

THE TEACHER and HIS SCHOOL

THE TEACHERS' SUPPLEMENT
TO "UM-AFRIKA"

26a

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INTRODUCTION

The whole world seems to be in a melting pot. What is going to happen next, nobody can say yet. But that is true, the world of to-morrow will be quite different from what it was yesterday. Every one of us is involved in this gigantic change-over more than that even, every one of us is contributing something to this making of the new world. It may be a small contribution we can give, or better, we have to give, but the fact is, there, more than every one of us has to fulfil his duty, but it is expected of us, that we do our very best, so that the new area will be better than the old.

There is another question of more direct importance to our African Teachers. The whole problem of African Education is discussed again, to-day more than 10 years ago. African Education is in a melting pot too. That is why "The Teacher and His School" as we had it up till now in the "Um-Afrika" appears in a new dress; it is to remain a supplement of the paper, but we trust that in the new dress the "Teacher" will

have a greater appeal to our teachers. It is intended to be a challenge to them, to do their best; not to do their duty just as a hireling but stimulated by love and responsibility towards their own people. I would like to call on our Catholic Teachers and to tell them that they must be conscious of the responsibility resting on their shoulders: Be Catholic-spirited down to your bones, then only will you be a teacher up to the expectation of the State and of your Church. To carry Christ into the new time, to hand His sublime revelation over to the new generation, that is the task given to you as Teachers and Educators. Be conscious of the responsibility you have towards God and towards your own people.

That is the challenge of the "Teacher and His School" in its new make-up. Live up to it. The teacher's supplement is printed separately to make it easier for you to collect the numbers, and it will be my endeavour to make them worth keeping and re-reading.

THE EDITOR.

A BIG BOAST

"We are surrounded by civilisation, what others cost years to learn, what other races and nations cost centuries perhaps to develop, we are assimilating in half a life-time." Wonderfully said. But nevertheless, swallowing a thing and to digest it properly, are quite different things. Real greatness always takes years to develop, and the greater the outside impressions are, the humbler and the riper man's soul must be. Culture and a noble character cannot be grafted upon man, cannot be given from outside, it has to be gained by

struggle with and conquest over man himself. Success is only achieved through hard work and patience, by a patience always animated by the great zeal to fulfil a great and noble task.

To bring this home to our African teachers, we will bring stories of great leading men. The fame they achieved always has been the fruit of long years of struggle and disappointment.—We gladly state that we follow a kind suggestion of Mr. H. Fr. Jack, B.A., St. Francis' College, Mariannahill.

LOUIS PASTEUR

"Say to yourselves first: "What have I done for my instruction?" and as you advance: "What have I done for my country?" until the time comes when you may have the immense happiness of thinking that you have contributed in some way to the progress and good of humanity.

It was on the 27th of December, 1892, the 70th birthday of Louis Pasteur that these words were read at the Sorbonne in Paris. Lord Lister was there and famous men of science and students from every nation. They wanted to share in this great hour, when France paid honour to one of her greatest sons. There was a hush in the wide hall, as the old searcher and famous scientist limped up the aisle, leaning on the arm of the President of the French Republic. Pasteur's voice was gone; his son read the words, we quoted above. They were Pasteur's heritage to the future, to the growing youth, to students of that ever to-morrow.

Who Is Pasteur?

As it is so often with great men, who contributed to the welfare and benefit of mankind, so it was with Pasteur. His parents were simple but honest people. He was the son of a tanner and the great son of a serf. There was nothing in his youth that betrayed the future searcher and scientist of world-fame. He was just a plodding, but careful and attentive boy. At the age of 20 he was graduated at the Royal College at Besancon. Even there, his rating in chemistry, the very branch of science he was to be a hero in, afterwards, was only "mediocre."

But the great change in his life came, when he listened to a lecture of J. B. Dumas about chemistry at

We aim at,

That every man be a true follower of Christ.

That every man be his own master, responsible towards God.

That every man be able and given the chance to stand on his own feet.

And therefore we must have good Catholic Schools.

the Sorbonne. Like in a trance Pasteur left the hall, muttering to himself: "What a science is chemistry!" With that he had up his mind, to devote all his life and all his energy to this science. Pasteur wanted to become a great chemist.

But with that first resolution nothing was gained yet. It was just the first impulse of an awakened enthusiasm. There is a vast distance from a first resolution to the final realization of the aim. As it is, many a man has shrunk already from the first obstacles, from the first difficulties that laid in his path; forgot all about his noble aim, because he was not man enough to overcome difficulties. What we call genius is properly described nothing else than "The unlimited readiness and willingness to take pains over one subject" or as Buffon, the great searcher in natural science, says: "In order to make scientific discoveries patience is needed." Patience and faithful perseverance is the only but sure way to success. That was Pasteur's way to his stupendous success and fame.

He started his independent research work, day for day he was busy with stinking bottles, and his room was full with long rows of tubes filled with various coloured fluids. With undying energy and zeal he set to watch and study the reaction of the various bottles and tubes, always hoping to discover something new, unknown and startling.

Awful Experience Leads The Way

Pasteur never could forget one awful experience he had when a boy of nine. It was at Arbois, a little village in South-East of France, that the young boy came upon a crowd, blocking the door to a blacksmith's. First he listened to the awe-stricken whispers of the people, he forced his way to the fore, but there he was like paralysed with terror. He saw the blacksmith applying a piece of white-hot iron to the living flesh of a farmer, he heard the "s-s-sz" as the iron burnt into the flesh of the tortured man. The poor farmer had been bitten by a rabid wolf, and the treatment with white-hot iron was at the time the only known remedy. It was a terrible agony to the farmer, but quite useless. It could not save the farmer from the fearful agony

and death of hydrophobia. The experience always remained alive in Pasteur and it did sear a lasting hatred of death into Pasteur. Once he had made up his mind to devote all his energy to chemistry he was determined to find the real cause of death-cases like he had witnessed at the door of the blacksmith's.

Pasteur's Way

Up to the 18th century man knew very little about microbes, very small plants or animals, so small even that they cannot be seen with the naked eye but with the help of a very powerful magnifying glass only. They were known, but considered little harmless toys not worthy to attract any attention. And the other wrong idea about them was, that they could generate out of nothing as long as there was air. That was the point, where Pasteur set in with his research work. He was a staunch Catholic, thus he knew, that everything that exists necessarily must have a reason. That made his distrust in the common belief of chemical science, that microbes could generate spontaneously out of nothing. He boiled soup in flasks, sealed them against any contact with air, and proved that no microbes could possibly generate in these airless flasks. His next step was, that he maintained that it was not the actual air but the dust and dirt flying in the air that carried those minute plants and animals, called microbes. Again he boiled broth in flasks and sealed them properly, to make sure that no dust could come to the contents of the bottles. He then held the necks of these bottles over the furnace of a blast lamp, softened the glass and drew them in long thin zig-zag tubes. His aim was to admit air to the absolutely pure contents of the bottles; but to prevent dust coming in. Therefore he left the ends of the tubes open, but the long and thin zig-zag tube had the intention to make the microbes fall down as they were not carried anymore by a strong motion of air. It was a cunning little test, but it was a turning point in medical science.

It is all very nice to talk about Pasteur's experiments to-day, but at his time it was a hard struggle, he had to make front against the whole attitude of chemical science. Men of

science had only a smile for the claims of Pasteur and all the newspapers of France laughed Pasteur to scorn. But that attitude changed altogether, when the famous English surgeon, Joseph Lister wrote to Pasteur: "Permit me to thank you for having shown me the truth of the theory of germs by your brilliant researches." Lister was full of praise of Pasteur because now for the first time in human record, dangerous operations could now be undertaken with only a little risk, as, thanks to the discoveries of Pasteur, those deadly microbes, which up till now had murdered eight patients out of ten, could now be kept away from the wounds by antiseptics. That was really an electrifying news for the whole world, and the fame of Pasteur was guaranteed.

The consequences of Pasteur's discovery were apparant. The vintners of France lost enormous sums from the vine getting sour. Sour wine was unsalable of course. The whole wine industry of France was emperiled. Pasteur hurried off to the theatre and with his powerful lense he discovered curious microbes swarming to thousands and millions in the soured wine. The great miscreant was found and the next task was to find a way to keep those dangerous microbes out of the wine. Pasteur found that heating the wine up to just below the point of boiling was sufficient to kill all microbes, and that it was only necessary to fill the thus sterilized wine into clean and sterile casks. That little trick of partly sterilizing a fluid at a temperature of 138-151 F. was later applied to milk, and we know it now as pasteurization.

Pasteur could have lived quietly as a teacher. But he had recognised

We want,

**Catholic Mothers and Fathers;
Good Catholic families, good Catholic homes;**

BECAUSE WE WANT,

Our African People to develop into a strong God-fearing nation.

And therefore we must have good Catholic Teachers in Catholic Schools.

those little microbes as the greatest murderers and enemies of mankind, and he wanted to conquer them. He was possessed by the great idea, that there was a world to change, that there was so little time to accomplish it. That was it, what Pasteur thought. More than that, he felt it his responsibility, to do his best for his country and for all human society. That was the great driving force within him.

"There is nothing in me, that could attract a young girl's fancy" he had written to a young lady, he loved. But she was of the metal as he, she had recognized the stamp of genius in Pasteur, and she became his faithful wife. She has become one of the most famous wives, but also one of the most heroic and suffering women in history. A friend of Pasteur's family called Pasteur "The ever absent-minded father of his children." But she was great and noble enough to understand her husband's thirst for scientific work, she proved him a worthy companion, and many a night, when she had put the children to bed, she sat on a straight-backed chair and took his scientific dictations.

With unrelentless energy Pasteur was driving on, always his great goal in front of him, to conquer those microbes, that had murdered more people, than all the wars of history. But his work was suddenly interrupted, when he fell victim of a hemorrhage of the brain. He nearly died—only 45 years of age.

The Sorbonne had undertaken to build a laboratory for Pasteur to support his research work. But when they heard about his stroke and about death threatening him, they frugally stopped the work. Pasteur heard about the rash action of the Sorbonne. It hurt him to hear that the public reckoned with his death, he got furious about and made up his mind to be the stronger, he wanted to live. He staggered to his feet and limped to his new laboratory. From then on he was paralysed on one side, but he set out to prove that, "It is in the power of men to make parasitic maladies disappear from the earth." The doctors laughed at this phantastic plan of his, but Pasteur was convinced, that there must be a way to guard man against those deadly parasites.

A common experience set Pasteur thinking, it gave him the clue to his further research work. It was known, that animals and men, who had suffered from microbic sickness were afterwards immune to the same disease. From the common experience Pasteur formed his postulate: "We must learn to immunize." But for two long years he and two friends of his worked in vain. They burned their fingers, hurt themselves, tried all sorts of experiments in search for the unknown trick. But all in vain. But as it is so often, a happy accident showed them the way, to convert those deadly enemies of men to guardians and safeguards of their victims.

A Happy Accident Solves The Problem

It was just a whim. But one day they took a bottle of chicken-cholera microbes, that had for a long time stood on a window lab, and injected the germs into a couple of chickens. As expected, the chickens took sick but quickly recovered. After some time they injected them once more with a stronger dose of the same germs. They sickened only a little. This discovery set Pasteur and his co-laborators thinking. "Were they on the proper track?" But then came the happy accident, that crowned all the hard and often disappointing work of Pasteur with success. They injected a surely deadly dose of the same germs into a batch of birds which, just by accident, included those two recovered chickens. The new chickens died at once, but the two previously injected birds did not even show a sign of sickness. The strong dose should have been their doom, but the previous injections had made them immune. Pasteur was in an ecstasy. "Everything is found" he told his disciples. He worked at his stupendous discovery, and when he was sure, he announced his new discovery to the world. He himself was quite enthusiastic about it, but the man of science had only a smile. For them it was impossible.

The Great Test

"What has worked with 14 sheep in our laboratory has got to work on 50 in the field at Melun" that was

Pasteur's confidence, when he submitted his claim to a public test. A great concourse of farmers, scientists and medical men had gathered at the field in Melun, and Pasteur vaccinated 24 sheep, one goat and several cows. They took sick for a couple of days, but none died. A like number of beasts had been separated, but not been vaccinated. When the first batch vaccinated, had overcome their slight sickness the same judges met again, and now Pasteur injected both groups with billions of those deadly germs. Two days later the same assembly met again. Many of them were prepared to snigger and to laugh at Pasteur's, as they thought, certain humiliation. There was an unspeakable suspense on the field about the outcome of the test. Pasteur's friends wished, that he never would have submitted his claim to such a public test. But then came the result. There was a tremendous applause. Pasteur's name filled the air. Not one of the vaccinated beasts showed even a sign of fever, but of the un-vaccinated batch all but two were dead already, and those two were actually breathing their last. There was a Doctor Biot, one of the greatest opponents to Pasteur's theory and claims. But the proof at the field of Melun converted him, he rushed to Pasteur and implored him: "Inoculate me, all men must be convinced of your marvellous discovery."

OTHER DISCOVERIES

That stupendous victory at the field of Melun, made Pasteur the most famous man of France, even of all Europe. Yet he was not the man to rest on his fame. It was only another challenge to him. His discovery and conquest of microbes had made it possible to save thousands lives every year. Yet to his tortured soul it was just as if he had not yet found anything. In midst of all his fame he could not forget the awful picture yet, he had witnessed as a boy of nine at the door to the blacksmith's workshop. He had to find a cure against that absolutely fatal sickness, hydrophobia.

In all human history there was no record of a single human being recovering from this awful disease. Being bitten by a rabid dog up to now

DO YOU KNOW?

How did written exams. start? Not in ancient Greece or Rome, as one might think—but in China. Many hundred years ago Confucius thought that rulers and officials should be chosen for their virtue and their ability, but never for birth or rank or wealth. The practical result of this doctrine was to evolve a system of testing qualifications by public competitive exams. The exams. consisted solely of essays, but naturally essays of a type entirely different from those known in Western countries. The system came in time to be known as "The Eight-legged Essay", a term which to us sounds very curious. The explanation of this term is as follows: The theme of the essay was selected from one of the four Books or Five Classics, no alternative books were allowed—and the candidate was required to write an essay in which the theme was treated in 4 paragraphs, each consisting of two members made up of an equal number of sentences and words. Hence the name eight-legged.

(Sir Edward Crowe, K.C.M.G., in the R.S.A. Journal, London, 1943.)

had always ment certain death, but a most cruel and painful death. Such was the inexorable murderer, with which Pasteur played in order to conquer him. The next two or three years were perhaps the most hectic of Pasteur's life. When the desired result seemed to be so close, almost at hand, then all his joyful hope and confidence were frustrated again. With fearless energy he stuck his beard within inches of the fangs of lassoed rabid dogs, whose snap would mean the worst of deaths. But he knew, that obstacles are there to be faced, and that very often obstacles bravely faced, open the road to success. Pasteur succeeded. After two years of mad and dangerous experiments he managed to tame the murderous microbe, that causes hydrophobia. He weakened the microbe, injected it to dogs, and when the dogs showed no after-effects, Pasteur knew that he had conquered the worst of all deaths. He announced his latest discovery to the world.

(To be concluded)

Progress Means Long Patience

By Rev. Fr. Odo Ripp, C.M.M.

Compulsory Education in Europe is a comparatively young institution, not a century old yet. Before that time not every man could read and write, but that does not mean that the people were stupid ignorants. In great numbers the studious youth thronged to the High Schools and Universities, which were founded by the Church all over the Christian Countries. Even the lower people were not neglected, but were instructed by the Church especially in things concerning their eternal welfare and destination. Faith was the torch-bearer which helped the Christian people to go through the mysterious darkness of this world in the firm hope and confidence, that they will reach heaven as the abode of everlasting happiness and peace. More or less every Catholic family was a kind of a school, whose teacher was the good Catholic mother. One could write a book and a very nice one, containing all the testimonials of grateful praise for their good and faithful mothers from men, famous as great Churchmen or scientists and Statesmen.

Good mothers, strong in their faith, implanted into the hearts of their children the noble seed, that produced so rich a harvest of excellent deeds for the glory of God and to the benefit of the fellow-men. Would God, that among our Catholic African people such godly mothers may arise, they would be a blessing for their children, and do good preparatory work for the future schooling of their children.

We need good Catholic mothers, **we need Catholic families**, that really can be the first schools of the young children. Without proper Catholic homes it is very doubtful, whether the increasing number of schools is conducing to the real welfare of the country. I wonder, whether the advocates of compulsory education have ever pondered over the great problems that such a proposal involves.

The newly appointed teachers coming from the Colleges may start their work with the best resolutions and with all the enthusiasm required by their noble and responsible voca-

tion. But soon a great many of them will have to discover, that they are no equal to all the various moral dangers and alluring temptations, which will beset them in their schools spread over hills and vales and bushes of a still pagan country. No wonder! The Latin poet once saw a shipwreck on a stormy sea, he saw the shipwrecked being drowned, and he wrote the following verse: "Few are the swimmers, who appear in the vast whirl-pool." What that means, is well known by all who have to deal with African Education. The black list of those stranded in the whirl-pool of temptations and alluring occasions, is unduly long enough, already. And the great calamity is, unavoidable and consequent, that this ship-wrecked youth cannot find another position anymore.

Therefore the old Latin saying again: "Hasten along slowly, but steadily."

Education is a two-edged sword. It can be a great blessing, a source of much, that is good and wholesome, but at the same time, it can be a curse and ruin for man. It all depends on the kind of school and the sort of teachers, to whom the care of the children is entrusted. The one teacher imbued with the proper Christian spirit will help in building up the "City of God", whilst the other with a more than shallow religious foundation is erecting the temples of the underworld, of utter selfishness, lust, and unsocial egoism. Schools run on an unchristian principle or even with a kind of wash-out religious sentiment will produce an unreligious nation. The bitter fruit of such schools are reaped now in many overseas countries, whose inhabitants have to suffer untold hardships and miseries. Without Faith and fear of God no people can thrive and be prosperous for a long time. No earthly wisdom or culture will ever raise a backward nation to a higher standard of life, but a naked mundane orientation in educational questions will drag a once highly cultured people down to the lowest possible level. It may be that an outside polish will hold for a couple of years, but that has to go too, to reveal all the more

drastically the utmost shallowness of a civilisation and culture that started years ago to rott from inside. Certainly no true friend of the African can advocate such a trend in education. It would be something like building a nice castle with sand, like children like to do on a beach, but then to give it a kick again; or leading the people up on a high ladder to

some height, but only that the fall into an abysmal pit may be the more fateful and drastic.

Therefore let us be convinced that every progress in perfection as well as in any other branch of worldly endeavour can be only obtained by preserving and continuous effort, but not by harshness.

THE EDITOR'S NOTEBOOK

There is always the great trouble in our schools in rural areas, that the attendance number is more or less constantly fluctuating. As at the present stage compulsory education in these districts is impossible, you never are sure, whether your children are coming still to-morrow. There is always one or the other missing. I do not think that this cannot be possibly helped, as reasons for a day's absence are so various and always easily found. You do not need to go for this trouble to rural districts only. I was told that you can find the same calamity in urban areas also. It is understood, that a serious teacher must hate this unsteady attendance as it forces him more or less to repeat once more, what he successfully taught his children yesterday. There is then still another threat and danger behind the screen: If the daily attendance is too irregular or falls even below the freezing point, a scratch may remove the school even from the golden list.

* * *

Honestly talking, I do not think it fair to blame any of the Inspectors or the Government for this scratch. They always welcome a school more on the list and hesitate to do the fateful scratch. But since other schools are waiting and the Government resources are not abysmal, a line has to be drawn somewhere, that is understood. In how far a wider space of grace for a school that fell under the postulated daily attendance would be opportune and in place, is another question. Considering the migrating character of the African population we hold, that this extension would be only meeting the present unavoidable condition.

* * *

But as long as the teacher takes a real personal interest in his children and their parents the calamity of irregular school-attendance can be met with to a large extend, anyhow. In European schools it is like this, that when little Johnny did not come to school yesterday, he has to produce an explanation from his mother today, stating the reason for his absence from school. Of course there is a neck in it, too. It is rather easy to omit the word: "Birthday party" writing "Terrible headache" instead. But it certainly is a check and besides this, there is always a policeman to make inquiries. A system like this does not work however with our African schools. It simply cannot work, because at the present stage the majority of the parents, whose children come to school, do not know how to write, or that happens too, have forgotten it again. And if the teacher would believe in written excuses and explanations to be produced, I could assure him, that he had to believe in all sorts of excuses never meeting the real reason.

* * *

There is another way, more commendable and more suitable to our situation. And that is home-visiting. I know that the teachers have quite enough work, provided that they take their duty seriously. But where there is more than one teacher at a school it should be quite possible. And a single teacher planning and arranging his time properly should be able to visit the parents of his children regularly, if they do not live too far away. I know there are grantees and Headteachers, who insist that the teachers pay a visit to the parents, especially after a child's absence from school for two or three days. The parents soon learn that the teacher takes an interest in

their children and they are made to understand, that they have to answer the teacher for the laziness of the children in school attendance. Not seldom it is even the case, that the parents believe their children at school, whilst they are actually roaming around the fields somewhere. As a matter of fact, experience proves that the school attendance is far more regular, where the teachers take the trouble to make inquiries at the homes of the children.

* * *

Paying your visits to the parents of the children, never forget why you actually came. You must not forget that you are the teacher and that you must teach the children and that you must exercise a leading influence on the parents, also. But that you can do only, as long as you are man enough to keep distance between you and the people. Be one of them, certainly, I am far from teaching you a wrong conceit. Let me give you a story, to illustrate what I mean. I had a teacher on my place and I wanted him to go round to the people and exhort them to send the children to school more regularly. Well I was rather surprised how nice he took to it. He went round visiting, but without any success. So I undertook to follow my teacher's errands and soon I found out, that my good teacher took a very liberal part in their beer-drinks. More than once he came home with a rather good fill, so that others had to find the key-hole in his door for him. That was then the solution of the puzzle. But when I wanted to have a good talk with my teacher, his innocent look and his splendid excuse disarmed me: "Father, I simply wanted to show these people, that we teachers and Catholics are not proud or despising them, therefore I had a drink with them." For the moment I could not say anything. But be it said to the benefit of the same teacher, that he listened to me, and that he made his visits without drinks afterwards.

Making your visits, you must always remember that you are a teacher and that it is your duty to lead others up to a higher level; it would be entirely wrong, if you allowed yourself to be pulled down by them.

BOOK REVIEW:

"Physiology and Hygiene". An Elementary Course. Dr. K. F. McMurtrie, M. B., Ch. B. says in his foreword to the book: "I have confidence that this little book on Physiology and Hygiene, if used properly and with due regard to promote practical application of its principles, will prove itself an inestimable blessing to Bantu scholars."

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THE TEACHER and HIS SCHOOL

26a

THE TEACHERS' SUPPLEMENT TO "UM-AFRIKA"

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The Teacher's Sacred Trust

A miser loves his gold, just for the golden lust itself; a doctor, a physician deals with the aches and wounds of men; a dentist's work is with the rotten teeth of men; a painter uses brush and colour to bring forth vision of loveliness; an architect piles up stones to realise visions of beauty and of might

But a Teacher

deals with the finest, most tender treasures life ever can produce. His sacred trust it is, to mould and form the character of boys and girls, the men and women of to-morrow, who must carry on with courage and perseverance, when he will be long at rest, perhaps.

That is Your Sacred Trust And that than is your Must

You must be Christ-like; conscious of your responsibility towards the future. Christ-like you must be, dealing with your little charge as He has dealt with children. The younger the children are, the more tender their souls, and therefore the more sacred your trust. Remember Jesus playing with the children and blessing them, then you know the whole dignity and importance of your vocation. As teachers you are sharing in and carrying on the same work, begun by the Great Teacher Himself.

The Editor's Notebook

"Education Overseas" has the information, that the schooling system in Russia has undergone a change in so far as boys and girls are separated again, both with their own school-rooms and with separate instructions. We are very satisfied to state this. Once again the educational principles of the Church based on years of experience has triumphed. The Church always has postulated that even at school both sexes ought to be separated.

* * *

That age-old attitude of the Church has nothing to do with Puritanism as an extreme sensitiveness and strictness in morals, but is born out of the psychological differences of the two sexes. According to the wonderful designs of the eternal Creator, boy and girl have quite different endow-

ments according to the temperament and abilities, the one more governed by will and intellect, the other more by sentiment and intuition. The Papal Encyclical on Education ("Divini Illius Magistri"—"Representative on earth of that divine Master", by Pope Pius XI, says in his chapter about co-education: "There is nothing in nature itself to suggest that there can be, or ought to be, promiscuity, and less equality, in the training of the two sexes . . . their differences ought to be maintained and encouraged, because they are destined to complement each other in the family and in society."

* * *

This new change in Russia's school-system gives us a new illustrative proof again, that much disappointment and many a costly mistake could

be averted, nothing to say about the present war, if the nations were only willing to take lead from Rome with its experience of nearly 2,000 years. If nothing else then certainly this experience of long standing should give the Church authority to position as "Teacher of all mankind."

* * *

It is so, as the Pope declared in his Encyclical, that the supporters of co-education base their claim upon naturalism and upon the denial of original sin. Co-education with its tendency to level up all difference of the

sexes, in fact even ignoring them, is far away from giving respect for the other sex, and it is certainly not a mere coincident that up to now divorce cases were absolutely the highest in number in Russia. The first as possible and most essential aim of Education is not to press as much knowledge into the heads of the children, but to develop all those natural endowments the Creator has given to man. An Education that does not implant a moral sense of duty strengthened by Religion must always be considered a failure.

English Language Training for Junior Classes

Contributed by Rev. Sr. Anne, C.P.S.,
St. Francis' College, Mariannahill.

It is always very difficult for those who learn English to use the Prepositions correctly. If a child learns a wrong Preposition following a word in the early stages, it is very difficult to correct this fault afterwards. There are some words which are followed by a particular Preposition, and if the wrong one is used it entirely alters the meaning of the sentence, e. g.: To apologise *to* a person, has quite a different meaning from "to apologise *for* him. A list of these words followed by a particular Preposition can be learnt from any English Grammar book. "The English for Std. VII & VIII" by Hofmeyer has a very good list, chapter x. There are however a number of commonly used Prepositions which indicate position and direction, which can be very interestingly taught to children by means of NURSERY RHYMES.

Very often these can be chosen in pairs, as for example:

"under" and "over", "in" and "out"
"on" and "off" "up" and "down"
"to" and "from".

The following Nursery Rhymes could be learnt by heart and illustrated with pin-figures, as given in the Native Teachers' Journal. The teacher should also ask the children questions about the rhyme, and indicate the position or direction described by the Preposition.

"UNDER"

"Pussy Cat. Pussy Cat
Where have you been?
I've been to London to see the
Queen.
Pussy Cat. Pussy Cat
What did you do there?
I caught a little mouse *u n d e r* the
chair."

"OVER"

"Hey diddle, diddle. The cat and
the fiddle.
The cow jumped *o v e r* the moon.
The little dog laughed to see such
fun,
And the dish ran away with the
spoon.

"In" and "Out"

"Ding dong bell, Pussy's in the
well.
Thin.
Who put her *i n*? Little Tommy
Thin.
Who pulled her *o u t*? Little
Tommy Stout.
Oh! What a naughty boy was that
To try and drown poor Pussy Cat."

"In" and "Out"

"Little Jack Horner sat in the
corner
Eating a Christmas pie,
He put *i n* his thumb
And pulled *o u t* a plum
And said: What a good boy am I."

Our Prize Competition

Our Magazine "The Teacher and His School" opens a prize competition herewith, hoping that all our Teacher-subscribers will take part in.

The task is to write an essay on the value of Religion for private and community life.

And here are our rules:

1. Any Teacher-subscriber to the Teachers' Magazine can take part in, but he must have passed T 4 examination or any exam. above.
2. Teachers who have no subscription to the Magazine but wishing to take part in must send in their subscription for a whole year, not later than December the 20th. Date of Post-stamp.
3. Every month the Magazine will bring 2 anecdotes—detached incidents of History—having relation to Religion and the task is to work these anecdotes into an essay.

4. There will be altogether 6 anecdotes, so that the last two will appear in February, as there are the holidays in between.
5. Essays must be sent in on the 30th of April, 1945—date of Post-stamp.
6. The best essay will appear in the Teachers' Magazine.
7. We offer as prize a book, that should be in a Teacher's Library.
8. The Title of the Essay is: "The Value of Religion for the Individual and for all human society."
9. The judgment rests with the Editor and his staff and is final.
10. We will open another prize competition to our Teachers who have no T 4 Certificate, when this competition is closed.

LOOK FOR THE ANECDOTES!

The Editor.

Our News Service

We are glad to have news of the activities of the C.A.T.U. in the Lydenburg Prefecture. It is news again of life and enthusiasm for the teacher's noble vocation.

30 teachers hailing from Barberton, Ermelo, Glencowie, Lydenburg, Nelspruit and Witbank gathered at Maria Trost Mission, Lydenburg on the 30th September for a Teachers' Retreat and for the first Annual Meeting of the C.A.T.U. of the district. In recognition of the sacred importance of the Teachers' responsibility, the Rt. Rev. Mgr. J. Riegler, F.S.C. had undertaken to give the retreat himself. The spiritual exercises filled the hearts of the teachers with new strength and fervour. The Rt. Rev. Monsignor made the teachers realise that as Catholic Teachers they must be the lay-apostles and leaders of the people.

Several priests had gathered on Monday morning to attend the C.A.T.U. meeting. Mgr. Riegler, as Spiritual Adviser, outlined the structure and mission of the C.A.T.U. (quoting from the Law of the Church). Mr. W.

B. Nhatise was elected Chairman; Mr. J. N. Ndlovu, Vice-Chairman; as Secretary was nominated Mr. V. Simelane and Mr. P. C. Mabena as his Vice; and Miss I. S. Sibanyoni was elected Treasurer.

We wish the new office-bearers every success in the interest of the cause. There is more good news, that a fourth C.A.T.U. Branch is being formed in the low Veld. The Annual subscription rates were fixed at 7/6 and 12/6 for Government-aided School Teachers and those at Government Schools respectively.

* * *

Mariannahill Parish C.A.T.A.

**St. Magdalene's School,
13th and 14th October.**

The meeting was opened at 6 p.m. by the Chairman with a short prayer. The hymn "Amandla KaJosef" was followed by the welcome address given by Mr. C. M. Chemane.

Miss E. J. Gumede, in her capacity as delegate of the C.A.T.U. was asked

to read the report of the C.A.T.U., she was to have read the report of the Findings Committee, as this had not reached her yet from the General Secretary. The meeting was closed with prayer, led by Mr. Chemane.

On Saturday morning the meeting opened with a Spiritual Address by the Rev. Fr. P. Mueller, C.M.M., as Spiritual Adviser. The item of his address was the importance of Religious Instruction for the Education of the youth. But when the job is of such an importance for the future of the individual as well as that of the whole African Community, then it is all the more the teacher's duty to prepare his religious instructions well. With that he is in full accordance with the Department also, as it insists on good teaching of Scripture. It is clear, the Spiritual Adviser pointed out, that the Master of all teachers, who loved the children so much, will take account with the teacher, whether he stood up to his sacred obligation. Mr. J. Xulu moved a vote of thanks.

Mr. Cemane introduced Rev. Sr. Anne, C.P.S., who lectured on "Teaching of English in Junior Classes." The teachers were given a chance to ask questions. After Mr.

Wm. Oscar had moved a vote of thanks, the meeting adjourned for a cup of tea.

The meeting continued at 11.30, when Rev. Sr. Lucia, C.P.S., introduced by Miss A. T. Qwana, gave a very instructive lecture on "The Government in this Country" or "General Government." She explained about the Federal Government, Union Government, Work and Duty of the Governor General, about the Executive Council, etc. After dinner Mr. Cemane thanked Rev. Sr. Lucia in the name of the teachers.

Following a motion brought forward by Mr. J. Xulu, that was seconded by Mr. C. Cemane and confirmed by the Spiritual Adviser, the old office-bearers remain in office.

Mr. Cemane passed a resolution that this C.A.T.A. is quite unable to pay 12/6 per member annually to the Federation. He was seconded by Mr. E. Ndlovu. Rev. Fr. P. Mueller closed the meeting with a few farewell words.

Methods of Teaching

It is not enough for the teacher to know his subject, he must study it properly and before entering the class-room he must have his definite plan—how to teach it. You must know, *what* to teach and *how* to teach. In your whole schooling you must carry on: "All according to plan." Otherwise there is the constant danger that you waste precious time, and achieve nothing. Perhaps, it is one of the dangers, the teachers have to guard against, that they are inclined to under-estimate their children; children are very quick in discerning whether the teacher comes in with a fixed idea and plan, whether he is at home with his *What* and *How*, or whether he is just working with chance and experiments. The impression the teacher makes on the children, in return influences their

eagerness and interest in the whole class-work.

Do not be misled by the ease and spontaneity of great preachers, or by a teacher who impresses you with his vision of truth and with his masterful way in catching the whole interest of his class. You may call it genius. But ask the gifted preacher or the excellent teacher, and they will tell you their secret: It is all hard work, painstaking preparation. Genius is nothing else than perseverance and work. The moment that you dare think, you can enter the class-room without having first sat down, preparing your lessons well and thoroughly, you are in danger of only half fulfilling your work and of meeting a failure, sooner or later.

You must have your method of teaching. But speaking about me-

thods I must tell you, that a method is only a means to an end, and that a method does not work like a chemical formula, you can apply to every situation. You must fit your method to conditions and circumstances. It all depends on the nature of the pupil, upon the subject to be taught, and upon the demonstrating material at your disposal.

In this article we shall talk of general methods of conducting a class.

1. Story Telling

You know the secret of a story yourself. Just think of that Sunday, when you were sitting in church listening to a sermon. You certainly tried your best to keep awake. But, perhaps it was the heat, anyhow you fell asleep. Then the preacher started with a story, and without knowing how it happened, you woke up again. The story occupied your whole attention. That is the secret of a story. "Of all the things that a teacher should know how to do, the most important, without exception, is to be able to tell a story." (Hall.)

A story can serve a threefold purpose: presentation of the object of the intended lesson; or as preparation to arouse the interest; and finally, as illustration.

(1) In the Infancy Age Group it is certainly the best to cast the whole lesson into story form. Children of that age live in an imaginative play-

world of their own making. There the teacher must work with the imaginative power of the child and half an hour spent in telling a suitable story is well spent, as long as the teacher has the story well chosen and prepared, so that he is able to explicate the essential conclusions. Of course, it goes without saying, that in making the applications he must consider again the capacity and the sphere of interest of the children. If used properly a story will do far better than a lot of words and explanations to make the children understand an essential truth, or a necessary way of behaviour.

(2) A story may further be very useful to lead up to the lesson. Of course, the story told must have some connection with the lesson to follow. Here some bit of everyday experience may prepare the pupils for the subject to be presented. I would like to refer here especially to History lessons or to Bible lessons, where a review of previous lessons in a quick, vivid narration will freshen up, what the pupils have learnt already.

(3) It is perfectly true, what a great educationalist has said, that a good teacher must be able to present a truth in analogies. The teacher himself must see the truth quite distinctly, he must see what the truth is like, in order to present it to the children in terms of its likeness. That is the illustrating power of the story. Read the New Testament, and you will find, that this was the way the Divine Master used to bring home to the simplest mind His Eternal Truth.

There are some essential points about story-telling, you must make your own.

1. Speak as naturally as possible, but with some enthusiasm.

2. Tell the story by points, so that the children may see the steps if its development. You can even make use of the board to mark the different steps.

3. You must know the story well, so that you can relate it fluently in short, complete sentences. It is not necessary that you have every moment the thinking-what-next "AND."

4. Try to see for yourself the events of the story, so that you can make the story to the children as vivid as possible. Let the children see the story actually take place.

Henry Vignaud, for many years Secretary of the American Secretary at Paris, tells a story of a certain Monsieur Renaud who came to the French Capital as Senator from a district in the Pyrenees. Renaud engaged a room at a hotel in Paris and paid a month's rent in advance. The proprietor asked him whether he would like to have a receipt.

"A receipt is unnecessary", said Renaud, "God has witnessed the payment."

"Do you believe in God?" sneered the manager.

"Most assuredly", replied Renaud.

"Don't you?"

"Not I, Monsieur."

"Ah", said Renaud, "in that case please make me out a receipt."

You catch the idea, don't you.

The Catholic African Teacher in the Changing World

By A. P. Mda

I know, this title is too big, too wide and too elastic for me. Yet it is the only title I could rake up for my article. Whether the ideas put forward, agree with the heading is another matter. The reader is the judge in this case.

My purpose is simple enough. I wish to draw the attention of our Catholic African teacher to the profound changes that are taking place to-day, and also to the far-reaching clash that is taking place in the world of ideas. In this momentous clash Catholic teachers must have a clear grasp of their own principles and philosophy. They must have a full appreciation of its unchallengeable superiority over all other philosophies, as well as its unquestioned continuity and uninterrupted flow down the ages.

I shall then be in a position to suggest how we as a coherent body of Catholic professional men and women, can help in our own small ways to usher in the "Brave New World" for God and humanity. For God: In the new life, we must help to inspire into the body of the Church by our labours, and for humanity: In the new social order which we should help to build up, following the lead of the immortal Encyclicals on "Society."

But we should be clear of a few home-truths, to begin with. Let me repeat a few articles of our "Credo" which are common knowledge to all Catholics.

Catholics believe that there is a living God—all-powerful, omniscient, infinite, everlasting. They believe that this one, true, living God, Himself uncreated, has created heaven and earth, and the vast, immeasurable universe. They believe that the Almighty God sent his only begotten Son, the second Person of the Holy Trinity, to come and redeem the world. This same Redeemer, Christ Jesus, founded One, Holy, Catholic and Apostolic Church, which was to be a guide, help, succour and mother to mankind in the course of their

voyage through the troubled sea of life to the "eternal haven" beyond the grave.

Catholics believe in the immortality of the soul and in everlasting life. They believe in the four last things: Death, judgment, heaven and hell.

To a Catholic, life on this planet is essentially a preparation for eternity. Everything hinges on this preparation for heaven. But the Church realises, as did Christ Himself, that the effectiveness of the preparation is greatly influenced by the conditions of life in society. Where the means of life are lacking the work of salvation is impaired and greatly hampered.

"Frugal Comfort" in life is conducive to decency, modesty and good, clean Christian living. Christ knew this. That is why he said: "I have come that they may have life, and have it more abundantly." He meant the life of the soul. He also meant the life of the body—i. e. material welfare.

The Church to-day has this in mind, as she has had it down the ages. That is why it goes to the poor. That is why the Church is a friend of the unfortunate, the down-trodden and the neglected. That is why one great Pope wrote these words: "Material goods are an aid to virtue."

Joseph Haydn, the great musician, and world-famous composer (1732-1809) was consulted by one of his students. He had set in tune a Mass and wanted the opinion of the master. Haydn took the notes and sat at his piano to play the tune. But when he came to "Credo" (the Nicene Creed said at Holy Mass), he found that all was set in piano. Haydn got furious, jumped up, returned the papers to his pupil and shouted: "Man, don't you want to confess your Faith with a loud and jubilant voice?"

Don't forget that!

Louis Pasteur

But when it came to the test with human beings, Pasteur shrank from the dreadful responsibility. He was dealing now with human life, and if by any slip or mistake the vaccination would be too strong, he would inflict dreadful death on a man. And this responsibility Pasteur did not wish to risk taking upon his shoulders.

The Great Test And Pasteur's World-Fame

Pasteur was hesitating. He had found the remedy, but now he did not dare to use it. At last, Mrs. Meister, a desperate woman took the decision into her hands. Joseph, her nine years old boy had been lacerated in 14 places by a mad dog. The agonised woman fell on her knees, imploring and begging: "Mr. Pasteur, save my boy." Little Joseph Meister went through his 14 injections without any sign of danger and went home saved. The fame of this stupendous, wonderful feat went over all Europe. Pasteur's name was on everybody's lips. Tortured bitten people from all over Europe marched up to Paris. The capital of France was more than surprised, when one morning 19 strange figures in fur caps and long knee-boots asked for the miracle man's house.

They had come all the way from Smolensk in Russia, they did not know any French, but they mumbled: Pasteur, Pasteur. More than two weeks ago they had been bitten by a mad wolf. The population of Paris had a sincere pity for these poor men. They were sure, that even Pasteur could not save them.

But after another fortnight, a shout of pride went up, the streets of Paris heralded with the name of Pasteur, the whole world raised a paean of thanks to Pasteur. Because the new vaccine had saved 16 of the 19 men. Without Pasteur's discovery all would have died. The Czar of Russia sent Pasteur the Diamond Cross of St. Anne and 100,000 rubles for the building of a house, known all the world over as the Pasteur Institute.

Pasteur saw this great success of

(CONCLUSION)

his life's hard work in 1884. He died on the 28th September, 1895. To understand the tremendous blessings, Pasteur's work meant for mankind, one has to think, that 10 years later, 1905, the number of people, who had been successfully treated against hydrophobia at the Pasteur's Institute, was estimated at 29,000.

Pasteur was a loyal and fervent Catholic all his life. In spite of all his work, he never dared to miss his Holy Mass on Sunday. During the week he was often seen kneeling amongst the humble peasants saying his Rosary. And with every success he gratefully lifted his hands to God, to give Him thanks.

To picture the Catholic spirit of Pasteur, I will quote still an episode, quoted in Figaro: "Pasteur attended the closing ceremonies of a neutral school. When all was over Pasteur turned to his neighbour, a Priest and exclaimed: 'How it must hurt you to assist a ceremony of this kind without hearing once the name of God pronounced. It hurts me, too, because a godless school is to me a monstrosity.'"

Pasteur is thus the great scientist and a great convinced Catholic.

Read your "Teacher and His School" and make your friends interested in this Catholic publication for Catholic African Teachers!

The Teacher's supplement to the "Um-Afrika" appears every fortnight. Teacher-subscribers to the "Um-Afrika" receive the supplement free of cost.

Yearly subscription to the Teacher's Review alone 2/6 payable in advance.

Single Copy: 2d

The Editors invite contributions on educational questions and any subject in the interest of Catholic Schools. Manuscripts should be sent to the Assistant Editor, Rev. Fr. James, C.M.M., P. O. Mariannahill, Natal.

Do You Know?

One of the largest petrified forests of the world is near Piedmont, S. D. in the United States of America. The length, girth and extent of the logs found indicate that this forest may have been the largest in the world. Excavations during the summer 1930 uncovered one log 35 feet in length and two feet in diameter. A petrified Cypress tree, 46 inches in diameter and with a length of 15 feet proves that the country on the upper Saluda River must have been once of a tropical nature.

Geologists and scientists maintain that some of the forest is 7,000,000 years old.

A phenomenon of petrified wood is explained that a large tract of forest was through a shift in the geological situation of the country, caused perhaps through a huge earth-quake covered by sea-water, then the silicic

acid ate away the fibres of the wood and formed silica. As the sandstone and lime stone wore off, the silica hardened to a solid rock, showing still the marks and structure of the former wood. Petrified wood is very heavy, weighing half again as much as ordinary rock. Our Museum has a piece of petrified wood, found at Reichenau, Polela district. It has a volume of 2½ cdm, weighing 12 lbs.

It would be well worth the effort, if our teachers would take to Nature study. It certainly is one of the most interesting and exhilarating occupations as a pass-time. The more you study, the keener you get. Especially our country with its vast expanse and its climatic contrasts will offer the widest chances and there will be more than one chance to discover still unknown species in the smaller representatives in the flora- and fauna-realm.

“ BE PREPARED ”

PATHFINDER
SCOUTS



WAYFARER
GUIDES

We are very pleased to state that Rev. Sr. M. Anne, C.P.S. of the Convent of the Precious Blood Sisters, Mariannahill, has been nominated District Commissioner for the Wayfarer Guides at the Catholic Schools in the Pinetown and Durban District.

* * *

“The aim of the Pathfinder and Wayfarer Movement is to replace self for service, to make the members efficient morally and physically, with the object of using that efficiency for the community service. I do not mean by this the mere soldiering and uniform dressing, which is not the

aim at all; we have no military aim or practice in our movement; but I mean the ideals of service for our fellow-men. In other words we aim at the practice of Christianity in its everyday life and dealings and not merely the profession of its theology on Sundays. Thus the movement is auxiliary to Christianity as exemplified by the ten Pathfinder Laws and Promises, which after thorough scrutiny any reasonable man will find to be embodied in the Christian teaching.”

“Mens Sana” St. Francis’ College,
Mariannahill, August 1936.



THE TEACHER and HIS SCHOOL

THE TEACHERS' SUPPLEMENT TO "UM-AERIKA"

Volume VII

Mariannhill, November 11, 1944

Number 33

26a

Loyalty

What is it? It is the unflinching devotion to an ideal; to a person that stands for a principle; or to a flag that represents a nation; or to a cause that will lead us to moral betterment.

What is loyalty? It is one of the first qualities of the human heart. It is a moral attainment of the best kind achieved only in victory over ourselves. It is the triumph of our soul's power over all matter, all difficulties and all enmity.

What divine loyalty Jesus showed! Loyalty to His God-given mission, lo-

yalty to the wishes of the Father, loyalty to the human race which He loved up to the end.

And His loyalty found its reward. His mission on earth was completed when He said: "It is fulfilled", but his greater and more glorious mission in heaven began. He reigns as King whose kingdom will last for ever. Such is the greatest reward for the greatest loyalty. Only He could gain it. But we, too, can attempt loyalty and be the better for having striven for it.

The Editor's Notebook

There is a crying need for more African Teachers. The great slogan African Teachers in African Schools cannot be answered yet for a long time, as there are not enough teachers yet. Every possible step is being taken to better the situation. An African will always understand his people better, than any European possibly can, and as long as the African teacher is really animated with a sincere love towards his own people, he can exercise a great influence for the good of his people. The Teacher with his knowledge and training has an inescapable responsibility towards his people; that responsibility is not fulfilled just in school, when he is teaching the children. It must be expected of him, that he feels himself responsible to the older generation, also. There he must be a leader through his way of living. How he manages his garden, the way he pays his debts, how he cares for his family, all that must be able to be a lesson and example to the parents of the

children. As long as we get teachers willing to answer to this responsibility, we are fully in line with that cry for more teachers.

* * *

But teaching is a profession, a vocation, if you like. You cannot press every boy or girl into a teacher's calling. Mr. D. McK Malcolm in his address to the National Council of Women at Pietermaritzburg spoke of the many difficulties in regard to Native Education. He blamed the colour-bar in industry and trade for making Native Education rather lop-sided. As long as there exists a social bar excluding the Native from industry and trade, Mr. Malcolm said, it was impossible to push industrial schools ahead, as should be done in the real interest of the African population. The colour-bar dictated more by fear than by justice, has as far as we can see still another important consequence with regard to the teacher's profession. As long as the profession is almost the only opening for the

educated Native, the unavoidable danger is, that nearly everybody takes up this line, not because he likes the idea, but because there is no other way. It is nothing new to hear from a future teacher: "What can I do, there is nothing else for us" as answer to your question, whether he likes to be a teacher. The situation as it is to-day accounts for many a failure. As long as man is pressed by circumstances into a certain profession, he would not have dreamed of, had another road been open to him, cannot be expected to do his very best.

* * *

The opening up of other channels for our educated African youth, would undoubtedly reduce the num-

ber of teachers at the moment. But it would give us teachers who really take the profession up out of interest and love. They would be heart and soul at their duty. In time to come the numerical deficit would rectify itself again.

A change, long due to a more just and wise Native Policy certainly would make the African more interested in the educational facilities, as then he would see the use of it. But then the numerical deficit caused perhaps at first by the other chances offered would be made up again. We are inclined to expect from a more modified colour-bar an improvement in the status in the Teacher's profession, both, according to quantity and quality.

English Language Training for Junior Classes

Contributed by Rev. Sr. Anne, C.P.S.,
St. Francis' College, Mariannahill.

We continue with our Nursery Rhymes.

"DOWN"

"Hush a by baby on the tree top;
When the wind blows the cradle
will rock,
When the bough breaks,
The cradle will fall,
And d o w n will come baby cradle
and all."

"OFF" and "ON"

"Diddle, diddle dumpling, my son
John
He went to bed with his stockings
o n;
One shoe o f f and one shoe o n,
Diddle, diddle dumpling, my son
John."

"Here we go up-up-up
Here we go down-down-down;
Here we go backwards and for-
wards,
And here we go round, round,
round."

"IN"

"Abc tumble down D
The cat's in the cupboard
And can't see me."

Some of the above Rhymes could also be acted by the children—always

remembering to see they take the right direction when using the particular preposition to be emphasised. The same with regard to the following Rhymes.

"UP" and "DOWN"

"Jack and Jill went up the hill
To fetch a pail of water;
Jack fell down and broke his
crown,
And Jill came tumbling after."

"BESIDE"

"Little Miss Muffet sat on a tuffet;
Eating her curds and whey:
There came a big spider
An sat down beside her,
And frightened Miss Muffet away,
away
Oh my! Oh my! It frightened Miss
Muffet."

"UP" and "DOWN"

"Hickory Dickery dock!
The mouse ran up the clock;
The clock struck one, the mouse
ran down,
Hickory Dickery dock."

"To"

"Simple Simon, met a Pieman
Going to the fair.

Said Simple Simon to the Pieman:
 Let me taste your Ware.
 Said the Pieman to Simple Simon:
 Show me first your penny.
 Said Simple Simon to the Pieman:
 Indeed I have'nt any."

The following little verses are of a different type; they should be learnt by heart and repeated distinctly, very slow at first, so that the teacher can correct the pronunciation of the consonants.

"B"

"Buzz, buzz, buzz,
 Says the busy brown bee.
 Buzz, buzz, buzz,
 I'm as busy as can be.
 I'm busy in the blossoms,
 Bringing the honey for your bread,
 Buzz, buzz, buzz,
 Baby's waiting to be fed."

In the above verse also point out the difference between the Sound of "Z" and "S".

Our News Service

Gratitude demands that our Magazine devoted to the interest of the Bantu Teachers mentions the centenary of the Holy Cross Sisters. For it is certain, that if any order has deserved well of the Bantu youth, it is these teaching Sisters of the Holy Cross.

Founded on the 16th October 1844, this Order devoted to the Christian Education of youth sent its first pioneers to South Africa in 1883; they took over some huts near Umtata and from there they undertook their mighty work for the Christianising of the youth of Southern Africa. To-day the Holy Cross Sisters are working in the Vicariates of Cape Town, Transvaal, Umtata, Aliwal, Kokstad, Kimberley, Windhoek, Basutoland, Oudtshoorn, and Victoria Falls. Their schools number 77 primary, 13 secondary, and they have one Training College for Coloured Teachers. In their charge are some 1,930 European, 5,059 Coloured, and 9,970 African pupils. They have 3 hospitals, 3 orphanages, three clinics, 3 crèches, and 28 dispensaries, where in 1943 a total of 8,375 in-patients and 12,613 out-patients were attended.

Glorious numbers! Under the hardships, exposing themselves even to personal dangers the Holy Cross Sisters did pioneering work for the education and christianising of African youth. And in the annals of Church History the zealous members of the Holy Cross Sisters will always fill a golden page. All over the Union Solemn High-masses will be offered in thanksgiving to God, who deigned to use the good Sisters as

channels of His manifold blessings. We feel sure that many of our readers are indebted to these selfless Sisters for the education and schooling they received at institutions of this order. To them this little tribute may come as a friendly suggestion to remember the Sisters of the Holy Cross in their prayers. The greatest act of your gratitude to the Sisters will be, that you fulfill your task as a teacher, to-day, in the same spirit you witnessed when you were sitting as a learner in the schools of these noble Sisters.

You remember Shakespeares' word about forgetting injury you have suffered:

"Let us not burthen our remembrance with a heaviness that's gone." (Prospero, "Tempest"; v, 1.)

There is an anecdote to this word of Shakespeare.

Before Louis XII had become King of France he had written on a piece of paper all those who had shown him a hostile attitude; they were marked with a black cross. When Louis actually became King his opponents feared for his revenge and fled. But the King called them back again and said, that there was no reason for fear. The cross behind their names was intended only to remind him of the Divine Master, who had forgiven all. Later on he was asked to confiscate the property of an influential man, who had been his most bitter and hateful opponent. But the King answered: "When he offended me I was not King yet. Now I am King and father of the country. All the greater reason to forgive and to protect him.

Methods of Teaching

The great secret of successful teaching is, that we enable the pupil to see the close relation existing between different facts. A great mass of unconnected facts is of little value. What is important for us, is, that we ourselves have a synthetic ability, and that we understand how to develop this faculty with our pupils. The word "synthetic" is derived from the Greek word "Synthesis", meaning composition. You know a lot of facts or symptoms, but as long as you or the children in your charge have not got this synthetic ability, that means the ability to discover the relation in which these different facts stand to each other, isolated facts stored up in our memory are rather useless, they are missing their fertilizing and vitalizing influence. That means then, that you must prepare your lessons well, so that you will be able to present the elements of your lessons in such a way that they co-ordinate. You must have system in your class work. Supplying certain facts and stating a certain uniformity in the relation of these facts, we will be able to induce the children to form certain general statements. A statement covering the relations of several facts is usually called a rule or law. A law in this sphere is the synthesis of different, isolated facts. The knowledge that really is power, able to be of any practical consequence or to have a bearing on our character is the knowledge of laws and rules, not of particulars.

However we must not underestimate the importance of facts, of particulars. Particulars are the tools our reasoning power uses to form general rules. A general rule or law is exactly talking the concentrated form of knowledge of various isolated facts. There may be naturally the question, why then bother about facts and particulars? Is it not a waste of time to give the pupils facts and particulars, why not give them the general rules and laws, they can learn by heart? That is certainly much easier and saves time. But that argument is a mistake. You must train the children to think for themselves, not to depend only on what others say and think, but to form

opinions of their own. That will help them to take the right attitude towards many problems of life after they have left school.

And a conclusion arrived at by our own efforts will remain in the mind better, than a sentence or law presented to and learned just by heart, by the children.

There are two different ways to make the children think, in order to acquire a general idea. It makes an important difference as to which of these two ways is followed.

There is the

Deductive Method and the Inductive Method

The deductive method is the old and easier way. There you give the children the ready made rule, as a statement that has to be confirmed by a number of examples. Let us take for example: You tell the children: "Water always seeks its own level" and then let the children make a number of experiments to arrive at the same conclusion. Perhaps you fill a bottle half full of water, place the bottle into different slanting positions and then let the children take the measurements of the water-level from perhaps the surface of the table. Or tell the children: "Jesus Christ always asked for strong faith, before He worked a miracle." And then give the children some incidents of the Bible to confirm your statement.

The Inductive way, which is more advocated to-day, is just the opposite. There you first fill one or two bottles with water, bid the children watch the reaction of the water, whilst you bring the bottle into different positions. You can give a lead to the children, but leave them to come to their own conclusion. Or, referring to the other example mentioned, you read a number of incidents from the New Testament, where Christ first asked the sick or the lame: "Do you believe" and when the sick man answered: "Yes, Lord, heal me," He healed him. Reading different stories you can stress the question of the Master: Do you believe, just to give the children a hint about the conformity of the question, and to guide

the thoughts of the children in the direction you are aiming at. But then you put a preliminary question, such as: "Did Christ require something from the sick, before He actually healed them?" (Yes, Faith.) Thus you leave it to the children to form their conclusion.

I tried to illustrate the difference between the Deductive Method and the Inductive Method by two examples, the one taken from Physics and the other from Bible History. But, it is understood, these methods can be used for any subject. Talking about the phenomenon of earthquakes, for example, you can explain the children, that countries with an extreme contrast of huge mountains and low level expanse are always danger zones, and then showing on the map perhaps, the correctness of you statement. Or you can first show the children districts which are frequently visited by earthquakes. If your map has different colours to mark high mountains and plain country, you can draw the attention of the children to the conformity of the relation existing between different facts. But you do that simply to give the children a lead, but you leave it to their reasoning, to arrive at the general rule. Enough to say, that any of these two methods can be well used in any subject at school. Of course historical dates, like that of the discovery of America, or numbers, like that of the inhabitants of South Africa, Rhodesia or England cannot be arrived at through any of these methods, just as little as the correct writing of letters of the alphabet; there are

simply no rules, by which these particular details could be reached. They simply have to be given as information from the outside world.

There is still one question to be settled: Which of the two methods is the best? As I said above, the Deductive method is an older method and is much easier for the teacher and pupil. But you know, the easiest thing to do, is not always the best thing. Study both ways and use both ways, the Deductive method and the Inductive method. But do not forget to give preference to the Inductive method, because it undoubtedly is the better of the two.

In the first place: Money that you have earned yourself gives you a greater satisfaction, than money that was simply given to you. The same truth holds good with knowledge. If the children are called upon to use their brains to come to certain conclusions, the result achieved will make the children much happier, or prouder, if you like. They know, that under the clever leadership of the teacher they have arrived at the conclusion themselves. And in return this asked for effort of the children to find something definite and general, cannot but leave an effect upon the characters, who have thus worked. It teaches them to be more independent and to make use of their own resources. So the Inductive method can play an important part in character training, without that this is marked on the time-table as a special item.

The Inductive method, as a process of working for rules and general laws gives the minds of children a good deal of training. It helps to keep their

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minds fastened in one direction, and to work on certain facts for a definite aim. Thus this method is excellent to counteract that unsteady fluttering about of the thoughts and imaginations of the children. Thus the Inductive method is in some way a character training and a far better training for the mind of the children than the Deductive method.

The ready-made rule presented to the children in the Deductive method on the other hand may be useful as a piece of information. But that is its end. The mind is not improved, though more knowledge was stored up in the memory of the children. Another aspect in favour of the Inductive method is, that it is much more effective than the ready-made rule. A rule that has been worked for is more valuable, sticks far better than the same rule just presented and merely taught to the children.

Here again I would like to refer to a series of articles in the Teachers' Page in "Um-Afrika" on "The Educational Value of Questions." Well placed questions can be a tremendous help especially in the Inductive method. Let us take for example, a pupil asks you, "Why has Durban (or Capetown) developed into a large sea port?" Undoubtedly it would be much easier to answer just in one or two sentences. But it would be better to develop the answer in a series of questions such as the following:

(1) Is the sea always smooth and calm? (No, there are sometimes big storms.)

(2) What winds are experienced on the East coast of the Union? (West and south-easterly winds.)

(3) If the winds blow very strong and the sea is very rough, the swells rolling heavy, what do you think the ships will look for? (A place for shelter.)

(4) What do you think, will happen with a place, that is very safe and well protected from the winds? (It will become known to men in charge of ships.)

(5) And if there are people living near the place, where the ships come in for shelter, what will those people do? (They will come to the ships in the shelter and talk with the men on the boat.)

(6) Will they only talk? (No, by and by they will sell goods to the men, and the sailors will buy things from the inhabitants of the country.)

(7) What will the people living inland do, when they hear about this chance for business? (They will come to the boat to see it and to sell their goods, also.)

(8) What do we generally call the country behind a port? (Hinterland.)

(9) You know the hinterland of Durban or Cape Town. They are rich countries, with a dense White population. To what will this lead? (To a busy trade.)

(10) that is the reason why Durban developed into such an important harbour. What do you think are the most important trade-goods in our Durban harbour? (Coal, Maize, Wool, Sugar, Hides; Machinery, Clothing, Oil, Timber.)

Essential Points for the Teacher as Catechist

It has been said, that the African population, as they lived, say a hundred years ago, have never been an irreligious race. They know about the existence of God, the eternal Creator. It is true, they did not know, that this eternal God wants to be loved by His creatures. Their conception of God was very obscure. They feared Him and wanted to keep a safe distance between themselves and Him.

The old superstitions of the people

are shattering quickly and that very faint idea about God does not impress the generation of to-day anymore. The only ambition that animated the Missionaries was to replace superstition and the obscure and very often distorted idea of God of old by the Truth God Himself has revealed to man. Their zeal and devotion to the cause of the Christianisation of the African races was nothing else than the answer to the command of Christ: To go and teach all nations.

But besides the Missionaries our African Teachers must stand as co-Missionaries. The light of the Faith they have received must urge them to be messengers of the Truth themselves. The little ones in their benches or squatting perhaps along the walls of the school-room will look upon the teacher as a hero perhaps, when he explains to them the a b c or the adding and multiplying of numbers. But nowhere is the teacher greater and nowhere is he more close to the Supreme Teacher of all mankind, the Divine Teacher Jesus Christ, than when he explains a Bible story, or when he illustrates and teaches the doctrine of the Church.

But of course, in order to be a good Catechist and to give Religious instruction effectively three points are essential. Three qualifications are postulated from the Teacher, before he can dare to give Bible lessons or catechetical instructions. The first essential point is his personal character. The teacher can give wonderful instructions, can say the most wonderful words, but what is the use of all of it, if his personality is in sharp contrast to what he says. The old joke: Do what I tell you, but do not do what I do, would be the death of a successful and effective Religious instruction. The people will be impressed perhaps by your words, but your words will have an effect only, will mean anything to your listeners only if your private life is an illustration of what you have said. You have to show the ennobling power of religion in all your actions. L. P. Jacks tells us how an experienced teacher was asked whether Religion was on his time-table and he gave the reply: "We teach it all day long; we teach it in Arithmetic by accuracy. We teach it in Language by learning to saw what we mean. We teach it in Geography by breadth of mind. We teach it in Handicraft by thoroughness. We teach it in the playground by fair play. We teach it by kindness to animals, by courtesy to servants, by good manners to one another, and by truthfulness in all things." Religious education is as wide and broad as life itself; it is an attitude to every aspect and duty of life, that means that Religious instruction cannot be confined to half an hour as marked on the time table. All your schooling must be under the

influence of Religion; then only can you expect to be able to give catechetical instructions effectively. But then the words do not count so much anymore, because your whole personality counts.

(To be continued)

Odds and Ends

In a lecture on "Libraries and Progress" at the City Section of the Natal University, the lecturer said:

"We must create a new mind and new attitudes to our problems. The Church and the Radio (mark the combination!) are playing a part in this, libraries are the most important." The sentence could be a relic of the middle of last century, when knowledge was supposed to be of more importance than character. No, that pennon has been taken down long ago.

"ILanga laseNatal" had an article "African Education Control" by Josaya Maphumulo, from which we quote: "I would never vote for a relegation of religious instruction to a subordinate place in our day-schools, not less but more. Character is more important in a teacher than accomplishments, the moral must come before the mental. May He who answers prayer by terrible things in righteousness, grant that as one outcome of the fiery trial through which Europe is passing to-day we may be brought back to a simpler apprehension of the essentials of life."

The Ciskeian Bunga Council, by 15 votes to two passed a motion, that School Committees be formed with rural mission schools on which parents could be represented.

The National Council of Women submitted a memorandum to the Provincial Committee of African Education. It stressed the urgent need for a larger number of trained African School Teachers.

The memorandum suggests that, increased grants to Training Colleges, the provision of more bursaries, improvement in salaries and a modest

pension scheme would enhance the status of the teacher. The memorandum is in favour of an expansion of instruction in handiwork and crafts off all kinds in African schools. The "Teacher and His School" has often and again stressed the same points.

The Krugersdorp Town Council has presented the Department of Education with a side for the erection of an African Industrial School. The school will consist of two blocks, one for men and one for women. Domestic science and handicraft, woodwork, carpentry, shoemaking, arts

and craft will be taught. Teachers are invited to avail themselves of the opportunity offered. They will be able to take courses of one, two or three years, certificates given after the courses will influence their salary in return.

The Native Affairs Department has set aside £60,000 for industrial schools. We welcome the idea. To us it seems the best way to educate the broad masses of the African population in a way useful for them. That is certain that in this way the latent potentialities, talents of the race, up to now wasted will be wakened up.

Our Correspondence

We publish a letter sent to us by a teacher. As some of his points meet exactly what we were going to say, we take the liberty to publish the letter.

"The appearance of the Catholic Teachers' publication has evoked great surprise, and will, I presume, meet the approbation and cordial welcome of all teachers irrespective of Creed. The entire feature of the publication contains useful information for the well-versed as well as for the budding teachers. The proper and assimilative perusal of this supplement will certainly bring light, encouragement, and will implant the true Catholic spirit also.

I have, however, if Mr. Editor will not censure my arrogance, to make a few suggestions re: The Catholic Teachers' Supplement.

(a) That if possible African Teachers of long service be encouraged to contribute their experience to our paper. This would pave the way for many untried teachers, and would as well be a biographical survey which we so much appreciate.

(b) Competitions to be opened to all on matters concerning the Catholic Teacher and His School; especially the way of overcoming practical and educational difficulties in his profession. Missionaries, the Government, and the entire nation would greatly benefit, if only it would be known, what the teachers exactly

THINK and their common requirements could be voiced in a proper and legal way.

(c) That the heads of all Catholic High Schools and Training Colleges be responsible for the circulation of this pamphlet amongst their scholars, to give them a sound foundation for life's work and to warn them against the temptations which lurk in the teacher's profession, and to give them a good Catholic outlook on life.

Last but not least, we wish this publication every success, God's blessing and the ultimate realisation of its objects."

That is by far not the only welcome "The Teacher and His School" received from our African Teachers. We are grateful to all of them for the friendly reception extended to the Teachers Supplement. But the points: (a), (b), (c) are exactly what I would have liked to say to our readers. I have tried already to open such a correspondence, but I did not succeed. But we would like to make two rules: (1) "The Teacher and His School" is not the place to start or to end a personal quarrel;

(2) Contributions on the subjects outlined above should not exceed 1½ column that is roughly 750 - 760 words.

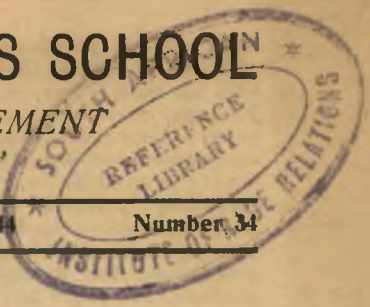
The Editor.

Mariannahill Mission Press 127-2/11/44.

20 NOV 1944

THE TEACHER and HIS SCHOOL

THE TEACHERS' SUPPLEMENT TO "UM-AFRIKA"



Volume VII

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Devotedness

You cannot have real devotedness to your duty without a deep love for it. Devotion is to give oneself unreservedly, to forget oneself in the interest of the noble aim. As St. Paul says, "After giving all, to give yourself." "Be a Father; but this is not enough; be a mother," says Fenelon, "this is all." St. Paul said before: "We are not pedagogues; we are fathers. I have been amongst you as a father, speaking tenderly to you

as to my children." Education is neither discipline nor instruction; it does not consist in giving a civil or religious course, but in the daily and continual relations of the pupils with their teacher, in his personal observations, in his personal observance of details, encouragement, reproofs and all the other various guiding influences, not dictated by force and syllabus but a loving devotedness.

The Editor's Notebook

In the up-ward path of our African population existing schools could be of far greater help and influence than what they are to-day. The schools in the African Reserves are to-day just the preliminary step to the great move into the next town, whilst they could exercise an enormous stabilising factor in the whole African life. The school-buildings should be given a much wider scope than just the one and only purpose: to educate the young. Why not let it have an educating influence on the older generation, also. The natural leader of the Africans should be the educated African, provided that he is sound in his moral and social orientation, and stimulated by a real love to his people. It is just the school-building from where he could bear his leading influence.

* * *

The schools could be a centre, too, for the care for the physical well-being of the African population. The question of health has so often been raised already and Medical reports show clearly that something has to be done. A Nurses' Act has been

drawn. The Organising Secretary of the South African Trained Nurses' Association has pointed out at a meeting in Johannesburg, that registered Non-European Nurses have the same professional privileges as registered European Nurses. That is a wonderful step forward in the whole structure of the South African social life. But could Bantu or Coloured Nurses not be appointed to give in regular intervals proper health talks and demonstrations to the African population? There exists the same tendency amongst the Bantu Nurses as amongst all the population in the Reserves: a fatal rush to towns. That means, that the rural districts will get very little blessing from the Nurses. If in need and looking for a nurse, the people have to go to town. In spite that there are quite a good number of African Nurses, already.

* * *

A school, as it is the outpost of European civilisation amongst Africans in rural areas, could bring the blessing of civilisation to the people. If a Districts surgeon would visit iso-

lated schools regularly, the people soon would know about, and come with all their ailments and troubles. Perhaps more important even and more instructive would be a Government appointed Bantu Nurse, or vice versa Coloured Nurse, given the same travelling facilities, covering a district regularly according to a proper time table. She could make use of the schoolroom for instructions to the mothers, she could have her dispen-

sary with her to give help in minor cases. And last but not least, she would be able to find out serious cases, where medical help would be still in time, and she could report in-fectuous cases to the health authorities. That is certain that a such organised medical work through existing school-buildings could be an immense blessing for the Reserves and rural districts.

English Language Training for Junior Classes

(Continued)

"P"

"Peter likes porridge,
Percy likes peas,
Peter and Percy
Are easy to please."

"D"

"If I dusted my desk with a duster,
And did it every day,
It would never be dull and dirty,
For I'd drive all the dust away."

"T"

"Tiny Tommy Tinkle Town
Twists and turns and tumbles
down."

Contributed by Rev. Sr. Anne, C.P.S.,
St. Francis' College, Mariannhill.

Tiny Tom when clean, is pretty.
Now he's dirty; what a pity!"

"K" and "Q"

"Kathleen is kind,
Kathleen throws crumbs,
Quietly and quietly
Down robin comes."

"G"

"Good morning, Goosey-gonder
You must go, go, go;
Mr. Green has got his gun.
So go, go, go."

Annual Examinations and Promotion of Pupils in Primary Schools

By a Teacher

Teachers as well as pupils are in the throgs of examinations. It is a rather nervous time. But ultimately the best will come to light; the busy bee is bound to gather a rich harvest in, while his opposite, the retards and the sluggards will be doomed.

With this view in mind I would very much like to appeal to the teacher's sense of duty and honour to the profession. At the same time, I by no means profess that they are less so, but they should think of it oftener now.

Teachers should please, not push weak pupils to the next class for fear

of parents or loss of position from the Grantee for poor results. They should not let a talented pupil fail for the simple reason, that he is not on speaking terms with his or her parents.

Headteachers should stop the bad practice of promoting stupid or retarded pupils under the pretext, that they are too big to repeat the class. Do not wonder why I say this, for you have learnt the same in the School Organisation and Management, but honest teachers will agree with me, that the above is practised

despite of it all. We must remember the great difficulty the unlawful practice creates, not only for the pupil but for the teacher in the next class, also, and for the parents and finally to our whole race.

When the next schoolyear begins the pupil cannot catch up with the subject-matter taught, for he falls short of elements of the previous class. Let's take a child who is promoted in this unreasonable and unfair fashion from Std. IV to Std. V. For all Bantu children Std. V is a transition stage where all lessons formerly taken in the Vernacular are now taken in the medium of English. For the poor pupil this is not the only difficulty to overcome, but he also has to struggle very hard, almost fruitlessly with the grasping of the matter. This only makes the learning very hard and irksome to the child, who consequently will be bound very soon to develop an inferiority complex on realising how unable he really is to display his knowledge to his comrades.

His Headteacher is in a fix of not knowing how to deal with such a hopelessly poor pupil, poor all round, poor even in his own mother tongue. Some teachers even go too far again and altogether neglect him, for "he is not the only pebble on the beach." A class of from thirty to fifty pupils is often comparatively poor in English and thus need close attention from the classteacher. Automatically therefore, pupils who were so weak already in the beginning, lacking the foundation for the Standard, they were PUSHED IN, must obviously fail at the end of the year.

And if they are in a boarding school, well the poor parents will have to pay the same amount for the class again, where as they would have been saved the sad experience, if the child had failed Std. IV in a Dayschool.

Naturally the child will be reprimanded by his parents, very likely he is ridiculed and jeered at by his companions for being a dunce, with the consequence, that he soon abhors school. He refuses to go and repeat. Some consent, only if they are allowed to change the school. In most of the cases parents and pupils except wonders from such a change, because, they are only too inclined to blame the teacher, saying that he

cannot teach, that he is choosing, as he has his pets; they always find the fault with the teacher and not with their own stupidity. Some even argue, that they do not understand why they failed, as they had passed the previous year, while even "more brilliant ones" failed. They do not realise, that they really put the blame on the teacher of the previous class for his unfair and unlawful promotion.

However, the loving parents send the pupil to another school, where the fees are high. The child may pass Std. V to VI, to Std. VII even, but there he is bound to fail even twice and finally passes in 3rd class and has either to repeat or go to Std. VII instead of to T 4. Thus the child gets utterly discouraged and stops schooling. Whose fault is this? Is the fault only with his low mental capacity or rather due to an unfair promotion furnishing too weak a foundation? Experience proves, that repetition of an early Standard is far more beneficial to the further schooling of the pupil, than an unfair promotion.

I am afraid teachers, oftener Headteachers, are not quite fair by giving so many marks in Reading, Composition and Manual Work to unworthy pupils so that they may obtain a pass card. Many honest teachers will agree with me here. I therefore, appeal to your honour, now as we are in the midst of examination's fever. . Teach properly during the year, be fair in setting and honest in marking the papers.

Have the Law of the Jungle as your Class and School Motto during the year until after the examinations; the children will understand then, that the "Survival of the fittest" holds good also in class. In simpler words they will say: "Eat or be eaten" translated in school-language: "Study or fail."

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Our News Service

TRANSCVAAL CATHOLIC AFRICAN SCHOOLS GAMES COMPETITION

On Wednesday, November 1st., in ideal weather, the Winners of the Leagues in the various Districts came to Johannesburg to contest the Finals of the Transvaal Catholic African Schools Competitions in Football and Basketball. Nearly 1,000 children were present at the keenly contested matches, which were held at the Bantu Sports Grounds, Johannesburg and the St. Thomas' Training College, Village Main.

The following is a summary of the results:

FOOTBALL:

SENIOR: Semi-final: Central Area (Village Main)	5
Southern Area (Evaton)	0
Final: Central Area Village Main)	2
East Rand: (Benoni)	0

JUNIOR: Semi-final: East Rand (Springs)	2
Central Area (Alexandra)	1
Final: East Rand (Springs)	1
Southern Area (Evaton)	0

BASKET-BALL:

SENIOR: Semi-final: Central Area (Alexandra)	10
East Rand (Springs)	0
Final: Central Area (Alexandra)	19
Southern Area (Evaton)	8
JUNIOR: Semi-final: East Rand (Benoni)	30
Southern Area (Evaton)	10
Final: Central Area (Village Main)	22
East Rand (Benoni)	8

His Lordship Bishop O'Leary, Vicar Apostolic of the Transvaal, presented the trophies to the successful teams at a concert, which concluded the day's programme. His Lordship congratulated both winners and losers on the great keenness and fine sportsmanship shown by all.

Can You Read Any Kind of Book?

Is A Restriction Really Justified?

By the Rev. Fr. Odo Ripp, C.M.M.

Freedom is the greatest gift, the eternal Creator ever could bestow on man. But as it is, that precious gift is a two-edged sword. You are free, but with that freedom you have you can work your happiness and your own misery and your final condemnation. It all depends what use you actually make of freedom, the royal gift you have. The first pages of the Old Testament already tell us how the Eternal restricted the absolute freedom of man, not as a casual whim of His, but in the interest of man himself. There are the words of Eve: "Of the fruit of the trees that are in Paradise we eat. But of the fruit of the tree, which is in the midst of the Paradise God has commanded us, that we should not eat." (Gen. 3.) This command of the Most High was to be a test, whether man

could be obedient and worthy of greater privileges, still. And ever since, every command and every precept given to man, has the twofold aim, that finite man acknowledge the supreme authority of the Eternal Creator and that by this obedience man should keep away and be saved from all harm and work his eternal salvation. Surely it is not in the vision or power of man to judge always what is really conducive to his real advantage or what will be harmful. There are the temptations which attack our better selves, gilding even the most harmful deeds with so much glitter and froth, that our various passions are often inclined to give way to their alluring suggestions. The signpost: "No trespassing, here" is far from being an encroachment on man's real liberty, it is a safeguard

to guide his better self from impulse and that abysmal pit of his lower self.

You have been in a chemist's shop already. Haven't you? Well, one room you probably did not see, it is well locked up and only a professional man is allowed to enter that room. There are the bottles, all marked with a skull. Danger, Poison! If that bottle were left on the corner, there would be the great danger, that a man not knowing about that hidden danger might work his untimely death. You cannot call that provision to keep these bottles away from the public an uncalled for restriction of man's essential prerogative, his freedom. It is just a matter of very wise caution.

It is the same wisdom and care, that made the Church mark some books with an unseen skull and with a label: Poison! Well, poison is not given into the hands of the unexperienced. Let me tell you, there are books, that really deserve a skull pasted on, books that should be sunk into the depth of the ocean. Books that offer nothing else but filth and dirt, books whose only aim is to give an entirely wrong conception of history. And let me tell you, that those seducing books and those public liars are "best sellers"; they yield the greatest profit. Some years ago there was a trial in a European capital; it was stated that the writer and seller of demoralizing books cleared £30 daily. It was money gained by the ruin of thousands of immortal souls and by the ruin of hundreds of happy families. A curse against the first filthy book read, is nothing new in a court after sentence has been proclaimed. And a curse coming from the abysmal depths of a condemned soul will often have been heard already, when the gates of hell opened and closed again. Those books are born out of the heart of a bad and corrupt mind. Our Divine Master says: "Out of the abundance of the heart speaketh the mouth." (Matth. 12 34) To-day we can say, too: "Out of the abundance of the heart man's hand is writing." There are wonderful books on the market, works of science and profound learning, and thoughts of deep culture and of elevating and sublime religious truth. But there are books, too, written with the spirit of the underworld and of hell. Life and

happiness and peace; but on the other side, death and misery and eternal damnation, all this can be the result of our good or bad reading-stuff. Therefore we cannot read indiscriminately every book that comes into our hands at random. We have to look at the book first very carefully, whether it does not bear an invisible skull on every page, whether the whole book is not poisonous atmosphere.

There our holy Church steps in as the ever careful Mother of her children. As the great Teacher of Mankind she opens her mouth to the various questions and problems, that beset human society. So she did with regard to social questions concerning the relation of the workman and his employer, the question of just wages and the undeniable claim of even the poor to lead a respectable life. Years before the last war, the Church warned the nations, that they were going headlong into war. The same warning the Church gave long before the present war. The Church gave her direction and advice about Race questions. That is one side of the Church as the careful Mother of her children, and the other is, that she does her utmost to keep her children away from danger. If the Church knows, that a book is written only to the detriment of Faith or of good morals, the Church warns her children, marks the book with a label: "Poison!" The Church knows that true science will always be in accordance with truth, that it never can be against her doctrine. There is no proper scientific book on the list of forbidden books. But sometimes a bad tendency likes to take the cloak of science, and there it is possible that the book may be marked with a skull, the danger signal. And books with a corrupted moral outlook, that likes to make an animal out of man, cannot be of any use to the reader, it can only be dangerous, and there the Church puts a skull on. There is death for your soul lurking behind every page.

Therefore the motherly care of the Church is not an encroachment of your freedom. If you like, it is, but then only in your own interest, to safeguard your real freedom, that freedom of your better self.

St. Cyprian of Carthago used to say: "He cannot have God for his Father, who does not want to have the Church as his Mother."

The Second of the The R's

Ever since Charles the Great, or Charlemagne (crowned Emperor on Christmas Day 800) invited an Irish monk, named Clement to his Empire to set up schools for the peasants and called for Alcuin from York, to set up a school in his own palace, the art of handwriting always has been one of the most important means for exchange of thoughts. Handwriting has evolved a form of beauty proving itself capable of the most marvellous variation in the hands of the individual craftsman.

"Writing is for us the most universal of the arts . . . We need a basis of training in a demonstrably useful art, and none is so generally fitted for the purpose of educating the hand, the eye, and the mind as this one of writing." (Prof. Lethaby) Handwriting is the one universal craft, followed through life by the whole population. To this end a decent ordinary handwriting must be the inevitable accomplishment of every pupil leaving school.

There are three elements for what we call "a good writing": Legibility, beauty and character. Writing is a craft, one can only improve in it by practising it. That means that you have to give your children at school plenty of opportunity to learn and to practise the craft. The aim of exercises in writing is not a competition as to who is able to write the most possible words in the shortest possible time, that is the aim at home in Shorthand classes, but a soundly constructed cursive handwriting exercise will induce the children to write in a reasonable time legible, showing in the drawing of the capital

letters and in the whole arrangement of the lines and the different chapters a sense of beauty. It is understood that in the beginning the actual amount of words or lines written will necessarily be very small. But as I said, writing exercises have nothing to do with a race; as long as the teacher insists that the junior children take pains to write distinctly and clearly, he has laid the foundation for a tremendous personal asset of each child. A sound and good handwriting always has been of enormous personal and social utility to every one.

Referring to the words of Prof. Lethaby, that nothing is so generally fitted for training the mind as the art of writing, it is perfectly true to say, that a training to write clearly and legible must have a wholesome influence on the mind of the child. I do not mean here, acquiring the possibility to express one's thoughts and ideas, about that I will deal in the next article, but an exercise in handwriting where the point of accuracy and clearness is stressed will train the junior child to be accurate and careful in his writing and consequently in his other schoolwork also. To read a man's character from his handwriting is certainly overdone. That is true to say, if the necessary time is given at school for writing exercises, the children will learn to have a sound and clear handwriting and it will not happen, that a grown-up has to confess: Yes, I learnt writing at school, but I have forgotten it again. With writing it is the same, as anywhere else, patience and continued practice will make a master.

Essential Points for the Teacher as Catechist

It is the atmosphere of reverence, that surrounds the teacher that influences the children and affects their hearts, thus making the Scripture lesson what it should be. The children will judge the importance of religion for life, not from what they are told, but from the place which it holds in the life of the school. The

teacher must realise that the manner in which Religious instructions and devotions are conducted is of the utmost importance and that irreverence, undue haste or neglect will destroy the value of Religious instructions given at other times. School prayers fail in their purpose, if they do not create and foster a

prayerful attitude in staff and children. With regard to the importance to Religious instructions in order to make our African youth grow up into a strong God-loving and God-fearing nation, "The Teacher and His School" will offer Catechetical Hints and advice regularly. This small sketch will do to show the teacher the importance of harmony between his own private life and his instructions in Bible lessons.

Another point of equal importance is, that you know the Bible and your Faith, thoroughly. You cannot be satisfied with what you have learnt in school. That is only the foundation; you have to build on through prayerful meditation and studying. Make it a rule to read the Bible, the Old Testament but especially the New Testament $\frac{3}{4}$ hour daily. Read it slowly and carefully. The aim is not that you manage 3 pages perhaps or 5; Bible reading has nothing to do with a horse-race. Reading the Bible slowly, with a devotional attitude will open you new aspects, will give you new light, show you the Truth more clearly and more deeply. The Bible as the word of God should be the most precious book in the hands of a Christian Teacher. If you have that reverence towards the Book of books, then your Religious instructions will always be permeated with a sacred atmosphere. Make use of the Government Library for African Teachers, but have one or two good religious books in your own library, read them again and again. That will deepen your Faith and it will enable you to give the children and the grown-up people out of the abundance of your own heart.

If you know your Religion and your New Testament properly, you will be able to adapt yourself to your audience. There is a difference, whether you are instructing the children, or whether you are talking to adult people. Dealing with the teacher in his school, first of all, it is of importance, that the children's co-operation is secured. Here I would like to refer to what I have said about the use of stories in "Methods of Teaching" (T. a. H. S. 28 October). The teaching must be made vivid by means of familiar illustrations such as are within the range of the experience of the children. It is the world's greatest Teacher who shows us the proper

way. He uses episodes of every day's occurrence to illustrate His truth. It is essential, that the learner be placed as far as possible in a position to discover the truth for himself. (Inductive Method.) The teacher should have an open eye for the incidents and happenings in the social environment of the children. But it is up to the teacher to make use of all those incidents, to draw his illustrations and to explicate lasting standards of Christian-like behaviour.

Concluding the article let me quote a sentence from the Encyclica of the late Pope Pius XI on educational questions: "By His example Jesus Christ is at the same time the universal model accessible to all, especially to the young in the period of His hidden life, a life of labour and obedience adorned with all virtues, personal, domestic and social, before God and men."

LOVE YOUR NEIGHBOUR FOR GOD'S SAKE!

Don Pedro, Emperor of Brazil (abdicated 15th November 1889) wanted to build a big hospital in his capital, Rio de Janeiro. A strong appeal on the well-to-do for financial help remained unanswered. But the Emperor knew all about the shortcomings of the human soul and he made a second appeal. For a donation of £500 the rank of a Lord was promised, and for a subscription of £1,000 the official title of an Earl and a Golden Medal. That made the ice melt and money came in more than was actually needed for the erection of the hospital. The day of the solemn opening came and the newly created noble men came too, they were too eager to see their names engraved and perpetuated to all generations coming. But when the veil was removed from the huge marble slab there was the only inscription: "Human vanity to human misery."

The names of the donors were not worth mentioning. It was not the noble love for their fellow citizens, but selfish vanity and pride, that had made them support the building of the hospital.

Odds and Ends

We quote from the Catholic Times of South Africa, November, 1944:

"While it is true that some encouragement from the Government is necessary, it is even more true that the people themselves are, in the last instance the only ones who have it in their power to build up a strong social and economic unity in the country. Without this public co-operation, all the legislation in the world will fail to be permanently effective."

A sentence well worth learning by heart and remembering by our teachers in their fight and struggle for improvement. The other day I read in a book: "Our worst foes are not belligerent circumstances, but our own wavering spirits."

Lieutenant Karnovski, B. Com. of the University of the Witwatersrand, died in service. He bequeathed £1,500 to the University to be awarded to deserving African students to promote African political and social welfare. A pioneer with a clear sight for a necessary and hoped-for development. Men like Lieut. Karnovski deserve well the gratitude of our African students.

The Eshowe Branch of the N.B. T.U. met at Kwa Mondri from October 13th to 15th. From the items discussed, we mention the parents' objection to the thing called "Native Education." They demanded a "Native Education fully in line with European Education." Another point worth mentioning is their demand, that their children learn at school the bread and butter language, that is English and Afrikaans.

Somewhere else we said, that the system of our European Education is not all what it ought to be. Another question is, whether European standards mechanically transferred to African schools would really be a blessing for the African. But mark, we are not retarding the real and sound progress of our African population. We fully side with the Eshowe Branch's resolution. On March, 4th, 1944, the "Um-Afrika" fought against demands of some sections:

"That if the Bantu were to receive any education at all, it should be in such small quantity and of such elementary nature, that it can do them no harm and just as little good." But in this connection I would like to quote Mr. Malcolm from his address to the Women's National Council, Pietermaritzburg: "The colour-bar . . . had the effect of making N. E. rather lop-sided . . . It was useless training people to be skilled artisans if they were not going to find employment."

For our Coloured Teacher readers, Cape Province:

The Provincial Council has passed a Draft Ordinance No. 18, 1944, containing inter alia new scales of salaries for European and Coloured Teachers. The new provision will be applied with retrospective effect as from the 1st of April.

Any teacher believing that this new salary has been wrongly calculated is invited to lodge an appeal against such calculation.

Read your "Teacher and His School" and make your friends interested in this Catholic publication for Catholic African Teachers!

The Teacher's supplement to the "Um-Afrika" appears every fortnight. Teacher-subscribers to the "Um-Afrika" receive the supplement free of cost.

Yearly subscription to the Teacher's Review alone 2/6 payable in advance.

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The Editors invite contributions on educational questions and any subject in the interest of Catholic Schools. Manuscripts should be sent to the Assistant Editor, Rev. Fr. James, C.M.M., P. O. Mariannhill, Natal.

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