EDUCATION AND DISENCHANTMENT
From the Cornell Daily Sun

"In all our colleges, every year, a large group of students, among them the most sensitive and responsive who go through the educational mill, learn that they are unprepared for life... Part of the trouble is the natural rebelliousness of a sensitive youth to a civilization to which sensations are at a discount. His difficulty arises in no small measure from his failure to live always in an atmosphere where actual and intellectual things are a passion and a delight.

A development of this theme has been reported in the Columbia student newspaper by Elizabeth Fidler in an article entitled, "Richard Knox Goes to College." The preface of the writer's findings are that many students, seeking preparation for life, are not prepared to face the world's business and lack of beauty and reality of life; that upon graduation, these students regard business and the occupations as worldly, and they cannot understand the student's right to be uninterested in business or uninterested in anything. Nowhere in their education or organizations can this compensate for their intellectual compensation of having grown up with the work of securing daily bread in the cities and towns of America, with the pride of securing stability and a home and with the work of securing daily bread in the cities and towns of America, with the pride of securing stability and a home.

There will lie seen that practical things are not far from those who are for the many, for the man who desires a beauty beyond anything he has read in books of knowledge, and we do not think it wise to change the system. When the student, in an atmosphere of intellectual culture, once through the materialistic bread as a Harvard Laboratories, is the result of his experiment, he can discover the honesty of the thing and praise the black bread of the hoi polloi and praise the half-competent man who has thrown down many of the old family ideas. But, living strong, he must have some other idols to worship in their place, and so he builds some purity of intellectual gods, ideal beauty, abstract beauty. Now the protesting intelligentsia, who are against the false things were only illusionary foreign gods not yet appreciated. But this student would never believe it, for as he would never have believed the falsity of these earlier idols had he not come to college.

When, then, shall we do with this poor person, rising man of today, his love for truth and beauty as he looks at the fact, becoming a work of salvation or of a work with commerce? There will be that practical things although far from being object for worship, still praiseworthy (that is true and loving. There, too, will he learn that his academic idols were false in the first place and his intellectual gods, "deal beauty, abstract beauty."

It will not be a pleasant process. We will bring not a few judgements on the disenchanted. This poor student, who dreams of a heaven beyond anything he has read in books of knowledge, will see the false notes in American education, will be taught to come to an understanding, and in the combination of all these he will find an ever-changing external beauty.

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