

Social Standing of the Teacher.

A great difference between town and country schools lies in the social standing of the teacher and the social importance of the school. In the city the teacher is a private individual with her own private social circle of friends and acquaintances selected in accordance with her own tastes or family connections. What she may say or do outside of the schoolroom is her own concern and gives rise to no comment beyond that of her own circle. In the country, on the other hand, with its limited social life, the teacher, by virtue of her office, holds a semi-public position, and every word and act, out of school no less than in school, is subjected to the light of publicity. The proverbial gossip of country places is often annoying, but it is the natural result of the conditions of rural life, and is not in itself an essentially bad thing. The teacher cannot escape, she *must* meet it, and the manner in which she does this determines whether for her it shall be a good thing or a bad one. She may set the neighborhood to discussing things which make for their own social, intellectual and moral improvement, if not so easily yet quite as surely as she can allow them to descend to empty discussion of her dress and manner, or criticism of her behavior, and this power of the teacher is re-inforced by the importance of the school as a factor in the social life of the community.

In the city the school is regarded almost from a business standpoint. It is a place where so much knowledge, so much thinking power, is to be gained at the cost of so many hours of attendance. Little or no social interest is connected with it. The social needs of the people are met in full by other means—the theatre, the lecture, the concert, the various church meetings, clubs, societies, parties and friendly calls. Even the children are often allowed more of social recreation than they can afford either the time or the strength for, and it is the interest of the city school to restrict rather than to encourage this.

But in the country it is quite different. Many of these aids to social life are quite lacking, all are greatly reduced and the school in the absence of other institutions becomes an important social centre not only for the children but through them for the whole community. And in turn the social element becomes an important part of school life.

Again we find this fact to be seldom clearly recognized. The young teacher fresh from her home school has left behind her her circle of friends and companions, to whom she expects to return soon, and she has little or no desire to assume other and essentially different

social relations with people with whom she has little in common and on a footing which she either does not understand at all, or but dimly at best. Her home, her friends, her social sympathies are all elsewhere; she is employed to *teach* the school, and doing that to the best of her ability she seems to herself to have done her whole duty. The social opportunities for good which the school presents and her responsibility for the best use of those opportunities is too often completely overlooked.—*School Journal*.

Personality in the Teacher.

In teaching and preaching nothing interests but the interesting person. Title, authority, knowledge, all yield to the mystery of what we call the magnetic force of heartiness, sympathy, devotion. We are always making the mistake of thinking that administering, organizing, supervising, is the great issue of educational ambition. Only he or she who comes into contact with the pupils can possibly teach. Personality must meet personality. I cannot see how a normal school can train teachers, unless it has in its corps of instructors strong and impressive persons who inevitably radiate influence by their lives. I confess it seems to me very absurd to talk about the art of teaching as something that one may master, and, having mastered, may teach others. The teacher of teaching can teach only by taking classes in hand, and letting his would-be learners of the art look on. He cannot formulate rules of procedure. There are no positive rules of procedure,—only negative ones, warnings not to do this or that. The normal school should not attempt to teach an art of teaching, but should direct all its efforts towards improving the personality of its students through intellectual, moral and esthetic culture.—*Samuel Thurber, in Education*.

Truth is within ourselves; it takes no rise
From outward things, whatever you may believe.
There is an inmost centre in us all,
Where truth abides in fulness; and around,
Wall upon wall, the gross flesh hems it in,
This perfect, clear perception. . . .

. . . And, to know,
Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting entry for a light
Supposed to be without. —*Browning*.

"Think not that he is all too young to teach:
His little heart will like a magnet reach
And teach the truth for which you find no speech."
—*Fröbel*.