

the marriage relations have the right and it is their duty not alone to feed and care for their children, but also to prepare them to care for themselves in the future, and to give them a moral basis of action. Man is the only creature that must be taught how to take care of himself, the lower animals knowing how to do so by instinct. The child can come to real manhood only by means of education; he is nothing except what education makes him. The animal knows from the first how to take care of itself, while the child must be cared for, trained and directed for years. By this is asserted the natural necessity of training; it is natural for the child to be trained in order that he may become a man. Without education man is but an animal; education transforms his animality into humanity. But education, however necessary to his well-being, cannot be attained without the help of others: hence the necessity of intelligent parents, of teachers and of other instructors.

2. Children must be trained not with reference to the present, but with reference to a probable better condition of the human family. In a word they must be educated having in view the idea of humanity and its destiny. No narrow view of education which considers the child without reference to the world, is to be tolerated, but the good of the child from the broadest standpoint is to govern its education. Thus every parent easily recognizes that his advantages of a generation ago are not sufficient for his son who is to enter upon the stage in the next generation.

3. Education must be cosmopolitan in its aims. It must not simply seek to prepare one to earn his daily bread, not merely utilitarian, but broad and far-reaching, unselfish and humanitarian. The utilitarian idea had obtained a very strong hold upon the

German schools very much as it has at present upon the American schools, and Kant rendered no greater service to the world than when he led the German educators to break away from this idea. Of course he would have every child learn how to take care of and provide for himself, but he would not measure or limit his culture by any such base standard.

4. Pedagogics treats first of physical education. To this belongs the bodily care of little children, and the discipline and culture of the senses and other organs. Secondly, it treats of practical education, under which Kant includes instruction, pragmatic culture and moral training. By pragmatic culture he means practical education having special reference to happiness. He urges proper food and clothing, giving many suggestions that are valuable for parents, and of a most practical character. Food and clothing must be of such a character as to make the child hardy and strong. Such food as is demanded by the needs of the body, given periodically and in proper quantities, and such clothing as does not hinder the freedom of the body nor keep it too warm, are recommended as a means of securing good dispositions and preparing for happy lives. Herein lies an important lesson which all parents should learn, and which is not without its significance to teachers.

5. Kant's ideas of school morality are interesting. As in his philosophy, he bases it upon maxims. These maxims must arise within the child himself and all moral culture should seek to establish such maxims. The child must be early given an idea of right and wrong, and in all things certain plans and certain laws must be given him which he is required to follow with great accuracy and strictness. These laws are at first school maxims and afterwards maxims of humanity. By this means the forma-