Part II provides an analysis and description of the contemporary family and kinship system in the United States. In the opinion of the reviewer, Chapter 4, "A Conceptual Model of the Contemporary Family," is the key chapter in the entire book. Since the family is viewed as functionally autonomous, the conceptual model does not require specific assumptions about other institutions within the society. It is suggested that orderly replacement of a society or system will occur when the values and norms remain constant from one generation to the next. Children will tend to be duplicates of their parents, and the family will not initiate change but will be a force of conservatism which resists change. In contrast to the idea of orderly replacement is the idea of permanent availability, in which all adults remain available as potential spouses with anyone and at any time during adulthood. Orderly replacement (reflecting a closed system characterized by unilineal kinship arrangements) is in conflict with permanent availability (reflecting an open system associated with bilateral kinship arrangements). Individuals within a society will select the norms associated with orderly replacement, choose the norms associated with permanent availability, or alternate or compromise in their use of either set of norms. The remaining chapters of Part II illustrate how courtship and mate selection (intermarriage, early and late marriage, divorce and remarriage), kinship (kindred, the family life cycle, and the large-scale organization), and the future family (short-run trends and explanations and forecasts of change in family organization) are being modified in ways which interfere with the orderly replacement of family culture in American society.

Part III of the book concentrates on interaction between family members. The ideas of Chapter 4 are applied to family predicaments, family commitments, family crisis, socialization, and mental health. These are areas considered by the author to be most relevant to orderly replacement.

Farber covers most of the standard topics of family textbooks, but in a vastly different fashion and with a much greater emphasis on kinship and lineage. Instructors who emphasize purely factual descriptive data will likely reject this text. Instructors with an interest in a theoretically oriented text which attempts to support and demonstrate its position with empirically validated evidence will likely find the text stimulating and refreshing. Instructors who desire a text which provides the entire reading material for a family course will likely reject this text. Instructors who desire a text which provides a unified framework with supportive data on the position taken will likely supplement the material with contrasting frameworks and conflicting research. Instructors who want clearly defined answers listed as one, two, and three to direct questions will likely reject this text. Instructors who want to stimulate thought rather than provide a host of facts will likely find this text stimulating.

On the basis of these comments, it is the opinion of the reviewer that this text will find greater use among the more advanced students of the family. The ideas and theoretical frameworks of some of the leading sociologists are contrasted with the author's own perspective. Thus, a student with no background or training in general sociology, anthropology, or family theory would have difficulty comprehending various sections.

To teach a course on the family as a field based on empirical research requires a book which bases its statements on demonstrated facts and is theoretically oriented. Farber's text is far from the ultimate in this regard, but it does move the family another step ahead and provide a contribution to scholarly family material.

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The Montessori Method. Maria Montessori. Introduction by J. McV. Hunt. New York: Schocken Books, 1964. 376 pp. $5.00 cloth; $1.95 paper. Translated from the Italian by Anne E. George; first published in English in 1912.

A highly controversial figure has emerged from the pedagogical shadows and would seem about to achieve in death that triumph which American academia denied her in life. There is an element of mystery in this revival of interest in a woman who McClure's had termed, at the time of her tour of American cities in 1913, the "Educational Wonder Worker." Current problems of reaching the culturally deprived child and at the same time preparing the middle-class child for the race toward ivy league colleges are acute enough to pave the way for the emergence of fantasy thinking, of the miraculous easy solution, of nostalgic estimates of the past. But some of the enthusiasm for the Montessori classroom can be seen not as a response to educational dilemmas but to the politico-religious dissensions in our midst.

It was in a year fraught with authoritarian

political tendencies, 1953, that a Catholic journal carried the first of a series of articles praising the Montessori method that led to the establishment of the American Montessori Association in 1960 and the mushrooming of Montessori schools until they now number well over 100. Indeed, it is difficult to find objective discussion of the merits and inadequacies of the Montessori pedagogical system, so overladen with political and religious implications are the espousal and the criticism. As a Fordham University professor remarked of the recent publication of formerly out-of-print books written by Maria Montessori, ". . . for the Montessori devotee, they will sit on the bookshelf next to the Bible." The same educator warns, however, that the Montessori movement must be brought into the mainstream of American education if it is to last, and that it must produce systematic studies to substantiate its claims if it is to be more than a fad.

In the life of Maria Montessori there is much that commands respect. Born in Rome "about 1872," she was the first woman to take a medical degree at the University there (1894). She was also one of the first to practice something comparable to present notions of "continuing education for women," punctuating her responsibilities from time to time by returning for further study. While she never served more than a few years in a given institution, all her activities fed into the area of educational method. For a few years she was variously lecturer in anthropology, assistant in a psychiatric clinic, director of a hospital and then of a school for defective children, and director of the schools for slum children aged three to six which were established in several model tenements in Rome.

It was from these latter *Casa dei Bambini,* Children's Houses, that she drew for the loosely organized account of her "method of scientific pedagogy" first published in Rome in 1909 and appearing in New York in English translation in 1912. In the flurry of excitement attendant on her lecture tour in the United States the next year, dozens of schools were set up, and she seemed about to achieve the status she was to occupy in England, France, and Holland, as well as in India. But in a few years Montessori and her method seemed consigned to oblivion. Indeed, when in the year after the energetic lady's death at 81, a landmark book appeared, *American History of Education in American Culture* by Butts and Cremin (Holt: 1953), there was no place for her in the index.

In the 40 years after her book appeared, Dr. Montessori was ceaseless in her travels and her business enterprise. The Association Montessori Internationale, which she founded in 1929 and which is now administered by her son Mario in Amsterdam, because the center for promulgation of her doctrines and the sale of official equipment. Some have criticized business policies which did not permit cheaper woods to be used in poorer countries like India and which created pressure for maintaining the original designs.

This emphasis on the equipment is not accidental, for the Montessori concept of the learning process holds that things are the best teachers. The central place in her pedagogics is development of the senses through specially designed didactic materials. The abacus, the beads, the frames for buttoning garments and tying shoelaces, the sandpaper letters of the alphabet mounted on smooth wood—all these serve as the tools for learning which enhance the play aspects and minimize reliance on teacher correction. Instead of the teacher becoming a "significant other" in the child's life, the intermediary in the learning process, the Montessori-trained teacher and her assistants avoid a personal relationship to the child. Critics point out, however, that this is only surface encouragement of the child's independence. The liberty which Montessori speaks for so eloquently is to be exercised by the child only concerning details: for the larger decisions, "teacher knows best," and teacher's teacher (Montessori herself) knows best of all. (It has been said of her that she could permit disciples but never collaborators.) Montessori designed the equipment, and each object *must* be used as it was designed. The child who imaginatively finds new uses for old equipment may have it taken from him and be asked to choose another game from the shelves. Make-believe is almost equated with character defect. Montessori out-Platos Plato in suspicions of music and the arts. Moreover, her underestimation of the human relationships skills and the learnings that derive from group interaction led to an isolation of the child not only from the teacher but from his classmates.

And yet there were a great many common emphases in the approach of Montessori and of Dewey, in whose name Kilpatrick voiced his criticisms: the need for a challenging environment for the preschool child, recognition of individual differences which would permit the child to proceed at his own pace, and a high estimate of the intellectual curiosity and

potential of the young child. Some of the more eclectic Montessori schools in this country, admittedly the small minority in a general trend to the contrary, have found it possible to relax their reliance on Montessori equipment and to borrow materials of skillful design from long-established nursery schools, as well as to modify the teacher role, the attitude toward field trips and other experiences outside the classroom, and the relationship between home and school. (Montessori required "deference" on the part of parents toward school personnel, p. 71.) In turn, it may be that Montessori has something to contribute toward both sensory enrichment for the preschool deprived child and the structured situation so stressed by Frank Riessman. It would be ironic if the Montessori method, developed first for slum children in Rome, were to have no relevance for their counterparts here and instead came to serve the needs of parents who want their children "parsing sentences, composing music, and speaking French" before they enter first grade. Armed with an awareness of the legitimate criticisms of the Montessori method, the family life educator will find it useful to read the book, especially in this edition with its able introduction by Professor Hunt. The bibliography offered permits the psychological, educational, and sociological dimensions to be further explored.

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Prostitution and Morality. Harry Benjamin, M.D. and R. E. L. Masters. New York: Julian Press, 1964. 495 pp. $12.50.

This is a book with a message. The authors advocate change in present beliefs and practices, especially legal practices, in regard to prostitution. According to their position, it is time we cast off attitudes and laws which are rationalized in terms of emotionalism, misinformation, and sometimes psychoanalytic thought. These must be put aside to make way for a scientific, positive approach that the authors hope to augment with the publication of this book.

In an ideal society in which satisfying sexual expression is encouraged for everyone, only a bare and irreducible minimum of prostitution would be required. However, in societies like our own, prostitution is and has been a part of the system—a part which, if properly dealt with, performs needed functions. Attempts at its suppression have resulted in the injury of public institutions (such as law enforcement agencies and the courts), the creation of crimes and criminals, the encouragement of homosexual tendencies, the nourishing of psychosexual conflicts, etc. Much of the book, then, is taken up with marshalling and interpreting evidence to support the authors' view, while at the same time criticizing other points of view.

Yet, in addition to this theme, the authors actually accomplish much more. After an introductory statement, they attack the problem of defining prostitution. The next two chapters are devoted to a brief historical review of prostitution and societies' reactions to it. They seek to demonstrate the common place of the institution in the societies surveyed, as well as the fact that suppression is a comparatively recent attempt, even though the ideal has existed for some time. From here the writers tackle the intriguing etiological problem. Entrance into the occupation is explained for the overlapping categories of *voluntary* and *compulsive* prostitutes by various combinations of *predisposing, attracting,* and *precipitating* factors. The scheme is then illustrated by applying it to case studies. Sociologists will be interested in how well the ideas and observations fit current thinking along the lines provided by the concepts of alienation, anomie, and drift, although these concepts are not explicitly utilized, nor are their various contributors mentioned. Strata, specialization, and varieties of methods are then described in a lengthy chapter. Case histories are provided to illustrate the various classifications. Later, homosexual prostitution receives a similar lengthy treatment, augmented by a description of homosexual prostitution on the West Coast by Harold Call, President of the Mattachine Society. Chapters 6 through 8 are concerned with a description of the major people in the life of the prostitute—customer, pimp, and madam—and their relationship to her. The same frame of reference is followed in that "why men patronize prostitutes" precedes descriptive categories of customers. The prostitute-customer relationship is defended from the attacks of its critics. Motivations in the pimp-prostitute relationship are analyzed. Besides answering criticism of brothels, the authors recommend this arrangement for its benefits to the prostitute as well as to the society. The economic aspects of prostitution are described and analyzed, and psychoanalytic generalizations in regard to the symbolism in the transaction are criticized in favor of more practical, economic motivations for each participant.

In subsequent chapters, the authors turn their