

JOHANNES LANGERMANN. *Der Erziehungsstaat nach Stein-Fichte-schen Grundsätzen, in einer Hilfsschule durchgeführt.* Berlin-Zehlendorf: Mathild Zimmer-Haus, G.m.b.H. Verlagsabteilung, 1910. Pp. 67.

Johannes Langermann's educational doctrine is an additional voice in a long series of emphatic protests from Comenius to John Dewey against the deadening formalism of current educational practice. In genuine Pestalozzian spirit, he bemoans the gulf dividing master and pupil as an inevitable result of motiveless instruction. The lack of motive is held responsible for the present inert condition of formal education.

In the light of this indictment, Langermann's ardent plea for a volitional pedagogy, based on the vital needs of the unfolding mind, is well founded, and deserves the strongest endorsement. Needs are discerned best through natural, spontaneous activity, such as is conspicuously lacking in the present-day system of education. The establishment of a school garden, in which activity, not passivity, reigns, gives abundant opportunity to discover such needs as are essential to successful social life. Here is found the nucleus of a self-governing state, based on deeds, health and personality. Actions constitute the great desideratum, and rightly so.

It is worthy of mention that the garden, with its activities, constitutes an effective means to secure motives of conduct. Development of strong, independent, individual *wills* is the immediate end. Each act of will to be effective in character formation, must be a response to a real, immediately present motive. The sum of these *wills* combines to form a general *will*, which acts under a general motive.

The volitional notions of Stern and Fichte, in spite of their metaphysical character, are carried here, through keen observation and thorough organization, to a convincing conclusion. The spirit of Pestalozzi tempered with sound psychology and a sense for organization is throughout apparent.

Theoretically, and as an experiment, Langermann's system gives every evidence of success, but its general applicability is open to serious question. A serious practical difficulty confronts any attempt to motive all the various subjects of the curriculum, especially in the higher grades and secondary schools. Moreover, it does not seem

advisable to regard technic and factual instruction as incidental to volitional activity. Throughout the pamphlet one feels the force of John Dewey's dictum: "School is Life, not a preparation for Life."

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JOHN ADAMS, M.A., B.S.C., Professor of Education in the University of London. *Exposition and Illustration in Teaching*. New York: The Macmillan Company, 1910. Pp. 416. \$1.25 net.

Certain types of teaching culminate in the developing of ideas, while others have their issue in habit-formation. Professor Adams, in his recent book on exposition and illustration, is dealing entirely with aspects of the former field. To one who has enjoyed the wit and sprightliness of his book on "Herbartian Psychology Applied to Education," the present volume may prove somewhat of a disappointment. The attempt to mass all possible suggestions bearing on the subject has made the book slightly heavy. Nevertheless, the real gift of the author as a writer has made it readable, and often entertaining.

The pedagogue has now for some time, whether a "Herbartian" or not, come to recognize that teaching must provide for certain mental processes, call them by whatever name he will. If he hopes through Professor Adams' book to place exactly, in a formal way, just where exposition and illustration belong to a scheme for imparting knowledge, he will be disappointed. No teacher who has an interest in his work, however, can fail to find some very important suggestions which are sure not only to enlarge his experience, but will help him to evaluate his experience as well. Whatever may be said of the psychological overlapping of explanation, demonstration, explanatory illustration and "anticipatory" illustration, the distinction is bound to result in material help to the practical teacher.

In the first third of the book the author explains his terms and his point of view. His chapters on "The Mental Background" and "Suggestion" are among the best in his book, while his chapters on "Combination" and "Presentation" show his "Herbartian" principles. The succeeding chapters are not closely related to these, although Chapters VII, VIII, IX and XI are evidently intended to correspond loosely with subdivisions outlined in Chapter VI. The chapter on "Order of Presentation" and "Exemplification and