

resources. Particularly interesting are the case descriptions of 41 superior children.

The last topic in the book deals with the use of mental tests for vocational guidance. Here Terman gives the chief results of testing various adult groups with the Stanford Scale. These groups include firemen, policemen, express-company employees, motormen and conductors, business men, college students, tramps and hoboes. The chief value of the work would seem to be the suggestion that it gives us of the amount of intelligence required in various walks of life. Eventually we may be able to determine the minimum amount of intelligence required for different occupations and to advise a boy against entering an occupation for which he does not possess the requisite amount of intelligence.

This brief survey of the main topics of the book will indicate the practical nature of the work and its usefulness for the teacher. We have now definitely entered upon a period where mental tests are regarded as a necessary adjunct to intelligent supervision in our schools, and it behooves every teacher to become acquainted with the problem. For the psychologist the book is valuable for the data presented. Although many of the results have already appeared in various psychological journals, they will be more accessible in the present book form. The attitude of the author as to what mental tests will and will not do is sane and sound, and the book will give the student of sociology the best up-to-date presentation of the problem of mental testing and some of its applications.

RUDOLF PINTNER

OHIO STATE UNIVERSITY

Problems of the Secondary Teacher. By WILLIAM JERUSALEM, PH.D. Translated by CHARLES F. SANDERS. Boston: Richard G. Badger, 1918. Pp. 253. \$1.75.

The author is given on the title-page as "Professor of Education, University of Vienna," but much of his career, he says, was spent in "the practical life of a pedagogue," and he often refers to the teachers of whom he writes as his colleagues. His spiritual forebears are Goethe, Schiller, Plato, Foerster, Sophocles, Paulsen, Kant, Herder, and Socrates, in order according to the number of references after their respective names in the index.

According to the sociological interpretation which he favors, "general education implies the sum total of social requirements" (p. 30).

The aim is to train "to intellectual independence and moral responsibility" (p. 79). Then follow inferences about the curriculum and the method of instruction. There are eleven pages on pupil self-government (pp. 183-93), citing especially American experience. Here is an interesting passage:

Man, once he has matured, no longer accepts laws and institutions without question. . . . This gives rise to the battle of the individual struggling for the freer exercise of his powers against every kind of social bondage, a battle which began over two thousand years ago, manifested itself in the most varied forms and is not yet at an end [p. 168].

The book is an excellent one of which we of England and America may begin the reunion of our minds with those of our late enemies, because it comes to us with a fresh statement of ideas such as would become a teacher in an English "public school" or an American academy. The style is clear and the book is readable for one that is fundamentally theoretical.

F. R. CLOW

STATE NORMAL SCHOOL
OSHKOSH, WIS.

The Aims of Teaching in Jewish Schools: A Handbook for Teachers.

By RABBI LOUIS GROSSMANN, D.D. Teachers' Institute of the Hebrew Union College, Cincinnati, 1919. Pp. 245. \$1.50.

Dr. G. Stanley Hall, who contributes the Introduction, pronounces this "by far the best treatise on religious pedagogy that has anywhere yet appeared. It places religious education on its proper scientific and constructive basis." Something over half of the volume is devoted to the successive stages in the child's advancement from the kindergarten to the eighth grade. The latter part is devoted to special phases such as the use of stories, the textbook, the Hebrew language, music, etc. The discussions are rather general to constitute a "handbook," but they make good reading for anyone who is interested in recent pedagogy and modernist religion, as the following samples will testify:

The child should not be troubled by "principles." . . . Modern pedagogy has driven all abstract formulas out of the school-room and forbids the teaching of "creed" in any subject. The object of education is to establish habits of conduct; we do not operate schools in the interest of abstract "truths" [p. 112].

The God-fact develops in the child just as his own ego develops. God is not any longer outside. He begins to be inside of the life. God ceases to be