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27 agencies for moral reform, including 5 temperance societies, 17 social settlements, 9 organizations for community betterment, 14 social centers, 45 agencies for relief and family rehabilitation, and 17 thrift and loan associations. Altogether there are approximately 775 agencies in Chicago engaged in some sort of "humanistic" work.

This is a useful book, not merely for the information which it gives, but as indication of how much there remains to be known about the institutional life and the corporate activities of a great American city.

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*Conditions of Labor in American Industries.* By W. JETT LAUCK and EDGAR SYDENSTRICKER. New York: Funk & Wagnalls Co., 1917. Pp. xi+403. \$1.75.

This book presents the findings of two investigators for the Federal Commission on Industrial Relations. It presents a view of conditions of wage-earners in manufacturing industries. The material is confined to these industries because "comparable data for workers in trade (with some exceptions), transportation, and agriculture have not been found available." The material is presented under the following chapter headings: (1) "The Labor Force"; (2) "Wages and Earnings"; (3) "Loss in Working Time"; (4) "Conditions Causing Irregular Employment"; (5) "Working Conditions"; (6) "The Wage-Earner's Family"; (7) "Living Conditions"; (8) "The Wage-Earner's Health"; (9) "The Adequacy of Wages and Earnings." There are no new or startling disclosures in this book. Its value for the student of labor problems consists chiefly in the fact that here is assembled a useful body of descriptive material, re-enforced by up-to-date statistics, on conditions as they actually exist in industry today. The book contains a number of evidences of careless proofreading—perhaps the most glaring example is found in the fact that p. 182 is identical with p. 188.

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*Society and Prisons.* By THOMAS MOTT OSBORN. New Haven: Yale University Press, 1916. Pp. 246. \$1.35.

This is a human document and at the same time an important contribution to the science of penology. Mr. Osborn is the foremost contributor to the art of prison management just because of his humane

attitude plus an understanding of the sciences of criminology and penology. His experience in managing prisoners compelled him to protest against all theories of "criminal types" and "classes" and every other physical or psychical classification. He contends that the problem is moral more than either physical or psychical and does not find that the average of either physique or mentality among first offenders of prison age is much below that of humanity at large. He did find, however, that prison discipline made for lowered vitality of both body and mind.

The recidivist is the key to the prison problem according to his analysis. With from 60 to 70 per cent of the convicts recidivists and theories of criminal types exploded it was not difficult to fix responsibility for the chronic offender upon the "education" he receives in prison; the prison itself, instead of curing the criminal, makes him a hardened offender. It is not difficult to understand why prison discipline has failed to redeem the criminal; it offends every principle involved in the psychology of moral education or character-building. The problem of the prison is not that of avenging society or punishing the criminal *per se*, but of redeeming him to society through an enforced period of re-education. If society thirsts for punishment as a revenge, let it be assured that the best type of modern prison, with its isolation and system of confinement, is ample punishment to any human being who is compelled to undergo it.

The rapid modification of prison management now taking place is due in no small degree to Mr. Osborn's work. It is no doubt suffering from simulations that still hold on to the fundamentals of the old type of hard prison discipline and from failure to appoint Osborns instead of politicians as wardens. The whole program may be summed up by saying that the prison may redeem men to society by making the prisoners a society in which they learn to govern themselves and thus become fit to live under government.

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