

occupations. Who would have expected that three-fifths of these teachers live in about the same circumstances as before retirement? The figures bring out dramatically how upsetting has been the great change in price levels to the provision for old age made by the city and by the teachers themselves.

Some of the questions Dr. Eaves raises open vistas into the society of the future, e.g.,

Would it be reasonable to maintain that, during the period of gainful employment, a self-supporting woman should make the portion of her old-age provision which a well-planned life would assign to those years?

Is it probable that the unmarried women of the family will accept an increasing burden of responsibility for the care of its dependents?

Is it just and desirable that equality in economic responsibilities accompany equality in opportunities for gainful employment?

Granting that such increased social responsibility will be assumed by women who from choice or necessity remain unmarried, is it true that such altruistic services may assist in counteracting social and personal evils which are beginning to show themselves in modern highly developed communities?

What are the forms of investment found most satisfactory for teachers in different parts of the country? Is the conservatism of the Massachusetts teachers a typical characteristic of self-supporting women?

One finishes the reading with the reflection "If this is not material for sociology, nothing is." It is to be hoped that this model study will fire able young women graduates in different parts of the country to do something of the like in their local field. The light that a number of such studies would yield might be of incalculable benefit to the future of self-supporting women.

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Rural Social Organization. By EDWIN L. EARP. New York: Abingdon Press, 1921. Pp. 144. \$1.00.

This book is intended chiefly for use by those preparing for the rural ministry. It is rather difficult to see, however, how it will aid them in their work. It contains neither the facts necessary to make them appreciate the relation of the church to rural life nor any definite matter regarding the actual processes of organizing the rural community. It may serve to call the attention of some young ministers to the fact that the church has obligations to the community, but it is not likely to inspire them to undertake the fulfilment of these obligations because of its

formal and uninteresting method of treatment, nor is it likely to be useful as a guide to those ready to undertake the work of organizing a rural community because of its lack of constructive suggestion.

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Africa. Slave or Free? By JOHN H. HARRIS. New York: E. P. Dutton & Co., 1920. Pp. xxi+261. \$3.00.

This is a volume on African politics, written at once from the point of view of the colonial administrator and the missionary. This is indicated by the references in the Foreword to Mary Kingsley and David Livingstone. John Harris has not only been a life-long student of African affairs but he has known native life intimately as only a missionary can know it. What he has to say of the present situation is, therefore, based not merely on knowledge but upon what in racial matters seems on the whole more important, experience. The volume has sixteen chapters, dealing with (1) population and resources, (2) labor, present-day form of slavery and Indian immigration to South Africa, (3) racial and social contact, (4) education and missions. The central theme of the volume is contained in a sentence in Sidney Olivier's introduction to the book: "Wherever, in a mixed community, you have a privileged class in command of the government of people whom they employ as workers, you will have exploitation and oppressive laws to enforce it."

There is in this volume a tacit recognition of the fact that exploitation of the blackman is endemic in Africa and that it is, as Mr. Olivier, whose experience as a colonial administrator makes him an authority on the subject, suggests, more or less inevitable in the very nature of the contacts of white men with black. The author, in short, recognizes that the problem is not one of administrative abuses merely; it is a racial problem as well. Recognizing all the difficulties of the situation the author presents a persuasive argument on political as well as humanitarian grounds for a policy that (1) defines the relationship of Europe and America to Africa as one of trusteeship, (2) makes no color bar a fundamental article of administrative policy, (3) vests sovereignty in the inhabitants, (4) insures secure and adequate tenure in land for every native tribe, (5) insures complete freedom of contract with regard to labor, (6) imposes no racial discriminations in matters of trade,