

lateu to make their pupils worthy people and good citizens. In fact, all instruction, the humblest and that the furthest removed from morality properly so called, has nevertheless a certain improving influence, and every virtuous person by the mere fact of frequent intercourse communicates to others, and especially to children, something of his own moral elevation. But what has heretofore been in some degree the involuntary effect of the instruction itself and of the morality of the teachers—personal in its inspiration and consequently unequal and intermittent—will now be due to a common and sustained effort towards a clearly defined object, to a general and persistent endeavour, in a word, to a branch of instruction. What shall be its character? What its form?

The teacher must grapple with the problem how to render lucid and pleasing those truths which flow from the very nature of man and the existence of society, and to induce children to make them the rules of their conduct. What is needed is that there should be awakened, developed, fortified in them those sentiments which give dignity to man, honour to families, and power to states.

Moral and civil instruction ought not then to be confined to one division or sub-division of the scholastic programme, restricted to one class or to a prescribed hour, pressed in the narrow mould of a few inert formulas or solemn maxims; it ought to permeate all parts of the work of instruction, blossoming out in varied developments and reappearing every day and every hour; it ought to be the life, the soul, of the school. It is in the school that a child should draw in morality and patriotism as he inspires air, without noticing it; for, to teach morality successfully there is no call for too much moralizing. That moral lesson which is an-

nounced risks being lost. Moral instruction should be combined with everything, but insensibly, like those nutritive elements which the scientist finds reappearing in all sorts of food, but which are concealed under the infinite variety of colour and form in which nature clothes animals and plants, and which man unwittingly assimilates without a suspicion. Thus moral instruction will enter into the various work of the class, the readings, recitations, dictations, the stories related by the teacher, the selections drawn from the poets and romancers, the familiar and sprightly conversations, the grave reflections on history, the games, the promenades—being everywhere present, in short, without making its presence remarked.

Does it follow that theory should be absolutely banished from the school? No, but it should have only the smallest place. It will suffice if once a week, and preferably at its close, the teacher expresses the substance of the last lessons he has reviewed and puts it into didactic form.

As far as practicable, it is the child himself who ought to draw the rules and moral laws from the facts which contain them, as the fruit contains the seed; and this is not so difficult as it appears. A reading finished, a story related, the teacher by means of questions invites the judgment of the child on the actions of this or that character who has figured in the recital; rarely does the child err as to the moral value of the actions submitted to his consideration. The teacher then asks the child if he would pronounce a similar judgment on all men who should act in the same way, and thus leads him to generalize his decision, that is, to formulate a principle, a rule. The child thus becomes his own legislator; he has himself discovered the law; having made it he understands it, and he obeys it more willingly be-