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When I was a boy on the farm I decided to make a cross-bow. I get two pieces of a goodsbox, nailed them together to give me the desired thickness. I then proceeded to make the stock, mortised the hole for the bow, put the groove for the arrow, notched the place for the string, made the trigger and fastened it in the stock, got a large rawhide string well twisted. Then I got another piece of the whitepine goods box, it was handy and easy to whittle with my knife, and I made a beautiful bow. I fastened the string to the bow, sat down on the ground, put my feet against the bow, one foot on either side of the stock, and began to pull to "string my bow." The bow broke into three pieces, one on each end of the string and one in the stock. An old negro on the place laughed at me and said, "Ain't you larnt yit dat you can't make 'er cross bow out-en a goods box? You gotta git white oak er hickory fur yur bow. Den yur kin pull on her an' she'll wark." I got a piece of hickory my father had under the shop for an ax handle and worked it down for my bow and put it in my white pine stock. I am not sure if that bow is broken yet. It worked. I soon found that my white pine trigger was too soft and made a trigger of oak. Then I had a bow that was of service.

In this boyhood experience is a useful lesson for parents and teachers. Every piece of timber is not good for every thing, but each piece of timber has its own peculiar place in the world's social and industrial cross-bow.

Too often the parent tries to determine what the child shall become regardless of the child's fitness or natural tendency. Too often the teacher, finding the child easy to handle, easy to shape, attempts to make a bow out of white pine only to find when life's pull comes that the life snaps.

Parents and teachers should study children more and try to give each that education and training that will fit him for his place in human society.

The State owes it to itself to give to its young citizenship that form of education that will enable each individual to become the greatest possible factor for good in the State. Of course, it is one of the duties of every State or social group to "transmit its acquired power and aims with a view to securing its own continuous existence and growth." This means it is the duty of every government with its civilization to train each generation to see clearly the form of government that exists and to adjust each generation to the demands of the then existing civilization. It is the business of the schools of every nation to bring up the youths so they will fit into the civilization of that peculiar people and to acquaint these youths with the form of government so they may fit into organized society with as little jar as possible. This is necessary for the preservation of society and for the stability of governments.

While governments are using the schools for this form of adjustment, the proper development of the individual must not be lost sight of, for human society is only the individuals that make up the society. The more efficient each individual becomes, if he realizes his social obligation, the better type of society is developed. This thought is making itself felt in our schools and among our people. Education is no longer as an ornament for human society, but is a working tool in the hands of human beings. As Joe, the Book Farmer expresses it, there isn't "any more sense in packing a lot of useless junk around in your head than in hauling it about in a wagon." "Education is knowing things useful to you." I am going one step beyond Joe. Education is not only knowing things useful, but so knowing them that we will

use them every day in our every day affairs. In fact, unless we are so taught that we will daily apply what we have learned to our every day affairs we are not truly educated.

To get the point clear we will say, scholarship does not mean education. Let me illustrate. One time I read of a great sociologist, much beloved by all who worked with him. He had correct ideals of social obligations. He was a profound scholar, many men came to learn from him. And to all he gave food for thought. But he was not able to adjust himself to the demands of the community in which he lived. When he was told by the authorities to connect his house with the town sewer he refused, sold the house and left the town. He knew about sociology but could not apply what he knew in his daily life. The educated man would have been in touch with his town and an active factor in the development of an absolutely modern system of sewers; for a good sewer system in a town is a community necessity to say nothing of what it adds to human happiness and comfort. In this man we see scholarship without the power of adjustment. Here is learning, but not education. This is inducation instead of education. This sociologist had the facts but failed to get the power of applying them in his daily life. "Education is knowing things useful to you and using what you know."