

THE PLAN

OF THE NEW HISTORY
SOCIETY FOR THE
RECONSTRUCTION OF THE
HUMAN COMMONWEALTH



THE NEW HISTORY SOCIETY
132 EAST 65th STREET
NEW YORK CITY

THE PLAN OF THE NEW HISTORY SOCIETY

For the Reconstruction of the Human Commonwealth

“Search untiringly for truth and bring into light those principles which will harmonize with the crying needs of the hour.”

—ABDUL BAHÁ

1. Simultaneous and complete disarmament and the abolition of the Armies, Navies and Air Forces of the world.
2. The replacing of War and Naval Departments by an Internal Security Department, and the establishment of a National Peace Department with a Secretary of Peace in every Government.
3. The building of an International University, the aim of which will be the teaching of World Citizenship and the training of World Statesmen.
4.
 - (a) The elimination of economic barriers and the preparation of a Code of International Law.
 - (b) The same civil and criminal laws for all nations, with certain reservations which may be found absolutely necessary in the beginning.
 - (c) Abolition of Capital Punishment all over the world.
 - (d) Equal wages for men and women for the same work.
 - (e) The legalizing of Birth Control in all countries.
5. The creation of a Universal Flag to be used by every nation side by side with its own; and the composition of a Universal Anthem to be taught in the schools and sung by all the peoples of the earth.
6. The choosing of one of the existing languages, or the developing of a new one to be adopted as an international language by every nation in addition to its own. This is to be called the World Language and shall be the vehicle for all diplomatic and commercial correspondence.

7. The inauguration of a Universal Calendar, and a Universal system of Weights, Measures, Currencies and Postage Stamps.
8. A Co-operative system of production and distribution of all the wealth and resources of the world.
9. The gaining of full and unassailable liberty by all the conquered countries, territories, mandates and colonies.
10. Unreserved acceptance and unqualified practice of the principle of political equality by all the governments and nations of the world.
11. (a) Free Trade throughout the world. Free travelling throughout the world. Total demolition of passport departments and of all tariff walls and custom houses.
(b) One international system of right of way for all vehicles, on air, land and water.
12. (a) All banks throughout the world to be branches of one supreme Universal Bank under the sovereign authority of the people of the world.
(b) The Universal Bank and its branches to develop a system of insurance to provide work, food, shelter, medical attention and education for every human being on the face of the earth.
13. (a) The adoption in every school of text-books teaching the lessons of Peace, Universal Co-operation, and International Responsibility.
(b) The same text-books for all the schools, colleges, universities and other educational institutions to be prepared by cosmic minds under the direction of a World Board of Education.
(c) The World Board of Education to be granted ample funds and sufficient time to spread universal education amongst all the aboriginal races.
(d) Creation of a World Board of Fine Arts to foster arts and crafts throughout the world along lines of the loftiest principles.

14. The preparation of a Universal Bible drawn from the writings of the Prophets and masters, and the teaching of the same in all the schools of the world.
15. (a) The establishment of the "Parliament of Man," composed of representatives of the United States of the World, which will, with a disinterested outlook, devote itself to the service and the upbuilding of humanity.
(b) Abolition of charity and of all causes that have led, and shall lead, to the existence and maintenance of charity.
(c) The removal of caste and class system in every country.
(d) Humane treatment of animals.
16. The insistence of the democracies of the world to end secret diplomacies and to present all problems before the open bar of the nations.
17. The creation of a Universal System of Social, Scientific and Spiritual Education, so that the mind and the soul of man may, like unto a bird with balanced wings, soar toward the zenith of perfection.
18. The massing of the arts, sciences, philosophies and religions of the world into one irresistible force for PEACE.
19. The inculcation of the essential doctrine of Human Brotherhood. Not only should we teach Human Brotherhood, but we must *feel* and *live* human brotherhood. Human brotherhood is the summation of all teachings. The practice of this one Ideal will bring the dawning of the New Day the world over.

An International Congress of the People of the World should be convened, to discuss and devise ways and means whereby this plan may gradually be carried into practice for the perfection of human society.

"It is God's will that the differences between races should disappear."

—ABDUL BAHA



THE NEW HISTORY SOCIETY

Offers

THREE PRIZES

to the entire youth

(male and female, up to the age of thirty, natives, and permanent or temporary residents)

of

AFRICA, ALASKA, AUSTRALIA, CANADA, NEWFOUNDLAND, NEW ZEALAND
AND THE ISLANDS BELONGING TO THESE CONTINENTS AND COUNTRIES

for the three best Papers of not more than 2000 words

on the Subject:

**"How Can Youth Develop Cooperative and Harmonious
Relations Among the Races of the Earth?"**



First Prize — Three Hundred Dollars

Second Prize—Two Hundred Dollars

Third Prize —One Hundred Dollars



P R E A M B L E

Conscious of the vast responsibilities that await the younger generation; recognizing the unlimited possibilities of this day and age, and convinced of the fact that the hour has struck for the emergence of the principle of World Citizenship—The New History Society which already has sounded the opinion of the youth of the United States, Europe, Latin America and Asia on subjects respectively: "WORLD PEACE," "THE UNITED STATES OF THE WORLD," "THE RECONSTRUCTION OF THE HUMAN COMMONWEALTH," and "UNIVERSAL RELIGION," seeks at this time, a scientific and ethical Plan for the solution of the race problem—a plan having the potentiality of engendering a new educational system, of inculcating inter-racial consideration and amity, and of teaching the inhabitants of the earth the art of getting along together usefully and happily.

BOARD OF JUDGES

The prizes will be awarded by a Committee composed of:

- MR. DEVERE ALLEN, *Editor "Nofrontier News" and "World Events."* Wilton, Conn.
MR. ROGER N. BALDWIN, *Director, American Civil Liberties Union.* New York.
DR. WILLIAM EDWARD BURGHARDT DU BOIS, *Atlanta University, Atlanta, Georgia;*
Author of "The Souls of Black Folk," "Darkwater," etc.
DR. PHILIP K. HITTI, *Orientalist, Princeton University, Princeton, N. J.*
DR. HERBERT A. MILLER, *Sociologist, Bryn Mawr College, Bryn Mawr, Pa.*
DR. HARIDAS T. MUZUMDAR, *Editor "India Today and Tomorrow Series"; Author*
of "Gandhi Versus the Empire." New York.
MR. FRANK OLMSTEAD, *Executive Secretary, Intercollegiate Branch Y.M.C.A., New York.*
DR. WILLIAM PICKENS, *Field Secretary, National Association for the Advancement of*
Colored People. New York.
DR. PAUL RANKOV RADOSAVLJEVICH, *School of Education, N. Y. University, New York.*
DR. EDWARD SAPIR, *Anthropologist, Yale University, New Haven, Conn.*
MR. MAX YERGAN, *Secretary South African Work of International Committee Y.M.C.A.*
Association of the United States and Canada.

CONDITIONS

1. TIME

The competition opens on November 1st, 1935 and closes on April 1st, 1936. The date of April 1st, 1936 indicates the last day on which Papers may be posted in the continents and countries included in this competition.

2. ELIGIBILITY

The competition is offered to the entire youth, up to the age of thirty, male and female, natives, and permanent or temporary residents of Africa, Alaska, Australia, Canada, Newfoundland, New Zealand and the Islands belonging to these continents and countries—regardless of academic affiliations or educational qualifications.

3. MANUSCRIPTS

A—Papers not to exceed 2,000 words.

B—To be original manuscripts, not having been read before any societies, or published in any newspapers, magazines, journals or books.

C—To be typewritten, double-spaced, one side of page only being used, with name and address of author appearing on title page and on right upper corner of each succeeding page.

D—In the case of typewriting being impracticable in certain districts, The New History Society will accept manuscripts in clear legible handwriting, each word and letter being easily decipherable. Lack of careful attention to this condition might lead to disqualification.

E—No individual to submit more than one Paper.

F—Each contestant is requested to submit two copies of his manuscript.

G—Each manuscript to be marked "Prize Competition."

H—The New History Society will mail to each competitor a receipt bearing a serial number.

I—No manuscript will be returned: therefore, it is suggested that authors keep copies in their possession.

4. LANGUAGES

A—Papers to be written in English, French or Arabic.

B—Papers written in other languages, including the native languages of the continents and countries comprised in this competition, to be accompanied by translations either in English or in French.

5. QUESTIONNAIRE

A questionnaire is attached to each of these announcements. The competitor is required to detach it; answer each question in most exact and correct manner and append it to his manuscripts when mailing. Scrupulous attention to this rule is necessary.

6. A—Announcement of the Prize Winners will be made in the spring of 1936.

B—The prize winning manuscripts will first be published in "New History," monthly organ of The New History Society.

7. Manuscripts to be addressed to:

THE NEW HISTORY SOCIETY—FIFTH INTERNATIONAL COMPETITION

132 East 65th Street • New York, N. Y., U.S.A.

Any further information, and the free literature of the Society will readily be supplied on demand. This announcement appears in the October issue of "New History."

Copies of this announcement will be mailed free on application.

The New History Society requests the editors of newspapers and journals and its friends to mail to its headquarters articles and notices that may appear regarding this competition, thus enabling the Society to keep as complete a record of this enterprise as possible.

QUESTIONNAIRE

To be filled in and attached to manuscript in the Fifth International Competition offered by The New History Society to the entire youth (male and female, up to the age of thirty, natives and permanent or temporary residents) of Africa, Alaska, Canada, Newfoundland, New Zealand, and the Islands belonging to these continents and countries on the subject:

"HOW CAN YOUTH DEVELOP COOPERATIVE AND HARMONIOUS RELATIONS
AMONG THE RACES OF THE EARTH?"

Name in full (Mr., Mrs., Miss).....

Address.....

Country.....

Age..... Religion..... Nationality.....

In what language is your paper written?.....

Is it accompanied by a translation in English or French?.....

Are you attending an educational institution?.....If so, give name and
locality.....

If graduated, what degree?.....

What schools have you attended in the past? Give names and places.....

Any club connection?

Occupation.....

Have you written any books, articles, poems, plays, etc.?.....

On what subject?.....

Are they published or in manuscript?.....

What is your chief interest in life?.....

Have you travelled abroad?.....What countries have you visited?.....

Remarks.....

Box 28A
EDUCATION DEPARTMENT,
NATAL.

SUMMER SCHOOL
FOR
NATIVE TEACHERS

TO BE HELD BY KIND PERMISSION OF THE
AUTHORITIES AT

CENTOCOW MISSION STATION, NATAL,
JAN. 15—JAN. 29, 1920.

LECTURES :

Principles of Education	- - -	Dr. C. T. Loram.
Progressive Lessons in Zulu	- -	Mr. D. Malcolm.
Physiology and Hygiene	- - -	Mr. R. Dent.
Nature Study	- - - - -	Mr. R. Dent.
Methods of Teaching	- - - -	Mr. C. D. Wagner.
Criticism Lessons	- - - -	Mr. C. D. Wagner.
Agriculture	- - - - -	Rev. B. Huss and Brothers.
Basketry and Mat Making	- -	Sisters and Native Helpers.

P3167
R.J.

Edinburgh, Scotland

INTRODUCTION.

There are in Natal over three hundred Native schools taught by uncertificated teachers, while there are, of course, many uncertificated assistants in the Government-Aided Native schools. Some of these teachers have acquired a certain teaching technique through practice, while others are merely beginners, but all are in need of training not only in the methods to be used in Native schools, but in the reasons and skills which lie at the back of their practice.

While it is the ideal of the Department to have all the Native schools staffed with trained and certificated assistants, it is clearly recognised that now and for many years to come uncertificated teachers must be employed, and it is the policy of the Department to make the best of things as it finds them, especially since it has recognised the claims for assistance of schools taught by uncertificated teachers.

This Summer School has been arranged for the direct benefit of uncertificated Native teachers, for whose guidance the following suggestions are made:—

1. Be sure that you understand all that the lecturer says. If he speaks too fast or indistinctly or uses difficult language be sure to stop him, and get him to change his language or his methods.
2. Do not attempt to take notes while the lecturer is speaking. Note taking is a difficult matter, and the lecturer will dictate or write on the board what he wants you to write down.

3. Use the blank pages of this book for your notes, and write neatly and in a small hand. We want this book to be a real help to you when you are teaching. Keep it clean!

4. As the lectures are going on ask yourself the two questions "Do I understand what the lecturer is saying?" and "What has this got to do with the school where I am teaching?" If you cannot answer these two questions satisfactorily stand up and ask a question. The lectures are given for your benefit, and unless you profit they are a failure.

5. Remember to connect what you are being told with your experience as a teacher or as a student. *Link up the new with the old.* If your experience has been different discuss the point with the lecturer and with your fellow teachers. Discussion is invited, and you may, if you like, carry on the discussion in Zulu.

6. We are fortunate in having our meeting at Centocow for the place itself, and the workers there will teach us (a) orderliness and neatness, (b) the value of agriculture and tree planting, (c) the value of devotion to a cause, and (d) a way in which we can serve both man and God. Centocow and its teachings are at your disposal. It will be your fault if you do not learn!

C .T. LORAM,

Chief Inspector of Native Education.

December, 1919.

The Principles of Education.

TWELVE LECTURES BY DR. C. T. LORAM,
M.A., LL.B., CHIEF INSPECTOR OF NATIVE
EDUCATION, NATAL.

LECTURE I.

THE MEANING OF THE TEACHER'S WORK.

1. In any walk of life a person will not be entirely successful unless he knows fully what his work means and what he is aiming at. Illustration.

2. Too often teachers work for inadequate motives, such as (1) to earn a living, (2) to avoid doing manual work, (3) to be important among their fellows, (4) to please the inspector.

3. The purpose of these lectures is to enable teachers to see the significance of their work, for only in this way can they learn to walk alone in their work and obtain a viewpoint which will illuminate and explain their daily practice.

LECTURE II.

THE MEANING OF EDUCATION.

1. As a human being grows up he is constantly subjected to changes due partly to his original nature and partly to circumstances outside him.

2. The work of Education is to cause and prevent such changes.

3. We attempt to produce the right kind and to prevent the wrong kind of changes.

LECTURE III.

THE AIMS OF EDUCATION.

1. What we regard as "right" and "wrong" changes will depend on our educational aim.

2. The aims of education are different among different people and at different times. What aims should we have for our children in the Twentieth Century?

3. The following aims considered. Education should prepare a man

- (i) to earn a living;
- (ii) to be a better man than his fellows;
- (iii) to develop all his faculties;
- (iv) to train his mind;
- (v) to train his character.

4. These aims are good, but they are not enough. We want to turn out the man who will not only do his own share of work in the world, but will help to make it a better place for others.

LECTURE IV.

THE NATURE OF THE CHILD.

1. When children come to us to be taught they possess (a) the original nature which they got from their ancestors, and (b) the education which they have had from parents, home and surroundings.

2. Their original nature consists of certain instincts and capabilities which have come down from our ancestors, and which have probably been necessary for the survival of the races.

3. Some of these capabilities need to be encouraged, some to be discouraged, and some to be actually destroyed. Examples of each kind.

4. We need to study our children as individuals in order to know how to treat their original natures.

LECTURE V.

HOW CHILDREN LEARN.

1. The basis of all learning is the nervous system, which for our purpose may be regarded as consisting of *neurones* and *connections between neurones*.

2. The learning process consists in the setting up of bonds between neurones, so that our chief duty as teachers consists in bond making.

3. In order to get the bond made in the best way we need

- (i) a healthy set of neurones (the work of school hygiene);
- (ii) a belief on the part of the child that the bond is worth making (the aim of the lesson);
- (iii) a strong, clear cut presentation (the lesson);
- (iv) frequent repetition (the drill lesson);
- (v) a relation of the bond made to other bonds (generalization and application).

LECTURE VI.

THE AGENCIES OF EDUCATION.

1. There are many other agencies operating on the child besides the school. The home, the church, the street, the bioscope, playmates, etc., etc., are all engaged in educating the child.

2. Of all these agencies the school should be the most powerful, because (i) it is definitely trained for this special work, (ii) it has the pupil for a long period of the day during his most teachable time.

3. The teacher should, however, be aware of the other educating agencies, work with some and against others.

LECTURE VII.

THE SCHOOL, ITS FURNITURE AND EQUIPMENT.

1. If possible the teacher should advise on the planning of the school room.

2. The special features to be borne in mind in planning a building are (i) light, (ii) ventilation, (iii) nature of soil, (iv) ease of access.

3. There is no reason why the same building should not be used both as school and church, provided that it has been planned for the needs of the school.

4. As far as possible the school room should be beautiful, and the furniture arranged so that pupils can help one another.

5. A plan of a school room and the arrangement of the furniture.

LECTURE VIII.

THE TEACHER AND HIS TRAINING.

1. The natural qualities to be sought in the ideal teacher are fondness for children, patience, perseverance, firmness, willingness to learn, etc. (See list).

2. Unless a person actually dislikes children he or she can generally be made into a teacher provided he is willing to learn.

3. Every teacher should go through a proper course at a Training College and so become a professional and not an amateur teacher.

LECTURE IX.

THE SYLLABUS AND SCHEMES OF WORK.

1. The syllabus should represent that skill, knowledge and training which the present generation wishes to hand on to the next.

2. As a rule the Education Department draws up the syllabus, but all teachers should wish to draw up their own schemes of work.

3. Neither a syllabus nor a scheme of work can be permanent. Changes will be needed as knowledge advances and experience increases.

LECTURE X.

AN OUTLINE OF GENERAL METHOD.

Special subjects require special methods, but the following outline of general method applies to all lessons:—

- (i) An aim appreciated by the children.
- (ii) A clear, vigorous presentation, the teacher doing nothing for the children which they could reasonably be expected to do for themselves.
- (iii) Questions (where necessary) which make the pupils think and do not merely call for memory work.
- (iv) Proper illustration either on the blackboard or by acting or in other ways.
- (v) A summary of the results arrived at and a testing of them out by application.
- (vi) The setting up of similar problems for the child to solve unaided.

LECTURE XI.

EXAMINATIONS AND MARKS.

1. Examinations are useful aids to teaching if properly used.
2. Examination questions should test not only facts which have been learned, but the ability to use such facts in new connection.
3. A study of the instructions issued to the Education Department's examiners in Native work.
4. The marking system approved by the Education Department, with reasons.

LECTURE XII.

SCHOOL RECORDS AND REPORTS.

This lecture will consist of an explanation of the records and returns required by the Department, and the students will have practice in filling them in.

Progressive Lessons in Zulu.

SIX LECTURES BY MR. D. MALCOLM,
INSPECTOR OF SCHOOLS, NATAL.

Note.—The teaching of Zulu in Native Schools is engaging the serious attention of the officials of the Education Department, who feel that the translation method is largely unsuccessful while the study of formal grammar is not possible except with more 'advanced' pupils. Inspector Mr. Malcolm, who is making this matter his special study, is attempting in the following lectures to work out a series of progressive lessons somewhat on the lines of language lessons in English, French and other modern languages. The scheme is undoubtedly sound, and teachers are invited to co-operate in establishing the course.

The plan of the lessons is to develop the necessary grammar from Zulu extracts. Unfortunately in Zulu there are not yet works of literature which may be accepted as standards of good Zulu, but the next best has been done, and the extracts upon which the lectures will be based are culled from Native newspapers and the compositions of school children.—C. T. LORAM.

“Zi ningi pela izinsolo abantu a ba zi vezela abelungu. E yon' i vamile kodwa, nge yo ku ti abelungu ba y' onakalisa ulimi lwa bantu Yebo nalini lwa kubo lwomuntu lu y' into yokufundwa, a ku y' into yokuzalwa, yokuzivelela. Umuntu a ka lw' azi ulimi lwa kubo e nga lu fundanga.”

Izindaba Zabantu.

LECTURE I.

Simple sentences—subject and predicate. Verbs—
nouns—personal pronouns.—A picture lesson.

LECTURE II.

Compound sentences—elision and coalition of vowels—diminutives—cases of nouns—forms of verbs.—A picture lesson.

LECTURE III.

Complex sentences—demonstrative pronouns—adjectives proper—adjectives from participles and nouns—voice.—A picture lesson.

LECTURE IV.

Difficulties with nouns—relative pronouns—pronouns—comparison of adjectives—indefinite and numerical adjectives and moods of verbs.—A short story.

LECTURE V.

Prepositions—adverbs—interjections—particles and phrases—the verb “to be”—letter writing—metaphor and simile.—Illustrations.

LECTURE VI.

The lecturer will give short lessons to (a) Class A, (b) Class C or D, (c) Standard II., illustrating the methods advocated.

Physiology and Hygiene.

SIX LECTURES BY MR. A. REID, M.A.,
B.Sc., VICE-PRINCIPAL, NATAL TRAINING
COLLEGE, AND MR. S. R. DENT,
LATE OF EDENDALE TRAINING COL-
LEGE.

LECTURE I.

THE USE TO THE NATIVE PEOPLE OF A STUDY OF HYGIENE AND PHYSIOLOGY.

Nature means us to be well, but illness is nevertheless very common. This may be the result of inherited weakness which no treatment can ever entirely remove, but we can do much to lessen such handicaps. Again, illness may result from abuse of some of the bodily systems; overwork may injure muscles and nerves, bad food, or excess of food may cause digestive troubles. Uncooked food may result in parasites getting established in the body, and so on. Illness, too, may be the result of minute micro-organisms gaining access to the blood or the tissues.

It is the aim of the study of Physiology to learn about the working of the body, and it is to prevent illness, and to minimise and cure illness when it does come.

LECTURE II.

THE CAUSES OF ILLNESS: I.—LACK OF CLEANLINESS.

Of causes of illness there is no end, but the big cause, especially amongst the Native people, is lack of cleanliness, in food, habits, person, surroundings. These causes are accentuated by ignorance, and superstitious beliefs.

The Results of lack of Cleanliness:—

1. Uncooked meat may introduce parasites which can live in the body.

2. Dirty food may contain germs that result in poisoning, or other less harmful effects. Meat from an ox that has died of disease is full of disease germs, e.g., Anthrax. The use of unclean cooking utensils has similar results.

3. Foul water contains disease germs—and the drinking of dirty water may cause dysentery.

Danger also lurks in the use of dirty European clothing.

The great enemies of disease germs are *heat* and *bright* sunshine.

LECTURE III.

THE CAUSES OF ILLNESS: II.—INSECTS.

Insects, it has been discovered, carry disease germs from man to man.

Some insects bite, and are thus able to introduce disease germs into the blood stream, for insects bite to suck blood.

Other insects, again, carry disease germs on the surface of their bodies; these germs may get on the skin or may enter man's body on food.

Examples and Illustrations:—

- (a) Mosquitoes and Malaria and Yellow Fever.
- (b) Tsetse flies and the Sleeping Sickness in Central Africa.
- (c) Lice cause Typhus Fever and "Trench" Fever.
- (d) Fleas transmit Plague.
- (e) Houseflies carry germs on their bodies, feet, and in their saliva; these germs cause digestive troubles, etc.
- (f) Bed Bugs and Cockroaches are also enemies to health.

LECTURE IV.

THE CAUSES OF ILLNESS: III.—BAD ATMOSPHERES.

Tuberculosis is unfortunately becoming too common amongst the Native people. It is caused by a germ that gets into recesses of the lung, and there works mischief. The disease, frequently termed "consumption" because it causes wasting, is aggravated by:—

- (a) Living in foul atmospheres, e.g., smoky, ill-ventilated huts.
- (b) Living in association with others suffering from consumption, for the disease is infectious. Indeed, it may be acquired in this way.
- (c) Living in the semi-dark atmosphere of a hut instead of in the health-giving air and sunshine.
- (d) Neglect to change one's clothing after a soaking in the rain. Note the effect of this on a ricksha puller.

Besides causing tuberculosis, bad atmospheres induce headaches, coughs and colds, and result in a general lowering of the power to resist disease.

LECTURE V.

ACCIDENTS AND EMERGENCIES.

When a wound is made, it is one of the properties of living tissue to cause this wound to heal. A blood clot forms a protecting covering, the phagocytes remove the germs (that have entered the wound) during the condition known as inflammation. Wounds grow bad or suppurate when germs enter them. Pasteur discovered this, and Lister introduced "antiseptic surgery" which aims at preventing germs gaining access to an open wound. Hence a wound dressing such as carbolic ointment helps to heal by destroying the germs that hinder the healing. The substance applied is not the healer.

Illustrations:—

- (1) How to dress cuts and skin abrasions.
- (2) The treatment of a burn.
- (3) The method of coping with snake bite.
- (4) The *prevention* of excessive venous or arterial haemorrhage.

LECTURE VI.

THE NATIVE TEACHER'S MEDICINE CHEST.

The Native Teacher, by virtue of his education, should learn to put no faith in the practices of the medicine man or witch doctor, most usually his drugs are harmful; seldom are they of the slightest value because he is an ignorant person.

A Native Teacher's medicine box should contain:—
Clean linen or cotton for binding up; bandages; safety pins and string; a sponge; and the following medicines:—

- (1) Boric Acid, Carbolic Lotion, or Dioxogen for wound dressings.
- (2) Sal volatile for use in cases of fainting (10 to 15 drops in water).
- (3) Castor Oil or "Salts" for constipation, and Chlorodyne for stomach pains.
- (4) Carron oil as dressing for burns.
- (5) Clove oil for toothache.
- (6) Precipitate ointment for skin troubles.

Nature Study.

SIX LECTURES BY MR. A. REID, M.A.,
B.Sc., VICE-PRINCIPAL, NATAL TRAIN-
ING COLLEGE.

“Nature Study is the culture of the habit of observing and thinking for one’s self, and at one’s best, without books or helps, in presence of the facts, and in the open air.”—Professor Geddes.

LECTURE I.

NATURE STUDY—ITS SCOPE, MEANING AND VALUE.

The aim of Nature Study is to arouse interest in all that exists and happens throughout the year in the world of Nature, especially the world of Nature out of doors, in the garden, the mealie fields, the veld, the forest, the sea-shore. It aims at satisfying curiosity in a scientific way, by observing, by measuring, by recording, by experimenting, by describing accurately, whether by sketch or writing. In short, its aim is to find out the “why” and “wherefore” of things for one’s self. Nature Study is specially valuable to the Native people of Natal because:—

- (a) Facts learned from Nature will enrich the Native’s mind, and enable him to triumph considerably over his environment, and thus to improve his lot.
- (b) It develops an independence of thought and action based upon strict reasonableness, and prevents thinking and acting from becoming slavish or warped by the blind acceptance of authority and tradition. Nature Study, therefore, gives the death blow to superstition, and the Native people will begin to advance as soon as they clear their minds of many superstitious beliefs.

- (c) Nature Study develops accuracy of observation (sensory acuteness), and accuracy of judgment.
- (d) In the school room Nature Study has a special value. It acts as a lever to other subjects in the time-table—drawing, arithmetic, composition, geography, etc. It deals with things seen, not words.

LECTURE II.

THE TEACHING OF NATURE STUDY—METHOD AND MEANS.

The teaching must be direct from Nature itself. This is the correct method, and it involves observing with accuracy, experimenting to find out the answers to questions not apparent, and drawing reasoned deductions from these observations and experiments. Restrain tendency to tell or, at least, help to verify.

Aids to the teaching of Nature Study:—

- (1) *Apparatus*: Seed boxes for germination. Boxes for storage or display, or experiment. Pots and tins. Boxes for the study of life histories of insects. Simple aquaria for pond life. Collecting apparatus—Botanical case, airtight tins, tubes, etc. The correct method of using and caring for apparatus.
- (2) *Material*: Its collection and use by teacher and pupil. Its preservation—"the schoolroom interesting," "the schoolroom beautiful."
- (3) *Pictorial Illustration*: Pupils' drawings. Teachers' diagrams on the blackboard or wall sheet. The use and place of pictures, photographs, etc.
- (4) *Books*: Their use and abuse. Their value to the teacher, their abuse by the taught.

Reference: Monthly Report of the Superintendent of Education, No. 225, 1917, 17th October.

LECTURE III.

OPEN-AIR NATURE STUDY LESSON—THE SOIL.

The soil is rotten rock. The teacher should take the children to an earth cutting, to see the succession from rock to humus, or make the children dig to find out this for themselves.

Kinds of soil. Soil varies from place to place, and in Natal chiefly from valley to hill top. On the hill top the soil is poor and thin. In the valley it is rich and deep. Reasons for this:—

- (a) The action of the weather. Effect of rain, sun, wind.
- (b) The transport of materials by flowing water. Amount transported varies with slope which affects the speed of the water flow.
- (c) The valley less subject to drought. Why? The valley less subject to erosion by running water. Why? Effects of floods.

LECTURE IV.

INDOORS NATURE STUDY LESSON—SOIL.

Chief kinds of soil: Clay, Sand, Humus.

Clay does not readily allow water to pass through it, and when saturated retains moisture. Hence clay allows water to run off its surface; it becomes baked by sun after saturation; becomes puddled when worked in wet weather, and is not rich in plant food.

Sand readily allows water to pass through it, and after saturation readily parts with its moisture. Hence sand allows water to pass through it; it readily becomes dry after saturation, and does not retain its moisture well; it is easily worked in all weathers; it is not rich in plant food.

Humus is black earth. It consists of clay and sand, intermingled with the decaying remains of plants and animals. Humus is rich soil with naturally good drainage.

LECTURE V.
WEEDS OF CULTIVATED LAND.

Weeds abound wherever man breaks the virgin soil to grow his crops. Hence weeds are "plants in the wrong place." Weeds are vigorous plants with strong tap roots or rhizomes. They usually produce enormous quantities of seeds, which are scattered by the winds, by animals, by the use of foul crop seed or manure.

- (a) They rob the soil of materials that should go to feed the crop.
- (b) They rob plants of light, the air, and moisture.
- (c) They are difficult to get rid of when once established.

Sometimes weed plants can be of value if intelligence is used, e.g., annual weeds may be ploughed in (before seeding) and so made to act as a crop manure. This is termed "green manuring." Sometimes, too, they may be made to cover bare soil. By their shade they prevent excess evaporation of moisture, and their roots may serve to bind soil and so prevent erosion.

LECTURE VI.
INSECT PESTS.

Insect pests begin to become troublesome when man disturbs the balance of nature by growing large quantities of the same plant together as a crop. Abundance of food is thereby provided for the insects, and they increase in numbers rapidly. Before a pest can be coped with successfully it is necessary to study the habits and life history of the insect throughout the year. By this means that stage in its development when war against it promises to be easiest and most effective is discovered. Action based on this knowledge is accordingly taken.

Birds are most useful to man as destroyers of insect pest. It is wrong to assume that birds seen in a crop are necessarily attacking the crop. They may be feeding on insects that are the real culprits. To get precise

information needs careful observation of the feeding habits of birds. An examination of the crop of a dead bird should be made with a view to reaching absolute certainty in the matter. Examples of pests injurious to man's crops:—

- (a) The "Army" caterpillar.
- (b) The Wattle Bag Worm.
- (c) Grasshoppers and Locusts.
- (d) "Top-Grub" in mealies, etc., etc.

Methods of Teaching.

TWELVE LECTURES WITH CRITICISM
LESSONS, BY MR. C. D. WAGNER, OF
MARIANHILL TRAINING COLLEGE.

LECTURE I.

GENERAL METHOD.

1. Our methods must be based upon the natural instincts and capabilities of the child.
2. We must work with the child's instincts and tendencies, and not against them.
3. Then we shall have interest which is the greatest force in teaching.
4. The application of this principle to the Native school. Examples of natural and unnatural education.

LECTURE II.

THE SPECIAL DIFFICULTIES OF SUB-PRIMARY SCHOOLS.

1. The buildings and equipment are generally poor. This does not matter very much, for the teacher makes the school, and a real teacher can do good work under difficult conditions. Examples.
2. Parents are not interested. This is a real difficulty, but the teacher must prove to the parents that Education is valuable. (How this can be done).
3. The school is short of material. This can be overcome by making use of local material.
4. The teacher is too far away from help. The remedy for this is to make the most of the inspector's visit, meet other teachers, attend vacation courses and study the Native Teachers' Journal.

LECTURE III.

THE SYLLABUS AND SCHEMES OF WORK.

1. The syllabus is the guide which points the way. It is set out in general terms because it has to apply to hundreds of schools.

2. Because these schools have different opportunities and needs, each teacher must make out a scheme of work to suit his or her particular school.

3. The best way to make a scheme is to take the syllabus, write down those portions which are needed most by your pupils, and then divide the work into four quarters.

4. Examples of a scheme of work in Zulu Reading, Writing, Arithmetic.

LECTURE IV.

THE SUBJECT AND THE TIME-TABLE.

1. It is only for the sake of convenience that we divide the syllabus into subjects.

2. They are not so divided in real life, and we must not try to keep them entirely separate in school work.

3. The reasons for teaching each subject must be clearly understood by the teacher, and as far as possible by the pupils.

4. Each school must have a time-table, so that each subject may receive its proper share of time and attention.

5. Examples of suitable time-tables for Primary and Sub-Primary schools.

LECTURE V.

ZULU READING.

1. The best way to teach the letters is by their sounds. (Examples).

2. The next step is to combine these sounds into simple words with a meaning to the pupils. (Examples).

The syllables given in the charts are meaningless, and so cannot interest the pupil.

3. It is the sentence, however, which should interest and is the unit of thought, so the pupils should begin to read sentences as soon as possible.

4. The charts need to be supplemented by reading from the blackboard, or sentences may be written on the back of the charts. (Examples).

5. The charts should be displayed on the walls, and the children should be encouraged to go on as quickly as they can.

6. There is no need for all the pupils to be reading the same chart. Let them split up into groups under a leader. (Examples).

LECTURE VI.

WRITING.

1. The object of writing is to enable people to communicate their thoughts to people at a distance through signs. Hence writing is only a means and not an end in itself.

2. At first pictures were used to convey these thoughts, but later on writing was invented.

3. Children will learn quickly if they see the reason for writing. Strokes, "pothooks," and even letters should be hurried on to words and sentences.

4. We should begin with some easy material. Writing on the sand with the finger or a stick, writing on the blackboard with a slate should precede writing on slates or paper.

5. Speed, legibility, and beauty must all be considered, but the greatest of these is legibility.

6. Examples of (a) the letters graded in point of difficulty, (b) words and sentences which could be written by Class A, (c) the use of lines.

LECTURE VII.

ARITHMETIC.

1. The object of teaching arithmetic is to enable the children to meet those situations in real life which require to be treated by calculation. Examples of such situations in Native life.

2. Number is an abstract idea to children, and can only be arrived at through the use of concrete objects. (Examples).

3. Examples of the use of concrete objects in the four simple rules and in money and weights.

4. The danger of using the same objects and in using any objects too long.

5. Mental arithmetic should go along with or slightly precede written arithmetic. (Examples).

6. The expression of problem of real life in figures.

LECTURE VIII.

ARITHMETIC (*continued*).

1. The four simple rules should be taught with reference to real or school and life situations.

2. How to set sums on the blackboard while keeping the children busy learning.

3. How to correct the children's work while keeping them busy.

4. The use of token coins and playing at storekeeping in teaching money sums.

5. Zulu should be used as the medium for arithmetic throughout the sub-standards.

6. Examples of good and bad examination papers on arithmetic.

LECTURE IX.

ENGLISH SPEECH.

1. Natives will inevitably come into contact with Europeans, so need to be able to speak and understand English.

2. Too often the children are at a disadvantage because the teachers themselves do not speak English correctly. (Examples).

3. The sentence and not the word is the unit of thought, so that we should begin at first with sentences, e.g., "This is a slate," "The pencil is on the book," and so on.

4. Action should help speech. Let the child do and say, "I go to the door. I open the door. I fetch the spade. I put the spade on the table."

5. The use of Zulu should be avoided as far as possible. Action and gesture should take the place of translation. Why?

LECTURE X.

ENGLISH AND ZULU COMPOSITION.

1. Written English should follow on the spoken English. When shall we begin?

2. As soon as possible let the pupil use English composition, as it will need to use it in real life, e.g., a letter to the storekeeper or to a mistress. (Examples).

3. Sentence writing to develop very quickly into paragraph writing. (Examples).

4. The beginning and ending a letter in English illustrated on the blackboard.

5. Zulu composition to consist chiefly of letters (examples), fairy stories (examples), and descriptions (examples).

LECTURE XI.

SPELLING.

1. We need to be able to spell in order to convey the right impressions (examples), and so we need to know how to spell the words which we shall need to use in our letters. Examples of unnecessary spelling taught to Native children.

2. Spelling is largely a matter of the eye, and since the eye will take the wrong impression just as it will take the right impression, the children should never be allowed to write the wrong form. Let them ask you or look at the book rather than write the wrong form.

3. Because the language is written as it is pronounced Zulu spelling is not a matter of much difficulty. Examples of hard words in Zulu spelling.

4. The advantages and disadvantages of teaching spelling through word-building, spelling lists, transcription and dictation.

5. How to save time in the correction of mistakes in spelling.

LECTURE XII.

MANUAL WORK.

1. Manual work is necessary because it gives the brain correct ideas of things; it affords a change from ordinary school work; it is the chief means by which the Natives will live, and it is a way of making money honestly.

2. The different form of manual work possible in Native schools. No teacher in Natal can say, "I cannot do manual work in my school because I have no material."

3. A suggested scheme of manual work for a Sub-Primary School.

Agriculture.

SIX LECTURES AND DEMONSTRATION BY
FATHER BERNARD HUSS, PRINCIPAL OF
MARIANHILL TRAINING COLLEGE, AND
THE BROTHERS AT CENTOCOW.

[Note.—Special emphasis will be laid upon the practical side of agriculture, and the students will be divided into groups, each of which will cultivate a piece of land in accordance with approved principles of agriculture. Opportunity will also be given in the rearing and care of fruit trees. The following syllabus was drawn up by the Chief Inspector of Native Education, and alterations may be made by the lecturer if necessary.]

LECTURE I.

WHY WE TEACH AGRICULTURE.

1. The Natives of Natal are frequently in danger of starvation because of their poor methods of farming. The present season is testimony to that fact.

2. All writers on Native matters are agreed that the Native is the worst or among the worst agriculturalists in the world.

3. To teach the Natives to be better farmers we must begin in the schools. It has been found possible to get even the younger children interested in this subject.

LECTURE II.

MISTAKES MADE BY NATIVES.

1. The great mistakes made by Natives in *theory* are (a) too great a faith in the methods of their fathers, (b) too great a willingness to believe that disasters are

due to witchcraft when they are due to laziness or lack of forethought, (c) too little readiness to learn from Europeans.

2. *Practical* mistakes are (a) planting too early or too late, (b) careless ploughing, (c) planting too closely, (d) not enough weeding, (e) attempting to cultivate too large a field, (f) no system of manuring, (g) no system of crop rotation.

LECTURE III.

THE NEEDS OF THE PLANT.

1. Any plant requires (a) food, (b) air, (c) light, (d) warmth, (e) protection from enemies for its development. Experiments will show what happens when any one of these is lacking.

2. The plant obtains its food from the soil through the roots and root hairs. As it can only take its food in a liquid form, watering is required.

3. The plant needs air and light, and if the air and light are prevented from getting to the plant through weeds the plant will not thrive.

4. The plant needs warmth, but not too much heat, so that it is important that we sow at the right time, neither too early nor too late.

5. The plant requires to be protected from its enemies. In order to fight these enemies we must know something of their life histories. Nature study is of great help in this connection.

6. A visit to the Centocow garden will show how the needs of the plant are being cared for.

LECTURE IV.

THE CHOICE OF A PLACE FOR A GARDEN.

1. Remembering the needs of the plant we shall consider very carefully in our choice of a school garden the following points:—

- (a) Does the soil possess enough plant food? If not, how can we supply that plant food by manure, etc.? *The cattle kraal can become the Native's gold mine!*
- (b) A place where moisture can be given to the garden either in the form of rain, mist or irrigation, but a place which is well drained so that the superfluous water can be drained away.
- (c) A place which affords light, air and warmth, but which is protected from cold and wind.
- (d) How can we keep out the cattle and goats? *The goats are very often an excuse for laziness.* In our schools we can at least do what the Natives do at home by providing thorn fences, etc.

2. Examples of good and bad places for gardens at and near Centocow.

LECTURE V.

TILLING, SOWING AND REAPING.

1. When we have the place we need to prepare the soil by ploughing and harrowing, only digging with the hoe and breaking up the clods. We do this so that the plant may more easily get its food.

2. To keep the soil open we put in plenty of green manure. The best results will be secured by trenching.

3. To get good results we must choose our seed with care. There is heredity in plants just as in human beings.

4. There are different ways of sowing, e.g. (a) broadcast, (b) behind the plough, (c) behind the drill. Different seeds need different depths of soil.

5. It is important to keep the gardens free from weeds. How can we make use of the weeds?

6. The Natives need to learn how to store their grain. Suggestions.

LECTURE VI.

THE SCHOOL GARDEN.

1. Why the Education Department attaches more importance to the school garden than to any other subject, except character training.

2. The difficulties of the teacher, and how to overcome them (a) no suitable land, (b) no tools, (c) no seed, (d) no fencing, (e) no care during the holidays, (f) opposition of foolish parents.

3. Discussion on the question of individual plots versus a large common garden.

4. How to keep a record of gardening operations in the log book, and how to award marks to pupils.

Basketry, Mat Making and other Native Crafts.

TEN LECTURES BY THE SISTERS AND
THEIR NATIVE ASSISTANTS.

LESSONS I., II. AND III.

Husk and grass mats.—Drying of husks and mats.
—Plaiting.—Cleaning.—Sewing.

LESSONS IV. AND V.

Lecture on planting of willows.—Cutting.—Peeling.
—Drying.—Using.—Bleaching of baskets.—Demonstration
of making the bottom of basket.—Practical work.

LESSONS VI. AND VII.

Demonstrating of making up of the sides and the
top of a basket. Practical work.

LESSONS VIII. AND IX.

Demonstrating of remaining parts.—Second basket
to be finished, if possible, by each pupil.

LESSON X.

The Ilala basket, and how to make it.

N.B.—Students will be required to clean up and put
their utensils at their proper place before leaving their
work.

Advanced Wickerwork.

TEN LESSONS BY SISTERS AND NATIVE ASSISTANTS.

LESSON I.

Preparing material and making seat of round seated chair.

LESSON II.

Staking up seat with uprights and setting up to make foot of chair.

LESSON III.

Cross fitting skirt, waling, bordering foot. Seat, skirt, and foot now completed.

LESSON IV.

Staking up seat with uprights to commence back of chair and setting up to shape. Cross fitting round centre of back.

LESSON V.

Shaping arms and top of chair by cross fitting. Waling on top of fitting.

LESSON VI.

Finishing chair with plaited border on arms and back.

LESSONS VII. AND VIII.

Making an open work (fitch) Waste Paper Basket.

LESSONS IX. AND X.

Making a close work (slewed) Oval Arm Basket.

TIME TABLE.

6 a.m.	...	...	Rising Bell.
6.30 to 8	...	...	Native Crafts or Gardening.
8—9	...	...	Breakfast.
9—9.30	...	...	Prayers and Address.
9.30—10	...	...	Criticism Lesson.
10—11	...	...	Methods of Teaching.
11—11.15	...	...	Interval.
11.15—12.15	...	...	Principles of Education.
12.15—1.15	...	...	Nature Study or Physiology and Hygiene.
1.15—2	...	...	Dinner.
2—3	...	...	Agriculture or Lessons in Zulu.
3—4.30	...	...	Gardening or Native Crafts.
4.30—6.30	Recreation or Games.
6.30—7.30	Supper.
7.30—8.30	Singing or Discussions.

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The ART OF MAKING CRIMINALS

By DR. A. B. XUMA
*(President-General,
African National Congress)*



IN democratic countries all members of the State expect to be, and, I believe, ought to be, governed by the same laws. Government is "by the people and for the people," meaning all the people irrespective of race, creed or colour. The function of any government, except under a dictatorship, is to guard and protect the interests as well as to provide for the welfare of all its members, especially the weaker and poorer sections who, for the time being and for one reason or another, are unable to provide the essential services for themselves. The powers of the democratic State should be used to promote the welfare of the community as a whole and not to show preferential treatment for one section at the expense of the interests of other sections.

However, here in sunny South Africa, we find a strong white minority holding the reins of government and, because they believe it to be necessary for the maintenance of

their position, we find them legislating to the disadvantage of the other sections, especially the African section. For the latter section they have passed a series of restrictive and discriminating laws; they have framed strict and harassing regulations and, from time to time, as out of a blue sky, they have proclaimed in *gazettes extraordinaires* new restrictions and limitations under which the "Native" must live and which he must obey. The fundamental spirit and philosophy of this legislation is that the "Native" must not roam about seeking salvation and improvement of his lot through channels that are not approved by the Government specially for him. The Native must be controlled without regard to the way in which the measures of control affect his well-being and future. Controlled and kept in his place, he must be.

Under these acts, regulations and proclamations the "Native's" activities are prescribed and proscribed, and for him to do anything to the contrary, like other sections of the community, is to commit an offence punishable by a fine or imprisonment. Hence, the non-European has more crimes and offences to commit than Europeans. No wonder the finest, the most expensive and the largest government buildings where there are large "Native" populations are police stations, magistrates' courts and gaols. There is a harvest to be reaped, and the police need only

make a little effort to gather this harvest. With the fast pick-up vans they net their victims in haste and sort them out at police stations at leisure.

LAWS AND CRIME

It will, no doubt, interest my readers to know how these laws play an important rôle in the criminalisation of the Native. Here are some of the statistics extracted from the official year book of the Union of South Africa for 1939 and 1940 respectively. In 1938, the total number of offenders convicted was 114,870 Europeans and 588,329 non-Europeans respectively. Of the total convictions among non-Europeans, 328,638 were Africans convicted under special offences for Natives only. In 1939, under the same heading we find the convictions to have been 108,631 Europeans and 663,079 non-Europeans. Of the latter we find that 358,643 were Africans convicted for these special offences.

The following table gives an analysis of the offences committed and the number convicted during the years under review:—

	<i>Convictions.</i>	
	<i>Year: 1938</i>	<i>Year: 1939</i>
Drunkenness	34,653	39,475
Illegal possession of Native liquor	65,700	77,582
Location Regulations	20,243	20,635
Masters and Servants Act	18,370	18,356
Native Pass Laws	87,566	101,309
Native Labour Regula- tions	20,992	25,066

Native Taxation	55,059	48,668
Natives (Urban Areas)		
Act	7,501	7,517
Trespass	18,555	20,037
	<hr/>	<hr/>
Total	328,638	358,643
	<hr/>	<hr/>

It is desirable here to point out that:—

(1) We have included the number of convictions for drunkenness in this table not only because the restrictions imposed upon the African under the Liquor Act encourage the brewing of vile concoctions in spite of beer halls, but because the administration of the provisions of the Act seems calculated to exploit the African financially and spiritually.

(2) Through these discriminating laws our legislators share the responsibility for the conviction of 687,281 or over half-a-million people in two years. It should be conceded, therefore, by all fairminded and intelligent people that these laws are possibly the finest factories of crime ever built by any Christian and democratic nation.

RESTRICTIONS

These laws restrict the movement of the African, limit his bargaining powers, doom him as a racial group to unskilled employment and to the lowest wage levels. He may not show individuality, personality and initiative according to his ability beyond the limited sphere outlined for him by our Native legislation. He must

remain a "Native," act like a "Native" and think like a "Native," at least outwardly, to satisfy the rulers.

These laws also influence race attitudes unfavourably and strain race relations between White and Black. They lay bare the policy of racial and colour exploitation, causing Africans to look upon most European fellow-countrymen as their oppressors and eternal enemies. They make him, the African, lose confidence in the justice of his White rulers in South Africa. Further, these laws tend to fan racial prejudices in their enforcement and they lead to miscarriages of justice in their administration. They disregard, too, the human aspect in dealing with "Native" suspects and accused and even "Native" prisoners.

The police come into frequent and unfortunate contact with Africans in the enforcement of these laws. The police have a hundred-and-one opportunities under these regulations to harass and embarrass any African. Magistrates and prosecutors sometimes deal with hundreds of cases a day as a result. No wonder that some have lost their tempers and air their prejudices. Rushed for time, they have no opportunity to study all the aspects of each case in order to find mitigating circumstances. Mass trials tend to become a temptation with a consequent miscarriage of justice, especially in some of our lower courts.

In the words of Dr. F. E. T. Krause, "The African is all the time a prisoner in the land of his birth, although he might not be confined within prison walls."

Finally, we have here laws that are both humiliating and demoralising to all Africans, laws which leave them with a sense of despair and frustration. They tend to breed and develop a callous, contemptuous and inhuman attitude in some of their administrators towards Africans, and as I have stated elsewhere, they are "politically undemocratic, morally un-Christian, administratively unjust and unfair," disregarding human decency in other human beings.

For the sake of goodwill, which is the source of strength for the advancement of South Africa as a whole, all restrictive and discriminating legislation such as I have referred to in this article must be scrapped so that South Africa might be honest to her ideals of "Christianity, Democracy and human decency" without criminalising other human beings.



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The
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CRIMINALS**

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