

Miss C. realizes that this is a dynamic age, an age when teachers must hustle or they will be jostled aside and fall in the rear, will she succeed. With this realization she will find elasticity of step, alertness of thought, warmth of affection, and a decision of speech that will secure results.

Miss D. will fail because she is not willing to conform to the ethical standards of the community in which she is teaching. Brought up to believe in card playing and dancing, she refuses to consider the protests of the town's people against these amusements. She maintains that the community has no right to interfere with her personal rights, and has even gone so far as to say on several occasions, that the people are narrow and out of date to even think that these pastimes are wrong. It is extremely unfortunate that the teacher allows herself to drop these remarks; for, while they might have endured her card-playing and dancing, they will refuse to be called narrow or bigoted. Thus accused, they become her opponents and ultimately force her resignation.

While at first we might be inclined to admire Miss D's independence of thought, nevertheless we must admit that it interferes with her success in that community. Granted the people are narrow, would she, a stranger, be likely to help them by antagonizing them? Only after a teacher has been in a community long enough to establish herself can she successfully run counter to local prejudices. Unless she is willing courteously to consider the religious standards of a community, she would better seek a locality more congenial to her own habits and beliefs.

Miss E. will fail because she disregards the social standard of her community. Miss E. came to the Normal School from one of the most isolated sections of the state. Brought up in this out of the way place, her home lacked the refinements of polite society. During the two years that she attended the Normal she was known as a book-worm, for she had little to do with the social life of the school. Had she joined the Literary Society, and other student organizations of the school, she might have overcome some of her crude habits of speech and manner, but this she refused to do.

Then she is careless regarding her personal appearance. From fingernails to skirt she disregards the standards that polite society has set up.

In all fairness to the community in which she is teaching, be it said that the superintendent as well as several of the more influential teachers, seeing that there is native strength in her, offered her numerous gentle hints, but to them all she turned a deaf ear. But this is not her worst blunder for she has even gone so far as to speak lightly of those simple requirements of dress and manner. As we might expect, these slighting remarks were carried into the better homes of the town

to the serious detriment of the teacher. Had she been open minded enough to have taken the suggestions that her friends offered, all would have been well.

Have I enumerated all the failures? Not by any means; for to be frank the story is almost endless. What then shall we do? Our only hope, as beginning teachers, lies in facing the problems squarely and courageously. If we are to avoid failure we should see to it that we are sincere, that we possess real moral worth; we should keep our character batteries so charged that we are able to control our moods; we should possess a broadness of sympathy that will enable us courteously to regard the ethical and religious standards of our patrons; and finally we should turn the searchlight on our own habits to discover whether or not we have uncouth manners of speech or dress that stand in the way of our success.

C. M. SANFORD,

Head of the Department of Expression, Illinois State Normal University, Normal, Illinois, in School News.

EDUCATION FOR COUNTRY LIFE

The Farmer's Work Analyzed.

By Prof. S. B. McCready, in *Canadian Countryman*

As a tiller of the soil, he clears land, drains it, plows it, harrows it, cultivates it, fertilizes it. The soil is the source of all his wealth. If he abuses it, he suffers. If he does well by it, he benefits, and the world at large benefits. If he leaves it better than he found it, he is a public benefactor and deserves well of posterity as a good citizen. If he leaves it poor and depleted, he has stolen from posterity; in ignorance, it may be, but Canada is poorer for his having lived in it. His has not been the service of a patriot.

The work of a farm becomes more and more the work of a skilled mechanic. The farmer must be very largely his own carpenter and builder, mason and cement worker, blacksmith and tinsmith and plumber, painter and glazier. He should be an all round expert ped to perform the commoner tasks pertaining to a dozen equipped to perform the commoner tasks pertaining to a dozen different trades.

On that side of his work in which science plays a part, there are manifold requirements also. For the best kind of intelligent work—and there should be nothing but this kind of work on the farm—he requires at least elementary knowledge of the sciences of botany, zoology, physiology, physics, chemistry and meteorology; not in the manner that the secondary schools of the country teach them at the present time, but in their intimate application to weeds and weed seeds, insects and plant diseases, domestic animals, soils, drains, fertilizers and manures, rainfall and frost, fruit growing and grain growing, the laws of breeding and the principles of feeding. Farming is an art, agriculture is a rare complication of sciences. For these there must be found teachers.