

could actually grasp. Population exchanges that contributed to an increase between 1907 and 1928 from 2.600.000 to 6.200.000 also saw the population of Athens double between 1920 and 1928. The Civil War, begun in full in the winter of 1946-7, saw 80.000 killed with 700.000 refugees, so soon after the brutal Nazi occupation of the Second World War. 1955 marked planned Turkish government riots against Istanbul's 100.000 ethnic Greeks. By the early 1960's two million out of eight million plus Greeks were living in Athens. 1973 saw the brutal suppression of students and others at the Athens Technical University and the beginning of the end for the military junta that had brought dictatorship back to Greece (1967-1974) and the return of Karamanlis saw a return to democratic rule and the abolition of the monarchy.

In Istanbul the diminution of the Greek minority threatened the viability of the Ecumenical Patriarchate, and in October of 1981 Greece saw the election of its first Socialist government (PASOK) under the leadership of Andreas Papandreou. What the future will hold in store for Greece is anybody's guess.

A Short History of Modern Greece certainly demonstrates that very few things are predictable in modern Greek history except the volatility of the Greek character and the unpredictability of Greek politics. What is certain is the boundless energy of the Greeks in their never-ending efforts to make their mark on their own national history and in the international arena.

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Charles C. Moskos, *Greek Americans: Struggle and Success*. Second Edition. New Brunswick and London: Transaction Publishers. Pp. x+204. Paperback, \$ 18.95.

Charles Moskos, professor of sociology at Northwestern University, has long called for the serious development of the field of Greek-American studies as distinguished from modern Greek Studies. As one who has greatly admired and capitalized on the late Theodore Saloutos' pioneering work on *The Greeks in the United States* (Cambridge, Massachusetts: Harvard University Press, 1964), he has sought through his own writings to demonstrate that the some one million Greek Americans are «an ethnic group that has maintained a remarkable degree of communal and family cohesion while also comfortably accommodating itself to the achievement standards of the larger society» (p. 2). Moskos believes that «The Greek experience in the United States has been a blend of ethnic pride and resourceful participation in American society. In its early years it is the story of immigrants who suffered incredible hardships, many of whom, nevertheless, eventually became secure members of the middle class. It is a story of the children of immigrants, the second generation, most of whom have enjoyed levels of education and income surpassing the American average, and some of whom have been outstandingly successful in the country of their birth» (p. 1).

Moskos's book divides the Greek American experience into five more or less distinct stages: (1) a time of false starts in the period before 1890; (2) the era of mass migration from 1890 to 1920; (3) the formation of Greek American institutions from 1920 to 1940; (4) an era of consolidation from 1940 to 1965 within Greek America; and (5) the contemporary period since 1965 of increasing Greek American diversity.

These divisions are obviously convenient but not always secure because of certain overlapping social patterns and counteracting tendencies. The original seven chapters were called (1) «The Greek Comes to America»; (2) «Greek America Forms»; (3) «The Greek American Community»; (4) «Greek-American Themes»; (5) «Making It in America»; (6) «Growing Up Greek-American»; and (7) «The Sociology of Greek Americans». The two new chapters are called (8) «Greek America in the 1980s»; and (9) «Politics and the Greek Roots of Michael Dukakis». The appendix includes a section on «Modern Greek and Greek-American Studies», a valuable Selected Bibliography, and an Index of proper names. There is some repetition of material that could have been eliminated had the whole book been rewritten but even with the repetitions the book reads very well and is quite comprehensive within its very reasonable limits. Some may object to the chapter on Michael Dukakis for political reasons but the candidacy for the American presidency of the son of immigrant parents and of Greek ancestry for the first time in American history is not something that could be ignored or omitted, no matter what one's political persuasion. As an aside, it is ironic that the better situated Greek Americans tend to be Republicans, though the Greek American presidential candidate was clearly a Democrat.

Since the 1980 first edition (now exhausted) of *Greek Americans* much has happened in America and among Greek Americans. Moskos's portrait is a sympathetic one and will not satisfy everyone. Though it employs the methodology of a contemporary sociologist, it could be described as basically conservative. It does not deal to any degree with severe criticism in the Greek American community of the Greek Orthodox Archdiocese and the Greek AHEPA, nor with the increasingly frightening growth of crime in the Greek American community. Though the «Greek Lobby» may have been successful at one point in imposing an embargo on arms to Turkey because of the Turkish occupation of northern Cyprus, Washington (whether Republicans or Democrats) has not been able to resolve the Cyprus situation, nor does it even seem to care to do so. Though Archbishop Iakovos has made impressive public relations gestures as ethnic and religious leader, the Patriarchate's situation in Istanbul is more tenuous than ever, the Greek American community's ignorance of the situation in Istanbul is notorious (from a community of 100.000 the Greek Orthodox community has now been reduced to fewer than 4.000) and its failure to preserve it obvious. Though individual authors, scientists, artists, and intellectuals have made some impact on the American cultural scene, that impact has reflected individual genius and not a major influence on American culture as a whole. The Greek American has contributed as an individual; the Greek American community as a whole has had very limited influence.

Professor Moskos is, I am sure, aware of the limitations of Greek American society, but he is basically optimistic and positive and points out to us how remarkable the success has been for a long, arduous, and fulfilling struggle. What the third and fourth generations will achieve (if they even manage to maintain something of their Greek identity) remains to be seen. What has been achieved by the first and second generations is fascinatingly and concisely described in *Greek Americans*, surely a classic work of its kind.

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