

nancial year's end. Failure to do so might result in the loss of funds, and almost certainly in a cut in next year's allocation" (p. 284).

Next it is pointed out that advance planning must be worked out meticulously, particularly since most of the planning requires construction, but construction is only the beginning, not the end of the process. Much of the aid waste has been due to construction that has not been followed up with technical assistance and funds for the operation and maintenance of what has been constructed.

Staffing is another vital problem that needs attention. This involves well-paid technical assistants and assistance, which should and can be drawn from non-American as well as American sources. Aid, Munkman is careful to point out, is a relationship between friends. Too often Americans fail to take the time to understand their foreign friends, and too often they are impatient with them. It is often much more than sending experts to do a certain job: "A top expert is not essential, a good teacher in the best sense is. Even more important is a sympathetic mind, which can grasp the virtues of the world, and the great glories of the Creator in the diversity of man. To attempt to create another little America in every country is driving flatly against man and God. Unfortunately it is repeatedly and continuously attempted, with a consequent enormous wastage in technical assistance funds. The only compensating fact is that the little seed that does bear fruit becomes a rich harvest" (p. 248).

Munkman insists that to think of foreign aid in short-range terms is ill-advised, if not dangerous. Munkman believes that Americans should recognize the fact that we are committed to such a program for at least fifty years (p. 288). Americans must also recognize the need for a stable, well-paid and experienced civil service staff to carry out the program effectively.

*American Aid to Greece* is now an even more important document than it was when it was originally published in 1958. The question of foreign aid will come up again and again. If the United States is to make the best use of its resources for combatting Communism and for maintaining the free way of life in this turbulent world, its officials and the American people would do well to examine Munkman's analysis carefully, and to profit by past experience. The United States will have to learn that proper diplomacy involves much more than political considerations or political expediency. Munkman's book helps point the way.

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JOHN E. REXINE

Philip Sherrard, *Athos: The Mountain of Silence*. London: Oxford University Press, 1960. Pp. 110. 57 illustrations, with color photographs by Paul DuMarchie V. Voorthuysen. 50 s. net (in U.K. only). \$ 12.50 (in the U.S.A.).

This is the first of a new series of scholarly, illustrated books in color on selected places. It is perhaps highly fitting that the series should begin with the ancient monastic center of Eastern Orthodox

Christendom, Mount Athos, the Mountain of Silence in view of the 1000th anniversary of the founding of Mount Athos in 1961.

Dr. Philip Sherrard, a Fellow of St. Antony's College, Oxford, author of the recent important book *The Greek East and the Latin West*, and an expert on Greek Orthodoxy, was a happy choice for the inauguration of the new series. The color reproductions in this book are beautifully done and the text, though scholarly and highly informative, provides a brilliant verbal background to the even more brilliant photography.

After a brief chapter on the beauty and background of Mount Athos, Dr. Sherrard describes the development of monasticism on Athos from its origins to the present, in which is included a discussion of the current organizational set-up of the monastic communities, the art and architecture of the monasteries, and the physical and spiritual life of the monks. The five basic chapters ("Athos, the Holy Mountain," "The History of Athonite Monasticism," "The Organization of Monastic Life on Athos," "The Life of the Monk," and "The Contemplative Life") are well written and well documented. The reader of Dr. Sherrard's *Athos* can rest assured that he will have in his hands an authoritative account of the Holy Mount, with notes and bibliography, that uses the best of primary and secondary sources (Sherrard is, however, apparently unaware of Constantine Cavarnos's *Anchored in God*), and one that is strengthened and illuminated by personal contact with monastic life on Athos itself.

The way of Athos, Sherrard clearly indicates, is the way of silence. The way of silence is practiced by purification of soul and from the effects of the "fall", a purification which precedes the raising of the mind to the meditation of divine realities. The final stage of the way of silence is union with the Divine Itself. "For in it, man is resurrected to, or renewed in, that state for which he was created 'in the beginning'" (p. 102). To this way of silence and ultimate "deification" are the monks of Mount Athos dedicated. Dr. Sherrard, with the aid of magnificent color photography and excellent scholarship, has managed to capture vividly the essence of Mount Athos, both past and present.

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Patrick Leigh Fermor, *Mani*. New York: Harper and Brothers. 1958. First American Edition, 1960. Pp. 310. Illustrated. \$ 6.00.

The name Mani and its concomitant Maniotes usually inspires fear and an acknowledgement of the ruggedness and invincibility of a Greek people in the Peloponnesus whose life has long been characterized as isolated from the rest of the Greek world. Even the Turkish occupation of Greece did not affect Mani in any complete or decisive way. For Turk and for Greek alike Mani was long looked upon as an area that could not be conquered and a district and people that were not to be easily trifled with. The reputation of the Mani and its inhabitants naturally helped isolate them from the rest of the Greeks, but it also made it natural that few travellers would venture to this region.