

fects, and consider themselves entitled to take all they can from them; and oftener consider themselves as the injured than as the injuring party. This feeling comes out every day in the Criminal Courts, and I have often been struck with the reflection, how early our selfishness leads us to reverse all the rules of justice and morality.

"It is unnecessary to say, after these hurried sentences, that not only the right, but the only right place to begin a sound reform, is with the young. I have little faith in efforts to reclaim old offenders. We are bound to continue them, but I fear success is very rare. If a judicious system of Moral Training could be introduced into our Common Schools, it would be a great step in the right direction, the difficulty is, to avoid sectarianism, so that no jealousy should be excited among different religious denominations."

EDWARD CARTER, Q. C. :

"It frequently happens that the offenders are ignorant of the light in which their crimes are regarded by the law. More particularly is this the case with the classes known as juvenile offenders, who are very numerous, and who, from the want of moral instruction, early commence a career of crime, from which it is difficult to extricate them. A violation of the law becomes a crime in the offender, when he possesses knowledge to distinguish between right and wrong; but, without moral instruction, the power of discernment must, in many cases, be wanting; and that which is in reality a crime in the eye of the law, is regarded as nothing more than a clever or bold achievement.

"The second question, whether moral instruction received by the young in the Common Schools would tend to lessen the number of offences, admits, in my opinion, of no doubt whatever. It is owing to the absence of moral instruction that crimes are so multiplied as to point out the necessity of directing our attention to the cause, and not only to the means of correction. The law may to a certain extent effect some good, by denouncing crime and punishing offenders. The best remedy, however, is a preventive one—to be secured only by a system of moral instruction in the Common Schools."

The part of the plan which I have now indicated, belongs strictly to the science of jurisprudence. But it is to be remembered that jurisprudence and morality are in a great measure one. They overlap each other practically, and the tendency of both is the same in kind; and it is on this account that I comprehend both under the more general designation of morality.

And here I beg to call attention to what I consider an important observation in regard to the object of the plan I have in view. The design is not specially nor chiefly directed to the class of persons termed *criminals*. That its effects will be beneficial in that lower sphere—that the number of criminals will be diminished, I hold unquestionable. Still, in every community, criminals may be expected. The species is immortal, because, in some natures, the hereditary corruption seems almost complete and the prospect of all human efforts at reformation as vain as the attempting a transformation of the species. The only thing with regard to the worst cases is hanging or constant confinement and constant occupation. But it is not from this class that the danger to society, as I believe, arises. Whatever it may be in the large cities of the older states of Europe, it is not from this quarter that the dangerous forces are likely to break out in Canada, but from another and far more widely extended class, and of which the individuals are comparatively respectable. Of this class there are multitudes almost entirely destitute of all sentiment of jural obligations—not absolutely irreligious, but whose moral discrimination is almost blindness itself, whose predominating motives are some form of rapacious selfishness, and who regard all the necessary institutions of society rather as obstructions to themselves than as the essential conditions of human well-being. This comparatively good class is tremendously numerous and extended.

After this, the moral duties, of which the forementioned are the expression in law, might be proceeded to,—duties of the affections, filial, parental, fraternal, &c.—duties respecting property, truth, purity, public order. There is no cause why the virtues in connexion with these, and to which in our own language there are so many precise and intelligible denominations, should not be explicitly dwelt upon. A statement of human rights and obligations, of human duties and virtues, at once comprehensive enough and sufficiently plain and explicit to be a suitable instrument of instruction, I suppose then to be placed in the hand of every master and of every scholar of the proper age, and that the teaching from this text-book shall go on simultaneously with the other exercises. This is the general outline of the plan.

It may be said there is no time for this. I think the objection of no value. Between the age of ten and twelve, or that of twelve and fourteen, according to the attainments or capacity of the pupils, even with all the other exercises ordinarily done, I feel confident that this exercise may be introduced without prejudice to their proficiency. The number of hours at school daily is no measure of the means of proficiency. The proficiency must always be exactly in the proportion of the amount of attention given. A lesser portion of time if spent attentively, or in earnest application, is much more successful than the lax inaction, which usually prevails for indefinite periods, in almost all the common schools. The pupils seem to think much, but for the greater part of the time, they actually think nothing to the purpose. The various subjects which are now taught are not found, generally speaking, by consequence of the variety, to be each less easily learnt. Granting, however, that the apprehension is well founded, are there not some subjects taught, comparatively insignificant, a lesser progress in which might well be conceded, and of which even an utter exclusion would be almost immaterial?

The success of teaching in the kind proposed must of course very much depend upon the moral earnestness and intelligence of the master. So does success in every other subject; and if competency in other things is looked for in the master, why may it not be looked for and required in this? There is also this to be said, as to the matter of the instruction recommended, that it will hardly be possible for the master himself, having moral principles constantly brought into his thoughts, not to feel their operative energy, when he strives for the intellectual as well as the moral cultivation of his pupils; and this is a consideration of some value, for many masters may themselves need to study the subject, and every master may exert a wide moral influence. At first, it will, no doubt, in the case of most teachers, bring some additional labour in the way of preparation, but it is a kind of labour that has incitements and rewards of its own. They will feel, if they are the right men in the right place, that they are distributing that which in its nature is a good imperishable, and will rejoice that in communicating their light to others, they have the happy experience that the candle of the Lord burns nothing the less brightly within themselves.

As to the possibility of communicating to the young the kind of knowledge which I desire to be taught universally as a part of the course in all schools, I may perhaps be allowed to say, that my own experience in teaching first suggested it, and furnished decisive evidence of it. It has often been to me the occasion of most agreeable surprise, to witness the facility with which young persons grasp the full significance of moral truths. I am convinced that there is that within them, which tends to reach forth to the laws of God, when they are explicitly set before them; and I have often observed, that many who comparatively fail in other subjects, such as languages, grammar, and arithmetic, evince readiness of perception, and nice discrimination in questions of a moral nature, for one soul differeth from another soul in glory. This is a fact that cannot, I believe, be accounted for by the supposition of any marked difference of previous culture; and although it may be next to impossible, in any two diverse cases, so to analyze the facts, as to determine anything conclusively with respect to the influence of *authority*, or *previous culture* in the production of the different susceptibilities adverted to, yet a comparison of many cases, in which the previous conditions are very similar, is, with me, even of itself, a justification of the belief, that there exists originally and independently a tendency or power to feel and discriminate morally, stronger in some than in others; but in point of fact, it is a tendency or power which, more or less, it may be said, is inherent in all, an incarnation of the eternal law, which God in his mercy has left in the souls of his immortal children, for all the calamity of the first and great transgression. Hence it is that the response of young persons to moral rules, when presented in clear and plain language, is generally immediate and spontaneous. In many instances this is so remarkably apparent that it is like the mere opening of the eyes to see the daylight. What child almost does not spontaneously recognize the duty of treating its parents with tenderness and respect? And whenever its thoughts are detained upon it, how powerful are the emotions that rise up simultaneously with the first apprehension of a moral rule on the subject, and preserve it from oblivion, stored up amongst the many thousands of other objects that have their place in the hive of the ever active mind. It may have been observed by any one, who has ever noticed attentively the conduct of little boys engaged in their sports or games, how the sense of justice manifests itself when one of them happens to be detected in an act that violates it. You hear the indignant cry from some bystander,