

and of sex misconduct, is the child who eventually becomes the psycho-neurotic or the delinquent. But it is also recognized that many of these character deviations are amenable to correction, provided that the case is taken in hand early, and is investigated with understanding. Many of these difficulties are due to faulty environment in the school, in the home, or in both. The function of the visiting teacher is to investigate the case, and to act as a kind of *liaison* officer between the school and the home. It is most clearly pointed out that it is not her function (the officer appears always to be a woman) to usurp the duties of the physician, the psychologist, or the psychiatrist. She may have to refer the case to one or all of these officials. But in many instances the character deviation is due to comparatively simple causes, and can be handled with success by a woman who possesses the necessary qualifications.

What, then, are these qualifications? The visiting teacher must have a thorough knowledge of educational aims and methods, and of the social conditions in the locality. She must possess a knowledge of child psychology, and of modern psychological theories and methods. She must carefully avoid reading her own conflicts into the cases with which she deals. She must be tactful in a high degree. Above all else, she must possess the gift of sympathy, and must always realize that her function is to understand and not to blame. These are, admittedly, high requirements. But they should not be unattainable. Indeed, we know not a few teachers, and others, who would fill such a position admirably.

The professional psychologist will not find much that is novel in the book. School medical officers will read it with interest. But it should be studied by all teachers, and, above all, by school managers. It should serve to convince the latter that the establishment of such a service, in this country, is much to be desired. When this necessity is understood, the required workers will be found.

M. HAMBLIN SMITH.

Three Problem-Children. New York: The Joint Committee on Methods of Preventing Delinquency, 1926. 8vo. Pp. 146. Price \$1.00.

The case-studies of three children who presented behaviour problems are reproduced in this book. Psychologists will find the studies very superficial; and that this is so is admitted by those who are responsible for the book. But the studies are of value, as indicating what can be done, in comparatively simple cases, by means of sympathetic handling. As in many recent books, the dread word "psycho-analysis" is avoided. But the Freudian conception of mental conflict and repression is adopted. All who have any experience in these cases know well how often, quite apart from any attempt at formal analysis, much good may be accomplished by quietly talking over difficulties with the patient. The book puts it admirably, when it describes the good effect produced on one of the three children when brought into contact

with an adult "who didn't try to teach her anything or to correct her, who seemed to understand things when all the words wouldn't come, who somehow made the whole business of life seem a little less desperate and hopeless." It is by the attempt to understand, and, above all else, by the studied avoidance of even a suggestion of blame, that assistance can be afforded. It is made clear that the problem is never the fault of the child alone. The parents, the school system, and only too often the teacher, may be at least equally concerned. The share of the school in producing these difficulties is discussed in an additional chapter, written by Prof. Henry C. Morrison, of Chicago. M. HAMBLIN SMITH.

God and Reality. By MARSHALL BOWYER STEWART, D.D. New York and London: Longmans, Green & Co., 1926. Crown 8vo. Pp. x + 220. Price 8s. 6d. net.

The term "God" has been, and still is used in many different senses. As Dr. Stewart remarks, everybody is talking about God without anyone knowing what anybody else is talking about. And, we may add, many people use the word without any clear idea as to what they themselves are meaning. It is not, therefore, surprising that there is unbounded confusion.

The author's object is not the enunciation of any new definition, but an attempt at the clarification of the existing confusion. And in this attempt he has attained much success. He assumes that the idea of God implies the existence of superior power, or of superior goodness, or of both, although this superiority does not necessarily proceed to the idea of supremacy in either attribute. And he then gives a lucid, although a brief account of the gradual development of the idea of God. We would remark that it is, perhaps, a little misleading to represent, as is done in one passage, Spinoza as holding that God is "all substance." The essential element in Spinoza's system is that there is but one substance—that is God. Incidentally, Dr. Stewart shows us that some of the distinctions which have been drawn are by no means, as is often asserted, mere ecclesiastical hair-splittings. The differences indicated by these verbal distinctions are of considerable moment. Whether the differences justified quarrelling, not to speak of persecution, is quite another matter. Of course, a great part of the history of the idea of God has gone on in the minds of people who knew nothing of philosophy. The culture tradition and the popular tradition run side by side.

It is next pointed out that no highest common factor can be found for all these different ideas. But three main currents of thought begin to appear. God is conceived as Proximate Reality, or as Supreme Value, or as Ultimate Reality. The first of these conceptions corresponds to the view held of God as a distinct object of religion. This particularism passes easily into the doctrine that God is finite—a doctrine which was held by William James, and which is maintained by certain living writers, notably Mr. H. G. Wells. It is also the root idea of the devotional system of