

agency, nor in fact any other case working or community organization in Erie except the Jewish Welfare Society, and when it is further realized that even the Jewish Welfare Society has only one room in the building of the non-sectarian charities, the recreational problem can be more easily visualized. In order to secure the complete backing and endorsement of any undertaking by all groups there has been organized a Recreational Council, consisting of a delegate member from every organization in the city, which includes the synagogues, Talmud Torah, Hebrew Free Loan, Arbeiter Ring, Men's Club of the Temple, B'nai B'rith Lodge, Council of Jewish Women, Junior Hadassah, the two Sisterhoods of the synagogues, Junior Sisterhood of the Temple, and the Ladies' Aid Society.

With the approval of the Recreational Council the Council of Jewish Women is sponsoring a camp and its direction is in charge of a special council camp committee. The Welfare Society supplies funds for camp operation, but the camp committee is in executive charge. Under the auspices of the Recreational Council the Jewish Welfare Society conducted a remarkably successful cultural exhibit, which was held at the Public Library. The local community contributed generously of rare and valuable objects and others were loaned by neighboring cities. This was possibly one of the most interesting and best attended exhibits of its kind ever held in Erie—special mention of it being made in our

public schools. The local rabbi gave lectures at the exhibit describing the significance of the ceremonial objects to large groups of people, including a number of Protestant ministers. The exhibit lasted one week.

A Child Study Group was also sponsored by the Recreational Council and a course of some six lectures given one each month, covering practically every phase of child care and naturally including the spiritual care which the rabbi led.

ONE of the big problems, as Erie sees it, is to further the idea that we are all Jews and as such should work and play together. The fact that the Orthodox, the Reform and the Arbeiter Ring groups are all united and work together on the board of directors of the Welfare Society and as members of the Recreational Council is but the beginning of what should be real community activity rather than group activity. Erie is too small for anything else.

Possibly one of the next steps is the forming of a financial federation with three definite aims.

1. To finance those local activities that are not and should not be supported by the Community Chest.

2. To care for our national and international needs.

3. To unite Jewry in a common program and common cause under one financial and social program which the Jewish Welfare Society has but begun.

BOOK REVIEWS

COMMUNITY RECREATION. *By James Claude Elsom, M. D., Century Co., New York, 1929, 278 pp., \$2.25.*

The constantly increasing tendency of reducing the number of hours of work has created the problem of the need for constructively filling the resulting leisure time.

America has greater leisure than ever before in its history—eight hours of work (in many trades even less than eight hours), eight hours for sleep and eight hours for doing whatever we will—which means for the United States 720,000,000 leisure hours per day for the 90,000,000 population over five years of age.

The question is, what shall we do with these eight hours in which we can do what we will? Thoughtful persons in the field of education have given much time and attention to the problem of how to fill the leisure hour gap in a manner that will bring the greatest amount of good for the individual as well as the community.

The leisure-hour period contributes most to the development of the individual, provided that the leisure is filled with worthwhile activity which will help to ennoble the individual rather than to drag him down. It is just as easy to form habits for using leisure time for things worth while as it is for things not worth while, except that the one makes for a better man, a better woman, and a better citizen, and the other for the type of individual of whom the community is not always proud, and who, in a great many instances, does not lessen the correctional burden.

It is noted that 100,000 youths go through our courts on delinquency charges each year, that the total losses from robberies, thefts, confidence games and frauds of all kinds run up to about three billions a year. When we realize that about 75 per cent of all the incarcerated criminals are found to be not 50 or 60 or 75 years of age, but under 25 years of age—veritable youngsters, indicating clearly that the present-day criminal is a problem of youth—youth gone wrong as a rule in quest of adventure, companionship, misdirected

or undirected recreation—we must deem that it is due to a lax community, ignorant of its social responsibility towards its youth.

The Playground Association of America is responsible for the statement that our crime bill at present is about \$1,250,000,000 a year, and that we are spending 9c per capita for recreation to help keep young folks straight while we are spending 43c per capita to deal with those who go wrong, all the time knowing that prevention is better than cure, and knowing, too, that, as most of our cities go, the correctional institutions that house our delinquents, our prisons, our jails, our police stations, are instead of correctional institutions or institutions that cure, actually schools for crime.

With facts of this type before us, it is refreshing to learn of the publication of the book under review, which deals in a more or less text-book fashion with the subject of how to fill adequately America's leisure-time problem.

Dr. Elsom first presents briefly the fundamental principles which should be understood by all who wish to become efficient leaders of recreational activities. He then describes the significance of the holidays and festivals which offer special opportunities for social gatherings and community programs, and explains fully a large number and variety of games and plays which are particularly suited to each occasion, and finally he gives suggestions and further games and pastimes for school room use, for camps, picnics, and other general needs.

Most of what has been written about the subject of community recreation is widely scattered and not readily attainable. This book, therefore, will be a very welcome text to all men and women who are dedicating their lives in the interest of recreation. This the author was able to do after a long experience as a physical director, a demonstrator, a community recreational expert and a professor of physical education. In this book Professor Elsom has brought together into convenient form the information, facts and suggestions which he has himself tested and found to be most use-

ful and effective in directing recreational activities.

As an additional practical aid to the workers in the field, particularly those who are interested in dramatics, he lists an excellent selection of long plays, one-act plays and a splendid bibliography. He discusses most effectively community music and its splendid results and throws out the challenge to public-spirited citizens to effect correlation of the artistic resources of the community upon a basis which will result in a maximum growth and the fullest possible expression of community life. The book includes a splendid chapter on the history of recreation from the beginning of time to modern days.

PHILIP L. SEMAN.

CITY PLANNING FOR GIRLS, by Henrietta Additon, University of Chicago Press, Chicago, 1928, \$1.25.

Miss Additon is a well-known social worker recognized as an authority, particularly in the field of protective work for girls. If as a consultant on problems in this field she were to make the recommendations which appear on pages 137 and 138 of the monograph under review, her judgment and experience would justify their acceptance *prima facie*. It is hardly to be assumed, however, that the author wishes to have her findings and conclusions accepted on the basis of her recognized standing but rather on the basis of facts adduced, weighed and interpreted—in other words as a scientific study to be judged on its merits. On this basis "City Planning for Girls" leaves much to be desired. There is little that is scientifically compelling in the arrangement and evaluation of the material presented. On page one, the author proposes to answer two questions: one, "what understanding of the reasons why girls go wrong have the staff members of the agencies (which are surveyed)", and two, "What do they know about the methods of helping girls who have already gotten into trouble and of keeping girls out of trouble?" It would be difficult to find where in the volume these questions are answered unless the reader makes his own selection of the material and can arrive at his own conclusions. Certainly the lengthy summary of existing agencies, which takes up almost one-fifth of the space, is not relevant; the findings of a study made in 1917

quoted in full do not answer the questions; the analysis of some twenty case records, taking up nearly half of the space, might provide the material for answering the questions, but is not so utilized. In fact, the recommendations themselves to which the entire study is oriented disregard the opening questions. They are based in part presumably on the analysis of cases, in part, it is stated, on opinions gathered from social workers, but there is no marshalling of evidence to enable the reader to find the connection between the specific recommendations and the general findings, whether from case material or social workers' opinions.

For a scientific contribution which this study undoubtedly intends to be it is not sufficient to have an assurance of the authoritative qualifications of the expert; the publication must itself furnish chapter and verse for conclusions and recommendations.

Perhaps this same confusion between what is scientific contribution and what is practical propaganda has led to the adoption of the title "City Planning for Girls." The monograph admittedly refers to the city of Philadelphia only and is more a survey and evaluation of protective work for girls in that city than a general study of city planning even for the special group of girls discussed. That the volume is nevertheless likely to be useful and enlightening is due to the fact that it contains important facts and valuable opinions presented by one competent to speak for the field of girls' protective work.

PHILIP KLEIN.

THE BEHAVIOR OF YOUNG CHILDREN OF THE SAME FAMILY. By Blanche C. Weill, Harvard University Press, 1928, 203 pp.

Miss Weill seeks to answer the question, "Are there as many environments as there are individuals in the family and, if so, are they sufficiently different to cause the observed differences in behavior manifested by children from the same family?" In her investigation she studied 17 families, presenting 25 problem children and 59 children altogether.

After classifying undesirable family situations, she discusses the pre-natal and post-natal factors that enter into the making of an individual. There is no attempt to dis-

tinguish elements as essentially hereditary or environmental. There is a definite stress upon the effect of family position upon behavior and friendly consideration of the Adlerian viewpoint with reference to children's difficulties.

The second part of the book consists of an analysis of the material studied in a habit clinic and this body of the book is devoted to a careful exposition of 17 family case studies with clearly cut pictures of all the members of each of the families. This section presents with thoughtful care and detail the type of family history and mode of life that is so familiar to social workers in all fields of service.

The third part of the book presents a summary and concludes that the hypothesis of an individual environment for each member of a family is sustained. There is, however, no dogmatism concerning this principle because Miss Weill recognizes that her case material is inadequate so far as numbers are concerned. The most suggestive part of the volume is its final chapter which raises many questions for future investigation as, for example, the problems that grow out of food tyrannies, toilet habits, masturbation, anxiety symptoms in relation to their causes and in relation to family organization. She properly stresses the fact that family training is always going on; it is merely a question as to whether it is good or bad training. It is noted, too, that the results of any kind of training are dependent in part upon such elements as chance success and the inherent sensitiveness of children. Parents and their children do not lose their individualities because they belong to one family. Each one is subject to the stress and strain of his own particular environment.

The emphasis upon adequate baby hygiene and the value and importance of clinics for the training of parents is in line with modern ideas. For the student of child behavior this book has definite provocative values. Incidentally, the student of human relations will be grateful for the splendid bibliography which concludes the book. All social workers will find much of interest in this intelligent and clear discussion of the type of familial stresses which lead to so much marital infelicity, not to mention their profound effects upon the growing generation which should have the highest degree of

social protection that can come through intelligent child care.

IRA S. WILE.

HOWS AND WHYS OF HUMAN BEHAVIOR. By George A. Dorsey, Ph.D., Harper and Brothers, New York, 1929, \$3.50.

Dr. Dorsey's book is a popularization of matters generally known but considered as so human and obvious that they rarely receive attention. The psychologist knows his own soul, at least, he has thought often and deeply upon it, but the average man is not introspective enough. He is not acquainted with either his possibilities or his limitations. Neither is he cognizant of the significance of dominant social institutions and their influence upon his life and the life of his neighbors. He does not think on these subjects because his mind has been turned away from a scrutiny of himself by a blind fear of what he will discover.

Dr. Dorsey's book performs a service. It makes us ask, "Why are we born gamblers?" "How much of your brain do you use?" "Why do we fall for each other?" "How does your job fit you?" "Why do words boss you?"

These headings, originally the titles of these same chapters as articles in a few popular magazines, give a fair conception of the scope and purpose of the book. The author does not answer these questions by trying to remove them as the average "Success" book does. On the contrary, he emphasizes the question mark and shows how historically and psychologically the mark of human frailty has always been upon man. Nevertheless, he is optimistic, as a popular author should be. He tells us "There are gamblers and gamblers." Some clearly are good. They are those who grasp the bull by the horns and make a virtue out of a disability. Here in a nutshell is the theme of the book. The heroes and leaders of mankind are those who know the hows and whys of human weaknesses so well that they are able to make them their strength.

We have an exposition of environment modifying heredity, even suppressing it; of great human institutions like marriage and public opinion as the arbiters of humble destiny as well as an emphasis on the significance of little things. "The difference between a normal child and a pot-bellied,

bandy-legged idiot dwarf is a tiny dose of thyroxin a day."

"Why aren't we the happiest people in the world?" The South Sea Islander is because he made his world to fit himself. Our world is made by machines and social forces. The South Sea Islander has no need to adapt himself to anything; adaptation is the chief function of civilized life. The happy man is the man who has become a part of his environment so it does not oppress him, the one who can endure the odors of the gas works and the noise of the "L" without irritation or worse.

Dr. Dorsey's personal manner and his happy illustrations make this a fine popular book.

DAVID ASHER.

RELIGION AS MAN'S COMPLETION, by Rudolph M. Binder, Ph.D., Harpers, New York, 1927, 397 pp., \$2.50.

SCIENCE AND RELIGION TODAY, by Thornton Whaling, D.D., University of North Carolina Press, 1929, 74 pp., \$1.00.

THE JEW AND CHRISTIANITY, by Herbert Danby, D.D., Macmillan, New York, 1927, 120 pp., \$1.25.

The first two of the three books are brave attempts by men of modern mind and modern training to adjust themselves to ancient ideas. If they could strip the ideals with which they deal of the ideas which they try to defend, they would fare much better. But when one is indoctrinated one does not drop dogmas easily. These men are really apologists rather than trail-makers. This weakens their labors.

This reviewer approached the books hopefully. He confesses that he is, like so many others, in search of a *modus vivendi* in the matter of science and religion. Or shall we say, rather, between science and formal religion? These books were read eagerly in the hope that they would shed light.

The third book deals with the attitude of the Jewish people toward Christianity. We shall devote the latter part of the review to this little volume, which is more significant than the others.

Dr. Binder calls his book "a socio-religious study." He has searched the field of sociology and economics. He has a sympathetic understanding of social service. He sees the desirability of harnessing Chris-

tianity to the labor for a better world. Interested as he is in the Kingdom of Heaven, as understood by the Christian world, he wants to see a bit of that kingdom on earth. In that we agree with him and hope he will succeed in making himself heard by the large body of Christians.

We rather object to the narrowing of his view on religion. He starts out with the assertion that man needs completion. He feels that earthly things, whether in the way of knowledge or possessions, are not satisfying the whole man. The more developed a human being becomes the more he craves for something lofty. That can be found only in a union with God. He says that some men and women have tried to find that completion in social service. But even social workers crave for something more than service to man.

He then goes on to explain away miracles and to apologize for them. He touches lightly upon religions other than Christianity, and rather grudgingly gives credit to the Hebrews for certain social ideals. He gives them full credit for monotheism, but even that merely in passing. Christianity to him is the highest religious ideal. Naturally we differ with him. While it may be the highest ideal for certain groups it cannot serve all humanity. This weakens his case, as far as other than the Christian group is concerned.

Dr. Whaling's little book consists of three lectures given at the University of North Carolina. He starts out by stating that science deals with a certain set of facts. These facts are concrete. They explain certain phenomena. But when the scientist tries to deal with things of the spirit he ceases to be a scientist to that extent. Religion, on the other hand, deals with certain human aspirations and experiences. These cannot be explained by science. So far so good. But man cannot disregard the facts of science. Religion must divest itself of the things which are contrary to reason.

The author at no time forgets that he is a Christian preacher. He hardly remembers that Jesus came out of the fold of Israel and that all He taught, that is worth while, is based on what He learned from the rabbis of old. One hardly realizes that these lectures represent twentieth century effort.

Dr. Danby must be credited with insight, sympathy and understanding of his subject. He is residentiary canon of St. George's Cathedral in Jerusalem. He is a Hebrew scholar, being the translator of Dr. Joseph Klausner's "Jesus of Nazareth." His book represents five lectures on the attitude of the Jew toward Christianity.

Dr. Danby credits the Jews with having given Jesus to the world. He explains their rejection of His teachings by showing that Jesus was not in sympathy with Jewish national ideals. It was inevitable that a people struggling for national independence would look with disfavor upon one who weakens such struggle.

In the lecture dealing with the Talmudic era he explains the reason why the Jews fought against inroads of Christianity among their people. At all times he reminds the Christian world of the terrible persecutions meted out by them to the people of Israel. He holds the Christians responsible for the bitter opposition of the Jews to the teachings of Jesus.

The crusades he regards as a blot upon the world's history. He issues an indictment against the so-called Christians who acted contrary to the teachings of their Master in their treatment of His people. It was inevitable that such treatment should result in bitter hate for the Teacher and His teachings.

When he comes to the nineteenth century, Dr. Danby points out that with the more enlightened treatment of the Jews by Christian nations a better understanding came.

This fine Christian scholar not only pleads but hopes that the Christian world will come to value the Jews as the people who gave Jesus to the world. When that day comes he trusts the Jews will have a new appreciation of the teachings of Jesus and perhaps come to see Him as one of the great prophets. It is a brave plea. The voice is that of a lover of humanity.

OSCAR LEONARD.

SELECTED SONGS OF ELIAKUM ZUNSER (In Yiddish). Arranged for singing with piano accompaniment by Wm. Fichandler, based on notes by Joseph Rumshinsky. Zunser Publ. Co., 111 Prince St., New York, 1928, 236 pp., \$5.

The name of Eliakum Zunser is not a stranger to me and recalls many pleasant

memories. As a child, I heard it mentioned many times.

We came from a singing family and Eliakum Zunser was our inspiration. His songs seemed to suit our every mood. In his songs we found that sweet indefinable something that made us sad and happy, exalted and depressed, that only those who know his writings can understand.

Eliakum Zunser wrote songs before there were any attempts at Yiddish literature—before any Yiddish newspapers were printed—and yet, in spite of the decline of Yiddish literature, in spite of the lack of interest in and support of the Yiddish press, Yiddish drama and Yiddish music, Zunser's songs are still sung today and are just as popular today as they were seventy years ago.

If folk songs are supposed to mirror the life of a people, then the songs of Eliakum Zunser depict the joys and sorrows, the trials and tribulations through which the Jews passed. How well he knew the weakness of his people and how passionately he loved them in spite of their shortcomings!

On the other hand, no other poet or singer of the people was so beloved. His songs were popular with the rich and the poor, the religious and the irreligious, the conservative and the radical, the young and the old, the learned and the illiterate.

And what social vision he had! When only 11 years old, he deplored the then prevalent custom among Russian Jews of giving their children in marriage while they were yet in their teens. He speaks ironically of those who were trying to keep up with the aristocracy. Fully eighty years ago, he exhorted his people to hold fast to the faith of their fathers. He looked over Jewish life and found much to criticize—the cringing of the Jew before his non-Jewish neighbor of means; the overbearing pride of the same Jew among his brethren; the teaching of Talmud to children too young to understand it.

Although a believer in the Haskalah movement—the movement for modern secular education—then newly launched among the Jews of Russia, he was among the first to warn his people against an over-rich cultural diet on an empty stomach and advocated a hand-in-hand and step-by-step program of science and faith. He decries the habits of the young, who in order to keep

up with the times, copy the latest fashions and fads and despise their elders.

He pleads for the father who in his old age has to depend on his ungrateful children.

As far back as 1865, he deplored the extravagances of the Jews, who lived beyond their means, bought luxuries on installments—all being a desire to seem other than they really were. He lamented the passing of the simple life.

And then comes that scathing denunciation of all usurers, dishonest merchants who, while masquerading as pious and God-fearing men, cheated, robbed and fleeced all who fell into their clutches.

He cries over the many heavy burdens that the Jew always has to bear and appeals to them not to forsake the old Jewish ways for the sake of new ways, which make us neither better nor happier, nor gain for us the friendship and good will of the Gentiles.

Before the Zionist movement came into being, Zunser sang the songs of Eretz Israel. Shortly after the first wave of progress swept over Russia, in 1865, bringing in its wake disillusionment to those Jews who counted so much on becoming like the Russians in every way, he pictured the sorrow and remorse of those who drifted from their people and their final happiness as tillers of the soil in Palestine.

How prophetic his statements are when he speaks in 1882 of the Jewish youth who, having lost their assimilationist illusions due to the outbreak of the violent wave of anti-Semitism, form an organization for the establishing of Jewish agricultural settlements in Palestine, drop their studies, emigrate to Palestine and after all sorts of heart-breaking hardships, succeed in founding a number of colonies. He compares the young Zionist movement to a rivulet destined to become a mighty river.

In the songs which follow he lauds the free life of the workers of the soil and compares it with the daily struggle of the city dweller. He urges his people to give up the struggle for a livelihood in the city and settle as farmers in Palestine.

"Israel is immortal," he says, "and the Jewish nation will not become assimilated. The Jew will always adapt himself to any climate and will find means of subsistence. If here and there a gifted Jew alienates

himself, let but danger threaten his people and he will hasten to return to them."

Then Zunser comes to America in 1889, and with great joy he at first speaks of the wonderful opportunity extended to the homeless and persecuted Jew. He pleads with the immigrants to take advantage of the philanthropy of Baron de Hirsch and become tillers of the soil, rather than peddlers. He urges them to learn the English language, become American citizens and use the ballot intelligently.

Three years later, after learning more about the hardships endured by the immigrants, he appeals to the Jews of America to rectify the evils of unemployment, poor housing, child labor and the workers' long hours.

If we ask ourselves why is it that Zunser's songs create such a deep impression on the singer and the audience—why is it that his songs have been popular through three generations, the answer is that his songs are folk history and just the thought of any of them brings back a flood of childhood memories.

One needs only bear in mind Zunser's conception of his mission, in order to clearly understand and appreciate his songs and poems. "In my songs, one could always hear the voice of the times. I always sought to give in my poems a faithful picture of the period I was living in. My aim was by means of my pen to influence my people more or less, and this, I believe, should be the only object of every writer and poet. If he has not this aim in view, all his literary efforts are not worth the ink wasted on them."

And to the above we say, Amen—because, having read his book from cover to cover, we believe that he truly carried out his ideals. That his work was appreciated is proved by the acclaim with which his songs were everywhere received.

SAMUEL GERSON.

STEERING OR DRIFTING—WHICH? by Rabbi Israel H. Levinthal, Funk & Wagnalls Co., New York.

It was refreshing to read the author's very fine rendering of Jewish lore, culled from the Talmud. Using the portion of the week as his theme, Dr. Levinthal recreates the old legends to shed light on problems of the day. In his case, the rabbis were justified in saying of the Tal-

mud: "Turn it over and over again, for all is in it." He has found the true essence of the *Aggadah*. Not only has he clarified his thoughts by citing homely examples from the lives of the Patriarchs, but he has invested them with a charm of his own, in itself a creation. Some of his interpretations must have been conceived in moments of poetic inspiration.

These sermons, delivered to his congregation at the Brooklyn Jewish Center, present a point of view in harmony with that held by a growing group of conscious Jews who desire to perpetuate Jewish life on vital elements in its culture. With his plea for the education of our youth and the rebuilding of Palestine they are in full sympathy.

Rabbi Levinthal is concerned with the place of the synagogue in Jewish life. It has become a congregation for the aged and mourning. Let the youth make it their second home. He must surely know that many a youth who has been brought up to love the synagogue finds it the reverse of inspiring when he matures. Dr. Levinthal complains that in Palestine today there is not as yet a great synagogue to take the place of the Temple of old. Perhaps there never will be one. Times have changed. Synagogues and churches no longer function as a creative force in modern life. Perhaps the University on Mt. Scopus is our modern equivalent of the Temple.

JUDITH GUTMAN.

TECHNIQUE OF SOCIAL SURVEYS, by Manuel C. Elmer, published by Jesse Ray Miller, Los Angeles, 1927, 260 pp.

It would perhaps be the fair thing to review Dr. Elmer's volume for what it is intended to be, namely, a practical guide to conducting social surveys, and as such it might still be reviewed perhaps if we were back in 1920, when the author prepared his first edition. We were at that time doing quantity production in community surveys largely as a result of forces connected with the conduct or demobilization of the World War. In fact, many such guides or handbooks were prepared, though not published, at the time, for the use of staffs of various national agencies which were conducting community surveys more or less as part of their program of work. But those surveys seem to have gone out

of fashion. Many of their assumptions have been questioned.

Some of the basic components of Dr. Elmer's thesis as to the nature and value of surveys are of doubtful validity. For example, it is not at all generally agreed that a complete community survey of all phases of community life is better than one or more special surveys for which specific reason may exist at the time. It is not certain that a whole survey should be undertaken at one time; that volunteer participation is essential or even valuable; that the orientation of the survey in its organization and conduct towards immediate improvements is sound; that the community planning idea is useful except in limited phases; that there is such a thing as a "community program" or that a community is necessarily the area of survey. It is hard to say that all these and other questions have necessarily been answered in the negative but the burden of proof rests upon the author.

Dr. Elmer's book is suggestive of what constitutes community life and should be useful as a guide for special surveys; but we hope that the war-time community surveys may not be resuscitated.

PHILIP KLEIN.

HEALTH AND WEALTH, by Louis I. Dublin, M.D., Harper & Bros., New York, 1928, 361 pp.

This book is an interesting compilation of addresses made by the author in recent years. Mindful of an increasing interest in public health and its intimate relations to social economics, he endeavors to point out, by clever interpretation of vital statistics, possibilities for the development of more satisfactory public health programs.

Dr. Dublin draws from a wealth of data and information. He has been able, because of this advantage, to set up fruitful comparisons tending to show that satisfactory public health work draws rich dividends.

He emphasizes again and again the well-proven relationship of health and progress and the losses entailed by illness, much of which is preventable. Emphasis is placed upon the well-established fact that life and health are only appreciated in sufficient measure when lost.

Dr. Dublin's interpretation of the monetary value of the individual to the com-

munity, to his family, and to himself should be of interest to everyone. His multiplication of the gross monetary values of people who die from preventable diseases is a distinct challenge to economists.

The hazards of early child life are sufficiently emphasized and programs and communities listed which have benefited because of adequate child health service.

A chapter on the significance of greater numbers who live to old age is interesting reading, and the author presents the urgent need of setting up adequate machinery for proper occupational placement for the old.

A chapter on the possible extension of life brings to a close a book pleasant to read and one which should be found on the library shelves of physicians, social workers and lay people interested in the promotion of better health.

C. F. WILINSKY, M. D.

THE LABOR MOVEMENT IN THE UNITED STATES, 1860-1895. By Norman J. Ware, D. Appleton Co., New York, 1929, 409 pp., \$3.00.

This scholarly book is Professor Ware's second volume on the history of the labor movement in the United States; the first one being the Hart, Schaffner and Marx prize volume on "The Industrial Worker 1840-1860." It covers one of the most important and interesting periods in the history of the American labor movement, the rise and decline of the Knights of Labor and the struggle with its rival, the American Federation of Labor.

The Knights of Labor had one major idea—the idea of solidarity. The motto of the order was: "An injury to one is the concern of all." By 1886 the Knights of Labor became the most imposing organization the

United States has ever known. To quote Dr. Ware: ". . . The Order tried to teach the American wage-earner that he was a wage-earner first and a bricklayer, carpenter, miner, shoemaker after; that he was a wage-earner first and a Catholic, Protestant, Jew, white, black, Democrat, Republican, after . . ." In 1894 the importance of the Knights of Labor as an industrial society ceased. The failure of the Order, according to the author, was a part of the general failure of democracy.

The book is undoubtedly of great interest to students in labor history.

DAVID M. SCHNEIDER.

"DON'T TREAD ON ME." A study of aggressive legal tactics for labor. By Clement Wood and McAlister Coleman, in collaboration with Arthur Garfield Hays, New York, Vanguard Press, VIII+135 pp., 50c.

The Continental Navy went forth to battle with the British under flags on which a rattle-snake was coiled. Above the snake were inscribed the militant words: "Don't tread on me."

According to the authors of this quite interesting book, the American labor movement shall choose the same motto. The book, which is an attempt to show how labor could make more effective use of the weapons that are at hand, deals with injunctions, the strike, the boycott, the matter of arrests, the press agent and "Yellow Dog" contracts.

To the mind of the reviewer, it is extremely doubtful whether the tactics advocated by the authors of this book could be very effective in the United States.

DAVID M. SCHNEIDER.

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