
Undoubtedly the Holy Mount is the only place in modern Macedonia where the contemporary student and visitor can view unbroken and virtually uninfluenced by the modern world the living presence of the mediaeval ecclesiastical tradition of Byzantium. Since the 1000th anniversary of Mount Athos in 1963* a steady stream of publications on the Holy Mount has poured forth and a steady flow of Westerners as well as Easterners has seriously ventured forth to examine first-hand the only monastic republic in the world and the principal center of Eastern Orthodox monasticism, a unique self-governing Orthodox ecclesiastical state within a modern nation-state. Dedicated unequivocally to prayer, fasting, repentance, and withdrawal from the secular world, consecrated to the Holy Mother, the Theotokos, yet a land where no woman is allowed, Mount Athos is a puzzle to the unbelieving Western world, an anomaly and anachronism in a world nourished on technology and dedicated to rapid industrialization and modernization. The Ecumenical Movement has generated added interest in Mount Athos but the conservative monks have reacted with hostility to liberal-minded Orthodox churchmen and to outsiders, both Protestant and Catholic. Still, the twenty monasteries and their dependencies with the roughly 1500 monks, have seen themselves and continue to see themselves as the aristocracy of the Orthodox Church, ever praying for themselves and for the salvation of the world. Paul Huber's magnificent book on Athos provides the reader and viewer a verbal and visual entry into that world.

*Athos: Leben, Glaube, Kunst* is by no means unique not even original in what it reveals about Mount Athos but few books on the subject will be able to match it for its spectacular pictures of Athonite materials. Certainly the impression is clearly created that Athos is worth studying because nowhere else in the world could you find a better representation of Byzantine life and spiritual art. On Athos the investigator can explore sources for Byzantine history, Hesychasm, Byzantine diplomacy, and

Greek palaeography. Huber provides the historical data and the practical details and a monastery by monastery guide for each of the twenty monasteries and the Protaton, the Sketai and the Kellia. Greeks, Serbians, Bulgarians, and Russians are discussed in the roles they have played and continue to play on Athos. But the most exciting part of this book is not the survey of the monasteries but the three meaty sections on “Manuscript and Miniatures,” “Icons and Relics,” and “Frescoes.”

In “Manuscripts and Miniatures” the Codex Euthalianus of the sixth century, fragments from the seventh century, majuscules from the eighth and ninth centuries, and fragments from the 10th century are revealed in their full splendor, as are for the first time the Psalter MS Pantokrator 61 from the ninth century, the Ceremonial Lectionary of Panteleimon 2 from the 11th century, the Ceremonial Lectionary of Iviron 5 from the 13th century. Gospel illustrations, lectionaries illustrating the birth of Christ, the Presentation of Christ in the Temple of Jerusalem, the Miracle of the Wine at the Wedding of Cana, the Crucifixion, and the Resurrection are presented in overwhelming detail with startling photographic results. The homilies of Gregory of Nazianzus with mythological miniatures from the 11th century vividly illustrate the mediaeval use of the classics. What role this art played and plays in Orthodox worship is carefully explained.

Nor does Paul Huber neglect to expound on the fundamental importance of the Orthodox liturgy and the Esperinos, the Mesonyktikon, the Orthros, the Eucharistia, and the Divine Liturgy (Proskomide, Liturgy of the Catechumens, Liturgy of the Faithful) are all related to the religious life of the monastic community in particular. The special role of the Akathist Hymn is duly noted.

Paul Huber has produced a beautiful book on Mount Athos that no student of the subject should do without. *Athos* is not a dull theological tome but a rich source of Athonite art that vividly illustrates the artistic and religious vitality of this unusual monastic community which persists in remaining “between heaven and earth.”

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W.O. Candilis has written an elementary study of the Greek economy 1944-66; the work is divided in four parts. Part I deals with the economic background of Greece, pp. 1-22. Part II deals with the efforts for stability which succeeded in 1953, pp. 23-88. It does not seem that the author was able to grasp the real issues involved and the great errors that were committed in the middle forties. Part III analyses the efforts for development pp. 89-94—194. Part IV pp. 195-220, exposes the prerequisites of growth.

The study gives the reader the opportunity to get a general idea of monetary and economic developments in Greece 1944-66 whilst the bibliography, pp. 223–238 allows him to increase his knowledge whenever he wants to. I do not think that it is worth while to enter into details nor to start a discussion as long as the author does limit himself to give an outline of Greek developments accepting the points stressed by those responsible for the policy applied. That does not reduce the importance of the authors’ contribution to a clear and concise picture of the Greek economy. For those in need of a very short and elementary outline of the development of the Greek economy 1944-66 and of the views of those then in charge of the Bank of Greece the mimeographed book of W.O. Candilis is most appropriate. The reader of course has not to expect a deep analysis nor the exhaustive study of the questions raised. He has also not to expect the authors’ opinion as the latter agrees with every thing which happened. It follows that there is no scope for a discussion of W.O. Candilis’ contribution. The reader who wants to increase his knowledge may have recourse to the rather extensive bibliography printed by the author at the end of the book.

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