

ing devices. In order to keep our social order abreast of the industrial world, mass production is copied. Belts carrying articles in the process of manufacture pass by specialists who in turn contribute their bits by adding a bolt, screwing a nut, or adjusting a brake until at the end of the rounds a material thing—perhaps an automobile—has been made. Similarly all children are sent along belts of grades and departments for each “specialized” teacher to mechanically “turn her few hundred nuts” each day, with no extra time for one not perfectly made or properly set. All “slicked up” in evening clothes, or in cap and gown, at the end of the tour (commencement) we admire these children, the beautiful or comely specimens of educationally milled humanity.

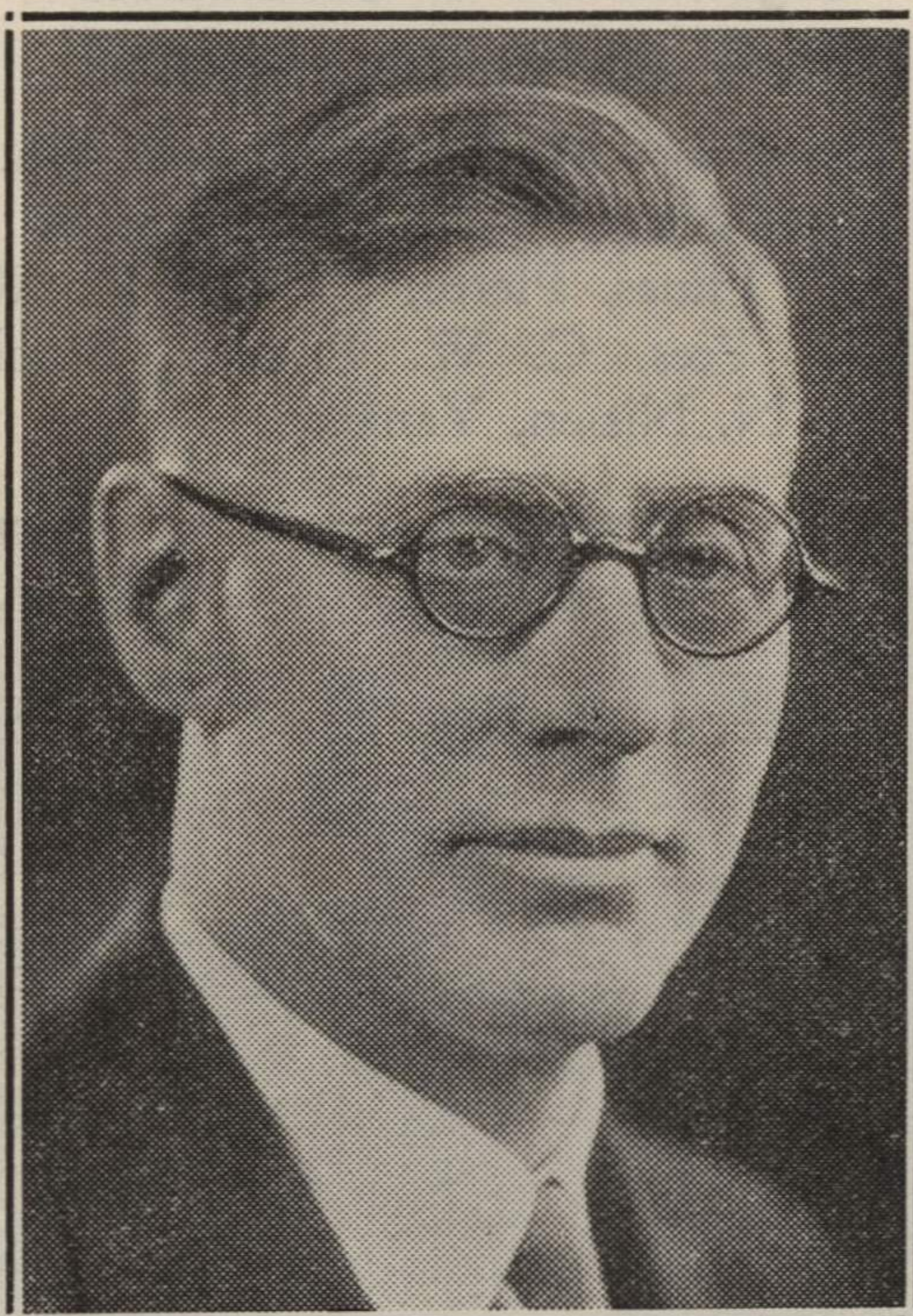
The test of the machine is the way it functions on the road. The road for the child is Life. When his veritable test comes, should his motor balk at a life task, or his brakes slip on a dangerous temptation grade, some life may be marred if not ruined. The manufacturer (education) was at fault. Might educators not better emulate Stradivarius producing perfect violins, than the sweat shops producing thousands of gaudy articles with little value or lasting quality? When trained, conscientious teachers are given unhampered controls, and a free hand at trying to make perfect lives, we shall approach a solution for the problems of prisons, world peace, and others.

The system I am advocating may be un-American. America has done things in a big way. America scorned the tree and wasted the forest; bestowed a township and lost the public domain; disregarded the buffalo and slaughtered the herds; and picked the columbine and denuded the mountainsides. Because of this improvident attitude, future American generations are deprived of their rightful heritage. The founders of this nation, on the other hand, thought in terms of individuals when they declared, “We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain inalienable Rights; that among these are Life, Liberty and pursuit of Happiness.” In the agglomerated production of our factory type of school, the individual is lost sight of. The average children fare best, but the genius and dull child suffer much injustice to themselves and to the society of which they are a part. For a general view of a whole, the observer must be at a distance, but to effectively improve that unit, or save it, close individual attention is imperative.

Those in remote control term education a science, an art, or life. Classroom teachers call

it a real job, requiring inspiration, perspiration, patience, and love. Children positively do not react according to the orderly laws of science, especially when they are put into large heterogeneous groups. Art and life are too indefinite; they may mean anything or nothing. Such generalizations, however, are typical of the philosophy and suggestions given by outside educators. When a teacher seeks help from them, she usually is offered such a broad solution that it cannot possibly fit the specific case. Teachers are warned against trying to fit square pegs into round holes when dealing with children, yet the pegs of those in control of the teaching profession require much whittling (on the sly) before they will fit into the intended holes. Classroom teachers are happy in their work and they want an opportunity to make their efforts count for the most as they serve.

Administrators, supervisors, and even educational theorists have very important niches to fill in our educational scheme, but the Kingdom of Education is within. When master teachers have the free control of the teaching profession as it touches real boys and girls, instead of statistical substitutes for them, Education will no longer need to be proved or justified. It will fulfill its rightful function and occupy a place of honor among the social agencies that promote individual happiness, and train for proper relationships of one man with another.



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