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LOCALS AND PERSONALS

On account of the illness of her daughter, Miss Nellie Sue, who is a student of the college, Mrs. P. H. Fleming of High Point, N. C., is spending a short while at West Dormitory.

Dr. Matryn Summerbell of Lakemont, New York, returned to his home on Tuesday evening after delivering his annual course of lectures here.

Mr. Maduke Woodward returned Tuesday morning after a brief visit to his parents in Suffolk, Va.

Misses Thelma Clymer, student in the art department, is at her home in Greensboro for a short while.

RELIGIOUS EDUCATION.

In this day of experimentation and unrest in every line of living, there are divergent, conflicting notions of the manner, method, content, end, and aim of education. Some for example imagine that in order to secure an education one has merely to spend so many years in school, college and university, and that when the student has been drinking for all this time at the Pierian fount, and emerges at last the happy possessor of a sheepskin and some sort of an honorable degree, that of course he is educated. In such case it is granted that he may carry some of the earmarks of an education, and yet it is not always that such are educated. For with some there is fundamental and self-evident lack. Some in spite of a college degree are inefficient, unsuccessful and incompetent. I have known men whose names are on the alumni lists of some of our great universities, who have found their vocation in driving a trolley car, and you may have known instances to match. Now, of what use were all those years spent at the university? Nothing is to be said against the business of driving a trolley car, but there are trolley car drivers in plenty who are experts at their job, who never saw inside of a university. Say of a man like that not that he is educated, but that he had a good chance for an education and missed his chance.

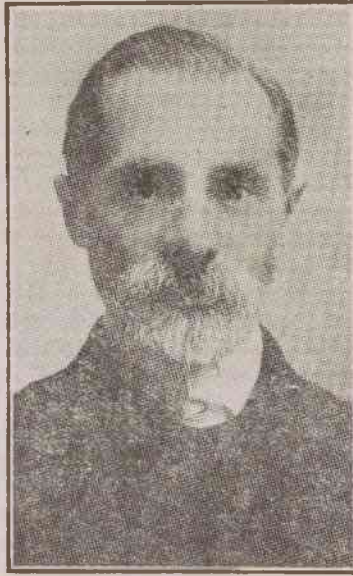
Again it is sometimes supposed that a man who has been at a college or a university is educated, if he has a fair command of certain subjects that the universities teach;—if he has some critical knowledge of one or more languages; if he be a mine of information on the Greek digamma, or the prehistoric voyages of the Norsemen to America, or the relics of the moundbuilders of Ohio. But again I submit that a man might possess a fund of information on such topics and yet be far from having a real education. He might recite you off-hand the list of English sovereigns from William the Conqueror to George V. without an error and name the years of their accession and decease; he might recite you the speeches of Demosthenes, or tell you of the debate between Cicero and Caesar over the prospective fate of Cataline, and yet for all that, when he comes to prac-

tical affairs be erratic, vain and full of ineptitude and helplessness. No! getting an education is something more than hearing college lectures, or than loading the mind with an undigested mass of facts, theories and opinions, no matter how well grounded these particular facts, theories and opinions may be in themselves.

What then, I am asked, is it, this education, which so many are in pursuit of; which so many conspicuously fail to acquire, and which some are fortunate enough to actually obtain?

To this it may be answered that one mark of the really educated man is a general knowledge of the topics which are discussed by intelligent people; topics historical, scientific, literary or political, and which renders him an associate on equal terms with people of culture and refinement. Be the place what it may, the commercial office, the parlor or the men's room in a Pullman car, whatever the subject of discussion the educated man is able to bear his part, modestly and yet fearlessly, because he has thought for himself on all these matters, and has something to say that will add to the general fund of interest. It is at such a time that ignorance has hung its head in humiliation and silence, because it recognizes its own incompetence in a difficult situation. Education at such a moment enjoys its share of fellowship and feels the uplift of courage and conscious power.

Another benefit of a real education is the general training of the mental faculties so that they work together easily and without strain, whenever required, and produce prompt and correct judgment of men and measures. This coordination of all mental forces and powers comes only through years of culture and practice. It produces ability to concentrate attention even under the most adverse circumstances. The really educated man is master of his moods, and when difficulty confronts him, the more troublesome they are the more he pulls himself together to overcome them. He can think by himself in the solitude of his library and under the inspiration of the great men, whose books line his shelves; or like Lincoln he can write a classic that is to endure through the generations on scraps of paper in all the rush and bustle of an express train. Control like this of one's mental, material and spiritual possessions, so that whatever the occasion, the man is sure of himself, and that he can meet the demand of the hour, is one of the ends for which boys are put to school, and which when it is obtained is well worth all the years of struggle and preparation. If such control of his own thought powers is achieved, it matters little to a man whether he has so far neglected some field in the broad domain of knowledge, for he can traverse it whenever necessary and win all its treasures for his own use. Whatever his need he can sum-



Dr. Martyn Summerbell.

mon all his active, and all his potential energies to the affair in hand and so can look forward confidently to a measurable success.

Taking this view of a real education, the making of a man the peer of his associates who possess culture and refinement, and the giving him a control and concentration of all his mental powers, we may perceive something of the value to a community like this of a college which purposes to give its young people training of precisely this kind.

There is commercial value in it at the start. Other things being equal, the trained mind has the advantage over the untrained mind in any purpose or occupation in which they happen to compete. The trained man has the prompt initiative; he decides while the other is debating. He has the better method, for he puts his wits to achieve his result in the simplest way, while the other sticks to the rut which his father traveled before him. And he applies to his task any helpful principle that his reading supplies, while the other follows the rule of thumb, often to his serious detriment.

Or, put this point in another way. We frequently meet with men of little or no culture who have attained great success. They have enjoyed few advantages, but with persistence and energy they have made the best of their resources, and won out, while others with better opportunities apparently have accomplished little or nothing. Such men deserve great credit for their valiant struggle against an unfavorable handicap: and yet how much more the same men might have achieved had they enjoyed proper training. How many mistakes they might have been saved! How many misjudgments they might have turned to benefits! How many ventures that brought losses might have been avoided! The whole question resolves into the relative value of a tool that is fit, and the other that is almost fit. Imagine a man chopping at a tree with an axe that is right in all respects

but the one of having a dull edge. No doubt, if you will give him time he will get the tree down. If you are his friend you will go to him and tell him that he will save time, if he will but stop twenty minutes and grind his axe. There is the difference in a nutshell. The untrained mind is the dull axe. Of course, one can work with it, but the task is slow and painful. The trained mind is possibly the same axe, but with a keen cutting edge and the way it makes the chips fly is a delight.

If such is the difference between individuals in the matter of training, the principle is the same when you compare one community with another. The community which trains its children wisely soon takes the lead of the other that neglects education, or that gives education of the wrong sort. The citizens of the former surpass those of the latter in initiative, in enterprise, in progress and in wealth. Every schoolboy knows that Athens outranked every city of the ancient world in all that counts for excellent greatness, but can he tell why that town of but moderate population, and with outlying territory of less acreage than some of our western counties, still holds that pre-eminence in the eyes of the nations? The answer is simple enough. Athens led the world because she had more men of cultivation to the square rod than any city of her own age, or of any subsequent age in the world's history. The education of her citizens gave Athens power, wealth, ascendancy.

How shall we account for the influence of New England in the development of our own nationality? New York State, Ohio, Michigan, Indiana, Illinois, Kansas, Missouri, California, Alabama, all have cities and towns which trace much of their prosperity to the thrift and enterprises of colonists who came from New England and brought with them the training for which New England has been famous from the day of the Pilgrim Fathers. The idea in New England was to educate the children, all the children, and the result of that idea blossomed out in progress in New England herself and in every community to which she has given her sons and daughters.

But so far we have been noting the effect of education on a community in its commercial and social applications. One of the latter, one of the social applications, is deserving more attention in detail.

One purpose of education is to constitute leaders for the people, leaders who are capable of inspiring confidence, and whose calmness and accuracy of judgment will render them trustworthy when they are given positions of responsibility.

In a social democracy like ours it makes vast difference to the public weal who hold the reins of influence and power. We have the right to demand the faithfulest and the best; but if trained

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