accusation with a mass of documentation. Not all "apocalyptics" are cynical or opportunistic, says Efron, but a good number of them have adopted the environmental "paradigm" because theirs has become a field "where one is only rewarded—where one is only published, and where one is only hailed as a savior of public health—by finding something [in the environment] to 'suspect.'" Efron notes that much of the environmental case is built on the results of animal research, even though top scientists admit that there is no proof that animals and humans react the same way to carcinogens. She overstates her case, but her attack on the thoroughly institutionalized narrow-gauge approach to cancer research is timely and important.

MONTEFIORE: The Hospital As Social Instrument, 1884–1984
by Dorothy Levenson
Farrar, 1984
338 pp. $19.95

Perhaps no managers of an American hospital have been more concerned with its social role than the men who have run New York City's Montefiore. This chronicle, written by staff historian Levenson, is an illuminating attempt at institutional self-scrutiny. Founded in Manhattan in 1884 by German-Jewish immigrants, Montefiore has grown from a 26-bed home for chronic invalids to a vast medical empire now located in the Bronx and comprising four hospitals, several outpatient clinics and community centers, and a medical school. Its first director, Simon Baruch (known as the "Apostle of Bathing" for his advocacy of hydrotherapy for an assortment of illnesses), initiated occupational therapy as well as social and family services for his patients. Ephraim Bluestone, director for the first quarter of this century, trained black and female physicians; he also stopped fee-for-service treatment and began establishing a full-time salaried house staff in 1929. Like all hospitals during the 1960s, Montefiore faced soaring costs. (From 1966 to 1969, the average rise in all prices was 12.9 percent; for medical care, 21.4 percent.) Montefiore responded by instituting one of the nation's first health-maintenance organizations (HMOs), replacing the prepaid group practice

that Bluestone had installed in the late 1940s. Bringing medical care to city jails, offering programs for juvenile delinquents, drug abusers, and the elderly, Montefiore has actually expanded its social role in recent years.

THE NATURE OF THE CHILD
by Jerome Kagan
Basic, 1984
309 pp. $22.50

William Wordsworth's declaration that "the Child is father of the Man" was no piece of poetic whimsy. It encapsulated the view of human development dominant in the West from the 17th century to the present, enjoying such persuasive exponents as John Locke, Jean-Jacques Rousseau, and Sigmund Freud. However, Kagan, a Harvard psychologist, argues that people, rather than being "fixed" by their early childhood experiences, have a lifelong capacity for intellectual and emotional change. Kagan's theory of psychological development is firmly rooted in the biological sciences, particularly neurology. He holds, for instance, that the acquisition of various "cognitive competences," including moral judgment, depends, to a far greater extent than has previously been thought, on the maturation of the central nervous system. Kagan turns to anthropology to examine a number of established notions. The critical importance of maternal nurturing and affection to a child's future happiness has considerable sentimental force but, says Kagan, little objective support. In Polynesian societies, parents become almost aloof when their offspring reach their third year, and many a weaned infant is farmed out to a relative for rearing. Yet these same youngsters become secure and happy adults. Kagan's view of human development as a series of discrete and qualitatively different stages rather than as an unbroken continuum will provoke debate. And so will his conviction that it is not "what parents do to children . . . that matters, but rather the intention the child imputes to those who act on and with him or her."