

There are several points that should be made both in regard to this particular reader and to the sociological study of music in general. 1) Although changes in styles and forms of music occur in connection with social, political, and economic changes (the nature of this connection must be specified), the question arises as to how much change in musical genre is due the effort of the artist to expand, revise, and move beyond the existing musical forms to express his ideas. Musical ideas as ideas in general do not happen in a vacuum. But, the situation from which the artist receives his tools and stimulation is an artistic world as well as a political and economic one. All of this is by way of saying that we must be careful in making statements about why a particular change or innovation occurs. For example, H. F. Mooney in an article indicates that Benny Goodman was able to hire the Negro pianist Teddy Wilson in the late 1930's because Wilson's style was "urbane, light;" and "polished." Ignoring for the moment the problems inherent in making such judgements of any musical style, it is likely that these qualities account in part for Wilson's acceptance by a white audience which is Mooney's point. But, to say that the white audience was somehow responsible for Wilson's proficiency and improvisation is another matter. 2) A more crucial concern is the difficulty in interpreting and making judgements about styles of music and performance of it. On what basis can we say that the music of the Rolling Stones is more emotional than the ballads of Tony Bennett and then use this judgment to account for the popularity of the Rolling Stones? It would appear that the methodology currently employed by labeling theorists in criminology would be of relevance here.

In summary, this reader is interesting and fulfills the editors' intention to raise questions, but it lacks adequate discussion of theoretical and methodological issues and therefore lacks integration. Combined with a good text, The Sounds of Social Change could be used in an upper level course on the sociology of music and the arts.

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Street Arabs and Gutter Snipes: The Pathetic and Humorous Side of Young Vagabond Life in Great Cities, with Records of Work for their Reclamation. By George C. Needham. Boston: D. L. Guersey, 1884.

George C. Needham's Street Arabs and Gutter Snipes¹ is two things: it is, first, a kaleidoscopic portrait of slum life in the American cities of the late 19th century with particular attention to neglected and destitute children; and it is, too, both an evangelical tract for social reform (Satan lays the snare, and children are his victims)² and a valuable chronicle of contemporary efforts in dealing with the problems of the urban poor.

Committed to the view that "child reclamation is a more important consideration than adult reformation," Needham intended his book to be both a plea for neglected and destitute children, and a protest against social conditions:

This book is a plea on behalf of neglected and destitute children, found chiefly in our great cities, and too often educated in crime by unnatural parents or vicious guardians; or who, through the stress

of circumstances, are forced into a course of life which tends to the multiplication of criminals and the increase of the dangerous classes.

This evil is exposed by statement of fact, by illustrated narrative, and by statistics. If public attention is thereby arrested, and sufficient proof adduced to awaken an interest in childlife, and enforce a conviction that thousands of juveniles are degraded through neglect, I am persuaded the tragedies of which children form the chief part will materially decrease.

A protest against wrong-doing is one step in the right direction; a plea for reform another; both, however, cover only a little of the road over which we must walk if we are alive to duty and sensible to privilege. The practical applications of proved remedies go within these pages. True, there are no grand schemes propounded of universal reform; no novel experiments demanded; nor are laws and regulations recognized as worthy of world-wide application. Examples are given of work done by humane organizations; and the wonderful achievements of individual enterprises in this field of philanthropy are prominently noticed. But there can be no iron hand to grip and guide young vagabond life; it must be a hand of love tempered with firmness, guided with wisdom, and ever outstretched in the power of prayer and faith. (Preface)

In these avowed aims, Street Arabs and Gutter Snipes is part of a voluminous literature which reacted to the social horrors of 19th century American urban life; and this literature of protest and concern took many forms: it gave rise to tremendous efforts in charity and philanthropy; it initiated the beginnings of social work; it spawned a multiplicity of public investigations of the condition of the urban poor; and it poignantly recorded the life of the poor in Art, in the novel and in drama, and in a plethora of religious tracts.³

It is hardly a denial of the vitality of this social concern and consciousness, within its own contemporary context, to call attention to the broad relevancy which this literature has to our current concerns. The Economic Opportunity Act (1964) did not discover wide-spread urban social disaffection; rather, it concentrated a federal largesse on problems not unlike those which had preoccupied Needham and his contemporaries: on youth and employment; on housing; on educational reform; and, in the widest terms, on the poor, on social class, and on participation in a free society. It is not that Needham and his fellow reformers are without a social ideology, but that their ideology is expressed in an idiom of evangelical solicitude and in patterns of inevitable meliorism which render them seemingly unintelligible and irrelevant to current problems. It is surprisingly simple to convert the 19th century idiom into a modern vocabulary, and in the process, to derive considerable insight into the continuing phenomenon of urban deprivation. A single illustration will make this concrete. Needham's discussion of "Emigration" (the 'transplantation' of children from 'overcrowded' cities) impinges on a whole variety of modern efforts (e.g., the Job Corps) in dealing with the problems of unemployed youth.⁴ And his discussion of the minority child (e.g., Italian, Bohemian, and German) is a beginning awareness of crucial concern in the equality of educational opportunity. (See Cordasco, 1970 and 1972).

In its own right, Street Arabs and Gutter Snipes is part of an historical

canon which chronicles an expanding, troubled America; and since, as its sub-title affirms, it deals with "records of work for their [children's] reclamation," it is an excellent distillation of, and introduction to, a broad panorama of earlier efforts in contexts of urban deprivation.

Footnotes

¹The term "Street Arabs" was in wide use in the late 19th century as an epithet for children of the street. Needham's carefully delineated social taxonomy (which comprehends and contradistinguishes "Street Arab," "Gutter Snipe," and "Waif," q.v., pp. 21-38, *infra*) is more journalistic than sociological. Jacob Riis (1849-1914), the social reformer, devotes a chapter to "The Street Arab" in How the Other Half Lives: Studies Among the Tenements of New York.

²George C. Needham (1840-1902) is basically religious in his social orientation. Other titles by him include The True Tabernacle: Lectures on the Jewish Tabernacle (1877); Women's Ministry (1880); Recollections of Henry Moorhouse, Evangelist (1881); Life and Labors of C. H. Spurgeon (1882); Broken Bread for Serving Disciples (1894); The Spiritual Life (1895); Conflict and Conquest: The Experiences of Father Flynn (1896); Shadow and Substance (1896). Needham's Baptist ministry and its major commitment to the urban poor was in keeping with the growing effort in the 19th century to evangelize the poor. "By the eighties and nineties concern over the growth of Roman Catholicism, worry about the antagonism between capital and labor, and the example of the Salvation Army convinced Protestant groups all over the country of the need for intensified missionary labor in the roaring wilderness of American cities" (Bremner, 1957: 57).

³There is no adequate guide to this vast literature. For some historical notices, see Clinard, 1966; Aron, 1951; Schlessinger, 1933; Faulkner, 1931; and Cordasco, 1968. Of special value is Bremner, 1957; and Folks, 1902 which includes valuable bibliographical notes. A monumental source book is Bremner, 1970-1971: Vol. I (1600-1865); Vol. II, (1866-1932): Parts 1-6; Parts 7-8. There is no substitute for reading in the literature itself, particularly in the books of Jane Addams, Lillian W. Betts, Charles Loring Brace, Helen Campbell, Edward N. Clopper, Stephen Crane, B. O. Flower, Washington Gladden, Hutchins Hapgood, Robert Hunter, Josephine Shaw Lowell, Jacob Riis, John Spargo, Lillian D. Wald, and Robert A. Woods. Works by Campbell, Clopper, Hapgood, Hunter, Riis, Spargo, and Woods are available in Cordasco, 1969-1970.

⁴The best contemporary discussion of 19th "emigration" of urban children is by Charles Loring Brace (1826-1890), a founder of the children's Aid Society.

The founders of the Children's Aid Society early saw that the best of all Asylums for the outcast child, is the farmer's home. The United States has the enormous advantage over all other countries, in the treatment of difficult questions of pauperism and reform, that they possess a practically unlimited area of arable land. The demand for labor on this land is beyond any present supply. Moreover, the cultivators of the soil are in America our most solid and intelligent class. From the nature of their

circumstances, their laborers, or 'help,' must be members of their families, and share in their social tone. It is, accordingly, of the utmost importance to them to train up children who shall aid in their work, and be associates of their own children. A servant who is nothing but a servant, would be, with them, disagreeable and inconvenient. They like to educate their own 'help.' With their overflowing supply of food also, each new mouth in the household brings no drain on their means. Children are a blessing, and the mere feeding of a young boy or girl is not considered at all. With this fortunate state of things, it was but a natural inference that the important movement now inaugurating for the benefit of the unfortunate children of New York should at once strike upon a plan of Emigration. (Brace, 1872; 3rd ed., 1880: 225-226. See also, Bremner, 1957: 38-41; and Cordasco, 1971).

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Man and His Work: Conflict and Change. By George Ritzer. New York:
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This text constitutes an effort to "summarize and categorize the vast number of ethnographic studies of occupations." Toward this end the author has developed what he sees as the underlying consistencies and uniformities within this literature into a heuristic framework for the sociology of occupations. The result of this effort is a readable 413 pages consisting of an extensive and useful introduction to the field; discussions of what are referred to as differentiated forms of conflict and resolution for eleven subcategorical "types" of occupations, as well as those unique to Blacks and women in the work world; a summary of the more consistent findings within the literature; and a working bibliography of more than 700 entries.

The value of this work stems from the fact that the author ignores the safety of scholarly equivocation and presents 73 propositional statements about occupational phenomena. These, he feels, provide a guide to a more firmly based subdiscipline in that they facilitate an empirically grounded knowledge system that would stem from, and eventually supplant, the informed speculative analyses of ethnographic research which now prevails. In this endeavor the author has not only presented a challenge to the dominant methodological bias, but has objectified that challenge with an explicit substantive program that is itself open to the rigors of scholarly and scientific scrutiny. A second value, which to some may be a debit, lies in the work's revelation of the complexities and difficulties inherent in secondary analysis. Though clearly unintended, this consequence is not surprising due to the diversity of the material itself.

A major theme of the book is based upon the proposition that all occupations can be located along a professional continuum (Proposition 1). The relative positioning of various occupations in turn is dependent upon the degree to which an occupation possesses six characteristics: general systematic knowledge, authority over clients, community rather than self-interest, self-control of the occupation, public and legal legitimacy, and a distinctive culture. Further, it is stated that this arrangement of occupations along a professional continuum is useful because it allows us "...to study how and why an occupation moves up or