dixes. In neither case is the bibliography general; lists of references follow each chapter. Other than this, there is no topical arrangement of references. This is a defect, especially from the text-book point of view. The references in Dr. Brown's book are much more copious than in Professor Hollister's, and publisher and date of publication are specified in each case. These are lacking in Hollister. On the other hand, the latter has carefully selected his references. A good index is an essential part of a useful book. In this respect Dr. Brown's book is superior. The appendixes consist largely of samples of high school programs and similar illustrative matter. Those in Hollister are more valuable.

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WILLIAM CARL RUEDIGER, PH.D., Assistant Professor of Educational Psychology in the Teachers College of George Washington University, Washington, D. C. *The Principles of Education*. Boston: Houghton Mifflin Company, 1910. Pp. 305.

In the words of the author, "the book attempts to bring together and organize the leading tendencies in modern educational thought pertaining to the bases, aims, values and essential content of education; to discuss the principles underlying the administration of the curriculum; to inquire into the agencies that educate, and to review the fundamental psychological principles that underlie the teaching process." Most of the book is devoted to a discussion of educational aims and values, and of their appliances to the selection and administration of the curriculum.

The author states that "the aim of education may be defined from the biological standpoint as the adjustment of the individual to the life in which he must participate." Following the chapter in defense of this aim, are several chapters giving valuable critical summaries of the more important aims of education elsewhere advocated and the doctrine of formal discipline. The chapters on educational values and the curriculum are a valuable contribution to educational literature on these subjects.

Although the author states that "Education is fundamentally a biological process and is made possible by biological conditions," and defines the aim of education "from the biological standpoint of adjustment," the chapter on "The Biological Bases of Education"

is too brief and limited fully to justify the author's position. This subject deserves more thorough treatment. At the end of the book are appended two chapters on "The Psychological Bases of Education," a topic not included in the author's statement of the content of the principles of education. They are little more than the ordinary discussions of topics in psychology, and do not make clear the principles of education or teaching dependent thereon.

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DAVID GIBBS.

CHARLES A. ELLWOOD. *Sociology and Modern Social Problems*. New York: The American Book Company, 1910. Pp. 331.

Professor Ellwood's recent book, *Sociology and Modern Social Problems*, is distinctly an advance. One finds in it more of fact and less of fiction, more science and less theory than one usually sees in works in sociology. We have no right, as a psychologist, to review a book in another field, and shall not attempt it. The reader must go to the journals of sociology for a critical review; but it will not be out of place here to call attention to what the book contains that bears on the problems of the teacher. Besides the final chapter on education and social progress, those of most interest to the teacher are concerned with the family, its origin, historical development, function, forms and problems. The dependence of civilization and its development on the family is carefully worked out, and that the continued development of civilization depends on our maintaining the integrity of the family is made perfectly clear. These are facts that none should know better than the school teacher, in these modern times, when so many dangerous doctrines are put forth.

In his last chapter, Professor Ellwood discusses education and social progress. Education is defined in terms of adjustment; it "exists to adapt individuals to their social life;" its function "is to guide and control the formation of habit and character on the part of the individual, as well as to develop his capacities and powers, so that he will become an efficient member of society." The education of the nineteenth century is criticised as being commercialistic and anti-social; it "aimed at developing largely power and capacity in the individual as such; its implicit, and often its avowed, aim was individual success." This sort of education, we are told, failed to produce the good citizen, and often produced the "cultured freebooter." We should have, Ellwood says, a socialized education,