

# The Christian Educator.

W. I. CRANFORD, Editor.  
ROBT. L. FLOWERS, Ass't Editor,  
AND BUSINESS MANAGER.

Published Monthly by Trinity College.

Entered as second-class matter in post-office at Durham, N. C.

SUBSCRIPTION PRICE—25 cents a year, in advance.

ADVERTISING RATES—One column, per year, \$50; half column, \$30; quarter column, \$18; eighth column, \$10; one inch, \$5.00.

All business communications should be addressed to

ROBT. L. FLOWERS, Bus M'gr,  
Trinity Park, Durham, N. C.

DURHAM, N. C., AUGUST, 1896.

In a few days the old students and many new ones will start to college. We earnestly request every student to bring as many subscribers to THE EDUCATOR as he can possibly secure. A little effort on the part of each one will enable us to reach a great many more people. Please attend to this.

If any subscribers have not received their paper regularly, we hope they will notify the manager at once. It is possible that there may have been a few mistakes made in our large mailing list, and if so we desire to correct them at once.

Trinity College will begin its next session September the 9th. The applications for admission and information are greatly in advance of previous years. Everything indicates a year of great success. Hundreds of young men would enter Trinity, but they are not prepared for college. There is a growing desire among parents to have their sons educated at Trinity College. The idea of Christian education is rapidly growing, and is destined to sweep the State. Every preacher should be fully alive on this question.

It is rather strange that out of the large number of Methodist boys who have been in attendance at Oak Ridge, that none have come from there to Trinity in quite a number of years. This fact has been very noticeable. Oak Ridge is a "non-denominational" school, and it is to be hoped that more of Methodist boys will represent its work at Trinity.

Dr. Kilgo has spent a large part of his vacation in the Western Conference. He reports that the interest in education, and especially Christian education, is increasing. Everywhere he met many friends to Trinity College. The people are learning of the aims and policies of the college, and are becoming enthusiastic over it. In the Franklin, Morganton and Shelby districts the preachers are prosecuting vigorous campaigns in the interest of education. Their example should be followed by all the districts.

"What is the outlook for students next year at Trinity?" asked a preacher of the college president. No one should be better able to answer that question than the preachers. Trinity will have just as many students as the work of the pastors will produce. The attendance at the college depends upon the faith in Christian education that has been developed in each charge by the pastor. Some pastoral charges have never sent a boy to college, and will never send one, till a new conscience is preached into them. Suppose each pastor ask himself, "What is the outlook for Trinity in my charge?" Answer that question. The college will take care of all you send.

The Methodist church in North Carolina boasts a membership of a hundred and thirty thousand. This is an immense charge, and a terrible responsibility on Methodism. These thousands are to be taught by Methodism the great lessons of God and the best life. Is the church meeting the obligation? Is it meeting its educational obligation? Methodism dare not trifle with the interests of these people. They must be taught the real meaning of Christ in the home, the State, and in every relation. Yet very few of our people are educating their children. This question has not been put on the conscience of the Methodist people. It is time to bestir ourselves and save our people from a love of ignorance, as well as from a love of whiskey.

In a few weeks many of our young men and women will start from their homes to study in colleges. It would be well for each pastor from whose congregation such young men and women will go, to call on them, and where parents have not chosen a Christian college, talk with them and pray with them. There is too much involved in the education of our young people for pastor to deny all pastoral obligation toward it.

### Time of Entrance.

Attention is called to this paragraph.

"Patrons of the College are earnestly requested to take care that their boys are present on the 8th day of September, when the entrance examinations are held, the classes organized and the recitations begun. Those who enter after this time necessarily lose some part of the instruction, and are thus at a disadvantage in comparison with their more punctual classmates. Students that delay their coming for a few weeks usually find themselves hopelessly behind, and are thus forced to drop into lower classes. Let it be especially noted that the middle of the session is not the time for entrance, for, as the classes are then half advanced, it is almost impossible to classify those who at that time apply for admission. So far from gaining time, the whole year is lost in this way. The Faculty begs that parents, guardians and students give serious attention to this matter."

### Admission for Women.

While Trinity College is not co-educational, yet the Trustees have determined to admit to the courses of study young women who have graduated at some female college, and who desire to take advanced work. There is a large number of young women in the South who go yearly to northern colleges and universities, because they are not admitted to southern colleges. Their ability for advanced work has been vindicated in the leading universities of the world, and it is but just that they should be given these advantages in our colleges. Young women entering Trinity will be held responsible for the work given young men, and will be admitted to all the advantages of the college. They will pay all the fees charged by the institution. Board can be obtained in private families.

The hope of America is not in its army, its navy, its administration, or its public schools, but in private virtue and public morality.—Bishop Newman, at Asbury Park, Sunday, July 26, 1896.

We hope the students will not forget to bring to college some relics for the Historical museum.

## EDUCATION OF THE POOR BOY

[CONTINUED FROM FIRST PAGE.]

American colleges are developing socialistic notions in American college men.

### THE FREE SCHOOL-TEACHER ARGUMENT.

Some colleges require that those who get these public benefactions should teach two years in the public schools, and thus repay the just debt (?). Strange that a college graduate should be thus induced to make a living! There are hundreds of young men as well, if not better prepared, who will teach school without this monetary cost to the State. They are willing to make a living as an honest demand and not as a civil reward. Such a scheme certainly should command the legislative genius of its author and entitle him to a place on the pension roll for past services. But seriously, it is stupidity stupefied.

### MINISTERIAL STUDENTS.

The use of public funds to give free tuition at a State college to ministerial students and sons of ministers is a class distinction. It is not the business of the State to make preachers, and it is unjust to confer favors on one class of citizens that the State withholds from other classes. Young men studying for the legal profession have as great a right to free tuition in male State colleges as young men studying for the ministry, and why should the son of a preacher have greater claims on public money than the sons of farmers, merchants, lawyers, mechanics, factory operatives or any other class? Certainly it is not a necessity, since the churches in this land are quite able to pay for the education of their preachers, and would decidedly rather do it. Methodism is not so bankrupt that it must hang on to the public treasure like a parasite. It is equally true of the other Churches. Besides, it is the most un-American doctrine that taxes one Church to educate the ministry of other Churches. The spurious, unsought and undesired State charity toward the Churches sounds a little insincere among so much State denunciation of "sectarian education." A State college that advertises free tuition to ministerial students as a specialty, should hush its wild ravages against sectarianism, or else quit paying public money to educate the leaders of these sects. Such a cheap bid for the ministry of the Church is humiliating to every noble impulse of the true ministry. The Churches are not just quite ready to accept any such generosity at the expense of the taxpayers of the State. It is time for the Legislature to stop this wild misappropriation of the people's money.

### INDEPENDENCE.

All that any man can justly claim is an opportunity. If he can meet all his other expenses, then let him give his note for his tuition and pay after he leaves college. If he is unwilling to do this, then there is no encouragement to educate him. If his education does not enable him to do it, then education is a fraud and a calamity. Having done this he is independent and the college has no ring in his nose to lead him as it may choose. This plan obtains in all Church colleges, and the spirit of independence—an end to be greatly desired by true education—is built up by them. Their students have not learned the way to the public treasury, and do not know an insatiable hunger for public offices and easy salaries, and the growth of such political ambition among our young men is already an alarming feature in our national life. It is the spirit that finally put up the Roman Empire for sale to the highest bidder.

## FREE COMMON SCHOOLS.

There are valid reasons for the free common schools, in which all citizens have an opportunity for securing that degree of education necessary to the intelligent discharge of civic duties. These schools do not rest on the same basis with the State colleges, nor do they involve the same civil policy. The defenders of the misuse of public money in giving the free tuition to a few are adroitly striving to make public common education and State higher education identical in claims and necessity. It is the old trick of unloading a bad enterprise upon a sound one. The policy of claiming that the free graded schools are State schools in an effort to make them the servants of higher State schools, a result that would entail great harm on common public schools. It will be a sad day for them when they are made to rest on the fallacious basis of State colleges. These graded schools are no more State schools than a city mule and trash cart are State property. The State gave the city a right to tax a small portion of its citizens for municipal government, and they agreed by ballot to levy a tax for a community school. The tax-payers and the school patrons are one—this is communism. But when the whole authority of the State is used to tax a poor negro in Onslow county to give free tuition to Col. A.'s son in Mitchell county, it is socialism. The writer lives just outside the incorporation of Durham, and therefore pays nothing to the support of the city schools and justly has no right to any of their free benefits. The patrons of the school receive back into their own homes and community all they paid into the community schools.

### Trinity Men in the General Assembly.

No educational institution ought to be judged entirely by the number of men it puts into politics; for it is conceivable that politics may be of such a nature that the best men will not be thrown to the surface in the rush of its troubled waters. It is true, however, that under ordinary circumstances the choice of the people represents the worth to be obtained out of the ranks of the people. It is by reason of this fact that Trinity College has always pointed with such pride to the record her sons have made in our State legislature. From the end of the first decade after the close of the war, the number of Trinity men that were thus our law makers became so extraordinary as to excite comment. It is not too much to say, that for many years they exceeded the number from any other institution in the State.

It is well to note the time at which this occurred. It was a time when a new political order was shaping itself, a time when, of all times, public offices were chosen for individual worth. Southern society was shattered. Slavery in its fall had pulled down the whole structure of the past. Slave owners, plantation lords, poor whites—all lay a mass of unorganized ruins. Who of all this class will first begin the work of reorganization? Manifestly, the strongest. Every man must now stand in his own strength. At such a time, it was no matter of chance that Trinity College, with a great big genius for a leader, patronized distinctively by brawny, brainy young men, should have sent to the General Assembly a large fraction of its membership.

I happened to be speaking to a gentleman about this fact not long ago. He told me that Dr. Craven, not long before his death said that in the legislature then sitting there were forty of his

boys. Another gentleman told me that he had known himself of more than twenty Trinity men in one session. Any friend of the college who has followed its history with any degree of closeness will recognize that these are not exaggerated statements. I had hoped to make a statistical estimate of the exact number of the old students of the college that have been legislators, but I have been unable to find the necessary data. If our State authorities had required that all members of the Assembly should give short statements of their careers for record in the journals of the two Houses, I could have had an exact estimate of the kind we here want.

It should be said also that Trinity's contribution to law-makers has been as remarkable in quality as in quantity. It embraces such men as W. M. Robbins, W. A. Allen, W. R. Allen, Lee S. Overman, H. B. Adams, J. T. LeGrand, G. S. Bradshaw, T. R. Purnell, F. M. Simmons and many more. I shall also ask the reader to note that many of the most efficient of the officers of the Assembly have been Trinity men. In the session of 1893 the Speaker and the Reading Clerk of the House, and the Principal Clerk and the Reading Clerk of the Senate, were from this college. It will not do to say that the election of these officers, the most important of those of the two Houses, were carried because of the votes of Trinity members; because there were in this Assembly only seven men from that institution, so far as I can ascertain without exact information.

It might be worth while to enquire how it was that the college secured this influence. The answer is threefold: by their training in college; and by the remarkable influence of Dr. Craven. That they had capacity was necessary but not remarkable. Other men have been capable and have not been sent to the legislature. That they had proper training is more noteworthy. Trinity has always had good speaking. The Hesperian and Columbian Societies have been responsible for this. The tongues that were to be heard in counsel in the halls to the north and south of the rotunda in the capital at Raleigh learned their first lessons in speech-making in the halls situated in the east and west end of the third floor of the college building in old Randolph county. It will be a sad day for Trinity when these two societies lose the strong support of their members. The influence of Dr. Craven was, however, more powerful still. Almost any boy of good mind has the capacity for great things. Happy is he if he can find some great soul to draw his own soul out to the greatest extent. Dr. Craven's great mind pervaded the very campus. The students were impressed with it from the time they saw him. Great ideals, great ambitions were at once before them. Especially was he a great speaker. When he spoke for his boys they had the purest and most exalted model, and to imitate it but slightly was sure to make them leaders in debate and guides of thought.

This is a view of Trinity's past in law-making. She has done it, as she always does things, without any boasting, and without any expectation of reward. Although she has had the opportunity she has never turned her head against the interest of any other educational institution. She has served the State faithfully, part of the time on half pay, yet it has never occurred to her to ask a reward of the State. In her simple purity she will continue as she has begun, knowing

that there are enough patriotic Methodists in North Carolina to sustain her, and enough boys who are capable of being shaped into useful and earnest Christian citizens to adorn as jewels the borders of her handiwork.

J. S. B.

### Christianizing Education.

Perhaps no truth is taking a stronger hold of the thoughts and consciences of men to-day than that Christian principles should be applied to the whole domain of human life. It is not enough for a Christian to conform his private life to the law of Christ, he should conduct his business on Christian principles. His social and corporate and political relations are to be dominated by the rule of Christ. We have begun to see that we are to work for a Christian literature, a Christian art, and a Christian ideal of government, as well as for Christian conduct in purely personal relations. When a dozen men unite themselves together in a business corporation, they are just as much bound to conduct that enterprise upon Christian principles as though the business were the sole property of any one of them. A clear moral vision repudiates the maxim that corporations have no souls; and the public conscience is awakening to the fact that a combination of men has no right to do what it would be wrong for one man to do. This conception of obligation is steadily making its way in the business world, and, in spite of all that is said of opposition and fraud, it is probable that business, on the whole, has never been conducted in more honorable ways than it is in this year of grace.

But, strangely enough, among some of those prominent in educational matters, there has been a tendency to make the influence even of the denominational college less "unequivocally Christian" than it has been, and to do this in spite of the fact that among large classes of our people there has been an insistent demand that the education furnished by the State should be more distinctively religious than it has been. It is not our present purpose to inquire concerning the causes of this drift in educational matters. By some it is uncharitably and unjustly, we believe, traced to indifference on the part of educational authorities to the things of the spirit; by others to the endeavor of these leaders to broaden the constituency of their institutions, and by others still to the conviction that the aim of a college is to promote learning, and not character.

The point which we wish to enforce is that if it is a worthy ideal to Christianize commerce and politics and literature and art, it is pre-eminently a worthy ideal to Christianize education. Our colleges are fashioning the leaders of the future. Their influence is not at all measured by the number of those they train in proportion to the whole population. They are the fountains of intelligent leadership in every department of human effort.

We do not claim that Christianity should be taught in institutions supported by public taxation; but those fostered by Christian churches and sustained by Christian people have a supreme duty to the kingdom of God and the Christianization of our civilization to make their influence not simply unequivocally, but distinctively Christian.

We are not ready to accept the position which President Harper maintains, that a university is not under the same obligation as the college to train its students in character. But, however that may be, if our colleges are not to contribute their direct and enormous quota toward propagating Christianity, then in our pseudo liberalism we are not only neglecting our own resources, but handing them over to the opponents of Christianity.—Watchman.