

# THE CHRISTIAN EDUCATOR.

"ERUDITIO ET RELIGIO."

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## Sixteen to None—A Plea for Trinity College.

BY BISHOP O. P. FITZGERALD

The friends of Trinity College seem to be ready for a united and enthusiastic movement in its behalf. All that can be needed for success are united counsels and plans to start with and genuine enthusiasm in carrying them into execution. Such unanimity and enthusiasm I heartily pray may now be exhibited by all concerned. It ought to be so for many good reasons:

1. The first and general reason is, that Christian education is a necessity. We cannot sustain our republican institutions without morality.
2. It is equally certain that we cannot have morality without religion.
3. It is just as true that religious education means denominational education. Under our political constitution the State cannot teach religion. In the language of Dr. Stephen Olin, of blessed memory: "In a Christian land morality divorced from religion is the emptiest of all the empty names by which a deceitful philosophy has blinded and corrupted the world." This is a truism worth remembering just now. Religious education is a recognized necessity.
2. Religious education means denominational education as matters stand with us in this country. The State cannot do this work for obvious reasons. Constitutional restrictions and invincible limitations forbid. If religion is to be taught at all, it must be taught in a positive, authoritative way. A religious school wholly undenominational is an impossibility. The so-called religious schools professing to be non-denominational gradually assume a practically distinct denominational character, or they cease to have any religious character at all worth naming. Religious schools and denominational schools are synonymous. This is the point of this paragraph. The more closely this matter is studied, the clearer this will be to all concerned.
3. Our denominational schools have conferred the richest blessings upon our country. "The multiplication of denominational schools, like the multiplication of sects (says Dr. Olin) is attended with many inconveniences, which are, however, counterbalanced by the direct and efficient religious influence which is thus secured. This is the crowning glory of our seminaries of learning—the reward of the churches for all their sacrifices in the cause of liberal education. In no other way could the union of religion and learning be secured under such political institutions as ours. I do not hesitate to ascribe to this peculiar character of our seminaries of learning more than all other causes combined, whatever of religious restraints, and influences exist among the public and professional men of this country—whatever of security our personal rights and national interests may find in the predominance of Christian principles at the bar, on the bench and in the halls of legislation—whatever of the sublime, purifying agencies of the Gospel have been infused into our periodical and standard literature." We must all agree here: We must have religious educa-

tion, and this religious education must be furnished by the various religious organizations. The churches have taken this matter in hand. Aggregate what all the religious bodies in the United States are doing for education, and the result is a grand total that should fill the heart of every good man with joy.

4. The Methodist Episcopal Church, South, has always felt a deep interest and taken an active part in support of education. In 1861 there were 167 institutions of learning belonging to our church, with 17,504 pupils. The war sadly crippled our church in this as in other departments of her work, but if I could give in this paper the statistics showing the magnitude of the educational work our church is now doing, some who read this would be surprised and all would be gratified.
5. What has been done demonstrates what more can be done hereafter. Our ability has been exhibited in such a manner as to show that what needs to be done can be done by us. Details cannot be entered into in this article for obvious reasons. *We are able to do all that needs to be done.* There it is in italics. Think of it.

6. No pause need be made in the work of denominational education among us. To wait for better times is to exhibit faithlessness and folly. Better times have been coming and going ever since we have been a people. What has been done has been accomplished through faith in God and steady, aggressive effort, rather than by watching the ups and downs of political parties and the fluctuations of the money market.
7. The key-note of a lively tune has already been struck in North Carolina as well as elsewhere in the benefactions already bestowed upon our educational institutions.

8. The men who have already given can give again. They must do so. They will. Mark the prediction.

9. Others not yet heard from are able to take up the tune. The sooner they do so the better they will feel, and the better it will be for the cause which is dear to their hearts.

10. The men who have hitherto given liberally are the men who will yet devise more liberal things. The love of giving grows on men who give from right motives, and God has a way of helping such to do greater things from time to time.

11. The men who cannot give much must give what they can. The imperative mood is used rightly here: *Must* is the word. The compulsion of duty, the privilege of bearing some part in this great work, ought to bring thousands of willing helpers without delay. Thousands, I said, and I said it thoughtfully and believingly.

12. The faculty of Trinity is composed of live men who are abreast of the times, men worthy of the confidence and sympathy and support of our people.

13. The Board of Trustees are men who love the church and who know how to cypher, men who know something about both religion and arithmetic.

14. The way is as open as the need is urgent. Every day of delay is a double loss. All things

are ready if parties concerned are awake to the situation.

15. What has been done is a demonstration of what can be done now by the friends of Trinity College. Doubt would be as irrational as it would be ungrateful on the part of any intelligent friend of the College.

16. The best time to do a good thing is when you can do it. Let 1896 be the most blessed year for Trinity College. *Make it the best by doing your part now.*

I stop at these sixteen reasons for a united and vigorous movement now in behalf of Trinity College. There are none against it. Forward, all along the line! Roan Mountain, July 29, 1896.

## Education and Crime.

The Atlanta Constitution of July 21st contains the following editorial, under the above head, which we commend to the thoughtful consideration of all. It is in the line with the Wesleyan's teachings for years past, and we hope that the Constitution will give our country more on the same line:

Fifty years ago it was a common thing to hear it said that education caused a falling off in the percentage of crime, and this view is still held by a great many intelligent people.

In England this theory seems to be supported by the facts of the case. The number of children in English schools has increased from 1,500,000 to 5,000,000 since 1870. In that period the number of persons in English prisons has fallen from 12,000 to 5,000; the yearly average of persons sentenced to penal servitude has decreased from 3,000 to 800, while juvenile offenders have fallen from 14,000 to 5,000.

Naturally the enthusiastic advocates of general education will point to England as an illustration of their theory that education diminishes crime. They will quote Victor Hugo's declaration that when you build a school house you need one jail less. The answer to Hugo will be found in his own country. In France the criminal statistics show that with the increase in the number of schools and pupils the prisons have been more rapidly filled. The progress of education has been followed by an increase of criminals, and especially of juvenile offenders. According to a French newspaper, this is the result of intellectual instruction. In England the pupils have not only intellectual instruction, but moral and religious training under the proper influences.

Leaving England and France, let us see how it is in the United States. We spend more money for education than any other people, and yet our statistics show that crime more than keeps pace with instruction. Is not this result largely due to our educational system? Do we not pay too much attention to intellectual instruction and too little to moral and religious training? It is to be feared that we are following the French rather than the English, and this explains the unsatisfactory results of our system.

Keep your conduct abreast of your conscience, and very soon your conscience will be illumined by the radiance of God.—W. M. Taylor, D. D.

## EDUCATION OF THE POOR BOY.

President John C. Kilgo in Charlotte Observer.

### FREE SCHOLARSHIPS DANGEROUS.

"I prefer to send my son to Trinity, but he has the promise of a free scholarship at —, and I want to save all I can." So said a father who had a son ready for college, and whose selection of a school for his son was against his judgment and preferences, but in accord with his money calculations. There was in this father a lack of appreciation of the full meaning of all that was involved in his boy's education. It is a sad hour when money is the court at which such sacred family questions are adjusted. Some things are too sacred for the market, and certainly the parental decision in the education of a child, an event that fixes his future, should be among them.

This father made the mistake of supposing that his son had met with great luck. He never stopped to consider that his boy, in accepting this free scholarship, became a beneficiary of the taxpayers of the State, and that he saved fifty dollars a year at the expense of the public. Parental pride, if no higher motive, should have suggested a more self-supporting and self-respecting plan. Fifty dollars a year was rather a small price to set on the independence of his boy, for common gratitude demands that his son recognize every taxpayer, from the plow hand on his father's plantation to the manufacturer in the city, as his personal benefactor, and he should be as humble in the presence of the one as in the presence of the other. This father allows his son to attend college while the people pay the bill. It is to be hoped that he will at least thank the people, white and colored, for this benefaction.

Free scholarships in colleges are an unjust and dangerous use of public money, and there should be enough true patriotism among the young men and women of the land to refuse all such offers. There is no principal of justice upon which it can be vindicated, and its patrons have never defended it upon a rational basis. It is the creature of a sickly sentimentalism, and is popular because it appeals to the insatiable covetousness of the age. A father finds that he can unload the money side of his parental duty on the public, and he does it, even in broad daylight. If there is any just reason why the public should pay the tuition of a young white man in college, the same reason should make it more necessary for the same public to pay for his clothing, traveling expenses, washing and board, as these are the larger expenses incurred, and hinder the majority of boys from attending college, and if these expenses can be transferred from the individual to the public, then all necessary expenses of the individual should be paid by the public. There is no other logical result.

### A PUERILE ARGUMENT.

It is puerile to talk of the great value of higher education as a sufficient explanation. It is trifling with the intelligence of the people, or assuming that they are idiots. If higher education is so very valuable, then there is no

other alternative than free, universal and compulsory education, and American liberty would go to seed in paternalism. But without urging this logical result, and accepting the limited scholarships as they exist, who is to decide the important question of dealing them out to the individual from whose education the public will derive the greatest good? To leave so important a question in the minds of the college presidents, as now, is to establish an educational popery—a thing that is not far in the future. There are some things of more vital importance to the State than college education. The destiny of the State rests upon the character of its citizens, and when they have been taught lessons of helplessness, and when the stimulus of paternal duty to provide for their offspring has been smitten down, all that gives national security has been destroyed. If America ever comes to ruin, it will not be through the invasion of foreign armies, but through the decay of that iron-blooded, independent and self-supporting type of manhood that wrote her constitution and opened her bosom with manly toil. That type of manhood is already too scarce for the future to be all hopeful. Pauperism, in all its varieties, grows rapidly in America in these last days. *A pauperized manhood is a poor substitute for a college diploma.* Let the young men of this country be taught that they can secure the luxuries of education without any personal expense, and you have raised a set of men—the set that produces the leading ideas of the people—that will look to get everything for nothing. They will want carpets, homes, horses, servants and wines provided at the expense of the public. Woe to that doctrine or party that makes public money an unholy thing!

### THE POOR BOY PLEA.

The poor boy is pleaded as a just reason for the free-scholarship fad. I have purposely watched some of these great apostles of the gospel of poor boys to measure their sincerity. I have never seen one of them stop and shake hands with a ragged country boy peddling eggs or kindling-pine along the streets. This poor boy is good campaign thunder, but poor practical ethics. It is about time that some of these colleges that use public money for free tuition of poor boys were publishing a list of their names that the public could have the gratification of knowing those who have been so poor as to need help. Why have they not been so generous towards those whose money they use? Has educational property already begun to operate? The public know the inmates of the poor-house, the asylums, and the schools for the afflicted, and they have the right to know this other crowd of other unfortunates that are dependent on them. The poor boy is generally an honest fellow, and will not object to such publication, and if it would disgrace him, then a disgracing work should be stopped. Some of these poor boys who get these scholarships answer to names that figure largely in society. Their home-folks put on very important airs as they talk of the boy they have sent to college.

Very many of these poor boys wear patent leather shoes, and ride on the train as though they owned the road. It is about time to quit this cant about poor boy. There is a large difference between the poor boy and the helpless boy, and it is a fact that the majority of the helpless boys are not among the poor boys, nor is the largest per cent. among those who have not been to college. The poor boy is not afraid of the sun, nor ashamed to peddle kindling pine if it will get bread for him. He has made the world, and will not accept the patronizings of these benefactors at public expense.

### A TRICK OF TRADE.

The defenders of these free-scholarships find it an easy way to secure students, on what appears as benevolence, but is a mere trick of trade. An institution that secures patronage on such a basis acknowledges to the public its lack of inherent worth, and is unwilling to risk its destiny upon its merits. But having bought a large patronage with public money, straightway it grows proud and parades its purchase roll before the public as evidence of institutional success. The Church college can never be a competitor on these lines, for high integrity restrains it. The strangest part of the whole matter is the large number of boys and girls on the educational market. They go at sixty dollars apiece.

### A MENACE TO FREE INSTITUTIONS.

A young man deliberately writes to a college president, "What inducement can you offer me to attend your college? I have been offered a scholarship at —." At least the educational sentiment has gotten down this low, and some folks talk of its growth. No doubt the young men expected the college president to add something to the other bid, perhaps three biscuits and a chromo; but unfortunately that president was not in the market, and the boy went to the first bidder. But, seriously, if that man had asked a negro to cook for him free of charge, or a poor negro woman to give him a free wash-tub scholarship, he would have been regarded as a beggar. How else should he be regarded when he asks ten men to teach him a year for nothing? He was a beggar likewise. Why it should be humiliating to beg bread, and not equally humiliating to beg an education, is a distinction that only an American genius can draw. When colleges pander to this type of beggary, they should be known as educational pauper-houses. It is time that educators should strive to put down instead of build up a spirit in the young, of this land that admits their helplessness. A desire for large numbers is criminal when it will sacrifice the noblest elements of character to gratify itself. When colleges and college men do not present the highest type of self-supporting manhood, then they no longer deserve public respect. With this doctrine practiced by them, they are becoming the greatest menace to our free institutions. It is useless to pass laws to save America from the socialistic dangers of European immigrants, so long as

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