

been doing may be done in the same manner by any other denomination; philosophical coterie, or business corporation, if it can only similarly convince and impress the local school authorities. But the schools must be public schools in every respect defined by the law. Neither the statutes nor the regulations of the Council of Public Instruction contain a single

reference to any religious denomination, but they both require the teacher "to inculcate by precept and example, respect for religion and the principles of Christian morality." And in this respect it is the general impression that the teachers of the public schools for Nova Scotia will compare favorably even with the clergy as a whole.—*Presbyterian College Journal.*

CIVIC TRAINING IN PRIMARY SCHOOLS.

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IN a former article we endeavored to show that civic training is the starting point of scientific instruction in history. In this article we will briefly consider what phases of civic training are adapted to pupils in the first two or three years of school life.

As has been already emphasized, the only civics that is practical for children is a doing civics; the child learns little from hearing precept and blank instruction; he learns much more from seeing the actions of others, but the great part of his practical knowledge he has obtained by doing. It is from this natural order and method of mental growth that we must derive the governing principles of civic instruction in primary schools.

CIVICS IS A BRANCH OF ETHICS.

Before attempting to give a detailed account of a course of primary lessons in civics, we would call to mind the fact that civic training is one of the great branches of moral training, and rests upon the fundamental principles of morals in general. No one will ever faithfully perform the duties of citizenship who does not have a proper respect for the cardinal virtues of morality. Primary civics, then, may be regarded as a branch of

primary ethics. "A family," said Wm. Paley, "contains the rudiments of an empire," and the same is true of the school. The school, as well as the home, must become the nursery of those traits of character that will gradually expand into the moral impulses that ever direct the law-abiding citizen. It is here, then, in the rich soil of youthful activity, that the conscientious teacher must plant the seeds of noble manhood and womanhood—seeds that will germinate, and blossom into the graces of politeness, the kindness of heart, the sense of fellowship, the earnest loyalty to duty, that ever mark the character of true citizenship.

It may be argued that in recognition of the general principles of morality alone, the true teacher will develop this side of the child's character. For instance, shall we not, as teachers, exact obedience of our pupils from other than civic reasons? But when we consider that there can be no civil freedom except in subjection to the law, that obedience to authority is the only soil that can grow the liberties and rights of citizenship, and that the child who forms the habit of cheerful obedience to the authorities in the miniature governments of the family and the school has learned one of the most essential