

'Ανάμεσα στην 'Ομογένεια τῆς Ἀμερικῆς (*Anamesa sten Homogeneiatas Amerikes*), by Takis Doxas. Preface by Archbishop Iakovos. New York: Greek Orthodox Archdiocese of North and South America, 1972. Pp. 93. Illustrated. Paperbound.

It is always interesting to read how a distinguished Greek author from Greece views the Greek-American community. It is also true that a fair number of such books of impressions of America of varying length and differing insights have been published in Greece with differing results. This particular little book was inspired by a trip made by the author to America in March of 1971 at the invitation of the Greek Orthodox Archdiocese to deliver a series of twelve lectures in the New York, Washington, Boston, and Chicago areas. Returning to Greece at the end of April 1971, Takis Doxas published a series of articles in the Athenian periodical *Hellenika Thematata* (April-May 1971—May 1972). What the present book contains is a reprinting of these articles plus an article published in the periodical *Petraike-Patraike*. Consequently, the material contained here is not new but rather conveniently available in one handy package, so to speak.

The observer of the Greek-American scene will not find much here that he does not already know. The scope of the book is, in fact, quite narrow and superficial. It concentrates on the activities and institutions of the Greek Archdiocese in a highly flattering manner. The four main chapters consist of «A Conversation with the Archbishop»; «The Physiology of Greek Education»; «Church: The Beehive of Those Abroad»; and «Migrants: Our Brothers.» These sections are all centered, in one way or another, on the Greek Archdiocese and the work of the Greek Orthodox Church in America, whether this be in the area of the educational program of the Archdiocese, Hellenic College, the Academy of St. Basil, the publication of books, the organization of the Archdiocese, the Byzantine Fellowship, or the parishes. All in all, this is an uncritical collection of essays of the Archdiocese and should be so labeled, since it furnishes the reader with a general review of the work and institutions of the Archdiocese.

However, as a record of the life and activities of the Greek-American community, as the title would seem to imply, it is highly inadequate and grossly incomplete. The survey provided by the author is lifeless, and mechanical, though there can be no doubt about the author's sincere appreciation of the achievements of the *Homogeneia* in America. It is a pity that Mr. Doxas kept his scope so narrow, so limited to one aspect of Greek-American

life and that aspect unfortunately one that affects only a very small number of Greek-Americans in any substantial or significant way.

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John T. A. Koumoulides, editor, *Summer in a Greek Village: Student Essays about Life and Customs in a Greek Village*. Muncie, Indiana: Ball State University, 1973. Pp. xi, 68. 2 maps, 27 figures. Paperbound.

Not too many years ago village life constituted the backbone of Greek life and students of modern Greece would argue that the real Greek was the Greek villager who manifested, maintained, and preserved many of the higher and more valuable qualities of the Greek people such as *philoxenia*, *philotimo*, and *eleftheria*. There can be no doubt that villagers constituted the bulk of the population and to get at the Greek character meant getting at knowledge of the Greek villagers. Now the balance has been inexorably, it seems, reversed. The bulk of the Greeks live in towns and villages and the process of economic development, so enthusiastically, even rashly, pursued has led to rapid social, political, religious, educational, and philosophical changes, some of whose results could have been readily predicted but preparation for which is never quite planned. Dr. Koumoulides, Associate Professor of History at Ball State University, who has organized various study groups in Greece, in July of 1972 brought together a diverse group of students from the United States, Great Britain, and Greece to do a field study program at the village of Aghia in Thessaly, at the foothills of Mount Kissavos (known as Mount Ossa in ancient times), approximately thirty-one kilometers northeast of the city of Larissa. Needless to say, the educational idea of having students penetrate the inner meaning of a culture by living in it is an excellent one. Providing those same students with a field experience after they have had some academic preparation (be it anthropological, historical, literary, archaeological, linguistic or what have you) should yield interesting, if not refreshing, insights. Seven students of differing academic backgrounds have had their observations published in this lit-

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