

means employed to secure moral growth, received more numerous answers. One-fourth mention as the main reliance direct oral lessons, or formal and special talks on morals and manners, with verses, maxims, fables, anecdotes and incidents, by which are illustrated and enforced the beauty of frankness in all dealings, the ugliness of insincerity and all forms of vice, the wisdom of good conduct and the duty of respecting the rights of others. On the other hand a somewhat larger number rely mainly on indirect lessons in connection with ordinary incidents in daily life, in work, or in play, in school, on the street, and at home. About three-fourths of the letters indicate the combined use of both the foregoing plans. Not far from one-fourth speak positively of the teacher's example, the personal influence of the conscientious teacher, and her force of character in winning the children to her. In particular one city is thus reported: "Our teachers are, for the most part, women of very superior culture and strength of character—their personal influence is, in my judgment, the most effective means of moral training." Another also adduces as the chief means "the personal influence of our teachers, who are chosen with a view to moral power and character." In one city, besides the foregoing means, there is mentioned that of marshalling the little ones into "Try Companies" and "Courteous Bands." Here also some teachers allow a minute at the beginning of each daily session for a silent resolution, and a minute at the close of the session for recalling wherein a failure of resolution has occurred. Three cities and one town report the addition of mild means of punishment to the other methods employed; of course these are not all in which punishment prevails, but most of the writers seem not to have

classed it among means of moral growth. (If it is not this, why use it at all?) Several speak of the importance of keeping children busy and contented in school. More than half report that special provision is made in their regular course of study for instruction and training in morals and manners.

Thus it appears that the personal character of the teacher is regarded by a considerable number as the best means of moral culture in the pupil. This seems to your committee an intensely vital element in the case. When the appointing powers of any community shall act upon this conviction, a new era will begin with respect to the inner life of children in the schools. Direct talks and lessons, and indirect and incidental instruction as occasion offers, both have their uses; but neither is really efficacious if obstructed and nullified by a harmful, or even colourless, personal influence at the desk. A positive woman, with convictions that are right, and a hearty personal influence in the children, will find means to train them in virtue and to repress the evil traits which manifest themselves. In the hands of such the vexed question of corporal punishment will have judicious treatment and find a rational use.

The third question had reference to the discernible results of moral training in the schools. Here the reports were naturally various, but with few exceptions cheering and hopeful. A few mention "no apparently decided results," or "results not so apparent as should be desired, owing mainly to the immaturity of the pupils and the brief time they are in the primary course." One city reports flatly, "There is not enough moral training in our schools. We need waking up in this matter."

On the other hand, there are numerous replies like the following: "Our