



there must be prospect of his development before he leaves the school. We cannot expect this accuracy in addition in Class I but we should be getting it by the time the pupil finishes his primary school course or else addition will not be very valuable. Actually we do demand something like this of the pupil in Class IV when we give him a problem in Interest which calls for addition, subtraction, multiplication and perhaps use of fractions, all in the same problem, each step of which must be done correctly. Making out a bill may contain several separate calculations. As great accuracy, if not greater, must be demanded when the pupil is doing plain addition, etc., involving only one calculation as when he does complicated problems of several steps.

In this paper occasional reference will be made to the performance of the average group. This means the average score of the entire group of forty-nine schools. The score of the six best schools refers to the performance of the six schools getting the highest score in all four classes. A third group of schools is referred to as the handicapped group. This includes six of the better of the schools from backward villages enjoying few of the privileges of the more central schools. Thus we can compare average performance with the best performance and the performance of more backward schools which are handicapped, but making a commendable effort at improvement. The why and wherefore of these special groups and how they were selected will be explained further on in the paper.

(To be continued.)

STRATAE OF LIFE.

DIARY LEAVES.

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EVEN in primary schools pupils already hear about the many dynasties which supervened one another by the dozen in various countries. With epic indifference are being mentioned these radical changes as if this was the building of new and peaceful nests. No one mentioned that one could easily say either a dozen of changes or a dozen of tragedies.

Can one remember many completely peaceful changes of dynasties? Almost every such change is followed with upheavals, murders and all kinds of atrocities. Precisely a real tragedy was lying at the foundation of every such change. It did not only concern the ruler and his principal co-workers but usually

entire classes of people underwent a change, the psychology of the nation changed and also the objects of striving.

New rhythms came into life painfully. Cries and terror accompanied them, and now, after many centuries, the schools quietly treat these changes of dynasties. Not only the pupils, but the professors themselves, often forget what is hidden beneath these epics. When one speaks of wars, of pestilences, of all kinds of other catastrophies, it is but natural that the tragic side is recorded in the expression itself, as well as in the word itself. But the change of dynasties sounds as something indifferent. The change of conditions of life in the imagination of people, likewise

sounds peaceful, and yet, beneath these epic-ally peaceful words is hidden a whole tempest, often of many years with many perils of destruction.

Therefore among even primary school courses one must apply a more exact and expressive terminology. The expressive definitions of ancient historical events will strengthen the consciousness of the youth. From one side they will sow the seeds of enthusiasm as well as heroism, from another they will preserve from despair.

"Every despair is a limitation, the heart is limitless." "Beauty lies in every participation in construction. This is the true region of the heart. The desired purification of life gives solemnity, as an inextinguishable Light." "Where then, is that sentiment, that substance, with which we can fill the Chalice of the Great Service? Let us collect this feeling from the best treasures. Let us find its ingredients in religious ecstasy when the heart quivers over the Highest Light. Let us find its ingredients in the feeling of hearty love when the tear of self-renunciation glistens. Let us discern it in the achievement of the hero, when power is multiplied in the name of mankind. Let us find it in the patience of the gardener when he ponders over the mystery hidden in the seed. Let us find it in the courage that pierces the darkness. Let us find it in the smile of the child when it is attracted to the ray of the sun. Let us find it amidst all flights which carry us into the Infinite. The realization of the Great Service is infinite. It must fill the heart which is for ever inexhaustible. The sacred tremor should not become the porridge of daily life. The best Teachings were transformed into a soulless husk, when the tremor left them. Thus, in the midst of battle, think of the Chalice of Service and take an oath that the sacred tremor will not leave you."

The ancient ordainments about the holy tremor must be realized in their vast conception. Precisely the warmth and heat of this tremor preserve the heart from cold, from that very terrifying deathly cold, which cuts short every communion.

How many absolutely dead bipeds, walking corpses, may be observed, which by their very approach defile and pollute such places where something valuable and perhaps even beautiful was already heard. Precisely not an abstract command, but a patiently introduced new understanding can warn those, who have contracted the dreadful disease of dissolution. Truly dreadful is the site of a decomposing corpse. But such a decomposition is likewise possible in life. If purely physical means can avert such a state, then how many spiritual influences may act as the best prophylactics?

Spiritual healings will help not only to avert physical complications, they will not only arrest the decay of spirit, but in their potency they will give to the withered spirit a healthy onward movement. For the spirit as the finest substance is so close to spatial vibration, so close to movement.

If one were to whisper in time to the one who starts out in life, what complications, beautiful as well as terrible, are contained in the concise formulae of epics, such a transmutation would for ever fortify the direction of this traveller. If he will understand the entire tragedy of pain and sorrow causes he will find in his own actions more worthy, so to say, more cultural ways of achievement. The very succession of the spiral curves of evolution will be built with greater preservation of human dignity. In his heart man will feel the bitterness of tragedies and the great exaltation of service and heroism.