

(2.) What a man believes in he will invest something in. Who are investing in education? Is not the class very small? Ask Henry Barnard, ask the publishers of educational journals, and teachers. Ask those who are attempting to advance education.

Look at the Principal of yonder large public school, and consider his works and his methods. Yes, consider his stock in trade. Is it not a small one? He begins to-day where he left off yesterday. The profound influence of the world of ideas is unfelt by him; he teaches (as he calls it) without meddling with ideas. What cares he for Pestalozzi, Comenius, Arnold or Page? That they grappled with education hand to hand, in living contact, is totally unknown by him. He "hears classes" to-day with no more additional knowledge than he had when he was declared fit for the mighty task more than twenty years ago. Fit? How was he fitted? What gave him fitness? That he knew how to perform the ordinary problems in arithmetic, could parse even in Pope's essay, and bound the States, give the capitals, spell the words in the spelling books and many others! By no means! Those are not the claims a right-minded man will make that he should be the moral and intellectual leader and adviser of one or one hundred young persons.

Let us see what spirit he is of. Does he really believe in education? It would seem so. But actions speak louder than all his fine professions. Look into his library. He has a few volumes, perhaps a good many. We are not speaking of general literature, but of education. Look over his shelves and see. Is it possible? Not a cent! Not a volume—unless it be the last year's reports, which cost him nothing. "Alas! poor Yorick, we knew him well."

What is he investing in now? Does he read an educational journal? Does he attend any educational associations? Does he attempt to obtain the views of others? Does he attempt by writing and speaking to have some views of his own? Not at all. He has got a place; he believes in the money he gets, but he does not believe in education.

And if we should look at the fashionable who has yonder "young ladies' school," we should very likely find it was just so there. Everything is in order. It is not elegant to eat much, or to be very much in earnest about anything; these are maxims she teaches, as well as those pertaining to polite literature.

Trustees can with some show of reason say "why should we know about education? It is the business of the teacher." But what if the teacher does the same!

Here are very serious things to think over. Read the growing statistics with pride if you will, but reflect at the same time that there is a vast number of *educational atheists*. PROBLEM—Are you, reader, one of them?—*New York School Journal*.

"THE DISADVANTAGES OF CITY BOYS."

Some months ago, Rev. Washington Gladden, of Springfield, Mass., believing that if he could find out how the active and prominent men of his own city spent their boyhood, it would help to solve the problem of what is the best training for boys, prepared the following circular, which was sent to the one hundred men who could fairly be said to stand at the head of the financial, commercial, professional and educational interests of the city:—

"MY DEAR SIR:—I desire to find out, for the benefit of the boys, how the leading men of this city spent their boyhood. Will you be kind enough to tell me—1. Whether your home during the first fifteen years of your life was on a farm, in a village, or in a city? and, 2. Whether you were accustomed, during any part of that period, to engage in any kind of work when you were not in school? I should be glad, of course, to have you go into particulars as fully as you are disposed to do; but I do not wish to tax your patience, and I shall be greatly obliged for a simple answer to these two questions."

No less than eighty-eight of the busy gentlemen who received this circular were kind enough to answer the questions, some of them briefly, most of them quite fully, and it turned out that few had been brought up like most of the boys who crowd the ball grounds and fill the streets of our cities in these latter days. Here is a brief summary of the returns:

Of these eighty-eight men, twelve spent the first fifteen years of their life in the city, twelve in villages, and sixty-four were farmers' boys.

But of the twenty-four who lived in villages and cities, six were practically farmers' boys, for they lived in small villages, or

on the outskirts of cities, and had the same kind of work to do that farmers' boys have. One of these village boys said:—"I learned to hoe, dig, and mow, in fact, I was obliged to work, whether I liked it or not. In winter I went to school, and worked nights and mornings for my board."

Another said. "I used to work away from home, some on a farm, in the summer and fall. In the winter, when going to school, we three boys used to work up the wood for summer use."

Four others told substantially the same story. As these were about the same as farmers' boys, we may add them to that list, so that seventy out of eighty-eight, almost four-fifths of all these men, had the training of farm life.

Now, how was it with the eighteen city and village boys on the list? Did they have an easy time of it? Five of them did, as they testify; five of them had no work in particular to do, but one of the five says that he studied law when out of school, and that was not exactly play. The rest of the eighteen were poor boys, not paupers, by any means, but children of the humbler classes, many of them in needy and narrow circumstances, and though they lived in cities or villages, they were accustomed from their earliest years to hard work.

"Was generally employed," says one, "during the summer months, and in vacations, in doing any kind of work that offered."

Four of the city boys were newsboys. One of them says. "The last year I was connected with the press I earned one hundred dollars before breakfast."

Another: "I have paid my own way since eight years of age, without any assistance except my board, from my eighth to my eleventh year."

Of all these eighty-eight boys, five only had nothing particular to do.

While these boys were growing and working, a great many others, sons of merchants and lawyers, were growing up in Springfield, going to school, and amusing themselves, as boys of their class are apt to do. Where are they? Only five of this class are heard from among the eighty-eight solid men of that city. Some of them, perhaps, are prosperous men in other cities, but the number cannot be large, for in Springfield only five men out of eighty-eight came from this class. Ninety-four and a half per cent. were either farmers' boys, or poor and hard-working town boys.

Mr. Gladden made his report to the public of Springfield, in the form of a lecture. The mere announcement of the subject alone crowded the church, which is a large one, and the interest in the lecture was so great that the Mayor and several of the representative citizens requested a repetition in the Music Hall. When this came off the hall was packed, and hundreds went away from the doors unable to gain entrance.

Mr. Gladden has rewritten the lecture, and his interesting facts and logical deductions will appear in one of the leading magazines for March. He is now engaged on a "Talk with Girls," for the same magazine. It will be printed before long, and will be of vital interest to girls, and suited to their requirements, as this paper is suited to the boys.—*St. Nicholas for March*.

THE HANOVERIAN VILLAGE SCHOOLMASTER.—The schoolmaster unites in one person the duties of sexton, grave-digger, and bell-ringer. All teachers must have passed an examination held by the state, for which they are prepared by some years' study at preparatory schools and a three years' course at one of the eight normal schools in Hanover. In order to enter these schools, the applicant must be eighteen years old and be able to pass an examination in the elementary studies. Teachers earn from one hundred and seventy-five to two hundred and twenty-five dollars a year. In E—the teacher received eighty-seven cents a year from each of his one hundred pupils, fifteen dollars a year from the church for his services as sexton, besides fifty cents for each adult's and twenty-five cents for each child's grave dug by him. From the state he got eighty-two dollars, and from the village seven dollars and fifty cents a year, with six acres of good farming-land and a house. All the books and maps I saw were of the most old-fashioned sort, and the teacher was drunk whenever he had money enough to buy schnapps. The church consistory appoints and removes the village teachers throughout Hanover. Teachers are not considered socially equal to nor do they associate with ministers. With the teacher ends the list of village officers, and next come those communal servants for whom we in this country have no equivalent.—From "*Hanoverian Village Life*," by Walter Nordhoff, in *Popular Science Monthly*.