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Bind Not Yourself in the Limits of Your Own Experience.

It is not pretty generally agreed that every young man or woman who can possibly do so should get a college education. Possibly not every one has the brain capacity to complete a college course, but if started early and given proper grammar and high school training the number would be small. The chief obstacle to the better education of the masses is that the uneducated parents and the young generally do not appreciate the value of an education.

The result is that a large proportion of those now on the farms need to go to school. Of course, they cannot go to the schools and colleges which are being maintained for the young; but they need an education, just as much and more, for they are doing the work and directing the affairs of the farm, the nation, the state and the county.

Severely handicapped is the writer known of a man of middle age who thought he had all the education he needed. He stated, "I have never seen the time when I thought more education would have been any benefit to me in my business." Of course, he was an uneducated man and simply had never obtained more than a glimpse of the vast field of basic knowledge which would have been useful to him, and therefore he does not know what education might have done for him. He had been fairly successful in accumulating money.

There are many on the farms and in every other walk of life today who do not desire an education or more information, simply because they do not know what their business would be learned about their business which would be of great help to them. Not knowing their own sources of help exists naturally they do not crave it.

There exists for every man on the farms of the South the worst of information which would be helpful to him in his work. Much of it can be had by my man who desires it enough to do the work necessary to get it.

The average farmer does not do more reading and learn more of the experience of others is the general prejudice that exists among farmers against any information which does not come through his own experience or the experience of others who like himself, are so busy doing the work of farming, that they have neither the time, training nor facilities for finding out either new or old facts.

One of the first things necessary in the education of the farmer on his farm is that he realize that the source of information is not important. The important point is whether it is correct information. It matters not to us that the discoverer of the cream separator was not a practical dairyman, that the man who gave the dairy world the Babcock test was a chemist and not a dairyman; or that the men who have given us our foundation knowledge of fertilizers were not cotton farmers. We would rather take the verdict of the cow as to the milk producing value of a feed than the word of any chemist or dairyman, but often requires the knowledge, training and experience of the scientist to correctly interpret the verdict of the cow as to the value of a feed, or the effects of a fertilizer on a crop.

In fact, the farmer as a rule learns more slowly than many other classes because of his almost blind

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 Pryor Service Station, Chester, S. C.

faith in his own experience. The experience of any man taken alone is an unsafe guide. Any teacher who has only his own limited experience above the accumulated experience of all other men of all ages is an unsafe teacher, because the experience of any one man is too small to serve as a safe guide.

But any man, if he can read, no matter how poor he may be, can educate himself if he will simply read and study the experience, or experiments of others and weigh their results in the scales of his own experience. The limited experience of any other single uneducated experimenter is the limited experience of any other farmer.

STAMPING OUT ILLITERACY.

Although South Carolina still ranks very low in the scale of States with regard to the percentage of adult illiteracy, nevertheless this State has the distinction of having made a proportionate decrease in illiteracy greater than any other State in the last 10 years. Miss Will Lou Gray, State supervisor of adult work, said the bankers at their annual convention. And, the bankers, responding to her appeal for assistance in her fight being waged against ignorance, voted to give a grant to every man and woman in the State who learns to read and write in the next year.

The spirit shown by the bankers is the real explanation of why South Carolina led the Union in reducing illiteracy in the past decade. As individuals, the bankers have helped immensely by cooperating the adults to their village communities, and they will undoubtedly continue to do so. Probably no class of private citizens has contributed more to this work than the cotton mill authorities. A large percentage of the white illiterates were found in the cotton mill villages. It is in these villages that schools for grown-ups have been established with the greatest care, and maintained for the most adequate terms. The mills have been willing to bear a large part of the expenses of operating such work in their villages.

As a result of the cooperation of the cotton mills, full-time teachers and supervisors for the adult work are employed in many communities, and in others, part-time work is not yet provided for, more extensive instruction is made available through the assistance of the mill management, than would otherwise be the case.

The State still stands next to the bottom in the list of States in this respect, Louisiana having a higher percentage of illiteracy, but it is safe to predict, in view of the deep interest being manifested in every quarter of this State, that the next census will show a continued decrease in the proportion of illiteracy that will be gratifying to those who have contributed to the cause—Columbia Record.



NATIONAL MAZDA

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Change is the Law.

By H. Addington Bruce.

I have said before, and I would today repeat, so forgetful of this truth are many people, that there is no standing still in life, but a perpetual changing, for better or for worse.

Universally this law of change obtains. It obtains in the case of individuals and it obtains in the case of nations.

That is why nations, when selecting their legislators and administrators, should make it a point to give preference always to representatives who are truly progressive, willing and able to direct the nation to a wholesome, hopeful changing.

Not always is such preference at present given.

Sometimes the choice falls on leaders stubbornly resistant to change of any sort, sometimes on those who would change merely for the sake of change, rash experimenters who appreciate only that which chafes them—yet in both cases trouble, surely for the nation.

Desireful results which flourish of the state type hold power over long. Wreckage results if a power accrues to leaders who, dynamic enough, are lacking in the cautiousness or compromise of the fair play of the social scale. History abounds in instances of nations brought to grief by leaders of both kinds, from the passing of Assyria and Russia.

And individually, too, need to take account of this universal law of change.

"New times, new customs," is a maxim which many, to their great hurt, fail to heed. "What was good enough in my father's day is good enough in mine," is their unthinking motto, to this manner.

So they persist in courses which,

whether they be professional men, men of business or craftsmen, soon or late put them at the mercy of more adaptable competitors. These latter, perhaps, have not the native talent of the change resisters, but they accept the inevitability of change and keep in step with progress.

In other ways individuals are harmed through disregarding the universal law of change.

There are many men who, having through fortune, perhaps both fame and fortune, think that the time has come when they may wholly cease from striving. They are financially so well off that their reputation they deem secure, so they would give themselves no rest.

What happens to these men who now do nothing but rest? Their fortunes may remain unimpaired, their fame unattainable, but mentally and physically they soon begin to deteriorate.

In time of course, if life is sufficiently prolonged, mental and physical deterioration must come to every body. That is itself one of the consequences of the law of change. To those who cease from striving, it comes unduly soon. It is for no other reason than that to strive means to grow; to change healthfully, whereas stagnation and the change of decay.

These are facts, which all of us, as human beings, as citizens, as voters, must mindfully see. Not to deny the necessity, the certainty of change, but so to contrive that change will work for our own good and our country's good, should be one of our own good and our country's good, should be one of our chief purposes.

WOULD RESTRAIN ALL MENTAL DEFECTIVES

Paranthesis Not A Right, But A Vocation, Says Dr. McNairy.

"Where are we and where are we going?" demanded Dr. C. Banks McNairy in his presidential address before the annual meeting of the American Association for the Study of the Feeble-Minded, which recently was held in Minneapolis, Minn., in pointing out the inestimable importance of immediate general attention to the tremendous problem of mental defectives, which, if allowed to continue unchecked, he said, represents the gravest menace to this civilization.

Dr. McNairy, superintendent of the Caswell Training school, is the first southern man ever to be elected president of this association which draws its members from all parts of the United States.

"Mental deficiency in some degrees is responsible for all maladjustments in a social democracy," Dr. McNairy continues. "Proper recognition and handling of the mental defective in the various phases of social adjustment constitutes the rock bottom basis of all social and economic betterment. The uselessness of beginning any constructive or reformatory work without taking the same into account is beyond debate.

"We can never change the mental capacity of the defective delinquent or the moron, nor can we raise their moral conception to our social ideals. We must make an environment, if it can be found, that will enable them to function best and do the least harm to themselves and to society."

"The problem of the feeble-minded in the United States is a large one, and, in my opinion, constitutes one of the most momentous problems of the age, as it touches the whole social life at various angles and is met in every sphere of life from every worker for betterment, from every worker for betterment, the lawyer, the minister, the doctor, the educator, and every humanitarian organization.

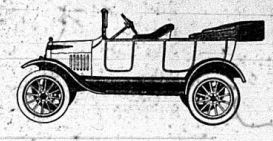
"Segregation, were it possible, might afford the nearest complete solution. This is a financial impossibility. Would it not be more humane to sterilize, at least the defective delinquents, and place them where they can contribute most to their own support? Little hope can be had of reducing the number even were these methods universally adopted, because of the great difficulty in the differentiation of the moron, the borderline and the retarded in development. I am confident that in the next generation or two, unless we can adopt methods that are

more effective in handling the mental defective, society is going to be forced to a position of far more reason than an economic one. We are going to be forced by economic laws in a social democracy such as ours to give up some of our cherished beliefs of individualism and rights.

"As Barr says: 'Far better that children remain unborn than that they should be infirmed into life mental or moral cripples, and Heaven speed the day when men and women shall realize that parenthood is not a right but a vocation to which

all are not called, and the greasing of it by the vicious, the diseased or the defective is practically the crime of touching the sacred ark of the covenant for which the penalty was death."

"Restoring the justly defective, physically prostrate, diseased, venereal, and otherwise—and giving them back their physical bodies with reestablished vigor which would enable them to increase animalism, is questionable in my conception of true progress. It is a sign of true progress. Again I ask the question: 'Where are we and where are we going?'"



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