

different colors, and many figures for our drawings—all to interest us in busy work.

We had papers, not slates, to write upon. Each day we had a mystery; it was behind a curtain which concealed a part of the black-board. In general exercises we guessed what was behind that curtain. Sometimes it was a song for us to learn, sometimes it was a question for us to answer.

One day it was a bunch of badges, and we were soon decorated with these for not being absent or tardy during the month. I may say that there were but few truant or tardy pupils that term. Each pupil brought drawing paper, and the teacher made a book of it, and we drew maps upon its pages, or else we copied the gems from the authors that we had learned; on other pages specimens of our best penmanship. These books were left in the school-room the last day as our contribution to the work of the school.

In reading, if a mistake was made, as in pronunciation or expression, another pupil was asked to correct, and the pupil making the mistake was requested to read it again. This made us careful, and soon but few mistakes were made. When the teacher wanted the attention of the class she said, "Listen," and every eye was riveted upon her. When a pupil went out he turned the cardboard, and, returning, left it as before, and recorded his name as having been absent from the room. We had a code of signals so we could communicate with the teacher without speaking. We had a quiet school, and system and method characterized it throughout. For drill work in arithmetic, we found slips of paper with problems upon them on the teacher's desk; we took one, solved it on the board, and if time permitted we got another slip. After explanation, the slips were placed in another place on the desk. In this way there was no confusion and no waiting. Some days we spelled in class, and other days we wrote our spelling lessons. The school was well visited. Parents liked to go there as well as did the pupils. The superintendent of schools came, complimented the school, and said that Miss M. used so many expedients. We little ones didn't know what expedients meant, whether it meant smiles or frizzes, but we knew it must be all right for he called us little ladies and little gentlemen, and we sat up wonderfully straight, folded our arms, and tried to look our very prettiest.

The trustees tried to hire that teacher again, but, alas for us, she was married to that superintendent, and we didn't like him as well after that, or our next teacher didn't have as many expedients. We learned that expedients meant anything that helped the school.

School Education.

The Good School.

It is a mistake to consider a school solely or even mainly as a place where children and youth may be instructed in the various elementary branches of knowledge. It must do this, it often does this, and yet fails of its higher mission. The school is really one of the "divine four," as a vigorous writer has called them—the home, the church, the school, and the state. The important function of the school is to take the child who has been guarded and secluded in his home and introduce him where he may influence and be influenced by his fellows—others of his own age and rank of thought—and teach him to live with them, and through them; treating them courteously, behaving himself modestly and decorously, and working out a ready career with them. He has in him more or less deeply planted the seeds of what we term character; these are to be encouraged to grow into strength and power.

The first stage, usually of seven years, has been spent with the parent at home; the second seven is to be with the teacher at the elementary school. It is important to know what is done at home, what the child learns and how he looks at things, for the teacher is but to continue the process and the instruction on wider circles. He must not make an abrupt new beginning. The law says the teacher stands in the place of the parent, and it is right; it does not mean this simply for chastisement purposes, it means for development purposes. So the teacher must look at the young pupil as he enters the school-room as the parent looks at him as he enters his home—with feelings of love and interest, concern for his comfort and happiness and growth.

The child in the church has been brought somewhat into society—to be one of a group of persons of similar aims and have facilities to act upon others, and to be acted upon by them. But the school is the place where he begins to rank with others and to exert and receive influences that will make a permanent mark. It must be noted here that the church is doing far more than it used to do in this direction; it, too, recognizes the influence of the society of similar minds; it, too, employs the methods of the school. To know others, to draw life from—it is the period of imitation after observation and reflection—this is the great purpose; the family, the church, the school are all agencies to this great end.

The good school considers the building up of character far more than the instruction in the branches of knowledge marked down in the course of study; it uses these mainly to develop character. In his home the child was a centre of interest; the parent often develops selfishness instead of character; the attempt is to