "to relate law-making to life so that it will take on color for the legislator and not seem cold and arbitrary, and at times conscienceless, but a pulsating, vital part of the Filipino social as well as legal order."

The volume is sufficiently exhaustive to present a substantial view of the legislative process: the functions of government, the history and composition of the Philippine Congress, the intricacies involved in the drafting, presentation and passage of bills, and some of the varied offices which aid the lawmakers in the process of legislation.

While assuming the appearance of a legal text, the volume is essentially a political-science dissertation in treatment. The most interesting part of the book, and by far the most novel and informative, is that on Bill Drafting. The drafting of bills is an important