

ways appeal, aspiration for excellence can be invoked, loyalty to the school can be cultivated, yet it will sometimes happen that a child will remain incorrigible. In this case, corporal punishment is perhaps the only resort, but it is always a pity to have to resort to brute force. In some cities a special school-building is set apart for incorrigibles, and the sending a child there is in itself a punishment; the discipline is also more rigid, so that it partakes of the character of a reformatory.

This is certainly better than expulsion, which is practically removing all restraint from the offender, and seems like an admission of defeat on the part of the school authorities.

One of the most efficient methods of teaching morals in a school must be the administration of justice in the school, and the method of discipline should be, as far as possible, a model for self-government. The use of text-books is also an invaluable help.

It seems as if an elementary moral philosophy ought to be put in the hands of a child, as early as any other scientific work. Surely the laws of right conduct are no harder to understand than the laws of mathematics, and the two taught at the

same time might be made mutually helpful.

The spiritual analogies in all true scientific work need only be pointed out, to be plain as day. The very language of morality is borrowed from the terms of natural science, and the true, upright, pure and straight, are as beautiful in moral science as in physical form. One of the very best text-books on this subject is a little book called "Duty," by Ex-Pres. Seelye of Amherst College.

Plain, simple in style and precise in definition, fixing the basis of moral obligation where it belongs in the duty of a creature to its Creator; establishing an absolute law for right and wrong, it treats the whole subject so clearly and thoroughly, that one wonders that moral philosophy is ever made obscure and hard.

Another excellent work of the same class is Prof. C. C. Everett's "Ethics for Young People." It is more diffuse than the first, and not as simple in diction; in fact, the difference in the titles of the two books is indicative of the difference throughout but Prof. Everett's book is sound philosophy and well worth reading for its interesting treatment of the subject.—*School Journal*.

IMMANUEL KANT AS A PEDAGOGUE.

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WE are not to think of Kant as an author of pedagogical works; indeed he has left behind no complete work on pedagogics, nor did he evolve a system of education. But his teachings are found scattered throughout his other works, in his lectures, being largely recollections of his own experience as a teacher, or, perhaps it were better to say, theoretical and practical principles derived from that experience. This was not from lack of interest in the subject,

for he says in one place, "The great secret of the perfection of human nature is hidden in education, and it is pleasant to think that human nature is destined to become ever better by means of education; this opens to us a prospect of a happier condition of the human family." It now remains for us to show the pedagogical teachings of Kant as collected from the various sources at hand. Let us study them in order:—

1. Parents from the very nature of