

and how Christianity finally triumphed to make the name «Rome» synonymous with Christianity. Perowne concludes the book with the provocative statement: «Caesar made a pact with Christ: Caesar is forgotten, so, by many, is Christ, but so long as men turn to the spirit when the body falters and fails, it is to Rome with all its history, all its mythology, all its reality that they will be drawn» (p. 141). Though not all will agree, the significance and distinctiveness of the Roman experience does come through.

Both *Greek Mythology* and *Roman Mythology* make natural companions. They provide the general reader tantalizing glimpses into two ancient civilizations that have much influenced the course of Western history and are indisputably formidable parts of world culture. Pinsent and Perowne give the uninitiated easy access to an understanding and appreciation of the classical world.

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**M.I. FINLEY, *Ancient Slavery and Modern Ideology*.** Pelican Books. New York and Harmondsworth, Middlesex England: Penguin Books, 1983. Pp. 202. Paperback. \$6.95.

*Ancient Slavery and Modern Ideology* was originally published in Great Britain in 1980 and first published in the United States by the Viking Press in 1980. Its current availability through Penguin Books is a boon of no mean significance to students of classics, ancient history, and sociology. No teacher who deals with the ancient Greek and Roman worlds in any course or at any level should be unaware of this little book by one of the leading contemporary ancient historians who, though born in New York City and a student at Syracuse and Columbia Universities, has taught at Cambridge University in England since 1955, where he has also been a Fellow of Jesus College and Professor of Ancient History. His books and articles on Greek and Roman history are numerous, and in 1971 he was elected a Fellow of the British Academy and Knighted in 1979.

The book *Ancient Slavery and Modern Ideology* was originally presented as four lectures at the Collège de France in November and December 1978. It reflects an interest in an area that has long attracted Sir Moses's attention and in which he has distinguished himself for over two decades. The author writes with crystalline clarity and cogent arguments in all four chapters («Ancient Slavery and Modern Ideology»; «The Emergence of a Slave Society»; «Slavery and Humanity»; and «The Decline of Ancient Slavery»). There are more than ample notes (pp. 150-184) and a substantial bibliography (pp. 185-194) that testify to his close familiarity with all aspects of the subject.

Slavery is not a subject that teachers of the ancient world can any longer avoid or dismiss lightly. Sir Moses Finley is direct and forthright in his treatment of the topic and

he makes us aware of classical scholarship's attitude toward the subject from antiquity to the present in considerable detail and he stresses that «The slave owner's rights over his slave-property were total in more senses than one. The slave, by being a slave, suffered not only 'total loss of control over his labour' but total loss of control over his person and his personality: the uniqueness of slavery, I repeat, lay in the fact that the labourer himself was a commodity, not merely his labour or his labour-power. It is loss of control, furthermore, extended to the infinity of time, to his children and his children's children...» (pp. 74-75). Professor Finley argues that the demand for slaves preceded the supply and not the reverse. He also sees and notes differences between Greek and Roman slavery – both of which are different from American slavery of blacks.

The examination of a basic institution in the ancient world which Finley provides is an incredibly astute one. It is one that is based on a close investigation and detailed reading of the primary ancient sources, a thorough reading of the secondary scholarship, and credible and creditable historical method. His conclusion is clear and unequivocal. He finds «a sharp distinction between more or less humane treatment of individual slaves by individual masters and the inhumanity of slavery as an institution» (p. 122). Sir Moses is able to place ancient slavery in its proper historical perspective and at the same time assess it. *Ancient Slavery and Modern Ideology* is remarkable for its preciseness, its faithfulness to a consistent historical methodology, its clarity of direction, and its moral forthrightness.

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**ALICE SCOURBY, *The Greek Americans*.** Boston: Twayne Publishers, 1984. Frontispiece + x (unnumbered) + 184 pp. Cloth. \$18.95.

Dr. Alice Scourby, professor of sociology and coordinator of women's studies at C.W. Post Center of Long Island University, has authored *Third Generation Greek Americans: A Study of Religious Attitudes* and coedited *Marriage and the Family: A Comparative Analysis of Contemporary Problems* and *The Greek American Community in Transition*. She has made much needed contributions to Greek American studies and her latest book *The Greek Americans* complements but does not supersede Charles Moskos's exemplary *Greek Americans: Struggle and Success* (1980) and certainly not Theodor Saloutos's seminal but flawed *The Greeks in the United States* (1964) but does provide an updated, if abbreviated, survey of «the migratory process of one group –the Greek people– during the twentieth century. Beginning with a historical prelude, it establishes the political, economic, and social conditions that gave form to the cultural heritage the Greeks brought with them to the New World, a heritage that each new wave of immigrants and each generation interpreted anew. In