

they systematically managed to put their short-term power calculations over the requirements of compromise and national unity. If one were to add to all this the fifth factor, a heavy dose of mutual misperceptions of the Soviets, British and Americans in post-war Greece, one has completed a ready-made recipe for the Greek civil war.

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Brenda L. Marder, *Stewards of the Land, the American Farm School and Modern Greece*, Boulder, Colorado, *Eastern European Quarterly*, 1979, pp. XI+234.

In the checkered history of American involvement in Greece one of the proudest chapters is the accomplishments of American educators. Motivated by religious, humanitarian and pedagogical impulses, they founded private schools in the early years of the present century which flourished and exerted extraordinary influence upon Greek society. The subject work tells the story of the founding and early development of one of these remarkable institutions, the American Farm School, officially the Thessaloniki Agricultural and Industrial Institute.

There are various ways to tackle the history of an institution. The authoress has chosen to trace the founding and development of the American Farm School within the context of the dramatic political events which convulsed Greek Macedonia during the first half of the twentieth century. This approach has the merit of introducing the layman reader to the political history of this troubled region, a history which repeatedly impinged upon the Farm School. Within this carefully limned setting the work seeks to explain how its special spirit and sense of mission enabled the school not only to survive the conflicts which wracked this region throughout the Balkan Wars, two World Wars and the Greek civil war, but to become a haven for afflicted Greeks and an inspiration to both ministered and ministering. Founded in 1904 on unpromising land near the city of Thessaloniki and initially housing ten orphaned boys in a single makeshift building, the school grew to become one of the most respected vocational academies in Greece.

The special ethos of the Farm School is attributed to the religious devotion, humanistic principles and extraordinary energy of its first two directors and their wives, the founder, Protestant missionary John Henry House and Susan Adeline House; and House's son and successor, Charles Lucius House, who with his wife, Ann Kellogg House, led the school from 1929 to 1955. Not only did these dedicated individuals establish and nourish an experimental school unlike anything which had existed in Greece, but they succeeded also in infecting with their enthusiasm and sense of mission their Greek colleagues and students. Consequently, the school's unique ethos passed from being a foreign innovation to take firm root as a revered Greek-American achievement. One factor accounting for the survival and success of the school was its leaders' scrupulous avoidance of political attachments in a highly politicized environment. Aside from political pitfalls, they had to contend also with material deprivation, indigenous diseases such as malaria and dependence upon funding from private sources in the United States which became especially uncertain during the depression of the 1930's. The House women played indispensable roles in the Farm School drama, sharing the responsibilities

of leadership and creating a warm domestic environment for students and staff.

It was the ingenious concept of the founder that a school informed by Christian ideals of brotherhood and service should face the problems of an impoverished land by training students in modern agricultural techniques and community leadership. This close interplay between religious faith and practical objectives formed a constant theme in the life and work of the House family. Over the years, the evangelistic fervor of the founder gave way to the more humanistic orientation of his son, corresponding also to changing conditions within Greece. The younger House was particularly successful in drawing able Greek colleagues and supporters to the school and in inducing them to share his deep commitment, resulting in «an ingrained pattern of behavior that was the result of forty years of conditioning». This sense of purpose enabled the school to survive World War Two and the turbulent years of civil strife in the late 1940's, including a kidnapping of forty-one boys by guerillas in 1949. The authoress closes her account at the end of that stormy period, when United States government assistance helped the school to rehabilitate its facilities. A brief epilogue relates the major developments since that time.

Brenda Marder brings admirable qualifications to this treatment of a complex and unusual institution. Long a student of Greece, she has lived and worked at the Farm School and undertook to assemble its archives, a task which led to this narrative. Her style is crisp and readable. She takes a cautious approach to such controversial questions as the Macedonian issue and the Greek civil war, since her purpose is to outline the political background of the school's development rather than to offer new historical interpretations.

The preface acknowledges that the book «tells more how the spirit of the school was forged than how it was absorbed by the students». However, one wishes that it had included some information about the school's success in meeting its goal of producing community leaders, some examples of graduates putting the Farm School creed into practice. It also seemed to this reviewer that in view of the character and purpose of this agricultural vocational school, the work might have included some discussion of the changing agriculture of northern Greece during the half century and of the Farm School's contribution to that evolution. Finally, the dimension of the organization on the other side of the Atlantic is given short shrift. Even though «Policy making and fund raising, the real power base, was vested in the American Board members», very little is said about the personalities or activities of the school's trustees.

Nevertheless the authoress has accomplished the purpose she set herself. She has told well the inspiring story of educational pioneers who brought a new type of school and new hope to the barren fields and ravaged villages of northern Greece, a school which furthermore exemplifies the finest qualities of Greeks and Americans working together for a common purpose.

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Παντελή Καβακοπούλου, *Τραγούδια της βορειοδυτικής Θράκης*. "Ίδρυμα Μελετών Χερσονήσου του Αίμου, Θεσσαλονίκη, 1981.

En 1956 Pantelis Kavakopoulos publiait, en annexe au 21e volume de l' *'Ag-*