

Such a study of Saracatsan society and culture is unfortunately still wanting. Indeed, it cannot be carried through satisfactorily without careful study of the problem of "acculturation," or transformation of a culture. Kavadias promises (p. 406, n. 5) to give us such a study in the near future. We can only hope that such a work will contain a historical or diachronic dimension.

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John Julius Norwich and Reresby Sitwell, *Mount Athos*. With photographs by the authors and A. Costa. New York: Harper and Row, Publishers, 1966. Pp. 191 (incl. 63 plates).

This outrageously expensive volume deals with a place and subject that have attracted increasingly large numbers of visitors and investigators and have resulted in a large number of books, many of them good. We refer to the only Christian monastic republic in the world, Mount Athos. Since the celebration in 1963 of the thousandth Anniversary of the Holy Mount, the center of Eastern Orthodox monasticism has received a great deal of attention from all kinds of people and for all kinds of reasons, some of them unfortunately wrong. It is all too easy for an outsider to view Mount Athos as an anachronistic curiosity, as a womanless remnant of mediaeval Byzantium, as a haven for misfits from a modern world whose secularism cries out unashamedly against the existence of any religious place, let alone a 7000 foot mountain peak that is dedicated to the Holy Virgin and whose monks are completely committed to an austere life of prayer. Even those who may look at the Holy Mount more positively may tend to view it as an archaeological and historical treasure-house to be explored and exploited for the sake of scholarship for Byzantine history, Orthodox theology, and church history and art.

However, it is important to realize that these secular conceptions of Mount Athos create a distorted view of its nature and function, and the authors of this book unfortunately reflect this Western secular attitude. As travelers but not as pilgrims, as Westerners on holiday, they were more concerned with those very material things (food, bath, women, living accommodations, conveniences) that the monks have rejected. Never once in what is really a travel book, to be used with the utmost caution, are the real religious and theological reasons for Mount

Athos's existence systematically explored in relation to Orthodoxy. Rather, the reader is treated to what a Westerner might regard as "curiosities," "idiosyncrasies," "superstitions," and "anachronisms." Hence the reader would do well to largely ignore the text and concentrate on the truly magnificent photography, often in color, which depicts not only the marvelous beauty of the Athonite peninsula and the art and architecture of Mount Athos, but also the monks themselves and their mode of existence. These pictures convey a much more accurate impression of the spirit of Athos than the text.

The text actually consists of two separate and unintegrated essays. The first, by John Julius Cooper, Viscount Norwich, a diplomat with experience in the Eastern Mediterranean, is entitled "Something of Byzantium" (pp. 19-102), and attempts to mix history with personal experience. He admits finally that "that feeling of peace and serenity which is still, perhaps, the greatest single benediction that the Holy Mountain can confer" is uniquely valuable, and he credits "the monks of Athos, who have endured in an unbroken line for well over a thousand years and have continued to enshrine, until the very end, something of Byzantium" (p. 102). Reresby Sitwell, the elder son of Sacheverell Sitwell and nephew of Dame Edith and Sir Osbert, has contributed "An Account of the Visit Made by the Authors and A. Costa in 1964" (pp. 107-182), which is more personal in tone and more revealing of the reactions of these Englishmen to the monastic community of Athen. Much of the historical information in both cases is based on English sources, (bibliographical references are meagre), and the fact that neither essayist really knows Greek does not lend authority to conclusions gained through gestures and visual impressions, without even the presence of an occasional interpreter. The book remains essentially the work of travelers to whom Eastern Orthodoxy is foreign and to whom Eastern monasticism is even more so.

The attitudes of both essayists toward Mount Athos and monasticism simply reflect the spirit of the modern secular world, which, though it may pay lip service to spiritual men, prefers men of action. Because the achievements of Mount Athos cannot be measured materially does not negate the famous proverb that "more things are wrought by prayer than this world dreams of." The advanced age of the monks and their declining numbers also holds true among the Western secular clergy (though church building continues at a frantic pace in the West), but the Holy Mount has survived in the past despite a paucity of monks.

My own experience in 1966 on Mount Athos did not afflict me with the pessimism of these authors; rather the opposite, although the paucity of monks was selfevident.

Mount Athos is therefore a book of limited significance and validity. It has great value as a spiritual interpretation of the Holy Mount. For this the reader should turn to Constantine Cavarnos's *Anchored in God* (Athens, 1959) or Philip Sherrard's *Athos: The Mountain of Silence* (London, 1960).

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Toussaint Hocevar, *The Structure of the Slovenian Economy, 1848-1963*. New York: Studia Slovenica, 1965. Pp. 277.

This is one of those books whose title understates the significance of its content. A more descriptive title would read: "Ethnicity as the Generating and Intergrating Force of Economic Development: The Case of Slovenia." For Professor Hocevar's study is not only the best single account of the Slovenian economy (interesting in itself since Slovenia is the most advanced republic of Yugoslavia), but also represents a pioneering attempt to explain the emergence and development of a national economy based on the centripetal force of ethnicity.

With painstaking research from a multitude of scattered sources, Hocevar has traced the economic history of Slovenia since 1848. His work reveals an unprecedented phenomenon in modern European economic history: the development by Slovenia of a thoroughly diversified, integrated and well advanced national economy despite the absence of the leadership and power conferred by a government of her own, and despite (especially after World War II), the politically-motivated transfer of much of her income to other parts of Yugoslavia.

These massive transfers (which in 1952 amounted to over 50 per cent of Slovenia's income) were tacitly (never having been publicly accounted for) "justified" as Slovenia's "aid" to the underdeveloped regions of Yugoslavia. Although Slovenia's income is about 25 per cent of the Yugoslav total, the disparity in size of population between this republic and the others is such that even massive transfers of wealth to the south cannot really hasten the economic development of the rest of Yugoslavia. Hocevar's analysis reveals, moreover, that such have